HIGHER PERSIAN GRAMMAR
FOR THE USE OF THE
CALCUTTA UNIVERSITY
SHOWING
DIFFERENCES BETWEEN AFGHAN AND MODERN PERSIAN
12256
WITH
NOTES ON RHETORIC

BY
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'Qawānīn 'r-Ṣayyūd.'

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1919.
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 diction¹ 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 Agha Muḥammad Kāẓim Shirāzī, 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 Šams al-ʿUlamāʿ Shaykh Maḥmūd Jilānī, and other Persian friends, for constant advice.

The addition of a large amount of Arabic (viz. portions of the Qurāʾn, the Alīj 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 Šams al-ʿUlamāʿ Muḥammad Yūsuf Jaʿfari, Kāhan Bahādur, Head Maulavi of the Board of Examiners, to Šams al-ʿUlamāʿ Shaykh Maḥmūd Jilānī, and to Maulāvī Hidāyat Ḥusayn of Presidency College, and others, who

¹ In modern Persian, for instance, tāmisīr means "clean," dimāq means "nose," dūl "stomach," intīgāz means "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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Higher Persian Grammar.

PART I.

ORTHOGRAPHY (علم خط) AND ORTHOEPLY (قراءة).

§ 1. The Alphabet. (حروف نهجي).

(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 ALPHABET.

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 Persians³ adopted and adapted the Arabic alphabet, though ill-suited to their requirements, adding to it the four ‘Ajami or Fārāsi letters ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠. The Persian alphabet therefore consists of thirty-two letters, all consonants; four of these letters are pure Persian⁴ and eight⁵ are peculiar to Arabic, while the remaining twenty are

¹ So far as their alphabets extend, i.e. up to ٤٠٠.
² From Gr. morphē "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 ٢٠٠. In MSS. and in books lithographed in the East, the diacritical bar that distinguishes ٢٠ from ٢١ 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 - ج - ز - ک. Persians do not always regard the peculiarly Persian sounds as new letters but occasionally represent them by the Arabic letters they resemble; thus ٢٠ "horse" is frequently written اسب.
⁶ The four letters purely Persian are enumerated in the school rhyme:

| حرف مخصوص فارسی هر چهار یا وجا ز وگاه ای مختار نشون هیچ گلا مستعمل در کلام عرب پنجره بدلو |

⁷ These eight letters are enumerated in a school rhyme:

| هشت حروف است که اندرونی نادید همین تا نیامدنی نقیشی این دست مفعول به نوی دو تا کدام است گن حرف و یاد گوی نا وجا وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وداد وdad and ٥٠.*

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 Shfähs 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>In Combination</th>
<th>Examples</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Isolated</td>
<td>Transliteration</td>
<td>Final</td>
</tr>
<tr>
<td>1</td>
<td>Alif</td>
<td>a, ā, etc.</td>
<td>a</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Bā or Be</td>
<td>b</td>
<td>b</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Pe</td>
<td>p</td>
<td>p</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Tā or Te</td>
<td>t</td>
<td>t</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Sā or Ṣe</td>
<td>s</td>
<td>s</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>Jim</td>
<td>j</td>
<td>j</td>
<td>1</td>
</tr>
</tbody>
</table>

* Bā ʿā, etc., become in Persian, especially in teaching little boys, be, te, etc., by imāla, but the pure Persian letters pe, che, she should never be pronounced pā, etc.; see "Peculiarities of Arabic Words."
<table>
<thead>
<tr>
<th>No.</th>
<th>Letter</th>
<th>Pronunciation</th>
</tr>
</thead>
</table>
| 1   | A       | As in English word |*
| 2   | Che     | ch            |
| 3   | Dhal   | d             |
| 4   | Shi     | z             |
| 5   | Khâ or Kïe | kw             |
| 6   | Do      | zh            |
| 7   | Zha or Zê | z             |
| 8   | Hâ or He | h             |
| 9   | Ie      | i             |
| 10  | Jâ      | j             |
| 11  | Zu or Ze | z             |
| 12  | Râ or Re | r             |
| 13  | Zhe     | zh            |
| 14  | Sin     | sh            |
| 15  | Shin    | s             |
| 16  | Siad    | sh            |
| 17  | Tâ      | t             |
| 18  | Ta      | t             |
| 19  | Za      | z             |
| 20  | Ze      | z             |

* As in English word "church."
<table>
<thead>
<tr>
<th>REMARKS</th>
<th>NUMBERAL VALUE</th>
<th>EXAMPLES</th>
<th>TRANSLATION</th>
<th>LOCALIZED</th>
<th>ORDER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aphra.</td>
<td>70 Transliterated by an inverted comma only, above the line.</td>
<td>s'</td>
<td>'</td>
<td>Ayn</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>1000</td>
<td></td>
<td></td>
<td>Chayn</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>160</td>
<td></td>
<td></td>
<td>Fā or Re</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td></td>
<td></td>
<td>Qāf</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>80</td>
<td></td>
<td></td>
<td>Kāf</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td></td>
<td></td>
<td>Lām</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>30</td>
<td></td>
<td></td>
<td>Mīm</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>50</td>
<td></td>
<td></td>
<td>Nūn</td>
<td>29</td>
</tr>
</tbody>
</table>

1. But when wā is dropped for occasion, Indians pronounce the n as nasal and call it nīn; likewise.
<table>
<thead>
<tr>
<th>30</th>
<th>Wāw</th>
<th>w</th>
<th>w or v</th>
<th>w or v</th>
<th>31</th>
<th>Hā or He</th>
<th>h</th>
<th>h or k</th>
<th>h or k</th>
</tr>
</thead>
<tbody>
<tr>
<td>32</td>
<td>Yā or Ye</td>
<td>y</td>
<td>y, etc.</td>
<td>y, etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6 At the beginning of words, as w in war: sometimes pronounced as v, vide remarks on vowels.

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

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

* This butterfly or spectacle * is called du-chashmi.

In the Arabic alphabet, the order of the three last letters is by some given as ی، ١، ٥. Lām-ālif ی or ی, composed of لām and َalif, which is commonly added to the Arabic alphabet and inserted before ی, is an independent letter: it is merely the َalif of prolongation, the letter لām pointed with َathār 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>زبر</td>
<td>باد</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>The short vowel <em>a</em> (fathah) is more common than the other two. (At the beginning of words the short vowels require an <em>alif</em> as a prop to introduce them).</td>
</tr>
<tr>
<td>2 كسر</td>
<td>زر</td>
<td>جل</td>
<td>i</td>
<td>As in the English words <em>fin</em> and <em>fen.</em></td>
<td>ẹ, ọ, ọ, between consonants represent the above vowels prolonged in sound, and by certain combinations of the two, 'diphthongs' are formed.</td>
</tr>
<tr>
<td>3 زمالة</td>
<td>پيش</td>
<td>پل</td>
<td>u</td>
<td>As in the English words <em>put.</em></td>
<td></td>
</tr>
</tbody>
</table>

Fathah and zammah, 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 ١، ٢، ٣، ٤، ٥، ٦، ٧، ٨، and ٩, 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 ٨ and ٩, 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 غ، س، ح، ث، خ، ح، ش، and ق. 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 غ (ghayn) غ occurs generally in Arabic words, but is also found in Persian words, as بِزْغَیْلْه، "kid"; غَال، "comb of bees"; غُرِب، "shout"; غَرِب, "rouge."

(g) Those letters that resemble each other in shape and are merely distinguished by the position or number of the dots, ح، خ، ج، etc., are called حَرْفُ-ٰشِاب (هروف مشابه), and sometimes حَرْفُ-ٰمُتَمَشِّي (هروف متصل). Sometimes also letters that have only an imperfect resemblance, such as ج and ح, are included in this term.

(h) Those letters as م، ن، و، and مُؤُ، whose names are palindromes (and these are all formed by three consonants) are called مُكْتَبَى (مكتوب). If, however, the first and third letters of the anagram differ, as in ج، م، ج، ح، etc., the letters are styled مُلْفُسَي (ملفولي)

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

(i) Letters distinguished by dots are called حَرْفُ-ٰمَنَقَّة (هروف منقولة) or حَرْفُ-ٰمُعْجِم (هروف معجم) of.

---

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

٣ Nuqta Ar. "a dot" אָּטָּמָּה, to mark with discritical points. The term حَرْفُ الْمَعْجِم (هروف المعجم) 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 حَرْفُ الْمَسْتَنَد, in which there were no dots.
THE ALPHABET.

Dotted letters are further subdivided into faqīnī (فايئي) those dotted above, and taḥtāni (تايفي) those dotted below.

Dotted letters, whether faqīnī or taḥtāni, are further distinguished by the epithets muwaḥḥada (موعهد) , muṣanāt (مغناط), and muṣallā (معلّنة) according as they are marked by one, by 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 ﻋ 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 nūn of the tanwīn. In the rare cases where s-h and z-h are separate letters, a mark or comma is placed between them. Ex.—as, ḥal "more or most easy", az, hār "blossoms." A final َi (or ى) pronounced like alif is q. A silent َي as in خرسانت is transliterated by ُي. In the few words where َي is pronounced short, as in خور "self" and ثئ "thou", it is transliterated ُي.

The yā or the hamza of the "yā of unity", etc., or of the iṣṣafat, are transliterated as pronounced.

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

Remark I.—In some Arabic words the ḥāf of prolongation is omitted, but expressed by fathā written perpendicularly over it; thus ḥūzā "this" is always written هذَا or هذَا, and ḥūrman is usually in Arabic رحمَان; vide also at end of ُو and ى.

Remark II.—In Persian, an ḥāf that is not mamdūda or 'prolonged', as in اندوکن, is also by Indians incorrectly called maqṣūra "abbreviated", though this latter term is properly applicable only to a final َ and ى or ِ: vide under letter ى.

(k) It will be seen in the table that there are two letters (ح and ۱) transliterated by h, four letters (خ-ذ-ظ-س) by z, two (ي-ط) by t, and three (ث-ص-ض) 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 Baghdād.

(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 ج-خ-ج. 

(m) In the case of a change in letters as ِل Ar., from ِل 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 و-ف-م-ب-ض 2 tabaddul-i-hurif.
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 مين مین (m.e.) "squin-eyed."

§ 2. Pronunciation (talaffuz تالافع) of Consonants.

Alif. (a) The Persians, unlike the Arabs, look on alif as an original letter and not as born from ی or ٨. 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).¹

If it occurs in the middle of a word, it is a prolongation of the short vowel فatha and is transliterated by ā, irrespective of its modern pronunciation. In this position most Arabs, Indians, and Afghans pronounce it like a in 'father'; Ex. كتب كتاب "a book": some Persians and some Afghans would pronounce this more broadly, like a in "ball." This broad pronunciation is characteristic of the tent-peoples and of certain dialects in Persia.

In the Fārs dialect, ʾā before n or m is nearly always pronounced like ū; Ex. دکان "a shop" is dukān دکان, and بام "roof" is bām یوم. This incorrect pronunciation is in certain common words, the colloquial pronunciation of many parts of Persia; for example فان "bread" and آن "that" and its compounds are generally pronounced as though spelt نیش and نی، etc.

In many cases the alif is pronounced broad; thus باد "wind" is pronounced nearly like یویید, 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 باد "after", and even an educated Persian will be puzzled by it.

In Khurāsān, on the other hand, the خ is turned into alif; Ex. واران اخترین "the women's apartments"; and خان "blood."

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

Remark I.—

Alif in arithmetic represents the number one; and in astronomical tables and almanacs,⁵ 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.

⁵ There are two kinds of almanacs, تقویم دراسی تقویم دراسی تقویم-i Farsi and تقویم-i روزنامه تقویم-i روزنامه تقویم-i روزنامه in which signs and the letters of the Alifad لجد 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 *اَلْفُ الْأَثْرُ,* or *الْفُ اَلْتَمْ,* the day of the original covenant between God and Man at the creation."

Poets frequently compare an erect stature, or the straight nose of a beauty, or sighs, to *alif.* Also *الْفُ اَلْتَمْ* = "from the creation of Adam to the birth of the Messiah." "the equinoctial line": *alif, bā* "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. *Ali†-i rābīta* (الْفُ رَيْبِتَا) "binding or copulative *alif*" joins two words that are identical; as, *dast-ā* dast "from hand to hand; (a ready-money bargain)." This *alif* is also called *alif-i ittiqāl* (الْفُ اَتْقَال) "the alif of junction," or *alif-i inhiqār* (الْفُ اِنْحِقْار). Some Grammarians style this *alif* *vasl* (الْفُ وَسْل) but vide (10).

Similar to the above is the *alif-i *atif* (الْفُ ظَافِ) "the conjunctive *alif,"" which conjoins two dissimilar words; as, *shab-ā-rūz* (شَبْا رُز) "night and day; always": *tak-ā-pū* (تَكْوَأٌ) (or *takāpūy* (تَكْوَأٌ) "diligent search; bustling."

2. *Ali†-i fā-liyyat* (الْفُ نَعْلِيَتْ) "the alif of agency"; as the *alif* in the adj. *binā* (بيِنة) "seeing," which word has the force of a present participle.

3. *Ali†-i majūliyyat* (الْفُ مُجَلِّيَتْ) that gives the force of the past participle; as, *zibā* (زينة) "adorned" (= زَيْبَة). 

4. *Ali†-i maṣdar* (الْفُ مُصَدِّر) which forms abstract nouns from adjectives; as, *gūmā* (نَا) (m.c.) "warmth"," *benā* (بيِنة) (m.c.) "breadth", from *garm* and *pahn* adjectives.

5. *Ali†-i tanwīn* (الْفُ تَنْوِين) the *alif* of the Arabic accusative case; as, in the adverb *dāim* "continually, for ever."

6. *Ali†-i qasāmiyya* (الْفُ قَسَمِيَّة)* the alif of the Persian vocative when expressing an oath; as, *Haqqā* حَاقَ "O, or by, God!"

When this vocative *alif* is not used in an oath, but as a simple vocative, it is called *Ali†-i nidās* (الْفُ نَدَا) ; as, *dilā* "O heart!" *bulbulā* "oh bulbul!"

If however it is used in words expressing grief, etc., as in "alas," "oh help! or oh distress!" it is called *Ali†-i nudba* (الْفُ نَذِيَة) "the alif of plaint" or *alif-i madd-i sawt* (الْفُ مَدْدُ صَوت).
(7) Alif-i dwā' ā' utamannq (الف دعا و تماني) "the precative alif in verbs"; as, mabādā "may it not be"; kunād "may he do."

(8) Alif-i takān-i kalām (الف تكين كلم) "the alif of embellishment"; as, in kān "he said." This is also, and more properly, called alif zā‘id or "superfluous alif": vide (12).

(9) Alif-i mubālahqa (الف مبلاط) "the alif of exaggeration" or alif-i kāgrat (الف كرط) "'the alif of excess" is found at the end of some adjectives; as, in xūshā "Blessed! How happy!"

This is also called the alif-i firāwānī (الف دراوي). (10) Alif-i wasl (الف وصل) is said to be the superfluous alif at the beginning of certain Persian words; as, in ushtār әشә (or shutur) "camel" and also the alif in Arabic marked with a wasl әصل; but vide (1).

This is really alif-i zā‘id.

(11) In certain cases the alif-i nīdā, vide (6), is also called alif-i mutakallim (الف متكلم) as, Dūstā muhtaram mihrbānā "oh my respected kind friend."

(12) Alif-i zā‘id (الف زائد) "superfluous alif" is sometimes, in poetry, added for the sake of metre:

> ای صبا برپرگه عندها یا کاهتا نه
> پاسبانندگان کلیا صبا خریده است

Verses written on the tomb of Mīrzā گازی. In rūšā راشا, chapā چپا, sabzā رنگ, the alif is zā‘id.

Vide also ‘Derivation of Words’ for ‘Formative Alif.’

(13) Alif-i liyāqat (الف لیاقت) expresses fitness or capability; as, khwānā (خوان) legible.

ب B in Persian words is sometimes interchangeable with j; as, zafān ژان "tongue"; with m; as, ghuzm [for ghuzh bغذ (old)] "a single grape"; with v; as, vas یس (for bas بس) "enough"; khwād and khāw "sleep"; with w or v; as, āw (for āb) "water"; nahād نهاب (for the Persian nahād) "fear." Pronounced as in English.

Remark.—Bā-yi zā‘id (بای زائد) "superfluous ب as in بروم: vide under ‘Verb Transitive and Intransitive’ and ‘Prepositions.’

This letter is often called bā-yi muwakh’ada ‘the single-dotted b’ to distinguish it from ب.

B P is called bā-yi ērāsī، بای نرمی، or bā-yi ‘ajami بای عجمی. There being no p in the Arabic alphabet, it is frequently interchangeable.

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 minhه مبدل منه. (ل)
with f, as fil (for pil) "elephant"; safid (for sapid) "white"; firūzi (for pirūzi) "victory."

T; the Arabic š is generally written in Persian چ and so pronounced: wide under š.

8 by the Arabs is pronounced like th in Cuthbert, and sometimes as s; in Egypt it is pronounced ـ.

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

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

J called jīm-i tūzi (Jim Tawzi), or jīm-i 'arabī, to distinguish it from ج. It is the contraction for the two Muslim months Jamādī-l-Ūlā and Jumādī-l-Ākhīr. It is sometimes interchangeable with zh: as, kash گ (old) (for kaj گ) "crooked"; with ch ج and z; as, chūza چ (old) for jūja (m.c.) "a chicken, and the young of a bird"; with g; as, Jīlān for Gilān a province S.W. of the Caspian; with sh ش; as, kāj گ (old) for kāsh گ "would that."

Ch called jīm-i jārī, or jīm-i 'ajami. It is sometimes confounded with ج. It is sometimes interchangeable with sh ش; as, lākha گ (for lakhsha گ) "flame"; with z ژ as, puchushk گ (for pizishk گ) "a physician." In Arabicized words it changes to ص; as, Sīn ص Ar. (for Chīn چین) "China"; ص as Sanj, Ar. (for chang چنج) "cymbals."

Called hā-yi hūlī، ها حطبي، ها حطبي، ها حطبي، ها حطبي، ها حطبي، ها حطبي. The Arabs, some educated Indians, and some Afghans, make this a strong aspirate, something like the h 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 صاحب Sāhib: (he should also note the sound of ص in this word).

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

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

Kh called khā-yi sakhis خا لذ، khā-yi manqūta خا لذ، khā-yi mu'jama خا لذ. Great care must be taken to make this a guttural and not a k. (There is a story of a doctor who seriously alarmed a patient by mispronouncing the word خون khūn "blood."

It is sometimes interchangeable with ق as, chakhmāk گ (for chagmāq گ) "flint or cock of a gun"; and with h as, hak (old) (for hāk خا "earth."

1 In Abjad, it has the same value as ج, viz. 3.
D called dāl-i abjad; dāl-i ghayr manqūta, or dāl-i muhmala. It is sometimes interchangeable with t; as, turrāj (for duurrāj) "black partridge"; with z; as, ustāzī (for ustād) "master"; sāzāj Ar. form of sāda "a kind of plant"; with z; as, dīzār (for dīdār) (deedar).

Z called zāl-i manqūta, or zāl-i mu'jama. It is sometimes interchangeable with d; as, gīnīgī for gīnīgī. 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 ẓ and ẓ.

By the Persians like z, or as z in "zeal." It is a contraction for the month Zu'l-hijjah ینه لنا, while ی is the contraction for Zu'l-qa'dah ذر أسم. ی.

R is always rolled and never as r in "are." Called rā-zi ghayr-i manqūta, or rā-zi muhmala. It is a contraction for either of the months Rabi'. It is sometimes interchanged with l as nūlāfīl (for nūlāfīl) "a convolvulus; also "a waterlily"; chanāl (m.c.) (for chanār) "plane-tree."

Z called zā-zi havaz, zā-zi manqūta, and zā-zi mu'jama. It sometimes is interchangeable with g; as, sūjī (for sūjī) (fürsch); with s; as, gurzīghī (for gurzīghī); with s; as, Ayūs (for Ayūs); with g q.v. Zī (ژ) is a poetical contraction of the preposition ژ.

Zh called zā-zi jārsī, or zā-zi ʿajamī. It interchanges with g q.v. It is pronounced as j in French jour or as s in "measure."

S called sin-i ghayr-i manqūta, and sin-i muhmala. It interchanges sometimes with ش; as, kūstī (for kūshī) "wrestling;" also the Zardushti belt ژ worn under the clothing, and ژ for "musk." Also sometimes with ص; as, ژنī for ژنī.

Sh called shān-i manqūta, and shān-i mu'jama. It is an abbreviation for Shamāl "the North." It interchanges with ژ; as, pāchān (for pāshān) "scattering"; with ژ; as, kāžī (for kāshī) "a pine"; also with ص q.v.

S called sād-i ghayr-i manqūta, and sād-i muhmala. It is the abbreviation for the month of Safar ژفر and

1 Pathāns say usūg in Pushtoo.
2 ژ and ژ are sometimes interchangeable. Ex. سی. سیدر or سیدر.
3 Still used in speaking by Zardushtis.
4 The Bombay Parsees call this belt kūstī, but the Persian Zardushtis call it kwahtī.
also for the word șădiq "genuine" which shows that an account has been audited; hence șăd kardan (old) to so mark an account, etc. By the Persians it is pronounced like ș. In Arabic a stronger and harder sibilant than in English. Educated Indians and Afghans affect the Arab pronunciation: vide remark to ح.

ز, șăd-i manqūţa, or șăd-i mu'jama. Pronounced by the Persians like j, i.e. like z in zeal. In Baghdād 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 called tā-yi ḥufṣī, tā-yi ghayr-i manqūţa, and tā-yi muhmala. By the Persians pronounced like  ucwords=. By the Arabs a hard palatal t. Educated Indians and Afghans imitate the Arab pronunciation. It interchanges with د; as, خُلْف  for خُشْف.

ظ called zā-yi manqūţa ฎ ona مشاہلة, or zā-yi mushāla. By the Persians, like j. In Baghdād like the th in though pronounced naturally.

ع called 'a'unghayr-i manqūţa ع ouir منفولة, or 'aunghayr-i muhmala ع یmultiples. It is often in Persian not distinguishable as a separate letter (as prosody proves). In some words it is interchangeable with ی. It is transliterated by an inverted comma.

In Arabic the غ 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. غِیة یbādat "adoration" (as though spelt غِیة). 1

At the end of a word it is, in Persian, either quite silent as یی جم جم or else more properly there is a slight vowel sound like a half ă or half ę as in یما جم. The Persians never say یما like the Indians. 2 Many words like یی جم جم 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 یی جم 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 یی جم.

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1 By the Persians غ is pronounced as though spelt یی جم, but the Arabs would give a distinct and peculiar sound to the consonant غ before pronouncing its vowel ی.

2 This at least is the case in Southern Persia with some words of three letters ending in غ. In the more accurate pronunciation of the better classes in Tehran the final غ is perhaps always pronounced though slightly.

3 The Arabs fully enunciate this final غ, though not quite like the Indians.
a double a; Ex. معد sa'd is pronounced سُؤُد. Words like are pronounced i-i-tibār and transliterated, of course, i-tibār. [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. مأمور māmūr “ordered; a commissary” (pronounced ma'amūr)].

When ە begins a middle syllable of a word, there is a very perceptible pause in the enunciation; Ex. ەل gal-a “a fort”: care must be taken to make this pause in the correct place, as the pronunciation ga-l′a or qal′a is generally unintelligible. The Arabs do not make this pause.

gh called ghayn-i manquṭā, غين معجية or ghayn-i mu′jama غين معجية. A hard guttural something between gh and r, the r being sounded much like the r in Parisienne, by a “Parisiennes.” It represents 1000 in arithmetic and hence is with Persian poets a symbol for the bulbul-i ḥazar dāstān. It interchanges with ق as ayāgh (old for ayāq) قابغ “a cup.”

f called fā-yi sax′af. Sometimes interchanges with ب q.v.

ق Q called qāf-i qarshat قاف ترشبت. Sometimes interchanges with غ 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 ە, and even educated Turks give it this pronunciation in certain common words: Ex. ەدر ghadr instead of گدر. 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 ەفا “a eunuch” and ꞌج “master”, but both are colloquially ەگه.

K called kāf-i tāži كاف تابی or kāf-i ‘arabi كاف عربی. It is in Persian frequently confounded with گf.

G called kāf-i jārsi كاف جارسي or kāf-i ‘ajami كاف عجمي. It is sometimes interchangeable with ج, as lijām لجام for laqām ”bridle; halter” (Persia).

L is an abbreviation of the month ەشەفەل شورل. Poets compare it to a ringlet.

M is an abbreviation for the month مەحەرەم محر. It sometimes interchanges with n ن; as, bān بان (m.c.) for bām، بام (m.c.).

1 Vide Haggard and Le Stranges’ Vazir-i Lankwān. In ba′d بع، the double sound is less perceptible.

2 Pronounced būn and bām.
THE ALPHABET.

N. 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 َnūn-ī َghhnuna; ² but before a vowel (and consequently before an ُzā’al) the nasal sound disappears. It has usually the sound of َm when it immediately preceeds ِb (َr ِb). Ex. نُب (َtābal) "lazy" is pronounced َtābal: note that this is transliterated ِm. Nasal َn always follows a long vowel.

W or V. At the beginning of a word, or in such words as جواب javāb "an answer", َ스وāb "rectitude", َنوب "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 بروميل and َشوم َو ِب ِب 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 ِغ and َح ِو has, in pure Persian words, no sound; Ex. خواهد ِر خواهر, َkhāhar, َkhāhish, etc.; there is, therefore, no difference in pronunciation between خواهد َkhvāstan "to wish" and خواهد َkhvāstan "to rise up": this silent َv is transliterated ِv. َKhvish and its compounds are pronounced َkhish (transl. َkhvish). In Arabic words, however, َv before َalif is pronounced; Ex. خرس خمس pl. of خرس. In َخوئ "to eat" and its derivatives, the َv is pronounced like ُpish ِٰ and is transliterated َu; also َدو "two", َئ "thou", َخود "self", َخوش "pleasant", َخورشید "the sun", َخورشید "happy". َخورشید and َخورشید are often pronounced َخورشید and َخورشید.

A few Arabic words like حياة َhayāt "life", َصلوة َsalāt "prayer", are generally in Persian phonetically written صلوات حياة صلوات حياة. َو is sometimes interchangeable with َف, as َفاضل (َfā’āl (m.c.)) "vain, foolish". The َفāf that occurs before an َalif and is not pronounced, as in َkhvāstan َخورشید, is called َفāf َma’dūla َو َو اشام َف َض َت "distorted َفāf, or َفāf َishtūm ِi َزْوْم َزْوْم (َب َم َف َغ َغ َغ َغ) "written but not pronounced." A َفāf َمَلِف َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ َغ...
The alphabet.

H called ħā-yi hāvāz (ما ہوُز ), or ħā-yi mudawwara (ما مدَّ وْر ) (round ḥā). 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 fatha 2). In this case it is called the “obscure,” “imperceptible” or “silent ḥ,” and is transliterated a; Ex. ħā-m khāna “a house,” 暵 gufta “said” (Past Participle). This ‘obscure’ ḥ is in India pronounced like fatha, but in Persia it is pronounced like a short e, or é as khāné or guftē. (If the silent ħ precedes an alif, as in าะ I have said”, there may, it is said, be a slight breathing sound of the ḥ, as guftah-am, but the writer is of opinion that this sound is imaginary and that the ħ generally remains silent.

In the first case, i.e. when aspirated, the ħ is called ħā-yi malfūzī (مَفْفَوِظ), ħā-i muṣḥar or zāhir (مُصْحَر or ظاهر), or ħā-yi jāli (جَلٌ or مَخْفَي) “manifest,” i.e. sounded; in the second case it is (مَخْفَي or مَخْفِي) ħā-yi muḥṭaṣī or maḥā “concealed”, i.e. mute.

The ħ is distinctly but not too markedly sounded in ً nuḥ “nine”, ً mih “place” (Imper.), ً biḥ “good” (but ً ba or bi, the preposition “to” or “for”), ً ً bah bah (m.c.) “well done, excellent,” and in such like words. 3

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

In ً na and ً ma “not”, it is silent according to rule; but ً mih “great”, also “a mist, fog”, and ً maḥ moon.

Final ħ after ً l. or ً is fully sounded; Ex. ً ً pādishāh “a king”, ً ً guh “human excrement”, etc., etc. In ً shāh “king”, ً ً maḥ “the moon” or “a month”, ً raḥ “a road”, where the fatha stands for alif, the final ħ is aspirated.

It must be distinctly pronounced in words like ً mahr, ً mihr and ً muḥ and in similar words, and in the proper names ً ً Tīh-rān 4 and ً ً Mash-had.

A final silent ħ will sometimes become ی in Arabic, as jastaq یتنق: Ar.

1 Some grammarians consider the Persian silent ی to be a vowel.
2 Except when changed into ی. The ی is not silent in Arabic. This final ی can only be silent (in Persian) when not an original letter.
3 Note that when final ی is sounded, it is transliterated by h and not by a. Ex. ی ی dah “ten.”
4 Three distinct syllables, not two as in India.
5 Two syllables, not three. In 1908 Persian newspapers changed the spelling to ی ی در ی.
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(for *pista* P.) "a pista-nut"; also *ţakâj* (said to be Arabic) (for *nâgâh* P.) "suddenly."

In Arabic, final *ţ* is in certain cases written *t* and is then called by the Arabs *tâ marbûta*¹ and by some Indians *hâ-tâ*, and is in classical Arabic pronounced like *t* except in pause or before a vowel. In Persian this is often pronounced and written *t*; Ex. *hâlât* instead of *hâlaât*. In English dictionaries this is generally treated as the fourth letter of the alphabet, i.e. as *t*.

Sometimes the same word is written both with *ţ* and *t*, but with different significations. Ex. *âlât*, *âlât* is generally so written when it has the signification of an instrument or apparatus,² but *âlât* (*âlât* pl. *âlât*) when it signifies "penis." Ex. *âlât* "is this paper correct?", but *âlât* "is this paper signed?"

This distinction is, however, seldom observed and is considered pedantic, thus *jihat* "cause" and *qimât* "price" may be written both *jihot* or *qimêt* and *jihot* or *qimêt*.

*Vide* also remarks on *hâlaât* at the end of *w*.

*Y*, *yâ-i tahtâmîyya*. At the beginning of a word is the English consonant *y*; also in the middle of a word after an initial long vowel; Ex. *âyâ* "whether." When, for the sake of euphony, the initial *alîf* of a verb is changed into *y*, this letter is pronounced *y* as it retains its original short vowel; Ex. from *âmâdan* "to come", *mâyâ* "don't come"; *ustâdan* "to fall", *nayustâd* "he did not fall, etc."

In the middle of words, *y* also represents the long vowel *î* (pronounced as *i* in *pique*) or a diphthong *ai*: *vide* § 3 (d).

At the end of a word it is a long *î*, but at the end of the words it is sometimes shortened; thus *bâle* or *bâli* and *khâyle* (for *khâtî* or *khâtî*). It is long in the verbal prefix *mî-gďș*: but is sometimes in careless talking pronounced short. (The Afghans and Indians pronounce this prefix *me*).

In Persia, as in India, the dots are never written under the *î* where final: in some printed books, however, the dots are inserted. In Arabic the dots should be omitted in *alîfi maq sûra.*³

A *î* at the end of a word, and preceded by a *fatha*, is pronounced like *alîf*, and is transliterated *q*; thus *dâvî* (also in *Indiâ* written "*dawrî* that the abbreviation *alîf* maq sûra "the abreviated alîf", as opposed to *alîf* *mamdûda* "*alîf* *madârda* "*alîf* madârda" "*alîf* madârda" "*alîf* madârda" "*alîf* madârda" "*alîf* madârda" "*alîf* madârda" "*alîf* madârda" "*alîf* madârda" "*alîf* madârda" "*alîf* madârda"

¹ Colloquially in Indian schools *te-gîrd*.
² *nâgâh* or *nâgâh* in modern Persian, often incorrectly spelt *bâgîh*; it is pronounced *bâgîh*.
³ In Persian this *î* is often written as *alî/.
prolonged alif' [vide § 4 (d)], and is not sounded when in contact with alif-i kasr; thus دعوى the contention of the moderns is pronounced da'wārmutatakhkhirān.

Note that in the Persian-Arabic compound اودلر or the the ی is in reality a final letter, and the comparative suffix ج can be written separately, as ارل نر.

Remark I.—In Urdu or in Indian writing yā-e ma'kūsi 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 suyursât "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'ān, 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 ما قبل, and one following another is styled ما بعد: thus in the word رب, the letter رā is ماعبلا 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 ز ـ ڑ [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 متتته mutahārrik 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 maksūr (مکسر), that having fatha or zabar above it, maftūh (مافت Johannesburg), and that having žamma or ẓāsh, maqmūm (مکمر).

(c) In Arabic, the vowels, as terminal signs of inflection, are called raf,
THE VOWELS.

(زین) or nominative (زین), or genitive (زین), and نصب (نصب) or accusative (نصب), and the words, not the letters, so marked, are styled مرفع (مرفع), and منصوب (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 ی are weak or infirm consonants or semi-vowels and correspond respectively with the "movers", i.e. the short vowels a, u, i. In Arabic writing the long vowels are formed by a combination of two of these affinities; (Ex. ی bā, ی bū and ی bī) and pronounced like a in father, u in prune and i in police or pique.

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

Remark II.—The و and ی of prolongation and دل (ی or دل) are before (vide § 2, p. 21) a waṣla shortened in pronunciation, thus ی الف او is pronounced fil-fawr (fil-fawr).

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

By combining fatha with ی and with و, 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. مایل mail or mayl "inclination", صوم ی saum or sawm "fasting."

In modern Persian the ay is most often pronounced like ey in they; Ex. خلیلی is pronounced both khašš and kheyš (also khailt, etc., etc.) (vide under letter ی); 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 ری peculiar to the latter excluded.

1 "weak letters" is the term applied to و - ی - ی as opposed to the "real consonants." These are included in the school rhyme:

حروف ملک نام باشد و او اف و بای ار را
هرکجا دیدی قدس ناجار گود "وای " را

2 Hence alif is called ukhš-i fatha "sister of fatha"; vuv is called ukhš-i żamma "sister of żamma"; and yā is called ukhš-i kasra "sister of kasra."

3 When و - ی - ی form vowels they are called هرپ "l-madd "letter of prolongation", or هرپ "t šabdh "letters of filling up or impregnating with a sufficiency of colour."

4 In modern Persian pronounced more like meyl and 蜃.
When و and ی follow a consonant unmarked by a short vowel or by jazm, they were said to have an open sound called majhūl, or "unknown" (i.e. unknown to the Arab invaders); Ex. مور mor an ant, Sher "a lion"!; but when و was preceded by a consonant pointed with ی or a ی with ی, then the sound was called ma‘rūf or "known"; Ex. میش mīsh "a mouse": Sher "milk."

The majhūl sounds و and ی 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 mīr "milk."

Remark I.—There are thus, exclusive of the majhūl sounds, at least nine vowel sounds in Persian, a, ā, i, ī, u, ū, 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 - ی (حرف علة), when و and ی 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 consosants, as in juzu جوز; 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 و has a pīsh or zamma (ی) the sound is ū; when the consonant preceding ی has a zīr or kasra (ی) the sound is ī.

When و and ی follow a consonant that has a zabar or fathā – they may be called diphthongs.

§ 4. Hamza (س) 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 س, the form of which has arisen from the

1 In Persia lion is شیر "shīr" and a tiger ببر babr. In India the tiger is called شیر and the lion babar: the word shēr 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 و and ئ for i and ī, 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.

3 Denotes "pressure" or "puncture." Among Arab grammarians the first letter of the alphabet is more generally called hamzah.
letter \( \mu \) of the word \( \text{فَتْلُ} \). 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 \( \iota \) and \( \imath \), but when final is written by itself, and may follow any of the letters. The letter so marked is called مَحْمُّز 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. ُ \( \text{أَبَ} \), \( \text{أَبَي} \) \( \text{عِبَ} \). When an \( i \) sound follows, then the sign \( \mu \) is placed under the bearer \( \iota \), as ئ.

For the pronunciation of a silent hamza in the middle of a word, *vide* under letter \( \mu \) § 2. In the word مَّعَدْنَ يٌ\( ma\text{'}zūn \) "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: \( \iota \) is pointed with ـ, the two together in Persian give the half-bleating sound mentioned in the remarks on the letter \( \mu \) § 2.\(^1\) In the word رَأُس "a head", "a chief", the hamza is not silent, but is marked with ـ and is consequently pronounced like ئ at the beginning of a word. In the words ُ\( سُيْرٌ ـ سُيِّر \) ُ\( سُيْرُ ـ سُيِّرٌ \), the final \( \mu \) has no vowel and also follows a letter without a vowel. The Arabs would pronounce the final \( \mu \) in these words something like ُ\( شَيْعٌ ـ سُيِّرٌ ُشَيْعٌ ـ سُيِّرٌ \) umarū-\( \dot{\imath} \), but the Persians ignore the \( \mu \) in such Arabic words\(^2\): they do however pronounce the \( \mu \) at the end of ُ\( سُوٌ ـ سُوٌ ُسُوٌ ـ سُوٌ ُسُوٌ \), probably to distinguish it from the Persian word ُ\( سُوٌ ـ سُوٌ ُسُوٌ ـ سُوٌ ُسُوٌ \) "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 ُ\( جَرَاتٌ - جَرَّانٌ ُجَرَّاتٌ ـ جَرَّاتٌ \) ُ\( جَرَّاتٌ ـ جَرَّاتٌ ُجَرَّاتٌ ـ جَرَّاتٌ \) which are not pronounced qur-\( \dot{\imath} \)n and jur-\( \dot{\imath} \).

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

\(^2\) This final ـ in Arabic must not be confused with the Persian ـ following a silent \( \dot{\imath} \) (or a ـ) as a sign of the genitive case. That the Persians do ignore the Arabic ـ in such words as ُ\( أَمْرٌ ـ أَمْرٌ ُأَمْرٌ ـ أَمْرٌ \) أَمْرٌ and ُ\( شُرْبٌ ـ شُرْبٌ ُشُرْبٌ ـ شُرْبٌ \) ُشُرْبٌ (Arabic broken plurals of أَمْرٌ and شُرْبٌ), is shown by their manner of writing these words in a state of construction, thus: ُ\( إِمْرِيَاتٌ - إِمْرِيَاتٌ ُإِمْرِيَاتٌ ـ إِمْرِيَاتٌ \) or ُ\( شُرْبِيُّاتٌ ـ شُرْبِيُّاتٌ ُشُرْبِيُّاتٌ ـ شُرْبِيُّاتٌ \) "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 ُ\( مَّأَمْسِسٌ ـ مَّأَمْسِسٌ ُمَّأَمْسِسٌ ـ مَّأَمْسِسٌ \) تَأْمَيرٌ and ُ\( مُّسْمِعٌ ـ مُّسْمِعٌ ُمُّسْمِعٌ ـ مُّسْمِعٌ \) نَذِيرٌ become in Urdu ُ\( مُّسْمِعٌ ـ مُّسْمِعٌ ُمُّسْمِعٌ ـ مُّسْمِعٌ \) تَأْمِيرٌ and ُ\( مُّسْمِعٌ ـ مُّسْمِعٌ ُمُّسْمِعٌ ـ مُّسْمِعٌ \) مُّسْمِعٌ.
(c) The latest Arabic Dictionaries treat alif-hamza as the first letter of the alphabet, and alif alone as ا, or ى; for example, if it be desired to look out the Arabic root َسَأُلْ ٌ “he asked”, the َی must be looked for at the beginning of the alphabet; if however it be desired to look out َبُلْ ِ ٌ “it flowed”, the alif must be treated as a ى, and the searcher must look for a word spelt َسُنَ، َيُ، َلُم (instead of َسُنَ، alif، َلُم), while for َسُأُرْ ِ ٌ “he scaled a wall”, he should look for َسُنَ، َعُو، َرُ. 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 ُ and ى, 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 ُ or ى has by permutation been changed into an alif. Similarly َبُنَبِّي “a prophet” is from َبُنَبِّ، and the letter after َب must be treated as the first letter of َب ّ “the alphabet.”

The second letter of َسُلَّل is hamza, because it is mutaharrik or movable, while the second letter of َسُلَّل is called alif, because it is a letter of elongation. Hamza, however, may be sākin, as in َلاً.

(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 (6)], that the long vowels at the beginning of a word are introduced by a hamza, thus ُبَرْبُبَب; and ُبَبُبُب. Similarly ُب should ُبَبَب; but to avoid this awkward form the second alif is written over the first, thus َب: 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 ُبُبُبُب (or ayb), and ُبُبُبُب (aub) for aub); for pronunciation, vide § 3 (e).

1 It will be noticed that the three weak letters or semi-vowels are alif, vāv and yā. The hamza is a strong letter, although in certain cases it is liable to modification or change like any of the weak letters. While vāv and yā 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 َسُلَّل.

2 An alif so marked is by some Grammarians called alif-i maddūda, as َكُدْمِنِي Pr. “to come.” Alif-i maddūda can only occur at the beginning of a syllable: َقُرْأَن. Qur-ān. In Arabic the term alif maddūda is restricted to a final alif followed by hamza, as in َسُلَّلَتْ، َسُلَّلَتْ in contradistinction to alif maqṣūra, as in َذَفْنِي and َذَفْنِي.
LONG VOWELS AND HAMZA.

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 ُجِبْر, for ُجِبْر, "he came." This is also the case when َو or ِي act as bearers of hamza, e.g. َقُرْعِلٌ ُقُرْعِلٌ.²

Final hamza in Arabic words (as ُكِابِرَ) is rarely written in Persian, and always disappears in writing before the ی of the izārat; as, إمَّا ُمَا ُمَا "medical officers of the Military Department": were the َس retained, the ِی might be mistaken for the ِی of unity: vide Remark to (g); vide also § 26 (f) (2).

(1) In Persian the sign ُس over َت 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,³ and is then written over a ی (ی) 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. ُسُدَّ: ُسُدَّ ُسُدَّ ُسُدَّ "benefit" instead of ُسُدَّ ُسُدَّ ُسُدَّ or ُسُسِّفَ ُسُسِّفَ.

When two ِی come together, it is more correct to omit the dots in the first and place the sign ُس over it, as: ُسُبَّ: ُسُبَّ ُسُبَّ ُسُبَّ "to stand firm." This word may also be written ُسُبَّ: ُسُبَّ ُسُبَّ, but in this case the first ِی must be treated as a consonant and transliterated ی. Similarly gunjāṭish ُغُنِّى ُغُنِّى or gunjāṭish ُغُنِّى ُغُنِّى.

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 fatha and follows a long vowel, or when it is final and preceded by sukūn. In words like ُخُطَبَ, 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 ُخُطَبَ or ُخُطَبَ.

2 In Modern Persian usually pronounced gūṭil.

3 In Persian, it is optional to write or omit the final ُس in such words.

4 In Urdu a hamza does duty for a hyphen, e.g. ُجِبْر ُجِبْر "may I go?", ُجِبْر ُجِبْر "go."

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

5 In Persian pronounced ُجِبْر. A hamza is not correct in such Persian words as ُجِبْر ُجِبْر, though Indians do write ُجِبْر (gūṭil).

6 In ُجِبْر and such words no hamza can be written, as ِی is a strong consonant and cannot take ُس.
syllable beginning with a vowel is added to a root, thus: بید (for بید-‌رومی) and دیدم (for دید می‌رویم), 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 h or after a final ی, vide § 26 (j); 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, قایم qāyim for قائم, but generally سیل sā'īl, rarely sāyīl سیل.

Remark I.—The practical uses of hamza, and its omission in modern Persian, are best illustrated by the following examples: گدا گدا "beggar"; گدار "begging"; گدا "a beggar"; گداری "the beggar of Kernam."

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

Māhi "fish"; ماهی (class) "a fish" [yak māhi in m.c.]: یک ماهی دیگر "one month more"; yak māhi-ye digar (m.c.) "one fish more"; also in m.c. یک ماهی دیگر māhi-ye digar and classically ماهی دیگر: نمایم "I show but نمایم "we show."

Remark II.—Note the division of syllables when ی occurs in the middle of a word: جرید جرید is jur-ای (not جرید). In the same way قراط قراط or مساله مساله 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 یب is pronounced like ب; and یب (Ar. broken plural of یب) "defect, vices," as though spelt جور, vide § 20. In the Roman character, ی is transliterated by a reversed comma above the line.

1 Would in modern Persian be taken to be bad-i "a badness," but in جدایی 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. سوال "a question," مسال "inquired of," نافذ "advantage."

Palmer's Concise Eng.-Per. Dict.

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

3 For ماهالی.
§ 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).  

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 جم jazm "cutting off, or amputation," or سکون sukūn "rest" [A.O.O] is placed over it. In the word مَرْدُوم mardūm "men," the first letter (م) is "moved" by fāṭha, but the second letter (ر) is "quiescent, inert, mute, or silent," having the sign jazm (ّ) over it; while the third letter (د) is 'moved' by zamma or pīsh; and finally the last letter (م) is "quiescent."

A letter so marked is called sākin "quiescent" or majzūm; it has none of the حركات ثلاثية. When two or more quiescent letters occur together, the first only is termed sākin, the others being termed mawqūf موقف "dependent on" or "supported:" thus in دُسَت "friend" the ی is sākin and the س and ی 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.

(b) In such words as جَطْلَلِلَ - نَّقِل - نَقِلَل, 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 tīflī, naqlī, naqdlī, and in the two last words slightly dwell on the fāṭha. The Arabs and Indians pronounce these words less affectedly; the Indians as though they were tīfel, naqel, naqel.

Remark.—The presence or absence of a jazm in a word of three letters, sometimes completely alters the meaning, e.g. نَفَس nafs means "passion"; "the penis," but نَفْس nafs means "breath"; وَرْج waṛj "a fissure and the privities of a woman," but نَورْج waṛj "freedom from grief or sorrow."

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 Brāhman is often pronounced Bīrāhman.
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 waṛj.
§ 7. Tashdīd and Idghām.

(a) A doubled letter in the middle of a word is written only once, but the sign (ṣ), called تشهد tashdīd "corroboration" or "strengthening," is placed above it to indicate that it should be pronounced twice.

A letter so marked is called mushaddad مشدد "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. خیر khurram "joyful"; الباطن albatn "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 لـ and دـ (shatt and daqq) are three lettered, even if the sign (ṣ) be omitted. For further remarks on (ṣ) vide under "solar letters", § 10.

Remark I.—Without the tashdīd, there is nothing to show whether a word spelt like قيت is qīt "food" or qwēt "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 أخت bachcha is an exception; if the (ṣ) be omitted there is nothing to distinguish it from أخت bi-chi, "for what"; vide also "Peculiarities of Persian words." In compounds, the tashdīd over bachcha is dropped, as sug-bacha, bacha-khar, bacha-Turk, etc., and also in the expression: Bacha/mār-at bi-zanad (a curse). Other exceptions are ٌن "hill" and ٌن "thick, dense."

(d) Idghām إدغام signifies inserting one letter into another, coalescence, as شابpara (from شاب-para شة Para). As a letter so assimilated (mudghām مدمجم) is marked with tashdīd, the two words are practically synonymous.

Remark I.—Removing a tashdīd شهد from a word, as ٌد for ٌد "path", is called takhfif تخفيف "lightening", and a word so "lightened" is mukhaṣṣaf مُخفف.

Remark II.—'Doubled' Arabic substantives in which the last two radical letters are the same, in order to avoid two quiest letters coming

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1 Khar-i bū tashdīd خربا تشهد (m.o.) "most emphatically an ass."
2 In Arabic مضاف muzā'af "a reduplicate verb, i.e. one whose second and third radicals are the same. The term muzā'af is also applied to a quadrilateral verb of two equal syllables, as زال "zalzal."
together, lose the *tashdīd* before the Persian plural termination *ḥā*; thus *fīn* "a spirit, a Jinn" has for its Persian plural *jīnḥā*. Similarly from *ṣaff* "a line" comes the Persian compound *ṣaff-dar* "rank breaking" (an epithet of ‘Alī). Such Arabic words frequently lose the *tashdīd* in Persian, as *kaff* Ar., "palm of the hand," *kaf* P.; *habb* "a berry, grain, pill" becomes in Persian *ḥab*. Sometimes the *tashdīd* is again restored before the *i* of unity, thus *ḥab*, P. (m.c.) becomes *ḥabb* (m.c.) "a pill"; *fann* "art", *fann-i* (m.c.) but *kaf* "palm of the hand", *kaf-i* (m.c.) (not *kaff-i*).

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 (تُنوَّوين)

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

- *z* is the nominative
- *ṣ* is the genitive
- *z* is the accusative

*Vide* also § 3 (a).

If the noun is indefinite, these terminations are doubled and written *
* and pronounced with the *nūn* or *n*-sound. This is called *tannuyn* "giving the *nūn*." Arabic nouns in the accusative case are in Arabic used as adverbs;

*Ex.ُ לט נ* "by chance" the accusative of *א* Note that the final *alif* is not sounded.

If the word ends in *s* or *ṣ*, there is no final *alif*; *Ex. بناء عليه binā*.

*‘alay-hi* "accordingly", *ḥikmat-an* "skilfully"; similarly if the word ends in *ṣi* (in such words the *tanwin* is written over the letter preceding the *i*, and the *i* is unsounded), thus *ḥawq* "lovingly."

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

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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 *tanwin* are with a few exceptions omitted: a noun in the accusative case, used as an Adverb, is given the *tanwin*. Colloquial Arabic has, therefore, no distinction of case as found in the classical language.
4 The *alif* over the *i* is now seldom written, the word being spelt خَوَى: the *i* is silent. Words like عَلْفَ يُوْسُفَ are generally written عَلْفَ يُوْسُف* (without alif). In the Roman character, a final *i* pronounced like *ā* is transliterated *a*. 
n the pronunciation of these Arabic adverbs; Ex. 
الحالة "now, at present", is in modern Persian always pronounced 
الحالة "in reality" is pronounced both with and without the 
and is always retained; Ex. 
الغزاة "suddenly" or "by accident", 
الجبر "by force."

§ 9. Wašlah.

This word signifies "a conjunction or joining" and is only found over 
the alif of the Arabic definite article ل "the"; it signifies that the alif 
is suppressed in pronunciation and the ل joined by the previous vowel; thus 
امير الممرين "Commander of the Faithful"; vide Remark II to § 3 (d).

If a word before a rasila ends in a long vowel or in an alif-magṣura, the 
final vowel is shortened in pronunciation before the alif with wašla, thus 
الجسالة is pronounced fi'l-jumla and not fi'l-jumla.


(a) In Arabic the dental, liquid and sibilant letters, fourteen in all, are 
called حروف الشمية or "solar letters" for the by 
no means obvious reason that the word shams "sun" begins with one 
of them. They are ـل.ـل.ـط.ـض.ـس.ـش.ـث.ـث.ـث.ـث.ـث.ـث.ـث.ـث.ـث.～
If an Arabic word with the article ل begins with one of these letters, then, for 
euphonic reasons, the ل of the article is not sounded, but to compensate for its 
loss, the first letter of the word itself is doubled and marked with ـ, thus: 
صلح الدين "the Peace of Religion" (Saladin). The dentals 
سنيعیا، those that are enunciated by the aid of the teeth, are ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.ـل.～
The lingual asaliyya (السيلي) are those that are pronounced by the 
aid of the tip of the tongue, and are ـض.ـض.ـض.ـض.ـض.ـض.ـض.～

(b) The lunar letters حروف نحية are said to be so called 
because نحية qamar the moon begins with one of them. With them no such 
change takes place in the ل of the article.

The lunar letters are subdivided into the labials shafahiyya or shafawiyya 
ةـب.ـق.ـى (لبية) or شرفية (شريفة); the palatals labawiyya 
لاهابوية (لاهي)
and the gutturals, ḥalqiyya (حَلْقِيَّةٌ) or hanjariyya (حَنْجَارِيَّةٌ).

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

(c) The Arabs further term certain letters حروف القلقة "clacking letters"; hurūf "l-qlaq; حروف الألق or al-hurūf "zawlaqiyyah letters articulated with the tip of the tongue and the lips; they are the liquids ل س ن الر ملبة، "soft letters"؛ hurūf "l-līn "arched", viz. ط - ض letters pronounced by the tongue and the fore part of the palate (viz. ت ط): mutilqaḥ letters "depressed (letters)" are those in which the tongue does not rise.

§ 11. Abjad.

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

<table>
<thead>
<tr>
<th>10000</th>
<th>5000</th>
<th>2000</th>
<th>1000</th>
<th>500</th>
<th>200</th>
<th>100</th>
<th>50</th>
<th>20</th>
<th>10</th>
<th>5</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>١٠٠٠٠</td>
<td>٥٠٠٠</td>
<td>٢٠٠٠</td>
<td>١٠٠٠</td>
<td>٥٠٠</td>
<td>٢٠٠</td>
<td>١٠٠</td>
<td>٥٠</td>
<td>٢٠</td>
<td>١٠</td>
<td>٥</td>
<td>٢</td>
<td>١</td>
</tr>
</tbody>
</table>

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

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 and hisāb-i-jummal حساب جمل, the Arabic word jummal جمل signifying "cable; addition." A letter marked with tashād تشدد 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 alkhayrā fī mā wagaṭa "the best is in what happened." The sum of these letters = 1148 (A.H.) = A.D. 1735-6.

1 Letters formed in the uvula.
2 Also حروف العلق.
3 Vulgarly abjad.
4 The Arabs of Morocco in the above words substitute ص for س for غ for ش for چ.
5 As regards the four Persian letters, چ may have the value of چ of ژ of گ of گ, i.e. they may have the same value as their corresponding Arabic letters.
The date of Taymürlang’s death is in the dramatic words *Vidā-i Shahryārī* “Farewell to Royalty,” this = 807 (H.) = A.D. 1404–5.

A new gate to the mosque at Kāzimayn was constructed by Farhād Mirzā, an uncle of Nāṣir-‘d-din, Shāh of Persia, in A.H. 1300 (= A.D. 1882), and an Afghan poet of Bagdad, who wrote under the *takhallus* 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 *misra‘* (a line of verse):

شَهَابِشَ اَلْحَمَّالِ نَارِجَةِ كَفْتَ بَا دُلُوَّ شَاد

Bā dīl-i shād and these words may also be translated “with the heart of shād”; now the heart of shād is *ālij* which = ‘one,’ so this makes the total 1300.

Persians love obscurities.

The letters of *abjad* can also be used to represent figures, thus ә for 12, ʇ for 21, etc.³

(c) In a certain style of almanac called *taqvim-i ruqumī* (تقویم رقومی), the letters of the alphabet are used with special significations; thus the letter ә 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 *taqvim-i Fārsī* نقویم فارسی is preferred.


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

<table>
<thead>
<tr>
<th>١</th>
<th>٢</th>
<th>٣</th>
<th>٤</th>
<th>٥</th>
<th>٦</th>
<th>٧</th>
<th>٨</th>
<th>٩</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>١</td>
<td>٢</td>
<td>٣</td>
<td>٤</td>
<td>٥</td>
<td>٦</td>
<td>٧</td>
<td>٨</td>
</tr>
</tbody>
</table>

In combination these are written from left to right as in English thus, ١٩٠١ = 1901.

---

¹ Called by the Arabs the *Bāb-i- Farhādiyya* and by the Persians *Bāb-i-Farhādiyya*.

² The *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 *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. *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 (Muslim) or Revenue Accountants, and Munshis keep their accounts in a system of figures called Siyāq \(^1\) or Dīvānī which is nearly the same as the Raqam of India.

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

Shopkeepers and merchants keep their accounts in a form of Siyāq (سباق): they do not understand the Dīvānī (Deviānī) or Siyāq (سباق) of the Mustawfis (Munshi).

Rūqāmī (Rumi) is applied to a system of writing a sum in a receipt: the sum is first written in Siyāq (سباق) 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 alif; \(^2\) but bent by grief or age it is a ج: a bent neck is like ٓ, while a drooping head is like ٓ. The Persian poet Jāmi in his beautiful but

\(^1\) The revenue accounts being kept in Siyāq none but a Mustawfī or revenue accountant can interpret them. Persian officials are in the hands of their accountants.

\(^2\) I heard of one Governor who, on removal from office, had his accounts made up and was found to be a debtor to Government to the extent of 80,000 tumams (£16,000). He got another Mustawfī to examine his accounts and the latter brought him out a creditor to the amount of 40,000 tumams.” —Yates’ Khorasan and Sistan.

Sighs are also compared to alif.
somewhat lengthy poem "Yūsuf and Zulaykhā" compares the heroine’s teeth to sīn (سى), her mouth to mīm (مى), and her eyes to sād (س) or ‘ayn (ا); zulf is again compared to lām and jīm.

§ 16. Handwritings.

The two most important varieties of Arabic writing are the Kūfī and the Nas ḥkh, 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 Kūfa 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 Kūfa. It is now supposed that the nas ḥkh 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 Khalifas, and possibly in the time of the Prophet himself.

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

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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, Qīṭṭir (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 hears 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.’ Qīṭṭir 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.

2 Nas ḥkh "writing of transcribers."

3 Qurans are written, lithographed, or printed, in what is commonly styled khatt-i ārabi (خط عربي), i.e. nas ḥkh with all the points.
The nastal'iq (نستاليقة) is a combination of the naskh (نسخ) or ordinary hand and the ta'līq (تعليق): it is a beautiful hand, chiefly used by the Persians for well-written manuscripts; but the modern Arabs call the Persian writing generally ta'līq.

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

The shikasta 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 ruq'ah (رقع) is used by Arabs and Turks in ordinary correspondence. The dawānī دوانية, tughrā طغر، sulē تل، (or غ) 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 (خط شجاري) or "tree-writing", a species of enigmatical writing, is merely another application of abjad بجد; 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 بجد, and the number on the left the letter in that word. Thus in `Ali علي, the first letter occurs in the fifth word of the abjad system, namely in سعف، and it is the second letter in that word. `Ali would therefore be written:

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 ر should not be separated. Only inferior copyists make mistakes in 'spacing' and resort to the practice of dividing words.

1 The Arabs have a vile shikasta شکسته of their own.
2 The dawānī دوانية, a bold round hand, is the official character, in Turkish passports, etc.
3 The sulē تل is a fanciful character with calligraphic flourishes.
4 Called also khatti-i saro خطي سروي or "cypress writing." There is now little secrecy in this form of writing as it is widely known. Like the Arabic character, it is of course written from right to left. Vide Brownie's "A Year Amongst 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: "that man." Two words separated by an iznafat are sometimes incorrectly joined in one as (kitāb-i marā), which ought to stand for kitāb-am-rā.

§ 17. Punctuation.

In Qurāns 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 1 nor the other symbols. Even in printed works an occasional tashdid 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. 2

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

- Comma ‘alamat-i waqfa
- Colon ‘alamat-i mu'laq
- Full stop ‘alamat-i āyat
- Mark of interrogation ‘alamat-i istifām
- Exclamation ‘alamat-i nidā, faryūd, yā ta'ajjub
- Quotation, ‘alamat-i iqtabās
- Parentheses ( ), ‘alamat-i junla-yi mu'tarīza, by brackets [ ].
- Poetry ‘alamat-i manzūma

In manuscripts, a dash (—), called lakht, 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 tashdid 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 Isphahanis say amrūz for īmrūz, and in most parts of Persia pādēshah is the pronunciation of pād-shāh. A common example is 'awz of the Persians, instead of 'īwz (دوش). The Persian word girya is in m.c. gariya.
§ 18. Abbreviations, Contractions, and Imāla.

(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’d for “received payment.”

The term مَخْفَفَاتِ مَعْقِفَات is applied to both abbreviations and contractions.¹

(a) Some of the most common abbreviations are:
   (1) عَلَيْهِ السَّلاَمَ “Peace be upon him.”
   (2) سَلَّمَ الَّذِي عَلَى رَبِّهِ “God be gracious to him and give him prosperity” (of the Prophet only).

For Christ or other Prophets the Muslim says:

(3) "Salla-lāhū ‘alay-hi” “God be gracious to him.” Also for حَسَن “correct.”
(4) سَلَامَ الَّذِي عَلَى الَّذِي عَلَى (مَعْقِفَة) or سَلَامَ الَّذِي عَلَى or سَلَامَ الَّذِي عَلَى “The Peace of God be on him (or them).”
(5) رَاضِيَةٌ اللَّهُ عَلَيْهِ “May God be pleased with him.”
(6) رَحْمَةَ اللَّهِ عَلَيْهِ “The mercy of God be on him.”
(7) لَعْنَةُ اللَّهِ عَلَيْهِ “The curse of God be on him.”
(8) سَلَامَةٌ اللَّهُ تَعلَى (or 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 Yazīd, 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) إِمَّا أَكَشَرْتٌْ إِلَى الْفِيْرَةٌ, etc., in the sense of “and so on” (when the first few words only of a quotation are quoted).

¹ Also إِلَيْهَا إِنْجاَز
² By Shi‘ahs
(10) جُمّل plural (also in the Qur'an for جَالِز a lawful pause):

جوُمُل plural of plural.

(11) یُ حُمّل "name of town" (in geographical works).

(12) مَ حُمّل "name of a place" (geographical works).

(13) مَ حُمّل "name of a small town" (geographical works).

(14) عُمْر "Christian era."

(15) فُحُمّل "Muslim era."

(16) نَ حُمّل "note," and فعَل "subject" (gram.).

(17) وَ حُمّل "and so on."

(18) مُ حُمّل "first," and لَ حُمّل "last," i.e. 'reverse the order' (read the word with م over it first and with ل over it last).

Also stands for مَ حُمّل "subject," and لَ حُمّل for مَ حُمّل "predicate": vide also (23).

(19) مَ حُمّل "object" (gram.).

(20) مَ حُمّل "author."

(21) مَ حُمّل (a well-known dictionary).

(22) مَ حُمّل (a well-known dictionary).

(23) مَ حُمّل (a well-known dictionary): vide also (18).

(24) مَ حُمّل (a well-known dictionary).

(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: اكُنْن, "now," كُنْن, "to freeze, be dejected," فِسْرُدِان, "to take," سَفْدِاج (obs.) "a paint used by women," سَفْدِاج (m.c.).

If the initial alif is pointed with kasra, the short vowel of the first letter of the contraction becomes kasra, as: استِذَان or استِذَان "to take," سِتَّان or سِتَّان "to fall": سُفْدَان or سُفْدَان or سُفْدَان or سُفْدَان. [Another form by إمَّالا is عِفْدَان. Ishkastan ِ إِشْکَاستان (m.c.) for shikastan ِ شِکَاستان.]

(2) Long vowels are sometimes converted into short vowels as: نَ حُمّل, شَ حُمّل, دِ حُمّل, دِ حُمّل, بِ حُمّل, بِ حُمّل, for نَ حُمّل, شَ حُمّل, دِ حُمّل, دِ حُمّل, نَ حُمّل, دِ حُمّل, دِ حُمّل, دِ حُمّل, دِ حُمّل.

(3) Examples of other contractions not subject to rule are: مَ حُمّل, "sick," for مَ حُمّل "mother," and for مَ حُمّل "bring not"; چَ حُمّل (vulg. and m.c.) for چَ حُمّل, "thing"; مَ حُمّل, "mother."
From the preceding remarks it will be seen that the learner must take special care:

1. to discriminate between ك an English k and خ kh (latter pronounced like ch in loch);

2. to make ی a guttural (like ck in stuck when pronounced in the throat);

3. to pronounce خ 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 drawling intonation.

In such words as دخان، the خ must be slightly pronounced after the alif;

4. to avoid the suspicion of a vowel between the two last letters of words like طفل tifl;

5. to aspirate the س (or ح), particularly in words like سُبشر mihr, تیهران تیهران, and سُم mih (final silent س of course being exception).

Remark.—As a rule every letter in a word must be distinctly enunciated; there must be no 'English' slurring of words. An uneducated Persian learning English would have little inclination to fall into the objectionable habit of "clipping" his words.

A clear distinction must be made between the long and short vowels. English people seem to have a passion for making the short vowels long; they also expend a good deal of energy in shouting and putting the accent on every syllable. For accent vide § 21.

The necessity for enunciating every letter will be discovered in distinguishing between such words as سریشته sirishta "mixed," سریشته sar-rishta "a good knowledge or experience of a thing," and سریشته sar-i-rishta "the end of the thread."

(b) The pure vowel sounds are a, i, u, and ā, ĩ, ū, besides the diphthongs ay (generally pronounced ey) and au¹ (generally pronounced like ow in cow).

1 In India ai as in aisle and au as in the German hause.
There is also the rarer majhūl vowel-sound o.1

(c) Except as a sign of the ʾizāfat [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—  |  |  |
|——— |  |  |
|  | an |  |
|  |  | in |
|  |  |  | un |
| Long—  |  |  |
|——— |  |  |
|  |  | il |
|  |  |  |  | ul |
| Diphthong—  |  |  |
|——— |  |  |
|  |  |  | awl or ol |
|  |  |  | awl |

Remark.—All Arabs, and many educated Indians and Afghans, make a distinction in pronunciation between ʿūb, etc., 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:

|  |  |  |
|——— |  |  |
|  |  | gul |
|  |  | gil |
|  |  | khâk |
|  |  | süd |
|  |  | qawm |
|  |  | bid |
|  |  | mû |
|  |  | maw |
|  |  | bachcha |
|  |  | bi-chi |

1 As in ʿōi, oh!
2 There are many words in Persian pronounced differently though to the eye spelt the same; these have different significations.
blood  
the anus  
a squire, a gentleman  
'a table' with the meat on it  
face  
go (imperative)  
self  
a helmet  
honor  
gutter (for water)  
become or go (Imperative of the verb shudan)  
wash (Imperative of the verb shustan)  
for him, to him (for  
run (Imperative of the verb davidan)  
barley  
rivulet  
seek (Imperative of the verb justan)  
a follower, attendant  
a little son  
a pledge  
if he (poetical contraction)  
a defect, vice  
Ar. broken pl. of above  
a day, Ar.  
Ar., pl. of above  
a day, P.  
hope  
table

khūn  
kūn  
khān  
khwān  
rū  
raw  
khud  
khūd  
ābrū  
āb-raw  
shaw  
shū  
bi-dū  
bi-daw  
jaw [jav-i one grain].  
jū  
pas-raw  
pisārū  
giraw  
garū (for agar  
'ayb  
'uyūb  
yawm  
ayyām  
rūz  
umīd or ummīd  
mīz

1 In modern Persian ābarū.
2 Or bi-shaw "become." In modern Persian the Imperative shōr 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-ū "seek" instead of ū.
5 The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.
The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.

The ۲ is not pronounced in these Persian words. Vide § 2 (٢).

The ۳ is pronounced in this Arabic word. Vide § 2 (٣).

The ۴ 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-blinking sound of ۵, vide § 2 under ۵.

Final ۶ is silent, vide § 2 under ۶.

This is one of the few Persian words in which the ۷ is pronounced like short ۸: Vide § 2 under ۷.
(c) The following difficult examples of transliteration should be studied:—

khord
khwāstan
fi'l-Jumla
ma'na
atībbā-and
jamā'a-dār
na'īz bi'llāh
bismi'llāh
zā'ī

daf'a
hay'at
Salāh 'd Dīn
banda-yi ā
khūbī-yi ā
mash, had
az, ħār
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. Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ṣamā' Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar Ǧauhar

2. Remark.—The solution to No. 1 is:—

 fís, bī kunā, be-nūr and ends with man. Chēkām mīn chēkām. (2)

(3) What is the word حرم? The guesser says hāram, jāzm, jurm, jīrm, khurram, etc., till at last he says, khar-am ("I am an ass"). The reply then is ānchī guftā hastā wali in nīst "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 signifies "donkey," the third "parsley" and the fourth "a bridge."
(5) A man named Badrī went to the Sadr-i A'żam or Prime Minister and asked for money, but got nothing. He said:

\[
\text{دو صدر جهانی و سنجیدم}
\]

The first is Badrī-yam; the second bad ṛiyam (for ṛ-dam a crude word); the last word is sad ṭiyam.

§ 21. Accent.

(a) The general rule in Persian is that the primary accent falls on the last syllable. Ex.: pas̲hā "a mosquito," pisarā "a boy"); dast kāsh "a led horse (old)"); "a glove (m.c.)." [In India this word means "an assistant to a falconer"]; dārkhtān "trees"; hanāz "yet"); kardān "to do"; kordān "done"; kardā "that has to be done"; bihtār "better"; kūh-tarīn "the best, most beautiful," etc., etc.

Remark.—The accent does not fall on the izājat nor on the affix -ra. Ex.: dārkhtān-i bāgh "the trees in the garden"; dārkhtān-rā darḵhtānāra "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.: bār-dār "take away"); bānūd "do thou"); būnūd "do ye"); ma-kūn, mā-kūnīd "don't do"); būnūd "let them go"); 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.: kūnām, bī-kūnām "I may do, shall I do," etc.: mī-kūnām "I am doing, I will do, etc."); mī-kardām "I was doing, etc."); nāmī-kūnām; nāmī-kardām.

In the phrase—tā na-gāri—, the accent seems to fall on the ū, rather than on the negative: in tā na-bīnī it seems to fall either on the negative or on the first syllable of the verb (bī). Afghans and Indians say gūlī go'e.

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.: bār maś-dāram "I will take it away"); bār nāmī-dāram; bār nāmī-ravām; dār nāmī-ravām.

(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 āmāda "prepared" has the accent on the second syllable: the infinitive āmādan is obsolete; āmāda kardān is used instead.
last syllable. Ex.: پرسیدم pursīdam "I asked": نورود budīmed "you ordered": دادند dādand "they gave": گفتم gūftam "we said, etc."; but پرسید pursīd "he asked": نورود budīmed "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.: نیفتاد īftād "he fell," نیفتاد na-yūftād "he did not fall," but در نیفتاد dār na-yūftād.

(5) The affixed pronouns do not take the accent. Ex.: در خانه shār darakhshāh "his trees": کتابها kitāḥbā-yilān "your books": مداخل shāmil-i-shāmil "their income": ستان است bás-i-lān 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.: نیک nīk "goodness": دوست dūst "friendship" (from nīk "good" and dūst "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 دوست may stand for dūst "a friend" or dūst "friendship," عروس (arūs) may mean "a bride" or "nuptials" (arūs).

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

بمعنى "but": لیکن likin "but": بلی bāle (or bālī) "yes": یا or من یا: یا or ان یا "that is to say": ولی vālī "but yet, however": آیا یا آیی āyā (an interrogative particle) "whether or not," etc.: آیی āyī "yes, very well": ناک یا "here is, behold": بلکه bāleki "perhaps, moreover, on the contrary": لابی lābbay (in Persian generally labe) "here I am."

In the preposition یا "for the sake of" the accent is on the second syllable. Ex.: barā-yī Khudā "for God's sake."

---

1 This rule applies equally to a hamza that stands for this ی, vide § 4 (g).
2 Afghans and Indians say nēk, 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 wāle, or wun-lekin.
6 "Here I am, yes" for Arabic لدی لدی lābbayka. Lābbay is common amongst women.
7 Pronounce the ی slightly as a consonant. The Afghans and Indians say barā, s.
(8) The following Infinitives have the accent on the *first* syllable:—

*khurdan* "to eat"; *khvaridin*; *ashamidan* "to drink"; *khvabidan* "to sleep"; *kadam* "to come."¹

(9) The simple prepositions take no accent, neither do the *particles* *ک* and *چ* or the conjunction *و*. As pronouns, *ک* and *چ* may take the accent.

The particle *چون* is accented, except when it forms compounds, as in *chunān*, *chunān ki*.

(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 *pidar-i man* and another *pidar-i man*.

According to Dr. Rosen the only Persian *noun* with the accent on the first syllable is صد دینار "a penny," a contraction of 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:

*pidar* "father"; *mūdar* "mother"; *khwāhar* "sister"; *tūmān* (a coin, in value about three rupees or about four shillings); *dtōn* "(an imaginary and infinitesimal coin, 50 of which go to one *shāhī*, 200 to one *abbāsi* and 1000 to one *qirān*): *‘abbāsi* (the fifth of a *qirān*): *ḍas* "a butcher."

In *barādar*, "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.

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

² In Arabic nouns of intensity of the form مَعَالَ فَعَل, the accent is on the second syllable, as سر نپِ مَشَاغ "a drill-master Colonel."
CHAPTER II.

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

§ 23. Etymology مَرْفَ.

PARTS OF SPEECH Aًسَمُّ ومَعْنَى ( أَقْسَامُ كُلِّهِ ) :

There are according to Arab and Persian Grammarians three parts of speech: (1) اسم ism,
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 مَعْرَفٍ "single, simple" and مَعْرَضٍ "compound." The former consists of letters of the alphabet that are used singly as particles, as َ and ُ for the prepositions ِ and ََََ: these are said to be twelve:

- َبَ- َتَ- َجَ- َزَ- َشَ- َكَ- َمَ- َنَ- َوَ- َىَ

§ 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 شَرِبَ sharāb signifies either "wine" or "the wine," according to the context.

§ 25. The Substantive—Gender ( اسم مَوْعُوفٍ ) (جنس) :

(a) ʿAlam علم a proper name includes not only names, as ʿAbd, احمد, etc., but titles ََّ ( khitāb خَتَابَ, and lagab لَغَبَ) ; "noms de plume" ( takhallas ),

1 سَرَفٍ: accidence or etymology (gram.); ishtīqāq "derivation of Arabic words; deriving words from an Arabic root;" vajh-i tasmiya (lit.) "cause of naming" is "derivation."

2 Not to be confused with kalām ( كَلَامْ ) sentence; proposition, etc. Kalima also means the 'Muslim profession of faith.' The distinction between كُلِّهِ kalīma and لِفْطَ ( لَفَطَ ) 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 ََّمَمْ ( اسم عام ) "common noun"; ism-i khāṣṣ ( اسم خاص ) or ʿalam ( علم ) "proper noun." Ism-i zāt ( اسم ذات ) is a real or concrete noun; ism-i maʿna ( اسم معنی ) "an abstract noun."
surnames or nick-names or epithets (laqab) of famous people, as Rūyīn-tan
"brazen-body," i.e. "invulnerable" (name of Isfandīyār); any
common contraction by which a person is commonly known, alias ('urf),
as Kallān (Indian) for Kāla Khūn, Ma'rāfī (Persian) for Muḥammad Rafī,
Mīrāz; and the filionymics and patronyms (kunyaṭ) of Arabs (which
precede the name) as Abu'l-Qāsim Muḥammad bin Yūsuf.

(1) Definite nouns (اسم معرف) include 'alam (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
(ma'hūd-i zihīnī (معهوذ ذهنی),) as dust "the (our) friend,
dhūsman "the (our) enemy"; any common noun used as an epithet and commonly
known (ma'hūd-i khārijī) (معهوذ خارجی), as Ghulām-i Miṣr "the slave of
Egypt (Joseph), Khāliṣ 'īlāh "the Friend of God" (Abraham); the
muζāf of a pronoun; and the personal and demonstrative pronouns: vide § 40
(b) Remark.

(2) Indefinite nouns ( اسم تاریک) : ya'nī ism-i ḥar chīz-i ghayr-i mu'ayyan
بعنی اسم هر چه چیز غیر معین.

Remark.—In kas-f rā shunīdam 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 females are either expressed by different words, as:
dīv and parī; zan na-dida and dūshīzā; mard "a man," zan "a woman"; khwāja "lord, etc.,' khātuin "lady"; or else they have the words
ningor nar "male" and māda "female," etc., added, as gōrū or nar-gāv (Indian) or gāv-i nar (m.c.)
a "bull," gū or māda-gāv or gāv-i māda "a cow"; shīr-i nar
"a lion"; shīr-i māda "lioness"; mard-i bīva and zan-i bīva [bīva however generally means 'widow' only and zan-murda
موردگی, "] narrowly means 'beggar-man,' "widower']; zan gū "beggar-woman.'

Remark.—Tazākīr the masculine gender; taʿhīs the feminine
gender: muzakkar and muʿannas (adjec.) masculine and feminine.
Tamyīz-i jins "distinction of gender.'"
(c) Many Arabic nouns form the feminine by adding *ah* (in Persian the imperceptible *s*) to the masculine, as ملكه *malik* "a king"; ملكه *malika* P. "a queen"; سلطان *sullān*; سلطانه *sullāna* 1 P. (class.).

*Remark.*—In Arabic this feminine termination is called تماربُنا (تار، مربوطة) and by Indians حاتم (حاتم). It is, however, only in certain words pronounced and written *t* in Persian: *vide* remarks on *s*. This termination is also called تَرْمَيُ تار. Ex. زوجه.

(d) خانم "a lady" is the feminine of خان *khān* "a squire" (at present a title given to almost every officer), and بِهگم *begum* is the feminine of Beg بِهگ. Grammarians call this ممیم تاریغ.

(e) The Persian word پنور *banū* "a lady, a princess," (a word sometimes also added to female names) is not the feminine of بنو، a word only used in compounds, as باغ بانگ *bāgh-bān* "a gardener," etc.: thus کد بانگ *kad-banū* "a neat house-wit"; بانو حرام *banū-yi haram* "female guardian of the harem" (specially for the Shah). Vāv must not, however, be considered a Persian feminine termination: زال بانگ *zālū"a leech"; زال *zānū"the knee"; دارو *dārū"medicine, gunpowder, wine" and such words are neither masculine nor feminine.

In words like پسر *pisarū* دخترو *dukhtarū* the و is diminutive: these words are distinctly vulgar and should be avoided. 4

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

*Remark.*—By the uneducated, و is sometimes added in familiar talk, as مهار "take hold of the camel's مهار (nose-string)"; یار آمد و گفت *yarū āmad va guft" the fellow came and said"; (yārū is here used in a half-joking sense). 6

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1 In Arabic the *s* is not silent ملكه. In modern Persian حرام الشاه *shāhān* "wife of Shah."

2 Turks, also Afghans and Indians, give the *s* the broad *majhūl* sound; but in modern Persian the *s* is pronounced short as in the English verb *to beg."

3 Also *kad-banū* *shud* کد بانگ *shud* "the girl is married, i.e. became a mistress of a house."

4 In Kirman a یار (ی) and in Teheran a یار (ی), is often vulgarly added to proper names, as یار آمد *Ahmad* and یار آمد *Ahmad*. یار آمد *

5 خال *khāl* is properly the feminine of خال *khāl* Ar. "a maternal uncle" which is not used in Persian.

6 In India یار is often vulgarly used as the vocative of یار.
(f) Kam-tarin, the superlative of kem "little in quantity," has in modern Persian for its feminine kamina1, which in modern Persian is used as a substantive by women instead of the pronoun "I" or "me," when writing to a superior. Ex.: Kamina arz m-i-kunad (or m-i-kunam) "I (your slave) make petition"; baini kamina jibb ilitaj bi-farmayad "kindly inform me (i.e. your slave-girl the writer)." Kamina is apparently the feminine of the contracted superlative kamin.

(g) Arabic past participles, used as substantives, make their feminines in the imperceptible 1 [vide (c)]. Ex.: maḥbūb mâ man "my friend (male)," maḥbūba-yi man "my friend (female)"; marḥūm "the deceased (male)"; marḥūma (female); maššaq and maššaqa "beloved"; muṭallaqa 8 "a divorcee" (set free). Vide also § 43 (t).

(h) Real feminines, i.e. nouns expressing living things that are feminine, are called مَعْشَى or مَعْشَة or مَعْشَات اصلي, as opposed to مَعْشَاث, مَعْشَات حديث or مَعْشَات مَعْشَات حديث, "grammatical or irregular (lit. 'heard') feminines," such as shams "the sun," arz "the earth," which are feminine in Arabic.

Remark.— Muṣṭṭīṣ are Arabic words that are feminine by form, as jannat 1 [fem. of ākher].

§ 26. Declension, Taṣrīf or Gardan (or تصرف 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 bi 5 to the nominative, or by affixing ra 5.

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1 In classical or modern Persian kamina 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." Kuf kama na an bi murad-i khātar-i yārān bar mafālith-i khud muqaddam dārānd (Sa’dī), "he said the least (of their qualities) is that they put the desires of their friends before their own comfort, i.e. they are unselfish: an iṣfahat after kamina is wrong. Here S’ādi used kama as a masc. superlative. Vide § 40 (s) (2).

2 In classical Persian maṣ’ī is generally used for the male lover, while muṣṭīṣ '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 maṣ‘ī is more usual for divorcee.

4 These, especially gardan, also signify "conjugating a verb."

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

(c) The vocative is formed by prefixing ی or 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 كسر) 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”; کتاب پسر ملک kilāb-i pisar-i malik “the book of the son of the king.”

Remark—
Grammarians enumerate many kinds of izāfat:—

(1) The izāfat-i tashbīhi (ضائط تشبیهی) ‘the similitudinary izāfat,’ and izāfat-i istiārā (ضائط استعاره) ‘the metaphorical izāfat,’ vide (12) and (2) (iv).

(2) The izāfat-i tawṣif (ضائط توصیفی) ‘the izāfat of qualification,’ as مارد کبیر. Here mard is termed ‘the (noun) qualified.’

The qualifying izāfat’ is subdivided into:—

(i) The ضائط توصیفی مجزأ ‘the simple qualifying izāfat, as mār-d-i khūb مارد خوب.

(ii) The ضائط توصیفی نفی ‘where the substantive is qualified by a privative adjective, as darkht-i bē bārg ‘a leafless tree’; mār-d-i kam-taqil ‘a man deficient in sense.’

(iii) The ضائط توصیفی ترکیبی ‘where the substantive is qualified by a compound agential adjective, as mār-d-i sūkhan-chin ‘a criticizing (fault-finding) man.’ Vide (vi).

(iv) The ضائط توصیفی نفی ترکیبی ‘where the substantive is qualified by a metaphorical adjective, as mār-d-i sang-dīl ‘the stony-hearted man.’

(v) ضائط توصیفی نفی ترکیبی ‘where the substantive is qualified by a compound privative agential adjective, as pisar-i nā-sarūdat-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 عضائالايد. In modern colloquial Arabic the two nouns are placed in juxtaposition without any sign of the genitive case, as, یbn malik “a son of a king”; یbnul-malik “the son of the king,” etc.
(vi) The substantive is qualified by two adjectives.

(vi) The substantive links a substantive to a compound adjective the first part of which qualifies the second part, as asp-ī fūz-raftār (aspi fūz-raftār) अस्पि फूज़-राफ़तार = aspī fūz-raftār = aspi fūz raftār) — Vide (iii).

(3) The izāfat-i gālāb (izzle gālāb) 'the adverbial izāfat,' as shisha-yi gulāb शिशा गुलाब 'bottle of rose water,' or conversely āb-i shisha आब शिशा 'bottle water,' āb-i birka आब बिरका 'tank water.'

(4) The izāfat-i fā'īl (fā'īl) 'the agential izāfat,' as farūshanda-yi kūtāb 'kūtāb 'seller of books.'

(5) The izāfat-i maf'ūlā (māfūlā) as sūkta-yi āstāb 'sūkta आस्ताब 'burnt by the sun.'

(6) The izāfat-i tamlīkā (tamlīkā) 'the possessive or property izāfat,' or the izāfat-i ḥaqīqī (ḥaqīqī) 'the true izāfat,' as gann-i ḥakim गन्न हकीम 'the sage's treasure (i.e. the 1st chapter of the Qur'ān); Shāh-i Firdaus शाह फर्दौस 'the Shah of Persia.' Vide also No. (8).

(7) Izāfat-i takhti (takhti) तक्ती 'the particularizing or specifying izāfat,' as dukān-i qassāb 'the butcher's shop.'

(8) Izāfat-i tābyāni (tābyāni) ताब्यान य 'the descriptive izāfat,' as sāwāt-i ṭilā 'a watch of gold.'

The descriptive izāfat includes the substantive which shows possession of the 1st person singular, as, kūtāb-mi 'my book'; the substantive which shows possession of the speaker and his friends (i.e. 1st person plural), as kūtāb-mā 'our book'; the substantive shows possession of the person addressed; the substantive shows possession of the third person, as kūtāb-ū 'his book.'

These might also all be included under 'the possessive izāfat' (No. 6).

(9) The izāfat-i tawżīhī (tawżīhī) 'the izāfat of manifestation,' which is nearly identical with the 'izāfat of specification (No. 7),' as, kūtāb-i Gulistān (kūtāb Gulistān) गुलिस्तान 'the book Gulistan'; rūz-i shamba रूज़ शंबा 'Saturday.'

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

(10) The izāfat bi-l-jīns (bi-l-jīns) 'the cognate izāfat,' as būd-i sābā बूढ़ जीव 'the morning breeze.'

(11) Izāfat-i ʿibnī (ʿibnī) 'the izāfat of filiation,' as 'Abbās-i 'Ali 'Abbas son of Ali.'

(12) The izāfat-i tashbīhī (tashbīhī) 'the izāfat of simile,' as nargis-i chasm 'nargis-chasm' नर्गिस चस्म 'the narcissus of the eye (i.e. the eye like a narcissus)."

1 Jāfī जाफी "a vessel."
2 Properly nargis-chasm is an implied simile and nargis-i chasm a metaphor.
declension.

The ḵaḏaḏ-i ḵaḍaḏāra "the izāfat of metaphor" or the ḵaḏaḏ-i ṣaṣṣa "the figurative izāfat," as ḵaḏaḏ-i ṣaṣṣa "the hand of wisdom" and ḵaḏaḏ-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 ḥaḏaḏ-i ḵaḏaḏat and ḵaḏaḏat maqlūbī "the inverted izāfat" vide § 117.

(f) If the first substantive terminates in a semi-vowel (ο - ι), or in a silent ʰ, the ḵaḏaḏat is pronounced ʰi and is then no longer written ʰ ʰ but as follows:

(1) After silent ʰ it is written ʰ or ʰ as, ḵaḏaḏat mard "the house of the man."

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

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

(2) After ʰ or ʰ it is in modern Persian written ʰ, ʰ without ʰ, as ʰ pā-yi mard "the foot of the man"; ʰ bū-yi gul "the scent of the rose (or flower)." It used also to be written ʰ or ʰ, as ʰ rū-yi ī, ʰ šadā-yi buland; but modern Persians maintain that ʰ is incorrect in such cases as also after ʰ: in the latter case they maintain that kasra is correct.

Should however the final ʰalif stand for ʰ at the end of Arabic words the izāfat is, or should be, written in the ordinary way, as ʰ ṣaf-i dibrah ṣāḥāda az ḥadd "shedding blood to excess"; ʰ ṣaf-i dibrah ṣāḥāda az ḥadd "shedding blood to excess." In these two examples ʰ means ʰ "the lofty sky." In these two examples ʰ means ʰ "blood," pl. of ʰ "blood," and ʰ for ʰ (pl. ʰ) : vide also § 4 (c). As however the final ʰ of Arabic words is often disregarded in Persian, such forms as ʰ ṣaf-i dibrah commonly occur for ʰ ṣaf-i dibrah.

¹ But not after an aspirated ʰ as in māh, "a moon; ʰ yak-māh-i ḫīgah "another month," but ʰ yak-māh-i ḫīgah "another fish."
² The ḥamza-yi izāfat is Persian and has nothing to do with the Arabic ḥamza.
³ After a final ʰ, the izāfat is also written in the ordinary way, ʰ instead of ʰ, as, ʰ māh-i ḫīgah; but ʰ, though perhaps more correct, is not used for the izāfat after ʰ in modern Persian though so used in India.
⁴ In order to distinguish it from the ʰ of unity vide § 41 (b). This ʰ is called ʰ-yi izāfat.
⁵ Persians never write ʰ ṣaf-i dibrah etc. They also state that ʰ is correct and ʰ ṣaf-i dibrah incorrect.
(3) After finalゅ it is usually written in the ordinary way ﻣﻌﻨ(converts Arabic ﻣﺎ, as ﻣﻌﻨى درياء mūḥi-yi daryā "the fish of the sea"); but according to some grammarians it should be written ٩ (or ٩), as ﻣﻌﻨى درياء. As however finalゅ with ٩ is liable to be mistaken for the ى of unity following a weak consonant (vide § 4 (g)), the former method is preferable.

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

Proper names, however, should not be, but often are, changed; thus مﻌﻨى معنی موسى Payghambar or incorrectly مﻌﻨى معنی Mūsā-yi Payghambar "Moses the Prophet"; مﻌﻨى معنی عيسى مسيح but یس-یي Maryam or یس-یي Maryam.

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

(4) In modern Persian an absolute genitive is expressed by prefixing the word مﻟ the word مﻟ "property." ١ Ex.: مﻟ زمین māl-i zamīn "of or belonging to the earth"; مﻟ برادر māl-i brādār "my brother's."

In m.c. this word مﻟ مﻟ is frequently inserted unnecessarily, especially by the vulgar. Ex.: فنسل مال سیستان qanṣul māl-i Sīstān "the Seistan Consul (i.e. not the Kerman Consul)"; مﻟ خدم māl-i qādim "for qādim"; مﻟ "it is ancient, or of ancient days."

(9) The Indians and Afghans do not pronounce the izāfat like ی (vide (l) (l) and (2)), but whether expressed by ٩ or ى they give it the classical pronunciation of جئ-e majhūl, as جئا-ة مرد, جئا-ة مرد māhī-e daryā.

(h) After the semi-vowels and silent h, the izāfat is by them generally written, if written at all, as explained in (f) (l) and (2). A kasrah ﻫ may however accompany ى or ى, as بدهد خدا banda-e khudā "the servant of God" جئ-e padar "the place of the father"; or instead of a ى, hamza ﺔد.
and kasra may be written as, جاد پدر بود گل با گی gul. This form is common in the Punjab.

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

Remark I.—In دیو “a demon,” خدیو khabī “Khedive,” گزاریو “clamour, lamentation” and such words the ی is treated as an ordinary consonant and not as a weak consonant or semi-vowel, i.e. it takes the kasra (۰) for the izāfat.

Remark II.—Nouns are called proper ism-i-khās (اسم خاص); common ism-i-ām (اسم عام); collective ism-i jam’ (اسم جمع); generic (اسم جنس). 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’na (معنى or اسم مفت). The term abstract is specially applied to that class of nouns which is formed from adjectives and denotes character, as, “goodness” نیکی, and more generally to all nouns that do not name concrete things, as, پادشاهی “kingdom.”

Nouns are also “primitive” (اسم جامد), and “derived” (اسم مشتق). A noun is ‘definite’ ma’rija (معرفة) or ‘indefinite’ nakira (نکره).

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 محدود دهی ma’hūd-i zihni, thus ān dūst āndōnāst 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 خالیل; thus Khalīl “The Friend (of God),” an epithet for Abraham. Vide also § 25 (a) (1).

§ 27. Examples of Declension.

(a) Singular Number ٔ۰, ٔ۰, ٔ۰, ٔ۰, ٔ۰, ٔ۰, ٔ۰, ٔ۰. حالت “case”

N. ۰ حالت فاعلی mard مرد man or the man.

\{dast-i mard دست مرد the hand of the man.\}

G. ۰ حالت مضاد khāna-yi mard خانه مردٔ the house of the man.

\{pā-yi mard پا مردٔ the foot of the man.\}

1 The izāfat is occasionally expressed in these manners in old MSS, written in India. Note that, modern Persians would say banda-yi khudā, بندہ گد, jā-yi pidar جدی پدر etc.

2 فرّی (ناقل) “subject.” Ma’īl (منقول) “object” is applied to any case governed by a preposition.

3 Of two words coupled by the izāfat اضافت the first is called the muzāf (ضافت).

4 and the second the muzāf šayāf (ضافت شایفت).

5 In India and Afghanistan pronounced خباه-e mard and پا-e mard. For another form of the genitive in m.c. vide § 26 (f) (4).
EXAMPLES OF DECLENSION.

D.

\{ mard-rā \} to the man.
\{ bi-mard \} to the man.

\{ mard-rā \} the man.
\{ mard \} man.

V.

\{ ay mard \} oh man.

\{ mardā \} man.

Ab. \( az \) mard from the man.

The remaining cases are formed by adding the prepositions.

Remark.—The accusative case is also called مَعْطَرِه and the ablative is sometimes called مَعْطَرِه and the locative مَعْطَرِه.

The dative in \( rā \) is considered the accusative.

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

(c) In classical Persian and in modern poetry the particle مَر 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 مَرْجَان “the life itself” مَرْا “that very.”

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

In \( asbū \) rā biyār, the and is a vulgar diminutive.

(e) A form of the vocative chiefly found in poetry is formed by affixing \( ā \) to the nominative, as بَلَّا bulbulā “O nightingale”; دَوْسَأ dūstā “O friend.” This form is found in the singular only. If the nominative ends in \( ā \) or in a long vowel, the euphonic rule in § 28(c) is applied. درَیْحَأ “alas” and خَدَاء Khudāyā “O God” are still used colloquially. The vocative in \( ā \) cannot be followed by the izāfat, thus, bulbulā (or ay bulbul) اٰ بَلَّا
"oh bulbul," but bulbul-ī bāgh-i mā "oh bulbul of our garden."

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

Nouns ending in silent ẓ 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 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 ای. Ex.: pādshāh "a king," pl. pādshāh-ān; asp "a horse," pl. aspān; Īrānī "a Persian," pl. Īrānīyān.

Remark I.—If the noun end in ū, as حاکی "a narrator" it follows the general rule, the final ū becoming a consonant, as حاکیان: hākīyān. Similarly kuy "king" has kuyān, etc.

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

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

Remark I.—There are exceptions to this rule. Sa'ādi uses the plurals and دخان and دخان ود. This is perhaps done to confer dignity on these nouns, the plural in ای being more noble than the plural in ā. Still under this supposition it is not easy to account for such plurals, as دخان - بزرگان - گیسوان and دخان. The plural in ān is frequently used both in prose and poetry for the sake of rhyme.

Remark II.—Rarely in classical Persian the plural in ā is used for living creatures, as: nām-burdāhā "the (people) mentioned above": (Igb. Nāma-yi J., p. 35 ed. Bib. Ind. of Beng. As. Soc.).

Remark III.—In a few words a distinction is made, as: sarān "chiefs," but sar-ān "heads."

Rukh "cheek" has in modern Persian either rukhān or rukh-ā; similarly angush-tān and angushthā "fingers"; akhtarān and akhtar-ā "stars"; abrū-ā to "eyebrows.

¹ If they did there would be no distinction between the plural and this form of the vocative.
² The word Yazdān "God" (also Izad or Yazd) is said to be the 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 ی, or else in a و a from which ی is apocopated, ی is inserted for the sake of euphony. Ex.: dānā "a sage," pl. dānā-yān; pari ی, pl. pari-rū (for导购) "fairy-faced," pl. pari-rāyān.

After a final ی, when radically final, the ی is omitted. Ex.: bāzū "the arm, the upper part of the arm," pl. bāzuwān, pl. abrū ی "the eyebrow," pl. abrūvān. ۱

Remark I.—The plural of نيا nīyā "grandfather, ancestor" is nīyāgān.

Remark II.—The plurals of السالين sāliyān and ماهيان māhiyān are occasionally met with as plurals of السال سال and ماه ما. These are exceptions and rare. The regular plurals of these words are to be preferred.

(d) If the word ends in an obscure ی, this is, before ی, generally changed into گ, as مرده murda "dead" (past partic.), pl. مروگان muragān.

Sometimes, but rarely, the ی is retained in writing, as مروگان گ مرده: this is incorrect.

In poetry the plural termination گān is employed contrary to rule:

ببس دانگان مس تیم و بهرسر

زیب چه کند دل با این همه دارم

Qa-ani says:

ادن درد دردرگان خانه بریت

(e) If the noun is inanimate and ends in silent ی, this ی usually and properly disappears in the plural, as: نامه nāma "a letter," pl. نامهها nāmahā. ۲

If however by the elision of the ی any ambiguity is likely to arise, it is better to retain it, thus, محلة mahāla "a quarter of a town" has for its plural محلةها, in preference to the correct محلةها, which latter might easily be mistaken for the plural of محلة. In modern Persian the ی is generally retained.

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1 Must be distinguished from the word ابر ت "honour."
2 The plural of ی dio and similar words is diohā, or (mod) diohā دیوها: vide § 28 (h). Remark. Modern Persians often pronounce these bāziwān and abruvān.
3 As it may stand for either نامه "names" or نامهها "letters," it is usual in modern Persian to write the latter نامهها. For the same reason the plural نامائی "houses" is preferred. Similarly other words, خانهها "houses," for instance, might in modern Persian be mistaken for خانهها. If the orthographical sign یا be written this ambiguity disappears. To avoid such ambiguity the spurious plural خانهای is used even in colloquial.
4 The final ی of Arabic words ought logically to be retained.
Formation of the Plural.

Remark.—Nouns ending in  in proceeded by a long vowel follow the general rules in (a) and (b), thus plural  wygląda  "a road,"  pl.  wygląda  wygląda. Both the letters should be pronounced, i.e. the word should be pronounced as written.

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


Remark.—The broken (or irregular) plurals  جمع مكسر (īmukassar) 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  "a house or tent, a verse in poetry," we get  "houses," and  "verses";  "a labourer," pl.  "labourers" and  "agents."

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

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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 In m.c. this word is used as a singular and the plural is formed by the barbarous form 'amalajūt.  عملة جات.

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.'
FORMATION OF THE PLURAL.

This regular feminine plural is frequently used for nouns with a neuter sense, as حمام Hammām “a bath,” pl. حمامات Hammāmat; حال Hāl “condition,” pl. حالات Hālat; سماء Samā “heaven,” pl. سماءات Samāyat.

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, عدو اعداء adūw “an enemy” (masc.) takes in Arabic the regular feminine terminations, singular and plural, but in Persian the word is both masculine and feminine.

Remark.—The Arabic noun of relation or relative adjective is formed by affixing the syllable ليّ and rejecting all such inflections as the of the feminine, or the dual and plural signs. Ex. مكة “Mecca”; مكي “a person of Mecca.” In Persian this final ی has no tasdid. In Arabic, from the relative adjective a collective plural may be formed by simply adding the feminine termination ی as عده Dahriyy “in Persian dahri دهری “one who asserts the eternity of matter and denies the resurrection or the world to come, atheistic”; الدروية ad-Dahriyyat “the sect who hold this belief.” This collective plural in Persian (without the Arabic article) is دهروية Dahriyya. Only a few plurals of this description are used in Persian, principally those of various religious sects. قاجارية Qajariyya “the Qajars” (the tribe of the reigning Shah) is used in m.c.

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

1 This plural is rare in modern Persian: حمام-ها Hammām-ha 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 sama, while the modern Persians say samā, slightly prolonging the final alif. In Arabic the hamza is changed into ژ: in Arabic also written سمیث.

3 In modern Persian the feminine عده may occur in writing. عده اعداء adūw-i a’dā “deadly enemy” (lit. enemy of enemies): dushman-i dushmanān دشمن دشماناً has a different signification, viz. the enemy of (my) enemies, i.e. my friend, but dushmanatirin-i dushmanān دشمن تیرین دشماناً is used in this sense of “the greatest enemy.” In Arabic عده اعداء is the idiom and not عده اعداء, though the latter is grammatically correct.

Words like نقلات Nāqiyyat and وهمات Wahmiyyat meaning “things narrated,” and “things imagined,” are the regular feminine pl. of the Arabic adjectives نقل and وهم (vide relative مرفوم wahm the substantive “conjecture, imagination” has for its broken plural وما م wахām. 
Arabic sometimes formed from the broken plural, as ُدُنْ يُدُنْسُ "a hand," (for ُدُنْيَا), pl. ُدُنْيَا "hands," pl. of pl. ُدُنْيَا "hands; benefits."

Sometimes the regular feminine plural is added to the broken plural, as بِسْتُت "a house," pl. بِسْتُت "houses"; pl. of pl. بِسْتُت "a cluster of houses"; جَوْهَر "a gem, jewel," broken pl. جَوْهَر "jewels," pl. of pl. جَوْهَر "jewels of various kinds"; جَوْهَر is the Arabic form of the Persian gawhar.1

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 طرقات "ro seasoned طرقات "roads" and the double plural طرقات (class. and rare), though the latter ought to signify "many roads and ways."2

(i) A barbarous plural is sometimes made by affixing to an Arabic broken plural the Persian plural termination ١ه, thus طرَقُ المغفرة ّهُا from طرَقُ "vessels" the broken plural of زرفة; ٤ "many kindnesses" from إطاق, broken plural of لف.

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 ّهُا from فرمان "orders" becomes فرَمَنَسُ in the plural, and in Persian without the final vowel of the classical Arabic, فرَمَنَسُ.4

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

Dastūr a Zardushtt priest, pl. دَسْتَعْرُ "servitor"; خُائْن, Persian, a title like squire, Arabic pl. خُائْن "servitor" خُائْن (m.c.), used only in Persian.

(k) In imitation of the regular feminine plural in Arabic, the termination أت ّهُا is sometimes added to Persian words, thus نوزاد "favours" and نوزاد "orders, commands." 5

1 جواهر and پوت are used in m.c. Persian, but ارود and پوت 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 زرفة "witty, ingenious" has for its common plural زرفة.

4 Such a word is said to be معرَّف "made Arabic" or "Arabized"; this term is applied to any foreign word adopted into Arabic. Similarly a word is said to be معرَّف "made Farsi," i.e. adopted into Farsi or Persian.

5 استو is of course an imitation broken plural; the correct form would be استو.

For the Arabic dual with a purely Persian word vade § 29 (i).
When the word ends in a silent ʰ, the affix of this bastard Arabic plural becomes جات and the ʰ disappears, thus نوشته navishta "a written communication" (past participle of the pure Persian verb navishtan "to write") becomes نوشتجات navishtajat, and the Arabic word قلعة qal'a "a fort" becomes قلعجات qalajat. This plural occurs only in nouns with a neuter sense. An exception: ضمليات 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 ِدَادَى davā Ar. "medicine," the broken pl. دَادَى davāya signifies in Arabic "medicines," but in modern Persian "spices," while the Persian plural درا جات davājat signifies in modern Persian "medicines."

(l) Regular masculine plural Arabic, جمع صحیح or جمع سالم (جمع صحیح or جمع سالم). The regular plural masculine in classical Arabic has two cases and is formed by affixing to the singular َوْنَ únā for the nominative, and َيْنَ inā for the remaining cases: these are an expansion of the singular Arabic terminations. Thus in classical Arabic, the regular nominative pl. of عامل عامل is عامل عامل "workers."

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

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

(m) Arabic Dual تاغین (تاغین). The dual in classical Arabic is formed by adding to the singular َاَنَ in the nominative, and َاَنَ in the other cases. In construction, or when followed by the affixed Arabic pronouns, the َاَنُ 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 َاَنُ for all cases.

1 The Persian tendency would be to transform ʰ into ُ, but the suffix being Arabic, the Arabic-Persian letter ژ is substituted for the pure Persian.
2 Qal'a گل، the final ʰ has no sound whatever. The Indians and Afghans say qīā. The Arabic broken plurals are َلَعْلَ and َلْع.
In Persian this termination *ayn* only is used. Ex.: *żu-'l-qarnayn* "bi-cornous" (an epithet of Alexander the Great); *Sulān-i barrayn* "Sovereign of the two continents and the two seas"; حرامین *haramayn* "the two ḥarams," i.e. the shrines of Mecca and Medina. Vide § 29 (i).

(a) *Akhi* Ar. "brother"; *akhi* خَيِـي Ar. "my brother." The Persians instead of *akhi* generally say *akhavī* as: *akhavī Husayn mi-guyad* "my brother Husayn says." Hence *akhavī* has come to be regarded as one word, as: *akhavī-yi man* vulg. "my brother" and *akhavī-yi mukarram* (polite, in letters). The broken plural *ikhvān* is used in the sense of brethren (religious), as: *ikhvān-i safā*, i.e. *ham-dīnān*.

The plural of *ukht* is *akhvāt* اخْوَت: *akhvāt*-i mukarrama is an address in preaching.


In the modern language, spoken or written, the plural in *ā* is by far the most used: it is applied to nearly every substantive, animate or inanimate, Arabic or Persian. In official documents or in rhetorical writing, the plurals in *u* 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 *ā*.

Remark.—In the vulgar form of the spoken plural the *s* of *ā* is dropped. Thus instead of *bachcha-hā* بَـچُّـها the vulgar say *bachchā*. *Khudāmān* for *khudhā-mān* خُوْدَحَماً is a double vulgarism.

(a) The plurals of *āspān* بَـازُوْر "horses,", *āspān* بَـازُوْر "arms,", *gīsūn* گِیـسَوْن "curls

---

1 Various reasons are assigned for this epithet: one is that it arose from the pattern of helmet depicted on Alexander’s coins; another that it signified that he ruled for two garn فَرْن. According to a saying of the Prophet ten garn فَرْن make a century, but according to others the word means a space of ten years or any multiple thereof up to 120. In m.c. it frequently signifies 30 years or 50 years. At this time the life is in danger: *in bachcha garn dārad* (soothsayer’s idiom) “the life of this child is in danger.”

2 In modern Arabic *akhuya* "my brother.

3 *Zanān* زَـنَـان, *karān* خُرَـان, *gūrān* گُـوْرِان, *mardumān* مَرْدُمـَان, *shirān* شیْرِان, *pisarān* پیـسَرِان, *dakhtarān* دَـکْـهِتْرِان, etc., are all common in m.c. as well as their plurals in *ā*.

4 In m.c. generally pronounced *asbān*.

5 *Gīs* گِس or *gīsū* گِیـسَوْن is also applied to a woman’s long hair. The side locks are called *zulf* and the fore locks *chatar*.
or long back hair," "beards\" or "slaves or servants," "trees\" and others are still used by the professional story-tellers. 

\textit{Mush}, "eyelash" is in m.c. \textit{musha} and the common plural is \textit{mushahā} and the old plurals \textit{mughān}, \textit{mishagān} or \textit{mUGHān} came to be regarded as singulars; hence the modern form \textit{mughān-hā} or \textit{mishgān-hā}.

(b) The rule for writing the plural in \textit{la} of substantives ending in silent \textit{h} (vide § 28 (c) and Remark) is often neglected in modern Persian, thus \textit{KHāL} \textit{E} \textit{KHāN} may be written for \textit{KHāL} \textit{E} \textit{KHāN} and \textit{KHāL} \textit{E} \textit{KHāN}.

(c) A few Arabic broken plurals are used in speaking even by the vulgar; thus \textit{ashyā} "things", \textit{ayyām} "days", \textit{shay} and \textit{yām} are never used in the Persian plural: the word \textit{bazarā} "sirs, gentlemen" (a word common in speeches) has no Persian plural. \textit{Buqārā} (pl. of \textit{faqīr} "poor"), \textit{ahāli} (pl. of \textit{ahl} "people"), \textit{salātā} (pl. of \textit{sultān} "emir"), \textit{zavār} (pl. of \textit{zāvīr} "pilgrim"), \textit{masjīd} (pl. of \textit{masjīd} "mosque") and a good many others are in common use even by the uneducated.

\textit{Remark.}—In the m.c. a few broken plurals are incorrectly used as singulars. Ex.: \textit{yak ‘amala} "one workman," \textit{in fa’ala ast} "this is a labourer." For \textit{ulū} (= \textit{zauwī} pl. of \textit{zū}) ‘vide’ under Zū.

\textit{Nā‘īb}, "a lieutenant," has for its plural \textit{nawvāb} (\textit{ Nawāb}, but in Persian by a change of the first vowel the word \textit{nawvāb}, \textit{Nawāb} (the title), is used as a singular. \textit{Arbāb} (pl. of \textit{rabī} "lord") is in m.c. "master" and has for its Persian pl. \textit{arbābān} \textit{arbābān} and \textit{arbābā} : the singular \textit{rabī} \textit{rabī} means "Lord" (of the Deity only).

(d) Some Arabic regular feminine plurals are also used in speaking (as well as in writing), as: \textit{mahāshā} "tracts of country"; \textit{imārāt} (m.c.) "buildings."

Persian words with the imitation feminine Arabic plural \textit{vide} § 28 (b)] are also used in speaking (as well as in writing), as: \textit{bāghāt} (rare) "gardens", \textit{khvāhīshāt} (m.c.) "wishes, desires".

\begin{footnotes}
\item[1] \textit{qes̄a-khyūn} or \textit{qes̄a-gū}: also \textit{hiKāyat-kun} and \textit{matrāKāir}, i.e. "one who collects a crowd." (In m.c. \textit{qes̄a} is often incorrectly pronounced \textit{qes̄a} and \textit{qes̄a}).
\item[2] The correct plural \textit{la} \textit{ra} is preferred in modern Persian.
\item[3] In Persian generally (but incorrectly) \textit{zauvār}. In Arabic \textit{zāvīr} has also the regular masculine pl. \textit{ZaWār}.
\item[4] \textit{ulū} broken pl. of \textit{ulū}, \textit{vide} § 28 (f): \textit{ulū} plural of \textit{ulū}
\item[5] In India the \textit{kashhdīd} is usually omitted.
\end{footnotes}
farmāyishāt "orders." When however the termination is جات the silent h of the singular is often retained in writing, thus میوه جات "fruits."

(e) A few plurals of plurals with the feminine termination [vide § 28 (h)] are also used in speaking (as well as in writing), as: حورات - جواهرات; umār broken pl. of اسماءه amr).

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

Remark.—In m.c. the double plural works occurs, though عمله جات is not a 'noun' with a neuter sense: vide § 28 (k).

(f) The plural of the Turkish word il "a wandering or nomad tribe" is ỉliyāt (and incorrectly sometimes ỉliāt). The substantive بسیعات "biscuits", and the Turkish word سیرسات "súrsát "rations, requisitions", are either singular or plural. The termination -āt 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 حواره جات حواره جات (rare) is used as well as حواره جات.

Hāl "state, condition"; حواره جات معجم ahe'āt and ahe'ātāt, an Ar. double pl., but only used in Pers.; raqīm "letter; tablet" (in Persian raqīma with the s of unity) Ar. pl. raqā'īm, and Pers. raqīmaftāt.

1 Sometimes an Arabic word is used in Persian with its correct Arabic pl. termination and sometimes with the Persian imitation جات حواره جات "a transfer consignment" is in the plural حواره جات: in Persian حواره جات (rare) is used as well as حواره جات.

2 In modern Persian the s is generally retained in this word as well as جات (عمله جات).

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

4 Ḥāyūr, adj., signifies "a man of the Ḥāyūt" and has a plural Ḥāyūrī-hā.

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

6 حاضر has also a broken plural buzūr حاضر.
i.e. Hasan and Husayn, the two martyred sons of ‘Alī: daulatayn "the two kingdoms," etc.: vide § 28 (m).

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

\[
\begin{align*}
\text{بیخار لب چولما و زلفین لار مشک} \\
\text{Bisyaḥ lab-i chu la'l u zulfa'yin-i ṣ chu mushk;}
\end{align*}
\]

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

(j) A few words are found with the Turkish plural lar, لار, or لار, and as,

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).

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 منفصل ضمير منفصل) pronouns:

<table>
<thead>
<tr>
<th></th>
<th>N. مان *</th>
<th>I</th>
<th>Le mā, or māhā we (also māyān Afg.).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dat.</td>
<td>مرا marā *</td>
<td>me, to me</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>تو tu *</td>
<td>thou</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>تُرُ tu rā *</td>
<td>thee, to thee</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Vulgarly, mā le is used instead of man; as, Mā rafām. Compare the English vulgarism, ‘Give us a penny’ for ‘give me a penny.’

The vocatives of the 2nd personal pronoun are ay tu ki, and ay shumā ki; such forms however are unchaste (ghayr-i fasūh). In classical Persian however ay ānki occurs as:

ای آنکی ی بی یابی بی ان در عالم نیست گیرم که فُم نیست غما هم نیست

*Giram ki gham-at nist gham-i mā ham nist?* (Gul. chap. I, st. 13).

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1 Pl. ضمیر. It must be recollected that all pronouns come under the head of "ism" اسم.
2 For the vocative of man as a possessive pronoun vide § 32 (b).
3 Sometimes vulgarly in m.c. man-ra اسم را; but with the y of unity man-i-rū ای را is correct; vide § 41 (y).
4 Note that the  is pronounced short like /p/. The Afghans often say o.
5 The Afghans say eṣhān, ceshān; and eshānān; mafjūl sounds.
PERSONAL PRONOUNS—ISM-I ZAMIR.

The prepositionِ 'ب' with اور and وی, and is generally written اور and پوری; but also, especially in poetry, bi-dū and bi-dūy. In m.c. بدو is very occasionally used: بالا مفعول is classical, and rarely, if ever, used in m.c.1 The preposition bi when used for the dative case is called بی-ی جمع الم. Vay in this and occasionally used in the following sentence: اور bi-vay of m. and classical. To avoid the repetition of the second pronoun اور, the vulgar also say اور bi-ān جمع "he said to him." It may be said that vay is not used in m.c.

Remark I.—The first personal pronoun is called مکلمات mutakallim "speaker"; the second مکلمات mukhībat "addressed" or حاضر hāzir "present"; and the third غبر غیر hāyiḥ "absent."

(b) For the third persons, the demonstrative pronouns این "this" and ای "that" with their plurals inhā (m.c.) and ānhā (m.c.) [or inān class. and ānān class., vide § 34 (b)] are sometimes used. Also ای is sometimes substituted for the demonstrative pronoun این. Ex.:— اندران از طعیمان خالی دار
Andarun az ta'ām khabā dar
Tā dar-u nur-i mar'fat bīnī—(Sa'dī);
here ای is used for این: vide also § 34 (n) No. 10.

Remark.—این که an-ki (classical and in modern writing) is "he who"; not ای که که or ای.

(c) Instead of the first and third persons singular, بندگ شکلا "the slave"; مخلص mukhlis "the (your) devoted"; خواص کش khalāsh-kish "the (your) most devoted"; کمندر kamtarīn "the least"; and for the feminine کمینه [vide § 25 (f)]; كنیز kanīz "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: بندگ شکلا مکثر میده "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: بندگ شکلا میده: این بندگ جه تقصیر دارم (m.c.) "what fault has this slave (1) committed?"

1 With بار "on," در dar "in," " از "from," etc., اور and ای are generally contracted into one word, as: در darū, بندگ daršū, اور azū. Chunū ج嘴 is poetical.

2 كش kish (classically kesh) is a subs. signifying "faith, religion"; in compounds "practising, addicted to." Ex.: علم کش علم kish "oppressive.

3 Also کنیز کنیز, properly the diminutive of kanīz.
Haqir (m.c.) "the mean"; da κa (in writing); du'ā-qū (in writing); 'all aqall (in writing) "the least" are also used as substitutes for the first person. With the exception of Haqir, these are all followed by the third person singular of the verb Haqir 'arz mi-kunam (m.c.) "I this humble individual make petition"; چe chi dakhli be Haqir darad (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 Haqir do not express sufficient humility; such phrases as fidavi, fān-nigar, khāna-sūd, "house-born (slave)", khākāzar, etc., are used. A common signature is "aqall" "the least of the slaves (so-and-so)"; Sayyids sign "aqall" "Sudat" and Rawza-khwāns "aqall" "zākīrin"; Hajīs may sign "aqall" "Hājjī.

(d) After Haqir "Highness," Qibla-yi 'ālam "Qibla of the world," 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 Janāb-i 'āli "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 ک of all three persons is used by the Afghans. In the m.c. of Persian šāhā and šāhān are common; māa is less common, while the plural of Persian is unknown.

(f) The following is an example of the use of these polite forms of speech:—خان یا حضرت اجل (خان بنداء نشدن) فرمایشات جناب عالي or خان حضرت اجل (خان بنداء نشدن) Janāb-i 'Āli hāli-yi banda na-shud "I have failed to grasp Your Honour's meaning."

Remark I.—Man is the only one of the personal separate pronouns that can properly be coupled to an adjective by an izāfat. Ex.:—

چه کدگی که بدانندش و حسود عيب جوزان من میکیندن
Chand gu'ī ki bad-andish u hasūd
'Ayb-jūyān-i man-i miskān-and?—(Sa-dī).

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

1 Qiblah, the direction of the face in prayer, especially the direction of the Ka'bah. 2 Janāb signifies "margin," etc.; "threshold" and hence "a place of refuge," and hence "Your honour, etc."; in manif signifies "high." Even a Governor-General in attracting attention would say to a Consul, Janāb-Qunsal. 3 Janāb Qunsal. 4 Haqir is from the same Arabic root as حضرت "presence," and حضرت the Arabic comparative or superlative of جلیل "glorious, illustrious"; it must not be confused with اجل ajal "the appointed hour of death or doom."
THE AFFIXED PRONOUNS.

(a) (1) The affixed pronouns are:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Pers.</td>
<td>ُأَلَسَنَيَّ</td>
<td>َنَأَن</td>
</tr>
<tr>
<td>Second pers.</td>
<td>ُأَلَسَنِي</td>
<td>ُأَلَسَنِي</td>
</tr>
<tr>
<td>Third Pers.</td>
<td>ُأَلَسَنَ</td>
<td>ُأَلَسَنَ</td>
</tr>
</tbody>
</table>

Remark.—The plural of the affixed pronouns was in all probability formed regularly, i.e. by adding the plural termination َنَأَن to the singular, thus ُأَلَسَنِي "mine, me, etc." would result in the plural ُأَلَسَنَ َأَن. However fatha has now given way to kasra.

(2) In classical Persian ُأَلَسَنَ and ُأَلَسَنَ were used for animate things only. In modern Persian they are applied to inanimate things also.

1 *Bar* "on" and ُبَأَد "the wind": *bar bād rafaˈn* to be destroyed; *bar bād dāˈdān* to be destroyed.
2 In m.c. *تِرَدَخُ دَراً* is for *تِروْخَدَوْ* and *تِروْخَدَوْ* is for "without pay, impressed"; perhaps a corruption of *مَعْنَىْ مَشْحَدَاَْ*.
3 In m.c. *مَحْدَد اَمْلَعْ* is for *مَحْدَد اَمْلَعْ* (vulg. and local).
(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: darīgh āmad-am bi-tarbiyāt-i sutūrān va ārām-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"; āmad-am āmēm would be "I came", but āmad-am āmēm "it came to me" as in the example.

(4) In words terminating in the vowel i, the final letter becomes a consonant, as: biniy "nose"; biniyāsh "his nose" or poetically biniyāsh. Sometimes the affix is written separately, as: bidī-āsh; biniyāsh but it is not so written by modern Persians.

(5) Words terminating in alif-i māqsura ا ل ف م ق س ر أ change the k to alif and then insert the euphonical y, as: da’vā, da’vā-yāsh "his claim or quarrel, etc."; in m.c. often: ma’nā-yāsh and ma’nī-yāsh are both correct.

Remark.—By poetical license the vowel of the affix can be omitted, as pidar-sh ādārsh "his father."

(6) After Arabic words ending in k, as kihrīyāk, the alif of the affix should be retained, thus kirīyāsh: kirīyāsh 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 h. Ex.: khāna-am: in other cases the alif is omitted, as mādaram "my mother."

Remark.—Shaykh Sa’dī writes—

Here at could not be joined to k, but for the license of poetry.

(c) After or o and k y is inserted for euphony, as pā-yām "my foot"; mī-yāt "thy hair"; bāzū-yāt "thy arm"; dast-hā yi-mān "our hands."

In m.c. and in poetry, however, this euphonic k y is often omitted, as dastḥā-mān; jā-sh āhāsh; jādū-sh āhāsh (better jāmāsh diramhā-yāsh); jādū-sh, "his magic," also jādū-yāsh.

(d) Examples of the affixed pronouns are:

(1) Nān-am bidīh "give (to) me bread."
(2) Guftām-ash "I told him."
(3) Pish-ash biyār (m.c.) "bring him forward."

1 So written (probably) to indicate that the h is not sounded.
2 In the m.c. Har du-yash rū-biyyār, or har du-yash rū-biyyār "bring both of them," the k y is omitted or inserted indifferently: har du-yash har du-yash.
THE AFFIXED PRONOUNS.

(4) digar bī-zabān-ash nayēvarad. “she will not again mention him” (lit. bring him on her tongue); ash here is the object “him” (and is not ‘her’, possessive).

(5) m.c. sadā-'t na-shanidom “I did not hear you.”

(6) m.c. sadā-at kardam “I called you.”

(7) padar-i mān “our father.”

(8) sarhā-yišān “their heads” (but sarhā-ī šān). 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)]; yak-ī rā az ānān ki ghadr kardand bā man-ash dūstī būd (Sa’di) “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 ā). If, however, the noun end in silent h, the isfāt is in modern colloquial often omitted, as khāna-šān “their house,” or khāna-yi šān. In classical Persian this would be khāna-yi-īšān or khāna-īn-ī-šān; also in modern Persian it would be better to say khāna-yi īšān than khāna-yi šān or khāna-šān.

The kasra is omitted in the following:—

Lū bi ḫūwāy bi rūhā-yi īstān

Examples of both:—

Zi-andarz-i mān kas na-pichid rūy

Ki andarz afzūn kunad ăbrūy

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

“None turned his face from our advice.

Because advice—”

1 m.c. for šadāyat.
2 In m.c. generally pidar.
3 Gar-at zi-dast bar-ăyad chu nakht bāsh karīm
Var-at zi-dast na-ğūyad chu sere bāsh āzād—(Sa’dī)—

1 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 gard and vagar if “if” and “and if.”

4 Final silent ā is considered a vowel by some Grammarians. There is no final silent ā in Arabic.

5 In modern Persian sometimes written খানান (without the ā).
THE AFFIXED PRONOUNS.

Remark I.—In modern Persian the plural affixed pronouns, when affixed to verbs, retain their kasra, as گفتمان-ی shan "I told them"; گفت-شان "he told them"; گفتمان-ی shan "he 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 ی rā: vide § 32 (a) for ی in m.c.

(q) Sometimes there is ambiguity which even the context does not make clear. Ex.: بد-ام گفتی in m.c. would mean "you spoke ill to me", but it might also mean "you said that I was bad": درب-ان رها نکرد darbān-am râhâ na-kard "the porter did not let me go (or let me in)"; darbān-am might mean "my porter": کوره مر ژ کسی مثل ناجرهای اصفهانی پذیر را khvāhar-i tu az khasī miż-l ī ājîrhā-yi Isfahānī pânîr-râ tū-yi shîsha karda nān-ash rā ¹ pusht-i shîsha mî-mîlad (m.c.) "your sister who in miserliness is the equal of the Isfahān merchants, putting her cheese into a bottle and rubbing her (or its?) bread on the outside of the glass"; here nān-ash نانش 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 ash would probably not refer to 'cheese' as the cheese is inside the bottle and therefore does not belong to the bread. Otherwise the ash could easily mean either 'her' or 'its.'
(h) In m.c. [vide also (e)] the singular affixed pronouns can be, and frequently are, affixed to some of the simple prepositions, as: باریاش barāyaš "for him, her, it"; ژغش "from him, etc."; دوش "in him, etc."; ژیش for ياهوه ه، colloquially ژیش "to him, etc."; zir-ash "under it"; بیام داد داد bi-am dād (m.c.) "he gave it to me"; بیام داد bi-at dād or (m.c.) "he gave it to thee"; az-am لیزم; az-at لیزم "from me; from thee"; یکار az-یشان? یکار نگران az-یشان? (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 لیزم bar "on", یب لیزم "with", یبی لیزم "without", لیزم لیزم "up to", لیزم جز "except", ژیش zabar "above", and some others.

When the affixed pronouns are possessive, the pronoun of the first person is called mimic irafat میم اضافهت, the second لیزم irafat لیزم اضافت, and the third لیزم irafat لیزم اضافت.

When used for the dative or accusative of a personal pronoun, the first is called mimic iraful میم مفعول, the second لیزم iraful لیزم مفعول, and the third لیزم iraful لیزم مفعول or لیزم عامر-ی xml:space="""" iraful لیزم مفعول.

(i) The following are modern vulgarisms that are creeping into writing:— میم یگرسنا مان است mimic یگرسنا مان است "we are hungry"; شوما یشنهانان است shumā یشنهانان است "you are thirsty"; یشان یگرم-ی شان است یشان یگرم-ی شان است "they feel warm"; من یخ هام-ی است mimic یخ هام-ی است "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) In kitāb-یَا hama-yi لیزم کهب است mimic یگر-یَا hama-yi لیزم کهب است "the whole of these books are good" = mimic یگر-یَا hama-yi لیزم کهب است "the whole of these books are good". The singular ash لیزم could be substituted for لیزم لیزم in the previous case; in kitāb-یَا hama-yash کهب است mimic یگر-یَا hama-yash کهب است "these books, the lot taken as whole, are good", but in the sentence میک-یَا az عامر-یهار vajab buland būd va sar-ی لیزم or sarh-یا-ی لیزم يی (m.c.) میک-یَا az عامر-یهار vajab buland būd va sar-ی لیزم or sarh-یا-ی لیزم يی the singular ash لیزم could not be substituted as the various pegs give a scattered idea.

Remarк. ضمیر مفصل مفعول ـ "attached pronoun, nom. case"; ضمیر مفصل موصوف ـ "attached pronoun, acc. case, etc."

§ 32. 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 یا when their noun is in the accusative case. Ex. دستم دار یا گیر: Democrat Rā bigār "take my hand" or دستام دار یا گیر.

1 Afghans and Indians say be.
2 In classical Persian یا is only used after the affixed possessive pronoun, third person. Ex.: یکی از حکام ی را یا کرد ad یا یا یار یار یار. یا "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 ار). Ex.: *bi-gūsh-at rasīda ast* "have you heard?"; *pisar-ash rā guft* (Sa'dīl).

**Remark.**—If the possessive affixed pronoun refers to more than one substantive, it is affixed to the last only. Ex.: *پوشک، خورکام* pūshāk u khorākam "my clothing and feeding." If the substantive is followed by qualifying adjectives, the pronoun comes last. Ex.: *عمر عزیزات* 'umr-i 'ażīz-at "thy dear life!"; *vide* also Remark to (b).

(b) The possessive pronouns can also be expressed by the personal separate pronouns coupled by the izāfat, to the thing possessed. Ex.: *پدر من* پدر مراد man "my father (lit. the father of me)"; *خانه ایشان* khāna-yi ʾišān "their house."

(Pidar-i shān and khāna-shān (m.c.) would have the same meaning).

In the accusative, the separate pronoun is put in its accusative form with ار. Ex.: *دست خویش شد* dast-i marā girift "he caught me by the hand."

The dative can be formed with ار, but preferably with اه. Ex.: *پدر او امام* دیدار-i ā-rā dādam "I gave it to his father (m.c.)"; more commonly *بی پدر اه دادم* bi pīdar-i ā dādam اه.

**Remark.**—In a continuous sentence, etc., the separate pronouns also come last [*vide* Remark to (a)]. Ex.: *طلعت نور و شور و صورت زشت یک بانوی دو آهو و هر کس که می‌خواهد* tabīʿat-i pur sharr u shūr va šūrāt-i zisht-i bad-tar az dīv-i ā har kas rā mī tārānīd "his evil nature and ugly appearance—worse than that of a demon—used to terrify all."

The vocative of *من* as a possessive (not as a personal pronoun), does exist, as *pidar-i manā* "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 عمارت نه زنمه و نه آوست* این 'imārat na az šumā va na az ā mi-bāshad (m.c. or class.) "this building belongs neither to you nor to him"; *māl az man ast* "this belongs to me."

(e) 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 say khāna-e ʾišān.
2 In m.c. *dast-am rā* (affixed pronoun) would be more commonly used.
3 Also in m.c. *in māl az man ast* این مال من است.


§ 33. Reflexive and Reciprocal Pronouns.

(Ism-i mushtariq Zamiri ta'kid.)

(a) There are three reflexive pronouns in the classical language, خود khud, خویش khviš,5 and خویشانه khvištan, 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:

ũ bi khāna-yi khud raft "he went to his own house";
ũ bi-khāna-yi ū raft "he went to his (somebody else's) house";

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1 Note plural verb after har.
2 Note that the ū must not be repeated before tawfīr, A. "increasing, etc." in modern Persian has come to signify "difference."
3 Broken pl. Barāhima.
4 Note that the ū is short, vide remarks on § on 2: khūd signifies "a helmet." From khud "self" is derived the Persian word Khudā "God." (the self-existing).
5 Note that the ū is not pronounced, vide Remarks on § 2. In modern Persian khviš means also "a plough." The Afghans and Indians say khvēsh for "self."
REFLEXIVE AND RECIPROCAL PRONOUNS.

ما بی‌خانه خود رفتم "we went to our own house";
من زاید را در خانه خودش دیدم 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 من زید را در خانه خود دیدم would mean "I saw Zayd in my own house." Khud-ash خوشش is used in classical as well as in modern Persian, as:

گوزنی که در شیر شیوا شود بهگرد خوشش خانه و بیرون شود "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 خون is for the possessive pronoun.

(2) خون رفتم "I went myself", or more forcibly خون رفتند "they went themselves", or more forcibly خوشش خود رفتند bā khud burd "he took it away with himself"; خود را کشت khud rā kusht "he killed himself": in these instances khud is reflexive.

(3) In the sentence همه کس را عقل خود به کمال نماید hama kas-rā 'aqīl-i khud bi-kamāl nunâyad (Sa'di) "every one thinks his own brains perfect," and similar sentences, the reflexive pronoun is necessary: hama kas همه کس though grammatically in the dative must be considered the logical subject of the sentence.

(4) With immaterial things, "fame", "love", etc., khud خود or khwīsh خوشش in their possessive sense are used, and not khwīshtan خویشتان.

(5) The phrase خود بی‌خود khud bi-khud signifies "spontaneously", "of my, thy, his, etc., own accord."

(6) In the language of mysticism bi-khudī or bātāt-i bi-khudī signifies 'a state of religious abstraction or ecstasy in which the soul temporarily leaves the body.'

Note the meanings of khud خذ in the following two lines from 'Umar-i Khayyām 2:

اکنون که نسباً خودوردی ندانتی هیچ
فرض کی زا خود را وی چه خواهی داشت

Aknūn ki tu bā khud-i na-dāniš hīch
Fardā ki zi khud ravi chi khudāhī 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 خذ کشی khud kushi "suicide."
2 Khayyām "tent-sewer," the takhallus (poetical 'nom de plume') or possibly the profession of 'Umar; in either case the iṣāfat.
3 Past tense with present meaning.
4 For ی; poetical license.
REFLEXIVE AND RECIPROCAL PRONOUNS.

Remark I. — *Khud* خود is largely used in compounds, both classically and colloquially, as: *khud-bin* خود بین "proud, self-conceited"; *khud-rāy* خود را "self-opinionated"; *khud-dārī* (m. c.) "self-possession, composure"; *khudā* خودی "egotism."

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

Khudāyimān خوداییم‌مان, khudāhāmān خودهاه‌مان, and khudāmān خود‌مان (vulg.); and so on for the other persons.

(b) For emphasis, the Arabic phrase *bi-nafsī-hi* signifying in propriá personā (or *bi-nafsī* بین نفسی, etc., for all persons, both in speaking and writing. Ex.: خودش را بنفیس (بال النفس) دیدم *khud-ash rā bi-nafsih* (or *bi-nafsī*) *didam* "I saw him in his own person"; خودش را بنفیس (بال النفس) نگفت *ishān khud bi-nafs-ih* *ražand* "they themselves, personally, went."

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

Example of *khvīsh* خویش, خویش standing alone:

چرال بدوسمی ایش خویش را علم سازد جرا دهشته می‌من علم بر این‌oland

Chu 6 dil bi-dusti-yash khvīsh rā 'alam sāzad Chirā bi-dushmaniy 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* خود را subs.
2 The Persians usually follow the modern Arabic pronunciation and say *bi-nafsīh* بنفیس 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 بنفیس the final *k* 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-nafsīhūm* and *bi-nafsīhūm*.
3 Chu خر is in speaking always chi.
REFLEXIVE AND RECIPROCAL PRONOUNS.

Khwīsh خویش is applied to persons only, but cannot be employed to emphasize a noun or a pronoun: man khwīsh raftam خویش رفتام could not be said.

(d) Khwīshtan خویشتن is compounded of khwīsh and tan تن "body"; it is both possessive and reflexive, and unlike خویش it can stand alone and can emphasize a noun or pronoun. Ex.: khwīshtan rá کاش "he killed himself"; هرکس اولاد خویشتن ra dūst mi-dārad (m.c.) "every one loves his own offspring"; کدی موکل را جان خویشتن شریف است (class.) "man holds his own life dear", or "his own life is dear to man."

تیرک دنیا بحورم کوئوند خویشتن سیم و غلاد اندوزند
Tark-i dunyā bi-mardum āmūzand
Khwīshtan sim u ghallā andūzand—(Sa'd1).
"To others they teach retirement from the world
While they themselves are engrossed in collecting silver and grain."

Khwīshtan خویشتن also occurs in a few compounds, as: khwīshtan-bīn خویشتن بین (class).

Khwīshtan خویشتن is applicable to rational beings only.

(e) In modern colloquial, although خویش is occasionally used alone, it is more usual for it to be coupled with the affixed or separate pronouns singular and plural. Ex.: خودمن من گفتام khud-i man guftam 4 (m.c. only), or خودمن گفتام khud-am guftam (m.c.) "I myself said"; خودش شما گفتید khud-i shumā guftād (m.c. only), or خودتان گفتید khud-i tān guftād (m.c. only) "you yourselves said"; خودش را گفتند khudash raft (vulg.), خودی آن را گفتند khud-i ān mard raft (m.c. only) "that man went himself"; dar khud-i shahr (m.c. only) "in the city itself."

The forms khud-am خودم, khud-at خودت, etc., are also classical, as:

Dīdā fajak inān-i irādat bi-dast-i tu
Ya'ni ki man kiyam bi-murād-i khud-am rasān
Khašm-at kujā-st žir-i gudūm-i khud-at fīgan
Yār-i tu kist bar sar u chashm-i man-ash nīshān

(Hāfiz, Letter Nūn.)

1 Note that ādami "man" has three syllables and not two as in Hindustani, but ādami is "a man"; also that khwīshtan خویشتن 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.

2 Note the m.c. position of khud خود and the tāfr اضافت: classically خود گفتام 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: میخواهم دستام را بی‌شیرم "I wish to wash my hands," instead of می‌خواهم دست خودم را بی‌شیرم (m.c.) خودم بی‌شیرم خودم دهم: 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 کhud is indeclinable, such (incorrect) expressions as ایشان بی‌شیرم خودن ها رفند are occasionally met with.

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

Remark III.—In m.c., the phrase بی‌کhudam means "I am myself again," while بی‌پیشون bi-khud 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"; کhwیشان و دوستان "relations and friends"; کhwیش u gawmī na dárad "he has no kith or kin." و حکم‌های قلب‌من در دوست که دار، سخت است نه به‌بازار است ونی کhwیش است va hukamā2 qafta and baradar ki dar band-i kwish Ast na baradar ast va na kwish ast (Sa'dī) "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 kwish: [another reading is baradar-i ki بزرگ‌ترک without the second ast].

Khwishawand کوشاوند subs. "a relation, kinsman," is classical and modern.

(g) Kwishant خویشان is used in m.c. for the reflexive pronoun (in the acc.): for its use, vide (a).

(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: می‌خواهم دستام را بی‌شیرم "I want to wash my hands" (for داست کhud را دست حودم را or داست کhudram را: این شمای ایزناک خوشندید؟ ایا شما ایشان نا خوشندید؟ "have you read your verse?"

The separate pronouns cannot be so used. It should be noticed that دست مرا represents only داست مرا.

(i) Yak-di̱gâr and ham-di̱gâr همدیگر and همدیگر "one another; each other" are reciprocal pronouns: yak-di̱gâr را می‌زند "they are striking each other; fighting together." هما تواذی-ی yak-di̱gâr bi-kuni̱d همدیگر را می‌زند (Gul., St. IX, Chap. I) "do you all bid farewell to each

1 Plural یغتی tān rā.
other.” For misl-i ham "alike (like each other), etc.,” vide under Adverbs of Comparison.

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

(a) The demonstrative pronouns are این in “this” (ism-i ışhara-yi qair b اسم إشارة قريب) and آن “that” (ism-i ışhara-yi ba’d اسم إشارة بعيد); they refer either to persons or things, and precede the noun they qualify. When qualifying a noun they are indeclinable. Ex.: این مرد in mard “this man”; این زن in xan “this woman”; این کتاب in kībāb-hā “these books”; این مردمان in mardumān “these men.”

Remark.—The noun demonstrated is called مشاركة.

(b) A more ancient form of این was ام im, which perhaps remains in imrūz “to-day”; EOS inmāl “this (current) year”; ɛmsh inmshab “to-night”; and in māh inmār “this time” (old). Imzūb “this morning” also occurs, but is not chaste.

In classical Persian the plurals inān and ānān “these” and "those" are used for rational beings (zi-rūh) —sometimes as a separate substitute for and in the sense of این “they”—and ānāh and ānāh-hā for things ghayr-i zi-rūh. These plurals are used only when the pronouns stand alone as a separate substitute for a substantive. Ex.: اینا نیکه قبل از می میبند "those who existed before us." Note the relative ی [vide § 42 (g)] after این. In modern Persian these plurals in ān یf are rarely used even in writing and then only if followed by the relative کی که. Ānhā کی که, or anhās کی = “they who” (ishān کی ایشانه cannot be used).

Ānhā (ki) is however classically used for “they”:—

Ānhā کی jahān zīr-i qadām farsūbadānd
V'andar talab-ash har du jahān paymūdānd
“The sages who have compassed sea and land,
Their secret to search out and understand,”

(0. K. Rub. 151 Whin.)

1 In conjunction with the preposition ب with frequently in classical and in m.c. بده و and بده اب: bi-dān sabab, bi-dān sabab or -jihaat are used in m.c.; but not bi-dān mard bi-dān zan. The demonstrative pronoun for "that" must not be confounded with the Arabic word آن “time.” The ی of these pronouns must not be pronounced nasally—a common fault amongst English that are accustomed to speak Hindustani. In m.c یn is frequently pronounced ān.
2 کفتم جیز کی که نو همبارا ایشی چی guftam ba-jūz ین کی tu hajāya-yi چی (Sa'dī), "I said except this that thou art its (of the house) neighbour." Here یn is used for یn: vide also § 30 (b) and § 34 (h) (10).
3 In modern Persian būdānd would be used.
4 Har du jahān فردون جهان, i.e., this world and the next.
In modern Persian the plural in hā a 1 only, is used. Ex.: ānā yet 4 safid va ānā siyāh and "these (things or persons) are white and those black"; bi-ānā in-'ām dād va ba-ānā dushnām (m.c.) "he gave rewards to those (or to the former) and abuse to these (or to the latter)."

For phrases "mine," etc., vide § 32 (f). Bar-zi bar ān-and "some are of opinion" is classical as well as modern; this idiom occurs in the Iqbal-Nama-yi Jahangirī, 'vide' p. 19, Ed. Bib. Ind. of Beng. As. Soc.

(c) In modern Persian also means "the latter" (i.e. the nearer of two), and ān "the former": vide Example second in (c), and Syntax.

(f) "for that reason, for that purpose," classical. Ex.: va in hikāyat bā tu az ān guftam ki (class.) "my reason for relating this story was—"; so also Shaykh Sa'dī says:

Humāy bar hama 5 murghān az ān sharaf dārad
"Ki ustukhwān khurad va jān-war nayāzārad
"The Huma 4 is exalted above all birds because
It lives on bones and injures no living thing."

Apparently in such sentences for 1 ān it stands in the following examples which are both classical and modern:

Hazār ast ki marū dūl-shād gardānī "my need is this, that thou shouldst make me happy";
Bīm ān būd ki az sakhm halāk shavam "I nearly died of the wound (lit. there was a fear of that, that I might die of the wound)."

Remark.—Compare, vide Compound Conjunctions.

Note the employment of ān in the following examples which are both classical and modern:

Hājat-e man ān ast ki marū dūl-shād gardānī "my need is this, that thou shouldst make me happy";
Bīm ān būd ki az sakhm halāk shavam "I nearly died of the wound (lit. there was a fear of that, that I might die of the wound)."

1 In modern Persian ān ān ān is used in writing, but seldom or never inān.
2 After the prepositions dar - dar - and ān, the als of these demonstrative pronouns may be omitted, and they may be joined to their demonstrative pronoun in one word. Ex. for inān; vide page 69, note 1.
3 No ān, but ān: m.c. requires the ān.
4 The hāmī or hūmū is the bearded vulture or lammergeir and is not a fabulous bird as translators have supposed; vide JI. 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 any one kills it, his death will occur within forty days: from this word is derived the adjective hūmūn "auspicious," etc.
5 The ān cannot be omitted after bīm.
In classical and modern Persian the phrase بعض بر آنند bā'tī̄ bar ān-and "some are of opinion," etc., is of common occurrence.

(h) In mystic poetry ān 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:—

(Whin. Trans. Rub. 251.)

In man-am ki mī-ravam (m.c.) ān mening kā mīrvām "I am just going or about to start, or I will go"; in ū' st ān (or ināk ū' st) "here he is"; in ū' st ki mī-ravād "he is just going."

1 Var is poetical for او گر: am at the end of the lines stands for "I am" and is not the affixed pronoun.
2 Tashhid on the ی by poetical license: "one hair."
3 Tal'at "aspect or face."
4 Sang khwurdān also means "to be stoned"; there is a double meaning.
5 Ināk man-am ān ānāgām, or ināq-yām m.c. "here I am."
(j) In the following m.c. sentence کار بکن و این است که من رسیدم kūr bi-kun va illsa in ast ki man rasīdam "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; یک نايبā 1 could be substituted for in ast ki اینست که با شما گفتم which means "this is the reason that I spoke to you."

(k) The modern colloquial and classical phrase "in kuja va an 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.'

(l) The following idiom is old, but still in use amongst the Afghans:—چون از این که در انام فارغ شوم مرا باد بهده chūn az in ki dar inam jārigāh shawam marā yād bīdīh "when I am at leisure from this (work) that I am engaged in, remind me of (that)."

(m) In (a) it was stated that the demonstrative pronouns precede their nouns, but this rule is violated when emphasis is necessary. Ex.: یک سوار اسپی-1 ki savār shuda būdam in ast "the horse I rode—this is it."

(n) The following added instances of demonstrative pronouns perhaps exhaust their meanings in the m.c.

(1) va illsa dar in panjāh-sālaqī 2 bā ү kuštī mi-giriftam "otherwise in spite of these fifty years of mine, I would have wrestled with him, even with these fifty years of mine—." Vide also No. (8).

(2) nåftātā شما رسیدم و فقط چیزی که شدی آن هم چاره ندارد šumā rasīdād; waqti-ki nazdk-tar shudī ān ham chāra na-dūd "by chance you arrived; when you drew near, he too—(the other party over there)—saw no help for it—." 3

Remark.—Note the slovenly change from plural to singular in the verbs. Nazdktar ندکن means "nearer than you were when you rasīdūd رسیدید." Note the use of ү for 1 for "he"; better ү.

(3) بر بیگیرن چیزی که بیکساده و بیدان رسید که کنیز را بیکشتلاند (class.) "they got jealous of one another and matters reached to such a pitch that they killed the girl."

1 یک "now"; also "behold, lo"; used in writing and in m.c.
2 Panjāh-sāla adj. from panjāh سال "fifty" and سال "year"; subs. panjāh-sālaqī "the state of being fifty years old."
3 Ghayrat غیرت "jealousy: this word has generally a good sense and means "a nice sense of honour: jealousy for the honour of one's womankind." Bi-ghayrat گیرن (m.c.) is used as an abusive term by Muslims. In modern Persian hasad حسد or rashk رشف would be substituted for ghayrat غیرت in the sense of "envy" in the above example.
SIMPLE DEMONSTRATIVE PRONOUNS.

(4) چندی بعدهای _chand-i_ (classical and m.c.)  "a little after this";

bo'd-az _chand-i_ "a little after this";  "a few days passed after this."

(5) "تادثی‌ی بای نادر میل آن که کشت به بینی خوکس بکند"

(6) وانهام پنجاه دانه طلا ست "and here are fifty pieces of gold."

Remark.—Note that there is no _izafat_ after _dāna_; also for طلا ست: _dāna-yi_ īlā could also be said.

(7) _barāyī_  "because—.

(8) _hayrān māndam ki dirākh-tā_ _bi-dān_ _buzurgi_ _chi_ _yaur_ _usbād_ (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 _ā_ is in the direct narration.

(9) _Zibā khānum zūd ān_ _darb-i_ _ūlaq_ _rā_ _sakht_ _du-dastı_ _bāz_ _karda_ "Ziba Khanum suddenly and violently with both hands bursts open the other door of the room.—"

(10) _pēsh-i_ _man_ _chiz-i_ _rūpiya_ _būd_; _ū_ _rā_ _girijta_ (Afghan) "I had a few rupees by me; taking it—.

Remark.—Note _ū-rū_ for _ā_: the latter would be more correct. This idiom is common amongst the Afghans.

(11) _dar_ _in_ _vaqt_ _man_ _in_ _kār_ _mū-kardam_ _va_ _dar_ _ān_ _vaqt_ _ān_ _kār_ (Afghan) "at one (special) time I did one thing and at another fixed time another."

Remark.—Note _misli_ _in_ _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 _Panjāb aśhrafī_ (now a two-tūmān piece) or _panjāb līra_ or some such phrase would ordinarily be used instead of _panjāb dāna īlā_
3 _Chiz-i_ _chezī_ m.c. and classical for _qadr-i_ "a little." In m.c. _nāsād-i_ _man_ _chand_ _rūpiya-i_ or _chand_ _dāna_ _rūpiya_ _būd._
4 _O_ _و_ _آور_ and _ishān_ _کس_ _که_ _نبشند_ 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 _ā_ for _ā_: vide § 30 (b) and footnote 2 to 34 (a).

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(13) *In būd ki* "this was the reason that—"; ān ki (classically and in modern writing) "he who"; not ā ki.

(o) In īnak ānīk "behold here, here is," and ānak ānīk "behold yonder, there is," the affix appears to be the diminutive affix, but the signification is intensive: īnak ānīk "behold, here I am"; īnak mī-āyad ānīk "here he is coming": 'Ugman Aghā (ānak nām-i ā) "Emām Šāh"; 'Ugman Aghā (for such was his name)—": īnak-am ānīk ām īnak am īmam ī "behold here am I."

(p) Ānt is "bravo!"; and ānt ābt or ānat for ānt turā "that for thee"; also ānt ābt or ānat ābt ānbūt ānt "this for thee," occur only in poetry.

§ 35. Emphatic Demonstrative Pronouns.

Hamān "this same one, this very one" and hamān "that very one" are more emphatic forms of the demonstrative pronoun and are of more frequent use in the modern language than in the classical. They are simply the demonstratives strengthened by the particle hamān: hamān, hamān rūz, hamān dar ān rūz, etc., etc. In m.c. the plurals hamānah and hamānah are also used. These words have other significations illustrated below:

(a) Hamān—hamān signifies "when—then (that same time)," "as soon as": hamān dar ān rūz "from that day on," etc., etc. In m.c. the plurals hamānah and hamānah are also used. Examples:—

(1) Hamān—hamān signifies "when—then (that same time)," "as soon as": hamān dar ān rūz "from that day on," hamān va murdan-i barādar-am hamān būd "as soon as he was bled my brother died," "no sooner was he bled than—". This idiom is classical as well as m.c.: vide also (c).

(b) Hamān and hamān also mean "the same." Ex.: Hamān "this is the very same one you saw"; hamān va murdan-i barādar-am "we came by this very road, this is the same road we came by." Hamān rūh āmadam "my desire was the same; this very thing was what I too wished": man hamān ān-am "I am that very person; I am he": ma hamishā hamān-im ki būdām (m.c.) "we are always just as we have been, we are always the same."

1 In m.c. often pronounced hamān; for hām and hamān are the emphatic of hām, etc.

2 Or birūn āmadan-i khūn va murdan-i barādar-am yāk-i būd (m.c.) "we are always just as we have been, we are always the same."
§ 36. Compound Demonstrative Pronouns.

(a) Compounds with the adverb چوں chūn1 "like, manner, etc.", are:—

(1) چوں جا hamun "such a one as this"; also adverb "in this manner.

(2) چوں جا hamun "such a one as that"; also adverb "in that manner.

(b) چوں خود hamun "such person, one like that"; این hamun "in that manner.

(c) Chūnīn can be combined with چوں چوں hamun; e.g., as, بیش من این چوں چوں hamun چوں چوں hamun "I had no such thing with me that I could give in exchange"; این چوں تا پیش چوں hamun "in this manner we travelled a farsakh"; here in hamun is an adverb.5

1 Chūn چوں also means "how?, because and when."

2 Tu kaun hai aye aise? (Urdu).

3 For talāsh-i in hamun yā-i būdham.

4 Or bā chūnīn asghāhī (without chūnīn). چوں چوں and hamun چوں چوں are asma-yi kinnāyat.

5 Similarly chūnīn with ہن. Ex.: va laur-i-ki ān murg-hā āvāz mā-kardand ān chūnīn gūh-ī na-shunida būdham (class.) "I had never heard birds sing aa those did." ہمیشہ (but rarely if ever to chūnīn or hamun چوں چوں hamun): vide page 89, note 2.

6 "I have never heard birds sing aa those did."
Remark.—In the second example in tawr would be more usual.

(d) چنیئا و چنیئا کردن 1 chunān u chunin kardan (or guftan) “to procrastinate, evade, have recourse to subterfuge.”

(e) Chuninhāa چنیئا and chunānhaa “such like things” are not used.

(f) ham-chunin is merely a more emphatic form of چنیئا chunīn. Ex.: ham-chunīn shakhs-i injā āmad (m.c.) “a person exactly like this came here”; ham-chunīn kār bi-kun (m.c.) “act like this”; in the latter example ham-chunin is an adverb: ham-chunīn tū zūr dārī man ham-dāram (m.c.) “just as you are strong, so am I too strong.”

(g) Similarly hamchunān is merely a more emphatic form of چنیئا. Ex.: ham-chunān ādam-i rā ānjā didam “I saw a man there just like him”; ham-chunān shakhs-i man dar ‘umr-i khud na-didam (m.c.) “I have never in my life seen a man like him”;

Remark.—It will be noticed that ham-chunin ہمچنین is for near, and ham-chunān ہمچنائے for remote, things.

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

(1) hamchu or ہمچنہ hamchūn. Ex.: kār-i hamchūn bāyad kard (m.c.) “the work must be done like this”; hamchūn kār dumīrā bast kār ہمچنہ کار دمیرہ بس کار “he is such a brave man that there’s none like him”; hamchūn rūz (class.) “clear as daylight.”

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

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1 For چنیئا chunānki and چنیئا chunānki, vide under Conjunctions.
2 ‘Arzā dāshtam گرفتار شد من میں گرفتار شد (Afghans) “I was entangled (or imprisoned) there exactly as he was” ; vide Adverbs and Conjunctions.
3 The ی of unity added to ham chunān or chunān ki by the Afghans and occasionally by Persians is perhaps incorrect. Ex.: hamchānīkā (چنیئا) اور دیگر گرفتار شد من میں گرفتار شد (Afghans) “I was entangled (or imprisoned) there exactly as he was” ; vide Adverbs and Conjunctions.
4 For chand چند “a few, etc.” vide § 39 (g).
5 Instead of hamchu the words hamchūnīn ہمچنین or hamchūnīn ہمچنین could be used here.
6 In (m.c.) میں would be used instead of hamchu ہمچنہ.
Khusha is vulgar for khush ast خورش است of any amount, however much"; instead of ham-chūn هم‌چون and hamchīn هم‌چین, the words chūnān چوئن and chūnin چوئن would be better.

(2) Chandān چندان "so much as that; so many; that amount; all that time," and chandān چندین "all this; this long time," etc., are used with or without a substantive. Ex.: chandān چندان شراب بسی داد که نتوانستم- چندان 1 بخورم, chandān چندان sharāb bi-man dād ki na-tavānīlam bi-khuram (m.c.) "he gave me so much wine that I couldn’t drink it (all)"; chandān misl-i ū nāmīdān چندان مثل او نهادن (m.c.) "I don’t know such a lot as he does"; chandān dokhl-i3 bi-zābān-i Fārsī na-dārām چندان دخیلی بیژن فارسی ندارم (class.) "I have not a great knowledge of Persian."

To chandān چندان the indefinite ي can be fixed as:—Chandān-i az fā'ūn murdand ki - چندانی از همه مردن که "such a number died of plague that—."

Chandān-i az in ma‘ūkhuliya fīrū guft 8 ki bīsh tāgat-i guftan-ash na-mānd چندانی از نمای معلولیا گفت که پیش طاقت گفتند (Gul., Chap. III, St. 21) "so much did he rave like this that he ceased from mere exhaustion."

'Umr chandān-i ki kam bāshad parīshānī kam ast - عمر چندانی که کم باشد - the shorter one’s life the less one’s worry.

Chandān also means "fold":—Chandān چندان که من درین مقام مظالم شدم مس چندان— آراز، زیاده تر استرلوت حاصل شد chandān ki man dar in muqām ma‘ālam shudam sad chandān az ān ziyāda-tar istīrāhāt hāsīl shud (m.c.) "in comparison 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) Chandīn چندین: chandīn sāl ast ki shumā rā na dīda am (m.c.) "it is so many (i.e. many) years since I have seen you"; bi-chandīn jiḥat (m.c.) "for several reasons."

Remark.—Note that chandān چندان and chandīn چندین precede their nouns which are in the singular.

(i) For chandānchi چندانچی "howmuchsoever, notwithstanding" and chandānki چندانکی "as oft as, as many as, insomuch, although, as soon as, etc., vide Adverbs and Conjunctions.

(j) For bi-chandān martaba afzūn بیچندین مرتبه فزون (class.) "how much the more," vide Adverbs and Conjunctions.

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1 With the دی of unity chandān-i چندانی "of any amount, however much"; vide (3).
2 In modern Persian rābī ی would be used instead of dakhli ی.
3 Chandīn-i چندینی means "such a quantity" and not "such a long time." firū ی 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 

There are four interrogative pronouns or adjectives: کدام kudām; ک کی či; چند "how many?"; and چ چی či. They are strongly accented in speaking, and for emphasis immediately precede the verb or come close to it.

(a) کدام kudām or کدامین kudāmin "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 shakhā (m.c.) "which person?"; کدام راه kudām rāh (m.c.) "which road?"; بچوچو بچو bi-farmāsid bi-binānam man bā kudām nā-mahram-hā āmad u rajf dāram "be pleased to say—let me see with what unwarrantable people have I comings and goings?";

Remark.—It will be noticed that کدام is used both for direct and indirect questions. [In the last example the Imperfect is used in a continuous sense, "I was not knowing (all the time I was gazing)"; ast āstī is dramatic present.]

(b) هیچ hich کدام, "none, not one of them," has the same meaning, as hich yak hich či; but hich kas hich či means "nobody (at all)."

(c) In the modern language یکی yekī is generally added, as: کدام یکی kudām yekī-st "which one is it?"; کدام یکی shān khub ast "which of them is good?" The answer might be هیچ hich کدام.

Remark.—Kudām کدام can also be used instead of the accusative plural of ک "who?": vide Remark to (h).

(d) For "each" or "every," vide § 39 (j) and (k).

(e) The Afghans wrongly use kudām کدام in the sense of the Hindustani کو. Ex.: بچو کدام کو گفت "some woman told me": کدام زن گفت kudām kase-rā dādi "have you seen anybody?"; بچو کدام کو گفت az roz-i āmadan-i man ilō inroz kudāme insān rā dar ān na-dida būdam, "from the day of my arrival till to-day I had

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1 For či as a substitute for či, vide § 38 (a).
2 In the accusative کار کی kūdām kār rā kārdī is of course added, as: کدام کار را دادی kudām rā dādi (class.) "to which one did you give it?"—بچو کی dādi kādī or bi kudām kasī in m.c. The ordinary prepositions can of course be used for other cases.
3 Nā-mahram تا نامحرم "unlawful man," i.e. one not within the degree of relationship (brother, etc.) permitted to enter the "haram."
4 Yak بک "one" and be of unity.
5 Kudām کدام کدامین is used in class, and modern Persian in writing, for kudām. In correct Persian hich insān rā hich insān rā instead of kudām or kudām insān rā.
never seen any man in the island'': kudāme-rā bi-falab 'call some one' (for kās-rā bi-falab).

(f) Ki ḏā 'who?'; acc. rā or or kīrā 'whom?'; dat. kīrā or bi-ki kār (Dādi): māl-i ki 'whose (property)?': Ex.: māl-i ki 'whom didst thou strike?': kār 'who did it?': kās-ī ṣībāda ast 'is standing?': kār or bi-ki ṣībād 'to whom didst thou give it?': kard 'who loosed the dog?': kās-ī ṣībāda kār 'who are they?': (or kistand) kās-ī ṣībāda ṣaqq rā kās-ī ṣaqq kār 'who are they?' (or kistand) kās-ī ṣībāda, ṣaqq rā kās-ī ṣaqq kār 'who are they?' 'from whom didst thou learn wisdom?''

Remark I.—This interrogative pronoun ('noun' or ṣībāda is called kāf-i istifām (Gul.) 'from whom didst thou learn wisdom?' kāf-i istifām (Gul.) 'from whom didst thou learn wisdom?'

When used (interrogatively) to imply a negative it is called kāf-i istifām-i nafī (Gul.) 'from whom didst thou learn wisdom?''

The particle (حرف) ḏā is also a conjunction: for its various significations, etc., vide Conjunctions.

Remark II.—In the accusative, ḏā is generally used in the singular only, but vide Remark to (h).

(g) Before ʾam 'I am' and all its persons, the ṣ of ki is changed into y for euphony. Ex.: tu ki-ī 'who are thou?' but ḏā ʾam is also found: kīsī kīst 'who is it, who is he?': kās-ī ishān kīyand 'who are they?'.

A similar change may take place before hastam 'I am, I exist' and all its persons. Ex.: kīyand kās-ī kāstānd (or ki hastānd) 'who are they?'.

In the third person singular ḏā is not used. [The contraction kīst kās-ī 'I am not' stands for ḏā kās-ī, vide foot-note.]

(h) The plural kīyān 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 l) ḏā, but in this case care must be taken to distinguish it from the dative or accusative of ḏā kīh 'small' or of kās-ī poetic for kās-ī 'a hill.'

2 It will be noticed that ḏā is applicable to persons only, and to both singular and plural. The plural kīsī-hā is also used in m.c.

3 Also pronounced vel to rhyme with the English 'bell.'

4 Vulgarly, kīya is also used: final ṣ is vulgar for ast. Kīst kīya appears to be the contraction of kās-ī rather than of kās-ī kāstānd, vide foot-note.

5 Ordinary written kās-ī or kās-ī, but vide foot-note.

6 In modern Persian kīyan is used as the plural of the old Persian word kī koy (Śāhīn-śāh), the term applied to the ancient kings of Persia before Islam.
colloquial use amongst the Afghans. Ex. : ur dar in fikr u khyūl būd ki ēshān az kōjā da bīdīn makān āmadand va kīyān-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 kihā or kē-hā is of frequent use. Ex. : kē-hā āmadand va chī-hā gustant? (m.c.) "what people came and what things did they say?"

Remark.—The accusative plural kihā rā zadi "what people did you strike?" though correct is by some avoided in talking, as in quick speech it might sound like kīr "the penis." Instead chī kasān rā zadi (m.c.) might be used, or kudām ādamhā-rā-.

In classical Persian the construction would probably be kē-hā 1 zadi 1 kē-bī-kīst kē ashkāhā-ī ki zadi ki būdand? (i) In m.c. the phrase kē-bī-kīst "who is with whom?" signifies disorder (amongst people).

Anjā ki raftād shūmā rā navāzish kardand? Na khāyar ki bī-kīst (m.c.) "when you went there did they treat you well? No they were all in a bustle."

(ii) kē-sag-i kīst "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 sag kīst consequently means 'he is the dog of no one of any account.' Similarly ma sāg-i kīstam?; ma sāg-i kīstam?

(k) chī "what, which? what! how great! in what manner or kind? why?, etc.'

Chī chī is used for the singular or plural, generally for inanimate objects. Ex. : chī kitāb-hā-īst ki mī-khīvāhī "what book do you want?", or better, kē-hā kitāb-hā-īst ki mī-khīvāhī chīst?; kē-hā kitāb-hā-īst "what books are these?"; kē-hā kitāb-hā-īst ki mī-khīvāstū chī būdand? (m.c.) "what books did you want?";


Note that this first kē is really a conjunction and not the interrogative pronoun. For this connecting kē, vide Relative Pronouns.

Or kudām kitāb-hā-rū mī-khīvāstū? vide (m).

"I knew what things were in the boxes" - dānistam ki chī chīzhā dar sandīghā āmadand va kīyān-and (m.c.). Though this sentence is correct, a Persian would naturally in speaking omit the word chīzhā and say dānistam (ki) dar sandīghā chī būd. Chīzhā (kē) or chīzhā (m.c.) (or chīzhā (kē) less common) an Afghan would say kudām chīzhā instead of chīzhā chīzhā.
Remark I.—Chì ħaː like ki ṣk often combines with the word following it, as, chìst ‘what is it? how?’; chìsān ‘in what manner?’; chìnūn ‘how?’

Remark II.—In m.c. az chì ħaː at times means ‘for what reason?’ It usually means ‘of what substance or material?’

(l) The dative chīrā ‘for what?’ is only used as an interrogative, ‘why? wherefore?’ or as a causal conjunction (chīrā-ki) ‘because that.’

The dative formed by the preposition can however be used. Ex.: bi-chū jihat ‘for what reason?’

Remark.—In m.c., chīrā ćhā is commonly used in the sense of ‘certainly, of course’ (i.e. why not?).

(m) An accusative with rā after chì is rarely used: its place is taken by kudām, as: khud-at bigū kudām kār rā 1 bi-ānjām rasānīdā 2 (m.c.) ‘tell me yourself what work you have completed,’ or chī kār rā bi-ānjām rasānīdā (rare).

Chī kitāb mī-khyāḥī (m.c.) ‘which book do you want?’ also ‘what sort of book do you want?’, but kudām kitāb rā mī-khyāḥī? ‘which book do you want?’

Remark.—Chī kār karda ćhā could also be used, but might also be taken to mean ‘what fault have you committed?’

(n) In m.c., ħaː is generally followed by chīz ‘thing’, kār ‘work’, or hārj ‘word, matter.’ Ex.: ā chī chīz ast ‘what is he then?’ (i.e. ‘nothing’); ħaː chīz-ām ‘what are we?’ (i.e. hīch-īm ‘we are nothing’).

(o) The following are common colloquialisms: bi-man chī ‘what business’ is it of mine? what have I to do with it?’; yanu ćhī ‘what do you mean?’; chī chāra ‘what remedy?’; ā chī ān dārad ‘what, is he able to do? what can he do? (nothing)’; ā chī ḥālāt mī-kashad ‘what a state he is suffering,’ i.e. how miserable is he? 6; guft ķi chī ‘he said what?’

1 The rā necessary after kudām kādam.
2 Plural acc. kudām kītābhā rā kādam kādam ānīn kā dam rā kā dam kādam kādam ānīn kā dam bi-kushad?—(Sa’dī, verse) ‘what care I that the moth kills itself?’
3 Also ā chī jīm u jān dārad? ā chī jīm u jān dārad?
4 Also chī barūy-ash mī-gusārān. Čhā Brāshhī Mīgūzārān.
ast ki sar-i bālā-yām1 bi-nishtānd "who is he then (lit. what a dog is he?) to sit (at table, etc.) above me?"

(p) "What? Ex.: šash nān rā har ṛuz chi mi-kūni "what do you do with the six loaves every day?" mi-khuvāhī chi-kūni (vulg.) "what do you want to do?" چ چ میکند "I don't know but that he may escape?" نیمی دانان اسمی چ چ شد: "what do I know but that became of my horse?" سیاه را siyāh ṛa bi-tu bakhshidam; kunišak ṛa chi kunam—(Sa'dī) "the negro is yours—but what can I do with the girl!"

Remark.—It will be noticed that چ چ is used in indirect as well as in direct questions.

(q) "How!" "what!" Ex.: chi-qadr5 haunāk būd "how fearful, terrifying it was!" man chi kambakht am "how unfortunate am I!" چ چ منزل خوب "what a fine mansion!"

(r) "How! In what manner? why?" "I am coming, say the woman said, 'Why have you fallen in love with me?'" zan guft bar man chi 'āshiq shuda-i "the woman said, 'there is no doubt about it'" چ چ دار این که چ چ "there is no doubt about it" skandar-i Rūmī rā guftand ki dijār-i masbīgh u naghrīb bi-chi girīft ki—(Sa'dī) "Alexander the Great was asked how he had conquered the East and West, because—" (lit. they asked, 'In what manner didst thou conquer?'—?)

Subhāna'ullāh! Chi Khudāwande-i ʿalim u ʿāhib.a nūsh-shān ast! "Praise be to God! What a wise and mighty God is he!"

5 kuši guft-ash chi nishāni ki fulān—(Sa'dī) "some one said to him, 'Why do you remain seated here because—'

6 (classical) "would to God!" (or ko) (or ki) hākim inyā mi-amād "would to God the Governor had come here (or were to come here)!"

This idiom is still in use amongst the Afghans.

   1 For bālū-yi sar-am; better bālātar az man.
   2 But nam-ī-danam chīsh shud (vulg.) "I don't know what (sickness) has come to it." چ چ باشد اگر بار دیگر مغیر شد "how nice would it be if you were to sing again!" چ چ bāshad or chi mishud "what would it matter if—"
   5 Also qadar "quantity"; etc.
   6 Gowy "without hamza" "a ball.
   7 But či būdī inyā bi-yād (class.) "would that he would come"; či būdī agar (or ki) ĥākim inyā mi-āmād "would to God the Governor had come here (or were to come here)!"
INTERROGATIVE PRONOUNS.

The plural of چہ is چہا: it is rare in classical Persian. In modern Persian the plural is also written چہ. Ex.: چہ ہا میگویند "what do they say, or what are they saying?"; چہ ہا کہ نکر و چہا کہ نکفت چہا کی ناکرد ва چہا کی ناگفت (m.c.) "there was nothing he didn't do or say."

(ع) Chi-chi چہ-چہ signifies "what does it matter one way or the other"; also "whether—whether—." Ex. چہ بر ڑخت مردن چہ بر خاک چہ 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 ایمیر چہ فیقر چہ ایمیر چہ فیقر chi amir chi fagir (m.c.) "whether gentle or simple" = چہ شاہ چہ گادہ (m.c.); چہ فیقر چہ ڈر چہ سدہ chi dur چہ ڈر چہ سدہ "whether a pearl or an oyster shell": چہ شریف و چہ ضعیف چہ شریف و چہ ضعیف chi sharīf u chi ważī "as well high as low."

Remark.—خواہ khwāh repeated could be substituted for چہ in these examples.

This chi is called chi-i (not chi-yi) musāvūt (چہ مساوات) "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: شاہ پر سید کہ اس کے اس چہ اس کے اس کے آدمی میں باشند Shāh pursid ki in chi ādamhā mā-bāshand "(m.c.) the Shah asked 'who are these men?'"; (instead of —in ādam-hā kistānd) (ہ) In the former case, however, چہ has rather the sense of "what sort of," whereas چہ merely asks 'who are they?' in mard chi kas ast (m.c.)? "what sort of man is this?" [in mard chi kāra ast (m.c.) "what sort of man is this, or what is his profession?" tu chi kāra-čah (m.c.) "what is your work?", also—bi-tu chi؟: chi kas-i tu ki dar haqq-i man in īhsān farmūdā (class.) "who art thou who hast acted so kindly towards me?"

(ع) Chand چند "how many" is applicable to things animate or inanimate, with or without a substantive. The substantive, if used, must be in the singular.

1 Note that the final letter is doubled durr ہے 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 خواہ and چہ (vide "Hindustani Stepping-Stones") in Urdu does not exist in Persian between ہے and چہ.
3 In m.c. this chi kas-i tu چہ کسی نو گہ would be too familiar an address to be followed by īhsān farmūdā.
Chand is also an interrogative signifying "how much? how many? how long? to what length? etc." Ex.: نمی‌دانند که چند از شش گذشته nam-\textit{dānad} ki chand az shab guzāshā "he knows not how much of the night has passed (i.e. how near morning it is)" —(Sa'dī).

\textit{Pā-yi miskin piyāda chand ravaad}
\textit{K-az tahammul sutūh shud bukhāt}.

—(Sa'dī)

"How far can the weary foot-man go"
For the camel has no more endurance left in it?"

Turā mushāhara chand ast? Guft ābūhāc."—(Sa'dī) "how much is your pay?"
He said "nothing":\
\textit{bi-chand giriftā} (m.c.) "how much did you pay for (this)?";\n\textit{chand bār} "how often?";\n\textit{tā-chand} "for how long?".

Like \textit{ch}, \textit{chand} is occasionally used in exclamation.

\textbf{Remark I.}—In composition: \textit{chand-sāla}, adj., signifies "of few years" or "of how many years?" according to the intonation of the voice.

\textbf{Remark II.}—\textit{Chand} is only used of things that can be counted.

For quantity that can be measured and \textit{chand} are used.

In m.c., \textit{chand tāāb} means "how many \textit{parterres} of ground each measuring five \textit{drār} will this stream water in twelve hours?" A plot of the size mentioned is called by villagers \textit{wām}.

(2) Grammarians distinguish the particle (حرف) \textit{ch} by various names:

1. \textit{Chi ĺč} as a simple interrogative, as \textit{ch} mī-khvāhī?, is called \textit{ch} mī-khvāhī (بج) a question of astonishment.

2. \textit{Chīm-i istīfām} (بج) implies negative interrogation, as: \textit{ch} mī-khvāhī "what does he know? nothing": vide also (6).

3. \textit{Chīm-i nāhī} (بج) implies prohibition, as: \textit{ch} mī-khvāhī "why do you make such a noise? = don't do it."

4. \textit{Chīm-i mubālagha} (بج) the \textit{ch} of amplification precedes an adjective and intensifies it, as: \textit{ch} mī-khvāhī "how nicely he reads."

5. \textit{Chīm-i taāzim} (بج) the \textit{ch} of honouring precedes a noun, as \textit{ch} mī-khvāhī "what a man (brave) he is!"

6. \textit{Chīm-i tahqīr} (بج) "the \textit{ch} of disdain" implies negative interrogation combined with contempt, as: \textit{ch} mī-khvāhī "how can he do this; how is he fit for this business?" This \textit{ch} is practically identical with \textit{chīm-i istīfām-i nāhī} (2) q.v.

7. \textit{Chīm-i tahayyur} (بج) "the \textit{ch} expressing astonishment," as: \textit{ch} mī-gūyā (m.c.) "what is this you're saying! what do you mean!"

\footnote{A strong breed of camel with two humps.}
\footnote{Also in m.c. \textit{dar chand giriftā} or elliptically \textit{chand giriftā}.}
(8) Chim-i tahassur (چهی تماس) "the of regret" as in darighā ay Falak bā man chi kardī "Alas! O wheel of the sky; how has thou dealt with me!"

(9) For chim-i musāvīt 'vide' (u).

(10) For chim-i tasghīr چهی تصغیر or "the of diminutiveness", vide Diminutives.

§ 38. Substitutes for Interrogative Pronouns.

Connected with چه، are the interrogatives چگونه چگونه "how? in what state?", from چی and گونه گونه "colour, manner"; and چون چون apparently derived from چه and the demonstrative pronoun آن.

(a) Chigūna. چگونه is chiguna ādam-ī 'st (classical and m.c.) (or چگونه đảngیست) "what sort of a man is he?"

For the m.c. phrase چون چه کار است mard chi-kāra ast? vide example at end of (v) § 37.

Remark.—In the above example, chigūna چگونه qualifies the noun ādam آدم.

In the phrase چگونه که چگونه "how are you?", chigūna چگونه is an adverb.2

(b) Chūn.4 Ex.: چون تو بی مان چون "away from us, how do you find yourself?" (lit. "how art thou? what art thou?"); درویش ضعیف حال را در darvāsh-ī za'īf ḥāl rū dar tāngī u khusht-ī yi sāl ma-purs ki chūn-ī? magar—(Sa'dī) "don't enquire from the poor darvīsh during a famine year how he is, unless—."

§ 39. Indefinite Pronouns (اسم مجهول).

(a) There are very few indefinite pronouns properly so called. The defect is supplied by the ی of unity or by substitutes, as will be seen from the following list of examples:—

1 Gūna گونه, also gūn گون; be careful to pronounce the ی long and the final ی like ی. chigūne چگونه چند گونه "of different kinds, various"; also gūnā-گون "of different colours or sorts."

2 Chigūna چگونه here equals چه چیو or چه تافر or چه تافر or چه تام. Note that the ی is that of 'unity' (and is not that of ādam "man"), as in chigīna zan-ī 'st چگونه زن "what sort of a woman is she?"

3 Note the difference of meaning of چگونه in the following two sentences: Man ی را dar Baara ādam; hāji chigīna bāshad; - (Sa'dī) "I saw him in Baara; how can he then be a pilgrim from Mecca?" : chigīna hāji ast "what sort of a pilgrim is he?" : Guftam-ash chīgūna-ī dar in ḥalāt? که چگونه "I asked him how he was feeling." - (Sa'dī)

4 Chūn چون is also in some districts vulgarly used for kūn گون "the anus."

5 Another reading is khushk-sāli خشک سالی which is certainly a commoner word.

6 Chunūn جنون, Chunūn جنون, julūn جلن, etc., ādam چند, ādam جنون and جنون are called kināyūt کینايت.
(1) "Other, another," دیگر دیگر دیگر روز دیگر, precedes or follows its noun, as: دیگر دیگر دیگر دیگر روز دیگر روز دیگر روز دیگر, "the next day" also "another day"; دیگر دیگر دیگر دیگر دیگر, "another road"; دیگر دیگر دیگر دیگر دیگر, "another time; a second time, again"; دیگر دیگر دیگر دیگر دیگر دیگر دیگر دیگر, "In another state, altered"; دیگر دیگر دیگر دیگر دیگر دیگر دیگر دیگر, "the afternoon prayer"; دیگر دیگر دیگر دیگر دیگر, "others, other people"; دیگر دیگر دیگر دیگر دیگر دیگر دیگر دیگر دیگر, "another person, some one else"; دیگر دیگر دیگر دیگر دیگر دیگر دیگر دیگر دیگر, "another person, another"; دیگر دیگر دیگر دیگر دیگر دیگر دیگر دیگر دیگر Dihāb "the other (remaining) limbs"; دیگر دیگر Dihāb "his other brothers" (Gul., Book 1, St. 3).

The expression "one went, the other remained" is classical as well as m.c. 5

Yak دیگر and ham دیگر are reciprocal pronouns 'each other,' "one another."

Remark I.—In classical and m.c., دیگر is frequently used as an adverb signifying "otherwise, again, any more, why then," etc., as:-

va دیگر 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 دیگر is an adverb "again," and does not qualify kas: دیگر pāyintar دیگر (m.c.) "further down."

Remark II.—In compounds and in poetry دیگر, as: دیگر دیگر دیگر, دیگر-gūn "changed, altered, otherwise."

Bāzārcha-yi qasab-farūshān دیگر ast 4 "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 دیگر, vide § 41 (p).

1 For "the one— the other '" , vide yak-i (c) (1).
2 For "the one— the other '" , vide yak-i (c) (1).
3 For "the one— the other '" , vide yak-i (c) (1).
4 For "the one— the other '" , vide yak-i (c) (1).
5 For "the one— the other '" , vide yak-i (c) (1).
6 For "the one— the other '" , vide yak-i (c) (1).
(2) ghayr is properly a substantive (pl. aghayr “strangers”). Ex.: 
mall-i ghayr1 “some one else’s property”; shakhs-i ghayr-i gūjt2 “a stranger, some one else said this.”

To the question “are you a relation of theirs?” the answer might be

man ghayra hastam (m.c.), “I am an outsider.”

Dar umūr-i zāli va kārī-ha-yi ghayr bā man kunkūsh namūdā. (Tr. H. B. Chap. V) “he used to consult me on his own affairs and those of the community”; ghayr-i ghīrī “another person, a stranger.”

Remark.—Ghayr غیر is prefixed to substantives and adjectives, and Arabic participles, with the privative sense “un-,” “im-,” etc., to form adjectives. Ex.: ghayr-i ābād “uncultivated” or “uninhabited”; ghayr-i inšāf غیر انصاف “unjust” (but if the compound is a substantive the izāfat is omitted, as ghayr inšāf غیر انصاف (class.) “injustice”); ghayr-i manqūla “immovable (property)”; ghayr-i mankūha غیر مکوّه “unmarried, i.e. illegitimate (wife)”; ghayr-i nāfiz غیر نافذ “inoperative, of no effect”; ghayr-i mawrūs غیر موروث “not inherited” (also ghayr-i mawrūs غیر موروث; mod. Per.).3

Va-ghayra, غیره, P. (for va-ghayr-ī kī, غیره), Ar., and va-ghayr-i zālik (for Ar. va-ghayr-ī mīzār), and ghayr-i ān kī غیر آن = “et cetera”; but ghayr az ān غیر از آن “with the exception of him.”

The izāfat إضافت in modern Persian after ghayr غیر in compounds is perhaps a corruption of the final vowel of the Ar. noun, thus غیر خالص, ghayr-ī khālis غیر خالص, Ar., and ghayr-ī khālis, Mod. Pers., “impure.”

(b) “One another”:

(1) yakdīgar (one word) classical compound of yak “one” (numeral) and dīgar “another.” Ex.: yakdīgar rā dūst mi-dūrīm “we are fond of each other”; rafīm bi-khāna-yi yakdīgar “we went to each other’s houses.”

Yakdīgar is used in colloquial only by educated people: ham-dīgar هم دیگر is used only by the vulgar.

Remark I.—This reciprocal pronoun must not be confounded with yak-ī-dīgar “another individual,” vide footnote 2, page 99.

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1 mall-i dīgar-i “the property of some one else.”
2 The expression غیر شاخص ghayr shakhs, though correct, is not used in modern Persian; shakhs-i ghayr-i is used instead.
3 In modern Persian the izāfat إضافت is used after ghayr غیر in compound adjectives.

In old classical Persian, however, the izāfat إضافت appears to have been omitted after ghayr غیر. It is omitted in India and Afghanistan.
Remark II.—Note that in the second example it is used collectively. It would also be correct, but less usual, to use the plural.

(2) *ham digar* (m.c.): *bā ham-dīgar nishasta and* (m.c.) “they are seated together”; *az ‘aqab-ham digar mi-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 *y* of unity). Ex.: *
sukhun bar in muqarrar shud ki yak-i rū bi-tajassus-i ishān bar gunāštand* (Sa’dī) “it was decided to appoint some one to spy on them”:

(2) *yak-i az mulūk* (Sa’dī) “one of the kings”:

(3) *yak-i dar zad* (m.c.) “some one knocked at the door.”

The following are colloquialisms:—*ān yak-i* (m.c.) “that one,” and *in yak-i* (m.c.) “this one.” Ex.: *
pusht-i ān yak-i dar gā’im shudam* (m.c.) “I hid behind that there door.”

“The one—the other” is *yak-i digar-i,* or *in yak-i*—*ān digar-i.* In classical Persian *digar* “the other,” also occurs for *ān digar-i.* vide foot note 2.

Remark.—*Yak-i* is also a numeral; thus, to the question, “what is your average?” the answer might be *yak-i dar dah* (1) “one in ten” (cartridges, etc.)."

Note the following idioms:—*hama bā-ham yak-i būndand* “they were all of one mind, unanimous (= *yak-dīl būndand* (yik) dar būndand); *man-yak-i-am* (m.c.) “I am one, alone,” but *yak-i man-am az in miyān* (Sa’dī) “I am the one who—.”

For *yak-i,* adv., “in the first place,” vide Adverbs. *Yak-i* is also a subs. (note accent) “unity, oneness, concord.”

For *yak,* the numeral, as a substitute for the indefinite article, vide § 41 (a); vide also under Numerals. *Man yaka utanā* (m.c. only) “I alone.”

(2) *ahādī* (the Arabic numeral “one” with the Persian *y* 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).

1 Note the Preterite tense is used to signify that not only was the decision arrived at, but that it was carried out.

2 "Hakim-i gusht khalīs-i in ‘ajab bādī ki ān yak-i bīya’ar-khwār būd sāqat-i bi-nawā-i na-dūhāt halik shud va ān digar khwāshān-dar būd—" (Medīnī) “a philosopher replied, the contrary would have been strange because the former was a great eater and could not stand the fasting, so he died; but the second (or latter) was accustomed to abstinence.”

3 Or *yak-bar dah* 55. *Yak* 55.
Remark.—The broken plural of *ahad* is *ahād* "units, individuals." Ex.: *guft* bar pisarān-i *ahād*-i ra'iyyat chandān jafā u taubikh ravā nāmī-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"; *ahād-i* az *ahād-rā* na-dādam ki chunin kār-i bi-kunad (m.c.) "I never saw any one else do such a (disgraceful) thing as you have done."

Ex.: *kas-i* *guft* ki—"some body said that—." Sa’di says:

Rāstā mūjib-i raṣā-yi Khudā-st
Kas na-dādam ki gum shud az rah-i rāst
"Rectitude (or truth) is the means of pleasing God.
Never have I seen an upright man forsaken."

Gar bi-jā-yi nān-ash andar susra būdī āfqāb
Tā qiyāmat rūz-i rūshān kas na-dādam dar jahān—(Sa’di).

*Guft* bi-i’timād-ā in ki dānād ki *bi-kas* na-pīyān (Sa’di) "he replied because he relies on what he knows, viz. that I won’t repeat things to any one"; vide also example in Remark to (a) (1):

ki sukhan juz bi-hukm-i zarārāt na-gufts va mūjib-i āzār-i kas bi-zabān-ash na raftā (Sa’di)
"—who never spoke unless it was necessary, nor unbridled his tongue to hurt anyone’s feelings"; (in m.c. *kas* instead of *kas*):

*Hukm* bi-šahr țas bi-jañ bi-ranjan* bi-jān bi-ranjan* "four people live in dread of four other people"; *Hukm* bi-šahr țas bi-jañ bi-ranjan* "four people live in dread of four other people"; *Ta’hass* bi-jañ bi-ranjan* "by chance one of his followers (people of the house) was present."

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:

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1 In m.c. *kas-i* *kas* "some one," but *kas* in *kas* "this person." Care must be taken to pronounce this word *kas* *kas* and not *kas* *kas* (whence the Arabic *kus*).

2 *Kas* is properly a substantive, "a person, a body": chunin kasūn "such persons."

3 In m.c. and in prose *kas-i rā* *kas* *kas* would be used for *kas* *kas* in the example.

4 In m.c. *an* *kas* "that person." Ex.: *dast-ash* bi-jirot tā bi-manāl-ā in *kas* dar āward "he took him by the hand and led him to that person’s house."

5 *Bi-ranj* *mān* "in affliction" and *“are,”* or else *bi-ranjan* *mān* the 3rd person pl. of the Aorist of *ranjūdan*; both correct.
INDEFINITE PRONOUNS.

103

Shemshir Nik az Amin Bad Chon Kenda Kasi
Nah-kas bi-tarbiyat na-shavad, ay hakim, kas—(Sa'di).

"How can a man make a good sword from bad iron?
An ignoble man becomes not, oh philosopher, noble by education."

Imruzah u ham kas shuda ast (m.c.) "he has become a big person, a somebody, these days."

Bar khud dar-i kham u arzū dar-bastam
V'az minnat-i har nah-kas u kas va rastam.

"I close the door of hope in my own face,
Nor sue for favours from good men, or base."

(O. K., 315, Whin.)

Kas u nah-kas "high and low, all."
Bi-kas signifies "friendless, destitute, an orphan."
Kam-tar kas "scarcely a person."

These significations of kas, nah-kas, and bi-kas, are m.c. as well as classical.

(4) "One": 1 Adam, insan, insan, "man;" shakhs, "a person." Ex.: Adam hayrat mikunad ki—"one (lit. a man) wonders that—"; insan could be substituted in such sentences: shakhs, ya maseq, bi-yi gul shakhs, rā mast mi-kunad "the scent of the roses intoxicates one;" shakhs, na-bayad in hama subuk bāshad (m.c.) "a person, (a man) ought not to be so impatient."

Remark 1. Shakhs, vāhid, or frad-i bashar, signifies "a single individual," and shakhs, vāhid, "a person, some one." Ex.: shakhs vāhid bā dāh najar namā-lavānad bi-jangad "a single individual cannot fight with ten men"; some one came (to me)—; but shakhs, vāhid adj: (note accent) means "personal."

1 Adam and insan both mean "man" as opposed to "beast," but the latter is also used in the sense of 'possessing politeness, good manners; not a savage.'

The following classical sentence, Mi-ta worm mabuddi bi-dast-i Adam-i jangali bi-yuftam va in ham-chunun ast ki bi-panja-yi shir giriftur shudan, "may this Merciful, beneficent, glorious, and noble (class.), would in modern Persian be rendered—Va in chunun ast ki gulg of nistan bi-panja-yi shir giriftur shudan."

2 The plural of shakhs is shakhs.

3 In m.c. "gīch or gīch would be more used in this sense."
Remark II.—The indefinite pronoun “one” in English, or “a man,” may often be rendered in Persian by هرکه نزدیک‌تر است—(Har-ki nazarík tar ast) "the nearer one is, the more one is in anxiety," lit. whoever is nearer is in great anxiety, vide § 45 (هرکه در زندگی نزدیک‌تر است) "the nearer one is in death." The following is often quoted by dervishes and Súfís:

(6) The indefinite pronoun “one” can only be expressed by putting the verb, Aorist or Past Habitual, into the second person singular, as, گوئی؟ ودحم زن ورم چنان‌که اگر سوزنی داشته باه زنی انریکی: izdiham-i zan u mard chunān-ki agar sar-i suzān-i-andākhī bi-zamīn na-rasīdī (H. B. Chap. XI) "such a crowd of men and women that were one to throw (or had you thrown) a needle’s point amongst them it wouldn’t have reached the ground.”

(1) "No one, none, nobody, nothing," no, some.’”

Sa’dí says: هیچ کس کس kas, or کس kas, with the verb in the negative. Ex.: hich kas bi-man iltiqāt na-kard tā—"no one paid any attention to me—" (m. o.): هیچ کس از شامه‌ای لاق مرحمتی از شامه‌ای لاق مرحمتی hich ki az shumā-hā läyīq-i in kār nīsīd (m. o) "none of you are fit for this business;" هیچ کس از شامه‌ای لاق مرحمتی از شامه‌ای لاق مرحمتی hich yak az shumā-hā läyīq-i marhamat-hā-yi man nīsīd (m. o) "none of you is deserving of my kindness;" هیچ کس از شامه‌ای لاق مرحمتی از شامه‌ای لاق مرحمتی hich yak mājarā rā qalam-band kardan na-tavānīstīm. (Afghan) “I was unable to commit to writing any one of the adventures” جشن چون پی رفسان مال کس ندید: chashm-i mār u pā-yi mār u nān-i mulāh kas na-dūd (modern saw) "none has ever seen ant’s eye, snake’s foot, or Mulla’s bread.”

"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 چه چه.
4 Grammatically, of course, this should be nīsīd چه چه; 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 mājarāhā rā namī-tavānīstīm gayd bi-kunam. هیچ چه چه از ماجراها را نمی‌توانیم قیقد بکنیم.
6 Mullas ‘bleed’ people and are not bled. In m.c., Mullā-zāda is almost the equivalent of ‘stinging,’ 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 Faridûn shavad bi-nil'mat u mül
Bi-hunar-rû bi-hîch kus mu-shumâr—(Sa'dî).

“Even should he become a Faridun in wealth and possessions,
Do not consider the ignorant (mean) person anybody.”

tû-yi şandûq hîch chiz hast "is there anything in the box?"; hîch 2adam-i 'injâ 'âmâd "did any man come here?"; hîch mard-i nayâmâd "no man came": hîch kus 'anjâ hast "is there any one there?"; hîch vaqt marâ yûd mi-kuni "do you ever remember me?"; hîch gâh 'anjâ rafîta-i (class.) "have you ever gone there?";

In answer to a question, hîch هیچ and its compounds signify a negative. Ex.: Q. چه mi-kuni "what are you doing?" A. هیچ "nothing.” To the question, آنا گیست, "who is there?" the answer might be "no one.

Similarly in hama hîch ast است, signifies "this is all nothing";

hîch chiz nist نیست "it is nothing":

ابن همه هیچ ایست چیون من بگذار

In hama hîch ast chûn mi-buzgarad
Bakht u takht u amr u nahy u gir u dár.

“This is all naught, since it passes away; (viz.) fortune and sovereignty, ordering and counter-ordering, empire and dominion.”—(Sa'dî.)

1 Hich vaqt هیچ وقت “ever”; hich vaqt-na هیچ وقت نه "never." Ex.: shulâm hich vaqt daryâ na-didda bûd (Sa'dî) "the slave had never seen (or experienced) the sea."

2 The m.c. phrase hich kas-i nist هیچ کسی نیست, or hich mard nist (not mard-i هیچ مردی) signifies "he is of no account, a poor creature"; the latter sometimes also signifies hich mardî na-dûrad هیچ مردی ندارد (politely translated "he has no manhood").
"He is less than nothing" az hich chiz kamtar ast (m.c.), or û az hich hich tar ast.

Remark.—It must, however, be borne in mind that hich hêm properly means "anything," and hich-na hêm "nothing"; thus, "eating nothing is better than eating bad food" would be rendered by hich na-khurudan bihtar az ta’âm-i bad khurudan ast; while hich khûràk khurudan (Indian) would mean, if it meant anything at all, "eating anything (or something) is better than—."

(4) "At all, ever?" In interrogative phrases hich hêm implies "ever, at all; in the least." Example:

"Ay ki hargiz farâmûsh-at na-kunam
Hîch-at az banda yâd mi-ayad?"—(Sa’dî).

"Oh Thou whom I never forget,
Dost thou at all remember thy servant?"—(Sa’dî)

hîch tîr mi-zanî (m.c.) "do you play the guitar at all?"

hîch mi-shavad û-râ bi-binîm (m.c.) "would it be (or is it) at all possible for us to see him?"

Remark.—hîch u pûch signifies "contemptible, anything silly or futile."

(5) Hîch hêm (like har hâm) can be joined with kudâm kadam, as, hîch kudâm hêm "either (of two); anyone (of three or more)." With the negative, it signifies "neither" and "none."

Remark.—Hîch hêm and har hâm [vide (j)] are called مرفوع عموم or خرف متشیم. Ism-i mubham (اسم مchema) is Indefinite Pronoun.

(6) "No one" (m.c.)—ئيده ahdî-na (m.c.), (i.e. ahdî with the verb in the negative): vide (c) (2). Example:

"Hovâlî ahdî barham na-khurd."—(Shah’s Diary) "no one was upset (sea-sick)."

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1 For Va ’ân.
2 Also û jûz-i havâ ast.
3 Poetical for farâmûsh-at.
4 Could also be written بیداهم (rare).
(7) Chiz or chiz-i جز or جزی followed by a negative verb signifies "nothing," vide (p).

(6) "So-and-So, such and such, Snooks, what's his name": فلان fulân (in Persian also jalân) is a designation of an undefined person or thing, present or absent; as an adjective it precedes its substantive, as: fulân-kas فلان کس "such a person." Ex.: va boshârat ãvar ki fulân qal'a râ bi-dawlat-i khudâvand-i kushdâm (Sa'di) "and brought the good news that such and such a fortress had been taken": râ gujt ki chi gû-r dar ābâd-i jalân "a certain great man asked a pious ascetic what his opinion was concerning a certain religious person"; فلان خاص Jalân "fulân āmad, or fulân kas (kas-i or shâkh-i) āmad "So-and-So came"; در فلان تاریخ فی سنة فلان: dar jalân târîkh fi sana-yi fulân "on such a date in such a year." Yâ fulân بافقفا! "ho! you there." Fulân is also used to indicate the private parts of male or female.

The feminine is فلان زن, but more often فلان زن Fulân zan, etc., is used.

Remark I.—The demonstrative pronouns are sometimes used with fulân فلان, as: in fulân ویل Fulân "this So-and-So" and ān fulân لن Fulân "that So-and-So."

Remark II.—In vulg. m.c., ūrû ãvar يهو is used for men or women and sometimes for things, as: ūrû āmad "So-and-so (man or woman) came"; ūrû râ biyâvar "bring the wine" (or the goblet or gaming things: for anything forbidden).

(2) fulânî refers to persons only, whether present or absent. An exception is Jalân ری Fulân-râ biyâr (Tehran) "bring it (wine)."

A caller, to avoid the mention of his own name, might say to the servant at the door, بقیع fulânî āmad shumâ tashrif na-dâshid, etc., بقیع جوان فلانی "they said such and such things."

In poetry fulânî فلانی sometimes signifies 'a mistress.' Fulân u Bahmân فلان و پاشمان and vulgarly Fulân u Pashmadân fulân and pashmadân are also used for persons or things when there are more than one, as: Fulân u Bahmân āmad and Jalân و پاشمان āmad Jalân و Pashmadân "So-and-So with So-and-So came"; fulân u pashmadân fulân and pashmadân (m.c.) "they said such and such things."

1 In m.c. gushâdan (not kushâdan).
2 The two words Pârsâ and ābid ابید have much the same signification; the former is Persian, the latter Arabic; ābid ابید signifies properly "worshipping (God)."
3 Note the ك of unity.
4 The m.c. abuse fulân-am bi-fulân-at فلانی بی فلانی (or fulânash فلانش) has an indecent signification.
**Indefinite Pronouns.**

Fulān can be used as an adjective, but fulānī cannot. Also, the former is indefinite (nakira) and the latter definite (ma'rija); that is, if referring to a person known to the speaker and his listener, fulānī would be used, otherwise fulān.

Fulān u bistār (or bistār) is also used in modern Persian, generally for things, rarely for persons.

(3) "What's his name?" chi chīz, or chi chāz-e (m.c.). Ex.: [Persian text]

In, āy šahā nakhat-i az kū-yi fulānī bi-man ār, fulānī = ma'shūq.

(4) Bāstār u bistār "So-and-So," are obsolete.

Remark. — In the following sentences:

1. Har do nālā! Rā darvāzā nist magar zohra-ye kāḏee [Persian text]
2. har du linga rā bār-i shūtūr karda mahār-i rā girif (m.c.) "he loaded the camel with both its loads and took hold of the nose-string";
3. har du dost dar dūmbāl-i kishī ākhišt. (Sa'dī) "he seized and clung with both hands to the stern (or perhaps the rudder) of the ship"; guft bigūr ān har du rā tā turā šad dinār bidīšam "he said save both of those two and I will give you a hundred dinars";
4. mā har du rāfīm (or simply har du rāfīm) "we both went."
In m.c., *har du-yi mā ḍamādīm*1 “we both came”’; *har du-yi isḥān*, or *har du-shān*, or *har-du-yi ḍamādīm*1 “both of them”’; *har du-ash rā biyār* (m.c.), or *har du-yash rā biyār* (m.c.), (or *har du shān rā biyār*) “bring both of them’’: the last however is for living things only.

Remark.—In m.c., *hama si shahr* گهم سی شهر, etc., might be used for *har si shahr* گهر سی شهر “all three cities.”

(2) “Neither (of two)”’* is expressed by *har du* گهر دو with a negative. Ex.: 5 و تر این گهر دو نیست va turā ین har du nīst—“and both these (qualities) are wanting in you, (you have neither of these two)”’ و سرو را هیدم ژیژه گهر دو نیست va sarv rā hich az in har du nīst “and the cypress has nothing of these two qualities mentioned”’—(Sa’dī). Vide also (d) (1).

(3) “Both.” The Arabic dual *ithnayn* “both”, pronounced in Persian *ignayn*, is occasionally used by Mullas, or in legal documents.

(4) Indirect ways of expressing “both” are given in the following examples:—

من ی tu bi-rāvīm “let us both (you and me) go”’; ما و کنها مā u ānhā (or mā bā ānhā) birāvīm (m.c.) “let us both (us and them) go”’; شم ā bā ی (or shumā va ی) bi-rāvīd (m.c.) “you go with him, let you and him both go”’; ham in va ham ān rā biyār, or more commonly in u ān rā biyār, “bring both this and that (i.e. both).”

(5) “Both sides” گهر دو طرف *har du taraf*; also expressed by the Arabic dual *janibayn* or طرفین *tarafayn* “the two sides, both sides; the contending parties, both parties.”

Remain.—Similar to *har du* “both,” are گهر مā *har si* “all three,”’ etc. Ex.: گهر مā گهر مā کتیب-i khud-rā jarākhītam “I sold all five of my books.”

(9) (1) “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 ی of unity.

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1 Or *har du tā mān ḍamādīm* گهر دو تا مان گهر مān گهر مān (m.c.): or *har du tā shān* گهر دو تا شهر (m.c.).
2 “Neither—nor” are expressed by ی 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. : چنداری چند قصیده خود—: bār-i, chand ghūta khūd (Sa’di) "in short he sunk a few times"; چند روز دیر یا چند روز—(Sa’di) "a few days after this"; کلمه چند—(Sa’di) "a few words"; بالا چند برندم—(Sadi) "I went a few steps"; بالا چند سالی—(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 āvard Bizhan chu šhār
Zi Turkān bi-raftand chand-i dūlīr.


(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 سرباز راftānd "a few soldiers went"; چند خدمگاه chand khidmatgār "some serving men," but چند که خدمگاه chand raz khidmatgār hā "a few from amongst the serving men."

(3) Colloquially and vulgarly the verb is frequently put in the singular. Ex.: چند نفر اسکندری نشسته بود "there were some Isfahaniis seated (there)"; the verb should be in the plural (būdand یا būdīn).

In the m.c. sentence درمیان دریا چند کوهای دیگر هم بودند dar miyān-i daryā chand kūh-yi āqar ham būdand, "in the midst of the sea there were some other rocks," kūh یا kūh the singular should be used with the verb in the singular. Chand kasān چند کسان though sometimes used in m.c., is incorrect.

(4) The Afghans (not the Persians) in speaking frequently use a plural substantive after chand چند. Ex.: چند ناجریان و صاحبان کوثلی یا نشسته بودند chand tājirān u sāhiyān-i kothi nishasta būdand (Afghan) "a few merchants and

1 Or چند رویز (class. چند رویز (m.e.) "a few days."

2 The hasma is for the ی of unity.

3 Colloquially, چند روز دیر یا چند روز مردن چند a vulgarism and incorrect.

4 Or būd یا bū. Also kūh یا kūh should be in singular after chand.

5 In m.c. chand nafar tājir or chand nafar tājirān چند نفر ناجریان, but the singular is the commoner.

6 This is the Hindi word کوثلی kothi.
owners of warehouses were sitting (there)

chand

"a few finger-rings of gold"

chand

aqṣām-i 'arag būd (m.c.) "there were several kinds of spirits."

(5) In m.c., chand-i, or yāk-chand-i, means "a little while," several times. Ex.: حکیم ممالک کہ چندری برود پینجا برود دیدہ ہے (Shah’s Diary) "the Hakim-i Mamālik, who had been here for some time, was interviewed by us"; چندہ حیات مسلم chand-i hast inja hastam (m.c.) "I have been here for some time"; چوئی کہ در بعد از چندہ دست راشت چندہ برسر اور زدم chūb-i ki dar dast dāshht chand-i bar sar-i ū zad (Af.) "he struck him several times with the stick he held in his hand."

Remark I.—It will be noticed that in m.c. chand-i is used for chand-gāh (classical), chand waqt (classical and m.c.), chand bār (classical and m.c.), and chand daf’a (m.c.).

The Afghans use chand gūh in speaking.

Remark II.—Yak chand is used in the sense of "a few"; چندہ نفر ہوئے ہوئے یاک چندہ نفر ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہوئے ہو
Remark II.—Chand is only used for things that can be counted.

For quantity that can be measured and are used: vide (h).

For pāra "some, a few," etc., vide (p) (2).

(h). (1) "Somewhat, a little quantity," qadr-i. Ex.: qadr-i ūb bi-dīh "give (me) a little water"; qadr-i jaw biyār "bring a little barley." Vide bārkh-ī, etc., "a little."

(2) "So much, this quantity" is čān qadr in qadr.

(3) "That much, that quantity" is ān qadr.

(4) "How much, what quantity?" čān qadr?

Remark.—qadr, etc., is only used for quantity, for things that can be measured: vide Remark II (g) (10).

(i) "All, every, the whole":

(1) hama the whole, etc.; also means "every" (har). In classical Persian, hama precedes or follows its substantive. Ex.: hama mardumān (class.), or mardumān hama (Indian) "all the men"; mardum (or mardumān hama raftand "all the men went" (class. and modern).

In the Gulistan, hama generally precedes its substantive (without an izāfat), and the substantive and the verb are in the singular or plural according to the idea conveyed. Ex.: hama shab (Sa‘di) "the whole night"; hama ‘umr "the whole of one’s life."

Namū-bīnī ki gāv-i dar ‘alaf-zār
Biyaşā‘ad hama gāvān-i dīh-rā?—(Sa‘di).

"Dost thou not see that one ox in a meadow
Can contaminate all the oxen of a village?"

hama ‘aybā (class.) "all the vices" (i.e. every vice there is; the plural is here used in an intensive sense to signify numbers).

1 Qadr-i; qadr, A. and P., signifies "quantity, value" and qadar, P. (in Arabic qadr) signifies "fate, preordained destiny." Hence qadr (note accent) "a person who maintains the doctrine of free will" as opposed to Jibrī "one who believes in predestination, a fatalist."

2 To be distinguished from ḥār or ḥāz or ḥūy (also ḥūr) "a running brook" and the Imperative of ġustān of ḥūyādān "to seek"; ḥūz or ḥaw-i "a single grain of barley."

3 No izāfat.

4 Mardum is a collective noun always treated as a plural, though it has also a plural mardumān.

5 A singular noun is often used in a collective sense and with a plural verb.

6 M.c. hāmā-yi ‘aybā (class.)  "all the vices."
Indefinite pronouns.

The image contains text from a page discussing the use of indefinite pronouns in Persian, specifically focusing on the pronoun 'hama' and its usage in various contexts. The text explains the grammatical structures and the semantic differences when 'hama' is used as a substantive or an adjective. It also provides examples to illustrate the usage and offers a comparative analysis with modern Persian. The text is rich in grammatical and linguistic analysis, aimed at understanding the nuances of Persian grammar.
rare) even in m.c.; همه شب hama-yi šab "the whole of the night" and همه روز hama-yi ruž "the whole of the day"; but hama šab (or hama-yi shahhā) and hama ruž (or hama-yi ružā) mean "every night" and "every day";

Dar hama6 šahr-i gassāb ast (modern vulgar and incorrect) "in every city there are butchers" (collective noun).

Remark.—In modern Persian, hama همه with a singular noun is equivalent to harهر, and should be followed by a singular verb, but vide end of (4).

(3) Before the affixed pronoun ش in there is no izāfat. Ex.: جلگه همه این julga hama-ash bā safā u zabz u ābud 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 همه in speaking. Ex.: همه شان بودند hama-yi shān or hama-shān (or hama-yi ānhā همه آنها) bad-and "all of them are bad."

Remark.—Even in m.c. it is considered better to omit this izāfat after hama همه: the omission is, however, rarely made even by the educated. Hama-yi in mardum همه این مردم (m.c.) is "all these people"; but in hama mardum (m.c.) is ambiguous, as it may mean either "all these people" or "so many people." In hama mardum jam′ shuda būdand ki dījar jā na-būd اینهمه مردم جمع شده بردن کی دیگر گذا نیوید (m.c.) "so many people had collected that there was no room for more" is ambiguous; but in hama-yi mardum اینهمه مردم "all these people" there is no ambiguity. However, it would be better to say hama-yi in.

(4) Hama chiz همه چیز "everything," hama-jā همه جا "everywhere," hama-kas همه کس "everybody," and hama vaqt همه وقت "always" are classical as well as m.c. In hama makhārij همه مکرر "all this expense" appears to be modern.

Hama kas همه کس is followed either by a singular or plural7 verb according to the idea in the writer’s mind; hama kas āmad همه کس آمد (m.c.)

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1 Also همه روزه hama-ruza "every day."
2 No izāfat: or dar hama-yi shahhā.
3 Sa′ddi, however, uses dar hama sang-ī.
4 Julga جلگه a valley, or plain, as opposed to hill.
5 Ābud means "cultivated" and hence "populous"; اینجا گپائی نیست injā ābūdī nist means "there is no cultivation here," or "there is no human habitation here."
6 For neuter things hama-yi ānhā bad ast همه آنها به است.
7 Perhaps the only instance in the Gulistān where hama kas همه کس occurs as a nominative to a verb, is in the verse همه کس مشری بون durr-i yatim-rā hama kas mushtari bwcud.
"everybody came"; hama kas āmadand  (m.c.) "all the people came," vide (i) (2) Remark.

(5) The Afghans in speaking also say hama kasān.

(6) The m.c. expression hama tā-yi ham means "all together, indiscriminately" ( = hama dar-ham bar-ham); bā īn hama (classical and modern) "with all this, nevertheless, in spite of all this"; īn 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.

(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  kā is omitted in Persian, there is nothing in writing to distinguish the plural of ham-kun "fellow-worker, companion" from hamginān.

(8) hamagi is a substantive, signifying "all, the whole, entirety," derived from hama, as Jumla is from Jumla (vide 9). Ex.: hamagi-zi yan bāzār "out of all the women" (m.c.); hamagi az buzurg u Kushk nami-Tavānand khud-dāri bi-kunand (m.c.) "all, great or small, lose their self-control; Hamagi man hamagi-yi chizha-yi khud rā āvardam "I brought all my things." Hamagi also, like hama, can follow the substantive in apposition.

Hamagi, followed by a plural verb, unlike hamginān, 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: Hamagi-zi  all went," but Hamagi-zi  all of it is good." Hamagi is rarely used.

(9) Jumla "sum, whole, total, aggregate" is a substantive, and is usually followed by the izāfat. Ex: Jumla-yi wujūd-i  (Sa’di) "the whole of his body"; Jumla-yi Musalmān-rā "the whole of the Muslim people"; Jumla-yi laskar "the whole of the army (Sa’di)"; Jumla-yi kā ‘āinat "the whole of the things that be, all creation";  as an adjective: du’ā-yi khayr, opposed to du’ā-yi bad.

1 Hama: hama is Persian, but jumla is Arabic. Jumlagi is of course a Persian noun.
2 Khayr: Khayr is here an adjective: du’ā-yi khayr, opposed to du’ā-yi bad.
3 There should be no izāfat after Khudāy though colloquially it is usually inserted.
tardamī kī tu az Sulṭān az jumla-yi siddiqīn būdamī (S'adī) "had I feared my God as you do the King, I would have been one of the Faithful! Testifiers"; va az jumla-yi kī dar firāq-i ū guftam in ast (S'adī) "and the following is an extract from all that I composed on our separation (his separation from me)"; jumla khāli kardanē (S'adī) "the whole missed the mark"; jumla talaft shud "the whole was destroyed."

Jumla occasionally follows its substantive in apposition.

Remark.—az ān jumla signifies "out of the whole, as an example"; bi-l-jumla "in substance, in short"; 'alq-l-jumla "on the whole"; fi-l-jumla "in short"; min jumla "out of the whole."

(10) Jumlagī (also jumlahī, rare) "universality, totality." There is properly a shade of difference in meaning between jumla جملة and jumlagī جملگی. Ex.: jumla-yi zanān āmadand "the whole or nearly of the whole of the women came," but jumlagī-yi zanān āmadand جملگی زنان آمادند "the totality of the women came, none was left."

Rai'iyat-i ān taraś bi-jumlagī mutb.-i farmān gashtand رهیت آن طرف بجلگی جملگی مطلب فرمان گاشناد (S'adī) "the people (peasantry, etc.) of that district became subject to him in a body (at once and without exception)"; jumlagī-yi lashkar "the whole of the army"; جملگی اسپا "the whole body of the army." For instance, jumlagī-yi aspā (m.c.) "the whole body of the horses."

Remark.—"All came," can be expressed by hamagi (or jumlagī, tamāmi hama, or jumla) āmadand. Hamagi, (etc.) yi-khurāk sarf shud خمگی کر کر صرف شد "all the food was eaten."

Some Persians maintain that these uses of hamagi همگی and jumlagī "the women came in a body." are vulgar, and that the two words should be considered adverbs, as: zanān jumlagī āmadand "the women came in a body."

(11) Jamī "all, the whole, universal," is always followed by an izāfat. Ex.: jamī-yi mardum "all men, or all the men"; جمی مردم "all men, or all the women"; جمی لشکر "the whole of the army"; mardum jamī-yi āmadand "the whole of the people came," جمی is an adverb in the Arabic Accusative. majmū, مجمع "is occasionally used for جمی, as: majmū-yi bānī Ādam "all the sons of Adam, mankind."

1 Siddiq "a faithful witness," an epithet of Joseph, Abū Bakr and Abraham. Šadiq "sincere, true."
2 Note the ی of ān is pronounced short ی.
3 Or zanān bi-jumlagī āmadand جملگی زنان "the whole of the women," (m.c.).
INDEFINITE PRONOUNS.

(13) َكَلَّةَ kaffa "all, universal"; and ِنَتِيَةَ qatība "altogether, all." َكَلَّةَ anām "the whole human race"; َكَلَّةَ عَلْمَاتِ kaffa-yi 'ulum "all the sciences"; َكَلَّةَ أَمَانِ kaffa-yi anām az khwāss u 'awāmm.—(Sa'dī) "everybody, high and low."

These two words are not in common use.

Remark.—كَلَّةَ kaffata and ِنَتِيَةَ qatibat are adverbs, "all of them, in totality."

(14) َتَقَامَ Tamām "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.: َتَقَامَ رُوز tamām-i rūz (m. c.) "the whole day," and َتَقَامَ رُوزِ نُصَما tamām-i rūz-hā (m. c.) "every day"; َتَقَامَ شَهَر tamām-i shahr (m. c.) "all the city"; َتَقَامَ مَعْلَم tamām-i makhluq (m. c.) "all the people"; َتَقَامَ صَبْح tamām-i chīzū (or chīz) hāzir shud (m. c.) "every thing was ready"; َتَقَامَ خَيْر نَيَاء شَد tamām-i chīz tayyār shud (Afghan) the same; َتَقَامَ قَمَّار qamar-i tamām (rare), (in m. c. māh-i tamām) "the full moon."

إبِنِ ثُمَامَة نَمَّ فَهَمَتَ دَارَنُ "And clumsiest workmen own the finest tools."

(O. K. 141 Whin.).

In classical (and in Indian) Persian tamām تَقَامَ does not take an izāfat when it precedes its substantive.

Remark I.—The phrase hār- χι tamām-tar َهَرْجَهِ تَقَامَتَ means "as much as possible," as: َرَذِي يِ hār χι tamām-tar َرَذِي يِ "as quickly as possible."

Remark II.—Tamām shudan تَقَامَ شُدَن "to be completed" or "to be ended, finished"; tamām kardan تَقَامَ كَرَد "to complete, finish off."

Instead of tamām تَقَامَ, the adjective تَقَامَ tamām (class.) is sometimes

1 The demonstrative ِنَمَّ.
2 َتَقَامَ rūz َتَقَامَ rūz َتَقَامَ 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 rūz َتَقَامَ rūz (without ِنَمَّ).
used in writing. Tāmm u tamām (emphatic) "perfect and complete"; istiqnā yi tāmm (emphatic) "a complete exception."

(16) Tamāmī (m.c.), substantive, is also sometimes used: Tamāmī yi mardum "all the men."

(17) Tamāmat (class) is a substantive, old, but is still used by Afghans and Indians in writing. Ex.: tamāmat-i pilān (Indian) "all the elephants."

Remark. tamām is an adverb, "wholly," "in toto."

(18) Kull substantive "all, universal, the whole, each": it is common in Arabic phrases. Ex.: kull-e-n-nās "all the people," kull-e ahad Ar. "every one."

Kull is also used in m.c. and in writing, as: kull-i zanān "all the women"; kull-i shahr "all the city"; kull-i ʿālam "all the world."

Kull, like hama ʿālam, can be used in apposition. Classically (and in Indian Persian) kull precedes its substantive without the izāfah. Possibly the izāfah after kull in modern Persian is a corruption of the final vowel of the Arabic nominative case kullu.

(19) From the Arabic kullu, the Persian abstract noun and the Arabic adjective kulli are formed. Ex.: mardum bi-kulli raftand, P., "the whole of the men went"; ihtimāl-i kulli "every probability"; Arabic adjective.

Remark I. bi-kulli, adv., "altogether, generally." Kulliyatun and kullun are also two adverbs with different meanings, as: Mardum kullun (not kulliyatun) ʿāmadand "all the men came"; but ū kulliyatun rāzi nist "he is quite dissatisfied."

Remark II. kullhum (Ar.) "the whole of them" is used by the Afghans in speaking; it is also occasionally used in m.c.

(20) ʿamma (class.), umūm (m.c.), "the whole, etc." From the Arabic root ʿamm (m.c.) "to be general, comprehensive" is derived the adjective umūm (m.c.) "common, universal" (as opposed to khāṣṣ, m.c., "special"); al-ʿāmm (class. and rare) "the common people.

1 Emphatic, like the English saying "most complete."

2 In m.c. tamāmī-yi pilān.
or the people in general”; عالم عامي \(\bar{a}m(m)i\) (m.c.) adj. “vulgar”; عموم عالمي \(\bar{a}m(m)\) (m.c.) “universality”; عموميUmum, adj. (m.c.) and عموميUmum, (class.) “universal”; ناس \(\bar{a}m(m)i\) ناس, “his universal liberality.” Hence in Persian عمومي عمومي \(\bar{a}m(m)\) mardum (m.c.) “the whole of the people”; ناس \(\bar{a}m(m)i\) nās (class.) “the whole of the people”; عمومي عمومي \(\bar{a}m(m)i\) ra'iyyat (m.c.) “the whole of the peasantry”; ناس \(\bar{a}m(m)i\) zanān (m.c.) “the whole of the women.”

1 In makhluq \(\bar{a}m(m)i\) and (class. and m.c.) “these people are ignorant, uneducated”; this man is common, uneducated.”

2 In mard \(\bar{a}m(m)i\) st “this man is common, uneducated.”

5 In mard \(\bar{a}m(m)i\) st “this man is common, uneducated.”

6 In mard \(\bar{a}m(m)i\) st “this man is common, uneducated.”

Remark.—From the same root comes the adverb عمومي عمومي \(\bar{a}m(m)i\) mi-gūyand “it is commonly said.”

(24) يکسر (yak-sar (m.c.) “all together, in one body; suddenly”; also “without a break, and direct.”

(25) “Each,” “every,” “all,” “whatever,” “har” هر (or har yak (or har yak-ة), هر (har kas, هر (har kudām.

Ex. : هر (har bār “every time”; هر (har jā “everywhere”; هر (har rūz “every day,” هر (har waq’t “every year,” هر (har shay “everything,” هر (har thing,” هر (har (etc.) etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., etc., et
punishment you may command"; *bi-harzard-i-sar-i-tan bi-gunjad kilayi an zarf barabar-i sar-i shumast* (m.c.) "any vessel that contains your head will be the measure of a quantity equal to your head"; *az har harapun dast aze harzard rifat* "from every side."

Har is properly a distributive and precedes its noun. It is emphasized by the of unity,1 as *har mulk-zaban-darad* "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 an, Har an ki khyar* is the more emphatic forms of *har*, are used in relative sentences, vide (k) and (l).

(2) *Har yak* (or *har yak-i*) "every one"; *har kas,* har dadam "everybody"; *har yak* (or *har yak*) and *har* kudam take the singular or plural verb according to the idea in the speaker’s mind, but the singular is the more correct. Ex.: *merik* (or *merik*) "very much" or *mikin* or *merik* "very" or *mikin* or *merik* *har yak* (or *har kas*) chiz-i mi-giyad or mi-uyand (m.c.) "every one says something different";

*Har yakers baza-i va lassai-i chundan ki rasm-i zarifan beshad ham-i gufand* (Sa’di) "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); *va har yak-i bar viy-i danish-i khud raiy mi-sad* (Sa’di) "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 nahvi-i ki guta and baiyist ‘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)."

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1 It is perhaps this ی and not the demonstrative ی that is found in the antecedent to a relative clause when the antecedent is preceded by *har*, vide § 42.
2 Or *heem* (or *heim*), vide (l) (4).
3 Or grammatically dastak beshad.
4 *Baiyist* past, for future action.
(k) "Whoever, whosoever" is *har kudām ki* or *har ān ki,* and *har-kī* is used in colloquial Persian. *Hama kasī ki* is "any one whom you please."

(1) Examples:

> Har ān ki tahām-beki kast vajsham neki dast, damaag bīsh-dī pākht vekht vekht al-balā hāst.

> Dimāgh-i bīhāda pukht u khayāl-i bātil bast.—(Sa’dī).

Whosoever sowed evil seed and expected (to reap) good, imagined a vain and foolish thing.

(2) *Har kudām ki aspā darand in‘ām-i mi-girand* (m.c.) "whoever has a horse, will get a prize."

Remark.—In, "take whichever you please" *har kudām rā ki ma khayāhād bi-girid* (m.c.), the *rā* is necessary otherwise it would be taken to be the subject.

(3) *Har kasī ki* is used in the same way. *Har kasī ki* (or *har kas-ki* or *har kūdām* biyāyad in‘ām-i mi-girad) are used in colloquial Persian. *Hama kasī ki* is "any one whom you please."

> Mārī tu ki *har kirā bi-binī bi-zanī?

> Yā būm ki har kujā nishānī bikanī.—(Sa’dī).

Art thou a snake that whomsoever thou seest thou strikest? Or an owl that wherever thou sittest thou destroyest?"

Remark I.—In the following *har* is understood:

> Kār-pei khatam drū in-kī bādest Qeṣṣe Nīnsh-i bīshqāsham Nām e Wān tahān. — (Bustān).

Remark II.—*Har ān ki* is in classical language applicable to things, also vide (l) (3).

Remark III.—*Har-kī bāshād* "whoever may he be."

(l) "Whosoever, whosoever, whatsoever thing"; *har-či,* *har-čiz,* *har kudām,* *har ān ki,* *har ān čhe.*

> Hār-čiz, *har kudām,* *har ān ki,* *har ān čhe,* *hār-či.*

> Hār-čiz, *har kudām,* *har ān ki,* *har ān čhe,* *hār-či.*

(1) *Har čiz* (classical and m.c.). Ex. *har ki dast az jān bi-shāyad har-či dar dīl dārad bi-guyād*

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1 Note *har ā ki* is not used; it does not exist in Persian. *Har ān ki* though old is not obsolete. It is more emphatic than *har ki* or *har čhe.*

2 *Har kūdām ki* is better and more common in modern Persian.

3 *Har kūdām ki* would be preferred in m.c.
(Sa'di) "whoever abandons hope of life, says whatever is in his mind (without fear)."

Har-chi چرخه can also be used for living beings (in classical and modern Persian), as: gurg har-chi darvishan-and ishan râ vâm-i bi-dih va har-chi tavângarân-and az ishan chîz-i bi-kuyâh (Sa'di) "he said, 'such of them as are poor, give them a loan; and such of them as are rich, ask a loan from them' (lend to such of them as are poor, and borrow from such as are rich)."

The following uses of har chi should also be noticed: har chi in mi-zanad ân mi-raqsad (m.c.) "as this one pipes, that one dances (i.e. in whatever method or time he pipes)" or "the more he plays the more he dances"; har-chi zûd-tar "as quick as possible"; har-chi tamâm-tar "as complete as possible"; har-chi tamâm-tar sa'î karda shavad (Sa'di) "let the utmost endeavours be made"; har-chi gashâ' t'âqub-i jau, gir na-yâmad (m.c.) "however much he sought for barley, he couldn't find any (in spite of all his seeking he failed to find any)."

(2) Har-chîz (classical and m.c.); bud az in har chîz-i ki marâ zarurat bûd hama râ girîfta bi-kinâra gushtam (Afghan) "after this I took whatever I had need of (or every single thing that I had need of) and put it on shore."

(3) har ân ki; har ân divâr-i qadîm ki pish âmadî bi-guvvât-i bûzû bi-yâfgandî (Sa'di) "whatever old ruined wall he came across, he cast down by the mere strength of his arm."

Har ân ki is also applicable to living beings. Ex.: bi-hukm-i ān-ki har ân dushman bi-bâ-yây ışân kuni mukhlâfat ziyâd kunad (Sa'di) "because whatever enemy you treat kindly, he increases his enmity towards you (whenever you treat an enemy kindly he increases his enmity): vide also (k) (1).

(4) Har kudâm هرکدام "whatever, whichever." Ex.: behr kadam kâri

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1 Note the plural of the adjective: the plural here makes the adjective definite; har-chi darvish ast would mean "all the poor of the world."

2 Instead of har chîz-i ki چرخه the following:—har chi marâ zarurat bûd or har chi ki mi-ko-hûtâstam (m.c.)—(kurzâr mi-gushtam) (kuran Mihabashbîm).

3 In modern Persian, har divâr-i qadim-i ki چرخه دیوار قدیمی که. "her dâvar-qi dîvarî" might be used.

4 Or har dushman ki or har dushman-i ki چرخه دشمن که or her deshmûn-kite چرخه دشمن که or her dâvar-qi dîvarî might be used.

5 Or har kudâm kâri چرخه کدام کاری (m.c.), or bi-har kûr-i ki چرخه که کاری (m.c.), or bi-har chi چرخه که.
(5) *Har ān chi* (classical or used in writing only); زدیم بر فرض رنگان *har* ān-chi, *(classical and m.c.)* "we have attacked the *rinds* let happen what will."  اَنْ-چی (classical and m.c.). Ex.: *har* ān-chi (or *har-chi*) guftam qabūl na-kard "in spite of all I said, no matter how much I said, he did not agree (lit. whatever I said—)."

و آنچه دستیاب *va ānchi dastyāb* shud tamām rā āvrudam (Afghan) "and whatever I could lay hands on I brought (the whole of it)"; آنچه که میخواهد *ānchi bi mā-khvāhad* mā-kunad (m.c.) "he does whatever he wishes"; آنچه گفتم *ānchi ghulām u asp dāshtam farūkhtam* (m.c.) "whatever slaves and horses I had, I sold"; آنچه مطئ کردم *ānchi safar karda mulkāhā rā ādā būd* (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* بس. Ex.—

*بِس نَامَوَر بِزیر زمین دَفِین کَرَهُ اَنْد کَرْزَه هَرْش بِروی زَمین پُک نَشان نمَاند*

*Bās nāmvar bi-zīr-i zamīn daft karda and Kaz hasti-yash bi-rū-yi zamīn yak nishān na-mānd—(Sa'dī)."

"Many a famed one have they buried beneath the ground,
Of whose existence not a trace has remained on this earth."

*Bās gursna* kuft va kas na-dānist ki kist
*Bās jān bi-labh āmad ki bar-ū kas na-girist*—(Sa'dī).

"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."

*Bās* بس "a many," and *bās* بس with the "alif of excess";

(vide § 45):—

*va bās-i dilhā az ū shaydū* (Sa'dī) "and a number of hearts (were) fascinated by him"; *bās-i mardūm mī-gūyand*

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1 Or better *harchi* هرچه or *har qadr guftam* هر قدر گفتَم.
2 In m.c. *dast-gir* دستگیر.
3 Note *ki* کی after *ānchi* آنچه; also the کی could be omitted; or *harchi* هرچه substituted for *ānchi* آنچه.
4 Note the plural is necessary here.
5 Poetical for *zā* کی az.
6 Also *gursina, gursna*, etc., etc.: but *nigarist* نگریست "he looked."
7 This is perhaps the only instance in the Gulistan where *bās* بس occurs in the prose portion; and it is followed by the plural as in modern Persian.
INDFINITE PRONOUNS.

(m.c.) "many people say"; bas-i zanān (m.c.) "many women,"; bas zan or bas zanān not used; az bas-i farsang (Sa'dī: verse) "from many a farsang."

Ay basā asp-i tis-ravā ki bi-mānd
Ki khar-i lang jān bi-manzil burd—(Sa'dī).

"Oh how many a swift courser has flagged and failed,
When the wretched ass has reached the stage's end."

Bas-i zanāh-yi fāhisha dar Kirmān hastand (m.c., but uncommon) "there are many loose women in Kirman"; sāhā ihsān farmādand (Afghan colloquial, and rare m.c.) "he (respectful pl.) treated me with great kindness"; or ū bas zirāk būd (Afghan and Indian, written and colloquial) "he was very intelligent."

(2) Bas is also an adverb. Ex.: bas-i bar na-yāmad ki—"a long time did not elapse before—"; bas-i bi-gardīd (Sa'dī) "he wandered about backwards and forwards a great deal (or a great while)"

(3) Basā is old and rarely used even in writing: basā buzury (classical old) "very big," vide § 88 (1) (3).

(n) "Many of them, a large number." Bisyārī (modern Persian) and bisyārī (modern Persian) and bisyārī (modern Persian) and bisyārī (modern Persian) and bisyārī (modern Persian) from the substantive bisyārī (modern Persian) and bisyārī (modern Persian) and bisyārī (modern Persian) and bisyārī (modern Persian) and bisyārī (modern Persian) (classical) "a troop, band, class."

Ex.: gurūh i mardom, or gurūh i mardom (m.c.) "a body, a number of men"; gurūh i mardom (m.c.) "a certain number (of people) say."

Remark.—Gurūh gurūh signifies "in troops"; gurūh gurūh mardom (m.c.) "probably—."

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 guftan, and means "a great deal, a good while."

2 This is not the alif of the vocative: basā bāshad ki (m.c.) "probably—."

3 In m.c. basā īhsān.

4 Ki az bisyārī-yi du'ā va zārī-yi banda sharm hamā dāram (Sa'dī) "because from the excess of the beseeching and lamentation of my servant, I feel ashamed." Note accents.

5 Gurūh i mardumān rā dīd (Sa'dī) "he saw a collection of people"; note absence of iṣāfāt after on account of ī of unity.
INDEFINITE PRONOUNS.

(o) "Most of them" aksar-ash "most of it" etc.

(1) aksar-i-shān (or aksar-i-īshān) "most of them"; aksar-ash (m.c.) "most of it." Aksar-i-māl (or better amvāl), aksar-i-īshān (m.c.) "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 : used like aksar.

(3) bishṭar or bishṭarīn, used as aksar.

(p) "Something, a little, nothing." (Afgan) "a little further."

(1) Chiz-i (lit. "a thing"). Ex.: dar ʿilam-i muḥāsaba chūnūn ki maʿlūm ast chiz-i dānām (Saʿdī) "I know a little of accounts—as is known to you"; az man chiz-i bi-ḵwāh (Saʿdī) "ask me for something (for a boon)"; chiz-i dūr-tar (Afgan) "a little further"; chiz-i sarbāz-rašt ? (m.c. only) "has anything in the way of soldiers started? (i.e. has any armed force been sent there?)."

Remark.—Chiz-i with the negative signifies "not a thing." Ex.: va chiz-i na-ḵhwānda am (Saʿdī) "I have read nothing, I am unlettered"; az in sabab chiz-i kār na-kardam (m.c.) "for this reason I did no work." hawā chiz-i kam shud (Afgan) "the wind abated somewhat."

(2) Pāra-i pārā subs. "a piece, bit, patch" is usually followed by the plural. In m.c. only, it signifies "a little." Ex.: pāra-i ḫafā ḫaštam bi-guyam-ash (Shah's Diary) "I had a few words to say to him"; pāra-i sarbāz-raštand, or pāra-i sarbāz-rašt pārance raštand, or pāra-i tafsīl-i andaruni (Tr. H. B. Chap. XIV) "concerning some small arrangements of the harem"; (H. B. Chap. XXIII) "I used to see some women in the court of the Hakim, but—."

(3) Khurda-i khūra (m.c.) (lit. "a crumb, a speck") also yakh-

1 Aksar and aghlab according to the regular rule of the superlative are followed by a genitive. The ē in aksar is, however, sometimes incorrectly omitted after these two words in m.c.
2 In m.c., here qad-r-i.
3 Sarbaz-i ḫafā (m.c.).
4 In m.c. Bād would be used, hāwā hāwā signifying "air." Indians and Afghans use hāwā for "wind" as well as "air."
5 Or better yakh-ā harfā, and bāzī as sarbāz-hā.
INDEFINITE PRONOUNS.

khuruda (m.c.) "a little" (m.c.). Ex.: خورودة جو (با آب) بهم khuruda-i jaw (or ở) bidih "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 khuruda-i in the above example.

(5) Andak-i اندک "a little," or "a little time." Ex.: اندک گر درآمده وقت andak-i jamāl bih az bisyārī-ya māl (Sadi).

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.—Qālīl Qālīl "little, few"; and qālīl-ī "a few" are equivalents of the Persian andak اندک and andak-ī اندک.

(6) Tarafī طرفی a portion (old classical). Ex.: خاو و طرفی از ذمام چون که malik rā tarafī az zamātīm-i akhlaq-i ʿum laum shud (Saʿdi) "a portion of his crimes became known to the king"; طرفی از این معمول بگریش ʿum laum Rāya (Saʿdi) "something of the matter had reached his ears."

(7) Barḵhī برخی (classical and rare modern). Ex.: برخی از از ان و نکته va barḵhī az bile az qabza-yi tasarruf-ī ʿu badar raft (Saʿdi); برخی از زندگان va barḵhī az zanhdā (modern) "a few women"; اگر دارد آئن برخی بدارون va barḵhī az taḥāvun va takāsul rava dārand (Saʿdi) "if they show even a little slackness or neglect in performing (the duty)"; برخی از عمر va barḵhī az ʿum rī girān-mūya bar-ū kharch namūdīm (Saʿdi) "we expended a portion of our precious life on it."

Barḵhī is lit. "a portion, a share." It is not followed by an iqāf, as an iqāf cannot follow the ی of indefiniteness or the ی of unity. This is perhaps the reason that it is more often followed by az. Compare baʿī-ī.

1 ی of unity; also kami subs. "deficiency."
2 qadr-i could also be substituted.
3 Andak, adj. Ex.: kānš-e andak rā (Saʿdi); bi-andak muddat اندک مخت "in a little time."
4 Not bisyārī-ya as might logically be expected. As jamāl جمال has two syllables and māl one, euphony requires bisyārī-ya māl to balance andak-i jamāl اندک جمال.
5 This first az ʻalī omitted in some copies: the two prepositions at close together are نقل, uneuphonious.
(8) Juzvi-i (Persian): juzvi جزوى "part, portion, section of a book"; and juzvi is either juzvi-i for "a little," or else = juzvi, Pers. adj. for Ar. adj., جزوى "partial." Ex.: جزوى پول داشتم (m.c.) "I had a little money"; بیشیت جزوى جزوى برنم گونم (m.c.) "at trifling cost"; جزوى بیرون جزوى (m.c.) "I took a little rice"; جزوى بیرون جزوى (m.c.) "at least the least word, at a partial word"; جزوى بیرون نسیمی (m.c.) "at least the least wind, at a partial wind."

Remark.—Kull u juzvi، or kulli u juzvi، or az kulli u juzvi "in whole and in part, entirely." [There is also the adjective جزوى "petty, trivial," qimati juzvi [qimat-i juzvi].

(9) Lakht-i لختی "a short time" (old classical, and rare modern) from lakht "a piece, a portion," etc., etc. Ex.: لختی بادیشیت دو فوت lakht-i bi-andishah faru raft (Sa'di) "he considered a little"; اندار in lakht-i andishad—(Sa'di) "he considered a little about this."

(10) Shamma-ta شمانتا (rarely used, Ar.) "an atom, particle, a pinch (of snuff), etc." (vazir shamma-rārā bahār (Bust.) "the vazir got an inkling of the matter"; باری وزیر از وحشال و خراج او در حضرت ملک شمانتا میگفت; bāri vazir az shamā'il va akhtāq-i ā dar hażrat-i malik shamma-i mi-gust 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 نبزه Ar. "small portion," has much the same significance, but is rarely used.

(11) From zarra "an atom, a mote in a sunbeam," comes yak zarra یک فوت یک زرا (m.c.) "give me just a drop of water."

(12) Bi-qadr-i yak par-i kāh-i بقدر یک پر کاهی (m.c.) "a very little." Ex.: bi-qadr-i yak par-i kāh-i qimati na-dāshat (m.c.) "it was not worth a straw" (lit. a chip of straw).

(g) "Some"; بعضی ba'zi، Per. and پر ba'zi، Ar. (lit. "a portion"). Ex.: بعضی میگویند ba'zi mi-guyand "some say;" بعضی از زنانه ba'zi az zanah "some of the women;" بعضی چیزها ba'zi i chisht (m.c.) "some things;" بعضی از رخختی خود رادهایم ba'zi az rakhthā-yi khud rā dādam (m.c.) "I gave some

1 Juzvi-i جزوى (m.c.) ی (of unity: in writing also جزوى juz-i. یک جزوى برنم را گزنم (m.c.) "I took a portion of the rice."

2 Lakht-i jigar (or dīl دل) "a corner of one's liver (or heart)"); metaphorically "a beloved child."

3 Par-i gul is a "petal of a flower": کاهی پر کل گل "has the ی of unity."
of my clothes’’; بعضی اشخاص میگویند baik zu ashhaj mi-guyand (m.c.) “some persons say”; بعضی خوانندي baik zu khavanin “some Khans”; baik zu az khavanin “some of the Khans.”

Ba’z بعض Ar. substantive “portion” is not used in m.c.; it is followed by the izāfah, and by a plural noun or by a collective noun, vide barzkh. 

Ba’z بعض is an adjective and therefore does not take the izāfah, but ba’z is a substantive and is correctly followed by the izāfah, as: baik zu awqāf بعض有时 اوقات. The plural of baik بعض is baik بعض.

Ba’z murghā dādam بعض مرغہ دیدم “I saw some birds (indefinite).”

Ba’z az rakht-hā rā dādam بعض از رخئت را دیدم = baik zu rakht rā dādam “I gave some of the clothes.” The plural is better with baik بعض.

(r) “Much, many,” بیسیار biisyār adj. and adv. Ex: اوردا اورکے دے بیسیار وہہ کی اورکے دے کی اورکے دے کی بیسیار بود ہے بہت کی اورکے دے کی اورکے دے کی بیسیار بود (Sa’d) “it is related that the soldiery of the enemy was much while the latter (were) few”;

شکاہیات بیسیار نا مسایعد بھیدا کے گزگزکے بہت دکھ اورکے دے کی اورکے دے کی بیسیار بود biisyār in na-musā ḍid bi-nazdik in man āvār ki kāf jī in andak dāram in iyyā in biisyār (Sa’d) “complained to me of his wretched state (saying) that I have small means and a large family’’; bi-mashaqqat-i biisyār (Sa’d) “with much trouble”;

dar aghā-yi rāḥ shutur biisyār biisyār (m.c.) “on the way there were many camels”;

مکن تکہ برمیک دیا و پیش کہ بیسیار کس چوتو پوررو و کشت Ma-kun takya bar mukl-i dunyā va pusht

Ki biisyār kas chūn-tu parvārd u kusht (Sa’d) “Place no reliance on this world,

For many like you it has nourished and slain.”

Note the meanings of biisyār بیسیار in the following sentences: az shah biisyār guzasht az shah shāb fi biisyār guzasht (m.c.) “a great part of the night had passed”; biisyār shāb (or shahhā) guzasht بیسیار شہا (یا شہا) میں جوش بیسیار شہا (یا شہا) میں جوش (m.c.) “many nights passed,” or biisyār shah shahbā-yi biisyār guzasht بیسیار شہا (یا شہا) میں جوش بیسیار شہا (یا شہا) میں جوش (m.c.) “many nights passed,” or biisyār gism paranda-hā girīfīlam (m.c.) “I caught various kinds of birds”

Bisyār-i (az) بیسیاری (یا) بیسیار (subs.) “a much,” and biisyār-i بیسیار (m.c.) “abundance”; biisyār-i az mardom mi-guyand بیسیاری از میں میں جوش بیسیاری از میں میں جوش (m.c.) “many men say”; biisyār-i ‘īl māl بیسیاری ‘یل مال “abundance of wrath”; vide also (p) (5) and footnote.4

1 In Urdu baik is an adjective.
2 The plural budand بودند could have been used.
3 Or shutur-i biisyār تحویر بیسیار, or shuturhā-yi biisyār تحویر بیسیار.
4 In prose kasān کسان.
(e) "Remaining, remainder"; باتی, Ar. adj., is incorrectly followed by the isāfat as though it were a substantive:

(1) باقی (adj.). Ex.: باقی روز هم گذشت باقی روزها باقی روزهای باقی-ی روزها "the remainder of the day passed", but باقی-ی روز "the remaining days"

Imshab-am dard-i dil tamām na-shud
Bāqī-ī dāstān bi-fardā shab—(Salīm).

"To-night I could not relate all my suffering,
The remainder of the story stands over till to-morrow night."
Bāqī pūl rā chi kardī or bāqī-ī pūl rā chi kardī are both m.c.
The Indians and Afghans correctly omit the isāfat after bāqī, on all occasions.

(2) باقی-ی, subs. (classical and m.o.). Ex.: باقی-ی روز "the remainder of the soldiers";باقی-ی روز "the remainder of the day."

(3) ما باقی, Ar., in Persian mā-baqī, lit. "that which remained." This is used in modern (and perhaps in classical) Persian as a substantive. Ex.: mā-baqī-ī روز "the remainder of the day."

Remark I.—تنمیم, Ar. subs. "completion, appendix, etc." is used for the remainder or balance of an account, as: تنمیم حساب tatimma-yi hisāb. The Ar. word میزان has the same signification.

Remark II.—Pas-mānda پس مند "is generally applied only to remnants of food; "آغاب ماند" "to what remains or is left behind; پاتی ماند "باقی ماند" "bāqī manda "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) Ḥarī-i taʿrīf (حرف تعریف). There is no article properly so called. If the noun is definite and in the accusative case, it requires rā. Ex.: ʿab-rā bidih “give (me) the water”; but ʿab bidih “give me water”; du asp-rā didam “I saw the two horses”; but du asp didam “I saw two horses,” and2 imrūz dar bāzār āslā3 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 ʿki, همه, غرب, etc., are considered definite or maʿrīja (معينة), and require ʿ, especially in modern Persian4; so also does the pronoun yaḵ-ʾī یکی.

(c) In modern Persian, the affixed possessive pronouns when affixed to a noun in the accusative case, are also usually followed by ʿ.

In classical Persian, this construction is rare. In the Gulistan, the ʿ is both omitted and inserted.

The ʿ of the dative, however, cannot be omitted. For further rules on the insertion or omission of the ʿ of the accusative and dative, vide under Syntax.

Remark.—The following are also definite:

(1) All nouns that have the Arabic definite article ʾl; as ʾl ghādir "The Powerful."

(2) Nouns preceded (or demonstrated ʿaṣārah) by the demonstrative pronouns.

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1 Taʿrīf (حرف تعریف) also means “definition.”
2 For aslā.
3 Fulān (adj.) and fulānī (subs.).
4 In the Gulistan and in classical Persian the ʿ 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 Saʿdī, especially Indians, make syntactical mistakes of this description, but no ordinary modern Persian does.
(3) The indefinite article may be of a proper name or of a pronoun (affixed or separate), as: دو هزار سرباز, or مهربان دو هزار سرباز. Some nouns in the vocative, as: کوئی.

(5) Proper names, noms de plume (نگلین), personal pronouns, and مهربان خارجی. مهربان دو هزار سرباز.

(d) In sentences such as, سرباز یا دو هزار سرباز, or سربازان (for m.c. sarpāz) du hazār būdand "the soldiers were two thousand," the plural makes the noun definite; but du hazār sarpāz 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 که, often confused with the که of unity (sometimes accented for emphasis), in conjunction with the connective اک makes the noun definite: vide § 42 (b) and (g) to (r). If the noun is to remain indefinite, the که (or *که) must not be accented: vide § 42 (p).

(f) In the sentences پادشاه را شنیدم, پادشاه پادشاه را شنیدم, and "I have heard of a certain king," and "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 که of unity or so-called indefinite article: for the rule of the affix کی in such cases, vide under Syntax.

(g) The demonstrative pronouns, especially in m.c., frequently take the place of the definite article, as: An mard ki āmad—آن مرد که ایماد (for mard-i ki āmad) "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坦克ی or Yā-yi wahdat (حرف تنکیرب یا واحد).

The numeral کی yak "one" sometimes takes the place of the indefinite article. Ex.: یک شب شبان یک شب شبان shab ta'mmul-i ayyām-i guzashta mi-kardam (Sa'di) "one night I was pondering on olden times": here shab-i could be substituted for yak shab, 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 که of unity.

Remark.—Yak کی can also be joined to the که of unity, as "one, a certain person": یک دو هزار سرباز که آتی ایماد. یک که آتی ایماد.
nudamā-yi mulūk yak-i īn 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 yū-yi vaḥdat or the yū-yi tankir, and the yū-yi mawsūl (§ 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 yū-yi tankir 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. In modern Persian it is pronounced ī, 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 مرده "a man" or "a certain man", but mardī مردی "manliness": in modern colloquial mard-ī مردی "a man", etc.; but mardī مردی "manliness."

This ی is supposed to be derived from the numeral yak یک (or yaq یک) of which the last letter has disappeared. If, for yak یک, exists still in some songs in the dialect of Mazenderan. Yi-qadr āw bi-dih یکدار آورد "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 (k) (2).

(c) If the noun terminates in silent ī, then, instead of the affixed ی, the symbol hamza is superscribed, but in modern Persian is still pronounced ī, [vide § 26 (j)], as یبچا bachcha-e (classical) and bachcha-ī (m.c.) "a child" or "a certain child." 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-ī "a fish."

(d) (1) If silent ī precedes īn ast "is", the ی may be omitted and the written for ی.

Var shakar-khandā-ist shirin-lab
Aśīn-ash bi-gir u sham’ bi-kush—(Sa’dī).
But if she be attractive and sweet-lipped
Take her by the sleeve and put out the light."

1 Vide foot-note 4, page 141.
2 With the sūf, bachcha-yi kūchak نیچه (mod.): difference in transliteration and pronunciation.
3 Aśīn is probably the old hanging sleeve, in Persia still worn by some dervishes.
**THE INDEFINITE ARTICLE.**

- *Banda-i'st* may be written باندا است, باندا است, or مداحی است, etc., or مداحی است, etc.

**Remark.**—Grammarians, however, give this ی different names according to the sense in which it is used. Thus in:—

ندارم ره چیز وکل معاونت بی دی‌گر شوند، او پیغمبیری را پرده دار

"One and all need each other,

Even a *small* spider can hide a great prophet*

the first ی is called *yā-yi tasghīr* "the diminutive *yā*" or *yā-yi tahqīr* "the *yā* of contempt", while the second ی having the contrary meaning is called *yā-yi taẓim* "the *yā* of respect."

For the names of the relative ی (expressing the definite article in relative sentences), *vide* § 42.

(2) After final *alif* ی of, *yā* ی, or *vāv* ی, this ی is preceded by a ی, to distinguish it from the ی of the *izāfat* اضافت, as: *bū-i* بی "a scent", but *bū-yi* "the scent of the flower"; *chunīn dawlat-i* "a 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: صحراء "desert, or jungle as opposed to cultivation", صحرای "a desert" and صحرای بزرگ "a great desert." *(3) If the Arabic word ends in *alif-i maqṣūra* (ی or ی), with or without the *tamein*, the final letter is changed to *alif* before the ی of unity, as: *a'amā* ام "blind"; *a'amā-ī* "a blind man." The word *menāni* من "a meaning," is in Persian pronounced *ma'nī* من, or *ma'nā* من "a meaning." its final letter may therefore in Persian be considered to be either *yā* ی or alif-i maqṣūra, thus: "a meaning."*(4) The ی of unity combines with است in pronunciation, but may be written separately in full, or combined with the *ast*. Ex.: *khūb mardī-st* خوب مردی است (m.c.) "he is a good man" is written خوب مردی است, or *khūb mardī* خوب مردی است.
(f) Examples of the various significations of ی are:

(1) پادشاهی پیس ی بادی داد (Sa'di) "a certain king handed over a son of his to a tutor—"; پاس ی ازل شاب گزشت "one watch of the night passed."

(2) کاری نادارم "I have no special business"; میگویم به شما خدمتی روح کنم mi-khuyham bi-shumā khidmat-i rujū kunam (m.c.) "I want to enthrall you with a (special, or a certain) commission."

(3) هیچ تادبیری نیست "there was not a single plan"; بر هر کسی از ساکر ندی، و حوادیتی خدمتی معین است bar har yak-i az sār-i bandagan u havashī khidmat-i mu'ayyan ast—(Sa'di) "for every single one of his slaves and attendants a special (or a separate) duty is appointed."

(4) بیماری این است که التعلق به این باعث ابتکار کشی bihtar-ash in ast ki al-hūl bi-fawr-i az injā kinār kashi (m.c.) "the best thing is that somehow or other you at once get away from here."

(5) یا ایستادگی برای یوزگار (Sa'di) "a short time elapsed after this"; ساوات "a short time" or "one hour"; در اینک زمانی dar andak zamān-i (Sa'di) "in a little time"; va ham shakk-i paydā shud ki mabādā (m.c.) "also a bit of a doubt arose—" (but va ham shakk paidā shud "and a bit of a doubt—"

(6) یکی که جبرانی بهم برکد Bi-ham bar ma-kun tā tavānī dil-i

Ki ah-i jahān-i bi-ham bar kunad.—(Sa'di).

"Distress not, if thou canst avoid it, a single soul,
For one sigh to God (from a broken heart) can destroy

even a whole world."

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. kānīrā kuni.
4 In m.c. rūzagār.
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 ی بیش از کردن (and not—kordan).
Vāzir če khīyāl-ī st ustāda ast? (m.c.)
'into what a way of thinking (into what kind of a fancy) has the Wazir fallen I wonder?'

‘ishq āfāt-ī st ‘‘love is a great calamity.’’

In despair is many a hope;

The close of a dark night is fair.

For bas-ī ‘‘many a’’ vide § 39 (m).

sāl-ī du bar ḍin bar āmad (Sa’dī) ‘‘a couple of years or so passed after this’’; jāsl-ī du (Sa’dī) ‘‘a couple of chapters.’’

For yā with the plural in modern Persian, vide (k) (2).

Fīr‘aūn-ī ‘‘a Pharaoh (i.e. cruel and overbearing)’’; Hātim-ī ‘‘a Hátim’, a man generous as Hātim (but hātimī ‘‘generosity’’).

Quendars darvīsh-ī st nā-kharāṣhīdā nā-tarāṣhīdā (m.c.) ‘‘a Calendar is a kind of darvīsh, rough and uncivilized.’’

la’nat bar misl-ī shumā Musalmān-ī ‘‘curses on a Muslim like you’’; or la’nat bar misl-ī shumā.

javān misl-ī man in jūr kār nami-kunad (m.c.) is a simple statement; but javān-ī misl-ī man-ī expresses a considerable amount of conceit and ‘‘brag’’ and lays a stress on javān and man; javān hamchu man-ī expresses the same idea, but in speaking there would be no stress on the word javān.

(g) The noun with its ی of unity is often in m.c. preceded by the

1 Fīr‘aūn-ī: 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 Valīd. Fīr‘aūn has come to mean ‘a cruel tyrant, insolent and unbelieving.’

2 In Persian sometimes Hātim-ī: a illustrious Arab of the tribe of Tāqī 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 Dīst, in Persia, is only used for men, but yār is a man-friend, or a mistress.
indefinite *yak* بِک, for additional emphasis, as: *āghā yak chīz* بِک چِشیز بِه*; bi-dīh* (beggar’s cry) “gentleman, give me a trifle”; *—ki yak muddat-i bimārī* دَیش “—so that he was ill from it quite an age” (more emphatic than *muddat-* alone).

*(h)* The *y* of unity does not admit of the *izāfat* after it, thus: *qadah-* بارَجُب (Sa’dī) “a cup of iced water (i.e. water and ice mixed); —*gurūh-* mardūmān rā dīd ki—(Sa’dī) “he saw a certain knot of men who—” : vide also *(f)* (1) *Rāja yūz-* safīd āwara guzarānīd (Jehangir’s Memoirs) “the Raja brought a white Cheeta and presented it to me.”

For a classical example vide quotation from ‘Umār-i Khāhyyām 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 *y* of unity, as: *ṭalāfa-yi dūstān* (Sa’dī) “a party of friends”; but *ṭalāfa-yi dūstān* بِک *ṭalāfa-yi az dūstān*; *yak* بِک *yak* az ‘ulamā khuranda-yi bīsīyār dāshīt (Sa’dī) “a certain learned man had a large family”; *pādishāh-* bā ghulāmī ‘Ajamī dar kishti nīshātā būd (Sa’dī) “a certain king was seated with a Persian slave in a boat”; *pādishāh-* bā vazīr “a king with his vazīr”, but *pādishāh-* bā vazīr “a king with a vazīr (perhaps the vazīr of another king).

Remark.—Note that *yak* “one of” requires *y* after it in all cases: it cannot be followed by the *izāfat*. Vide also *(l)*.

*(j)* Concrete nouns ending in *(y)* may take the *y* of unity; but the first *y* in writing is usually represented by a *, as: *ṣūfi-yi bi-man guft* سُفِی بِس گفت

In m.o., however, the indefinite *yak* بِک usually takes the place of the *y* in such cases.

Remark.—Singular abstract nouns in *(y)* do not admit of the *y* of unity: the indefinite *yak* بِک is substituted.

*(k)* *(1)* In modern Persian the *y* of unity is generally added to the qualifying adjective [unless the adjective end in *y*, vide *(m)*] following the noun and not to the noun. Ex.: *qushūn-i khūb bīdand* (Shah’s Diary) “they were a pretty soldiery”; *nutq-i ziyād-i kardand* (Shah’s Diary) “they delivered long speeches.”

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1. Bimārī بِمَری (note accent) would mean ‘he kept a sick man in his house.’
2. In m.o. *qadah* بِک is a basin.
3. Here *(y)* is necessary though the object is indefinite, because of the *y* following.
4. In modern Persian تَن خوَر بَیَسِیَر (or *bīsīyār*). سِوَار.
5. In modern Persian this would be *ghulām-* بِک غَلَامی and *kishti-* بِک کشْتی.
(2) The ی can also refer to a plural and seems to give it a collective sense. Ex.: چکوشخایی گزاری یست (Shah's Diary) “they are (were) a strange lot of hammers”; زنحی داراد Kermān کی زاردی تختم راز ای میانه ی سفیده میدرند (m.c.) “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 هیچ - در نومنی (m.c.) “nothing; a paltry two tumans.” “From his birth **** to his deathstroke on the field of Jena, what a seventy-one years” (Carlyle), az tavallud te dam-i margash dar kār-zār-ī Jenā chi hafštād u panj sāl-īst. In, du jarsakhi-bishtar niāst (m.c.) “it is not more than a couple of jarsakhs,” دو فرستی پیشترینست the ی has a diminutive force.

(3) If, however, the adjective is of the simple kind that can precede the noun, the ی is naturally affixed to the noun. Ex. خوب موردی khub mard-ī-st “he is a good man” (m.c.); پیر مردی pīr-i mard-ī (m.c.) “an old man.”

(l) In modern Persian the constructions جمعی موردیام دیدم jam-i murduμān ḍīdam “I saw a body of men”; or jam-ī az mardumān ḍīdam جمعی زنها دیدم, or jam-ī az zanha ċīdam “I saw a body of women”, are used. Vide also (h) and (i).

(m) In modern Persian, as stated in (k), the ی is generally added to the qualifying adjective; if, however, the adjective itself end in ی, the numeral is preferably substituted, as: ‘an Abyssinian slave girl’ بک کلیز ی هاباشی (m.c.) or کنیزی ی حبشی kaniz-ī habashi (m.c.).

Note the following m.c.: “a spoonful of milk” (a) ی یاق qāshiq یشیر, or (b) یاق qāshiq یشیر, or (c) یاق qāshiq یشیر: “a glass of water” یاق گلیسی یابی, یاق یاب, or یاق یاب ab, or in apposition یاق یاب ab.

(n) Note the absence of the ی in the following: ی زخم یشیر یوره zakhm-ī shamsir khwurda (m.c.) “he got a sword wound”; و یارد ی در چنین ی zakhm-ī palang-ī زخم پلنگی; or better zakhm-ī az palang زخمی از پلنگ.

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 qāshiq, T.
3 Here zakhm ی زخم is used as the description of wound and it therefore becomes definite. It would be also right to say zakhm-ī palang-ī زخم پلنگی, or better zakhm-ī az palang زخمی از پلنگ.
In these examples the noun is considered generic, and, therefore, does not take the ی. It does not mean the wound of one leopard; it might be the wound of ten. Similarly, هنوز طفل است haniz tisl ast "he is still a boy."°

(o) The construction کتابی خونی kitābi khub-i occasionally met with; it seems to mean "a book, a good one"; پولی هانگفتی دادم pul-i hanguft-i dādam (m.c.) "I paid a thumping sum."

(p) As dīgar-i دیگری means "another person", dīgar meaning "another" does not classically take the ی of unity:—chiz-i dīgar or یک جدید دیگر "another thing, one thing more"; and in m.c. (vulgarly) chiz-i dīgar-ی که جدید دیگری may mean "another horse" or "another person’s horse": but as already stated the former is a vulgarism.

For an example of dāgh-i dīgar-ی داغ دیگری "another misfortune", vide § 94 (i) example from ʿUmar-i Khayyām.

The following are m.c.:—بی یپسر شیطان است in pisara shaytān ast "this boy is a devil", ی پسر شیطان است but pisar-i shaytān-i-st "he is the son of a devil"; آدم خریست est adam-khar ast, or in ādam khar ast "he is an ass"; mardunān-i khar-i and ایمن خود خیلی کبید مومدا in mardum khayti khar and ی پسر شیطان است, or "the other person’s horse which (or that)—'."

Remark.—It is, however, correct in modern Persian to add the relative کتاب دیگری کا کتاب dīgar-i ki-کتاب دیگری کا "the other book which (or that)—'."

(q) The following construction is borrowed from the Arabic: در مشرقی dar mashra-ی از mashār (class.) "in a road (lit. in a road of the roads)"; در مشرقی از در مشرقی az mamarr-ی az mamarrāt (class.) "in a place of passage, in one of the places of passage"; باشند که خدای تعلیم ناگاه از اطاق šāhad ki Khudā-yyi taʿālā nāgāh az altāf-ی khvisht lutf-i numāyad va dar-i az darhā-yyi rūzi bar mā bi-kushāyad (mod.) "it may be that God on High out of his gracious good- ness may suddenly open a way of livelihood (out of his many ways) for us" bi-taraf-ی az atraf ravam (m.c.) "I may go in some direction or other, somewhere or other."

1 In modern Persian incorrectly martaba-ی. This is the incorrect reading by modern Persians, even when the ی is omitted in the copies of the Gulistan.
2 The ی could not be added to tisl.
3 In m.c. شخص دیگری shakhsi dīgar-ی "another person" is a common vulgarism.
4 Also یک جدید دیگری "another thing, one thing more".
5 Shaytān is really an adjective here.
6 Erroneously ترف. In Arabic ترف is the "eye", but ترف taraf is "a side, extremity, margin, etc."
THE INDEFINITE ARTICLE.

The ی is occasionally added to Arabic phrases, thus: 

ما حضری از طعام نریب کورند mā hazar-ī az ta'ām tarīb kardand (Sa'di) "they set out a something of what was ready in the way of food"; here mā is the relative pronoun Arabic "that which", and hazar حضر is the 3rd person singular, masc., Pret. of "to be ready."

When substantives are coupled together, the ی is added to the last only: 

سوحنگ زادگان یا بر دسر در افلام دیدیم که یونس و کیاسنی و کهم و درستی زندی الوصف داشته Sarhang-zāda rā bar dar-i sarā-yi Ughlamish dīdam ki 'aql u kiyāsāt-i va fahm u firāsāt-i zā-'īd,l-wasj dāsht (Sa'di) "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";

بی جنگی مالی مانی مین از قلّه شهری بهست آورده بودند و محلجا و مالا یلی bi-budm-i ān ki malāqā manā az qilla-yi kūh-i bi-dast āvardā būdand wa maljā u ma'ānlā sāhkā (Sa'di) "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 yaf یک, as: 

yak kārd u changāl-ī bi-dih, or kārd u changāl-ī bi-dih کاره و چونگال بید "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: sajar-dār u darāz-dār سفر دور و دراز (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 (e), § 125.

(f) 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.: پشت پیش خسی پش-ī pūdar-ash kas-i firistād (Sa'di) "he sent some one to his father."

In the sentence زمینی یا نجی مک بردانه zamin-i rā kanda sang bardāshā (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 یا آتش زندZN: khāna-ī ātash zandad (m.c.) "they set fire to a house"; but khāna-ī rā ātash zandad "they set fire to one of the houses."

In the following: شویماند یا بزند shunīdam gūzdand-i rā buzurg-ī rihānīd (Sa'di) "I have heard that a certain elder released a sheep—", the rā is necessary to distinguish the object and make the sense

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1 Probably a copyist's omission; sarhang-zāda-ī rā "an officer." If sarhang-zāda be the correct reading, it means "the son of the Colonel" referring to a local celebrity.

2 The son of Chingiz Khān: he reigned in Turkestān about 656 Hījra.

3 Note these two pronunciations of ی.
clear: omit it and buzurgi, at first sight appears to be an adjective qualifying the nominative, gusfand-e.

Remark.—It will be noticed that the یر immediately follows the ی of unity.

(u) The ی can be added to some of the personal pronouns. Ex.: آدم چونه man-i chun man-i bar zamīn namī-kh vābad (m.c.) "a man like me does not sleep on the ground"); آدم مغل تُر man-i misl-iād (m.c.) "a man like you came"); آدم مغل شماً man-i misl-i shunā-ī na-bāyad chunīn bi-kunad (m.c.) "a man like you ought not to act thus"); آدم مغل اوخرا man-i misl-iād (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 "we" nor to یاش "they." (v) In a negative proposition the ی must be translated "not an, none." Ex.: آنچه کسی نبود anjā kāsī na-būd (or anjā kāsī na-būd) (m.c.) "there was no one there"); آنچه یکی وجود دارد anjā hayvānī na-būd (m.c.) "there was not an animal there.

(x) The indefinite ی can be added to the substantive qualified by chunīn "such an one as this", or by چنین chunān "such an one as that", or to چنین chandān "much, so much", as: من در چنین چنین جالی man dar just u jū-yi chunān jā-yā būdam ki (m.c.) "I was in search of just such a place as this"); چنین شخصی نبود man-i chunān shakhsī na-bāyad in tawr kārī bi-kunad (m.c.) "such a person like that ought not to act in this way"); چنین رضا بیان فارسی ندارم chandān rabī-bi-zabānī Fārsī na-dāram (m.c.) "I do not know a great amount of Persian."

This can also be added to the substantive qualified by چنین chunān, ham-chunān, hām-hamchunān, but not to these words themselves.

For the definite or demonstrative ی (relative with که) with chunān and chandān, vide § 42 (s).

(y) The personal pronoun 1st pers. sing. man "I" makes its accusative regularly when the ی is affixed, as: یکه همچونه وا اسیردست نیکرده hamchun man-i rā asīr-i dast-i tu kard "he made a person like me a prisoner in your

1 Similarly in the dative case:—magar mardumān-i rā ki hālāt-i mutawassīt dārānd گاهی in nawbat namī-rasād مگر مودمآنی را که حالت متواضعی دارند گاهی باشی این نریت نمی رسد (class.) (in modern Persian hich vaqt instead of گاهی) "but to men possessed of a modest competence only, such a thing never happens."
hand."—Haji Baba "God will not select a fool like me as a Prophet." This could also be expressed by: خدا هیچ احتمال مثل منی را بینم. In neither case could мара be substituted.

(2) The ي can sometimes be added to the infinitive used as a noun, as: راز-گفتان "a telling of a secret", but راز-ی گفت "a secret to be told." یک-دیدان "one visit"; یک-کشتان "one killing" (of one person or of many).

(aa) For the demonstrative ي as a definite article with the connective ک in relative clauses, vide § 42.

§ 42. The Relative Pronouns and the Demonstrative or Relative ي.

HARP-I MAWSUL OR HARP-I SILA (حرف مصل or حرف صعل).

(a) There are no relative pronouns. Instead, the indeclinable particle ک is used as a connective (حرف مصل). 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, it is often omitted even in the classical language, as: اسبیکه بران سوار می‌شود asپی کی bar ān savār mi-shavi (class.) "the horse that you ride on it" (the horse which you ride); in m.c. the بایان 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 (یک). In Persian this noun is made specially definite by affixing a demonstrative ي even to the plural: this ي connects it with the particle

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1 Manī فضی. P., is also a sub. "presumption; egoism; also the quality of sufficiency that is peculiar to God": manī, Ar., "the seminal fluid"; also man-ی, as in, بان man-ی "thou art with me." Persian poets frequently play on these various meanings.

2 Sila (صل) conjunction; note that this ک is considered a particle (حرف مصل) and not a pronoun: for fuller explanation vide § 130 "Relative Clauses."

3 که is also considered by some grammarians as a connective in relative sentences. As, however, it is only in this use found joined to یک or که or یک and یک, and does not moreover admit of the "relative ي", the author has preferred to omit it and to treat the words که یک, یک که یک, and یک 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, ک 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: vidē (p) and Remark to (r).
ki. As however this ی, 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 isâfat that connects an adjective to its noun. Ex.: شخصی کی (nom.) "a man who" or "the man who, the man that, etc."; شخصی را کی (acc.) "a (or the) person whom." It will be noticed that the demonstrative ی followed by کی corresponds to the restrictive relative pronoun in English; compare with (r).

(c) This ی is called the ی-یی isâfat or ی of qualification and implies the force of the demonstrative pronoun "that."

This ی, however, in such sentences as: کتابی کی می‌خواهم همین امت کیتâ-ی ki mi-khwâham ham-în ast "this is the book that I require," is distinguished by some grammarians as ی-یی mawṣûl (بابی موصول) or ی-یی muṣmar "the ی of the pronoun (the noun that is kept in mind)," or الی ی-یی āni "the ی equal to the demonstrative pronoun ān": while in such sentences as:

عبیرتی ی از دریغش - سر یکانت ی-در که شد همی عزت نیافت

they consider the ی to be the equivalent of Chunân "such a-" and call it ی-یی Inwâsi "the ی of description." For further remarks on relative sentences vide § 130.

In writing, this ی can either be joined to the کی or written separately, thus شخصی کی or شخصی کی.

Remark.—The ی after هر and هر is probably not the demonstrative ی, but the ی of unity, as in هر اسمی که دیدم لگد 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 ablative کی: کو روز روش شمع کانواری کی: abla-ی کی\(^3\) rûz-i rûshan shâm-i kâfûri\(^3\) nîhad (Sa'dî) "the fool who lights a wax candle in broad day"; شیر میدهد گاو-کی (او) shîr mi-dîhad (m.c.) "the cow that gives milk"; سرآبادکی (ایران) مشق میکند گهâ-bâzâ-ی کی (îshân) mashq mi-kunand (m.c.) "the soldiers who drill."

Genitive: آن نه من ی باشم که روز جنگ بینی پشت من-ان na man bâsham ki

1 However in classical Persian both this ی and the ی of unity had the same sound, i.e. the māshûl sound of e: vide § 41 (b).
2 For کی ã. ã.
3 From kâfûr "camphor." The adjective is frequently applied to anything white. Falconers even apply the term to a variety of hawk that happens to be unusually light coloured.
4 نه and not na-man. ã. ã.
ī. 143

-relative pronouns and demonstrative or relative-

rūz-i jang bīnī pusht-i man (Sādī) "I am not that kind of man whose back you'll see in the day of battle";  thabīb-i ki habb-ash bimar-am kard (m.c.) "the doctor whose pills made me ill—";  sītārahā-i ki partav-i shān rawshan ast (m.c.) "the stars whose rays are bright."

Dative: ay ki shakhs-i man-at haqīr namūd (Sa’dī) (shakhs-i man turā) "oh thou to whom my form appeared mean—";  pisār-i ki bi-pisār-ash pūl dādam (m.c.) "the boy to whose father I gave money—";  shahrīār-i bi-dānja (for bi-ānīhā) raftam hama-rā āb gīrīta ast (m.c.) "the cities to which I went, have all been washed away."

Accusative: shakhsī-i ki (ū rā) didam (m.c.) "the person whom I saw" (lit. that I saw him);  ānki chūn pista didam-ash hama maghz—(Sa’dī) "he whom I beheld all kernel like the pistachio-nut";  marbārā-i kī dīrūz (ānīhā rā) kushtā būdām (m.c.) "the snakes which we killed yesterday—";  asībābā-i ki dāshī hama rā furūkht (m.c.) "he sold all the things he had, all his property."

Ablative: kār-kār ki dar vay mazinā-ye khatār ast "the proceeding in which there is a suspicion of danger—";  hāna-i ki (dar ān or dar ā) dākhil shudā (m.c.) "the house which you entered";  jāy-i ki (dar ān) mī-nishānī (m.c.) "the place where you always sit";  illīyāt-i az isḥān aspāh-yī khūb biham mī-rasand (m.c.) "the black- tent tribes from whom good horses are obtained—."

Locative: kār-kār ki bar ān khujta būd, dar rāh-i gisār-i duzd andākh (Sa’dī) "he cast the rug on which he was (or had been) sleeping on the way the thief would pass";  az ān būstān kī tu (dar ān) būdā marā-chi tužā kūrīmāt āvardā (Sa’dī) "what rare present hast thou in generosity brought us back from that garden in which thou wert?"

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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 mazinā. 3 or as way.
3 A gilim is a cheap carpet without any pile.
4 But Rāh-gisār "traveller, passer-by."
5 Another reading is dar ān būstān kī būdā.
RELATIVE PRONOUNS AND DEMONSTRATIVE OR RELATIVE

َكِسْتِي َكَبِيرٌ قَبِيلَةٌ َبَنَوْيَةٌ َبَنِي َمُلَكَةٌ َبَنِي َمُلَكَةٌ َبَنِي َمُلَكَةٌ َبَنِي َمُلَكَةٌ

Tarsam na-rasi bi-Ka’ba ay A’rabi
K-in răh ki tu mī-ravi* bi-Turkistān ast (Sa’dī).

"I fear thou wilt never reach the K’aba, oh Arab,
For this road thou goest leads to Turkistan."

کسِتی کا ائمہ باشندہ غلام
بُن صلی خاطر بطاعت مدم

i.e. kūs-i rā ki iqbal ghulām-i ū bāshad, or —iqbal ʻūrā ghulām bāshad. [This construction has led to the following erroneous but now common construction: mard-i rā ki imrūz chāb zadand duzd būd, where mard-i 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 ین: 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: kishtī-i rā ki Nūh nākhudāst chi bāk az āfīn ʻwhat fear from the flood to the boat whose Captain is Noah?" In this example, instead of placing kishtī-i 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: kishtī-i ین rā Nūh nākhudā ast chi bāk az āfīn; mard-i rā ki ûrūz chāb zadand imrūz mard (m.w.) "the man who was beaten yesterday, died to-day": vide end of (d).

(f) An expression like ādam-i ین ین didam ʻthe man whom I sawʼ, though correct, is heavy: as ین ین 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 (hajar-ul-aswad), white as milk when it first descended from Paradise, but now black from the defiling touch of sinful man.

2 The broken pl. is ādāb: the pl. of ādāb is ādāb.

3 Poetical for کی in rūh.

4 کی tu (dar ین) 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 دوستی را ین بر عرب فریب گون نشان که یک دم پیازوند دیست-ی rū ki bi ‘umr-i farā chang ārand na shōyad ki bi-yak dam bi-yāsūrand (Sa’dī) “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 پیازوند bi-yūsūrand.
殡， in, nor to har ‘every.’ It is best to consider an-ki, an-chi  an, har-ki  he, har-chi as single words.

However the plurals of the demonstrative pronouns an-wan, an-wa, an-ka, in-wa, har-wa, har-ki  he, har-chi  he, may take or omit the due, thus: an-ha-ki, or an-ha-ki, 1 etc. As the demonstrative pronouns are already definite, the definite is a pleonism and may be omitted.

The personal pronouns too are definite in themselves and do not admit of the relative; vide § 41 (u). A sentence like ‘ishan-i ki rafand  (m.c.) “they who went”’ is incorrect; the should be avoided.

In the above examples the ي can be inserted.1

(i) In the following examples the ي is inserted: در حوال فلاع و قفت ham-chu ən na-bina-1 ki shab-i dar vahal utfaad va guft (Sa'di) “like that blind-man who one night fell in the mire and exclaimed—”:

in dukhtar-ı ki mi-bini ism-ash Khrushid Khanim ast (Mod. Pers.) “the name of this girl that you see is Khrushid Khanum”.

har kas-ı-ki mi-khvähad bi-püşhad bi-andáza-yi gadd-i u bi-burand (m.c.) “let it be cut according to the size and figure of whoever is going to wear it”:

har kas, or هر har, or هر harkas-ı-ki mi-bini may be used instead of هر harkas-ı-ki.

In the above examples the ي can be omitted.

(j) As proper names are definite, they do not require the ي unless some special distinction be required: Mahmûd ki dirûz āmad guft (m.c.) “Mahmûd, who came yesterday, said”—:

Mahmûd-ı ki dirûz āmad—“the Mahmûd who came yesterday” (it being understood that there is more than one of this name). Similarly in the sentence ammâ bi-itimâd-ı vusût-i akhlâq-i buzurgân ki ’avâyib-i zir-dastân bi-pûshand (Sa’di) “but trusting to the breadth of nature and magnanimity of the great, who hide the defects of their inferiors”. buzurgân does not require the ي: buzurgân-ı-ki would mean “those (that section of the) great who—”.

(k) If the noun with this ي is qualified by a simple adjective that can precede its noun (vide under Adjective) it is better for the adjective to precede, as: nakhustin dushman-ı ki bar sar-i əshâın tâkht khvâb bûd (Sa’di) “the first enemy to attack them was asleep”:

dilâvarlarîn znâ-ı ki diva am (m.c.) “the bravest woman I have seen”—:

Îlma-ı avval kas-ı-ki (m.c.) “the first person who”—:

dilâvarlarîn znâ-ı ki diva am (m.c.) “the bravest woman I have seen”—:

na-bina-ki bi-andak ranj-ı-ki burdam chi mâya-i ganj āvardam (Sa’di) “dost thou not see what an amount of gain I have brought in return for the small stock of trouble I underwent?”:

sa-bìqiya-ya ma’rijat-ı ki dâsham “by the former friendship that we had—.”

(l) If the adjective cannot precede the noun (vide under Adjective) it follows it taking the relative, as: dukhtar-ı khush-gil-ı-ki dirûz āmad (m.c.) “the pretty girl who came yesterday.”

(m) Sa’di says:  

حکم‌گاه گفتهد این برادر که در بدن خوش است نه برادر است نه:

1 Similarly the nouns after هر harkas-ı-ki do not require the ي: ənchi asp u mül-ı-ki dâsham (m.c.) (for ənchi asp u mül ki dâsham) “whatever horses and property I had—”, appears to be a confusion of two constructions.

2 In modern Persian this would be هر harkas-ı-ki.
RELATIVE PRONOUNS AND DEMONSTRATIVE OR RELATIVE

The word "hukama" in the sentence "hukama gufa and baradar ki dar band-i khyish ast na baradar ast na khyish ast" means "the wise have said that a brother who is wrapped up in himself is neither brother nor kin." In modern Persian this would be "baradar-i-ki." Possibly Sa'di considered "baradar" in the above sentence as a generic noun, or the抄写ist has omitted the 'i. The reading in many Gulists is "baradar-i-ki.

The phrase "az qarar-i ki ma'tum mi-shavad, means "as it appears."

If a noun is indefinite before a relative clause, the verb occurs before the connective "ki," as: "ittijāq dar an miyān javān-i būd ki miva-yi 'unjavan-i shahbāb-ash naw-rasīda (Sa'di) "there was in that assembly, by chance, a youth, the flower of whose youth had but newly bloomed." Thus the phrase "mawqā-i āmad ki (m.c.) "an opportunity came which—"

"Such a terrible expanse of water that even the (a) water-fowl was not safe in it.

Its smallest wave would have swept away a mill-stone off its banks."

The phrase "āb-i mīr-i hābā dar ū iman na-būd Kamtārīn mawqūī āmad kā (m.c.) "an opportunity came which—"

Remark.

Note the absence of "ki" in the following non-restrictive relative clauses:

"The good repute of Sa'di, 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."

"in the palace of H. H. the Grand Wazir where we both have free access"

1 Should be ana wa ānhā 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 is not added to kūh-hā, as the hills are not particularized; would signify “those hills that.”

Remark.—The indefinite article yak will also make the noun indefinite, as: yak nāvī zirāt-i ki ism-ash rūp ast (Shah’s Diary) “a kind of crop, which is called rape—.”

However, a before ی may represent an English indefinite article, as: dar ḥuzūr-i ی misl-i pisar-i ی dar ḥuzūr-i ṭiṣīdar bi-istad istād (m.c.) “he stood in his presence as a son stands in the presence of his father”: Zammān lishkar misl-i gūr dar ān ufūda bāshad az ham pāshīdand 1 “the whole army scattered like a (that) flock of sheep attacked by a wolf—.

(e) Chunān چنایا “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 ی or omit it. Ex.: Chunān kā چنایا کا du’ā-yi ma‘lūmān mustajāb ast va nālā-yi sitam-dādān maqbul agarchi kāf ir bāshand chunān-ki dar ḥaqq-ī ān māhūs (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 Chunān-ki, چنایا کی could be used: Chunān-ki dar nasd-i shumā zirā’at ast pish-i mā niz zirā’at mī-bāshad 2 (Afghan) “we have just the same amount and quality of cultivation that you have”: Chunān-ki چنایا کی دل مارا خشک کر Chunān-ki چنایا کی دل مارا خشک کرد Chunān-ki چنایا کی دل مارا خشک کرد Tujān-i āmad Chunān-ki چنایا کی دل mā-rū ḵushk kard 3 (Afghan) “a storm came such as struck terror to our hearts (Afghan)”:

An Afghan might here say chandān-i ی کی—.

Hamchunān-ki ی is, however, correct Persian.

For چنایا 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 چنایا کی class.; rarely used in modern Persian.
3 In modern and classical Persian Chunān tujān-ī āmad ی would be better.
(l) For remarks on the definite article, vide § 40.

(u) For the use of the demonstrative pronouns  sûn, as a definite article before a relative clause, vide § 40 (g).

(v) As with the  of unity [vide § 41 (j) Remark], abstract nouns in the singular do not admit of the relative  . Ex.: Javān bi-ghurūr-i dilāvari  ki dar sar dārad (Gul. Chap. III, St. 27).

The relative  may, however, be used with plural abstract nouns, as:  khwāhīnāhā-i  ki az mā sar zada ast (m.c.); khwāhīnāhā-i  ki shunā karda id.

Concrete nouns however in  may take the relative  , as:  dast būnā  bā laf  dānā (Gul.).

(w) When substantives are coupled together, the  is added to the last only, as: magar ikhtiyār u 'izzat-i-ki Khān hāla bi-ū dāda ast kifāyat-ash nam-i-kunad?  “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  (صفت) (اسم صفت).

(a) The adjective is called  (صفت) and the substantive qualified  (وصف).

Persian adjectives qualifying nouns are as a rule indeclinable. In construction, they usually follow and are coupled to their nouns by the  یاف, as:  یاف مین  “my grey horse.”

(b) In old Persian prose, the adjective preceded its substantive without the  یاف. In modern Persian, some few adjectives may precede their nouns, and in this case the  یاف is discarded. This construction is called the ‘inverted epithet’  یاف-i maqlūbi (عوضت مقلوی).

The substantive has usually the “of unity.” Examples:  خوب مودی  “a good man”;  ajab havā-i inyā dūrad (m.c.) “this place has a fine air, a good climate.”

The adjectives نیک  “good” and  بد  “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,  is by position emphatic and signifies “a really fine air.” Darakhshanda  zar-i  (m.c.) “a bright, cheerful, woman”;  sharīr mard-i (m.c.)

1 Qīsīl, 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 durakhshanda.
"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: خال ابک (m.c.) lit. "red-head," a name for Persian and also for certain other settlers in Afghanistan: قرا گوش "the golden eagle" (lit. the black bird of prey); ندا که "dark bay (horse)." In قرا فار "qarā-qāval, m.c. for qarqāval "a pensive," the first word is perhaps not an adjective.

(d) The adjectives خالی (mod.) and بیش (class. and mod.) "much, many," take either a singular or plural, as: خالی (or بیش) زن "a lot of women"; خالی (or بیش) زنها "many women"; also زنها-ی بیش "very many Persians," but not زن-ی بیش; زن-ی زیاد is, however, used.

Note that خالی unlike بیش cannot follow its noun.

Note too that خالی of ships is ambiguous, for it may stand either for جهاد-ی بیش "many large ships," or for جهاد-ی بیش "ships very large, very large ships." For examples of بیش as an adverb, vide § 89 (l) (2).

(e) Chand جهاد is followed by a noun in the singular, vide § 39 (g) (1) to (7).

(f) Chandان جهاد 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: Chandān srbāz ānjā na-būd (m.c.) "there was not a great amount of soldiery there": Chandān sar-rishtā-i dar zabān-i Pārsi na-dāram (m.c.) "I don’t know very much Persian."

Remark.—Chandān srbāz ānjā būdand "there were many soldiers there," is old.

(g) In modern colloquial, one or two adjectives sometimes precede their substantives with the izālat, as: pīr-i mard "the old man"; pīr-i mard-
THE ADJECTIVE.

"an old man" ; پیر سال "the grey-headed old woman" ; پیر زال "aged" is an Afghan expression for دیرینه سال sāl-khurda.

For the modern colloquialism مرحم شاه marhum-i shâh "the late Shah" andbachcha Turk نیکه تورک "Turk bachcha (for bachcha-yi Turk), vide § 117, III (b).

In classical Persian, the izâfat in the above cases is omitted, thus پیر مارد "the grey-headed old man" etc.

(b) Adjectives, without an izâfat, may precede or follow nouns to form compounds, as: خوش رنگ khush-rang "of pleasing colour" ; دم زده dum-zada "docked (of horses)" ; دم دراز dum-darâz "long-tailed, i.e. donkey" ; گوش دراز qush darâz (m.c.), more commonly گوش کلاغ darâz-gush "donkey" ; گردان کلاغ gardan-kuluit, adj. "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 tansiq-e-sifat (تنمیق الفاظ) "the stringing, or arranging, of the epithets." Examples: کوه بلوند-i sangi-yi barf-dâr (m.c.) "the high rocky snow-covered mountain"; یار-i gul-badan-i shirin-zaban (class.) "the mistress with delicate body and honied speech."

(2) The adjectives may be coupled by the conjunction و—a construction not common. Examples: با این که تالاب و قواره مزده جانگی داشت و روایت که دل و کم زهربانی مردم بود (Tr. H. B., Chap. XXXII) "though he was of a fine soldierly appearance, he was in reality the most timid and pusillanimous of men."

"A gallant youth there was and fair
Pledged to a maid beyond compare."

(East. Trans.)

1 From نان-خوده.

2 In modern Persian چه دیه که ایلز صندوقی را کشوده پارچه چنین که چنین ولوبه پوشیده است (Afghan).
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: *shakhs-i did siyāh-tām za’īf andām* (Sa’dī) "he saw a person dark-complexioned and feeble-looking"; *nā gurf-ur ādam dast Jasoni mīzaq-i khwājā ra’i sārōtāz wa mīsaq i-yā* "thou didst not fall into bondage to a youth, vain and foolish, hot-tempered and fickle" (Sa’dī).

**Remark I.**—In modern Persian یر would be necessary after *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: *awqāt-i ‘azīz-at* [or *awqāt-i ‘azīz-i tu*] "thy precious time."

The ی of the dative or of the accusative is added to the last adjective only, as: "robbers carried off the Arab horse"; "I sold the large finely-coloured moth-eaten Afsahr carpet."

(k) If an adjective is a predicate after the verb "to be" (in English), the *izāfat* is of course omitted, as: *barj sard ast va ātash garm* "bālā sard یast wa ātash garm.

For a predicate plural in English (substantive or adjective) and qualified by an epithet, *vide* § 119 (o).

(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: *pidar-i tu mard-i khūb-ist*, or *pidar-i tu khūb mard-ist*. In such cases the noun of the predicate has usually the ی of unity.

(m) An adjective used substantively may be in the plural, as: *buzurgān mīyogin* "the sages say": *az akābir-i Baghdad ast* "he is of the influential people of Baghdad." In such cases the plural in ān is usual; but this plural is not rigidly adhered to in speaking: *khushgilī-yi majlis* is m.c. and incorrect: *buzurgā* properly "big things" is sometimes in m.c. applied to persons for size (soldiers) as opposed to *kūchak-ī*; but *buzurgān* "the great in rank; forefathers."

In English, adjectives may occasionally take the place of nouns; *vide* (p) (3) and Remark.

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1 The singular *duzd* دوزد 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 Afsahr.
(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 اَن sing., and اَن pl.

(4) and (5) Examples: مَرَدْان دَلْوَرَان 1 اَز کَمْيَن نَبْر دَلْجَنْدَ (Sa’d) "the brave men sprang out of their ambush!": فلیطَان شَهَدِ رَا اَبْرِ جَمْرانِدِ (Sa’d) "they appoint coarse ruffians—"

Biehtär-ی ishān dīlāvārān va bahādūrān-ی kār-āzmūda 2 (Trans. H. B., Chap.): here dīlāvārān and Bahādūrān are treated as substantives and predicates to اَشْنِ ان, and are qualified by the adjective kār-āzmūda. كَارْ أَزْمُوَدَة

Ashkhās-ی akābir (mod.) "persons, grandees," vide (7): [akābir-ی ashkhās-ی "the great ones of the people," would be an ordinary construction].

Qasamhā-یi ghilāz (m.c.) "solemn oaths"; سوْنْگْهَانِ غَلِیْلاَزِ (mod.) "I swore strong and mighty oaths." In the Quran occurs the phrase ملاَگْهَانِ غَلِیْلاَزِ شَدَاد "angels strong and harsh," and this probably accounts for the plural Arabic adjectives being (incorrectly) used after تَسْمَهَا and سوْنْگْهَانِ.

Common in farmāns are, وزرائی عظام, and گزینش عظام وزرائی. مسندین عظام, شهید مسندین (or شهید مسندین) "trustworthy witnesses"; Shuhūd-یi muwagqa (rare) "true warriors of the Faith": کُبَارَا-ی, ārisūn "great mystics."

"true warriors of the Faith": کُبَارَا-ی, ārisūn "great mystics."

A regular Arabic masculine plural of adjectives is sometimes used for men, but always in the oblique case, as: غزَة ماجاهدان "true warriors of the Faith": kubāra-ی, ārisūn "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

1 In some copies of the Gulistan dīlāvar occurs and not dīlāvarān.
2 Or بیشتر-ی ishān dīlāvar va bahādūr-ی kār-āzmūda or بیشتر-ی ishān dīlāvar-ی bahādūr-ی kār-āzmūda.
3 Shidād plural of Ša’dīd, and ghilāz plural of ghilīz.
4 وأخبار جرام is used in Persian.
5 پیشه-ی "trustworthy."
qualified by an adjective in the masculine broken plural, as: Ḳimma-yi athāl
(or reg. pl. -tāhirīn) "the pure Imams."

(8) As stated in (3), Arabic broken plurals are collective nouns and
grammatically feminine: it is therefore also correct to say Ḳimma-yi tāhira
"hukām-ī azīma ḥakām, etc.; but Ḳimma-yi tāhirīna, 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"; exceptions, 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-ī āliya "high ranks" is commoner than
darajāt-ī āliya, while darajāt-ī āliya is rarer still. However, in a few instances a
regular Arabic feminine plural is qualified by a regular feminine plural, as
"pious works that are permanent"; "high places"; the first occurs in the Quran.

(10) A dual denoting rational beings may be qualified by a dual, as
wālidayn-i mājīdayn, "noble parents."

A dual denoting irrational beings or neuters is rarely qualified by a
masculine singular, as tarājīn-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 baysī, "the
white hand (of Moses), a miracle"; ruba-yi 'ulya, "of highest rank." It
does not, however, always agree, as yad-i vāḥid, "monopoly."

If the noun ends in, for the servile Arabic it, the adjective is usually
masculine; thus kāhč-e Ḳimma, vide (3).

When, however, an Arabic feminine rational noun is followed by an
adjective ending with the relative yī (yī-yi nisbatī), the adjective is
feminine: if irrational it is masculine or feminine, as: kāhč-1, but
kāhč, but kāhč 1 but
Dolat-ī Khwānī, Kāhč-ī Khwānī,

(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.

(o) 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 rational beings is qualified by a dual agreeing with it.

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 أَلْفُ for the servile أَلْف, the adjective is *usually* masculine.

An adjective ending in the *yā-yi nisbatā* 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.

(q) (1) A few Persian adjectives are also treated as substantives, as:

> نَبَّأَتُهُ وَجَهَانِ دَوْدَةَ وَغُرْمَ وَمَرَأَةَ دَوْدَةِ (Saʿdī) "(thou wast most fortunate that thou fellest to the lot of an old man) experienced and travelled, one who had seen the ups and downs of life, and tried it good and bad." The adjectives پَيْسَت وَبَلَدْدَ وَرَامِت وَدَرْوَحَ, نَجَّاض وَشَرْوِس, are often so used.

(2) Adjectives, Persian and Arabic, may stand for substantives, as:

> نَبَّأَتُهُ وَجَهَانِ دَوْدَةَ وَغُرْمَ وَمَرَأَةَ دَوْدَةِ (Saʿdī) "(thou wast most fortunate that thou fellest to the lot of an old man) experienced and travelled, one who had seen the ups and downs of life, and tried it good and bad." The adjectives پَيْسَت وَبَلَدْدَ وَرَامِت وَدَرْوَحَ, نَجَّاض وَشَرْوِس, are often so used.

> نَبَّأَتُهُ وَجَهَانِ دَوْدَةَ وَغُرْمَ وَمَرَأَةَ دَوْدَةِ (Saʿdī).

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:

> جُهِردِي زَنًم بَرَصَرَُنْدِهِ پِل: H índí here stands for tígh-i H índí. Compare "my Toledo" for "my Toledo blade."

(q) A few substantives are in modern Persian treated as adjectives also, as: نَبَّأَتُهُ وَجَهَانِ دَوْدَةَ وَغُرْمَ وَمَرَأَةَ دَوْدَةِ (Saʿdī) "(thou wast most fortunate that thou fellest to the lot of an old man) experienced and travelled, one who had seen the ups and downs of life, and tried it good and bad." The adjectives پَيْسَت وَبَلَدْدَ وَرَامِت وَدَرْوَحَ, نَجَّاض وَشَرْوِس, are often so used.
(r) (1) 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 ā.

(2) The noun of agency is not much used. In modern Persian it is nearly always an adjective: shakhs-i bakhshandā (m.c.) "a liberal man"; rū-yi darakhsandā (m.c.) "a bright-looking, cheerful face"; mard-i 'alā-kuṇandā (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 sharmīdīn.

The adjective farkhunda is connected with frār, Pers., from frār, Pers., "beauty, lustre," and rukh, Pers., "cheek, face."

In charand u parand چرند و پرند "grazing beasts, and birds," the ș is dropped. In m.c., charand چرند alone, is an adjective, meaning "bosh, rot"

Mānand, prep., "like" (in India vulg. mānind), is from the verb manastīn "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:—

गुलाम हकातें आई रोगी मनाप मलमल का द्वीप है गोर्ज़ी (Sa'dī) "I said you are like the fox who was seen fleeing away and stumbling blindly in its haste."

(4) Past Participle:—

ني اغلب خانات اورا کوسنے نمودی در کمشش و صفرا او:سرکشاد (Sa'dī) "in short none had ever seen his house with open door or table spread!"

gilās-hā ham rasīda va pur bār būd (Shah's Diary) "the cherries too were ripe and (the trees) well laden with them";

کار او ناپاسندیدا کرد (m.c.) "he committed a displeasing (or reprobated) act."

(5) According to Platta, mast, dūst, and a few nouns and adjectives were once past participles.

(s) (1) The Persian adjective پیر appears to have a feminine

نکردنی دربن رژ بر مین جفا که تا شیر مردی و مس پیره 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."

Pira-zan پیره زن is also used in m.c.

It must be recollected that Persians sometimes express or emphasize an
İzāfat by writing it as *s*. Possibly, therefore, this *s* 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 kamīna is generally used as positive masculine, "mean, vile."

"Permit me—for I am just a humble person—
To rank and sit amongst the slaves."

(1) (1) As stated in (n) (3), all broken plurals are grammatically feminine singular, and the Arabic feminine termination singular is *s*.

(2) This feminine *s* is frequently added to Arabic participles and adjectives even if the noun qualified is Persian. Examples: mashā`īkh-i mazkūra (class.) "the Shaykhs mentioned above"; zābas mūsulmān (class.) "the women described"; mukātāba-yi marqūma bi-dāštī (class.) "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 فاعل or فعیل, the adjective is usually put in the feminine singular: حکمت کامل or "perfect wisdom," but تقلید کامل of man's power and قدرت 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: ای این زن در شهر مشهوره 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 *s* to Arabic adjectives and participles: in speaking the *s* is generally omitted, but in writing it is generally inserted. Examples: لباس ناکر (m.c.), or لباس ناکرته (in writing) "rich apparel"; همیشه مزین (m.c.), or همیشه مزینه (in writing). There seems no sufficient reason for adding the *s* to fākhir in the previous example, as libās is masc. in Arabic: in لباس مزین the *s* is never added; but in خلعت ناکر the *s* is correct, as khil`at خلعت has itself the feminine termination.

As is used as a substantive signifying "a woman (in m.c. especially a married woman)," the feminine termination is only added to when the qualified noun is a rational being: مادیان ضعیفه madiyān-i za`īf, the

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1 The author is of opinion that it is better to add the *s* 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 zā'īja "the mare of the woman" (m.c.) "the feeble lady" is commoner than خانم ضعيفة.

In council, 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 8 to Arabic participles will be seen from the following:

"the deceased woman," but "the wife of the deceased"; "the river intervened," but "the intervening river prevented an assault": here clearly indicates that it is a qualifying adjective and not predicative, though 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 ملَمَل in m.c. means "pretty," and hence is rarely inflected: however ملَمَل used in m.c. for "pretty girl," as well as ملَمَل.

(8) In كفت و قضى سابفة (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) Musammā, مسما "named" (in Persian written and pronounced and musammā) has for its feminine musammāt مسمات; كفت: كفت (m.c.) "there he married a lady called Šažī Bibi"; but حاجی بی بي با شخصی مسما بقدر الله خان کاخ 1 کرند.

In India, in written documents مسمات is prefixed to almost every woman's name and = Mrs., or Madame, or Miss.

(10) ʿAlī-jāh ʿAlī-jāh is used as a form of address for men, and ʿulyā-jāh ʿAlī-jāh for women. ʿUlyā ʿAlī is the feminine of ʿAlī; the elative of ʿAlī. The construction appears to be Arabic, i.e. ʿAlī-jāh ʿAlī جاها "high as to rank."

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. māniḥah مکویه "joined in legitimate wedlock" is applied to a woman married by the ceremony of تلاط as opposed to that of ملَمَل (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 ملَمَل is used only by the learned, the term صیغہ being substituted both for the ceremony and for the temporary wife. The children of a صیغہ wife are legitimate, but do not rank equal with those of a مکویه facial صیغہ wife, except in the eye of the law. Though the Prophet sanctioned 'temporary wives' as a preventive to vice and the Shiʿa still practise such marriages, the Sunnis consider them unlawful. Kirmān, in Persia, is noted both for the number of its صیغہ women and of its prostitutes.
In India, and probably in Afghanistan, عالمی جا is still an address for persons of position, but in Persia it is used for نامبھ و گیل, etc.

(11) An Arabic feminine elative is often used to qualify a feminine noun, Persian or Arabic, as: دوالیت - یکم, دخت "the most great empire"; خوش "the smallest sister"; خوش "the sister of small"; خوش "he is a great"; خوش "he is his little sister"; خوش "his little sister"


Remark.—If an Arabic adjective of the measure اسم دیار has an elative signification, its feminine is on the measure اسم دیار; but if it denotes colour or deformity its feminine is on the measure اسم دیار, as اسم "yellow," fem. اسم "lame," fem. اسم "a divorcee."

(u) Arabic participles used as substantives make their feminines in اب according to rule, as: اسم "my friend (male)"; اسم "my friend (female)"; اسم "deceased (male)," اسم "deceased (female)"; اسم "a divorcee."

In classical Persian and Arabic, اسم is generally used for the male lover, while or اسم or اسم is generally considered to be feminine of necessity, and hence it is not necessary to add an اسم to distinguish it اسم feminine.

In classical Arabic, it is a rule that اسم which by their nature can apply only to females do not take the feminine termination. سدی, neglecting this rule, writes اسم "pregnant," but observes it in the word اسم "mistress."

'Umar-i Khayyam, however, uses ماشیقا:—

"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.

(v) (1) Mushkil مشکل(pl. mushkila) is in classical Persian both a substantive and an adjective.

In modern Persian it is generally used as an adjective only, مشکل ishkāl being usually used in writing and in m.o., for the substantive.

(2) 'Umda مادة is both a substantive and an adjective: "an excellent thing"; اوژ مادة مشقیام بود (mod.) "he was one of my best

1 Great offence was once given to a Persian Governor by the Afghan interpreter of a British official ignorantly writing to him as "فی الم".
customers'; ' "of the best of the ministers'; 'my real object.'"

(tw) (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 benefices, by previous favours' (m.c.) 'former days'; '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'; 'what planning is necessary, the right course to take' (Sa'di) 'what is proper to good companionship'; 'this is a wonderful exploit' (Shah's Diary) 'they are in perfect bodily health'; 'the highest perfection'; 'complete error.'

(2) Kull  کل Per., and Kulli کلی is an Ar. adjective. In sentences such as, — (m.c.) 'there is a every probability that—', kuli is sometimes mistaken for a substantive.

Kulliyat کلیه is also an Arabic abstract noun 'totality'; the Persians also use kuli 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: 'he entertained the very highest opinion of this sect'; 'upright conduct'; 'good manners'; 'by great good fortune, or very luckily'; 'good administration, also good discipline, etc.' A m.c. phrase is 'the good thing about him is this—'; vulgarly also is used.

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1. (pl. of the fem. of صاف the fem. of سابقه precedents) masa'būq bi-kār-i sūbiq 'based on a precedent.'
2. In m.c. صدحت means 'conversation, also 'mention' (m.c.) 'he spoke in strong terms about him.'
3. Zamā'im (pl. of تهميدe adorned) 'misdeeds, reprehensible qualities: 'hamā'īd (pl. of حمید (exalted) 'laudable actions or qualities.'
4. Note that the hamza in سبب distinguishes it from the Pers. sū 'direction' or the Turki sū '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.). "Umūmā is an Arabic adjective.

(y) A few Arabic adjectives and some Persian and Arabic participles are, before a substantive, followed by an izzat instead of by a preposition: "it is contrary to reason" (m.c.) "this is not like your usual good sense."

Muhāl-i mumkin مذکی‌عمک (m.c.) is a vulgarity, apparently for muhāl u nā-mumkin مذکی‌عمک و نامذکی.

(z) In m.c. پاک means "clean, and religiously pure," but صاف means "smooth, level"; صاف کردن, 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 كم and كم را vide § 121 (b).

(aa) The addition of ینا manly, virile"; "royal (from muluk, pl. of malik "king"): دلیرانه "bravely, boldly"; لائطانه "in a more masterly way" seems to be an exception, as the adverb is here formed from a noun.

§ 44. Compound Adjectives.

(اسم مغت مرکب).

(a) Any noun with a particle prefixed may become an adjective, or a whole phrase may be an adjective: "the man possessed of property": نا چندین ضر در گل (m.c.) = در مانده sar dar havā (m.c.) "awkward, thoughtless": sar bi-sirībān "full of thought, anxious": همه ممان "ignoramus": kun-ma-kun "hesitating; also a command": کس میگر کس میگر "fearing none": kas ma-tars "out of the way, outlandish..."
In *sar-i dast* ‘ready at hand,’ *sar-i zabān* ‘on the tip of one’s tongue,’ *sar* is practically a preposition.

An epithet may consist of a whole clause, as: *banda-yi haqla bi-gūsh (Sa’dī)* ‘slave with a ring in his ear’; *mulk-i dar jang girīfta (m.c.)* ‘country taken in war’; *na’ajī bi-khalaq-e qahār (Sa’dī)* ‘a merchant whose ship has been wrecked and an heir who has associated with Kalendar’:

"Oh thou that displayest thy virtues, but concealest thy defects."

"He called me into a private place, closed on three sides, with its door opening into the harem."

Note the position of *in* in: *merzūz dehavālī bi-sūrī šakhtā bi-dur-āb jamīn gushūda bi-khwāst—Tr. H. B. Chap. XVIII,* "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:
   - *zafir rooy* of ugly face
   - *kuhsht shan* broken-hearted
   - *ażafir tābīg* of gentle disposition
   - *muqafir hāl* in wretched circumstances
   - *kūsheh al-a’ān* of pleasant voice
   - *khān ill-tempered
   - *mehnatī with moustache just coming
   - *nafl dāl* pure-hearted
   - *sālim dāl* simple-minded, rather stupid

2. *Dāst sad, bored.*
   *Dāst drāz* oppressive.

Remark I.—Compounds with *nikro* and *nik* are rare in modern colloquial. The compound *nik* is common.

Remark II.—The adjectival member can qualify two substantives, as: *chār dar tooi yāl bi-bāl dāl hāl tooi nam (H. B. Chap. VI)* ‘a muleteer stout and strong, ‘Ali Qādir by name’; here *tooi yāl* stands for both *tooi yāl* and *tooi bāl.* In modern Persian the former construction is preferred.

(2) Of a Persian noun prefixed to a Persian adjective:

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1 In modern Persian, both in writing and in speaking, لطیف and لطیفه are rare of gentle disposition and grace.

2 Albān (pl. of lahn) ‘notes’; ilbān infin. ‘chanting.’
Compound Adjectives.

... دندان گرد (lit. round-toothed) 'one that drives hard bargains,'
ناخور دواز vulg., a thief.

Vide also adjectives of resemblance, No. (25).

Remark.—The members of the compound are frequently inverted, thus:
سفید ریش سفید "grey-beard, old man, etc."

(3) Two nouns; vide also (16):

شیر دل lion-hearted
پری رخمار fairy-cheeked
ملك منظر with the appearance of an angel.
شیطان خیال diabolical in thought
لبل عل ruby-lipped
عمر نثار scattering pearls
دریا موج billowy as the ocean (of a large army).
کریم پیشه munificent
باقوت لب ruby-lipped

both elements, Persian.
both Arabic.
Persian and Arabic.
Arabic and Persian.

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:

کنن نشان scattering fire.
دل آزار heart-afflicting.
جهان گیر world-conquering.
خطا بخش fault-forgiving.
مجلس آرا 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:
خد بخش khudā bakhs "given of God": روشان rū shinās "known by face, i.e. acquaintance": دست کمیز dast-āmūz "tamed (of wild birds, etc.)": پای مال pāy-māl "trampled under foot."

1 In modern as well as classical Persian, shīr "lion" is often an adjective "brave."

2 Mabāsin معاس محس "beauty, any good quality; the moustache and beard": ʻūdāb, pl. of adab آداب 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": "كم ياب "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).

In a few words the final ہ 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 نهمیدن.
2 Properly خجلت khaflat.
(8) Of a substantive, or a Persian verbal with the prefix ِهم:—

| مِهم بستر | Persian substantive |
| مِهم رَو | fellow-traveller. |
| مِهم عمر | of the same age. |
| مِهم مکتب | school-fellow. |
| مِهم رو | travelling together. |
| مِهم باز | playing together. |

(9) A substantive with the prefix ِکم as a privative:—

| کم بیغت | unfortunate (contemptuous). |
| کم زور | weak. |
| کم تجربه | inexperienced. |
| کم تضاعف | possessed of little capital. |

(10) نَا prefixed to adjectives, substantives, Persian verbs and past participles (compare with 12):—

| نَا خوش | displeased (class.); unwell (mod.). |
| نَا پاک | impure; in m.c. saucy, roguish adjective, Persian.
| نَا پسند | of a woman, in a good sense. |
| نَا بالغ | not liked. |
| نَا ملائم | under age, immature. |
| نَا پاک را | rough. |
| نَا پاکزد | of impure intent. |
| نَا پاکدار | inconstant; not durable. |
| نَا بکار | useless. |
| نَا برجست | out of place. |
| نَا جذب چهاره | of mean resolution or ambition. |
| نَا چیز هست | ignorant. |
| نَا فهم | not understanding. |
| نَا تراشیده | rude; rough. |
| نَا سوده | unpraised. |

*ما کرد گناه دو چهار کیست بنو* "Was e'er man born that never went astray?"

*O. K. 391 Whin.*

| نَا مان | unmanly, coward. |
| نَا چیز | worthless. |
| نَا امید | hopeless. |

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1 For the negative use of ِکم and ِکمتر, vide § 121 (b).
2 In compounds usually نَا and not ِنا. Before an infinitive either ِنا or ِنا.
3 Or ِنَا مند.
In modern Persian گوشت نپخغته is frequently used instead of گوشت نپخغته برچ دم تکشیده: گوشت نپخغته 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" خدا ناکرده خواب "not having slept." Sa'di, however, has حق ناپذیر حق ناپذیر for "not having been." Remark I.—In speaking, نا-غافل is often used for غافل.

(11) The privative غافل ghayr-i prefixed to Arabic nouns, participles, and phrases, and Persian adjectives:

غير مصاف ghayr-i insaf contrary to justice (not unjust).
غير محقق ghayr-i taqiq "not verified."
غير حاضر absent.
غير مشروط unconditional.
غير مرتبت out of order or proper arrangement.
غير مستعمل not in use, obsolete.
غير مكوله (fem.) unmarried (wife).
غير ناس جمجمه uneducated, etc.
غير اخباري involuntary.
غير تقسيمي not allotted.
غير تربت بانئة uneducated, ill-bred.
غير قرشي (m.c.) unofficial.
غير ممكن الزراعة incapable of being cultivated.
غير ممكن الزراعة irrecoverable.

(Shah’s Diary) "men and women without number were everywhere drawn up in lines on both sides of the way."

Remark.—In غبر مفروضه "not taken possession of, unappropriated" and غبر مفروضه "immovable (property)," the participle is feminine to agree with a broken plural understood, viz.: ملاک. In غبر مفروضه, it is not clear why the feminine is used.

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1 In Persia, but not in India, the یسای/ة always follows غبر: the use of غبر is rare in modern Persian. In Arabic غبر is a substantive, and when privative is followed by the genitive, as: غبر خالص "impure." Possibly the یسای/ة of the غبر in Persian is a corruption of the ی of the Ar. nom. case.

2 In Persian often incorrectly written and pronounced ی as ی/ة.
Sometimes the participle has the جَعْلَة added to it, as: غيير موروثي "not inherited."

(12) Of a Persian or Arabic substantive or adjective prefixed by the Arabic لا "no, not"; [compare with (10)]:

لا وارث belonging to no one.
لا نام unique.
لا جار helpless, without remedy (جاره).
ن آن جار

Remark.—La-ubāli "لا " بالي, adj., "careless," is really an Arabic verb "I do not care," from مثالة (root بلو), vide (15).

(13) Arabic substantives prefixed by the privatives, عدم, adj., "void of" and حضرم, past part. "non-existent":

عدهم أوجود non-existing.
حضرم الأثور (m.c.) lost to kein, disappeared (of a thief).

"known by name but non-existent, i.e. fabulous" (as the Simurgh).

Remark.—The substantive عدهم is used for forming substantives, as: عدهم وننا, Ar., and Per., "want of fidelity."

(14) Compound Arabic adjectives, compounded of an adjective or a participle and a substantive in the genitive case:

مجرم القدر (m.c.) of noble dignity.
مجرم الاسم known by name only.

(15) Arabic phrases, as مشاعر اليد "mentioned above"; موعود إليها "mentioned, hinted at"; لا كلام "immortal" (lit. "he will not die"); لم يزرع "uncultivated" (lit. it was not sown); "boasting" (lit. "you will not see me"); لك "possessions," subs. (lit. what he possesses): لا ينقطع "unceasingly, adv.; كمان "adv., "as formerly"; مصي ميا "dead drunk [lit. drunk (and) he knows nothing").

Remark.—When the phrase contains an Arabic verb, such as in Allāh ta‘āla اللهو تعالى "God, may He be exalted," the Persians, if the first word is

1 The final short vowel of the genitive is omitted.
2 Many of these are substantives as well as adjectives, vide § 116 (b).
3 In m.c. mūmūs ilayh. موسى إلها. Mūsā ilayh can be used alone, but mūmūs ilayh إلها must qualify a noun.
4 Iam in Arabic gives to the Aorist a preterite sense.
Persian, frequently but incorrectly insert an izāfat, as: Khudāwand-i taʿāle; mast-i lā yaqīl.  
(16) Adjectives of resemblance are formed by affixing to nouns certain words, chiefly substantives, vide (3):—

*نشر شرف* like an angel, angelic.
*پری گرد* acting like a fairy.
*زرق مکل* shaped like a boat.
*نفک شبنم* (old) like the sky.
*حویری* 2 ناظر* like a houmi.
*تفرطلعت* with a face like the moon; beautiful.

Mānand, adj., "like", is derived from Mānand; 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: hazārin-i falak-naẓīr "enclosures high and inaccessible as the heavens": falak naẓīr (or—naẓīr) would also be correct.

(17) In a few compounds, a numeral is prefixed to a noun:—

*چار چشم* very alert.
*چار کوه* four-cornered; square, oblong.
*چارساله* four-year-old; vide § 98 (b) (4).

Remark.—Adverbs and substantives are also so formed, as: چار نمازنگ "to go at full gallop"; چار سو "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) پذیرش "receiving," as: حضرت پذیرش "possible"; نعمت پذیرش (m.c.) "can be mended" (prop. of buildings).
(2) Panāh "asylum, refuge, shelter", as: مسکن پناه "asylum of pardon" (an epithet for kings, governors or mujtahids); جهان پناه (for kings).  
(3) Maʿāb lit. "place of return": میتی مبا (mod.) "Europeanized."
(4) شعار "outer garment; anything that envelops the body"; معدلات شعار "clothed with justice."

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1 *Kirdā* from kardan, when one would expect kardar.
2 In mod. Pers. ishtibās means "doubt, error."
3 *Hūr* Pers. Hūr, Ar., is pl. of hūrī, fem. of hūrī, "hurria, liberty." In Persian hūriyā is used as a singular: though Ar. pl. in form, this word is not used in Arabic.
4 From pasīrūtan or pīsrūtan "to receive."
5 From kūb "to return."
INTENSIVE ADJECTIVES.

§ 45. Intensive Adjectives.

(a) (1) An intensive adjective is formed by adding to the simple adjective a final alif, called alif-i kagrat, or alif-i munbadaga, or alif-i ta'ajjub, as: Khushā bi-hāl-i sūh-kunandagan, "blessed are the peace-makers."

This intensive alif, which is probably the vocative alif and is of rare occurrence, except after the adjectives بس, بخش and بس, 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: Khushā Shirāsā, "oh delightful is Shiraz!" (Sa'di).

(b) (1) The adjective may be intensified by adding an adverb or adject.
tive, as: خبیلی (m.c.) "very pretty"; "very bad";
"a great eater, glutton"; خبری عقل "a perfect fool";
"very unpalatable"; نیک سهل (class.) "quite easy";
"he became very delighted";
"the precipices appeared in my eyes extremely terrifying"; vide § 45 خواب تشدید: (m.c.) "an accentuated ass, an ass and an ass again."

For bas, az baz, etc., vide Adverbs of Quantity (l) (3).

(2) It may be intensified by the of unity, as: این گل خوش رنگی دار "this is a very beautiful flower" = in gul chi rang-i khub-i darad "what a very fine colour this flower has."

(c) (1) Repetition may give a continuative or intensive signification, as: پیکر پاکی "very clean"; دور و دارز "very far away"; رفتا شست "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"; نفرین، نفرین "faquir, faqir"'s fuqarā a pauper of paupers, very very poor."

In the title خاندان modern Persians and Indians insert the izāfat. Mons. Raymond, the translator of the "Seir Mutaghæn," who knew at least one Indian holder of the title, used the izāfat.

In Turkish, Mir Mirān عیسی میران is a title equivalent to Amir-i-Umarā.

(d) For sar mast, sar sabz, etc., vide § 117 (j) (4) Remark.

(e) (1) The prefixes دیو- خر - شاه "main-road" "a big cup or pot" "flight-feather (of wing)" "a large variety of mulberry"; شاه پت, شاه دارو, شاه موار, etc.

Khar-magas "horse-fly" "crab" "large tent, pavilion" "a large stone" "a species of large mosquito";

1 The comparative and superlative can also be so intensified, as: خبیلی خوشگل تر "much prettier."

2 Vide Repetition of words § 140.

3 He however 'writes Rāy-Rāyān' (an Indian title).

4 Khar in Pahlavi means "big, ugly."
DEGREES OF COMPARISON AND COMPARATIVE CLAUSES.

(1) The Persian comparative is formed by adding -a to the positive, as: pur jam‘iyyat-tar (m.c.) “more populous”; 2) 交通枢纽 (Sa’di), in Mod. Pers. “more honoured”

(2) The superlative, which is not much used in Modern Persian [vide (r) (3)], is formed by adding tarin to the positive, sometimes contracted to -in, vide (b) (6).

(3) The comparative can be used in the plural, as: 3) 393ث اکر (m.c.) “those greater than us.”

(4) The superlative has no plural.

Remark.—Note that the comparatives of the past participles تر more comfortable”; اتفاء تر “more intelligent”; تر “more humble” are in common use; but not تر, which are not in use.

(b) (1) Arabic adjectives, in Arabic, form both the comparative and superlative on the measure for the masculine, and for the superlative feminine, as: kabir “great,” comparative and superlative کبیر masc., and kubra 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 392° اکر “in the most

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1. The Arabic comparative has no feminine nor plural.
2. Both as a comparative and a superlative.
propitious time”  

Dar as'ad zamān-i “in a very fortunate time”  
as'ad-i zamān “the most fortunate of the age.”

(4) Sometimes a cognate Arabic noun follows an Arabic superlative:

Ni  

Tārā'ī  

Asef Shur'ā'ī  

(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:

Fā'el  

Fā'el  

Fā'el

(6) The affix tarīn is sometimes contracted to in, as:  

Bāīdu  

Bāīdu  

Bāīdu  

Bāīdu  

“the best”:

“the least”:

“the greatest”:

“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:  

Persīzā  

Fā'el  

Fā'el  

Fā'el  

“he asked what is the best kind of worship”:

“the most excellent”:

Nasīūn u tabār-i  

Munqaṭī  

Kardan  

Aulā-tar  

Aulā-tar  

Aulā-tar  

Aulā-tar  

“This is better to destroy their stock, and root it out.”

(d) Than with the comparative is expressed by:

Az āz-īn to  

Ast  

Ast  

Ast  

Az in  

Chī bihtar  

Az in  

Chī bihtar  

“as in this class”  

“what better than this?”

Remark.—Note the signification of az “one of” in the following:

(1) The preposition az  

Asānt  

Asānt  

Asānt  

Asānt  

“in comparison with the rest he is good”:

(2) Nisbat, or bi-nisbat  

Bi-dīgārān  

Bi-dīgārān  

Bi-dīgārān  

Bi-dīgārān  

“in comparison with the rest he is good”:

Bi-nisbat-i  

Bi-hītar  

Bi-hītar  

Bi-hītar  

Bi-hītar ast  

Bi-hītar ast  

Bi-hītar ast  

Bi-hītar ast  

“class.” “she is better than he”; vide (w) (6).

(3) In classical Persian, ḫ was sometimes substituted for  

Gūht  

Mīrgūhī  

Mīrgūhī  

Mīrgūhī  

(Sa’dī) “he said, ‘dismissal from office is better than employ-

1 The plural of pīyādī could be substituted for the Pers. pl. pīyādī, here.

2 Mīhtar, the comparative, also means, “prince, lord,” and is the title of the ruler of Chitrāl. In India a sweeper is by a euphemism styled Mīhtar, just as a tailor, etc., is called Khalīqa, and a water-carrier Jama’dār. In Afghanistan and Persia mīhtar means “a groom.”

3 Aulā “more or most deserving” is an elative without a positive, and must not be confused with  

ülā the feminine of  

“first.” Aulā  

ān ki  

Dīgār  

Gūt  

Gūt  

Gūt  

Gūt  

“it’s best for us to hold our tongue.”

4 Plural of  

Mīnī, elative of  

Izāmī.
ment.”” murdan-at bih ki mardum-āzāri (Sa‘dī) “thy death is better than thy afflicting of mankind”:

“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 use of the positive for the comparative, vide (i).

(4) Occasionally the comparative is followed by an ʾiṣāf, as: bihtar-i bihtarīn guzin-i hama (Nām-i Haq of Shāh Sharaf’s d. Din, Būkārā—the Prophet) “better than the best and chosen of all”; = az bihtarīn bihtar, vide (n) (4).

(e) (1) The superlative, Persian or Arabic, is followed by the genitive, and generally by the plural: (Sa‘dī) “I will not grant the rule over this country except to the meanest of the slaves”: اجمل کائنات : افضل نبی (Sa‘dī) “the most illustrious of the prophets”; the most noble of created things”; اعظم وجودات : (Sa‘dī) “the meanest of existing things.”

In احسن الاشكال “the best of shapes, the best shape” and like constructions, the second noun is in the Arabic genitive plural.

In احسن خلقات ahsan-i khilqat3 “the best of creation,” the singular is correct.

For the superlative followed by هما hama and for its substitution for a comparative, vide (l).

(2) When the superlative qualifies a noun absolutely, it is treated as an ordinary adjective, as: ۸۸ عظم “the greatest support”; “the Prime Minister” : ابی bihtarīn mard ast, or mard-i bihtarīn ast or “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,

Mūsh-i kūr is “the bat” and not the “mole”

But khilqat-i aḥsan is “the best creation.”

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-ī ki dar Kirmān āst in āst

(ii) Buzurgtar-īn makānāt-ī ki dar Kirmān āst in āst

(iii) Buzurgtorin makān-ī ki.

(iv) Makān in buzurgtorin-ī ki.

(v) In makān-ī buzurgtorin-ī Kirmān āst.

(4) "One of the most—" is expressed by: Rustam yak-ā az dilāvar
tarin-ī Irānīyān būd, vide (d) (1) Remark.

The comparative can be strengthened by prefixing the adverbs and 
sepār, etc.: vide Intensive Adjectives, § 45 (b) (Shah's Diary) "peaches of a very excellent kind": "this is
better than" (m.c.) (m.c.) this is much more fitting in khayāl bihtar āst (m.c.) "this is much better."

The comparative can stand alone, as: hīmān āst (m.c.) "this is better, this is the better course:
(1) aulā ān āst ki hamān bihtar āst ki "the better course is—"

(h) The Persian comparative and superlative of "perfect" (a super-
lative in itself) are vulgar or poetical, and correspond to the incorrect English
expressions "more perfect, most complete, more unique, etc." The Persians
also say farād tar, but not because yakūt-ār.

(i) (1) The positives and are sometimes used for the
Comparative: to [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 āst (m.c.): "this is better than that:"
andak-ī jamlā bih az bisyārī-yyi māl (Sa'dī) "a little beauty
is better than much wealth" bāzū-yyi bakh bih ki bāzū-yyi sakht (Sa'dī). Vide also (d) (3).

(2) Bih āš is also a comparative or optative in poetry:

Shakār bā yawūd bā yāndū, kā āndū, gār mi-lk sarvegūndae yā

"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," nazādīk (or nazādīk-ār) biyā.

(4) Ziyādā is a positive, and ziyāda is a comparative for

1 Muyassar properly means "facilitated."

2 Here is probably might be either an adjective with the of unity, or a noun; but
for the sake of euphony (number of syllables) Persians make it a noun and say bisyārī-yyi māl.

3 In Modern Persian sar afganda (afgānde) means "ashamed."
DEGREES OF COMPARISON AND COMPARATIVE CLAUSES.

ziyād-tar: "give me more;" nuq-ī ziyād-tar (m.c.) "a long speech;" but ziyād az hadd "an excessive concourse of people." Ziyād az hadd az hadd is a modern vulgarism for ziyāda (or ziyād-tar) az hadd.

(5) Ajzān and bish "more" are practically comparatives. Pish "before (of time)," has also a comparative sense. However, pish, pish, fsn, fsh are also used.

(6) The comparative "more" can also be expressed by the words mulajāviz az, digar az, alāeva bar, Qālihā khaybī bad ast, bāz in qalāhā khaybī bad ast (m.c.) "I have not a single word more to say."

(j) An English adjective qualified by "too" is expressed by the positive (as in Urdu): "This tea is too weak." aīn Chāyī Sēft or (kum-rang) ast (m.c.).

(k) In m.c., the adverb bāz "as" is used in the sense of "better," as: bāz in qalāhā khaybī bad ast in yak-i (m.c.) "these carpets are bad—but this one is somewhat better (but still not good).

(l) 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." guyand kā hār az bāz hār ast, guyand kā bāz hār ast. This could also be rendered by: "They say the ass is the meanest of animals." guyand kā hār ast, or bāz in qalāhā khaybī bad ast.

(m) The following is a vulgarism: "..." (m.c.) "I came out with feelings of the greatest regret in my mind."

(n) The superlative can also be expressed as follows:

(1) Har chi tamām-tar "as complete as possible." tamām-tar "as complete as possible." (m.c.) "I came out with feelings of the greatest regret in my mind."

(2) -ki az ān buzurg-tar (or kamtar, etc., etc.) nist (or namsh) (m.c.) "a diamond has been found here, the largest in the world (lit. as large as any in the world)."


1 Adjectives ending in are sometimes incorrectly written as , etc.

Pār-tar is classically and colloquially used for .

2 No şāfrāt.
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-rūy "extremely ugly" "of extreme beauty": ya kāmel nūgār "in a perfect rage". "of utmost prettiness": itla ghayri"n nahiyyat 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-nāzīr or bi-garīna) ast "he is unique, or alone, in knowledge": yaktā-yi 'asr ast "he is unique in his age":  "he is the cleverest man of the city": "he is the bravest of his tribe."  "very high."

(4) Az bihtarīn bihtar "better than the best" (or bihtar-i bihtarīn, vide (d) (4) etc.

(5) By the positive, as: "he is the cleverest man of the city": "he is the bravest of his tribe."  "very high."

(6) In classical Persian bar "is sometimes prefixed to an adjective to give it a superlative idea, as: bar buland "brilliant", bar nān "class. and rare" "very high."

(0) The comparative or superlative suffix is also added:--

(1) To participles, as: "the prettiest": sābiq-tārin "the most ancient": musta' mal-tārin "the most used."

Remark.—The superlative suffix "is seldom added to Persian participles. The comparative takes its place, as: in rang az hama girīsta-tar ast "this shade is the darkest." Asūda-tārin, mahbūb-tārin are m.c. only.

(2) To a few prepositions and adverbs: bar "upon," nān "higher": "highest": "below", or "below", and nān or nān or: yāl, or, etc.

(3) To—in modern Persian—a few substantives:—āsūdā-tārin "most comfortable" for "threshold of the door."  Radd mi-shavād does not mean that he went through the door."  "Radd, Ar. "driving back, repulsion": rd rawāb "a retort, repartee."  "to pass, pass by, miss the mark," and radd-i pā "a foot-print."
DEGREES OF COMPARISON AND COMPARATIVE CLAUSES.

"Taizm Agha crosses at back on the further side of the door": "a little more this way": "a little more that way": "more comfortable": "he is more of a lion (braver) than a lion": "the most inimical of one's enemies": "the most friendlike of all one's friends."

(p) To compounds of an adjective and substantive, the comparative suffix may sometimes optionally be added, either to the end of the whole compound or to its first member, as: "they asked Hātim i Ta'i if he had ever seen anyone with a more generous nature than himself." In this example buzurg himmat-tar could be substituted for buzurg-tar himmat, and this latter reading, more pleasing to the modern Persian ear, occurs in some editions of the Gulistan.

It is more usual to add the suffix at the end of the compound.

Remark.—The superlative is buzurg-tarin himmat (and not buzurg himmat-tarin); but 'ālā-himmāt-tarin is correct.

(q) (1) The comparative sometimes gives the meaning of the superlative: — buzurg ter ḥawṣūti dar Ruz yezāmat ān bashd tek (Sa'dī) "the greatest regret on the Day of Resurrection will be this, that—" (lit. a regret greater than others: "for tertematur, in the sight of envy excellence is the greatest blemish": buzurg: "which of these is the best?": "the biggest and strongest horse in the stable": buzurg-tar mard-i dar shahr kas-i hast ki (m.c.) "the greatest man in the city is that man who—." In all these examples there is an ellipsis of az hama ḥem z az ḍīgārān buzurg. Note the yi of unity.

(2) Buzurg-tar az buzurtarin "higher than the highest": vide (d) (4).

(3) As already stated in (a) (2) the superlative is rarely used in modern Persian. In compound adjectives, the comparative with az hama ḥem z az is usually substituted as: buzurg ter az buzurg 'ābā (m.c.) "this nightingale has the best note of all."

1 Hātim is in Persian usually Hātam. In India the iṣṭ at is omitted after Hātim. as Hātim Ta'i. Hātim Ta'i.
2 Or 'ayb-i 'st.
3 Or kudām yak bih-tar (not bihtar) asr.
4 Or buzurg and 'ayb-i ūr. vide (f).
(r) The phrase "and what was stranger still, etc." is rendered: گوی بچه نه (class.), and — گوی بچه (mod.).

(s) The progressive double positive in English is rendered as follows: — "He got worse and worse" روز بزرگ بزرگ (m.c.), or more correctly هر روز بزرگ بزرگ.

(l) (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: ایز اکثرب و میانهاب هم سباق تو است و تیزی آنها( 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 khâna buzurg va vast-i tar ast ایس خانه بزرگ و وسیع تر از است (m.c.) may mean either "this house is large and more spacious" or "this house is larger and more spacious": ایس خانه بزرگ و وسیع ترین همه خانه است (m.c.) "this is the largest and most spacious of all the houses," is open to the same criticism.

Note that in ایس دیو بزرگ و سباق قریب همه دیوها دیگر است (m.c.), digar should be omitted.

(2) In the case of superlatives, the first may take the comparative instead of the superlative suffix, as: در این ساله سرزمین بکی از معبور تر و چهار چهار است شهرهایی ایران بود (m.c.) "formerly Kirman was one of the most important and most populated cities of Persia:" in this example معبر تر - or معبر - 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" چه چند دیور تر بروی آب زیاد تر است (m.c.): "the nearer we approached the shore the rougher the sea became" هر سر قدر که بکفایه نزدیک نمی‌آید که مقدام آن قدر یک دیور دریا بیشتر می‌شود از چهار چهار نازدیک‌تر است (m.c.): چیزی چهار نزدیک‌تر است پریشان‌تر است (m.c.) "because the nearer one is the more is one distracted."

(v) Comparisons between clauses are illustrated in the following examples:

پارشانان بنصبعت که نمی‌دانند معناه تنند که چه از چه اند نیز نپرک دان (Sa'dî) "kings are more in need of the advice of wise men, than wise men of association with kings." (Sa'dî) "the performance of such a service is better in their absence than in their presence" (Sa'dî) "O friends! I'm more afraid of this escort of yours than I am of the robbers".

1 گوی گر در خطرن ای اندی - is a construction to be avoided though occasionally heard in m.c.
2 Note that هرکه "whichever" takes the place of the indefinite pronoun "one."
3 Ghaybat غیبت absence, but ghâbat غبت "back-biting."
4 In Mod. Pers. بهدازه بهدازه means speeding a friend on a journey by accompanying him a mile or so on his journey = مشاهه کردن.
DEGREES OF COMPARISON AND COMPARATIVE CLAUSES.

She was as much renowned for chastity as for beauty.

So—as:

Never would a father act so kindly to a son.

As Thou hast acted to the race of Adam.

1 Or kharidu am bār. Instead of inā, it would be better to say bār. 2 Called also Rustam-i Zīl and Rustam-i Siyāzi; he is the Hercules of Persia: his exploits are celebrated in Firdausi's great epic, the Shāh-Nāma. In Mod. Per, bār is pronounced hamēhī. 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: Yūsuf-i sānī, adj., mean "extremely beautiful." 5 Majnūn signifies "possessed by a jinn"; it is the name of the celebrated lover of Layla and Laila.

Taḥammul "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." 6 Khānādan; for khāndān.
In this example it may be translated "such as," or it may be considered merely as the 'connective' of a relative sentence.

(Sa'di)

"had I but feared God as you do the king I would have been one of the Faithful Witnesses."  

(6) "Compared to;" vide also (d) (2)身子九解形者颈著等① (Tr. H. B., Chap. VII) "I said, 'compared to the generosity of our king the generosity of Sultan Mahmud is as a drop to the ocean'."

(6) "How much the more," and "how much the less":-

(1) "If Arabs die of eating dates, how much the more must Englishmen,\[\text{or [m.c.]}\]

(2) "If you fear your Mulla like this, how much the more ought you to fear God?"

(3) "—then how much the more with regard to me who am seated in chief seat of ——\[\text{m.c.}\]

(4) "If coffee intoxicates you how much the more must opium do so" (m.c.), or agar tiryāq turā mast na-kunad (or nami-kunad) qahwā bi-tārīq-i aulq (m.c.).

(5) "If Persians can't pronounce the letter 'ain, how much less can Englishmen" (m.c.), or agar tiryāq turā mast na-kunad (or nami-kunad) qahwā bi-tārīq-i aulq mast nami-kunad.

(6) "If opium will not intoxicate you then how much the less will coffee" (m.c.), or agar tiryāq turā mast na-kunad (or nami-kunad) qahwā bi-tārīq-i aulq mast nami-kunad.

(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" (m.c.)

(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 ābīd; the second for the ṣāliḥīn; the third for the ẓāhid; and the fourth for the manāṣir" (m.c.).

2 Or bi-chand

3 Fa-kayn" is only exceptionally used in Persian.

4 Tiryāqī Pārāi "the bezoar stone" (also called pūd-zahr,  

5 or pūd, "protection" and zahr, "poison"), a stone found in the stomach of certain ruminants. Tiryāq-i farāq is the best kind of antidote, or "discriminator" between health and disease. In Mod. Pers. "opium" is generally called tiryāq, and antidote tiryāqī satrāb or farāq (m.c.).
(9) "I was unable to move it even; how much the less could it be transported to the sea." آن و جنابیدن ان توانستم چه جایی آن که بدورا وسانیده میشد (Afghan).

In Mod. Pers. this sentence could be, گنوا توانستم حركت بههم چه جایی گذگ بدورا بروسانم (or رسانیده شود) یا ان را نتوانستم هرکات بیدیهام چی یا یا ان گید بدورا بروسانم (or رسانیده شاد؟)


(11) In Indian and Afghan writings, کچا ماشد is sometimes used for 'how much the less.'

"He doesn't smoke, much less drink." قلیان نمی کشند کچا شرب (Indian). This is perhaps a translation of the Urdu کچا شرب حکا کچا نپیس پینا

1 In m.c. jumbānīdan جنابیدن is a word to be avoided; it signifies a kind of posturing in dancing and also gūdan گودن.
CHAPTER VI.

THE NUMERALS Iṣm-i 'adad (اسم عدد).

(a) The numerals, iṣm-i 'adad, are divided into cardinal numbers and ordinal numbers.
The thing numbered is called "numbered."
The cardinals consist of āhād (احاد) "units"; 'ashārāt (عشرات) "tens"; miḥāl (مئات) "hundreds"; ulūf (آلاف) "thousands."

§ 47. Cardinal Numbers (عدد).

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>صفر</td>
<td>0</td>
</tr>
<tr>
<td>يک</td>
<td>1</td>
</tr>
<tr>
<td>در</td>
<td>2</td>
</tr>
<tr>
<td>سی</td>
<td>3</td>
</tr>
<tr>
<td>چهار</td>
<td>4</td>
</tr>
<tr>
<td>پنج</td>
<td>5</td>
</tr>
<tr>
<td>شش</td>
<td>6</td>
</tr>
<tr>
<td>هفت</td>
<td>7</td>
</tr>
<tr>
<td>هشت</td>
<td>8</td>
</tr>
<tr>
<td>نه</td>
<td>9</td>
</tr>
<tr>
<td>ده</td>
<td>10</td>
</tr>
<tr>
<td>یازده (or یازده)</td>
<td>11</td>
</tr>
<tr>
<td>دویازده (or دویازده)</td>
<td>12</td>
</tr>
<tr>
<td>سیزده (or سیزده)</td>
<td>13</td>
</tr>
<tr>
<td>چهارده</td>
<td>14</td>
</tr>
<tr>
<td>پانزده</td>
<td>15</td>
</tr>
<tr>
<td>شانزده</td>
<td>16</td>
</tr>
</tbody>
</table>

1 صفر in Arabic is not a numeral as it represents naught, and not a number.
2 For يک, obsolete. The article is added to يک (yak-i "a certain one") but to no other of the cardinals. In يک-حزی "a krān," حزیr is a noun.
3 In the Shahnama dah u du occur 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 sīzah; instead they say چهارده "nothing," or یازده "more." The Zardushtis consider the fifth, thirteenth and seventeenth of every month unlucky.
<table>
<thead>
<tr>
<th>Cardinal Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
</tr>
<tr>
<td>18</td>
</tr>
<tr>
<td>19</td>
</tr>
<tr>
<td>20</td>
</tr>
<tr>
<td>21</td>
</tr>
<tr>
<td>30</td>
</tr>
<tr>
<td>40</td>
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<tr>
<td>50</td>
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<tr>
<td>60</td>
</tr>
<tr>
<td>70</td>
</tr>
<tr>
<td>80</td>
</tr>
<tr>
<td>90</td>
</tr>
<tr>
<td>100</td>
</tr>
<tr>
<td>200</td>
</tr>
</tbody>
</table>

1 Also  هیژد hishdah (old). |
2 Notice that  سی sī is “three” and  سی sad “thirty”; care must be taken in the pronunciation of these two. Though sī is “thirty”, si-sad is “three hundred”; an expression like “thirty hundred” cannot be used in Persian. Classically سد sad is met with, but this form is not used in modern Persian. |
3 To be distinguished from the Arable word  ساد sadd “prohibiting, checking.”
CARDINAL NUMBERS.

sad hazūr 100,000, in India the word lak (for lākh) is also used.

kurūr 500,000 in India a karor = 100 lākh = ten millions.

milyūn (or milyun) 1,000,000 modern only, from the French.

Remark I.—The masculine Arabic numbers from 1 to 10 are, 1 أحمد, 2 واحد, 3 أحمد, 4 أحمد, 5 أحمد, 6 أحمد, 7 أحمد, 8 أحمد, 9 أحمد, 10 أحمد. From 3 to 9 inclusive these Arabic numerals (masculine) are used in Persian as adjectives to qualify a plural noun, as: ‘anāšir-i arba‘ah, “the four elements”; awoqāt-i khamsa, “the five times of prayer”; havāss-i kham sa, “the five senses”; kawākib-i sab‘ah, “the seven stationary planets”; jannāt-i samāniya, “the eight Paradises”; aflāk-i tis‘ah, “the nine heavens”; ‘uwqūl-i ‘ashara, “the ten angels (of philosophers)”; mawālid-i salāsa, “the three kingdoms (animal, vegetable and mineral)”; anājil-i arba‘ah, “the four Gospels”; ayyūm-i sīta, “the 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 صد instead of سد to avoid any confusion between it and the common Arabic word sadd “boundary.” Similarly, شست 60 is written for which means “thumb; fish-hook.” In grammar, this is called فع للبس daf‘-i iltibās “removing the confusion, or obscurity.”

Remark III.—The vulgar say yeg, and more commonly ye or yey for “one”; shish and shisht for “six”; haf, hash for “seven and eight”; yazza, dūwāzza, sizza, pūnza, shūnza 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 تومان (obsolete) and لک, vide (b) and (c).
2 The words lākh (in Persian lāk) and karor (in Persian kurūr) 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 lak (pl. lakāk) 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 equals only half a million, in India it equals ten millions. This must be remembered when reading Persian works written in India.

The word lîk 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, Tūmān, 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-dâr, corruption of tūmān-dâr.

In Persia, the word tūmān is only used for a gold coin, or its equivalent of ten qirān, or = the word Āmir tūmān “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 hazâr u ṣad u navad u nuh. Note: hazâr ṣad u navad u nuh = 1199. Such expressions as “eleven hundred” are never used. The use of the conjunction is obligatory.

Remark.—In the Ţuzuk-ı Jahângîrî (Jahângîr’s Memoirs) the following occurs:—چهارصد و پانصد نیمه یک هزار پنج میلیون بیست و هشت چهارصد و پانصد تولا کی یک هزار سی و هفت و نیم میلیون بیست و هشت چهارصد و پانصد تولا کی یک هزار سی و هفت و نیم میلیون بیست و هشت. In Modern Persian this would be: chahâr ṣad u pânzâdah tola ki yak hazâr sî u haft u nîm mîsgûl mi-bâshad ba-wazn bar āmad: in Modern Persian this would be chahâr ṣad u pânzâdah tola ki hazâr u sî u haft mîsgûl u nîm.

(c) A cardinal number precedes its noun (without the īzâfat) and the noun is in the singular, as: هزار مین hazâr mard “one thousand men”, but ده نفر اشخاص 5 dah nafar ashkhâs “ten individuals.” An hazâr mard “the thousand men.”

Very rarely the ma’dûd معدون precedes the ‘adad عدد: in this case the former has usually the indefinite yû, as: سالی دو برس بر آمد سالی دو برس بر آمد (Sa’dî) “about two years, a two years or so, elapsed.”

¹ Vide note 2, p. 184.
² Amîr-tûmân (without īzâfat) is a Persian title.
³ Yak hazâr u yak sad بکهرز و بکسد is also used for emphasis, but ordinarily the numeral yak is omitted except in Indian Persian.
⁴ Notice the position of nîm in the second instance and the insertion of 5 between hazâr and sî.
In poetry the cardinal sometimes follows for poetical license, as:—

بِسِي رَبُّنَا بِرَبِّي صَالِسِي

سَلِّمَ رَبِّي كَرَمَ بِرَبِّي مِنْ مَا عَلَى

The *ma'dūd* is occasionally understood, also by poetical license:

ْبُكَرَةُ وَرْطَبَةُ وَرْطَبَةُ

In Modern Persian at any rate, an Arabic plural, or Persian imitation broken plural, is sometimes employed, as: *nūh ‘amalajūt* “nine workmen”; *si qa'bā jūt* “three forts”; *chāhār atrāf* (m.c.) “on all sides,” for *chāhār tāraf*; *bi-sād mushkilāt* (Afghan) for *bi-sād mushkīl*, or *bi-sād 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*” مَرَدَانَانِ دُوَ هِزَارِ بِودَانَد. The noun may be in the plural after *sadāh* “hundreds”; *hazārān* هَزارَان or *hazardhā* thousands,” as: *hazardhā ham-jīns-i* (or better *ham-jīns-hā-yi*) *khud rā khvāhand āward* (m.c.) “they will bring thousands of their own people”: *sadāh fi* مَصَداهُ فَي (or incorrectly *fīl-hā*); *hazardhā* (or *hazardhā*) *fīl* (or *fīl-hā*). The plural after *sadāh*, etc., is probably incorrect, for, as already stated, *sadāh* is rarely used in m.c., *hazardhā* or *hazardhā* being substituted: *hazardhān kurūr* (m.c.) “thousands of krores”; *hazardhān hazār* (m.c.), or *hazardhā* 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 *lu* of the accusative unless specially defined, as: “I shot two and a half brace of partridges to-day” *imrūz panj dāna kabkab shikār kardam, but har du mān rā fīristād* (m.c.) “he sent both of us (def.); har si rā fīristādam hūsema ra fīristādām; “I sent all three” (def.).

[The dative, however, can be expressed either by *lu* or by the preposition *du*, as: *ān du mard rā bigū, or baān du mard vagh*]
"Tell those two men"; án dâh marâd râ bigû "tell those ten men," etc.

Sad tûmân râ ki az man dudûdûd pas namî dihid (m.c.) صد تومان را که از من دوست داد پاس نامی دهید "won't you return me the 100 tumans that you stole from me?"

Remark.—Har du, har si, etc., may be considered as pronouns.

(g) The Persians have several qualifying or determining words for various objects when used with numerals, like the English "twelve head of cattle," etc. These are placed before the substantive, which is in the singular without the 'izâfat' (vide § 117), as: 200 houses; bist na.tar sarbâz "twenty rank and file"; du farsakh râh "two farsakhs's distance."

Such words are especially common in writing. The following are those principally employed:

<table>
<thead>
<tr>
<th>Persons</th>
<th>na.tar</th>
<th>du na.tar farrâsh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Horses</td>
<td>râ'</td>
<td>si râ's asp.</td>
</tr>
<tr>
<td>Mules</td>
<td>kamand</td>
<td>kamand &quot;a slip knot; lasso; scaling ladder.&quot;</td>
</tr>
<tr>
<td>Donkeys</td>
<td>mahûr</td>
<td>chahâr (or) shûr.</td>
</tr>
<tr>
<td>Mules</td>
<td>qîrât</td>
<td>qîrât &quot;a line, string,&quot; is a string of camels under one leader (of usually seven camels).</td>
</tr>
<tr>
<td>Camels</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Men or camels</td>
<td>na.tar</td>
<td></td>
</tr>
<tr>
<td>Mules and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>camels.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elephants</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 Also 'twelve brace of partridges'; 'six pair,' 'ten sail'; a thousand horse 'or foot,' etc.
2 Colloquially dûvîst. Derived from dâh (tâ) bist "ten twenties." 200 = dast khâna means one house with a complete set of rooms; yak khâna might consist of only one room.
3 Farrâsh: lit. "carpet spreader": a servant whose functions are to pitch tents, sweep out the room, walk before his master, carry messages, apply the bastinado, and bring tea. This functionary has been aptly described as "anything from a housemaid to an executioner."
4 Also used colloquially
CARDINAL NUMBERS.

Sheep, goats ...  
*šākh*; *đāna*; *šākh* = "horn"; *đāna* = "a grain"; *đaḍa* = "a number"; *raṣṣ* = "a head."

Fowls ...  
*đāna*  
"a collar."

Dogs ...  
*qilāda*  
"a kind of small balista; a cart (modern)."

Hawks ...  
*dast; bahlā*  
"a falconer's glove."

Falconer ...  
*bāzū*  
"a kind of small balista; a cart (modern)."

Guns (cannon) ...  
*arrūda*  
"a sail"; *vulg. farūnd."

Sails ...  
*farawand*  
"a sail."

Money ...  
*đāna*  
*ṣad dāna tū*; *mānī* (m.c.) 100 gold tuman 3 pieces.

Jewels, fruit ...  
*đāna*  
*ḥab *sordar* (also less correctly yak *sorb*)..

Clothes ...  
*gaub*  
*yak gaub*

Guns, etc. ...  
*mil, lula, qabza*  
*mil* "a bodkin for applying collyrium; an obelisk; a milestone; probe, etc."; *lula* "a pipe; a barrel."

Swords and daggers...  
*qabza*  
*qabza* "hilt of a sword; a handle."

Books ...  
*jild*  
"volume."

Shawls or piece-goods...  
*tāqa*  
corresponds to the Hindustani word *thān."

Carpets + or ...  
*fard*  
"a unit; one person."

Felt ...  
*takhta*  
"a board."

For *mablāgh* "sum (of money)" and *muwāzi* "equal to, etc.," vide § 139 (h).

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1 Also used colloquially.

2 In m.c. *đaḍa-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 hazār = "five qirāna, but panj hazāri = "a gold five qirān, bit" (value now nine qirāna).

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 “ū rā si shamsār zadam,” or si zakkh-i (or zarb-i) shamsār zadam (m.c.).

Remark II.—In ordinary conversation, nafar is used for persons and ī tā or ānā dāna for things.

Tā is also used in forming nouns of number, as: yak bīstā n (m.c.) “a score”; yak dawāzda tā n (m.c.) “a dozen” ; yak dah tā n, etc.

In classical Persian, the ī of unity was sometimes added to form nouns of number, as: dawāzadā ī (in speaking dawāzā ī) “a dozen”; duvā 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.

(h) Juft or tāj is a pair; linga is the odd one of a pair, or the load of one side of a transport animal; yak darzhan (or daajan) (m.c.) is “a dozen” (applied to things generally sold by the dozen); yak dast lībās “a suit of clothes”; yak dast kārd 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 w’albāki “a set of six cups and six saucers”; mugāmir rā ši shash mi-bāyad va likin si yak mi-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.”

(j) The phrase du chār shudan signifies to encounter unexpectedly.” Ex. : bā ham du chār shudām “we meet each other”; du chār-i ī shudam, or ī rā du chār shudan (m.c. only) “I met him.”

(k) Sadhā; hazārān, hazārhā signify “hundreds of; thousands of.” Ex. : 4 sadhā sāl ast inja mānda ast (m.c.) “it has lain here for hundreds of years” ; 4 sadehā kuroh (Afghan) “hundreds of kos.”

1 In India si shamsār zadam, si chār zadam, etc.
2 Juft nami-khāyāham; linga mi-khāyāham “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 ṣad hazārhā (Qā’in).
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.
The Afghans sometimes (incorrectly) say ٌsadha-yi mardumān instead of ٌsadha mardān.

(l) For the expression "we two, both," etc., vide § 39 (f) (3), mā du nasaf ٌhat di ٌmar, or mā har du, or har du-yi mān Har di ٌmar, or har du-yi mān. ٌmar di ٌmar, or har du-yi mān.

(m) The cardinals are used to express the years, vide § 48 (i).¹

¹ This life is often, especially in poetry, referred to as in ٌpani rūz ٌnuqāt rūz ٌnuqāt rūz, or in ٌdu rūz-i ٌumr ٌdu rūz-i ٌumr means "in this world and in the next": ٌhaft qalam "the seven styles of writing"; ٌhaft iqām "the seven crimes of the world"; ٌhaft dargā "the seven seas"; ٌhaft jahannam "the seven divisions of the Muslim Hell (each of which has a separate name)"; ٌhaft bābisht "the seven Paradises of Islam (exclusive of the Kurā or Falākāl-Burūj, and the ٌArsh or Falākāl-Ajlāk)." According to the vulgar there are eight.

ٌHasfād u du ٌmillat shifts ٌhaftād u du millat. ٌHafid ٌmillat ٌhaftād u du millat ٌhaftād ٌmillat occurs in poetry for the seventy-two religions of the world:

ٌJang-i ٌhafid ٌmillat hamā ٌrā 'ugr bi-nih
ٌChēn na-đidand hariqat rahi aʃarān zowand.

ٌ(Hāfiz.)

ٌHaftād u si ٌfirqā ٌfirqā ٌfirqā ٌfirqā ٌfirqā ٌfirqā 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 as-nāw-l-husnā or "the excellent names," but commonly Persians talk of the thousand and one names of God. ٌAllāh is called the Ismā'īl-gūt 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 ٌzikr. The Ismā'īl-A'ṣām, 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 kā az in dayr-i kūnh dar-qasarūrim
ٌBā haft hazār-sālaqān ham sofar-im.

"To-morrow we shall quit this inn, and march
With comrades who have marched seven thousand years."

(Ô. K. 312 Whin.)
§ 48. The Ordinals.

(a) The Persian ordinals are formed by adding the termination *um* to the cardinals. This termination is turned by Grammarians *mīm-i šīfātī* (عیم صفایی) or *mīm-i ta'ŷīn-i ta'dād* (عیم تعیین عدد). They are treated as adjectives and as such can precede or follow their substantives:—

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Arabic (Ar.)</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>١اول</td>
<td>اول</td>
</tr>
<tr>
<td>2nd</td>
<td>٢دووم</td>
<td>دوم</td>
</tr>
<tr>
<td>3rd</td>
<td>٣سوم</td>
<td>سوم</td>
</tr>
<tr>
<td>4th</td>
<td>٤چهارم</td>
<td>چهارم</td>
</tr>
<tr>
<td>5th</td>
<td>٥پنجم</td>
<td>پنجم</td>
</tr>
<tr>
<td>6th</td>
<td>٦ششم</td>
<td>ششم</td>
</tr>
<tr>
<td>7th</td>
<td>٧هفتم</td>
<td>هفتم</td>
</tr>
<tr>
<td>8th</td>
<td>٨هشتم</td>
<td>هشتم</td>
</tr>
<tr>
<td>9th</td>
<td>٩نهم</td>
<td>نهم</td>
</tr>
<tr>
<td>10th</td>
<td>١٠دهم</td>
<td>دهم</td>
</tr>
<tr>
<td>30th</td>
<td>٣٠سی ام</td>
<td>سی-ام</td>
</tr>
</tbody>
</table>

(b) When there is more than one number, the formative affix is added to the last only, as: مد و چهارم و ده ۵۶۷ u chihal u chahārum "the hundred and forty-fourth (144th)."

(c) The Persian ordinals can in addition take the affix *ین* *in*, sometimes contracted to *ی* *in*; as: نخستین, نخستین, دیویمین, دیویمین, etc. Ex. زرین raunaq-i awvalin (Sa'ād) "former brightness (or splendour)."

Remark.—In poetry a cardinal number sometimes takes the place of an ordinal, as: اندر شش معدم زاد آن شه معکون.

(d) The ordinals may be followed by the *rā* of the accusative, as: Question: کدام یکی را می‌کوینه:—küdām yaki-rā mi-khučāhī "which one

Inn, as we stay only a short time. Haft-bazūr sūlagūn, "all the dead who have preceded us."

May khu-ki 'z di kograt u qilat bi-bi-barad
V' andisha-yi haftūd u du millat bi-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* یکم is much less used in Persia than *awval* اوول. In India and Afghanistan *yakum* is generally used instead of *awval* for the 1st of the month. *Nakhust* نخستین 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 *awval* اوول could be substituted for *awvalin* اوولین. In *awvalin* u akhīrin اوولین و آخرین "anceints and modern" the terminations are the oblique case of the regular (classical) Arabic masculine plural.
do you want?" Answer: bist u yakum rā "the twenty-first": chahārumā rā biddī (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 nā'ul (masc.), and nā'ul (fem.),—the first excepted.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>1st</td>
</tr>
<tr>
<td>1st</td>
<td>awval</td>
</tr>
<tr>
<td>2nd</td>
<td>2nd</td>
</tr>
<tr>
<td>2nd or 3rd</td>
<td>ṣānī 3</td>
</tr>
<tr>
<td>3rd</td>
<td>3rd</td>
</tr>
<tr>
<td>3rd</td>
<td>sālis</td>
</tr>
<tr>
<td>4th</td>
<td>4th</td>
</tr>
<tr>
<td>4th</td>
<td>rābi</td>
</tr>
<tr>
<td>5th</td>
<td>5th</td>
</tr>
<tr>
<td>5th</td>
<td>khāmis</td>
</tr>
<tr>
<td>6th</td>
<td>6th</td>
</tr>
<tr>
<td>6th</td>
<td>sādis</td>
</tr>
<tr>
<td>7th</td>
<td>7th</td>
</tr>
<tr>
<td>7th</td>
<td>sābi</td>
</tr>
<tr>
<td>8th</td>
<td>8th</td>
</tr>
<tr>
<td>8th</td>
<td>sāmin</td>
</tr>
<tr>
<td>9th</td>
<td>9th</td>
</tr>
<tr>
<td>9th</td>
<td>tāsī</td>
</tr>
<tr>
<td>10th</td>
<td>10th</td>
</tr>
<tr>
<td>10th</td>
<td>'āshir</td>
</tr>
</tbody>
</table>

\[ālā (rare in Persian; vide (g)).

\[ṣāniya.\]

\[sālisa.\]

\[rābi'a.\]

\[khāmisa.\]

\[sādisa.\]

\[sābi'a.\]

\[sāmina.\]

\[tāsī'a.\]

\['āshira.\]

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: charkh-i sāmin "the eighth heaven."

(f) Sovereigns bearing the same name are distinguished by the Arabic ordinals, as: Shāh Tāhmāsp-i ṣānī "King Tāhmāsp the Second" (who lost Persia to the Afghans).

---

1 For chahārumā rā ' جهارمعن را.  
2 In speaking up to "the third" only.  
3 In Persian always qānī گانی.  
4 In Pers. generally only used for "a second of time."  
5 'āshīrā is the tenth day of the first Muhammadan month Muḥarram, when the miracle play is performed by Shi'as. It must be recollected that in Muslim calculation the night precedes the day.
The Arabic ordinal لول avval "the first" is generally used in dates, as ۱۹۳ اول ماه رامزین; "the first of Ramażân."

The feminine اولى is rarely used in Persian even in the names of the Arabic months; thus جمادي الأولي is less used than جمادي الأول لول.

Avval لول is an adjective and is coupled by the یزفات 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 اولی خاک کرمان, و dar avval-i kḥāk-i Kirmān (m.c.) "at the commencement of the district of Kirmān."

The plural of لول avval is ول, avvali, signifying "the beginning; the first part; the first ten days of every month," as opposed to پنخور avakhir the plural of اکیره چه اکیر (and اکیر) "ends; latter parts; the last ten days of each month." Ex.: در اولی سلطانات و dar avvali salṭanat-i و "in the beginning of his reign"; در اکیر زندگی dar avakhir-i zindāy "at the close of his life," avval shab "the first night," but avval shab ول شب "the beginning of the night." Az تاریخ سوم جنوری لفیت جهادیده هیرل az tārīkh-i sīvum-i Janawī یسیزفات chahārdahum-i April (m.c.) "from the 3rd of January to the end of the 14th of April."

Remark.—۱یلا the Ar. fem. of avval لول, must not be confused with ول avol "more or most excellent" which is the elative form from وال and has no connection with avval, یلا.

The first of the month is also called یفر ghurra, Ar., which properly signifies a "blaze on a horse's forehead," or a "star too large to be covered by the thumb-top, the new moon, etc., etc." The last of the months is also لسلج sulkh, Ar., which has for its original meanings "to skin, fray; to shed the skin (snake); to shed foliage and grow green again." Not an uncommon phrase in writings is: ماه عمر او ز غرة ولمسلج رست māh-i umr-i و az ghurra bi-sulkh rasid "his days drew to a close," lit. "the month of his lifetime travelled from its ghurra to its sulkh."

The first of the month is also called ول, avval-i māh, or ول, sar-i māh, and the last ول اکیر māh, and the last ول اکیر-i māh.

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.

The ordinals are sometimes vulgarly formed by adding دیگار to a cardinal, without an یزفات, as: دیگار تناماند u تاواذ (Tr. H. B., Chap. VI) "the third was a man robust and strong." 1 Ramażân, the ninth month of the Muslim year and the month of fasting.

2 The new moon is Hilāl, and یزفا بدر the full moon: in speaking ماه-shab-i chahārdah ۱۹۳ یزفا is generally used for the "full moon."
OTHER CLASSES OF NUMERALS.

§ 49. Fractions kuṣūr (کسور) pl. of kašr; (عدد مكسر).

(a) Persian fractions are usually formed by placing the denominator after the numerator, as: ḥaft du "two-sevenths" (٦٧). In mixed numbers, the whole number precedes the fraction as in English. Examples:—

\[ \frac{1}{7} \quad \text{nîm} \quad \text{in m.c. only used in compounds.} \\
\frac{2}{7} \quad \text{châhâr yak} \quad \text{vulg. chârak (used in weights and measures).} \\
\frac{3}{7} \quad \text{châhâr si} \quad \text{not used in Modern Persian.} \\
\frac{4}{7} \quad \text{si yak} \quad \text{seldom used in m.c.} \\
\frac{5}{7} \quad \text{panj yak} \quad \text{used in m.c.} \\
\frac{6}{7} \quad \text{shâsh yak} \quad \text{used in m.c.} \\
\frac{7}{7} \quad \text{haft yak} \quad \text{"} \\
\frac{8}{7} \quad \text{haft yak} \quad \text{"} \\
\frac{9}{7} \quad \text{dah nuh} \quad \text{not used in m.c.} \\
\frac{10}{7} \quad \text{sad yak} \quad \text{used in m.c.} \\
\frac{100}{7} \quad \text{fi ṣad navad u} \quad "\text{in a hundred, ninety and}
\text{nuh.}" \\
\frac{100}{7} \quad \text{hazar yak} \quad \text{m.c.} \\
\frac{100}{7} \quad \text{dah du} \quad \text{m.c.} \\
\frac{100}{7} \quad \text{dah nîm.} \quad \text{not m.c.} \\
\frac{100}{7} \quad \text{bist yak} \quad \text{m.c.}

Remark I.—For \(\frac{1}{7}\), etc., the Arabic fraction du guls, \(\frac{2}{7}\) sîh gumm, etc., must be used; si hasht yak or hasht si would be wrong.

Remark II.—The fractions are followed by the izâfat, as: khums-i in rá bi-man bi-dîh "give me a fifth of this"; dah yak-i in ḥaqq-i man ast (m.c.) "a tenth belongs by right to me." The Persian fraction \(\frac{1}{7}\) si yak is not used, and \(\frac{1}{7}\) châhâr 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 1/2 yards broad cloth" yâk gaz u nîm mâhût.

---

1 Kuṣūr-i 'amm "vulgar fractions"; kuṣūr-i a'khâriyyah "decimal fractions."
2 Nîm nîm is generally used in compounds: in speaking nisf is preferred. Nîma nîm is also used as nîma-yi râh (m.c.) "half way"; nîma-yi mâh (m.c.) "the fifteenth of the month"; nîma alone is used in m.c. for "half a brick": vide § 117 (f).

Kâtabat nîma-yi dâdâr = kîṭābat nîsa-f-ûl-mulâqūt Ar., "writing (a letter) is equal to half a visit," i.e. correspondence with friends does away with half the pain of separation.
(b) The Arabic fractional terms are sometimes used even in speaking. In the singular, they are generally of the measure (e.g. "a third") and in the plural (Examples:

\[
\begin{align*}
\frac{1}{2} & \text{ نصف } \quad niṣf^1 & \text{ Used in speaking instead of } nīm. \\
\frac{3}{4} & \text{ ربع or ربع } \quad rub' \text{ (or } rub'') & \text{ Pl. } arba' \text{ (rare).} \\
\frac{1}{2} & \text{ سبع or سبع } \quad si rub' \text{ (or } rub'') & \text{ Pl. aglaṣ (rare) (= also the three-thirds).} \\
\frac{1}{3} & \text{ ثلث } \quad galsayn & \text{ Dual; (the dependent case in the classical language); } du gals \text{ in Persian.} \\
\frac{1}{5} & \text{ خمس } \quad khums & \text{ Pl. } akhmās \text{ (not used).} \\
\frac{1}{6} & \text{ سدس } \quad suds & \text{ Pl. } asās \text{ (not used).} \\
\frac{1}{7} & \text{ سبع } \quad sib' & \text{ Pl. } asbā' \text{ (not used).} \\
\frac{1}{9} & \text{ ثمان تن } \quad gumn & \text{ Pl. } asmān \text{ (not used).} \\
\frac{1}{10} & \text{ عشر } \quad tus' & \text{ Pl. } atsā' \text{ (rare).} \\
\frac{1}{12} & \text{ عشر } \quad 'ushr & \text{ Pl. } 'ushr \text{ and } 'ashār. \\
\end{align*}
\]

The duals and plurals are very rarely used except by Mulas in writing. 

Remark.—"A quarter to" is sometimes expressed, thus: chahār illa rub', "four minus a quarter," etc., but the expression is perhaps incorrect.

(c) In m.c. نصف زائد نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف نصف ن좌 N

(d) In Modern Persian, niṣf is generally used for the substantive "half" while nīm نیم is preferred for compounds, as: نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر نصف قطر N

Note: In Arabic the forms (ج) and (ب) (and similar measures) are found, but in Persian the measure (ب) only is used.

1 Bil-munāṣafera بالمنصف "in halves, equally between two": dar niṣf-i haariq "half way."
(e) Such expressions as "5%" are rendered by 

\[ \text{sad} \text{ panj}, \text{ or} \]

\[ \text{fī sad panj}. \] 

\[ \text{Yak bar dāh} \] 

\[ \text{"ten to one (in betting)."} \]

(f) Decimal fractions are rendered by a paraphrase, thus: 

\[ \text{šad} \text{ haftād} \text{ u panj-i inch}, \text{ or} \]

\[ \text{haftād} \text{ u panj qismat az sad qismat-i inch}. \]

(g) Fractions may also be expressed as follows: 

\[ \text{yak-ī az dāh} \]

\[ \text{"one out of ten, or one-tenth"}; \]

\[ \text{du az si} \]

\[ \text{"two out of three, or two-thirds."} \]

§ 50. Adverbial Numerals (عدد گفتمان).

(a) The ordinals can be used as adverbial numerals. Ex.: 

\[ \text{yak-ī ūnki garmi-yi āftāb būd}; \]

\[ \text{duyuym ūnki tujang u bārūd u gūlūla yak bār bar man būd}, \]

\[ \text{"firstly, there was the heat of the sun; and, secondly, the rifle with powder and bullets was quite a load for me"}; \]

\[ \text{in this sentence awval could be substituted for yak-ī}. \]

(b) The Arabic ordinals in the accusative case are also used in Persian as adverbs:—

\[ \text{awal-ī}, \text{ "firstly, in the first place."} \]

\[ \text{āmīnīy-ī}, \text{ "secondly, in the second place."} \]

\[ \text{sālih-ī}, \text{ etc., etc.} \]

(c) The Persian ordinals, with the exception of yakum 3 added to 

\[ \text{martaba, daf′ah, or bār "time," etc., etc., signify "first time, second time," etc., as:} \]

\[ \text{maršāt, bud, or awval martaba or martaba-yi awval} \]

\[ \text{"the first time," etc., daf′a-yi duvum (or daf′a-yi sānih), duvum} \]

\[ \text{dāf-ah-yi siyum.} \]

**Remark.**—Bār-hā (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.: 

\[ \text{bār si bār "thrice"; kām-bār (classical only) "seldom."} \]

\[ \text{rūz-ī si bār khūndī (Sa’dī) "he used to eat three times a day."} \]

---

1 The expressions found in old Persian fī dāh bis: 200 ×; and fī dāh yak, or yak dāh are not used in modern Persian.

2 šad 1/100, i.e. per 100. [As "75" is singular, it is wrong to say "75 inches."]

3 The Arabic ordinal awval supplies the place of yakum.

4 In modern Persian kām-bār is an adjective signifying "of light weight or load."
(e) "Once again" is bek daf’ayi dugar, or bi-takrar ("by repetition"), or mukarrar, or du bāra.

(f) Such expressions as "twice two makes four," etc. are rendered as follows:

\[2 \times 2 = du\ martaba\ du\ chahār\ ast\]
\[2 + 2 = du\ bar\ du\ chahār\ ast\]
\[5 + 5 = panj\ u\ panj\ dah\ mi\ shavad\]
\[5 - 5 = panj\ az\ panj,\ hīch\]
\[5 + 5 = panj\ dar\ panj,\ yak\]

§ 51. Multiplicative Numerals.

(a) The multiplicative or reduplicative numerals are as follows:

"Single" munrad, yakta, yagāna.

"Double" musaf, du chand, du chandān, du gāna, du tā, du lā.

"Treble" musallag, si tā, si chand, si chandān, si gāna, si lā.

"Quadruple" murabba, arba’ azāf, chahār chand, etc.

"Twenty-fold" bist chandān, bist bist bist bist

bist muqābil, bist muqābal.

"A hundred-fold" sad chandān, sad, etc.

Examples:

"this is twice as much water as that": din si bardār-i ān ast (m.c.)

"this is twenty times the amount of wheat": parishāni-yi mā chahār chandān izāta shud (m.c.)

"our alarm was increased four-fold":

"this is three times as much as that": din si bardār-i ān ast (m.c.)

"I have given him three times (or twelve times) as much as the Hakim gave":

"I gave him more than three times what he asked":

(b) Of the above, the Arabic multiplicatives are seldom used. In ordinary use are the compounds of to, tā, ān, chand, chandān and muqābilā.

§ 54. Approximate Numbers.

(a) Approximate numbers are expressed as follows: 

- سه دو or دو سه du si, "two or three";
- پنج چهار پنج chahār panj, or دو سه دو سه du si tā (m.c.) "four or five";
- شش شش دو شش Shash haft, "six or seven," etc., etc. Ex.:-

§ 55. Numeral Adjectives.

(a) Many numeral adjectives are formed by means of the silent ہ: مشاهدہ shash-sāla, "of six years old";

- پیر مد و پنج سال pīr-i sad u panjāh sāla, "an old man of 150 years";
- حفت رنگ haft ranga, "seven coloured (the rainbow)";
- سنگ سبز چهار روز Sang-i chohār-i rūya, "a square stone.

(b) Professional story-tellers (معرکہ گیر ma‘rika-qir, or ناقلا naqqāl) often express "everybody old and young" by the phrases همه کس از حفظ hama kas az haft-sāla tā haftād-sāla, or از پنج سالا یا پنج سالانہ az panj-sāla tā panjāh-sāla, or از شش سالا یا شش سالانہ az shash-sāla tā shast sāla.

The following idioms (obsolete) occur in the Tūzūk-i Jahāngīrī (the Memoirs of the Emperor Jahangir): 

- از کبیراش ما احسان دا پانچ پندرہ کالان تر هستند: "they are somewhat larger than the common wild pigeon";
- دو جنگ از پرچم ناز: "they (i.e. a pair of

1 Taqrib-an, adv., means "at an estimate."

2 The Arabic adjective مربع murabbā ‘square’ is also used, particularly in mathematics.

3 The term qisqā-khwān 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 *ikkīs bīs kā faqr hai*, "the difference between them is very slight (lit. the difference of 20 and 21)."

(c) Arabic numeral adjectives are ُتَلْغَيْ "trilateral, triangular, treble" ُرَبَعَيْ, "a four-lettered word; a quatrain; "quadruple" and so on.

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**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:—

<table>
<thead>
<tr>
<th>Arabic Month</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>١ محرم or معمر الحرام</td>
<td>Muḥarram</td>
</tr>
<tr>
<td>٢ صفر or مغفر المطقر</td>
<td>Šafar</td>
</tr>
<tr>
<td>٣ ربيع الأول</td>
<td><em>Rābiʿ</em> <em>ʿl-Awwal or Rābiʿ</em>² <em>ʿl-Awwal.</em></td>
</tr>
<tr>
<td>٤ ربيع الآخر</td>
<td><em>Rābiʿ</em> <em>ʿl-ʾĀkhir or Rābiʿ</em>² <em>ʿl-ʾĀkhir.</em></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 intercalad 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 *Muḥarram*, the last of the three continuous sacred months, became secular and war lawful in it, and *Ṣafar* sacred.

² *Ḥilal* ظلال is "the new moon" and *badr* بدر the "full moon."

³ These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

⁴ Or *ʿayn-yaq* عين يق *ʿayn* دو.
ARABIAN MONTHS.

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1. Jumāda’l-‘Ulōq

2. Jumāda’l-‘Akhīr

3. Rajab

4. Sha’bān

5. Ramāzān

6. Shawa‘l

7. Zu’l-Qa‘da

8. Zī qa‘dah

9. Zu’l-Ḥijjah

10. Zī-ḥajjah

Remark.—The fourth month is also called ʿAbū al-Ṭālī li-Rajab, and the fifth and sixth ungrammatically ʿAbū al-Ṭālī li-Jumāda’-l-Awwal, and ʿAbū al-Ṭālī li-Jamāda’-l-‘Akhīr.

(c) The Arabic word for “month” is ʿašhr and the plural is ʿašhur or ʿašhūr.

(d) Four of the above months are held sacred, Muharram, Rajab, Zu’l-Qa‘da, and Zu’l-Ḥijja.

(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 (जराज़ ʿAṣāb) to go to war during this month. The first ten days of this month are observed in commemoration of the martyrdom of ʿUthmān ibn ʿAffān, and the tenth day is called ʿĀshūrā; some very strict Sunnis fast on this day.

(2) Safar is said to be derived from ʿuṣf, “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 ʿuṣf, “yellowness,” or the tint of the autumn leaves when the month first got its name.

1 Or jumā’-yād and jumā’-dū. The Arabs say مأرب ربيع الأول and مأرب أخر.

2 These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

3 In Persian the forms with ذی are usually used. Jamādi is incorrect for Jamāda.

4 Not to be confused with the Persian word ʿašhr, “a city.” The Persian word for month is ʿmāh, which also signifies “moon.” Māh-i-qamarī, “a lunar month” also ʿašhr-i hilāli; ʿmāh-i shamaī, “a solar month.”

5 ʿUthmān ibn ʿAffān is called Sayyid ʿaṣ-Sūḥādā. The descendants of Ali by wives other than Fāṭima ʿAlavī.
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 "محر الخير" or the lucky month.

(3 & 4) *Rabi‘ al-Awwal* and *Rabi‘ al-‘Awwal*, the first and second *spring* months were so named when the calendar was first formed. The Prophet died on the 12th day of *Rabi‘ al-Awwal*.

(5 & 6) *Jam‘ad al-Ula* and *Jam‘ad al-‘Ula* are probably derived from *Jam‘ad*, "a dry year or season" or "dry and on which no rain has fallen."

(7) *Rajab*, the *honoured* month, the root-meaning signifying 'veneration with fear.' Good Muslims spend the first Friday night (the English Thursday night) in prayer.

(8) *Shaban*, 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 *Shaban*," but the Persians *Shab-i Barat* "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*, 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 bazaars are barely stirring before noon. The most *irreligious* become *devout* and read *holy* books aloud. Even those who make a pretence only of keeping the *fast* will not *touch* wine, 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) *Shawwal*, lit. "a tail." The *Id* "*l-Fitr*" *عيد الفطر* is on the first of this month.

(11) *Zu‘l-Qa‘da* the month of "session" was a time of truce and peaceful occupations.

(12) *Zu‘l-Hijjah* is the month of the *Hajj* or Pilgrimage to *Makkah*, which is made in the 8th to 10th of this month.

The *Id* "*l-‘Azha*" (vulgarily "*zuhh*") "the feast of sacrifice," called

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1 The Persians maintain that the custom of drinking wine has come down from *Gobr* times.
2 Called also the "minor festival"; *fitr* signifies "cleaving; breaking a fast."
also "the great ‘id," is celebrated on the 1oth of this month.\footnote{This feast is known by various other names. In India it is generally called ‘Id-i Qurban ‘Id-i Qurban, and in Persia ‘Id-i Qurban. In 1902 the ‘Id-i Qurban and the ‘Id-i Nauruz fell on the same Friday, which day is called ‘Id-i Muhammad; this concurrence of three ‘ids is considered very fortunate.}

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 9th hijrah or "flight" of the Prophet from Makkah to Madinah, which occurred according to most on the 16th July\footnote{Another date is 20th June, vide Hughe’s Dictionary of Islam.} 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 Ist 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 \((1330 - 800) - 3\% \text{ of } (1330 - 800) = \text{ answer or } 530 - 15 = \text{ answer, i.e. } 515 \text{ years have elapsed since } 800 \text{ A.H. or } 1912 - 515, \text{ i.e. } 1397 \text{ A.D. = 800 A.H.}\)

(2) To find the equivalent A.H. year of an A.D. year: \(-\text{(A.D. - 621.54)} + 3\% \text{ of } \text{A.H. = A.H. or (A.D. - 621.54) ÷ 970225 = answer. For example, 1330 is the current Hijra year. According to the formula it will be equal to (the current A.D. - 621.54) ÷ 970225, i.e. } 1912 - 621.54, \text{ which is evident.}\)

(3) To find the equivalent A.D. of an A.H. date, vide § 13.

§ 57 The Turki Year-Cycle.

سعودات تركية Sanavāt-i Turkī.

\(\text{(a) This consists of twelve solar years each named after some animal in a fixed order. The following old Turkish terms are the names of these years:— }\)

\[
\begin{array}{ccc}
1 & \text{سيچتان ایل} & \text{síchqān-īl} & \text{"The mouse year."} \\
2 & \text{اون ایل} & \text{ād-īl} & \text{"The cow year."} \\
3 & \text{پارس ایل} & \text{bārs-īl} & \text{"The leopard year."} \\
4 & \text{تووشقان ایل} & \text{tāvishqān-īl} & \text{"The hare year."} \\
\end{array}
\]
(b) In Shaw’s “Grammar of the Language of Eastern Turkishtan” the names are as follows:—

(1) Sachqan, (2) Uii, (3) Bärs, (4) Tausqan, (5) Balik [The Fish or Dragon], (6) Ilan, (7) At [“The Horse”], (8) Qoi, (9) Maimun [“The Ape”], (10) Tokhi [“The Cock”], (11) It, (12) Tunghuz.

(c) Each entire cycle is called a muchal in Uighur, but by the Persians davažda săl-i Turki.

(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 Bärs-īl Parš-īl Bahoroz naw rūz of March 21st, 1902.

§ 58. The Zodiac.

(a) mințaqul-burūj (or جومنطق البروج).

“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. جومنطق البروج “tower or bastion.”

(b) The names of the signs or constellations are:—

<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
<th>Sign</th>
<th>Translation</th>
<th>Period</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hamal</td>
<td>Ram</td>
<td>Aries (Nawrūz)</td>
<td>First of Spring</td>
</tr>
<tr>
<td>2</td>
<td>Šawor</td>
<td>Bull</td>
<td>Taurus</td>
<td>First of Summer</td>
</tr>
<tr>
<td>3</td>
<td>Jauzā</td>
<td>Twins</td>
<td>Gemini</td>
<td>First of Autumn</td>
</tr>
<tr>
<td>4</td>
<td>Sarṭan</td>
<td>Crab</td>
<td>Cancer (1st of Tāstanz or Summer)</td>
<td>First of Winter</td>
</tr>
<tr>
<td>5</td>
<td>Asad</td>
<td>Lion</td>
<td>Leo</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Sumbula</td>
<td>Ear of Corn</td>
<td>Virgo</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Mīzān</td>
<td>Scales</td>
<td>Libra (1st of Palaziz Autumn)</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>‘Agrab</td>
<td>Scorpion</td>
<td>Scorpio</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Qaws</td>
<td>Bow</td>
<td>Saggittarius (1st of Zemṣātan Winter)</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Jady</td>
<td>He-goat</td>
<td>Capricornis</td>
<td></td>
</tr>
</tbody>
</table>

1 This dialect of Turkish is called also Uighur.
2 Bärs is properly the white leopard.
3 نو روز are used in speaking, but all are used in writing.
12. Hūt "Fish" Pisces.

(c) 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. gāzh-dum "The scorpion."
9. kamān "The bow."
10. buz-i kūhī "The wild goat."
11. dāl-i-āsiyāb "The feeder of the hopper of a watermill; bucket."
12. māhī "The fish."

(d) 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."

(e) It is supposed that the Zodiac was formed about 2000 B.C.

§ 59. The Seasons.

(a) The seasons are "Spring" (bahār) commencing with the Naw-Rūz or "New Year's Day"; "Summer" (tābisūn or garmā) commencing when the sun enters "Cancer"; "Autumn" (pāz or khasān or khizān); and "Winter" (zamisūn or sarmā).

(b) Chillā or čelā is a vague period properly of 'forty days.' The čelā-čelā-yi kūchak or "small chillā" is a period of twenty days of slight cold just after the čelā-čelā-yi buzury, which latter is the forty days of greatest cold preceding the "čelā-čelā-yi kūchak." The čelā-yi

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1. Khūsha also = "a bunch of grapes."
2. Or kaj-dum کجدم.
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 čelā and čelā-yi buzury for Winter and Summer: čelā-yi buzury for Winter and Summer crops. The words čelā and čelā-yi are not used in speaking; they are often used in poetry.
5. Garmā and sarmā mean "heat" and "cold."
tābistān is the forty days of greatest heat in summer, and commences when the sun enters Sarafān.

(c) Yīlāq, T. يلائق, and qishlāq, T. قشلاق), are "summer quarters" and "winter quarters," especially of the wandering tribes, Turkish and others.

(d) The times of obligatory prayer are:

1. Șubh  شعب Dawn.
2. Zuhur  зهر Noon [less common nīm-rūz or nīma-yi rūz; or nimāz-i peshīn Afghan].
3. ʿAṣr  عصر Between noon and sunset; [namāz-i dīgar Afghan].
5. ʿIshā  عشاء "About one-and-a-half hours after sunset": namāz-i khusūṭ.

The three periods of voluntary prayer are:

1. Namāz-i ishrāq  نماز اشراق When the sun has well risen, i.e. about 9 A.M. (Sunni prayer).
3. Namāz-i tahajjud  نماز تجد "After midnight" (Shi'a or Sunni).

The Shi'as, however, say the Žuhur and ʿAṣr prayer together at either of the two times, and name them namāz-i Zuhrayn. Similarly, with the maghrib and ʿishā, which they name namāz-i maghrībayan. 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

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1. "to migrate" (of birds).
2. Arabic ṣalāt, Persian نماز. Namāz-i panjgāna or namāz-i panjvakti is a sort of liturgical service repeated in Arabic. Prayer according to the Christian idea is best rendered by the word ḍuʿū. 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 ʿishā prayer which is then performed any time between maghrib and midnight.
3. The Afghans often say nīm-i rūz.
4. This is, perhaps, the Panjabi word dīgar meaning evening, and not the Persian word dīgar "another."
5. Maghrib is 1 hour after gharib.
6. ʿIshā "Solar Year": it was bi-sextile and lāstī.
7. Panja-yi dūzdīda  پنجا بدیده now also called khawb-yi mustariqa.
with us, a leap year occurred every four years. The new year commenced when the Sun entered Aries; i.e. about 21st March. The 
\textit{id-i naw-rúz}, or "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 
\textit{Day} and not 
\textit{Farvardín} was originally the first month, but all agree that the year began at 
\textit{Nawrúz}.

\textit{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>Month</th>
<th>March and April</th>
<th>April and May</th>
<th>May and June</th>
<th>June and July</th>
<th>July and August</th>
<th>August and September</th>
<th>September and October</th>
<th>October and November</th>
<th>November and December</th>
<th>December and January</th>
<th>January and February</th>
<th>February and March</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
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</tr>
</tbody>
</table>
\textit{Farvardín}  | March and April. | April and May. |              |              |               |                   |                    |                      |                     |                     |                      |                      |
| 2      | 
| 3      | 
\textit{Khur-dád}  |              |               |              |              |               |                   |                    |                      |                     |                     |                      |                      |
| 4      | 
\textit{Tir}       |              |               |              |              |               |                   |                    |                      |                     |                     |                      |                      |
| 5      | 
\textit{Murduád}  |              |               |              |              |               |                   |                    |                      |                     |                     |                      |                      |
| 6      | 
\textit{Shahrívar} |              |               |              |              |               |                   |                    |                      |                     |                     |                      |                      |
| 7      | 
\textit{Mír}      |              |               |              |              |               |                   |                    |                      |                     |                     |                      |                      |
| 8      | 
\textit{Ābān}     |              |               |              |              |               |                   |                    |                      |                     |                     |                      |                      |
| 9      | 
\textit{Āzár}     |              |               |              |              |               |                   |                    |                      |                     |                     |                      |                      |
| 10     | 
\textit{Day}      |              |               |              |              |               |                   |                    |                      |                     |                     |                      |                      |
| 11     | 
\textit{Bahman}   |              |               |              |              |               |                   |                    |                      |                     |                     |                      |                      |
| 12     | 
\textit{Isfandármuz} or \textit{(colloquially) Isfand} |              |               |              |              |               |                   |                    |                      |                     |                     |                      |                      |

\textit{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>Day</th>
<th></th>
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<tr>
<td>1</td>
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<td></td>
</tr>
</tbody>
</table>
\textit{Urmíz} or \textit{Hurmuz} |            |            |            |            |            |            |            |            |            |            |            |            |
| 2      | 
\textit{Bahman} |            |            |            |            |            |            |            |            |            |            |            |            |
| 3      | 
\textit{Irdíbíhisht} |            |            |            |            |            |            |            |            |            |            |            |            |
| 4      | 
\textit{Shahrívar} |            |            |            |            |            |            |            |            |            |            |            |            |

\textit{1} Kabísa "Leap Year."

\textit{4} Amúrdád, or murdád: former more common.

\textit{8} Vide note 6, p. 206.
ANCIENT PERSIAN YEAR.

Isfandārmūz also 12th month.
Khurād also the 3rd month.
Amurdād also the 5th month.
Day also 10th month.
Ādar also 9th month.
Ābān also 8th month.
Khār or Khūrsād
Māh also the 4th month.
Tīr or Tishtār also 10th month.
Gūsh also the 7th month.
Day
Mīhr also the 1st month.
Surūsh
Rashn
Farvārdīn
Bahrām or Virahbām
Rām
Bād
Day also 10th month.
Dīn
Ird or Arashvāng
Ashtād
Āsmān
Zāmīyād
Māntarasīnd
Anārām

Urmuz or Hurmuz, etc., the name of the Ist 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-mīhr 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:

Kānūn-e-Ṣānī January.
Shubāl February.
Aṣār March.
Nayṣān or Nīṣān April.
Ayyār May.
Ḥazīrān June.
(d) The Jalālī year, also called Malakī and Malak Shāhī, is reckoned from Jalāl-ud-din Malik Shāh, son of Alp Arslān-i Suljūqī, 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 Jalālī 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 (سلطان پرز گورنگی). Yazdajīrd or Yazdagird (پرز گورنگ جور) 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 Khurāsān 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, but their year commences five months later than the Naw-rūz. 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 month and distinguished by a special name. The following are the names of these "stolen days" (خمسة مسيرة) khamsa-yi mustarīqa, or پنجا ی گلبده panja-yi dudāda (P.):

1 Anawad, 2 Ushtawad, 3 Safantamad (or safāntaman), 4 Wuhush-shatr, 5 Wusheshwsh (or wahastwush, wahista-wisht) (Bir, p. 34).

1 One of the astronomers who assisted in reforming this calendar was ʿUmar-i Khayyām.

2 میباش.

3 They, however, call the second month یزدیه; the fifth Amurdād; the ninth ڕاد or Dar; the twelfth Isfand. ڕاد 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 mustarīqa.

5 i.e., after Isfand (Isfandārmuz).
§ 62. Days of the Week.

(a) The days of the week are:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shamba</td>
<td>Saturday</td>
<td>1st day of the Week</td>
</tr>
<tr>
<td>Yak-Shamba</td>
<td>Sunday</td>
<td></td>
</tr>
<tr>
<td>Du-Shamba</td>
<td>Monday</td>
<td></td>
</tr>
<tr>
<td>Si-Shamba</td>
<td>Tuesday</td>
<td></td>
</tr>
<tr>
<td>Chahār-Shamba</td>
<td>Wednesday</td>
<td></td>
</tr>
<tr>
<td>Panj-Shamba</td>
<td>Thursday</td>
<td></td>
</tr>
<tr>
<td>Jum'a</td>
<td>Friday</td>
<td>The Muslim Sabbath.</td>
</tr>
<tr>
<td>or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adīna</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.

(c) A week is هفته hafta, from haft "seven"; in Arabic جوع 4 ushūb 5 from عشوع and هفته, sab' and sab'ah "seven."

(d) Rūz 6 in Persian and نهار (pl. نهار) nāhār in Arabic mean "day" as opposed to night: شب shab 4 P. and ليل layl "night time."

(e) Yawm 5 in Ar., a day, has for its plural أيام ayyām "days, time season."

(f) Shabāna-rūz 7 8 is the civil day consisting of 24 hours; "forty-eight hours' journey (by rail)" would be "du shabāna rūz rāh ast."

(c) The longest night is called شب بيلدā shab-i yaldā, and the longest day روز جوزه rūz-i jauzeh.

In Kirman, the shortest day is called روز اشکامبا 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 new ماه Nau-rūz are called in the almanacs پردت عجوز bard 5 است l-ajūz, Ar., and by the people سرمايي تیرجل sarmā-yi pir-zāl, from a popular legend.

1 The Zarduhtis generally use جمعة 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 Zarduhtis, 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. ليالی.
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 bard 8 l-ajūz from 11th to 17th March.
. (e) In m.c., for Tuesday, Friday, and Saturday, the phrases شبه جهار شنبه shab-i chahār-shambā, شبه جمعه shab-i jam'a, and شبه يک 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.—Dinár دینار is an imaginary and infinitesimal coin, used in accounts: there are 1000 in a qirān or qirānī.

1 Shāhi شاهی = 50 dinár.
20 " " = 1 qirān (or qirānī, ترائی, or yāk hazār.
10 " " = 1 tumān تومان.

The tumān is a gold coin (rarely met with). The qirān, and half qirān (ه زا) dah-shāhī), and the du hazār or "two qirān bit," are silver.

(b) Pūl-i safīd پول سفید "white money" is silver money,8 and pūl-i siyāh پول سیاه "black money" is copper money or the nickel coins that have taken its place. șamnār، a corruption of كه 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:—

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghāz غاز</td>
<td>5 dinār</td>
</tr>
<tr>
<td>Muḥammadī محدث</td>
<td>100 dinār = 2 shāhī</td>
</tr>
<tr>
<td>Abbāsī عباسی</td>
<td>200 &quot; &quot; = 4 &quot;</td>
</tr>
</tbody>
</table>

The (or پنامباد پنامباد) panāhbad٥ = rather less than half a qirān; 23 = 1 tumān (10 qirān).

chahār abbāsī = a depreciated qirān = 16 instead of 20 shāhī.

Riyāl ریال = 1½ qirān: originally the name of the Spanish dollar.

Qurūsh or गुरुस गरुस or qurūsh، a 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.7 European gold ducats, called مجز majar and

---

1 Also called صاحب ترائی, زاهی qirānī.
2 The gold du hazār is now worth 4½ qirāns.
3 This term was also applied to the nickel coins (introduced by Muṣaffar-ud-dīn Shāh).
4 Yāk 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 8. In Kerman and Tehran panāh bād is five shāhīs, but in Yezd the term panahbādī is used for ten shāhīs.
6 Probably an Ar. pl. of ترائی, 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 jiq,* "the distance a shout can be heard." 5

(b) *ma-yi shutur* (rare) "the breadth of a camel’s hair."

(c) *jow,* "a barley-corn’s length."

(d) *angusht,* "a finger’s breadth.

(e) *bahr,* length of one joint of the thumb (about 1½ inch), or the thirty-second part of a *zar."

(f) *yak band angusht* (about 1½ inch) "the length of a finger joint."

\[ 1\text{ girah } = 2\text{ bahr (or about } 2\frac{1}{2} \text{ inches).} \]

\[ 1\text{ zar or } 1\text{ girah } = 1\text{ zar.} \]

\[ 1\text{ vajah, } "\text{a span.}" \]

---

1 Khigal mi-kuni ki yak bōjugh bī-man dādī (m.c.) ‘do you think you have given me a vast sum for this?’

2 The revenue of Beluchistan is paid to Kirman in rupees at the rate of 2½ girāns a rupee, the merchant exchange being 3 ¾ in 1902.

3 The insurance fee is called *hagg* ‘zamāna.

4 This term is only used in Persia for insuring within Persian limits to a foreign country in *bāsta rā hagg* ‘zamāna mī-dīham. ‘I’ll insure this.’

5 This term is much used by the black-tent folk: *yak fiq-i rāh ast.

6 Also colloquially *yak band nakhun:* by the vulgar the word nakhun, "nail," is used for "finger."
WEIGHTS.

The units of weight in Persia are:

1. *araj* (or *arsh* *arash*) - a cubit, from point of the elbow to the tip of the middle finger.

2. *dast* - a short pace.

3. *qadam* - the space between the tips of the fingers of both hands when the arms are extended to form a cross with the body.

4. *yak sar*, or *yak qad* (or *kallah*), the ordinary stature of a man.

5. *farsang* or *fursh* - 6,000 *gaz* = 12,000 *qadam* = 3½ English miles.


In addition, there is the Turkish ell, *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 (*phīs*) that will wear out in traversing the distance: they say *phīs rāḥ-āst, du phīs rāḥ-āst* etc.

(b) *Taṣū* 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. طُورْجُ 4 of a *dānaq*, the latter being 1/6 of a *dirham* and having the weight of a *ḥabbah*.]

(c) *Arz* and *tūl* are the two words commonly used for "breadth" and "length": *ʿarz* (adv.) "by breadth" and *ṭūl* (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, murbațā* "six square yards."

§ 65. Weights.

(a) In Persia, as in India and Afghanistan, everything, liquids included, is sold by weight and not by measure.

*Gandum*, "a grain of wheat"; about 3 go to 1 *nukhūd* weight.

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1 Care must be taken to distinguish the difference in pronunciation between these two: in *araj*, the *r* is not sounded, and the *i* is pointed by *fathā*. 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-ya Nāṣīrā*, a dictionary of old Persian (*Furūs-i qadīm*), *taṣū* is given as the equivalent of *sārūt*.

3 In India, grains of rice are sometimes used for weighing minute quantities of drugs. The lowest standard weight, however, in India is the *rai*, 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 *rai* is called *sūrk*.
nukhūd, a small chick pea or grain of gram, said to weigh about \( \frac{1}{16} \) of an ounce = 3 gandum.

\[ \text{misqāl} = 24 
\]

\[ \text{sīr} = 16 
\]

\[ \text{ūqiyya (abbrev. of} \text{ wūqiyya or} \text{ wāqiyya) = 90 misqāl (about } 14 \text{ oz. avoirdupois).} \]

\[ \text{man-i Tabrizi } "\text{a Tabriz maund } " \frac{1}{2} = 8 " \text{vaqqa } " = 720 \]

\[ \text{misqāl (about } 7\frac{1}{2} \text{ to } 7\frac{3}{4} \text{ lb. av.).} \]

\[ \text{man-i shāhī or } " \text{Royal maund } " \approx \text{ nearly } 2 \text{ Tabriz maunds (14}\frac{1}{2} \text{ to } 15 \text{ lb.).} \]

\[ \text{man-i Ray or } " \text{maund of Rai } " = 4 \text{ Tabriz maunds (about } 30 \text{ lb.).} \]

\[ \text{Hāshimi } = 16 \text{ Tabriz maunds (about } 116 \text{ lb.); this weight is only used in the South.} \]

\[ \text{kharrār or } " \text{donkey load } " = 100 \text{ Tabriz maunds (725 lb.).} \]

\[ \text{chārak is the quarter either of a Tabriz or of a Royal maund.} \]

The carat, qīrāt (br. pl. qırārat) originally qīrāt, is an Arab weight and equals about 4 grains or \( \frac{\text{1}}{32} \) of a misqāl; it is used for weighing jewels. The Arabs sometimes apply the word qīrāt to the \( \frac{\text{1}}{32} \) of anything; and colloquially they apply it to a measure of about an inch.

In Kerman—

\[ \text{Niš-i haft dirham } = 10\frac{1}{2} \text{ misqāl in weight.} \]

\[ \text{Haft dirham } = 21 \]

\[ \text{Pānsdah sang } = 42 \]

\[ \text{Si-sang } = 84 \]

\[ \text{Chārak } = 2 \text{ Si-sang} \]

\[ \text{Nim-man } = 2 \text{ Chārak} \]

\[ \text{Si-chārak } = 3 \text{ Chārak} \]

\[ \text{Yak-man (Tabrizi) } = 4 \text{ Chārak} \]

In Yezd, \[ \text{nim-man (Tabrizi) = 2 chārak.} \]

In Yezd, the word chārak is little used, 1 \[ \text{pānjāh dirham (etc.) being used instead.} \]

(b) Water is measured by the sang, i.e. by a quantity sufficient to turn a mill. One sang of water (with or without izāfat) is supposed to be sufficient for one hundred čuch, and a chārak is a fourth part of this quantity.

(c) Water for irrigation purposes is also borrowed or bought by the tāscha or tāsak ("a little cup"); i.e. a metal cup with a small hole in the

---

1 Persian for mann Ar.
2 The word maund is the Anglo-Indian term for man, but the standard man of India is 80 lbs.
3 In Kerman tasahta, forty of which go to 12 hours: also in Kerman 30 jūra 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 دانگ dāng, which may be said to be the sixth part of anything. Property of all kinds is divided into six imaginary parts, each of which is called a dāng. An owner of a 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 کهانه مال من است shish dāng khana māl-i man ast.

1 But generally only houses and lands.
CHAPTER IX.

§ 66. The Verb Fi' (فعل).

The verb "to be" (vide also § 68):

(a) The simplest form is the affixed substantive verb:

مَّام (I am) isim (We) are.

إِئ (Thou) art.

إِئ (You) are.

إِئ (He) is.

إِئ (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"; "I am learned"; "we are learned".

(2) The alif of the third person singular ast is frequently elided in contractions, as: "he is a claimant.

(3) In the other persons, the alif can be retained or changed for euphony, as: "kings are for the care of their subjects".

---

1. This affix is called min-i isbat fi fi't.

2. In classical Persian (and in India and Afghanistan) these are mejhul sounds em, ed.

3. The full form is generally used after final alif, as: Muluk az barag-i pae-i ra'ay" and (Reya, an上来) (Sa'di) "kings are for the care of their subjects"; ra'ay"-yang might also be used in modern Persian.
THE VERB.

(4) Alīj-i maqṣūra sometimes becomes ی before ast, as: kast, but better ی Mūsi’st, or ی Mūsqa ast, ‘he is Moses.’

(5) After a vowel, the ی of the second person is preceded by a ی as ی کجلا ‘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 ی of Arabic words is, in Persian, sometimes written and sometimes not. If, however, an Arabic word ending in ی precedes the first person am ل, the ی must be struck out to preserve the distinction between the singular and plural of the verb. Thus the plural of شاعر shā’īr a poet is شعراً shu’arā‘, but من اشعر شعرام man ash’ar-i shu’arā‘-yam I am the most poetical of poets: were the hamza retained, the word might be read shu’arā‘-im شعراً.

(7) The contraction is generally observed in speaking and reading, even though it may be neglected in writing.

Remark—Ast است ‘is’ and nist نست ‘is not’ are termed or ‘copula.’ In the proposition ‘Religion is indispensable to happiness,’ the copula 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 euphonic ی need not be inserted: خوب روست khūb-rūyast (poet.) or خوب روست khūb-rūst ‘(she) is fair-faced’; داناست or داناست dānā-yast or dānā-st داناست, داناست; ماست shumā-st (for است shumā-st (for است شما است) .

Remark.—Vulgarily, instead of ast است a (pronounced e) is used as khūb-e ‘it is good’; کی ‘who is it?’

(d) Tu ast is contracted into تو st (or نوست and is so pronounced even if written tu ast تواست. کی and chīst are regular contractions for کی ast کی است [vide § 37 (g)] and chī ast کی است chiyām ‘what are we?’; chī ‘what am I?’

1 Kujā‘ is کجلاي ‘of what place’; کجلاي ‘of what place are you a native?’ or colloquially کجلاي کوی. This form is for کجلاي کوی which is not used.

2 Dānā-yast داناست not m.c.

3 In modern colloquial, to the question کجلا ‘where are you?’ the answer is ما نیا ام: (injā-yam is considered vulgar). The correct reply is نیا hastam ی دنیا هستم or mi-būsham امیریام.

4 کی ‘who’ = کی. کی, as well as ی کی, signifies ‘who?’; similarly, چچ چچ (perhaps contracted form of چچ چچ) is another form of چچ. In modern Persian all forms are used.

5 Better هستم.
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 \( s \) of other words sometimes disappears before \( \text{ast} \), as in \( \text{barahna'st} \) "he is naked."

Note the following forms or contractions, etc., as: \( \text{zisht-rüyand} \), "they are ugly"; \( \text{bnda-yu tu am} \), "I am thy slave"; \( \text{bnda-yi yam} \), "I am his slave"; \( \text{mā bnda-yi} \), "we are his slaves"; \( \text{tu mard-i} \), "vulgar for \( \text{tu mard-i hast-i} \)."

"Who are they?" \( \text{ishān kiyānd} \), or \( \text{ki stand} \); \( \text{ishān kiyān-and} \), or \( \text{kisand} \), \( \text{ki stand} \), or \( \text{kisand} \); \( \text{ki stand} \) (m.c.).

(e) The \( \text{y} \) of the second person is called the \( \text{y} \) of address"; with a final and silent \( s \), or a final \( \text{y} \), it is written as a superscribed \( \text{hamsa} \), as: \( \text{khtābi} \) or \( \text{kki i} \) "who art thou?"; \( \text{kirmānī} \) "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 \( \text{ast} \) becomes \( \text{ad} \).

(g) The negative form of the simple affixed verb is nearly obsolete, or else occurs only in poetry.

\[
\begin{align*}
\text{nayam} & \quad "\text{I am not}" \\
\text{bndm} & \quad "\text{we are not}" \\
\text{bnd} & \quad "\text{you are not}" \\
\text{nayd} & \quad "\text{he is not}" \\
\text{nayand} & \quad "\text{they are not}" \\
\end{align*}
\]

\( \text{Angār ki dar khāk na} \text{r bar khāk-i} \)

"But now you are above earth, not below!"

\( \text{(O. K. 457 Whin.)} \)

A villager sometimes says: \( \text{tu inē-i yā inē na} \text{i} \) "are you there (here) or not?" Villagers also use \( \text{nayam} \). The third person \( \text{nist} \) is in regular use.

(h) In old Persian (imitated by \( \text{aste} \), \( \text{aste} \) is found for \( \text{ast} \).

§ 67. The Separate Substantive Verb.

(a) From an obsolete infinitive \( \text{hastīn} \) \( \text{hastīdan} \) "to exist," are formed—

\[
\begin{align*}
\text{hastam} & \quad "\text{I am, or I exist}" \\
\text{hastīm} & \quad "\text{we are, etc.}" \\
\text{hastī} & \quad "\text{thou art, etc.}" \\
\text{hastīd} & \quad "\text{you are, etc.}" \\
\text{hast} & \quad "\text{he is, etc."} \\
\text{hastand} & \quad "\text{they are, etc.}" \\
\end{align*}
\]

1 Or \( \text{bandagān} \).

2 Vide p. 92, note 6: \( \text{ki} \) is probably the more correct form, as \( \text{ki} \) should mean "thou art a king."

3 Vulgarly pronounced \( \text{nāhi} \).
Hastam ہستم, etc., is substituted for am ہم whenever euphony requires it, or whenever the verb has to stand alone.

Gar man zi may-i mugāna mast-am, hastam
"Am I a wine-bibber? what if I am?"
(O. K. 334 Whin.)

Here hastam ہستم is used as the verb has to stand alone. The ام am could not be repeated. Also:

Man dānam uū, Chunānki hastam, hastam.
"He knows, as well as I, my sorry case."
(O. K. 315 Whin.)

Hast ہست is used for ast ہست when euphony requires the former, as:

in khānā Chunān kī hast tā sad sāl dawām mī-kunad
این خانہ چھانکہ حست تا صد سال دووام میکنند; if the ہی ki of چھانکہ be omitted, Chunān ast kī جانہ ast کہ, must be written.

Hast ہست also means "exists," as: Khudā hast ہست خدا حست "there is a God"; Izād hast ہست ازد حست "there is a God." Hast ہست is also more emphatic than ast ہست, as: kishī rā khalal-ī ہست کسی را خاللی حست "there is something wrong with the ship" (a simple statement) but to a denial the reply would be, kishī rā khalal-ī hast ہست کسی را خاللی حست "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:

nīstam ہیستم "I am not"

nīsti نیستی "we are not."

nīstū نیستی "thou art not"

nīstūd نیستید "you are not."

nīst nīst "he is not"

nīstīd نیستید "they are not."

(c) Probably, there was an ancient infinitive ہسانید or ہسان، ہیست signifying "to be," from which one or more of the above tenses are derived. Sa'dī says:

lāqān ہسانید man ān-astī kī bā zāgh-ī ہسانید man an-استی کی بہ زاغی ہی دروازہ "he was fitting my dignity to be (ought to be) strutting on the wall of a garden in company with a fellow magpie." 1

Sa'dī uses ہسانید for ہسانید hastam ہستم for ہسانید hastam ہستم "I have heard." Other instances occur in the old poets of this contracted form of hastam ہستم (instead of am ہم) with the Perfect tense.

1 Zażh is the English magpie, common in the gardens of Persia. The chough is called زفی. Here āstī and nīstī are Past Conditional.
THE VERB TRANSITIVE AND INTRANSITIVE.

§ 63. The Verb Transitive (muta‘addī) and Intransitive
(lāzīm1, or ghayr-i muta‘addī غیر متعلِّق).

(a) The Persian verb is simple. There is but one conjugation and the so-called irregular verbs present no difficulty. Every Infinitive or maqādar ( 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 zamān2 (زمان 'Tense or time') and from the second person singular Imperative: the

1 In India, lāzīm لازیم is intransitive.
2 Zamān زمان 'Tense or time'; maqādar '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 ی (or ب) and می (or همی). 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 ی 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), ی is added to the shortened Infinitive:

بی بؤژون نیما و قوئ می سردست خطاست پنجهِ مسکین ناونان شکست

Bi-bāzūn-i tavānā va qusai-i sur-i dast
Khalā-st panja-yi miskīn-i nātavān bi-shikast—(Sa'dī).

"By strength of arm and power of hand,
It is a sin to crush the poor and helpless."

[Sur-i dast is the end of the dast or fore-arm, i.e., the hand.]

در کوئی خرایات مگر بنوا یابیت اگر عمر که دو میوه‌ها گم کردم

Dar kū-yi kharāбāt magar bi-t(a)vān yāft
Ān 'umr ki dar saowma'ahā gum kardīm?

(O. K. Rub. 339 Whin.)

In the following, to the definite future:

بر کنی میگذرد دل منه که رجه سی

Bar ōneki mī guzārad dil maneh ke djalke seyi

Pie iz Khelena bekhudād godēst dar neghād

Pas az Khalīfa bi-khwāhad gūsht dar Baghādād.

"Set not thy heart on that which passeth away; for the Tigris
Will flow on by Baghādād long after the Khalīfas."

(Gul. Book 8, Maxim. 105.)

1 Called bā-yi zūyid. The same term is applied to the ی in such words as bi-juz بید "except"; also in بیدار در

2 There is no difference in signification between می and همی; both are probably contracted forms of, or connected with, hamīshā; 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:

Aydil hama asbâb-i jahân khvâsta gir
Bağh-i tarab-âl bi-sabza ârâsta gir
Vângâh bar ân sabza shab-i chûn shabnam
Bînshasta 1 u bâmâdâ bar-khâsta 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 hamî)

(3) The prefix â is omitted in verbs compounded of an indeclinable

(4) Very rarely do both prefixes occur together, as mi-bâi-bâyad.

(5) The auxiliary verb bûdan "to be" is slightly irregular, in that

TENSES FROM THE IMPERATIVE (بهم) 

THE IMPERATIVE (اعتر).

I. Bâsh 5 "be thou"—bâshid "be ye."

With the exception of the second person singular, all persons of th

Imparative are identical with the Aorist q.v.

1 Bi-nîshâsta 2 Bûdan

2 Fîl-i mu'âvin (اک معاون) "auxiliary verb."

3 Bu bâi was another form of the second person singular of the Imperative. It is

said to exist still in out-of-the-way districts: bû or bû ki "perhaps," is found

in mod. Persian, in poetry.
THE VERB TRANSITIVE AND INTRANSITIVE.

Remark I.—The continuous Imperative is formed by prefixing mī 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 (bašenda “be-er”) are not in use.

II (A).—The Aorist or Present Subjunctive (مضارع).

Singular
1. bāsham “I may be [or let me be]."
2. bāshi “thou mayest be.”
3. bāshad2 “he, she or it may be (or let him, be, etc.).”

Plural
1. bāshim3 “we may be (or let us be).”
2. bāshid “ye may be (or Imperative, ‘be ye’).”
3. bāshand “they may be (or let them be).”

In modern Persian this tense does not take the prefix mī. In old Persian it does.

II (B).—The following is an old form of this tense:—

Singular
1. buwam “I may be.”
2. buwī “thou mayest be.”
3. buwad “he, she or it may be” (or 'ī bādā or buwād or bād).

Plural
1. buwām “we may be.”
2. buwād “ye may be.”
3. buwand “they may be.”

1 Bašanda (plural bašandagūn) is a substantive signifying “an inhabitant”; َbašanda is commoner in modern colloquial, as: َbašanda al-Kirmān hastand, or َbašenda al-Kirmān hastand. Bašanda, in India bašinda, is used for “inhabitant” in Persia in writing, only when the author is avoiding Arabic words.

2 This mīm as a sign of the first person of the verb is called mīm-i mutakallim.

3 Bād or bāda or buwād or buwand and buwād the Prepositive or Optative are still in use; (in m.c. bād and buwād). Bāshad 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 َbād is pronounced both like a w and a v. In m.c. َbād and َbāda َbuwād are both used.

6 To be distinguished from the third person singular of the Preterite َbūd.
III.—The Present Tense (زمان حال) (in Modern Persian also a Future).

1. می باشم mī-bāsham "I am (or will be)."
2. می باشی mī-bāshī "thou art."
3. می باشد mī-bāshad "he, etc., is."

Plural
1. می باشیم mī-bāshīm "we are."
2. می باشید mī-bāshīd "you are."
3. می باشند mī-bāshand "they are."

The prefixes mī or hamī, 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 میروم is an old form of this tense.

TENSES FROM THE SHORTENED INFINITIVE :

IV.—The Preterite (عاقبی مطلق).

1. بودم būdam "I was."
2. بودی būdī "thou wast."
3. بود būd "he, etc., was."

Plural
1. بودیم būdim "we were."
2. بودید būdīd "you were."
3. بودند būdand "they were."

V.—The Imperfect, etc. (عاقبی نا تمام).

1. می بودم mī-būdam "I was or used to be."
2. می بودی mī-būdī "thou wast or used to be.
3. می بود mī-būd "he, etc., was or used to be."

Plural
1. می بودیم mī-būdim "we were."
2. می بودید mī-būdīd "you were."
3. می بودند mī-būdand "they were."

This tense is also used as a Past Conditional agar mī-būdam "if I had been, etc., etc.," and sometimes as a "Future Conditional."

The Preterite, būdam, however, is generally used, especially in speaking, instead of the Imperfect.

1 In poetry often contracted into بود

Dar khwāb būdam marū khirad-mand-i guft
* * * * *
May khur ki bi-zār-i khuk mī-būyad khuit,
(O. K. Rup. 51 Whin.)

2 Mi or hamī می or همی; hamī is obsolete or poetical with the Imperfect of būdan. Except in the Continuous Imperative, vide § 68 (b), foot-note, mī is not prefixed to this tense in modern Persian.
VI.—The Past Conditional or Habitual ( الماضي تنفيذي).

1. بنا "I would have been or used to be."
   Singular
   2. بّي "thou"
   3. بّ  "he, etc."
      Plural
      2. بّد "ye"
      3. بّد  "they"

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 majhūl sounds of the tense have been retained in transliteration. A modern Persian, however, would give the vowels the ma‘rūf sounds. The second person singular and first person plural are very rarely used, and the second person plural is, perhaps, not in existence.

VII.—The Definite Future ( مَستقبل).

The verb خواستن "to wish, desire," has for its Imperative خواه "wishes, desires." Its Aorist is in consequence خواهانم. The Definite Future of all verbs is formed by conjugating the Aorist of خواستن with the shortened infinitive.

1. خواهانم بود "I shall or will be."
   Singular
   2. خواهی بود "thou"
   3. خواهان بود "he, etc."
      Plural
      2. خواهید بود "you"
      3. خواهاند بود "they"

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 مفعول ) is formed by adding ذ to the shortened Infinitive: بود "been" or "having been."

IX.—The following tenses are derived from the Past Participle:—

The Perfect Tense ( الماضي ترب).  

1. بود "I have been."
   Singular
   2. بّ "thou hast been."
      3. بّ "he, etc., has been."

1 Note that the ذ is silent.
THE VERB TRANSITIVE AND INTRANSITIVE.

1. Plural
   1. بُدَّاَم "we have been."
   2. بُدَاي "you have been."
   3. بُدَاَن "they have been."

Remark I.—In poetry the final ی of this tense is sometimes omitted, and the verb contracted into one word, thus; بُدَّاَت. پیش از من تو ایل و نهاری بودست. "Days changed to nights, ere you were born, or I."

(O. K. Rub. 33 Whin.)

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 (ماعنی بعید) not in use.

(بُدَا بُدَّام, بُدَا بُوم, etc.)

XI.—The Future Perfect (ماعنی شگی) (with "agar" Perfect Subjunctive).

1. Singular
   1. بُدَا باشم "I shall or will have been"
   2. بُدَا باشی thou
   3. بُدَا باشد he, etc.

2. Plural
   1. بُدَا باشیم we
   2. بُدَا باشید you
   3. بُدَا باشند they

XII.—By adding to the Infinitive a ی, called by grammarians the پای لیاقت ya-yi liyaqat or "ی of fitness," a future participle or substantive of possibility is formed, thus: بُدَانی "what was to be, or to happen"; plural بُدَانی-hا:

بحر لوح نشان بودنیا بودست

Bar lawh ی nishān-ی بُدَانی-hا بُدَا ast.

"'Twas writ at first, whatever was to be.'

(O. K. Rub. 35 Whin.)

(d) بَد، and in poetry بَدَا is an Optative or a Benedictive form, as: "umrat darāb bād "may thy life be long." Buvād (old) is another form of بَد.

The phrase (modern colloquial and classical) har chi bādā bād signifies "happen what will, let happen what may."

1 Lawh لوح 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 Prepositive).

In modern colloquial, the phrase *barāy-i rūz-i mabādā* signifies "for a rainy day, for a rainy God forbid that it should come."

(f) *Nist 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 hamīsha īnjā mī-būsham*, or *haslam*, or *am*, من همیشه مسلام or *bīsh* من همیشه مینگا. *Bād* (class) *būd* means "Oh that! would that!";

(h) *Chi būde* (būdī) *ki man ān dirakht rā bīdānistame* *ki kujā 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 *agar darān vaqt ānjā mī-būdam marā hājat* (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 *bāsh is used for 'hailt, stand still,' or 'wait.' *Mi-bāsh* (m.c.) is also used for 'stay here.' Compare:

<table>
<thead>
<tr>
<th><em>Bāsh</em></th>
<th><em>Bāsh</em> (m.c.)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>bāsh</em></td>
<td><em>bāsh</em> (m.c.)</td>
</tr>
</tbody>
</table>

Yā-kī *imrūz kāmrān bīnī,
Dīsīrī *rā dil az mujāhada rīsh."

*Rūzgāh* chand *bāsh tā bi-khwurad."

*Khāk magāz-i sar-i khayāl-āndīsh.—* (Sa'dī).

"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."

* * * * *

---

1 Majhūl sounds. In m.c. *chi mī-shavad*; *chi mī-shavad* *ki in kār rā bi-kunam, 'I wish I could,' *chi khūb būd agar in rā mi-dānistam*.

2 *gh* for *k*; note that the final *i* in the former is aspirated. Another, and probably the correct, reading is *čalak-i* (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,¹ as:—āmūkhtan² "to mix, be mixed"; rikhān³ "to pour away, be poured away, etc."; dukhtan⁴ "to sew"; angiktān⁵ "to stir up, rouse"; āmūkhtan⁶ "to learn, teach"; sūkhtan² "to burn"; āvikhtan⁸ "to hang"; gūshādan⁹ "to open"; gusīstān, gusīstān "to break"; pâyvastān "to join"; pūshīdan² "to hide"; afrūkhtan "to kindle, inflame"; afsūrdan "to freeze, congeal"; afsūdan "to increase"; khastān "to wound, be tired, etc."; māndān "to remain" (in Afghan Persian also transitive "to place," vide § 81).

§ 69. Active Voice (عَفْض مُعْرُوف).

The following is a conjugation⁶ of the regular transitive verb kandān "to dig, root out, etc."—

(a) Infinitive⁷ (اسم مصدر): kandān; (the Infinitive can also be used as a noun): negative Infinitive, nā-kandān or nā-kandān.

(b) Imperative⁸ کَن "dig thou, etc." (or bi-kān). Past Participle (اسم مفعول (active and passive) kandān "dug" or "having dug." Present Participle (اسم حالية) kandān "digging" (indeclinable). Noun

¹ Mushtarīk, i.e. "shared, common."
² In modern colloquial, Transitive only.
³ In modern colloquial, afsūrdā (with shudān) only used.
⁴ In modern colloquial, Intransitive only.
⁵ i.e., of which the agent is "known."
⁶ Sarf "conjugation," tasrif kandān or gardāndān "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 Šigha-yi amr "Imperative mood," also called amr-i mujarrad to distinguish it from amr-i muḍāmi "the Continuous Imperative." The second persons are called amr-i ḥāsir, while the third persons of the Aorist or Present Subjunctive bi-kān "let him dig" kandān "let them dig," are amr-i ghabāb.

⁹ In such sentences as کرده رُئَت, which equals کرده رُئَت, this Particle is called māzī-yi mātāfi, the final ⁸ being considered the equivalent of the conjunction (حرف عطف) va.
of agency (اسم داعل) کندنی/kananda "a digger" (declinable). Noun of Possibility or Future Participle کندنام/kandani "that is to be dug up, fit to be dug up"; plural کندنیان/kandanīḥā "things that are to be dug up, or are fit to be dug up."

I. Aorist or Present Subjunctive (muṣarī).

بکنام or kanam or bi-kanam "I may dig up" (or "let me dig up") (or "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 (عِمِّ المثقِّف).

The suffix am [ˈvide  § 66 (a)] is termed mim-i ʾisbāl-i fil (عِمِّ أبل نعل), as in ʾisbām-ām "I am rejoiced."

Remark II.—In old poetry a pleonastic ʾalif is sometimes found at the end of the third person singular of this tense.

II. Present (zamān-i hāl).

میکنم 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 (ṣigha-yi amr).

کن or ُکн kan or bikan "dig thou."

The other persons are identical with the Aorist.

Remark.—If the initial letter of the Imperative has ʾazma for its vowel, the vowel of the prefix ُکн may also be changed to ʾazma, as: bu-ʾuzr or bi-ʾuzr. Such contractions as buʾuzr occur in poetry and in modern colloquial, vide § 72 (a).

III. B. The Continuous Imperative (amr-i mudām).

میکن mī-kan (class.), or همیکن hamī-kan (class.), or همی kanī bi-kan (class.) "continue to dig up; keep on digging." In modern colloquial همی kanī hay bi-kan is used.

1 اسم داعل تایاسی (اسم داعل اصلی) 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 ُکн is nearly always used with the Imperative. It is, however, generally omitted before ُشارة the Imperative of شمار, and always before the Imperative of ُبودن, and often before kun "do."
Remark.—The Precative kanād "Oh that he may dig" is classical, and confined to the third person singular. In old poetry, however, other persons are found. [Mabādā مبادأ is both classical and modern colloquial.]

III. C. Prohibitive Imperative (vide siga-yi amr-i nahi صيغة امر نبي). ma-kan "dig not up (thou)."

ma-kanid "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 مظله مطلق).

kandam "I dug up."
This tense, in writing, when affirmative, frequently takes the prefix ا for euphony only.

V. Imperfect (māzī-yi istimrāri مظله استمراري).

hami-kandam, or mī-kandam "I was digging up, I used to dig up."
(This tense is also used in past and future conditions.)

VI. The Past Conditional or Habitual, or the Optative (kandame (class.), or rarely me-kandame and hame-kandame, vide § 68 VI.

Remark.—This tense can take the prefix ٓ. 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 مستقبيل).

khwāham kand "I will dig up."
The prefix ٓ is sometimes added to the auxiliary khwāham in this tense. In poetry, the full and not the shortened form of the Infinitive occurs; vide also § 80.

1 In modern colloquial ٓ is preferred, being less peremptory.
2 A classical form of the third person singular is formed by adding alif-tahsin as raftā (for raft). Sa'di frequently uses guftā, which is also m.c.
3 When preceded by agar this tense is called māzī-yi sharfi.
4 When preceded by kāsh or kashkī, etc., this tense is called māzī-yi tammanū. The same term appears to be applied to the Imperfect and Pluperfect when preceded by kāsh, etc.
VIII. The Perfect (māzī-yī qarīb گامی قرب).

kanda am "I have dug."

In the third person singular the bašt ast is often omitted, thus کندا است.

Remark.—An old form of the second person singular is کنداستی کنداستی (for کندا-ت) and a contracted form of the third person singular is کنداست کنداست [vide § 66 (d)]; perhaps the other persons occur, but if so they are rare. In a rarer form still, a ی is found affixed to the auxiliary of the Perfect. This form seems to be always Conditional.

IX. Pluperfect (māzī-yī ba'īd مامی بید).

کندا بودم "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: کندا بودم, i.e., to the Past Participle of a verb, the Past Conditional or Habitual of بودن بودن, instead of its Preterite, is added. Example: یک باد و از اول خدا را پرسیده بودم—ای کش az avel Khudā rā paristūda būdami.

X. Future Perfect or Past Subjunctive 8 (māzī-yi shakk mامی شکی).

کندا بهشم "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 کندا ast (m.e.) "he has been digging up"; the Imperfect is ordinarily used for this tense, vide § 125 (b)

(2) (agar) کندا مه-بودم (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 کندا ای کندا, and also (but rarely) کندا.
2 This tense is also called māzī-yī ithāmālī, and māzī-yī mašnūn, and māzī-yī mashkūk, (or  faškūk), from haml "imputing," zann "thinking, suspecting," and shakk "doubting."
3 Or کندا بودم کندا بودم (not used in modern Persian, and rare in old Persian): می-kanda būdam is another form:

Qāzī-i tankū shab-i mī-rafta būd.
Sū-yī bustūn did dusd-i hamchu dūd.
"One night a Qazi was going alone towards a garden. When he saw a thief (pass him) like smoke."
Remark.—In the following example گرنشسته بودید کار ساخته نیستند (m.c.) agar nishista būdīd kār sākhta nāmī-shud “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) کنده میبایست. 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” کنده (engraving), just as نتوره می‌باشد nugra mī-bashad signifies “it is silver.”

(4) کنده خواهد بود, a Future Perfect, “he will have dug, he must have dug.” This tense is used by the Afghans and sometimes by the Persians. It is of doubtful accuracy. For example, vide § 125 (j) (3).

(5) کنده بوده ام kanda būda am “I must have dug.” This tense, which is also of doubtful accuracy, is used in modern Persian. For example, vide § 125 (j) (5).

(j) The third person singular of the Aorist may be made Optative or Benedictive, by lengthening the fatha of the final syllable; thus بود būad becomes بود būvād or باد bād; کناد becomes kanād, “Oh that he may dig!”: Gūyand marā ki Izad-at tauba dihād گوید مرا که ازدواج توده دهد They say ‘may Allah aid thee to repent!’!—(O. K. 172, Whit.)

(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:-کاحوان-که کنده که گوید که آن بود که “he was desirous of”; رفتانی است murda ast (m.c.) “it is dead” (also “he has died”); یک طالب علم است یک گلیب-یا tilm ast “he seeks after knowledge”; معلوم است ma-lām ast “it is known.”

(h) To be about to do a thing, can be expressed as follows: Dar sadad-i در شرود, dar raftan būdam or dar sharaf-i raftan būdam (or khayāl-i) raftan būdam, در شرود. رنگ بود "I was on the point, eve of, departure;” also in modern colloquial by, mi-khwahad bi-ravād ki—“he is on the point of going when—: عاد dar kār-i murdan ast (m.c.) “he is dying”; در کار آن بود که دا حساب از سهود بن از دیوار بگذار که “I was on the point of approaching her and jumping over the wall when—” (Trans. of Haji Baba, Chap. XXIII); دار کار—also means to be actually engaged in: دار کار یک گلیب-یا a dar kār-āz man būdam "I was about to leap over the wall.” (Tr. H. B. Chap. XXIII).

(i) The Imperative can also be expressed as follows: زمبار دست تو تکان نخور: zinhār dosti tu takān na-khwurad “don’t let your hand shake”; بگذار بیاد ma-guzār ki bi-yuṣfād “don’t let it fall”; بگذار باشد bu-guzār biyāyat "permit (him) to come”; بگذار باشد bu-guzār bāshad “let it alone.”

1 This alif is called alif-i duʻū or alif-i tamannā.
Gú گو "say, suppose, let" (Imperative of guftan) occurs in writing with much the same signification as bi-guzār.

Gū-ki گو (conjunction) "although."

Remark I.—The Preterite Potential گو (vide §77) is called the māzā-yi imkāni or māzā ma'āl-qudrat (ماثلی مع القدرت, ماثلی مکری). Maṣūmī with the گو, or, or

Remark II.—Saṭr-i گر (صرف مصرف) 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 Participles.

Saṭr-i kabīr (صرف کبیر) 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 گو is formed, which differs little in signification from a Present Participle, thus:

Dan گو "to see," Imperative bīn "see thou," verbal adjective bīna "seeing, clear-sighted" (plural bīnāyān (classical)); Naṭāna nā-bīna "blind" or "a blind man"; bīnā shudan "to get sight, recover sight."

Dar kārga-yi kūza-gar-ā raftam dūsh,
Didam du haázr 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 dūsh, dūstān and گو dar, comes گو "holding fast; a possessor, a lord, rich" (m.c.): from jūstān and گو jū or jūy, comes jūyā "seeking"; from jūsān [saz] "to be worthy" comes گو saṣā: and from qūftān and گو or گو gūy, comes گو gūyā "speaking, etc." For an example of گو tāvānā and گو nā-tāvān, ‘vide’ § 77 (e) and Remark.

Paṣānī گو 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 گو pahn "broad" comes pahna "breadth"; from گو rawshan "clear,

1 Poetical for خاموش.
CHAPTER VII. NEGATIVE VERBS.

(a) Fi'l-i nafi  نام نام "let me not see" negative verb and Fi'l-i nahī نام نام "let me not see" prohibitive verb. The Negative prefixes are: (1) ـا or ـا ma; (2) ـا or ـا na; and (3) ـا nā. The prefix ـا is always omitted when the verb is negative, as: ـا binam "let me not see." ـا binam "let me not see."

(b) Ma is used with the second person singular and plural only of the Imperative, and with the Negative Prepositive, as: ـا ma-purs "don't ask"; ـا ma-kunīd "don't do"; and (with the Prepositive Aorist) ـا ma-binād "may he not see." It is always joined to its verb in writing, and in compound verbs immediately precedes the verb itself, as: ـا ma-zam "don't touch"; vide also Remark to (c). The benefactive forms ـا ma-mānād ـا ma-mānād, ـا ma-kunād ـا ma-kunād, etc., are sometimes used in m.c.

Remark.—The ma occurs in the conjunction mabād or mabādā (the Optative of ـا); as also in the adverb magar "but, perhaps," which is compounded of ma and agar.

(c) In modern colloquial, however, ma ـا is falling into disuse; and na ـا is generally used instead, as it is less imperative and therefore civil.

(d) Na ـا 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: ـا in kār rā na-kunīd Khudā na-karda bad mi-shavad (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 ـا immediately precedes the verb or its prefix mī. Example: na-gufts "he did not say"; ـا گویم namī-guys "I do not say."

If, however, the prefix be ـا hamī and not ـا mī, the negative is prefixed to the verb, as: hamī na-guys.

1 The usual forms, however, are pahūnī ـا, rašūnā ـا, rašūnī ـا. In modern colloquial pahūnī ـا is used for pahūnī. In India roshnū ـا generally means "ink," and roshnī ـا "brightness."

2 Called مین نقی mīn i nafī.

3 Nun i nafī لون نقی but with the Imperative it is, or should be, called nūn i nafī. For this nūn is Interrogation, vide § 73.

In the negative is called حرف مفصل or ـا مفصل; but when written ـا it is مفصل.

4 But the negative of the Past Participle used as an adjective takes nā ـا only.
Similarly, in compound verbs, the َّنُ follows the prefix, being joined to the verb itself, as: دَسْتُ بِرَّ نَمَيِّ دَارِيَّ "won't you remove your hand?" or "won't you cease doing?" ; اَنْگُرَ بِرَّ نَاجَرَدَمَ "if I don't return" ; حَرْفُ نَزَادَمَ "I did not speak," vide § 85 (c).

Remark.—The same rule holds good for َّنُ, as: وَلَمْ اِلَيْسَ "don't stand still."

(f) This rule is sometimes broken in poetry, and by the Afghans in speaking, as:—

جَونِ نُبَيَسْتَ دَرَبْنِ عَزْمَةَ سُوديَّ زِحْوَ
جَزْيَ حَرْفِ اَنْغُرَ بِرَّ نَاجَرَدَمَ
Chûn nîst dar in zamana sûd-i zî-khirad
Juz bi-khirad az zamâna bar mî na-khirad.

"Small gains to learning on this earth accrue,
They pluck life's fruitage, learning who eschew."

(O. K. Rub. 224 Whin.)

(g) نَّامزُ (adj.) "unseen"; نَْدُ (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 َّنُ, seldom with َّنُ. In modern Persian, however, َّنُ is preferred to نَّامزُ.

In Persian, however, َّنُ 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 "حَلَ" (Tr. H. B., Chap. VI) "why shouldn't the dispute be legally settled (as there is a Mulla present)?"

(i) With the auxiliaries بِيْيَادَ بِيْيَادَ, etc., the negative is sometimes added to the auxiliary and sometimes to the principal verb, as: بِيْيَادَ كِيْنَكِنَّ, or بِيْيَادَ بِيْيَادَ; بِيْيَادَ رَفَتْ بِيْيَادَ; بِيْيَادَ بِيْيَادَ رَفَتْ. (cf. § 122 (n)).

(k) Kam َّنُم and andak َّنُم, usually in poetry, can give the idea of a Negative, as:—
Chandān ki justand kamtar yūftand (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 a v before ی, as: شو shaw ی "become, go" (Imperative of shudān), شو shuvam, Aorist; رو raw (or ro) "go" (Imperative of раftān), م روا vam, Aorist; درود dawī or dawān "to run" (Imperative دو daw), Aorist dawām دو دو.

If the ی of the Imperative is pronounced ی, a ی is inserted for euphony, as: قفتن guftan "to say," Imperative كیو bi-gūy "say," Aorist bi-gūyam.

The latter rule also holds good when the Imperative ends in ی, as: نمودن, نا namā "to show," Present نمایم mi-namāyam. Such verbs have two forms of the Imperative, one with and one without the ی, as: جستان justan "to seek," Imperative یو jū or یو jū; guftan "to speak," Imperative یو gū or یو gūy (classically go or go,e); نامیدان namā "to name" or namāy نمای.

(b) As stated in § 68 (b) (3), the prefix ی is omitted in verbs compounded of an indeclinable particle and a verb.

(c) If the verb begins with ی without madda, this letter is generally changed into ی after the prefixes د, ی, or د, for the sake of euphony, as: انداخت andākt "he threw," نیانداخت nayandākt, "he did not throw," (also written انداخت andākt; نیانداخت nayandākt) bi-yuftam "I may fall," bi-yeftam: انگر angār "consider," mayānār, میان "میان, ".

(d) If the verb begins with an ی marked by a madda (ٍ), the ی remains, the madda of course being rejected: یو یراد "he may bring"; یبار bi-yufrad "let him bring"; میار mayār "do not bring."

(e) In poetry, the ی often unites with the verb, as: نام نام (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 ی, ی, or ی, or the verb be a compound with

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1 In the modern language, both شو shaw and 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 ی or ی.

3 In وا ماist, this euphonic ی is always omitted.
a preposition or an adverb; 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. It is also expressed by prefixing to the question _ya_ ūyā “whether?” or _margar_ “but?” or by suffixing the words _yā_ ya “or not?” Examples: _rafiṣa ast yā na? “has he left the place or not?”_; _Fārsī namī-dānīd_ “what, don’t you know Persian?”; _margar murda ast ki ḫarf namī-zaanad “is he dead that he doesn’t speak?”_; _margar divāna-i? “are you mad?”_, or “I fancy you must be mad.”

In modern colloquial, _yā_ ūyā is seldom used, _margar_ usually taking its place. Interrogation _margar_ is both positive and negative, and is used idiomatically at the beginning and end of short exclamative phrases. Examples: _margar sharāb khurādī “I think you have been drinking,”_ lit. “but have you been drinking?”; _rafiṣa margar “you went there, didn’t you?” (a sly question)._ (b) _Ki_ ḫāli followed by _yā na_ “I also signifies “whether or not,” as: _nāmi-dānam ki murda 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: _chand Czech “how much?”_, or by the interrogative adverbs, as: _kū or kuṭā “where?”_; _barāy-i_ _chi_ _sabāb “for what reason, why?”_

Remark II.—A simple question with the object of obtaining a direct answer is called _istifām-i istikhbārī_. If the question indicates negation, as in, _ki mi-gūyad ki ḫhayāl-i sajāf dārad? “who says he is going on a journey?”_, it is called _istifām-i_ _inkāri_. If the question expects the answer “yes,” it is called _istifām-i_ _iqrārī_, as in: _Astān-ir Astān-ir “Am I not your Lord?”_.

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1 Examples: _brahmand_ _bar dāshā_, _būz gashān_.
2 In negative interrogation as _namī-ravi “won’t you go?”_ the _nūm_ is _nīm-i_ _istifām-i nāfī_ (fūn _nīm-i_ _ṣamāḥ_, _nāfī_) _vide_ § 71 (a) foot-notes (2 and 3). This negative interrogation can imply assertion, as:—

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3 Indians for _ki_ might substitute ūyā, 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 *maṣdar-i munsārīf* (صفر منصرف) as opposed to the Compound Infinitives, vide § 85.

Infinitives in *d* *dan* are preceded by the long vowels *ā*, *ī* and *ū*, or by *fatha*, or else by the consonants *r* and *n*.

Infinitives in *t* *tan* are preceded by *kh*, *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 *dīdān* "to see" has an Imperative *bīn* "see thou"; *kūrdān* "to do"; *kūn*; *dādān* "to give," *dīh* 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 *ādan* or *īdan*, 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:

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<thead>
<tr>
<th>Infinitive</th>
<th>Root or Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.c. <em>fīrīstādan</em></td>
<td><em>fīrist</em></td>
</tr>
<tr>
<td>m.c. <em>pūrsīdan</em></td>
<td><em>pūrs</em></td>
</tr>
<tr>
<td>m.c. <em>zīdan</em></td>
<td><em>zī</em></td>
</tr>
<tr>
<td>m.c. <em>tavānīstan</em></td>
<td><em>tavān</em></td>
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<td><em>āzhdān</em></td>
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<td><em>āzhdān</em></td>
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<td><em>āzīdan</em></td>
<td><em>āz</em></td>
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<tr>
<td><em>ājīdan</em></td>
<td><em>āj</em></td>
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**Exceptions.**

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Root or Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>zādan</em></td>
<td><em>zādan</em></td>
</tr>
<tr>
<td><em>zādan</em></td>
<td><em>zā</em></td>
</tr>
<tr>
<td><em>zā</em> or <em>zā</em> <em>y</em></td>
<td><em>zā</em> or <em>zā</em> <em>y</em> (trans. and intr.)</td>
</tr>
<tr>
<td>m.c. <em>zārdān</em></td>
<td><em>zārdān</em></td>
</tr>
<tr>
<td>m.c. <em>āfrīdan</em></td>
<td><em>āfrīn</em></td>
</tr>
<tr>
<td>m.c. <em>āmadān</em></td>
<td><em>āy</em> or <em>ā</em></td>
</tr>
<tr>
<td>m.c. <em>gūzādan</em></td>
<td><em>gūzin</em></td>
</tr>
</tbody>
</table>

1 Verbs whose Imperative stems are formed according to rules are called *gīyāṣi* (غيياسي) "analogical, presumptive, regular"; those that are not so formed are called *gāyri gīyāṣi*, or *shāz̄z̄* (rare, irregular), or *samāʾī* (ساماي) "traditional irregular."

2 The greater part of the simple Persian verbs end in *īdan*.

3 Verbs marked † are regular.

4 Infin. used in m.c.

5 In m.c. *āfāridān*.

6 But *gūzādan* m.c. (regular) "to bite, sting."
ROOTS OR STEMS OF SIMPLE VERBS.

m.c. (vulg.) gādana (کاندن) copulate (of men gā گی or gūn گی only).

m.c. dādan دادن to give .. dih دیدن

m.c. shanīdan شنیدن to hear .. shunaw or shinaw شنو

m.c. shinuftan شنفتن .. kushā کشای or kushay کشی

m.c. gushīdan گشیدن .. kushā کشای or kushay کشی

m.c. kushīdan to loose .. kushā کشای or kushay کشی

m.c. dīdan دیدن to see .. bin بین

m.c. zadān زدن to strike .. zan زن

*bakhīdan بخیدن to stitch .. bakhyā kun بخیه گن

*istāndan استندن

m.c. sitūdan سکون .. sitān سکان

m.c. sitāndan سکون .. sitān سکان

m.c. sitānīdan سکنی .. sitān سکان

m.c. ārāstan آراستن to adorn .. ārā آرا or ārā آرا

*āmūdan آمادن .. āmā امای or āmāy امای

*āmūdan آمودن .. āmā امای or āmāy امای

m.c. bālīdan بالی .. bālā بالی

*bālūdan بالودن .. bālā بالی

*bālūdan بالودن .. bālā بالی

m.c. pārīdan پریدن to stand firm, endure; pā پا or pāy پای; (pāyistan پایستان)

m.c. pāyīdan پاییدن .. pā پا or pāy پای; (pāyistan پایستان)

*payīstan پایستن .. pā پا or pāy پای; (pāyistan پایستان)

m.c. bāyīstan بایستن to be necessary .. (پای) Imperative does not exist.

payūrāstan پیراستن to adorn; to prune; to .. pūrā or payūrā پورا or پورا in m.c. pūrāstan پوراستن.

m.c. payvāstan پیوستن to join, to be joined .. payvand پیوند, tr. and intr.; in m.c. the tr. is payvasta kardan پیوستا کردان.

*tanīdan تیدن .. tan تان

*tanūdan تنودن .. tan تان

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.

. *'jestan جیستن
m.c. jastant جَسْتَن to jump .. jah جه
jahīdan جَهْیِدَن to search (in m.c. also .. jū جو or jūy جوی to find).

m.c. chīdan چیدن to pluck, pull .. chin چین
m.c. bar khāstan بَر خَسْتَن to rise up, get up .. barkhīz برخیز
m.c. khvāstan خوَسْتَن to wish, desire .. khvā خویه
m.c. rastan رَسْتَن to be liberated, to escape; .. rāh راه trans. and intrans. to let go.

m.c. rū'īdan رُوْدَیِدَن to grow .. rū رو or rūy روی (intrans.; rūyā vl. adjective).

m.c. rustan رَسْتَن to spin .. ris ریس, or ris رس (rismān thread).

m.c. rū'sīdan رُوْسِیِدَن to ease nature, to stool .. rī ری (and in m.c. rīn رین).

A crude word, only used by the vulgar.4

*ristan رسِتَن to live .. zi زی
m.c. zīstān زَیسْتَن
m.c. shīkastān شَکْسِتَن to break (trans. and in .. shikan شکن trans. and
trans.).

m.c. kāhīdan کَاهِدَن to lessen .. kūh ک ع tr. and intr.

m.c. kūstān کْوْسْتَن
m.c. girīstan گَرْیِسْتَن to weep .. girī گری; (gīryā kun m.c.).

m.c. gūsīstan گُسِیِسْتَن to break off, to snap .. gūsil گسیل trans. and
m.c. gūsīkhtān گُسِیِکْحْتَن tr. and intr. intrs.; in m.c. trans.

1 Note that خوَسْتَن and جَسْتَن though spelt differently are pronounced the same.
2 *Rustān (old), "to colour, dye." 3 Rū'īdan to grow; رودن رودن or rawadan or rawidan (old) "to go, travel, walk."
4 In polite speech sar-i gudam raftān سرچدم رَفْتَن (to squat), or bi-kinār-i āb raftān
بنکار آب رفت.
5 In modern Persian کَار کَردان is preferred for tr. for lowering of price or value: az qīmat-i gūlā kūstā ehd m.c. "carpets have gone
down."
6 Nigarīst "he looked" and na-girīst "he did not weep."
Boots or Stems of Simple Verbs.

*mānistan* (مانستن) to resemble. *mān* مَن is intr.; *mānā* مَنْā adj. adjective.

m.c. māndan † (ماندن) to remain, be superfluous; to be fatigued; to resemble.

*mān* مَن. The participle *mānda* is used as an adjective, "fatigued," especially by the Afghans. In India it also means "poor, worn out" (of animals).

m.c. nishastan (نیستن) to sit. *nishin* (نیشین)

*nigaristan* (نگریستن) to look at, view. *nigar* (نگار) (nigarīdan very rare).

*nigaridan† (نگریدن) given).

*ṭārstan* (یارستن) to be able; (in dictionary یار.

other meanings also given).

m.c. bastan (بستن) to bind. *band* (بندِ: [basta shudan pass. m.c.]

*nishātan* (نیستن) to place. *nishān* (نیشان) in m.c. = starch.

*m.c. nishāndan† (نیشاندن) to wash. *shūy* (شویی or *shūr* (شور) (shūr is the stem most in use in m.c., but both are used).

Remark.—It will be noticed that some verbs have two forms of the Imperative stem, one ending in ی and one in a vowel without ی, as: ی or ی. In writing, both forms are used; but in modern colloquial the ی is nearly always discarded, as: ی bi-gū "say" (not bi-gū ی بگو).

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1 Mānand مانند adv. (mēt) "alike, resembling." The Afghans use these verbs also as a transitive, "to put, place."

2 Nishāsta ast is both Perfect Tense and Past Participle with ast for the English Present tense: Enjā nishāsta ast "he is sitting (seated) there," but Enjā mi-nishānad "that is where he always sits."

3 *Nigar* = *nigari* "he looked" or else *na-girist* "he did not weep."

4 The Gabrs use this word in writing, پژریخ خدرا کوی نیاز درالپات busurgī-yī Khudā rā kas-i na-yārad daryāft "none can perceive the greatness of God."

5 Shūridan (m.c.) also signifies "to grow mad, be distracted."
(2) Infinitives in ʿudan وَدَن—of which there are not a large number, reject dan and change ʿ into ā or āy, as:

m.c. sitūdan¹ to praise
m.c. namūdan نَمُودَن to do, to show

Exceptions.

m.c. būdan بُوِدن to be
m.c. shudan شُوِدن to become, to go

*shūdan شُوِدن to draw tight, to twist, shūnQN.
*tanūdan تنوُدن to be twisted.

m.c. shanūdan شَوُدن to hear
m.c. shanuṭan شَفْقَنَن to hear

*zinūdan زِوُدن to neigh

*darūdan دَرُوُن to reap
darūn. (In mod. Pers. the infinitive daraw kardan is preferred).

m.c. ghunūdan غُنُوُدن to slumber, doze
ghunūn.

ghunaw غُنَوَن.

Remark.—The following are regular: m.c. āzmūdan أَزُوِدن “to try, to prove” (tr.); āsūdan أَسُوِدن “to rest, be satisfied, be at ease” (intr.); m.c. afzūdan أَفُوُدن or fūzūdan فُوُدن “to increase” (tr. and intr.); m.c. ālūdan أَلُوُدن “to stain, pollute; to be polluted” (tr. and intr.); (in m.c. intransitive is ālūda shudan أَلُوُدَن شُوُدن); m.c. andūdan أَنُوُدن “to plaster, smear, gild, to twist”; m.c. pālūdan پَوُلُوُن “to strain, filter; become pure” (tr. and intr.); m.c. bakhsūdan بَخْوُذَنَن (also m.c. bakhsīdān بَخْسَيْذَن “to give, bestow, forgive”); m.c. rubūdan رُبُوُدن or rūbūdan رَوُبَوُن “to rob, carry off; withdraw oneself from sight” (trans.); m.c. zadūdan زَوُودَن “to polish, scour; wipe sadness from the mind”; *sūdan سُوِدن (also m.c. sābīdan and m.c. sūdan سَلِيدَن) “to rub, wear, anoint” (tr.)²:

¹ Sītāʾish kardan is also in use.
² Vide § 72 (a).
³ In modern colloquial andūd kardan is preferred.
⁴ In m.c. پالوود and پالوود یی “sīb = ‘sharbat of minced apple, rose-water and sugar.’ The Afghans use this verb and پالوود 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 شُوُدن sūlīda shudan.
jarsüdan "to rub, wear; to be worn, old" (tr.) ¹: m.c. farmūdan; ²
köşudan "to open": m.c. gushüdan "to open" or gushādan "to order": kushūdan (also kushādan) "to open": m.c. gushūdan "to open" or gushādan "to open".

(3) Infinitives in tan preceded by kh, reject tan and change خ into ز:—

pukhtan to cook .. paz بز
andākh tan to throw .. andāz انداز.

Exceptions.

*ākh tan to draw a sword; to ākh آخ.

*m.c. shinākh tan to recognize .. shinās شنای.

m.c. gusīkh tan (or m.c. gusīkh tan) "to break off, snap .. gusil گسیل, tr. and intr.

*gusustan to weight .. sanj سنج.

m.c. sanjīdan to weigh .. sanj سنج.

*pīch tan to twist, to coil .. pīch پیچ, tr. and intr.

*m.c. pīchīdan to twist, to coil .. pīch پیچ, tr. and intr.

Remark.—The following are regular:—m.c. afrākh tan (or m.c. afrāštān) "to raise on high; to exalt" (tr.): afrākh tan افزوختن "to raise on high; to exalt" (tr.): m.c. āmīkh tan "to learn; to teach" (tr. and intr.): m.c. āmīkh tan "to mix, mingle; to be intermixed" (tr. and intr.): m.c. angīkh tan "to excite, rouse" (also angīdan "to excite, rouse"): m.c. āvīkh tan "to hang, suspend" (tr.): m.c. bākh tan "to paint; to be painted" (tr.): m.c. parhākh tan "to finish; bring to perfection; to be busily engaged" (tr. and intr.): m.c. parhākh tan "to finish; bring to perfection; to be busily engaged" (tr. and intr.): m.c. parhāsh tan "to educate" (but parhīzīdan پرکشیدن Imper. پرکش "to restrain oneself, abstain" (intr.): m.c. bākh tan بخ "to paint; to be painted". ³

¹ Usually the participle فرآوده with an auxiliary verb is used.
² Also in compound verbs used as a substitute for kardan, to indicate respect.
³ But akhtan kardan اخکت کردان "to go" only.
⁴ In m.c. to learn only: āmūzīndan or mūzīndan (m.c. "to teach.
⁵ Man bi-in kār nami-pardāzan "I cannot do this": m.c. "I cannot do this" ⁶ man in kār ra pardākhām "I completed this": m.c. "I completed this": ³ az nāmāz pardākh (m.c. "he finished his prayers" = fārigh shud.
⁶ Parhīz پرکش "abstinence" and parhīzīdan پرکش کردن only, are common in modern Persian.
"to sift" (in dict. also "to enslave; become weak") (tr.): tākhtan
"to hasten; to assault; to make to gallop" (tr. and intr.): tokhtan
(old "to pay a debt; to wish, to want"); m.c. dukhṭan
"to sew" (tr. and intr.): rīghṭan
"to pour, diffuse; cast, melt; scatter, disperse" (tr. and intr.): m.c. sāḥḥtan
"to make" (tr.): *supuḥṭan
"to prick, pierce; thrust one thing with force into another"; m.c. sūkhtan
"to burn, to be inflamed, to set on fire" (tr. and intr.): m.c. gudākhtan
"to melt, to be melted" (tr. and intr.): m.c. gurīkhtan
"to flee away"; m.c. navākhtan+ "to soothe, caress, etc.; to play upon an instrument; to sing"; (and with an instrument of punishment) "to chastise."

(4) Infinitives in tan preceded by ʃ sh, reject ʃ sh tan and change ʃ sh into ʃ r, as:—
m.c. dāshtan to have . . . ʃ dar ʃ dār.

Exceptions.
m.c. gashṭan to become, to saunter; . . . ʃ gard ʃ ɡard.
m.c. garḍidán† to return; be inverted

*āghūstan ʃ āghūstan
*āghūshidán ʃ āghūshidán
*āghūshidán ʃ āghūshidán

m.c. kushtan to kill . . . ʃ kush ʃ kush.
m.c. hishtan to let down; to quiet, ʃ hil ʃ hil or ʃ hish ʃ ʃ hish.

*mishidán ʃ mishidán
m.c. sirishtan to mix; to create; . . . ʃ sirish ʃ sirish.
*Sarishidán to mix.
m.c. kāshṭan to plough; sow; till ʃ kūr ʃ kūr ʃ ʃ kūr in m.c. "to sow."
m.c. kishtan to plant

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1 Tākht u tāz kardan "to make an inroad"; tākhtan kardan "to attack"; takht āvaradān "to attack"; tākht ā fārāf "plundering." Hence from this verb, tāzī came to mean "Arabic: an Arab horse, an (Arab) greyhound."
2 Bar sar-i kas-ʃ rīkhtan "to fall upon"; fārā fīkhtan "to pour out"; az ham rīkhtan (m.c.) "to go to pieces; also rīkhtan shudān."
3 In compound verbs, can take place of kardan, etc.
4 In modern colloquial, only to sing or play an instrument or chastise.
5 Dar ʃ āghūsh girīṭan in m.c.
6 Sirisht ʃ sirish "mixed; nature, etc.; sirīsta ʃ sirīsta "mixed, kneaded," but sar rishtā "a knowledge of."
7 kishtan "to sow," but kushtan "to kill."
m.c. risīdan to spin
m.c. rishṭan rīști to spin
\*ristan rīști
\*ristan ریستن
m.c. navīshtān to write
m.c. āghāshītān āghīshē kūn. to mix; to moisten; to moisten; to defile.
\*āghushtān āghāshītān

Remark.—The following are regular:—m.c. ambāštān and ambāštān (tr.) “to fill, etc.”; m.c. angāštān (or m.c. angāristān or “angāristān” (intr.): “to think, imagine.”; m.c. pindāštān “to devour, swallow”; m.c. pindāristān “to think, consider; to pretend” (intr.); m.c. dāštān “to have, hold, keep”; (tr.): m.c. gūzāštān “to place, put on, leave” (tr.); m.c. gūzashtān “to pass, pass by” (intr.); m.c. gūmāštān “to appoint for a purpose” (or m.c. gūmāštān (intr.); m.c. nīgāštān “to paint, portray; to embroider, to write.”

(5) Infinitives in dan preceded by r, or n, reject dan as:—m.c. kandān to dig, root kan.

Exceptions.

m.c. āvar to bring
m.c. shumār to count
m.c. burdān to carry, to bear
m.c. kardān to do
m.c. murdān to die
m.c. sipūrān to resign, commit,
\*supārān to deposit, travel.

m.c. āzār to offend, to injure
\*āzārdān to offend, injure
m.c. afshur to squeeze; to express
\*farkādān to dig a canal, bring water into the fields.

1. mūshītān (gen. mūshīkān or mūshīkān) “to drink”; but navīshtān, etc. “to write.”
2. Also m.c. gūzar kardān “to pass by (a person, etc.).”
3. In India the past participle, gūmāštāna, is a common term for a commissary, or agent, especially in the Commissariat Department.
(6) Infinitives in tan ت preceded by ف، reject tan، تن and, by a law of permutation common to several languages, change the ف into ب: many verbs, however, retain the ف:—

m.c. yūtan يُفَتَنَ to get, obtain .. yūb بَاب.
m.c. bāfat bَافَتَنَ to weave .. bāf بَافَ.

Exceptions.

m.c. pāzīruftan پَذَرَفَتَنَ to accept, approve .. pāzīr پَذَرَ.
m.c. suftan سَفْتَنَ to bore, pierce .. suft سَفْتَنَ.  
  سَفْتَنَ: sufta kardan سَفْتَا كَرَدَنَ in m.c.

m.c. nihuftan نِفْتَنَ to conceal .. nihuft نِفْتَ.

m.c. āshuftan اَشْفَتَنَ (āshuft) to disturb .. āshūb اَشْوَبَ.

m.c. kāftan كَفْتَنَ to dig, to root up .. m.c. kāv كَأَوَ, or كَن kan.

m.c. kandān كَانْدَانَ to break, trample under foot

m.c. shiguftan شِغْفَتَنَ to expand (of a flower) .. shiguft شِغْفَت.
m.c. shikufatan شِكْفَتَنَ to smile.

m.c. rafutan رَفْتَنَ to go .. raw رَوَ.

m.c. shinuftan شِنْفَتَنَ to run .. shinaw شِنْوَ.

m.c. shanidan شَنْدَانَ to hear

m.c. guftan غَفْتَنَ to say .. guf or guy غَوُي.

m.c. küftan كُفْتَنَ to break, bruise, knock, kūb كَوب.

m.c. kūfutan كُيْفَتَنَ to trample under foot

m.c. ruftan رُفْتَنَ to sweep .. rūb رُوب.

m.c. rūfutan رُفْتَنَ to sweep

m.c. farīftan فَرِفْتَنَ to deceive .. farīb فَرِبَ, also fīrīb dūdan فَرِبَ دَدَان

m.c. girīftan گِرِفْتَنَ to seize .. gir گِير.

1 Sufta سَفتَا Past Participle, but suft سَفتَa (in m.c. سَفتِ) "thick, coarse," from an obsolete Infinitive.

2 Guftan غَفْتَن 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. khuftan خفتان to sleep, crouch, khuft (m.c.) خفت.
m.c. khuwbidan خوابیدن to sleep, crouch, khuwb (m.c.) خواب.
m.c. khusbidan خسبیدن etc., khusb (m.c.) خسب.
m.c. khuspidan خسپیدن etc., khusp (m.c.) خسپ.

*taftan تافتان to twist, tāb تاب.
m.c. tābidan تابیدن

Remark.—The following is regular:—m.c. shītaftan شیفتان to hurry, root shīta. شناب.

§ 75. Hybrid Verbs.

In addition to the pure Persian verbs, a certain number of hybrids are formed by affixing the termination ōdan بهدن—to an Arabic root. Example: m.c. jahāndan “to understand”; raqsīdan (m.c.) (and raqs kardon) “to dance”; ṭalabīdan “to summon” (m.c.) ; and a few others. Ghallīdan (m.c.) “to roll, to wallow” was originally Persian and then given an Arabic form by the Persians.

Chalīdan (m.c.) is derived from the Urdu chalna چلنا “to go.”

This hybrid Infinitive is called مصرف جعلی, as opposed to مصدر علی, a true Persian Infinitive.

§ 76. The Auxiliary Verbs (إفعال معاون).

Shudan شدن “to become”; root shaw شو.

(a) The verb šudan شدن “to become, to go” is conjugated regularly. The Imperative is شو shaw: in the other tenses, ژ before a vowel becomes v. The noun of agency shavanda is obsolete or else extremely rare. The Aorist is shavam شام or bi-shavam بیشام, both forms are used. The Imperative seldom takes the prefix بی.

(b) The third person singular of the Present and Preterite tenses is also used impersonally, especially in modern colloquial; mī-shavad میشود and nami-shavad نمیشود “is it possible?” and “is not possible?” mī-shud میشد and nami-shud نمیشد “was it possible; was it not possible?”: vide § 77 (c).

(c) Shudan شدن is also used for conjugating the grammatical passive

1 Khwābūndan خواباند "to lull to sleep; to make (a camel) lie down; to lower (a flag or anything that is raised on high).
2 Shavanda شنودا is sometimes used when translating literally from Arabic.
3 Gum shaw گم شاو or gum bi-shaw گم بیشاو “be off with you,” are both used in m.c.
4 Compare akmag ئ, agar bi-tu torū mi-gultand chi mi-shud ki khud-at ū bi mabhaka andākhī (m.c.) أحمدی یہ یہ بھی مبھکا آندھی “ass! even if they did call you a funk what was there in that to make you go and cast yourself into danger!"
voice. In other cases its place can be taken by either of its synonyms, *gashtan* or *gardīdan*, Imperative gard "I went as far as I was able."

(1) *ān qadr ki raftan mī-shud raftam* (m.c.) "I went as far as I was able."
(2) *Chunin na-khvāhad shud ki*—(Afghan and m.c.) "it will not happen that—"; jiḥat-i khurāk just u jū kardin na-khvāhad shud* (Afghan) "it will not be necessary to make a search for food."

(3) *Guftam chi mī-shavad agar in kār rā kuni?* (m.c.) "I said why should you not do this?"; guft agar dar musāvaza-yi ū shab-i tā'khir kardī chi shudī (Sa'dī) "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).

(5) *Ba'd ma'lūm mī-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); *būdan* "to be" (used in the Pluperfect tenses); *tvānīstan* "to be able" (used in the Perfect, etc.); *bāšīdan* "to be" (used in the Past Perfect, etc.); *bāshīdan* "to be able" (used in the Past Perfect, etc.).

A defective verb is called ناقص التصرف. Some of the auxiliary verbs are also defective.

The *shud*, *būd*, *gardīd* and *gasht*, etc., and sometimes *āmad* and *bar-āmad* ناقص because though in appearance intransitive verbs, they yield no sense with a subject alone, thus *Ahmad būd* احمد بود by itself is really meaningless.

Examples of *āmadan* أَمْدَن as a *fil-l-i nāqīs* (root *tvān* "to be able.

§ 77. *Tvānīstan* تَوْانِیسن "to be able": root *tvān*.

(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 *Án qadr ki mī-shud bi-ravam raftam* (m.c.)
2 *Tvānīdan* ناقد توانیدن obsolete.
Infinitive or followed by the shortened Infinitive, as: تنها کوئین نمی‌توانم tanhā
dardan nami-tawānām (Afghan and Indian coll.) "alone I am not able to do
it". In sabab awval chīrāgh rā kusham ki agar rā-yi pisar rā
khvāhām did az shafqat2 rū rā kushant na-khvāhām tavānīt (Afghan):
کس نتواناگ گردن دامن داولت بی‌زور kas na-tavānād girīt dāman-i dawlat bi-zūr (Sa’di)
"none can compel fortune." This construction is still used by the Afghans
and Indians in talking.3

Remark.—In the Gulistan, however, the full form of the Infinitive fre-
cquently occurs after the auxiliary, as: اگر سمعن شما جنی می‌گویم گردد موجب
agar bi-ma’ūnāt-i shumā
jhāt-i mu‘ayyan gardad ki mujīb-i jam‘iyyat-i khātir bāshad baqiyya-yi ‘umr
az ‘uhda-yi shukr-i ān na-tavānām birūn āmdan (Sa’di) "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"; گفتم بی‌زور ناگرفت ناظر
va gusam barāy-i nuzhat-i nāzirān va
fushat-i hāzirān kitāb-i Gulistan tāvānām tānīf kardan ki—(Sa’di) "I replied
that I would perhaps compose the Gulistan as a delight and a satisfac-
tion4 to its readers5 so that—."

(2) Or the auxiliary is apocopated, i.e. the stem with or without the
verbal prefixes is followed by the shortened Infinitive: in this case the verb
is a present impersonal. This construction is modern as well as Afghan and
Indian: بحکم یکه پروردید نمی‌نعت این خاندانم و بانک ماند، تنفیذ خاطرها
و لکن نیز دیگر با لیNation خود
— bi-hukm-i ān-ki parvārda-yi nī-mat-i in khūndān-am va
bi-āndak māya-yi tāghyir-i7 khātir bā valīnī-mat-i khud bi-wafā’ī na-tavān
kard ki—(Sa’di) "because I have been nurtured by the bounty of this House,
and I cannot be faithless merely on account of a slight change in the regard
of one’s patron towards one"; دانی که چه کفعت زال پارسمن گردن
Dānī ki chi gusf Zāl bā Rustam-i gurā?
' Dushman na-tavān hāqir u bichāra shumurd’ (Sa’di).
‘Knowest thou what said Zāl to the hero Rustam?
‘One ought not to count any enemy as despicable and impotent.’"

1 In modern Persian دینم & bi-bīnam (Subjunctive) would be more usual.
2 Also pronounced shafqat.
3 Colloquially, the Afghans often use the Past Participle instead of the Infinitive
before the auxiliary, thus: didā nami-tawānām دیده نمی‌توانم (for didan nami-tawānām
دهند نمی‌توانم ).
4 I am able to and D.V. will; note direct narration in Persian.
5 Lit. "amplitude."
6 The book being called the ‘Rose Garden,’ there is a play upon the word
nāzir ‘spectator.’
7 Tāghyir تقریب ‘change,’ but tašhayyur تاقیر ‘anger.’
"Imrūz bi-kush ki mī-tavān kusht
K'ātash chu buland shud jahān sūkht (Sa'dī).

"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 kardand ki chunān sayd 2 dar dām-ut ustād va na-tavānīstu nīgāh dāshtan? Guft ay barādarān chi tavān kard?—(Sa'dī) "They upbraided him saying, 'such a fine fish' fell to thy lot— and thou couldst 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: 3
"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:

"Bī-'uzr-i tauba tavān rastan az 'azāb-i Khudāy
Va-lik mi-na-tavān az zabān-i mardum rast—(Sadī).

"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 is used for rast 4 in the first line: also mi-na-tavān 5 in the second line for nami-tavān in the third line for nami-tavān is a poetical license only.

(3) A third construction is the Aorist (or Subjunctive) after the auxiliary, as:

Warna sazā-vār-i khudāvandi-yash
Kas na-tavānād ki bi-jā āvarad (Sa'dī).

"Otherwise fitting His Glory,
None is able to perform what is worthy of it."

(This construction is used in modern Persian.)

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1 Note the Preterites for the Aorist and Present tenses in a condition, after chūn chān.
2 Sayd صيد 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 شکار.
3 Dām دام "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 also takes the prefix bi- (bi-tavān). Tavān is said to be sometimes contracted into ūn. Shāyd and bāyad  are sometimes used as synonyms for tavān.

(b) (1) In modern Persian, the last construction is the usual one, but in speaking the conjunction  is generally omitted, as: namī- tavānām bi-yāyam “I can’t come,” or “I will not be able to come” for namī- tavānām ki bi-yāyam  1  

1 AGAR  1  

IN  

shakhsa  1  

kū  1  

namī-tavānād  1  

kard (m.c.) “This man can’t (or won’t be able to) do this.”

(2) The Impersonal construction is also used in m.c., as: shīqīna mī-tavān in kū ūr kard? (m.c.) “how is one to do this?”

chigīna mī-tavān in kū ūr kard? (m.c.) “how is one to do this?”

kard (m.c.) “one cannot believe this”

namī-tavān (or na-tavān) bāvar kard (m.c.) “one cannot believe this”

na-tavānīst kard (m.c.) “one could not (past) do this.”

(3) The Imperfect construction is subject to the same rules that govern the Perfects of other verbs, vide § 125: vaqti dar Landan bedand 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 mī-tavānīd ānjā bi-yāyid va asp-davānī kūnd?  2

shuma mī-tavānīd ānjā bi-yāyid va asp-davānī kūnd?  2

mī-tavānīd ānjā bi-yāyid va asp-davānī kūnd?  2

mī-tavānīd ānjā bi-yāyid va asp-davānī kūnd?  2

(m.c.) “can you come there and (can you) gallop your horse?”

Occasionally, a transitive verb is understood, or tavānāstī is itself considered transitive, as: ammā kas-i kūcha va bāsūr-i Isfahān rā nik bi-dānād va dar shah rāhumūrī bi-tavānād, pāy az man na bū.  3

amā kūcha kūcha va bāsūr-i Isfahān rā nik bi-dānād va dar shah rāhumūrī bi-tavānād, pāy az man na bū.  3

pāy az man na bū (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.”

Gutam ‘āniki kū kardān-i sā’t ūr na-dānād idāra-yi namalakat rā chigīna tavānād’?  4

Gutam ‘āniki kū kardān-i sā’t ūr na-dānād idāra-yi namalakat rā chigīna tavānād’?  4

kūm amā kūcha kūcha sā’t ūr na-dānād idāra-yi namalakat rā chigīna tavānād (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 gādir namī-bāsham ki in kū ūr bi-kūnum, man gādir namī-bāsham ki in kū ūr bi-kūnum,

kūm amā kūcha kūcha sā’t ūr na-dānād idāra-yi namalakat rā chigīna tavānād (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?’”:

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—
با خواهد گفتم به‌همه حال اهل این مسجد جمعیت بزرگ‌اند و معاشق‌نواند بود bā khud guftam bi-hama hāl ahl-i in masjid jamā‘at-i buzurgān va ma‘ārif tavānād būd (classical) ‘I said to myself perhaps the people of this mosque are a congregation of big and well-known persons.’ If خواهد بود was substituted, the sense would be ‘must be’: mī-bāshand mī-pāshand would mean ‘are.’ Shāyad bāshand shāyad pāshand could also be used.

(d) As already mentioned in § 76 (b), the third person singular of the Present and Preterite of shudan شددن is used impersonally. It is followed either by the Subjunctive or by the shortened Infinitive, as:

با وضعیت بندی را نمی‌شنند mī-bāshand hamān rūz tā bi-šur-i kūtal bi-rasīm (m.c. Roz. Gr.) ‘on account of the badness of the road it was impossible to reach the top of the pass that day’;

پیش از عید: mī-šud ki in našīḥai rā bi-zanat bi-kunī (m.c.) ‘was it not possible for you to give this piece of advice to your wife (and not to me)?’

پیش از عید: na khasr mī-šavad (m.c.) ‘no, it is impossible’;

پیش از عید: pīsh az ‘id3 mī-šavad raft (m.c.) ‘we can’t go before the ‘id’’;

پیش از عید: mī-šud tā imshab pas bi-giram (m.c.) ‘can’t I possibly have it back by to-night?’ Note the shortened Infinitives in the following: agar qād 4 na-bāshad chi tawr mī-šud sang rā barādāṣht andābht (m.c.) ‘were there no intention, how was it possible (how did it happen) to have picked up a stone and thrown it?’

(e) To be able, can also be expressed by the Passive, as:

چه طور بیالم خسته شده‌اند که شده‌اند mī-tawr bi-yāyim, khasta shuda nā-tavān gashūm va qadamha-yi6 mā bar-dāṣht mī-šavad (m.c.) ‘how can we come? we are worn out by fatigue, and cannot even lift our feet (our feet cannot be lifted).’

Dāniṣtā nāmī-šavad bi-mi-yār-i ‘uqul
Sanjīda nāmī-šavad bi-mi-yūs-i qiyās.

‘No man of science ever weighed (it) with scales,
Nor made assay with touch-stone, no, not one!’

(O. K. 279 Whin.)

1 Generally pronounced kūtāl.
2 Or chi mī-šud agar in našīḥat rā bi-zanat mī-kardī (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 qād-at تقد.
5 This use of shudan شدن is classical as well as modern colloquial.
6 Or singular qadam قدم, 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-khvānī (m.c.) “can you sing?”, or mī-tavānī (ki) āvāzā bi-khvānī (m.c.) “how can you sing?”

(f) Tavānī is an adjective “powerful,” and its negative form is na-tavānī, and also na-tavānā (old).

Tavān-gar is an adjective, signifying “powerful, rich.”

Tavān is a substantive “strength.”

(g) Yārastan or yūristan (yār) (to be able; to stretch out the hand,” and ārastan (ār) “to be able; to adorn” occur frequently in poetry for tavānistan.

Yārā (subs.) “boldness; power.”

(h) Dūnistan “to know” is in classical and modern Persian used for “to be able”: the construction is the same as with tavānistan.

Ps or bīlāt kān kar chōt
Pas az malāmat u shunāt, gunāh-i dukhtar chīst
Tūrū kī dast bi-larazd guhar chi dānī suft?

“After reproving and abusing [the husband] Sa’dì said, ‘What is the girl’s fault?’

How can you whose hand trembles, string a pearl?!”—(Sa’dı).

(Gul., Chap. VI, last lines.)

U mī-dānād bī-kunād? (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-yāyad; az rū-yi man nami-āyad (or nami-shavad) ki va, “I am ashamed to—(i.e., I can’t”)—”; qādir būdan bar—qābil-i or qābil bar—būdan, “can’t”; dar quvva-yi khud āidan or būdan: tavānā nistam ki in nā rā bi-kunam, “can’t”; or tavānā-yi in nār na-dāram, “can’t.”

Vide also § 76 (d) and § 77 (e) for “to be able.”

§ 78. Girīftan.

(a) Girīftan, root gir, “to seize, etc.”; transitive and intransitive.

The Imperative form gir in not used colloquially: always bī-gir.
In classical Persian, in addition to its ordinary signification of “to take, seize,” this verb, preceded by an Infinitive, means “to begin,” as: گفتار گرفت “he began to speak”; بی‌خواب گرفت (Sadi) “he began to abuse the king and use bad language in his native-tongue: ژابانی دارایی کودک گرفت (Sa‘di) “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 گرفت mean “to begin”; دلم طرید گرفت (m.c.) “my heart began to beat”: بارغ گرفت (m.c.) “it began to snow; it began to rain.” For “to begin” in modern Persian, vide § 79.

(b) Gîrîftan گرفت means “to suppose, admit.” (In poetry the Imperative گرفت is frequently used interjectionally in this sense). Examples: گرفت که فیضت نست فرامی نست؟ (Sa‘di) “I admit you have no anxiety. Have we then none?” گرفت (m.c.) va gîrîftam (or گرام) کی اماماند (m.c.) “and admitted (or let me suppose) that they came” (http://www.translationah.com) (vulg.) hamchî گرفت (or گرم) (m.c.) “we will suppose (or let us suppose) so.”

(c) Colloquially and vulgarly girîftan is used pleonastically, as: دلک گرفت خوابید (m.c.) “the barber fell asleep”; گرفت به خواب (m.c.) “go to sleep.”

(d) Note the following intransitive or reflexive uses of this verb:

تادن کت عرفت ناراثی خوش (m.c.) “the barber fell asleep”; بی گرفت و خواب (m.c.) “I saw that my speech (breath) did not sink in—made no impression” گرفت(ab dar guit-yash گرفت “the water stuck in his throat; he choked”); نافذ آب گرفت “hold your tongue” (m.c.) lit. “may your breath be caught, may you choke”; نافذ گرفت “the seeds were scorched by the sun”; تکشم از گرمی در گرفت (m.c.) “he stammers” (lit. his tongue sticks); یکسار گرفت (m.c.) “he suddenly struck his head against the wall”; نامصر آستاد است, چشم‌ام ناگرفت, گوش‌ام گرفت, اه‌های گرفت (m.c.)

1 Hamchu یه خیال is pronounced hamchi.
2 i.e., “may you die”; = “hold your noise, d—n you.” Do not say nafs, which generally means “penis.”
3 The conventional way of writing this exclamation is گو ها های.
"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); 
گردنی دو گلوچه گرفت girya dar 
gulū-yash girift (m.c.) "sobs choked his utterance."

(e) Aftūb girifta ast (m.c.) "the sun is eclipsed." 
Girifta is also an adjective, "dark," applied to colouring.

(f) In sūrat (or in sarūd) giranlagi na-dārād (m.c.) "this picture (or this song) has no attractiveness in it."

(g) Ī tamām-i shab az ḫarʿ zadān vā-gīr namī-kard (or ārām namī-girift) (m.c.) "he ceased not to chatter all the night through."

(h) Chilla-yi buzurg hanūz na-girifta ast (m.c.) 
"the forty days of greatest heat (or greatest cold) have not yet commenced."

(i) In modern colloquial girfītan and sitāndan (vulg. istāndan) are used for "to buy."

§ 79. The Verbs "to begin, etc."

(a) For the use of girfītan in classical Persian for "to begin," vide § 78 (a).

(b) (1) The verbs "to begin" are 3 binā kardan; 4 āghāz namūdān; 3 shurūt kardan; 2 ibtīdā kardan (of a work).

They are followed by the Infinitive, as follows: 3 va binā kardam bi-tamāshā kardan-i dukānī (m.c.) "I began to look at the shops";

4 "I began to walk": 2 binā kardam bi-davām (vulg.) "I began to run": 3 shurūt bi-khūrūdan namūd (m.c.) "he began to eat": 4 shurūt mī-kunad bi-girā kardan (m.c.) "she begins to cry": 2 ibtīdāt mī-kunam bi-nīm-i Khūdā (mod. writing) "I begin in the name of God."

(2) Dast bi-kār shudan also means "to begin" (of a work only): 3 fardā bāyad dast bi-kār shud (m.c.) "we must begin the business to-morrow."

1 Kuṭūf/کوتب and ḥoṣūf/خوش 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 sukhanhā-yi parashān gultan (Sa'di): Mod. Pers. hama-yi shab "all the night" and hama shab "every night."

3 Binā signifies "building" and binā kardan "to build"; 2 bīnā bār, bīnā barān "because of"; and binā bar-ān "therefore": the 3 not written in Persian.

4 Āghāzīdan is obsolete.

5 Br. Ar. pl. dākkān is also used in modern colloquial.

6 In this phrase the īqā/at is sometimes classically omitted.
. (c) The following are Afghan idioms: kishti faro nishastan namūd (Afghan colloquial) "the ship began to sink"; sang az kūh ghalbidan kard "the rock began to roll down the hillside"; dar vapt-i peshin roz tayyūm namūdan-i mez rā binā 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"; bād-i khowf-nāk-i vazīdan namūd (Af. col.) [bād-i sakht-i vazīdan girāt m.c.] "a terrible wind began to blow"; tājūr bi-khanda shud (Afghan, and modern colloquial) "the merchant began to laugh (went off into a laugh)."

(d) Man bi-khanda uftādam (m.c.) "I began to laugh."

(e) There are in Persian no continues verbs.

The continuative prefix miī 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 mi-kardim "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 swang 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:  آرام دیدم همی دیدم همی دیدم همی دیدم همی دیدم (Haji 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": urā didam hamī mi-khurad اورا دیدم همی دیدم همی دیدم همی دیدم (m.c. or local) "I saw him eating and eating" (i.e. a great deal).

§80. Khwāstān. خواستن "to wish etc."

(a) As already shown in the paradigm of the verb, the Aorist of khwāstān خواستن followed by the apocopated Infinitive is used in forming the Definite Future, both in classical Persian and in modern colloquial.

1 Note the majhūd sound of the vowels and the Infinitive without a preposition preceding the verbs "to begin." Nimāz-i peshīn Namāz peshīn is an Afghan and Indian expression for the midday prayer: طلار "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 برق "Ehsan is a slip for احسان بر.
(b) In the Gulistan the unapocopeated Infinitive frequently follows the Infinitive in the sense of a definite future, as:

har chi dānī ki har a'īnā ma'llūm-i tu khvāhad shudan bi-pursīdan-i ān ta'jil makun—(Sa'dī)

"be not in haste to enquire about anything that you know will of a surety become revealed to you (without asking)."

Yār-i dārīn-i marā ġū bi-zabān pand ma-dih
Ki marā tawba bi-shamshīr na-khvāhad 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
Tahammul kard u guft ay nik-farjān
Batar-zānām ki khvāhī guftan ān-i
Ki dānam asb-i man, chūm 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.'"

Khastī kā Zīāb kā Pūr-khawānd dūn
Ayrān-i sarā-yī dūgarān khvāhad būd.

"And see your ashes moulded into bricks,
To build another's house and turrets high."

(O. K. 162 Whin.)

The same construction is used in the Gulistan when khvāstan signifies "to wish," "to desire," as:
vā fiṣl ba-nādānī ānjā khvāhad raftan—(Sa'dī) "and the boy through ignorance wished to go there":

1 Note this meaning of har chi āhā "whatever."

2 "Stars" (understood) is the subject in the English.

3 All one adjective.

4 Tū ī = "it is not known": tā-yī tajāhul.
Khwāstan.

Ay hunār-hā nihāda bar kaj-i dast
'Ayb-hā bar girīsta zīr-i baghal!  
Tā chi khwāhī kharidan, ay maghrūr!
Rūz-i darmāndagī 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 ḍaš, as :

Chi sālhā-yi jarāvān va 'umrā-hā-yi darāz
Ki khālq bar sar-i mā bar zamān bi-khwāhād raft
Chunān ki dast bi-dast āmadast mult bi-mā
Bi-dasthā-yi dīgā hamchunin bi-khwāhād raft—(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.: کف ف من از را نمی خواهم که بینم guft man ā rā namū-khwāhām ki binam (Sa'dī) "he said, 'I do not wish to see him.'"

(c) The Afghans in speaking sometimes use a similar construction, but place the Infinitive before the auxiliary: من چه چی بطور نذر پیش کردی خواستم man chīz-e ba-fawr-i nazr pesh ū kardan khvāstam (Afghan coll.) "I wished to give him some small present"; turā nāsīb-i khud ū kardan mī-khwāhām (Afghan coll.) "I wish to make you my deputy."

They, however, also employ the Aorist or Subjunctive after the auxiliary, as: دنبال آمدی میخواست که کشیشی را بگیرد dumbāl āmada mī-khwāst ki kishīšī rā bi-gīrād "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-khwāhām bi-pursam میخواهم به پرسم "I want to ask you.—"

(d) Khwāstan خواستن 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."

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1 All one adjective.
2 Tā ū = "it is not known" : tā-yi tajāhul.
3 Majhūl vowels; pīsh-kash پیشکش (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).
KHWĀSTAN

bi-jihat-i hamān būd shumā rā khvāstam (m.c.) "it was for this reason that I sent for you"

bi-ishārā-e dast o rā nazil-i khud khvāstam (m.c. and Afghan colloquial)

"I called him to me by a signal with my hand."

agar marq mī-khvāhā bi-rāw Gīlān (proverb)

"if you desire death go to Gīlān!"; mī-khvāstam bi-yāyad (m.c.) (vulgar, Imperfect for Present tense) "I wish he would come."

man ūrā bisyār mī-khvāhām (m.c.) "I am very fond of him, love him very much."

In modern colloquial, and in Kabuli Persian too, this verb also signifies "to intend," or "to be on the point of doing," as: mī-khvāst bi-mīrād (m.c.) "he was about to die (not wished to die)";  āghā mī-khvāhād chand-ī shalāq bi-āshqāz bi-zanād (m.c.) "the master threatens the cook with his whip (Roz. Gr.)"; mī-khvāhād bi-rāvad ki āghā— (m.c.) "he is about to go when his master—"

"the whole of my labour was nearly being wasted."

This verb is also colloquially used in an impersonal sense meaning "requires," as: in khāna ta’mīr mī-khvāhād (m.c.) "this house needs repairing"; bi-jihat-i naqī kardan-i chīzhā bisyār waqt mī-khvāhād (Afghan) "much time is requisite to remove the things!"

galīcha kam rang ast qadr-i bishtar rang mī-khvāhād (m.c.) "the rug is too light in colour; it wants a little more colour." To the remark "I have forgotten to bring any money," or "do you want such and such a thing?" the answer might be namī-khvāhād (m.c.) "it is not necessary, it doesn't matter."

The following are Afghan idioms: imroz 3 rā faqqa kardan me-khvāhād (Af.) "it is necessary to fast to-day" (for m.c. imruz bāyād rūza bi-dārām)

marā būr būr birūn raftan me-khvāst (Af.) "it was necessary for me to go out frequently" (for m.c. Chand daf'a

1 Gīlān is said to be the most unhealthy part of Persia.
2 Or ā nasdīk būd bi-mīrād.
3 Nasdīk būd ūrā shavād (or bi-hadar ravađ) (m.c.)
4 Compare the m.c. use of raftan in § 82 (h).
5 In India mrammat-talāb ast: in modern Persian in writing ta’mīr lāzim dārad.
6 Modern colloquial lāzim ast.
7 Or lāzim nīst.
8 Majhilī vowels.
lāzim shud birūn bi-ravām): jihat-i man u tu har du nafar khwārāk me-khwāhād ² (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 hamin yak-i rā bi-yāvari (m.c.) "you should have brought this one at first": mī-khwāstām dirūz bi-yāyad va likin inrūz āmad (m.c.) "he ought to have come yesterday and not to-day" [for "bi-yāyad va likin—", vide § 84 (o): mī-khwāstām bi-dānam (m.c.) "I should like to know"; less peremptory than mī-khwāhām bi-dānam "I want to know."

§ 81. Gūzāṣtān گوشان Imperative, guzār گزار: Dūdan Imper. dih; ُ Māndan ہمان Imper. mān; and Verbs "to Permit, Allow."

(a) Gūzāṣtān گوشان, Imperative guzār گزار 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: گزار bi-guzaš bi-yāyad "let him come," (the Imperative alone would mean, "let him come"): na-guzaštū tājā-ū har bi-zānim (m.c.) "she did not permit us (give us time) to talk in her room";

(b) The Intransitive guzaštān signifies "to pass" (of time): vaqti javānī guzašt na-bod-i pīrā rasād "youth passed and old age came": az pahlū-yi guzasht (or guzar kard گزار کردن) "he passed by him": az in mālāt bi-guzaš گزار "let this matter alone."

(c) The Afghans and Indians use the verb dūdan  "to give" in the sense of "to permit," as: ہمان mardum rā gūzāṣtān dīhed  "let them wander about (for a time)"

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1 In modern colloquial bi-jihat  "just as instead of mī-khwāhād.
2 Majhūl vowels.
3 Biyāyad, or biyāist: or mī-biyāist dirūz āmad bāshād باشند Ya baghis Ya kā  "to allow."
4 Guzār گزار is also the Imperative of guzārdan گزاران.
5 Colloquially often bu-guzaš  "by biyāyad; m.c. also bi-hil biyāyad (vulg.)
6 But of a place kinār, as  "from a certain place.
7 Corresponds to the Hindustani verb denā  "to give" and "to allow."
ki bi-ravad¹ (Afghan), or o rū raftan bi-dīh (Afghan)² "let him go."

(d) The following are further examples of the use of the verb dādan:

1. āūrā dar pūsh-i khud rūh nāmī-dīhad (m.c.) "he does not allow him to come into his presence."
2. khud rū bi-bastan dād (m.c.) "he allowed himself to be bound" (or khud-rū bi-bastan taslīm kard khurdā 3 bātīnī fālūm kard).
3. The Imperative dīh is used as an interjection of impatience or annoyance, in modern colloquial, as:

būyad yag³ nim-tana-yi zari-yi ābī dar Rasht bi-dīh bi-dāzand (m.c.) "you must get a blue gold-embroidered jacket made in Rasht" (lit. you must give it that they may sew it):

4. (tā) bi-dīhad bi-kushand (m.c.) "(so that) he may get him killed."

5. The Imperative būyad (or more commonly būyad bādī) is a substantive: būyad bādī, or būyad bādī likrīt signifies the total revenue of a district paid to the Shah.

(e) Other verbs for "to permit" are ijāza dādan, īn dādan, murakkhās (būdan) ki—kehr "permitted to—"; rava dāshtan, "to consider right or lawful"; and khāshīn, gūzāshtan, and hishtan, obsolete or vulgar.

(f) Māndan, intr. "to remain," etc., is in Afghan Persian also transitive, "to place." Note the following idioms:

1. Az kār būz 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 (m.c.) "two months before the 'Id."
4. Kam mānd⁴ bi-mirām (m.c.) "I nearly died."
5. Az halākat chās-ī na-mānda būd (Gulistan, Book II, St. IX) "you were within a hair's breadth of perishing."

¹ In modern colloquial āūrā bi-dīh bi-ravad (m.c.) would mean "give him (the beggar) something to go, to make him go."
² Uūrā bi-gūzār (ki) bi-ravad (m.c.).
³ Yag vulgar for yak.
⁴ Also commonly but incorrectly kam mānda būd ki—kehr.
§ 82. The Verb Raftan رفتني "to go, to continue"; Imperative را رفت.

(a) The Afghans colloquially use raftan رفتني as an auxiliary signifying "to continue," as: zamīn regī būd az in bāgh biśānin kanda mī-raftam (Afghan colloquial), "the soil was sandy, hence I continued digging it up with ease"; man dīrūz in chīch-hā rā dar bāzūr dida mī-raftam (Afghan coll.), "yesterday I continued looking at these things as I went"; bi-kan bi-raw بی‌کن بی‌RAFT (Afghan) also m.c. "keep on digging."

(b) Raf fi mad, رفتن، or ḍū Raffa is a substantive "coming and going, frequenting; traffic."

(c) گذشت رفت "it is done, past; let us say no more about it" (m.c.).

(d) Rafīr رفتار is a verbal substantive signifying "gait, manner of walking; conduct," and in some Indian MSS. "ambling": rafīr-i nā-hamvār رفتار نامهور (adj.), bad-rafīr (subs.), "badly conducted, bad conduct."

(e) Rafīa rafīa رفتیه, رفتیه "step by step, by degrees."

(f) Raw kardan را ورد (m.c.) signifies "to start, commence (a business or matter)," as: qāli bāṣī raw karda am قالمی بیسی را ورد ام (vulg.) "I have commenced carpet-weaving": raw kun raw kun را وکر گر کن vulg. interjection, "go on, go on!

(g) In modern Persian, "let me go with you!" is bi-gūzār ki hamrah-i shumā bi-yīyam بی‌GOZAR که همره شما بی‌ایام; but "let me go with him" is bi-gūzār ki hamrah-i ū bi-ravam بی‌GOZAR که همره آ و بی‐RAVAM.

(h) In modern Persian, raftan is also used in the sense of "being on the point of doing," "intending to do" [compare § 80 (e) khvāstān خوش‌است], as: raftam ūn rā bi-gīram ki didam mār-i rūyāsh ustāda ast ونتم آن را بی‌گیرم که دیدم ماری روUSH علم‌آ است (m.c.) "I was just going to take hold of it, when I saw that a snake was lying on it"; raftam رفتنم does not here mean that, 'I went forward or progressed towards.'

§ 83. Dāshtan داشتن "to have, keep," etc.; Imperative دار 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 (mī-dāram میدارم) signifies "to keep."

In modern Persian, therefore, to distinguish the Subjunctive from the Indicative Mood, the Perfect Subjunctive is as a rule used instead of
the Present Subjunctive, as: بايد خيلي صبر و حوصله داشته باشد bajad khayli șabr va hawesala dâsht a bashid (m.c.) "it is necessary to have the greatest patience and forbearance."

1 Afsar Kowsâfzâd (or bâshid) bajad har kudâm yak gusjand dâsht hâ bâshand (m.c.) "were the sheep ten in number, then all (everyone) ought to have one sheep apiece."

2 Tu bâ in hûsh bajad khayli shukur va rama dâsht bâshid (m.c.) "with all this intelligence you have, you must be possessed of many camels and flocks."

(rama specially for sheep and goats).

This has led to a modern form of the Imperative dâsht bâsh dâsht bâshid (m.c.) in the simple (not in the compound) verb; kâr-i bi-in na dâsht bâsh (m.c.) "don't have anything to do with this."

Dar is also used in m.c., as, as: "keep this, hold this." In râ nigâh bidâr = in râ dâsht bâsh dup re dâsht e bâsh is also for "here we will leave them for the present (while we see what was happening to—)."

(b) In classical Persian, dâram, dar dâram, etc., is both the Present Indicative and the Subjunctive: At ma lik farmûd tâ vajh-i kaf-i a mu'ayyun dârând tâ—(Sa'di) "the king ordered a sufficient means of subsistence to be fixed for him." Padishâh amr farmûd ki khezâna râ mahfûz bi dârând inā shaste Åms farmûn kâ khûzâna va ma'âkû dârând is classical and modern; in modern Persian dâsht bâshand dâsht bâshand could be substituted here: ya'ni in qadr turâ bar pây hamidârad (Sa'di) "which being interpreted means that this amount (of food) is sufficient to sustain thee"; here nigâh mî dârad could be substituted for hamidârad hâmida mnar hâmida mnar.w

Remark I.—In modern, as well as in classical, Persian the Pres. Subj. of dâshtan dâshtan inâ shaste, is, in compound verbs, of the form of the Aorist, as: Av marâ farmûd tâ in râ bar dâram, or mara farmûd tâ in na bâram (m.c.) "he ordered me to remove this" bi gû bâ man suhbat bi dârând (m.c.) "tell him to talk with me."

But a 'lama' dârad or az a khâyâsh dâram; ilâmâs az shumâ dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâram; az dâran
Remark II.—Frequently in compound verbs, and whenever the verb signifies "to keep," the Present mi-dāram is used, as: har rūz bā ū suḥbat mi-dāram (m.c.) "I converse with him daily"; ūrā dūst dāram or mi-dāram (m.c.) "I like him (or it) very much"; but man hanūz bā ū suḥbat dāram (m.c.) "the matter is still under discussion, it is not yet finally settled"; niyāh bi-dār "keep"; dast bi-dār "cease from"; bar mi-dārand "they are removing, carrying away."

Remark III.—In modern colloquial, the Aorist form is also used for the Future, as: in barāy-i shūmā gamar-i nā-dārad (not namī-dārad) "they are removing"; na-khwāhad dāshīt (m.c.) "this will be of no benefit to you."

Remark IV.—Such forms as sākhta bāsh (local! "be ready," and rāštā bāsh "be dressed," must not be confused with the form dāshta bāsh; in the two first, the participles are adjectives, whereas dāshta bāsh is a transitive verb. Vide § 125 (j) (6).

(c) The Afghans and Indians say mi-dāram for "I have." (d) The Imperfect of the simple verb dāshtan, except in conditional sentences, is rare in modern Persian; the Preterite, as is the case with the verb būdan, is only used when taking its place; thus, in the sentence vaqīt-i ki dar jahāz būdam khayāl mi-kardam kī—, the verb dāshtan was substituted for kardan (m.c.), the verb would be khayāl dāshīt and not khayāl mi-dāshīt.

In compounds, however, the Imperfect is used, as: bā ū suḥbat mi-dāshām (m.c.) "I used to talk with him." (e) In modern colloquial, dāshtan dāshīt is also idiomatically used with a continuing and present signification, as: man hanūz dārad mi-aḥyad "he is now coming along"; similarly dārad mi-ravād, etc.: dāshānd mi-aḥamad (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 mi-dānam) in miz rā kharida dāram (m.c.) "I consider this table as bought"; man ān murgā rā girīta dāram (local) "I consider that bird as good as caught." (g) The following is an Afghan colloquialism: man dar bāzār chīzā kharidan dāram "I have to buy something in the bazaar." (h) In modern colloquial dārad, dar is often used impersonally 'there is, there are,' or with the subject understood, as: awb na-dārad, or

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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 miz rā kharida girīta am; or (correct m.c.) kharida bi-dān.
Impersonal Verbs.

§ 84. Impersonal Verbs.

Bāyistan "to be necessary, must."
Shāyistan "to be suitable; ought, etc., etc."
Sazidan "to be worthy."
Zhibudan "to adorn; to suit."

(a) Bāyistan, Shāyistan, and sazidan are all impersonal and defective: the Infinitive, Past participle, third person singular of the Aorist (without the prefix), Present, Imperfect, and Preterite only are used, besides the future participle or noun of possibility.

In past, (Tr. Haji Baba, Chapter XXXII) "I was appointed to meet him at court after the morning levee," the first person of bāyistan is used: such use is rare and ungrammatical.

1 Corresponds somewhat to the barrack phrase "I don't mind if I do," in reply to an offer of a drink.
2 Chī 'ayb dārad can also be a direct question, "what defect is there in it?"
3 Chāpār. T., properly the horse for a messenger or post, spelt ī dārad, and indifferently pronounced either way; chāpāri raftan " to travel post."
4 Shāyistan and sazidan are the same.
5 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 rā bi-kusid (m.c.).
Impersonal Verbs.

Dar ‘ālam-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 tāvān, vide § 77 (a) (3) Remark.

Remark II.—Bāyist-i vaqt (obs.) = muqtāzā-yi vaqt (mod.)

(b) In classical Persian, the Past Conditional bāyistī, 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:

1. gūft sukhan bi-andīsha bāyad guftan va harakat-i pasandīda bāyad kardan hama khalaq rā, khāṣa pādishāhān rā (Sa’dī), "he said all people ought to speak with forethought and act decently, but especially kings";
2. az hiddat va səvalat-i pādishāhān bar ḥazar bāyad būd ki-(Sa’dī) "one must be on one’s guard against the hasty and despotic nature of kings";
3. gūftāri bi-kirdār chün darakht-i bi-bār juz sūktān rā na-shāyad (classical) "a speaking without acting is like a tree without fruit, fit for nothing except burning"; marā nami-sazat ki in kār bāi-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 sazūvār mī-būshad or ast (obs.)) (sazāvar bebašad).

1 There are, however, in both the ancient and modern language exceptions; as az barā-yi hīch kār rā Ney Shāyām (classical) and (m.c.) for az barā-yi hīch kār shāyistā nistam (m.c.).
2 Also bi-hār: the idiom bar ḥazar būdan is also m.c. (not pur ḥazar).
3 Note the ḥāfat after bi-safāhāt.
4 Better gūftāri bi-kirdār.
5 ṛā omitted after kār as ṛā occurs at the beginning of the sentence, marā.
6 Also in modern colloquial zibanda-yi man nist ki.
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: "Padishah bayad ki tā bi-hadd-i bar dushmanān khāshm na-rānād rā i'timād na-mānād—(Sa'ādi) "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: "tu-rā bi-khānā-e khud raftan bayad (Afghan coll.), or bayad ki tu bi-khānā-e khud bi-ravi" (Af. coll.) "you must go home"; dar in fikr gharq būdam ki dīdan bayad lardā ba-kuďām qism marg bi-mūram (Afghan coll.) "I was immersed in the thought of what sort of death I should have to die on the morrow"; in modern colloquial bayad did bajad didī would be substituted for dīdan bayad didī.

(f) As stated in (b), the forms bayad and bayad are obsolete in colloquial Persian. The following are examples of these forms in the Gulistan: "Bājā ki:—" yake az ān miyān bi-tariq-i imbiżat gůst turā ham chizī bi-bayad gůst—(Sa'ādi) "one from amongst them said by way of a joke 'you also must say something'"; [vide Remark to (c)]

The latter is also the usual construction in modern colloquial, except that the pronoun would ordinarily be placed first, as: "Tu bayad ki-khānā-yi khud-at bi-ravi" (m.c.)

This construction is also classical:—

\[
\text{Tu ka`z mihnat-i dīyārūn bi-gham-i}
\]

Na-shāyad ki nām-at nihand ādāmi—(Sa'di).
"Thou who art careless of the affliction of others,
It is not fit that thou shouldst be classed as man."

In this example, tu is the subject of the verb in the relative clause, vide Relative Clauses.

2 Bāyāisti 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 Layli.
bāyisti kardon—(Sa‘dī) "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) Bāyad نَبِيُّ بَيْدَ without a second verb, signifies "to be requisite, needful, to lack" and takes the dative of the person, as: pādīshāh rā ‘adl bāyad tā barū gīrd āyand—(Sa‘dī) "a king needs justice (is requisite for a king) so that they (the peasantry) may rally round him": urā rahm bāyad (m.c.) "he lacks pity": ānān rā ki karam bāyad diram nist 1 (mod. saying) "those who wish to give alms have no money."

(h) The distinction in meaning between bāyad بَيْدَ and shāyad شَيْدِ is often fine; in the following example it is clearly indicated: guft har ākina mārā khiradmand-kāfī bāyad ki tadbīr-i mamlakat-rā shāyad—(Sa‘dī) "he (the king) said, ‘certainly we need a competent wise person who is fitted for the administration of State affairs."

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-bāyad مَبَيْدَ, bāyad بَيْدَ, and bāyist (wide q) are used for present times, and the Imperfect mī-bāyist مَبَيْدَت for past times:

1) "I have to buy something in the bazar" dar bāzār bāyad chīz-i bi-khāram (m.c.); "must we (one) go by sea or land?" az rāh-i bahri bāyad (or class. mī-bāyad) raft ya barri (m.c.).

2) "You should have done this last year" sāl-i guzashta shumā mī-bāyist in-rā karda bāshid (or bī-kuniād) dīshāb mī-bāyist—(m.c.); but dīshāb mī-bāyist bīrūn bi-ravam vali (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 kār rā tamām karda būdam panj shash kār-i dīgar mī-bāyist bi-kunam vali fursat na-kardam (m.c.), bāyist بَيْدَ and bāyist بَيْدَ are also used for bāyad بَيْدَ or mī-bāyad مَبَيْدَ.

1 īrā rahm bāyad u marā māl is a common saying.
2 Diram درهم for dirham درهم.
3 In modern colloquial the past tense of all verbs is frequently used for the present. Hence perhaps the reason why in m.c. the past tense of bāyist (mī-bāyist مَبَيْدَت and bāyist بَيْدَ are also used for bāyad بَيْدَ or mī-bāyad مَبَيْدَ.
4 The Present Subjunctive (Aorist) can be, and usually is, used instead of the Past Subjunctive: here karda bāshid کرَدَة بَاشِد could be substituted.
5 Dīshāb lāzim shud bīrūn bi-ravam "I had to be out last night."
Remark I.—It will be seen that after mi-bāyist either the Aorist or the Perfect Subjunctive may be used.

Remark II.—In modern colloquial, bāyist بايست is frequently used for bāyad بايد (but mi-bāyist بايست is always past), as: مي بايست بايد (vulgar) "I must do this to-day."

قوقلاي خون باي لح حور ياور كر ره باي ديشيرتها بابام راسان (3) tu pā-yi khud rā az miyūn bīrun kash ua-agar-na turā bāyad shirkat bi-itmām rasūn, (m.c.) 'you must withdraw from this business or else you must be a partner to the end'; پايشه را مدل بايد (m.c.) "the king lacks justice"; gar sharaf bāyad-at himmat buland dār (saying) "if you want honour, have noble aspirations."

Remark.—The following is an example of all these verbs:—

اچینچ صاحب— بايد (بايست) بلوسم بيليد (بايست) بلوسم (m.c.); and bāyistī mi-nəvishtam بايستيي مي نوستم (old) = mi-bāyist bi-nəvism (or navishta bōsham مي باستيي نوستم or (m.c.): vażr bāyad az dah nuqta-yi sa'īb mi-guzashīm لاي بايد از دا نقطة صعب ميگذشتم) (Memoirs of Abd-ur-Rahim, p. 232)—"but we should be obliged to pass ten difficult points"; this should be: بیازد بیلام از دو نقطه می‌گذشتم (Memoirs of Abd-ur-Rahim, p. 224)

He said you ought to have obtained permission before writing the letter"; this ought to be: مي باستيي نوستم بايد (m.c.) = agar mi-khwāstām sharh-i az bāryā-i ānū bi-diham az bāryā-i har ghizā-i tafsīlā bāyad mi-nəvishtam of Mirza Agha Bāshā, by which was commended to the Khan to be given to the king (Translation of Monte Christo); here mi-bāyist bi-nəvism مي باستيي نوستم would be preferred; mi-nəvishtam is perhaps Afghan.

(j) Bāyad بايد is more peremptory and therefore less civil than shāyad شيري "let it be proper" is also used as an adverb "perhaps, possibly."

(1) The past participles shāyista شيري and rarely بايست are used as adjectives: shāyista شيري "it is not fitting our dignity to sit

1 Or Sāhib-i rīsh صاحب ريش but it is better to omit the ezāfat.

2 Harf-i nā-shāyist ma-san (m.c.) "don't use unseemly language (or abuse)."
here"; *zan-i shāyista* (m.c.) "a well-behaved wife"; *sipūs-i bi-qiyās bāyista-yi Ḥazrat-i Yezdānī (modern writing) "praise must be given (by us) to the God-head." Bāyista is not used in speaking. The substantive bāyistān is obsolete.

**Remark.**—Shāyista is not used at all. Shāyista and shāyān: *shāyistagi-yi in kār rā na-dāram* (m.c.) "this work is beyond me"; *dar in hangām ki shāyān-i bajhāt va shāyīqān-i masarrat ast* (modern writing) "at this time when it is fitting that we should rejoice."

Shāyān is not used in modern colloquial. Bāyān is not used at all. Shāyistānī and bāyistānī are both old.

(m) *Bāyad bāshad* signifies "must be" and *mi-bāyist bāshad* (m.c.) "must have been"; *mā lā-bud bāyād in kār rā bi-kunim* (m.c.) "we are not able to do this, it is beyond us!") (modern writing) "you should not say this, ought not to say this."

(n) *Bāyad bāshad* signifies "must be" and *mi-bāyist bāshad* (m.c.) "must have been"; *mā lā-bud bāyād in kār rā bi-kunim* (m.c.) "we are not able to do this." (modern writing) "at this time when it is fitting that we should rejoice."

In modern colloquial *ba-yad* is sometimes used instead of *khuştan* as "should," as:—

(n) *Bāyad bāshad* sometimes means "should," as:—

(o) In modern colloquial *bāyad* (m.c.) sometimes means "should," as:—

(p) *Bāyad* is sometimes in modern colloquial prefixed to the Future Perfect, when it signifies "must have," as:—

(q) In modern colloquial the Past tense bāyist is used for the Present, as:-

1 In modern colloquial the *bāyad* (m.c.) would ordinarily be inserted.

2 Or *bāyad hast andar kar shud* (m.c.) "we must help each other"; *shumā bā-ishān hast andar kūr būda 1d* (m.c.) "you helped them."
``we must set to work''; hama bāyad (or bāyist) bi-mārīm (m.c.) "we must all die"; [mi-bāyist bi-mārād (m.c.) "he nearly died; ought to have died."]

Remark.—The affixed pronouns can be added to the impersonal verb bāyad, as: mi-bāyist-am "it was necessary for me"; mi-bāyist-i-shān "it was necessary for them."

(Note the substitutes for the verb bāyistān in the following examples:—

(1) hamrāh-i ū panjāh nafar sarbāz khwāhād bud (m.c.) "there must be fifty soldiers with him"; [or bāyad hamrāh-i ū panjāh nafar sarbāz bāshad (m.c.)]: بایاد همواره او پنجاوا نفر سرباز باشد

(2) lekān ba-jihāt-i āvārdan-i āb berin raftan khwāhād shud (Afghan coll.) (or m.c. raftan lāzim khwāhād shud) "but it will be necessary to go out to fetch water."

(3) chūn in kār ba-anjām rasid barāy-i du kār-i dīgar mīhnat o koshish kardan paydā shud (Afghan coll.) "when this business was finished I had to toil and labour to accomplish two other works."

(4) jihāt-i didān-i aspāhā berin raftan bisyār me-shud (Afghan coll.) "I had to continually go out to have a look at the horses;" (m.c. bi-jihāt-i didān-i aspān lāzim bud bīrūn ravam)

(5) na bārud kharch me-shud wa na barā-e kabk giriftan bi-koh raftan me-ustād (Afghan coll.) "neither was powder expended (by this plan) nor had I to go to the high ground to catch chukor;" [in m.c. lāzim mi-gashī "bāb hāla anchi kardan ast dar ān bāb chi kardī?"] (Afghan coll.) "now how much have you done of what you
had to do?"; [in m.c. hālā az ānchi mi-bāyist bi-kuni chi kardi] بایست بکلی چه کردی

(7) Zarūr dar īnjā insān-e āmada khwāhad 1 būd ضرور در اینجا انسانی آماده خواهد بود (Afghan coll.) "certainly some human being must have come here" [in modern colloquial biš-shakk īnjā insān-i āmada bāshad بیش شاکک انسانی آماده باشند].

(8) Lazīm ast ki bi-ravān رفتن است کی بر ایجاد, or raftān am lazīm ast لازم است که بر ایجاد, or raftān-i man az zarūrijyāt (or vājibāt) ast رفتن من از ضروریات (یا لازم) است or (I must go.)

Remark.—A paraphrase of "it is necessary," can be effected by such Arabic expressions as mustazil مستقل (tr.) "necessitating, wājib" لجت واجب etc. "meriting death; necessary to be killed," etc.

(5) Further modern colloquial examples of verbs used impersonally, or with the subject understood after the manner of dārad [§ 83 (h)] are: bi-jihāt-i kasrāt-ikhār magas bi-mardum va mālāh khayālī bad gūzāṣht (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"?

1 Āmada 185 is treated as though an adjective and part of a (vulgar) compound verb āmada būdan آماده بودن "to become."

5 In modern colloquial thīmāl dārad "immanent Darad" or yahtamīl "potentially Darad" could be used in the sense of "probably."

6 Marām 22 مرام "a collective noun always used as a plural except by the vulgar."

7 Kharī magas خری مگاس used collectively.

8 Shab-khayālī bad bi-mā gūṣāṣht بیش خیالی بد بی ما گذشت "we passed a bad night."

6 The bug called mālti مالی or gana گانا or sharīb-gaz گزار "biter of strangers."

7 For munjār منجر.
(w) An impersonal verb in English is frequently rendered in Persian as follows:—* hich dil-i in rū pasand namī-kunad* (m.c.) "no one likes this," or "it is not approved"; *aqīl bāvar na-kunad.—(Sa’dī) "it is impossible to credit"; (m.c. namī-kunad) *nemī-kunad*.

(x) For the impersonal use of :—

1. *Tavānīstān* "to be able"; vide § 77 (a) (2) and (b) (3).
2. *Shudan* vide § 77 (d).
3. *Khvāstān* vide § 80 (f).
4. *Guzashtān* vide (a) supra.
5. *Dāshātan* vide § 83 (h).

§ 85. Compound Verbs 

(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 adverbal verbs, and nominal verbs.

(b) (1) Adverbial verbs are simple verbs, transitive or intransitive, with an indeclinable particle (adverb or preposition) prefixed, as: *baz gustān* "to say a second time"; *baz gostān* "to turn back, repent"; *dar āmadan* "to come in"; *vā istādān* "to stand still, stop, halt"; *az dar dar āmad* (Sa’dī) "he came in"; *bar dāshātan* "to raise up; to suffer, endure"; *bar tāftān* "to shine forth, also to twist up"; *zī r u zabār kardān* "to make topsy turvy"; *vā gustān* (m.c.) "to repeat what one has heard, say again"; *vā shustān* "to wash again."

2. *Farū, fīrū, fūrū* or *fūrū* (before a vowel *farūd* *fūrūd* etc.) is prefixed to some verbs and signifies "down, downward; low," as *farūd āmad* "he came down"; *fūrū gust* "he spoke low"; *drā āmad* (m.c.) "he went into the room."

(3) *Farū* is another adverbial prefix and signifies "back, again,

1 Vulgar *pūya* mi-ghurr ad.
2 Nominals are those formed by prefixing a noun or an adjective to a verb.
3 *Vā* & *wā* in composition with verbs stands for *baz* "back", again, open, etc., as: *vā dād* "he gave back," *vā gust* "he spoke again"; *drā rū vā kun" "open the door"; *ista’dā* "standing" but *vā istādā* "halted."
4 In m.c. *furū gust* = simply *gust*, 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 خوستین when used to form the Definite Future, as: khayma rā fārā khwāhand girīt خیمه را خواهد گردند ‘‘they will surround the tent’’ (Class).

(4) Farāz فرآز ‘‘above, up, before,’’ as: chūn bi-bālin-ash farāz āmadam چون بابلینش فرآز آمدم (Gul., Chap. VI., St. 1) ‘‘when I came up to his pillow.’’

Farāz فرآز sometimes strengthens a verb but often it is redundant.

(5) Pīsh پیش, bīrūn بیرون, andar اندار (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 خواهد در کرد; khwāhand dar gūzāsht خواهد در گذشته; khwāhīnūn bar-khāst خواهد کنند.

Remark.—Bi-shahr (or dar shahr) dar āmadan به شهر (در شهر) در آمدند ‘‘to enter the city,’’ but az shahr dar āmadan از شهر در آمدند ‘‘to come out of the city.’’

(c) The participle in these verbs precedes the usual verbal prefixes mi می and bi bi, and the negatives na نا and ma می as: tūp dar mi-kunand (m.c.) ‘‘the gun is being fired’’ (lit. they are emptying the cannon); az kīsā dar bi-yūr از کیسه در بی یور (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 khāst خواهد ‘‘to rise up’’ (bar khīz and bar khūzam, etc.); bar-gūzāsat خواهد ‘‘to return’’; in rā bi-dār ابن را بادار ‘‘keep this’’, but in rā bar ādar ‘‘take this away’’; āmīkhtan āمیخته (tr.) (Impr. bi-yūmī) ‘‘to mix’’; dar āmīkhtan در āمیخته (intr.) Imp. dar-ūmīz در یومید.

Remark.—In poetry, for the sake of metre, the particle of a compound verb sometimes follows the verb.4

(d) Nominal verbs are simple verbs of action, transitive or intransitive, preceded by a Persian or Arabic substantive, verbal substantive, adjective, or past participle.

1 Farāz u nishīb فرآز نشیب ‘‘ups and downs’’ or ‘‘ascents and descents.’’
2 Dar khwāhand kard کر خواهد گذشته، dar khwāhand gūzāsht در خواهد گذشته، and bar khwāhīnūn bar خواهد خامد are old.
3 Note the absence of را: tūp is used generically; tūp rā would mean one special gun. Tūp khwāhīnūn dar kard (Fut.).
4 In modern colloquial bi-rāūv ت بی رو (not ت بی رو), ت بی رو ‘‘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: درمست کردن "to make, construct"; "to correct"; زانی qassāb barūy-i bulbul کرمن durust mā-kunad (vulg.) "the butcher's wife breeds maggots (as food for) bulbuls; مژول کردن (past participle) "to dismiss from office"; مژول شدن "to be dismissed"; إسفاده 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 از rā. Examples: اورا چوب زدن - ā-rā chūb zadam (m.c.), or بی ار دزم bi-ū chūb zādam (m.c.) "I beat him (with a stick)"; in the first instance chūb چوب may be considered an integral portion of the verb zadam زدن; in the second it may be taken as its object, but it would be wrong to say bi-ū chūb rā zadam با چوب را زدم [ā-rā bū chūb zadam اورا بایا چوب زدم "I beat him with the stick"], "talk Persian." Fārsī harf bi zan, or harf-i Fārsī bizan فارسی حرف بزن, or harf-i Fārsī bizan "I have expected (waited for) you a long time"; سر سال طول کشید "three years passed" (here sāl is the subject of the intransitive verb گزیدن which should be regarded as one word).

The ism اسم etc. is often separated from the verb that follows it 4 دن از گزاردن is "to begin"; بام binā-yi namak bi-harāmi غزه ast (m.c.) = binā غزه bi-na-mak-harāmī kardan (m.c.).

From گیر گیر, a verbal substantive from girīstan, is formed گیر امادان گیر کردن (m.c.) (for bi-گیر امادان) "to come into one's possession" and گیر اوردان گیر اوردن "to bring into one's possession"; انجا chīz-i گیر-am nayāmad (m.c.) "nothing was got by me there"; انجا chīz-i گیر na-yavardan (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.

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1 Maggots are bred and sold in Persia as an article of trade for caged nightingales.
2 In m.c. bar pā kardan or dāshtan, داشتن, or vā dāshtan, نصب کردن.
3 Or khayli muntaqâ-zâ râ shumā būdam.
4 In poetry it sometimes follows the verb.
5 In the sentence "آی قسمش ریا باید خداحافظان علیه السلام نخوریم" "until thou swearest by the sainted soul of Solomon (on whom be peace)!-" the word qasam (which is a component part of the verb "to swear") could be inserted just before na-khwâri.
6 گیر امادان گیر کردن expresses more of change than گیر اوردن.
**Remark II.**—Sometimes a compound verb admits of two constructions, as:—بامردمان مکتب میکند (in which مکتب appears to be the direct object of the verb), and مرممآن را مکتب میکند; the latter construction seems commoner in modern Persian.

(f) As stated in (c) the verbal prefixes می and بی are intercalated before the simple verb.

The same rule is observed with regard to the negative particles و and ١, as: دست بر نامی داریدی vide § 71 (c) and (f).

(g) Usage alone will determine which simple verb is used in forming a compound. The following are a few examples:—

حملا آوردان, (m.c.) "to attack, charge."

عذر کهپستان, (m.c.) "to apologise, ask pardon."

عذر آوردان, (m.c.) "to make excuses."

تادرک دیدن, "to make preparation."

صدم دیدن, (m.c.) "to suffer opposition."

مالیحات دیدن "to consider advisable."

گلم خوردن, (m.c.) "to suffer grief."

گل خوردن, (m.c.) "to be deceived."

قسم خوردن, (m.c.) to swear, take an oath."

زخم خوردن, (m.c.) "to be wounded."

بزامین خوردن, (m.c.) "to fall on the ground; strike the ground."

تگن خوردن, (m.c.) "to be shaken, to shake, tremble."

گریئنار آمدان, "to be caught."

برشمو غلاب آمدان, "to overcome the enemy."

سیر آمدان از, (m.c.) "to be tired of, disgusted."

سیر شدان, (m.c.) "to be satisfied, full from eating."

دار شمار آمدان (class.), "to be counted."

از پا دار آمدان "to be helpless, come to grief."

از پا دار چلتان "to begin to speak."

داه مارایی کشتن, "he is (or is likely to be) falsely accused."

در معرض حصار است, "he is in danger."

کم درنگ ای پشی نشاند, (m.c.) "to act bravely."

فری نشاند, (m.c.) "quench (fire, anger)."

فری گریتان, (m.c.) "to surround."

چشمو دود محترم (bar—) "to stare at."

زبان گشتن, "to begin to speak."

\[\text{In bi-dard-am namī-khurad (m.c.) "this is no use to me."}\]
COMPOUND VERBS.

'aqd bastan (zan-i rū), "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."
Dar-gūshātān 'az jān dast shustan (or dar guzashtān), "to give up hope of one's life."
Az chāz-i dast kāshidan, "to cease from (a thing begun); to give up."
Az chāz-i bāz irstādan, "to refrain from (a thing not begun)."
Khud rā var sākht ki murda ast, "he feigned to be dead."
Rang rīkhtan, "to play a trick, wile (in a bad sense)."
Harf zadan, "to talk."
Fārād zadan (or kūrū or kūrū-nā) or fārād zadan or kardan or kāshidan, "to cry out."

1 jam' zadan, "to add up."
Jum kardan, "to collect."
Tuhmat bastan (or tuhmat zadan) bar—"to accuse falsely."
Qarār gīristan, "to become settled, to sit."
Kūshī gīristan, "to wrestle."
Gūsh dādan (or gūshīn) or kūshīn dādan (or gūshīn), "to listen to."
Gūsh kāshidan, vulg. ( = āstāqī sīn) "to eaves-drop."
Gūsh jārā dādan ditto.
Mīyān rāftan, "to be abolished; cease to be used."
Mīyān burdan (tr.) "carry off."
Jilaw irstādan, "to get before, go before."
Sabqat gīristan, "to surpass."
Sabqat jastān, "to surpass, to anticipate."*
Ahtimāl rāftan (or dāshīn), "to be probable."
Tashrij dāshīn (polite), "to be at home, in the house."
Nazar āndākhītan, "to cast a glance at."
Bi-taskhīr āndākhītan, "to postpone."
Bi-taskhīr irstādan (intr.) "to be postponed.

1 In India jam' kardan "to collect." and also "to add up."
2 Bi-kharidān-i gūshī rāftān wāli bar man sabqat jast.

*Bi-kharidān-i gūshī rāftān wāli bar man sabqat jast.
COMPOUND VERBS.

It will be noticed that a change of the verb in the compound may make a verb transitive or intransitive in meaning, thus taghyīr kardan (intr.) "to change," but taghyīr dādan (tr.) "to change."
(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-ārdan (tr.), and az pā dar āmadan (intr.); pas pā kardan "to cause to retreat, dast bi-kār zadān "to commence"; az dast dūdan "to give up, relinquish," etc., etc.

§ 86. Certain Common Verbs used in Compounds.

(a) One of the verbs most used in compounds is kardan "to do" or "to make." Namūdan, sākhtan, gardāničid, and in deferential language farmūdan can be substituted for kardan in any verb compounded with the latter.1 These are all used in modern colloquial.

(b) In modern colloquial the forms kun and bi-kun are both in use for the Imperative of kardan.

Remark.—The past participle of kardan 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:—

1. Chūnānchī az aveal karda hu-jūm-i ashjār ziyāda-tar ma'lūm gašīd (Afghan coll.) "accordingly the density of the foliage appeared more than it did before (compared with previously)";

2. Az aveal karda bih-tar shuda ast (Afghan coll.) "he is better than he was."

(c) Namūdan, Imperative mumā, is both transitive and intransitive, signifying "to show (tr. and intr.), to appear"; mā'lūm mī-numāyat (or mā'lūm mī-numāyat) "to settle down"; mā'lūm mī-shavād, or simply mā'lūm mī-shavād (mī-shavād) "it appears."

Remark.—Note the change from karda to namūda in the following modern colloquial sentence, for the sake of euphony or variety.—

Timūr rā dar har jā-yi dunyā bāshad surāgh karda paydā namūda mī-girīd dast basta mī-āvarād īnjā (m.c.) "having traced out Taimur in whatever

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1 Any shade of meaning that may have formerly existed between kardan, namūdan, sākhtan in compound verbs no longer exists.

2 For nisbat bi-aveal (m.c.)

3 In modern colloquial often nīmūdan (Istahani).

4 Modern colloquial bi-numā only.
portion of the globe he may be (and) having produced him, you will seize
him; you will bring him here bound.''

(4) (1) Sākhtan "to fashion; manage with; suit," is both
transitive and intransitive: the Imperative is mā sāz (m.c. bi-sāz بساز).
Example: dar Kirmān jām-i rūd mī-sāzand (or durust mī-kunand درست میکنند)
(Shemām mīshānād شماهم میشنادش) "they make brass pots in Kirman";
shumā bihamā sākhtā īd (m.c.) "you have joined together, conspired"
(for a bad purpose only); aysikām-i khāra bi-nān-i bi-sāz (Sa'dī) "oh torpid belly, be content with a single loaf";
ābādāhā ēid mī-sāzad (m.c.) "the air of this place suits
me."

Bā dard bi-sāz tā davā'ī yābī
V'az ranj ma-nāl tā shiŷā'ī yābī
"To find a remedy, put up with pain,
Chafe not at woe, and healing thou wilt gain."

(O. K. 451 Whin.)

Ghayr az sūkhtan va sūkhtan chā'ra-i nīst غیر از سوختن و سوختن چاره نیست
(m.c.) "there is nothing to be done, but to grin and bear it."

(2) Sākht and sākhtagī are substantives:—sākht-i in qāli az
chīst صخیت (m.c.) "what is this carpet made of"; shumā dar
in sākhtagī karda-īd شما در سوختگی کرده اید
(m.c.) "you have adulterated this."

(3) Sāz ساز is frequent in compounds, as: dandān-sāz "a dentist";
(dandān sūzī "dentistry."). Note the following: dar
'īshq-i mahbūb bi-sūz va bi-sūz در عشق محبت بسوز و بسوز
(mod.) "in the love of the beloved burn and be patient." Ham-sāz همسوز
or ham-āvāz "in tune"; dam-sāz دم‌ساز "a confidant." In mīva barāy-i man sūz-gār nīst
این میوه در وری من سوژه نیست
(m.c.) "this fruit will disagree with me."

Sāz ساز, a substantive, means "a musical instrument" and "necessary
furniture," as: sūz-i sūfār tadārūk kard ساز سفر ندا کرد (m.c.) "he began to
get ready for the journey."

(e) Gardānān gardān, Imperative gardān gardān (گردنان) and signifies "to change, avert, turn
round; cause to become."

1 Dast basta دست بسته might be an adjective agreeing with 'or,' understood. Basta
2 In hārī sūkhtag ist (m.c.) "this is made up, false"; bī man sūkhtagī mo-kun
(m.c.) "don't cheat me."
3 Qūš bāłaţa "to weave carpets" not qūš sūkhtan, which is unidiomatic; rūd رود,
vulgar for ṭalāš راچ.
(f) (1) *Farmūdan*, Imperative *farmā*, فرما, is transitive, "to order or command." In compound verbs it is deferentially substituted¹ for *kardan*, نموده, *namūdan*, نموده, both in classical and in modern Persian; جالب عالی جه نموده بودید—ی (m.c.) "what did your eminence say?" *Chi gufida* جه گفیده would be a very familiar or very rude way of expressing the same thing, and would generally be used to inferiors only. پادیشاح برتخت جلوس نمودن "the king sat (or ascended) the throne."

(2) In modern colloquial *bi-farmād* بر فرماد, 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* فرمان فرمان "the issuer of mandates" is a title prefixed to the name of a place, and signifies "Governor or Viceroy of—." *Farmān-bardār* فرمان بودار "order-bearing, obedient."

Remark.—The compound verb *kār-farmūdan* کار نمودن is not always used in the complimentary sense. Sa’dī in the Gulistan, speaking of a boxer, says:—*wa qaul-i ḥukama rā kār na-farmūd* و قول حکما گ مُد - also *kaft-dūz ālā-i khud rā kār mi-farmūyyad* (vulg.) "the shoemaker is using his things."

(g) The verbs *gashṭan* گشتان or *gardīdan* گردیدن ['vide' (e)] can always be substituted for *shudan* شدن, either in a simple or a compound verb.

§ 87. Causal Verbs (فعل منعدي بالاسم) and Reflexive Verbs (فعل منعدي بنفسة).

(a) (1) The causal verbs are formed by adding the terminations *ānidan* آنیدن, or *āndan* اندان, to the Imperative stem of the primitive verb, thus: *jastan* جستن "to jump, leap," Imperative *jah* جه; *jahānidan* جاهانیدن or *jahāndan* جاهاندند "to cause to leap": *davādan* دولبدن "to run" (Imperative *daw* دول); *davāndan* دولبدند or *davānidan* دولبدن "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, -دن, or -دن.

¹ *Farmān* فرمان is used in precisely the same manner in Urdu.
² In classical Persian, or by Indians and Afghans in speaking, the third person plural would be used after the address جانبی َ "Ali. In modern Persian in writing the third person plural is also preferred.
³ In contradistinction to a verb which is transitive of itself (فعل منعدي بنفسة).
⁴ In modern colloquial *jahidān* جهیدن is more used than *jastan* جستن.
Remark.—In poetry the termination —ānīdan is sometimes shortened to ānīdan.

(b) The same termination makes some intransitive verbs transitive, vide § 86 (c). 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 (nīshānistan obsolete) "to cause to sit; to plant, etc.," the causal form of nīshastan, is irregularly formed.

(2) Shunūdan (not used in Persia) is the causal of shunūdān, and signifies "to cause to hear, tell, read aloud."

(3) Rāndan "to drive" is perhaps the causal of rāfītan "to go."

(d) (1) The verb guzāshītan, or guzarīdan (old) "to pass, pass by; cross over; die, etc." has several causal or transitive forms, viz., guzarāndan, guzārānīdan, guzarāndīn, guzārānīdan, and guzarīdan.

(2) Guzāshītan (tr.) "to quit, to discharge, perform"; namāz guzārdan (not guzāshītan) "to perform the duties of prayer."

(3) Aftāndan "to throw," causal aftānīdan (obsolete).

(e) Verbs that have two roots admit of two forms of the causal, as: sūfītan "to bore"; suftānīdan (obs.), and sumbānīdan "to cause to bore"; rustān or rūfīdan (obs.) "to grow" (rt. rū or rūyī) rūyānīdan (m.c.), or ruvānīdan (obs.) "to cause to grow."

(f) Verbs in which the Imperative stem terminates in و, change this letter into ی, as: shāndan (obs.) (for شنند) "to comb," causal shāyānīdan (obs.); dāntān (obs.) "to know," dāyānīdan "to pluck, collect," chānīdan (obs.) or chīyānīdan (obs.).

In modern colloquial the shortened form of the causal verb is preferred; thus tarsānīdan (obs.) is preferred to tarsānīdan, and khvāham tarsānī "to pluck, collect." Examples: didān "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 fahmānīdan where a Persian would use hāli kardan, or some such expression.

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1 In India aftāndan, etc.
2 The form dāntān (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: *khurāk bi-khurād-i ū bi-dih* (vulg.) "give it food to eat, i.e. feed it."

Instead of *ra'vāndan*, or *ra'vāndan*, *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."
*Khāvāndan* or *khāvāndan* "to lull to sleep or lie down."
*Fahmāndan* or *fahmāndan* "to cause to understand, explain."

Āmūzdān (obs. in Persia) or āmūkhtān "to teach."
Jahāndān or *jahāndān* "to make to jump."
Parāndān or *parāndān* "ditto; also to cause to fly."

Remark.—The passive of the causal verb is formed in the regular manner, as: *parvarānīda shud*; *kunānīda shud* (Afghan). Such passive causals are, however, rare and should be avoided.

(i) Causation can also be expressed by certain verbs, as: رفته رفته (Beh. A) *āmūkhtān* (to learn). 

(ii) *Qābulānīdan* "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: *pādīshāh dast u pā-yi ārab bast* (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.

(1) Reflexive verbs (فعل متعدي بنفسه) are formed by the transitive verb and the reflexive pronouns, as: khud rā kusht "he killed himself" = khud-kusht kard "he committed suicide"; jān-i khud rā mi-shust "he was washing himself."

§ 88. Passive Voice (صيغة مجهولة) 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 voice.

There are several ways of expressing the passive.

(b) The grammatical passive is formed by adding the tenses of the verb shudān "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: zamm khuradan "to be wounded"; shikast yāftan "to be defeated"; zāyīn shudān "to be destroyed"; gol khuradan (m.c.) "to be deceived"; bi-duzāī raftān "to be stolen"; anjam giriştān "to be finished"; farmāyīsh dādān "to order (goods)" (tr.) [but farmāyīsh raftān (intr.), as, barāy-i sawguliyash nīm-tana-yī täza farmāyīsh raftā ast? (m.c.) "what! an order has been given for a new jacket for his favourite wife, has it?"]: bi-sar burdenān -

1 Sigha-yī majhūl "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 Persian of India and in a less degree that of Afghanistan.
3 Gashītan and girdādan are occasionally substituted for shudān.
4 The passive meaning of most verbs signifying "to beat, to knock, cast," can be expressed by a compound with khuradan, as: takān khuradan (m.c.) "to be pushed, to receive a push or shake"; zamin khuradan "to fall on the ground", etc.
5 This example is from the "Vazir of Lankuran." Ordinarily in m.c. this sentence would be rendered: bārāy-i sawguliyash sīfārīsh-yī yak nīm tana-yī täza dāda shudā ast (or dāda and).
(tr.) "to pass one's time," but bi-sar raftan (intr.) "to be passed."

(c) In modern Persian not every verb admits of the Passive. The expression ū zada shud "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 use of the grammatical passive:

Chunān bi-iṭkhtiyār az jāy bar āmadam 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 instead of the passive kushted shud would signify "I purposely extinguished."

(2) The grammatical passive is of not infrequent use in the Shah’s Diary:

Yik būm Ṿarāqātī kā āsman Ṿapā’ "we and others have to-day seen a species of crop called ‘rape’ in the Prussian territory" (Shah’s Diary) "we and others have to-day seen a species of crop called ‘rape’ in the Prussian territory" (S.D.) "Hakīm al-Mamālik kī chanda-i būd ṧinā būd dīda shud (S.D.) "the Ḥakīm al-Mamālik who had been here some time was interviewed"; du plāng-i sīyāh ham dīda shud (Shah’s Diary) "two black panthers were seen by us."

(3) The transitive Infinitive is often used for the passive: hama-rā bi-kushtan isterārī farīmd (Sa’dī) "he (the king) ordered them all to be killed"; šāyad tara ‘nakhtūn bēd; shāyad turā bi-kushtan bīhi hād (m.c.) "he may hand you over to be killed."

(4) The passive is also sometimes used to express possibility or impossibility:

Ab bi-sar raft (m.c.) "the water boiled over"; asgār ū ṧinā bi-yāyad man bi-sar jīlav-i ū mi-ravām (vulg.) (also bi-sar davādan) "if he comes here I’ll go to him on my head (from delight) instead of on my feet"; ʻāz tū āshtarāt rūdān az mīn bi-sar āmadan is bār āmadan "to be finished."

1 Ab bi-sar āmadan (m.c.) "the water boiled over"; asgār ū ṧinā bi-yāyad man bi-sar jīlav-i ū mi-ravām (vulg.) (also bi-sar davādan) "if he comes here I’ll go to him on my head (from delight) instead of on my feet"; ʻāz tū āshtarāt rūdān az mīn bi-sar āmadan "to be finished."

2 In modern colloquial ū rā ṣadand; āz taqīsūrān (m.c.) "to be finished."

3 Bi-iṭkhtiyār means "involuntarily"; the unexpected sight of his friend made him jump up; ʻāz tū āshtarāt rūdān az mīn bi-sar āmadan (m.c.) "to be finished."

4 In modern colloquial ʻāṣirāt tawagguf and az bātīg would be substituted.
a'br ājīb didā nami-shud (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 ghafildan ān rā jumbānīdan na-tawānīstam chi jāye ān ki ba-daryā rasānāda mī-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 rasānam-ash (or bi-rasānam),而不 ash; the passive would not be used here in m.c. as the agent is known: ba taqdir jangīda nami-shavād (Afghan) "it’s impossible to fight against Fate’; in m.c. ba bā ‘ashr tam ānī mī-shud

(5) The modern colloquial phrase ba’d az ān didā khvāhād shud (dīdā mī-shud or) (or mī-shavād) (m.c.), signifies ‘we’ll see.’

(6) The passive can also be formed by an Arabic Past Participle, or a Persian adjective with a Passive sense, combined with the verbs am ām, hastam, hāmtam, etc., and shudan, būdan, or gaustan. Examples:— mars-ul-am (or marul hastam), (in writing) I am sent’; maqṭūl shud (m.c.) ‘he was killed’; khabar-dār shud (m.c.) ’he was apprised, warned’; zakhmi būd (Afghan) ‘he was wounded’; hama chiz āmāda būd (m.c.) ‘everything was prepared (previous to our coming)’; [but āmāda shud āmāda shud = ‘was prepared after our coming’].

(7) 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:—
dostī ra ko yeemī waJāngī ko 3īd Nashād—(Sa’dl) ‘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 larā nahin jāta
2 Or būtīgītīs m.c.
3 Zakhmi shud m.c.; zakhm dāsht ‘he had a wound’
4 Hāst signifies that the speaker knew that there was an allowance:—bāshad ‘whatever it may be.’
5 Farā chang, waJāngī is to be considered as one word. Farā frequently precedes verbs, and in many cases is merely used for the sake of euphony.
6 Note this use of shāyad. Before yak-dam, bāsūkhan-e or bī-

īzāzīr-ī or some such word is understood.
one friend and presumably one person who has made him a friend) 

1. Girīn 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’dī being a Muslim and an Arabic scholar has adopted the Arabic idiom here and elsewhere: the plural is used in the Qur’ān 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 good to any but Allah: the Fates could therefore hardly be the subject of kashida and.

This form of the passive is especially common in modern colloquial. To the question, ‘‘where is the horse?’’ the answer might be burda and šurra; ‘‘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’’ in’tām-i bi-vay dāda shud (m.c.), or better in’tām-i bi-ū dādand (m.c.).

(g) In a few instances, the passive can both in classical and in modern colloquial be formed by ʿāmadan ʿāmdan instead of by shudan šudin, as:—

1. ʿāmadan ʿāmdan (class.) and girītār ʿāmadan (class.), and girītār ʿāmadan (class.), and girītār ʿāmadan (class.).
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 تَمْيَز “specification” or نَفي “the particle of negation” or مَعْرُوف “vessel,” according to its sense. حَرْفُ الْمَعْرُوف حَرْفٌ مَعْرُوف is a particle used as an adverb: ism-i zarf اَسمُ مَعْرُوف “dubious adverb” is an adverb (or noun, etc.) that does not express a limit of time or space, as مَعْرُوف “time,” پُرْف “before (place or time)”;

خانه is opposed to مَعْرُوف “limited adverb (noun, etc.)” as رُز “day,” خانه “house”: zarf-i makan is ism-i zarf and includes such words كَفْشٌ گُن (m.c.) “the place where shoes of visitors are removed”;

جَامِع گُن (in Turkish Bath):

خانه, etc., etc., etc., etc., etc.

(2) Adjectives:—

أَبُو خُبْر نَارِس حُرُوف مِدْنَة—“he speaks Persian well”;

بَيِّنَى بِر سِر رَاهِي مَست خُفْفَات بُوُد (Sa’dî) “a certain one had fallen into a drunken sleep by the roadside”;

أَو عَلَائِكَةُ كَان مَيْكَانْدُ “he acts wisely”;

بِطَوْرَ فَلَامُ عَلَائِكَةُ مِدْنَة مَيْكَانْدُ (Afghan) “I used to say (my prayers) in a perfunctory manner” (in m.c. bi-fawr-i ümûmi zahirâna namaz mî-kardam).

هَيْن! مَعْرُوف مِدْنَة وَدّام شُب شَدَّ چَک

بِر خَرَب وَصِبُح کِن جَرَّاَبی خَفَاف؟

مَعْرُوف، دَلْ! کَه مَعْرُوف مِدْنَة

روی بِمَعْرُوف ما وَدّامی خَفَاف؟

"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.)

In this quatrains bisyâr is an adverb meaning “oft.”

Remark.—Adjectives ending in ُنَه or ُو, vide § 43 (a), may be considered as adverbs rather than adjectives: بِه جَبَانَهُ "in a restless manner"; بِه جَبَانَهُ "without concealment"; بِه ۚ "in a more masterly manner."

(2) Participles: بَوْرِی مَدْنَة مَدْنَة بِشَبا اِجْعَام مَيْكَانْدُ (m.c.) “he is obliged to treat you with respect before people”;

بِسَاكَانُهُ (m.c.) “suddenly”;

بِسَاكَانُهُ (m.c.) “plain, not artificial”;

بِسَاكَانُهُ (m.c.) “he came running
all the way” (m.c.) “he remained standing” (m.c.) “he passed by” (Afghan) “I did all my other business at home” (m.c.) “by pretence” (m.c.) “a little” (Sa'ādi) “they laughed secretly” (m.c.) “always.”

(3) Substantives without Prepositions (with or without post-positions):—

بیش به‌نت‌که وقتی در بیابان مانده بودم (Sa'ādi) “because I once was weary in the wilderness” (m.c.) “by name” (m.c.) “by night” (m.c.) “by chance,” in m.c. usually “oft-times” (m.c.) “at times they were chanting low.”

Remark.—Sometimes a plural substantive gives the sense of an adverb of quantity or time, as: نذرنا میکرد و عهدها سیریم (m.c.) “he made many presents and many vows (or often took vows).”

(4) Substantives with Prepositions: بیش به‌نت (m.c.) “needless, without cause” (m.c.) “without further words, without doubt” (m.c.) “by turn” (m.c.) “by turn” (m.c.) “he said, ministers are like physicians and a physician never gives medicine except to the sick”; دم بدم (m.c.) “each moment.” In m.c. the prepositions are frequently omitted, thus: راه آمدید (م.م.) “we came comfortably.” Before آخرین (m.c.) the preposition دم is understood.

(5) Substantive with Pronoun, Adjective, Substantive, Adverb: همه جا— (class. and m.c.) “everywhere” (class. and m.c.) “always”; دم وقت (vulg.) “always” (class. and m.c.) “always”; خوب طرف (Afghan coll.) “well, in a good manner”; هرچه طرف (class. and m.c.) “on all sides”; هرچه طرف (class. and m.c.) “this side of the city”; کدام طرف (m.c.) “in broad day”; گذا شیرین (m.c.) “whither”? گذا شیرین (m.c.) “where?” همین‌ها اوقات (m.c.) “the remainder of my life”; بیش به‌نت (m.c.) “always.”

(6) Phrases: بعد از آن— (m.c.) “after that, afterwards” (m.c.) “of the farrashes, shawl in hand, make a fresh movement and approach a little nearer” (m.c.) “with my turban round my neck they carried me before the Qazi and the Governor of the city”; بحکم ضرورت (Sa'ādi) “of

1 In m.c.— باتی کارها را.

2 Nam “by name” is apposition, as: شخص عزیز نام “a person, his name (name) Asia.”

3 The Afghans often use dārū for gunpowder, and Indians for spirits or wine.

4 In Arabic and m.c. طرح (m.c.) “this carpet is of good design.”

5 Kū (poet. and m.c.) “where, whither?”, kūsh vulg. “where is he?”
necessity?"; "in spite of his youth"; "لَا يَلْهَرُ" (or "لا يَلْهَرُ" which is the same as "لا يَلْهَرُ" in Arabic), "he keeps a middle course."

Ham "together, with, both, one another, mutual, all, whether, either, also, likewise, in the same manner": -Bi'iyā u bi-l-ham (or bāhāmi bi-ra'īm) "come, let us all go," or "let us go together": bi-ham āmikhtagī "commixture": darham barham "topsy-turvy, mixed": āmikhtagī ham (or "المختلط") "mixed": misqī'ī ham "alike": sar-i ham "contiguous, joining": pusht-i sar-i ham "one behind the other, continuously."

(7) Verbs: - "it may be that, perhaps": شاید "perhaps."

(8) Arabic phrases, and Arabic nouns in the accusative: la (m.c.) "at least (lit. there is no remedy)": ماد "as long as life lasts, for ever": ماد "with that, notwithstanding": حسب "agreeably to orders": قبل "completely": نام "or what", man az in kār bi-l-marra "habar na-dāram (m.c.) "I am completely ignorant of this matter": هم "in the conj. ja + the prep. bi + fem. pron. hā) "well and good": یعنی (3rd per. sing. masc. of the verb "that is to say, namely (lit. it means, intends): "که "fittingly (lit. like that which is proper): نقد "at present; also in cash": هم "purposely": حالت "at present."

Al-hāl, vulg. il-hāl, which has the same signification as حال, is an Arabic accusative (for حال), but is not used in Arabic. In Ar, the Arabic pronoun ذا "that" is understood. Such adverbs as: تا "in the context, etc., that close a speech, are called: دا "by day."

(9) An "appears to be an old adverbial termination: (or بامداد "in the morning.")

The Afghans still use this termination even in speaking, as: "بکا "suddenly": "بکا "straight (adv. not adj.)."

Remark.—The Afghans also say "وژن" for "every day," but in (m.c.) مسا "by day."

(c) An adverb is sometimes combined with a preposition, as: "تکم " till now": dar anjā "there": مسا "from now, henceforth."

1 In classical Persian کج دار و ماریس 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 نژن is dropped in most of these adverbs, but not in all; for instance, مسا is always مسا, but حال always مسا. The Indians and Afghans preserve the نژن.
Adverbs of negation and Particles of warning such as هرگز, نه, این از دست نمی‌آید; while particles expressing negation, as نه "not," نه "without," are called حرف نفي.

(1) هرگز — نه "never."

نه — نه "at no time, never."
نه — نه "at no time."
نه، of که، of نه خیر "no, not."
نه — نه "neither—nor" (conj.).
نه — نه "not at all."
نه — نه "by no means."
نه "nothing whatever" (pron.).
نه "none whatever" (pron.).
نه "no person" (pron.).
نه "on no account."
نه — نه "not at all, in no shape."
نه — نه "more than this."
نه — نه "never," vide Interjections of Warning.
نه "not" and "less," vide § 121 (b).
نه "God forbid, never."
نه "not at all."

(2) Examples:

آنها می‌رود یا خیر؟ "are you going there or not?"
نه "I went nowhere."

1 Hargiz هرگز with an affirmative verb "ever."
2 An adverb of time, but inserted here for convenience of reference.
3 نه تناها می‌آید داد نه (به که) می‌آید نه تناها می‌آید (m.e.) "he not only abused me, but beat me."
4 Class. and m.e. mây mây (m.e.) "no, no."
5 Conjunction, but inserted here for convenience of reference.
7 Hushā zadān حاشا زدن (m.e.) "to deny."
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'his pocket was not picked at all.'
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 1 shab).'
'how can the latter even resemble the former ?'
'his man is much more than you think (good or bad).'

(3) 'Scarceiy,' etc. is expressed by a negative:
'did not complete the closing sentence of his prayers' When—'
'he had barely (not yet) left the room when the roof fell.'

(e) Interrogation often expresses negation:
'how can the sleeping awake the sleeping ?'
'I said, how can I go when my feet are unable to move ?'
'he knows, and he alone; what does any one else know ?
'he then told me, what hope was there of life ?'

(f) (1) Emphatic denial 'never!' is in speaking and writing amongst the educated: 'we take refuge with God '; or 'I ask pardon of God.'

(2) In m.c., emphatic denial or contempt is often expressed by the following phrases:
'he does not reach his dust even':
'I can't compare with you, Sir':

1 In m.c., tamām-i shab, with izâfat: also khyāb na-ra' tam or khyāb-am nayūmād.
2 Kay 3 both in class. and m.c. = ' when ?' and ' how ?'
3 Interrogation expressing negation or dissent.
4 Varā means ' behind ' ; but in غیر از این it = ورای این مطلوبی دبیر است.
5 ' Can the blind lead the blind ?'
6 'we take refuge with God from Satan the accused.'

Qur'ān.

7 I ask pardon of the Allah who is the Accused.

8 The idea is taken from a grey-hound pursuing a gazelle, or a man galloping after a wild ass.
9 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.
ADVERBS AND ADVERBAL PHRASES.

(m.c.) "whose dog is he?" (m.e.) *Qābilītī* cărūrī = Wūlqārī cărūrī "throw him away": (m.e.) "I don't count him a human being," or ʿārī *dākhīl-i ādām?* (m.c.) (ditto): *muhāl az 'aql ast*! (m.c.) "impossible!": *gum ash kun* (m.c.) "*kum ʿaql ast*!"; (m.c.) "hang him!"); also "I don't believe he can do it, or send him off": *farq az zamīn tā āsmān ast* (m.c.) "all the difference in the world."

(g) (1) *Na ʿārī* for "no" is vulgar; *na khayr or khayr* 5 is the polite form of "no."

It is, however, better to avoid using *khir* alone: some such expression, as: *khāra* or *hārā* (m.e.) or *hārā* or *hārā* (m.e.), or *hārā* (m.e.).

(2) A polite m.c. form of affirmation or negation is *aybak darād* "it rests with you."

(3) An evasive reply that may mean "yes," or "no," or "I prefer not to reply," is *chā ʿuṣrā kūn* "what petition shall I make, what shall I say?"

(b) Note the phrase: *chādāni zamān khārīdī kūn *m orient: (m.c.) "I had such a lot of trouble."

(f) Adverbs of affirmation (حرف إجابة or حرف تأكيد) and of assurance (حرف تجليق):—

1. *ārī* (m.e.) *ārī* (m.e.) *ārī* (m.e.) (m.c.) *bale* or *balī* 5 (yes.

2. *Balī balī* (m.e.) *albatā* "certainly" (contr. of *albatāt* 5).

3. *Balī Balī* (m.e.) I am very sure.

4. *Balī Balī* (m.e.) *bīlā-shakīk* (without doubt.

5. *Bīlā balī* (m.e.) *bīlā-ḵamān* (class.)

6. *Bīlā balī* (m.e.) *bīlā-šakīk* (without doubt.

1 If two persons were bowing at a doorway, each politely declining to enter the room first, one might say, *muhāl-i 'aql ast ki man jilāw bī-ramām.*

2 Also *kum ʿaql ast* 5 *khurī.*

3 Khayr for "no" is not classical, nor is it used by Indians and Afghans, except as "yes" or "well."

4 As *albatā* "certainly" and *hāmīn* "this very": the latter word is also called حرف تخصيص.

5 In Teheran *ārī* or *ārī* or *ārī*. Formerly *labbā* was used for "yes."

6 By the Afghans further shortened into *albai.*

7 Vulg. *balī shakīk.*
ADVERBS AND ADVERBIAL PHRASES.

(2) Ārī, āre is used locally instead of bale or balī.

(3) As a strong affirmative, the phrase بى شالبگین شک و ریب "without the admixture of doubt and uncertainty," is used in writing.

(4) The phrase ان شاء الله, or ان شاء الله "if God pleases," is, with regard to future events, frequently used by Muslims for "yes." No Muslim asked, if it is going to rain, will reply "yes" or "no," as this would be deciding for the Almighty. The answer ان شاء الله "D.V. I will come to-morrow" is frequently made by a Persian when he has not the slightest intention of fulfilling his promise.

(5) The following common m.c. phrases also express affirmation: من که "I'm not lying to you"; "I'm not yarning"; من که "I'm not talking rot"; "I'm not joking," etc., etc.

(6) Strong affirmation is also expressed in m.c. by بسر مبارک شما فسم که "by my father's

"I swear by your venerated head that—"; "for goodness sake, go"; arwāh, for bi-arwāh ٢٨.
Adverbs of Interrogation

(1) 

مَالی چِه (m.c.) why?: vide (4).

از چِه (m.c.)

بِیه چِه (m.c.)

بِیه سِبِب (m.c.)

اِز مَالی سِبِب (m.c.)

وَاسَت چِه (vulg.) why?

چِسِان (m.c.) in what manner?

چِه طُور (m.c.)

اِز چِه رَاه (m.c.) how, in what way?

چِگونه (m.c.)

کِی (m.c.) when? how?

تِلِبِی (m.c.) how long?

چِه وقت (m.c.) when?

چِه ساعت (m.c.) at what hour?

چِه قِدر chi qadr (m.c.) how much, what quantity?

چِند (m.c.) how many?

کَو (m.c. and old poet.) where, whither?: vide (2).

کِجا (m.c.) what place, where?: vide (3).

کِدام چا (m.c.) which place?

کِدام طُوْف (m.c.) what direction?

چِون (class.) how?: vide (5).

مِگِر (m.c.) perhaps?: also but: vide (8).

آیا (m.c.) whether?: vide (9).

بِنی چِه (m.c.) what do you mean?: vide (7).

چِه باشد گِک (m.c.) why not?: vide (6).

1 For Shi'as. Sunnis say, Chahār Yār qasam 'by the Four Friends (Abu Bakr, 'Umar, 'Uthman, 'Ali).'

2 Kay کَی 'when' چِه.

3 As kujū 'whence?' bi-kujū 'whither?'; tū kujū 'how long?'; har kujū 'everywhere.'

4 Chūn چون has other significations, not interrogative, as: 'when, because, how etc.' it is used both in speaking and writing: vide (5).
(2) Ku is m.c. and also classical poetical. Kush "where is he?" is vulgar m.c. Examples:

"The dove started complaining to each hill,
'Those whom thou sawest, have also gone—whither, whither?"

I saw a bird on the walls of Tūsh. 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.'

(K. W. 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.'

(O. K.; Fitzgerald.)

Kū is sometimes an interjection, as: Sūm kū (m.c.) = 'oh I wish it were morning!'

(3) Note the following idiomatic meanings of kū or kū: (m.c.) "he struck him such a blow as no athlete (or Hercules) could have done"; in Afghan colloquial kū or pāhlāwān kū or xuñān xābat ba-ū ḥawāla namūd ki pāhlāwān chišt! (m.c.) "there is no comparison between the two": kū "where is piety, where the intoxication of wine? (i.e. the two are irreconcilable)"; kū nu wā lin kārā kū kū (m.c.) "you can’t possibly do such deeds"; bi-dārd-i kū kū mā-khurad (m.c.) "of what use is this thing!"; himāqat tā kū kū (m.c.) kū "how much more folly will you display?"; kū kū "is it

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1 An example of the rhetorical figure tajnis. The play is of course on kū-kū "a dove" and kū, kū "whither, whither?" The lines do not scan.

2 Tūsh near Rayāshāpur.

3 Juras 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 (nagqūrafkhāna mi-canand). This is an customary, and as formerly drums were also beaten at sunrise, the custom may n in fire-worship.
possible?"; من کجا و خلیفه در بغداد: man kujā va Khaliṣa dar Baghdaḏ (prov.) (said by a deceived person to one that has gone back on his word).\footnote{But man inja va Khaliṣa dar Baghdaḏ means 'I can do what I like, there is no one near to punish me.'}

In m.c. the plural is also used, as: کجا چی، تا کجا چی (m.c.) "from which of the places in the world do you come?"

Remark I.—kujā کجا (m.c. only) "of what place?": تو کجا چی

Remark II.—Kujā کجا is used in indirect as well as in direct questions.\footnote{Like kahān in Urdu, 'vide' Phillott's Hindustani Manual, p. 24.}

(4) Chirā "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) Chūn (vide note 4, p. 296) is sometimes used for: جون لووم کي شاہ طلب نرخوده "how can I help going when the Shah has summoned me?"

Bichūn u chīqūn بیچون و چقون is an epithet of the Deity.

Bichūn u chīrā بیچون و چیرا ("without why or wherefore") signifies "implicitly."

(6) Chi bāshad ki—چ بهاشد کي (class.) "what would happen if, why not?"

چ بهاشد کي بیچیز، واخوت، باجا، باجیویو، وابن نوبت کی میری "I could not have gone today?"

(Anv. Suh., Intro. Chap. I, St. 3) "why not [the cat says] perform what is due to courtesy and fraternity, and this time, when thou goest, take me with thee!"—East. Tr.

Bāshad ki باشند کي, "it may be that," is also used: vide (k.)

(7) Ya'nichi چي چي� (m.c.) "what does it signify, what do you mean?" is a common m.c. expression. Ya'ni is the 3rd pers. sing. masc. of the Ar. Aor. The 1st pers. a'anī "I mean" as well as a'ni "it means" and used in Persian for "that is to say, viz."

(8) Magar مگر is used in m.c. for interrogation, positive and negative, as: مگر دیوانه "are you mad, perhaps you're mad?"

In a sentence such as — آیا بیانی کي شمکا—āyā na-bāyud ki shumā— with the Indicative would be commoner in m.c.: vide § 73 (b).

(9) Chī چي and āyā چي and āyā "how do you know, my friends, whether this young man may not be one of the robbers?": āyā ئی could be substituted for chi چي, and yā na پاکه could be added to the query; also بیان could be substituted for باشند.
(10) Short phrases in common m.c. use are: tu bi-mirî to which the reply is joking or in earnest?

(k) Adverbs of doubt:

1. (m.c.) perhaps, vide (3).
2. 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. whether? (interr.), vide (j) (1).
8. perhaps? (interr.); also “but”: vide (j) (8).
9. (class.) possibly (3rd pers. singular masc. Aor.; lit. “it is possible”).

1. (adj.) (m.c.) possibly.
2. principally; also probably.
3. hardly, vide (5).
4. (m.c.) perhaps: vide (6).
5. (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” : 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” : perhaps he may come.’’

Though balki is enhansive and not exceptive, yet in such a sentence as, “I will not halt at the first stage but at the second,’’ etc., are used in Persian as in English, when would be obligatory in Urdu: vide Phillott’s Hindustani Manual, p. 210 (e).

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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 and also the old particle before the dative. In m.c. the 1st pers. usually follows बन्द.
ADVERBS AND ADVERBIAL PHRASES.

(3) Shāyad "perhaps" is always followed by the Aorist or by a doubtful past tense: آگر شاید مردمان کسی پیاده "if perchance the men of the boat should come. Shāyad from "also meaning "to be fitting."

ائي گذار شایسته شما نیست = (m.c.) نشاید که: این کار از نمی شاید: (poet.) "it is not befitting that you should ever tell a lie."

(4) Gūyā "perhaps, probably; as though" متشهدی، محمد گویا با شما اگنا است (m.c.) "probably (or perhaps) Mash, hadī Muḥammad is an acquaintance of yours": اور را زنده بر خذقت خفنده و چادی بر برزوز کشیده گویا مرن است (m.c.) "I saw him asleep on a bedstead with a sheet over his face like one dead."

Remark.—Gūyā گویا is also a verbal adjective "speaking" from گفتن (m.c.) "to begin speaking."

(5) Mushkil mi-dānam bi-yāyad مشکل میدانم بیاد (m.c.) "I hardly think he will come."

(6) Gāh ast شما چگونه میگویند از نمی آید گاه است بیاد: کا است است بیاد (m.c.) "how can you say he won't come? perhaps he may."

(7) Chi mi-shavad ki—؟؟چه میشون که نظیری بیابند مین اندادی؟ (m.c.) "what would happen if, why should you not have compassion on me?"

(8) Adverbs of comparison:

(1) زیاده 

| زیاد، 
    | بیش، دیچتر، دیچترین |  |
|-----|------------------|---|
| زیاد | بیش | دیچتر |
| کم | کمتر | کمترین |
| کوچک | کوچکتر | کوچکترین |
| خورود | خورودر | خورودرین |
| مساوی | مساوی | مساوی |
| موزن | موزنر | موزنرین |
| هم وزن | هم وزنر | هم وزنرین |

the most part.

"more.

"much more (stronger than bisyār): vide (4).

at least.

small.

least.

(m.c.) equal to.

parallel; equivalent to (of sums of money, weights, etc.).

(class.) of the same weight.

neither more nor less.

1 Mash, hadī متشهدی a title of a Shi'a that has made pilgrimage to the tomb of Imām Rizā in Meshed.

2 For ziyād-tar زیادتر (not used).
ADVERBS AND AVERBIAL PHRASES.

also, equally, even, vide (7).

lower (of place, rank, price).

only, vide (8).

as, like, equally.

alike.

gōvā like.

Remark.  
and the suffixes are called particles of resemblance."

In Rustam is called and shīr; and chūn, the comes between the two. In poetry, however, this order is neglected:

(Chashm-i tu is the subject in the second miṣrā').

(2) As stated in § 46 (i) ziyād is a positive. But the positive is sometimes used for the comparative, as:

Ziyāda is a comparative "more," but is construed with the word following it, to which it is generally joined by the prepositions یز or یز, as:

Ziyāda (one compound word): Ziyāda (m.c.) "don't jaw any more."

It is also used in compounds, as:

Ziyāda kōvā, subs., "talking too much."

(3) Bishṭar "(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, kam.tar, and andak are often used in a negative sense, as:
(Sa'dī) "for the sages have said fortune comes not by effort, the remedy is not to worry much"; فضولی کمترین fuzūli kam-tar bi-kun (m.c.) "don’t interfere":

(7) Ham ہم "also, very" (emphatic), etc., and ںیز ںیز "also." Ham when it means "also" seldom commences a clause, whereas ںیز does: ہم من فاکم ہم او ںیز میگوئم (m.c.) = man ںیز mi-gyām; "both he and I said so"; ںیز ایس حرف ہا او ںیز "also he said this"; here Ham could not be used at the beginning of the clause.

Ham ہم is also an emphatic particle and as such often commences a clause:— گنبد ہم خبر ا قات (Sa’dī) "they say (the king) recovered that very week"; نیم خونرلا ہم او ںوا شاہد (Sa’dī) "his leavings are fit for himself and none other"; ہم ںیجنا "in this very place"; ہم در این زمین (m.c.) "at this very time." For Ham and ہم ہم and, vide (8). Vide § 90 (a) (6).

Ham ہم in compounds means "fellow," as: ہم شہر (ہم شهر) or "fellow citizen"; ہم بستر "bed-fellow, wife."

Note the following compounds:— ںیز ہم "apart"; ہم با ہم "together": ہم روی ہم "one on the top of another": ہم روی ہم "on an average": ہم سرہم "contiguous (of lands); level "; ہم پیچ "one behind the other": ہم مثلا ہم "alike, equally": ہم رفے "he was put out, angry": ہم خرچ "these continuous dishes upset me": ہم کارہائی تو ہم درہم برہم "all your business is upside down, confused."

(8) Hāmin and hamān ہم "he had only that one son": ہم ںیجنا عارم ہم ںیجنا "this mere eating and sleeping is enough for us, we want nothing else."

Hāmin ki ہم کی means "as soon as"; ہم کی او رفت من آسم ہم. (m.c.) Adverbs of place (ظرف مكان):

(1) ںیجنا در (میں) "here.

(2) ںیجنا در آنگا (میں) "there.

(3) ںیجنا این سو (میں) "this way.

(4) ںیجنا این جان (میں) "as it were.

(5) ںیجنا این طرف (میں) "as far as.

(6) ںیجنا این سمت (میں) "whence.

Any of the simple prepositions can be prefixed, as: az ںیجنا "whence."
ADVERBS AND ADVERBIAL PHRASES.

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सो etc., etc. (m.c.) that way.

दरन within.

इन्द्रोन 1 

बेनरक without.

नरे 2 

मलोन under, underneath, down.

हमा everywhere. 

हिच जा somewhere.

हिच जा — न नowhere.

जाली (m.c.) somewhere.

जाली — न nowhere.

नजिक 3 near.

दोर far.

हिल रा before, in front of.

बुल आ before.

पिषर रो 4 level (lit. breast to breast).

पिश behind.

अमर 5 

दस्त दस्त on the right hand.

दस्त दस्त on the left hand.

वारिज outside.

दवी inside.

ताम रा all the way.

मुताफी opposite.

नीक टरफ on the one hand.

अंतर टरफ on the other hand.

ईलफ here, now: vide (5).

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 Nuzd is not used as an adverb: only as a preposition.

3 Pish-i man of place, but pish as man of time.

4 Barābor also means continuously, Indian and Afghan.

5 For Ar. 'aqīb, and vulg. in Persian 'aqqūl.
on the top of one another: vide also (l) (7).

above, over, upon.

below, down.

head foremost; upside down; steep wherever.

here it is.

here I am.

there it is.

somewhere else.

higgledy piggledy.

upside down.

different, changed.

headlong.

except, besides: vide (7).

below (of place, in an assembly).

above (" ").

Remark.—Idar "here, behold," is obsolete.

(2) Farū is used in compounds, as: "he spoke low": "he got (the fire) under."

Before a vowel نه is sometimes used (class. and m.c.).

(3) Farā is sometimes merely a euphonious particle, as: 

---

1 Man bi-kūh sur-ā-bālā raftam (m.c.) "I went up the hillsid": imrūs ā bi-man sarā-bālā kard (slang) "he overcharged me": ū ḥarf-hā-yi sarā bālā mi-zanad (slang) = "he's opening his mouth very wide (slang)."

2 Ū āzir dast-i man nishasta ast "he has taken a seat below me": zūr-dast Adj., opposed to zabār-dast.

3 Redundant particles such as هم - مور - قوا - دست, etc., are called...
ADVERBS AND ADVERBIAL PHRASES.

(4) Du barābar سه برابر - دو برابر, etc., "twice as much, thrice as much."

(5) İnak kishtī mīā-āyad (class.) "here is the boat coming"; İnak az Bāft āmad (m.o.) "he has just come from Baft."

It is rather pedantic to use İnak in speaking.

(6) Farūz has many meanings in classical Persian. It is common in compounds: "to occur"; نواز نشست "to come close"; فواز و سیدن Neshīb و فراز "descent and ascent."

(7) Warū-yi in mālabī digar dāram واوی این مطلوبی دیگر دارم (m.o.) "besides this, beyond this, I have another object."

ای قناعت نوامیگو بودن که واری تو هیچ نعمت نیست

"Oh content! enrich me,
For except thee there is naught else."—[Sa'dī].

(n) Adverbs of Quantity:—

(1) little: vide (2).

(2) much: vide (2).

much, greatly: vide (2).

Kem little.

abundant, abundantly.

sufficient, sufficiently.

به سب enough

از بس, and very much

بھی even this.

[Nothing: vide (8)].

@class. and m.c.) a little.

@class.) a little

 bach (m.c.)

(vide (9).

as much as.

to the best of one’s ability.

as much as possible.

1 These are also adverbs of comparison, q.v.
ADVERBS AND ADVERBIAL PHRASES.

چی تدر (m.c.) how much?
چند (m.c.) how many?
بعایت (m.c.) excessively: vide (4).
نهایت (m.c.) to the utmost.
الله نهایت (m.c.) boundless, innumerable.
کمی (m.c.) a little.
قلی (m.c.) little by little.
کم کم (m.c.) a hair's difference, a very little.
بی گو (m.c.) in amount the length of one finger-nail, a little.
بی فوج (m.c.) in armies.
بی جوق (m.c.) in flocks.
بی یار (m.c.) altogether; also in one place.
ناما (m.c.) altogether.
پر (m.c.) in toto, all of them.
کل (m.c.) altogether: vide (5).
هر قدر (m.c.) as much as: vide (6).
قیس (m.c.) about, at an estimate: vide (7).
قربان (m.c.)
نیما (class. and mod.) however much, in spite of: vide (8).

(2) Andak-i dalil-i bisyār buvad (class. and m.c.): اندکی دلیل بسیر بی‌بود "it is related that he made an increase in their allowance, but a decrease in regard": اندکی جمال به بسیری "a little beauty is better than much wealth." Vide p. 126 (5).

Khayli خیلی (mod.) has the same signification as bisyār; but for a slight difference in the usage of the two as adjectives, vide § 43 (c).

(3) Bas بس, az bas بساز, bas تسا and basā بسیا (class.) "he was going very quickly":" از بس زیک بود: "class. and m.c." he was exceedingly clever."

In speaking, از بس که نشسته شد: "I got weary from waiting such a long time.

Bas-i sukhan-i dushvār-i 'st بسی سخن دوست (m.c.) "it is very much

1 The ی of unity, as: bisyār-i az mandum mi-gūyand ki—"a many of the people say." Bisyār is also a substantive, vide infra.

2 Bisyār 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’’: bas-i bā ū suḥbat kardam, bi-dard-i jā-yi mā na-khurd (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 (m.c.) Basā Seyyed, and Basah as basah. Basah is usually followed by a singular noun and the other two by a plural. Instances of Basah with a singular noun and the other two by a plural are few. These words are not quite out of use even in m.c. Basah mardum (m.c.) ‘‘it often happens that—”

Basah as basah in m.c. also means ‘‘perhaps.’’

(4) Bi-ghāyat, nihāyat (m.c.) ‘‘I’m exceedingly thirsty’’: nihāyat mahbubat rā bā-shumā dāram (m.c.), or man bi-nihāyat (or bi-nihāyat) bā shumā mahbubat dāram (m.c.) ‘‘I have an excessive affection for you’’ (m.c.) ‘‘from the beginning to the end of his speech’’—’’ (m.c.) ‘‘I am beyond measure grateful.’’

(5) Kullus Allah, Kulliyat Allah, Kulliyat Allah and signifies ‘‘completely,’’ as: Kullis Allah (or Kullis Allah) (m.c.) ‘‘I have nothing to say to you at all.’’

Kullis Allah means without exception:— (m.c.) ‘‘they were all, without exception, drunk.’’

(6) Har qadr. Har qadr (m.c.) ‘‘as this nuisance decreased, my desire to return also decreased.’’

(7) Qarib, taqrīb ashya‘ qarib batamām bar bād shud (Afghan) ‘‘the things were nearly all destroyed’’ = shia‘ qarib tamām talaj shud (m.c.), or shia‘ qarib tamām talaj shud.

(8) Chandan ki. Chandan ki (Sa‘di) ‘‘a thief entered the house of a certain God-fearing person; in spite of much search he found nothing.’’
Chandān-ī ki is Indian or Afghan only.

(9) Barkhā, or *taraj-ī az* (Sa'dī) "a little neglect"; 
*brahim (Sa'dī) "a little of his life"; 
*żāfā (m.c.) "a few men say so"; 
*chākā Rowzhā (m.c.) "they will give up a portion of our property"; 
*en-dār-e Lūfī (Sa'dī) "he pondered a little time on this"; 
*ndāshād (m.c.) "one must consider this a little." Vide p. 126.

*Lūfī* appears to be used of time only.

(0) Adverbs of Quality, Manner, etc.:

1. **خوب** (m.c.) *good, well.*
- پاکوت (m.c.)
- میانه (m.c.) *middling; vide (2).*
- طوری که (m.c.) *in the manner that; vide (2).*
- همچنین (m.c.) *in this manner; also.*
- زهد و جان (m.c.) *with heart and soul*

= willingly.

*مخت دارم* (m.c.): vide (3).
- نورکی (m.c.)
- قیصر (class.) *by force.*

*خورص (class.) per force; also nolens volens: vide (14).*
- گوستنک (class.)
- طعو و کرها
- ناچار (adj.) *helplessly; nolens volens.*
- ناکالاده, or ناکل (m.c.)
- َغفاة (m.c.)
- سر زده (m.c.)
- کپکه (m.c.)
- پیکمیره (m.c.)
- پیکر (m.c.)
- ِبَغِنة (class.)
- دنیعَة (class.)
- ِعدِم (m.c.)
- ِعدم (m.c.) *purposely.*
- ِدِیدُه (m.c.)
- سواره (m.c.) *mounted.*
- ِپیاده (m.c.) *on foot.*

---

1 In the Panjab *khob* is an adj. or adv., but in Dehī, Behar, etc. an adv. only.
2 Sae'āo, *saura*, subs., "a mounted man": *saura* subs. and adv., "cavalry, on horse-back."
ADVERBS AND ADVERBIAL PHRASES.

Ser acids (Afghan) mounted: vide (4).

(Continued...)

1 Pāsh bi-gū (m.c.) "tell me without reserve."

2 In Mod. Pers. āshgūr and āshgūrā āshgār.

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-yī mikh gālū-yī mikh vulg. "hang (the parda) on the nail." Gul-mikh gālū-yī mikh subs. peg with a head.
(m.c.) level, continually: vide (9).

(by guess.

(m.c.) at an estimate.

(m.c.) ditto.

on an average

or to sum up, in short.

disguised as: vide (10).

(m.c.) with both hands.

T. (m.c.) slowly; silently.

(m.c.) slowly, at ease.

(m.c.) slowly; in a low voice; aside.

(m.c.) headlong.

(m.c.) face upwards, supine.

prone.

(m.c.) excessively: vide (12).

(m.c.) ditto.

(class.) as before.

in a manner, like.

scarcely, barely.

(2) Miyâna, tawr-i ki (Firdâswî) "if you act moderately you will not be upset" و تاوسطه من شما گفتم چرا عمل: why did you not do as I told you?"

(3) Minnat mi-dâram—To the question, "Will you do this for me?" the answer might be: بیدّت قبول میدارم (m.c.) "I will with pleasure."

Note the idiom: دیگری کار شما خراب کرده است- امشت سرکار بد- "another has spoilt your business, and you are angry with me?"

(4) The Afghans say sar-i asp, sar-i pâ, sar-i rel, etc., etc. āmadām for "I came on horse-back, on foot, by rail, etc., etc."

(5) "Ayn "essence; eye, etc." (followed by the izāfat: نشنا میدگویم دیسی صلح است (m.c.) "what I am telling you, is the course to take" چه چیزی شاپر در عین صفا است (m.c.) "the streets are cleanliness itself": آنتو نوش نوشترد بیش صواب است (m.c.) "what you said is accuracy itself."

(6) Mahz "pure, unadulterated": مخصوص خاطر شما— "merely for your sake": بیخصوص روزش شما (m.c.) "at the mere sight of you": جزی مخصوص احترام روی صونا: (Shah's Diary) "something
had been placed on the chair as a mark of respect'; (m.c.) this is pure calumny."

In m.c., "mahal" is, as shown, also a preposition = "by." When it precedes a noun, it is a preposition or an adverb; when it follows, it is an adjective.

(7) Faraham (m.c.) "he is collecting sticks"; (m.c.) "you are collecting what will be a nuisance to you"; (m.c.) "what you mentioned can't be collected together as quickly as this."

(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'di).

"don't separate these two papers." Vide (l) (7).

(9) Barabar (Afghan) "they continued playing with each other." In m.c., however, this would mean 'they were playing opposite to each other.'

(10) Bistarat-i (m.c.) "in the appearance of, disguised as, a dervish;" (m.c.) "as it was before."

Note the meanings of "since I have done no wrong," why do you allege this against me?" (m.c.) "in the event of his not coming to-morrow what am I to do?" (Sa'di) "in the appearance of, disguised as, a dervish;"

(11) Shikasta, lit. "brokenly": (m.c.) 'he jerks in his speech (as children do, accentuating every syllable)."

(12) Ghayat-i: (Sa'di) "it will be the greatest kindness."

(13) Andun or aazun "in that manner"; and aydun "in this manner" are really obsolete; and also hamidun "now; always; in this manner."

"For five months, now, I have been in Shiraz
With an uneasy mind and scant means of living."

"I told him not to go, but he would go"; (m.c. only) "the water springs out of the ground of its own accord"

"I was taken there nolens volens."
(p) Adverbs of Time (زمان):

1. Time present, etc.:—
   - اکنون (m.c.)
   - کنون (m.c.)
   - حالا (m.c.) now.
   - حال (m.c.)
   - al-ال حال (m.c.)
   - al-آن (m.c.)
   - هنوز (m.c.) yet, as yet.
   - در این زمان (m.c.)
   - در این زمان روز (m.c.) nowadays.
   - در این روز (m.c.)
   - دیده (m.c.) at present; (also adv. in cash).
   - دیده (m.c.)
   - این زمان (m.c.)
   - هم اکنون (m.c.) now, this instant.
   - هم حالا (m.c.)
   - امروز (m.c.) to-day.
   - بش (m.c.) to-night.
   - امسال (m.c.) this year.
   - بار (rare in m.c.)
   - بار (class.)
   - صبح (class.) break of day.
   - صبح (m.c.)
   - صبح (m.c.) before the false dawn.
   - صبح (m.c.) true dawn.
   - صبح (class.)
   - صبح (class.)
   - صبح (class.) early in the morning, or to-morrow (early), etc.
   - al-اول (m.c.) just as the sun rises.
   - نیم (class. and m.c.) dawn, before sunrise.
   - سیده (m.c.) ditto.

1 In Mod. Pers. pronounced and written بلال: unless combined with another adverb that has the nunation; vide note (4), p. 314.
2 For al-ال Ar. acc. "Now or never" kunun yā kīch-gīgh: dar in vaqt yā hāriqas.
3 For al-آن Ar. acc.
4 In— for in—.
ADVERBS AND ADVERBIAL PHRASES.

(C) false dawn; first indication of light.

(m.o.) dawn = fajr.

1 هواي غرگ و میش (m.o.) = false dawn.

در طریقه اعیان (m.o.,) 

طریقة العیان (m.o.) in the twinkling of an eye.

(m.o.) midday.

عصر (m.o.) evening.

سَرْ شَبَب (m.o.) at the beginning of the night.

3 نصف شب (m.o.) midnight.

نصف روز half-a-day.

2 نیم روز (class.) midday.

او اول آفتاق (m.o.) 

سر افتاق (m.o.) when the sun is first rising.

دم غروب (m.o.) just before sunset.

روز (m.o.) by day.

3 روز ها (m.o.)

(2) Time past:

پیش از این (m.o.) 

قبل از این (m.o.) previously.

پیش (m.o.)

پیشتر (m.o.)

زود تر (m.o.) quickly; also previously.

پیشین (class.)

قدیم در قدیم (m.o.) 

قدیمانه (class.) 

سابقاً (m.o.) formerly.

دشب (m.o.)

6 دنیشب (m.o.)

شنبه گذشته (m.o.) yesternight.

شنبه، یا دوشیزه (class.)

3 In Arabic َسناب َسَیرْحَان "the wolf's tail."

2 Nim-shab Nīm شب نیمpoet, not used in m.c.; نیم شب شد (m.o.) "when half the night had passed" ; نیمه رمضان m.c., Nima "the 15th of Ramažan. In m.c., نیمه is also used for half a brick.

۲ چرا بود ل‌های روز؟

چرا زود تر میشود؟ (m.o.) "rise earlier in the mornings"; (m.o.) "why did you not tell me sooner?"

6 Dīnā rūz (obs.) "yesterday."

6 Also shab-guzashtā شب گذشته (m.o.), without an یازیfat.
Adverbs and Adverbial Phrases.

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تیرزوز (m.c.)
دي (class.)
پارنہ (class.)
روز ویل (m.c.)
سالیس سال (m.c.) for years.
تیرزوز (m.c.)
قبل از دیروز (m.c.)
پس تیرزوز (m.c.) the day before the day-before-yesterday.
پارس (m.c.)
سال گذشته (m.c.)
سال پائیش (m.c.)
سال تیرزوز (m.c.) last year.
پدر اسال (m.c.) the year before last.
پر (obs.) yesterday.
پر دوش (obs.) last night.

(3) Time to come:—

تیرزوز (m.c.) to-morrow.
روز دیگر (m.c.)
روز دیگر (m.c.) the next day.
شموش (m.c.)
شموش (m.c.) to-morrow night.
شب دیگر (m.c.)
شب دیگر (m.c.) the next night.
پس تیرزوز (m.c.)
پس تیرزوز (m.c.) the day after to-morrow.
پس تیرزوز (m.c.)
پس تیرزوز (m.c.) the day after the day-after-tomorrow.
پس تیرزوز (m.c.)
پس تیرزوز (m.c.) the day after to-morrow.
سال دیگر (m.c.)
سال دیگر (m.c.) next year.
سال آینده (m.c.)
سال آینده (m.c.) next month.
ماه دیگر (m.c.)
ماه دیگر (m.c.)
ماه آینده (m.c.)
ماه آینده (m.c.)
هفته دیگر (m.c.)
هفته دیگر (m.c.) next week.
هفته آینده (m.c.)
هفته آینده (m.c.) in future.

بعد از این (m.c.)
بعد از این (m.c.)
بعد از این (m.c.) in future, after this.
پس (m.c.)
پس (m.c.)
پس (m.c.) in future.

1 Vulg. pilār sāl.
2 In poetry often used for the Judgment Day.
3 Yak hasht yi digar mi-dīkam یک هفته دیگر میده‌م (m.c.) "I'll give it in a week's time."
4 Hālāna wa istigbāna ہالا و استیجبا "now and for the future": in this case has the manuscript; "vide" (p) (1) note (1), page 312.
Adverbs and Adverbial Phrases.

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.'

(5) Jakht "just now" (a village word and vulgar) is coming into use.

In Kirman jakht is a substantive meaning "endeavour" and is supposed to be corrupted for the Arabic جهد: it is, however, probably from the Persian چیفیدن, or "to strive, endeavour; quarrel."

(6) Time indefinite and miscellaneous [vide also (1)]:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>در حال (m.c.)</td>
<td>immediately.</td>
</tr>
<tr>
<td>نيي قبل (m.c.)</td>
<td>without delay.</td>
</tr>
<tr>
<td>لوزا (m.c.)</td>
<td></td>
</tr>
<tr>
<td>بلا تاكدير (m.c.)</td>
<td></td>
</tr>
<tr>
<td>بلا فاحله (m.c.)</td>
<td></td>
</tr>
<tr>
<td>نيي حرف (m.c.)</td>
<td>without further words, immediately, without doubt.</td>
</tr>
<tr>
<td>موقتاً (m.c.)</td>
<td>temporarily.</td>
</tr>
<tr>
<td>براي عجالة وقت (m.c.)</td>
<td></td>
</tr>
<tr>
<td>ححما.. (m.c.)</td>
<td>obliged to, without further orders, immediately.</td>
</tr>
<tr>
<td>گرم (m.c.)</td>
<td>hot and hot.</td>
</tr>
<tr>
<td>خصوصاً (m.c.)</td>
<td>especially.</td>
</tr>
<tr>
<td>و اکنگي (m.c.)</td>
<td>more than all.</td>
</tr>
<tr>
<td>لاسم (Ar. and Mod. Pers., especially).</td>
<td></td>
</tr>
</tbody>
</table>

1 "I go today for certain": قه (m.c.) "it is certain my horse is faster than yours": (m.c.) "you must go."

2 "it works continuously": (m.c.) "work continuously" (don't get cool between whiles)."

3 Pronounced "vongahi."
ADVERBS AND ADVERBIAL PHRASES.

بارها (m.c.) many times, oft.
باری bār-i (m.c.) once: vide (7).
وقتہ (m.c.) at times: vide (8).
وقت (m.c.) at one time—at another time: vide (8).
سیاں (m.c.) often; (also much).
سیاربار (m.c.) often.
کم دوام (obs.) seldom.
وقتہ تو قرار from time to time.
کراوں (m.c.) sometimes.
کراوں (m.c.) sometimes—sometimes.
کراوں (m.c.) occasionally: vide (9).
کراوں اوقات (m.c.)
زرد (m.c.)
جلد (class.) quickly.
سرعت (class.)
زند یا دیر sooner or later: vide (10).
شرط (class.)
نادر (m.c.)
نادر (m.c.) rarely.
نادر (m.c.)
بندتر (m.c.)
کمتر (m.c.)
کم (m.c.) seldom, less.
ایک بار (m.c.)
همیشه (m.c.)
پہلو (m.c.)
بہار (m.c.) always.
بہار وقت (m.c.)
بہار وقت (m.c.)
همیشه اوقات (m.c.)
مدام (m.c.)
دائم Ar.
 Inquiry (m.c.)
علی الدوام (m.c.) continually.
علی الاتصل (m.c.)
مدام الاتصل (class.)
مدام الاتصل (m.c.)
مدام وقت (vulg.)

1 Sometimes, also, classically and in m.c. "no, not."
2 Ar. Past Part. Bi-jarrat-i daryā mudān wasar mi-kardam (m.c.) "I kept on looking towards the sea."
ADVERBS AND ADVERBIAL PHRASES.

استمرارا (m.c.) continuously.

بالاستمرار (m.c.) continuously.

مکراء (m.c.) repeatedly.

 مستمر (m.c.) one behind the other, in succession; continuously.

عند دوی (m.c.) do. do.

روز (m.c.) daily.

روزانه (m.c.), and روزی (m.c.) daily.

روز نروز (m.c.) day by day, daily.

دمیدم (m.c.) every instant.

همفته (m.c.)

همه فته (m.c.) weekly.

همه فته (m.c.)

همه فته یک بار (m.c.) once a week.

همه فته احیانا (m.c.) per chance: vide (11).

زا تا خان (m.c.) every moment, moment by moment: vide (11).

پیدا چوما (m.c.) from day to day.

قلیلا (class.) a little.

پاری (m.c.) vide (7).

وقتی از اوایل (m.c.) once upon a time, formerly, etc.

پچز وقت (m.c.) late.

کشره (m.c.)

بالاخره (m.c.) at last, finally.

پاخر (m.c.)

شباهه روز (m.c.) subs. and adv.; for a day and night, 24 hours.

از صل نه (m.c.)

صل دا (m.c.)

نام روز (with or without یافات (m.c.) all the day.

تا مادم که (m.c.) as long as.

بهر نقل (m.c.)

بهر صورت (m.c.)

1 Hafta-i chand mishgir (m.c.) "how much pay do you get a

week ?"

2 Vulg. دئر وقت.

3 For آخرا

4 Az asl na-dash tam (m.c.) “I have never had it at all.”
ADVERBS AND ADVERBIAL PHRASES.

(7) Bār-i (Sa'dī) "he sank a few times"; Bār-i (Sa'dī) "if you want to kill this slave, at least (well) do so according to the interpretation of the law."

(8) Vqtl-i, vqaṭ-hā —... Vqtl-i, vqaṭ-hā signifies "at times—and at other times."

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1 The correct meaning, of course, is "on account" and in this sense only it is used in India and Afghanistan.

2 Common in Indian Persian.

3 Bi-hāma hu'll nam-i-fahamam magādā-i shumā chist (m.c.) "I haven't in the least understood what you're driving at": also be-hā jihāt.

4 Bār-i chand (class.) "a few times." This might also be read Bārī "well," chand shofa khurā "he sank a few times."
ADVERBS AND ADVERBIAL PHRASES.

1. Colloquial for hamchunin and hamchunin. 
2. Or gumân-I "a little doubt": vulg. gamân. 
3. Kulli, is here an adjective; the ی is not ی of unity. 
4. Note  ک with negative = "but that" (i.e. who did not).
Adverbs of Exception

(1) مگر انگاخ ک Elk (class.) except, till: vide (2).

(2) Magar āngah گفتا که دم بونیام و ندم نوردام مگر انگاخ ک — "مگر انگاخ که" سخت گفتا شد (Sa'di) "he said, I will neither breathe nor move from this spot, except (or till) some word has been spoken by thee."

(3) Išū گفت جهان بر تو نک خود هم داری نک و از خانه هم میخود —: مگر انگاخ ک "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—)?"

(4) Magar مگر "but": In m.c. مگر is often used for "perhaps," or instead of پر in asking a question implying an innuendo; vide (j) (8).

(5) Likin لیکن, etc. 'but': Ammā and likin "but" and بی "again" (but not لیکن) are used to answer فریاد "although he has committed a theft, still he is a good man"; vide also (3).

In India تاهم "nevertheless, still" is also so used.

1 In Platt's Urdu Grammar the exceptives are conjunctions.
2 سوئی یی in ki: "unless—"
ADVERBS AND ADVERBIAL PHRASES.

(6) *Bidūn-i ān ki* (m.c.) "without your ordering it I am ready to serve you"; *Bidūn ki* (m.c.) "I won't go without you."

(7) *Ghayr az* غیر از; *alāva bar* علاوہ بر; *guzashtā az* گشته از, etc.:

Though *ghayr az* "except" also means "besides," it cannot always be substituted for *alāva bar* "besides" (m.c.) "except me there is no one else in the room"; here *guzashtā az* could not be substituted: but *Ghastā az* گشته از (m.c.) "besides me there are others also who know"; or *Ghastā az man ashkāḥ-ī hastand kī* گشته از گزینه کی "setting aside me, there are people who—";

"settling aside me, there are people who—"

The use of *guzashtā az* for *alāva bar* is rare and scarcely modern.

*Ghayr-i mā* غیر مان, *bi-ghayr-i shumā* بی غیر شمارا.

Remark I.—Although *ghayr az* غیر از means "with the exception of, exclusive of," and *alāva bar* علاوہ بر means "besides, including," both are in practice often used synonymously.

Remark II.—In the sentence *Fāmī i grūd kā ma‘rūd* the word is termed the *musta‘nā* منستیل منطع; *Ghaste demā* the particle of exception, and *kā* the thing excepted.

Sometimes *musta‘nā* منستیل is different for the general term, when it is called *musta‘nā* منستیل منطع. Ex.: *Bijz Zīmē nū Simūn bikhīn* (class.) The former example is *musta‘nā* منستیل منطع *Bijz Towel Khundī Jōbī Khīn* (Tr. H. B., Chap. VI) "the only answer returned was laughter": *man bi-juz gham hargiz rāhat na-dīdam* من بی جز غم هرج فو راحت نا دیدم (m.c.), lit. "except sorrow I saw no joy": *Dārān Ǧīnal Bijzand Wām* داران جینال بیژن وام (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."

(5) Adverbs of Qualification:

بَلَکَ (m.c.) more than all; besides; further: *kī* "moreover."

(4) Intensive Adverbs are: *very* خِلَصَ خوب; "very well"; بَوِش بَوِش a "very slowly." ترَفْرَفْ ترَفْرَفْ or تَرَفْرَفْ, جَبَّرْ جَبَّرْ، or دِيدْ دِيدْ "knowingly and wilfully." "nolens volens"; دَائِس دَائِس "continually laughing." "whole lapfuls at a time," *Kūr Kōranah* "quite blindly."

In "just like an ant; slowly," the first member of the compound is a substantive: *vide* also Repetition of Words.

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1 *Takaltū* is the pad of a Baluch saddle, and *pālān* پلان is a pack-saddle for a camel or mule.
§ 90. Prepositions $\text{Huruf-i Jarr}$

(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: $\text{az injû tâ Shîrâyz} \sim \text{from here to Shiraz.}$$

The following are the simple Persian prepositions:—

1. $\text{ji az}$ from, by, out of.
2. $\text{bâ ba}$ with, in company with.
3. $\text{bi ba}$ or $\text{bi in}$, by, to.
4. $\text{bar or abar}$ on, upon.
5. $\text{ndar andar}$, in, inside.
6. $\text{ham}$ with, together.
7. $\text{lû tû}$ up to, as far as.
8. $\text{bî}$ without.
9. $\text{dar}$ in.
10. $\text{juz or bi-juz}$ except.
11. $\text{Fi}$, Ar. in. In Persian per ($\text{Fi}$).

The preposition and the noun it governs are called $\text{jarr}$ and $\text{majrûr}$. Native grammarians include the postposition $lû rû$ in the term $\text{jarr}$. For examples, vide (h).

Remark I.—Farâ $\text{farâ}$ "up to, back, toward" and $\text{farâz}$ "above, high, etc." are obsolete, or only found in compounds: vide § 89 (m) (3) and (6). Zî $\text{zî}$ "bounds, shore, towards" is practically obsolete.

Remark II.—Arabic prepositions properly occur only before Arabic words.

(b) In old Persian the particle $\text{mar}$ is found prefixed to the nominative, dative and accusative cases, as:—

1. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$
2. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$
3. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$
4. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$
5. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$
6. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$
7. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$
8. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$
9. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$
10. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$
11. $\text{gûfâ gûfâ}$ in the form $\text{gûfâ}$

1 In poetry $\text{ji zî}$.
2 Poetically also $\text{abâ}$.
3 In modern Persian $\text{bî}$. $\text{Ba}$ is said to exist still locally in Persia. (In Arabic always $\text{bî}$.) In India $\text{ba}$.
4 $\text{Abar}$ poetical:
5 Affixed to the words $\text{mûdar, pidar, barûdar}$ and $\text{khûhar}$ it signifies "step-brother," etc., and half-brother. In m.c. $\text{dû}$ is prefixed to express the same idea.
6 $\text{Tû}$ is also a conjunction.
7 $\text{Ilû}$, Ar.
8 $\text{Zî}$ also stands for $\text{sîhî}$ or $\text{sahî}$ "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.'

فصلت چنان دید نام این روش را و حدیقه نالا جهان پیشتم باب آفکه افتاد
maslahat chunān did tā mar in rauza-yi ra'nā va hadda-yi ghalbā chūn bihisht bi-hasht 2 bāb ittīfāq uṭṭād (Sa'dī) "مریم درد را دوام، نیست مگر زهره - که mar in dard rā davā-i nisīt magar zahra-yi ādam-ī kī-(Sa'dī) "there is no remedy for this disease, but the gall of a man, who-"
ملک در خشم: malik dar khashm shud va marūrā az bandagān bi-siyāh-i bakshid (Sa'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: حسود را چه کنم که قوز کشود برچ در است: hasūd rā chi kunam kū zi khud bi-ranj dar ast (Sa'dī) "but with the envious what can I do, for he is himself in pain because of himself": az khalā'iq bi-zahmat andar-am (Sa'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 3 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 ūmad (class. or m.c.) "he entered into the city": imrūz (bi) sar-i kīchā bā 4 ū bar 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: bi-jūz (or جز) bi-ham or bā-ham "together": az ham zūm zāh ham "apart": bi-khāvāb andarūn (mod. writing): bi-zār-i sang andar (mod. writing) "under the stone": hama shab 7 dida bi-ham na-basta 3 (Sa'dī) "I closed not my eyes the whole of the night."

1 Rauza روضه "a garden or a meadow; also the burial-place of a saint." In India it is said that at the last day the burial places of the saints will become 'gardens,' Hadda روضه is a walled garden; ghalbā fem. of ghallab means that the trees are close together. The wording is apparently from the Quran.

2 An example of tajnīs-i khatī or linear pun.

3 In prose, there would be an izzat after manāfī, but the scanning shows there is none.

4 Or bi-ū. 5 Bā-yi zū'ūyid.

7 This ی is also by some grammarians called bā-yi zū'ūyid.

7 In mod. Persian hama-yi shab "the whole night," but hama shab یهش "every night."

8 Basta is here transitive and dida is the accusative case.
(e) Bar ن (from burdan بردن “to bear”) signifies “fruit,” “profit,” “advantage.” Bar also signifies “height; breast or bosom.” The comparative bar-tar برتر and superlative bar-tarin برترین signify “higher” and “highest;” also “excelling.” Bar-ă-bar بر-ا-بار is a preposition signifying “level (lit. breast to breast),” or an adverb “continuously?” as az bar khpåndan بر کهپن (m.c.) “to recite by heart”; az bar raftan بر رفت “to be lost (as a mistress from the bosom of her lover);” dūst az bar-i man raft (m.c.) “I lost my friend.” Dar در as a substantive signifies a “door;” dar bi-dar shudan در بیدر شد (m.c.) “to wander from house to house;” bi-dar kordan بیدر کرد (m.c.) “to turn out.”

(f) The phrase before bar ی بست (classical and modern) signifies “some of opinion.”

(g) In old Persian, andar آندر sometimes takes the place of dar:—

| سید جهان آی برادر نامند بکس | دل اندر جهان گرفتن نه و بس |
| Jahân ay barâdar na-mânad bi-kas |
| Dil andar Jahân-âfarin band u bas—(Sa‘di) |

“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 ی: az Kirmân tâ Shîrâz از کرمان تا شیراز “from Kirmân to Shiraz;” this is called zâ-yi ibtida‘iyya (زای ابتدایی) hamagî az buzurg u kuchak همگی از بزرگ و کچک “all, both great and small;” man az firishtagân-am من از فرشتگان “I am one of the angels;” this is called zâ-yi ba‘ziyâ (زای بزی) va si şânâq ki az mallaâhân bûd qafî-î an-hû râshikasta و سعید مصدوق کی از مالاهاون بود قفعی آن هو رشیکاستa (m.c.) “and having broken three boxes that belonged to the sailors:” az în tûfân darâkhût-hû buzurg dar uftâdand (m.c.) “great trees were rooted up by this storm” موسی پژجمبار (عourney) سالام دارویش-ی را دید که از برخه‌ی برگ اندار نهان شده: “Mûsâ Paygahmar ‘(alayhî) salâm) darvâsh-î râ did ki az barahagî bi-rîg andar nihan shuda bûd—(Sa‘di) “the Prophet Moses (on whom be peace) saw a darvâsh that on account of his nakedness had hidden himself in

1 Bar-i ûftûb nîshastan بر افتوب نشستن (m.c.) “to sit in the sun.” The ûftûf is used in m.c. after bar when it means “near,” as: bar-i mûn و لوران و dar bar-i manbi-nîshin در برسن نشین “sit near me;” here bar is probably the substantive “breast.” Vide p. 328, note 2.

2 Perhaps for bâr بر “a load,” the crop of a fruit-tree, etc.

3 This adverbial use is very common amongst the Indians and Afghans, but is not in use in Persia.

4 Gul-i az bûstân گلی از بوستان is another example.

5 This is a زای افکار, or حرف استعارات; vide (2), notes (2) and (3), and Remark II.
the sand';} this is called zā-yi ʿillat (or zā-yi sabābīyya).

Sometimes az, followed by a substantive or pronoun and signifying "a portion of," takes the place of the object, which is in this case understood:

Baytār az ʿānchi dar chashm-i chahār-pāyān kardā dar dīdā-yi ū kashid (Saʿdī) "the horse-doctor put something in his eye of the medicine he was in the habit of using for animals";

az darāhīm girāfī m (class.) "I took some of the dirhams";

this is called zā-yi tabīʿ az ʿān-yi kāfūd "the partitive z.

Than, in comparison, is expressed by ʿān, this is called zā-yi tafzīl (ザイ・タフジル).

Az chand rūz ʿān "since how many days, how many days ago?";

az chūb "made of wood"; az tilā "of gold," this is called zā-yi maddiyya (ザイ・マディーユ) az khud "involuntarily, of its or one's own accord";

az du taraf ʿāzū dar gūzasht "reciprocally";

az ʿū bar gūzasht "he passed by him" (classical);

az ʿū dar gūzasht "he forgave him" (class. and m.c.);

az rūd-khāna radd shud (m.c.) "he crossed the river";

az dar dar ʿāmad "he came in by the door" (m.c.);

az sar-i ʿāmad "afresh";

az sar-i in gīsā dar gūzashtam (class.);

az sar-i in qāf kardan "I gave up this story";

az pārcha gāf kardan "to strain through cloth";

az ham dar raftan "to go to pieces";

az ham gūzashtam "to pass by each other; to give up mutual claims"; vide also (o) (8).

Remark.—In the idiom az ʿān-mun "mine";

az ʿān-i Rustam "Rustam's," the preposition is called zā-yi milkiyya (ザイ・ミルキシヤ).

(2) Bā bī "with": Bā ū raftam "I went in company with him." 

Possessed of," as bā ittilā, adj. (m.c.) "well-informed";

harīs bā jahān-i guarisna ast va qūnī bi-nān-i sīr (Saʿdī) "a greedy man even if possessed of a whole world is hungry, while a contented man is filled by one loaf";

bā shāmshīr kūstan (m.c.) "to kill with a sword";

bā ʿānki "with that, although";

bā in hama "with all this, in spite of this";

bā in panjāh-sālāgī "in spite of these fifty years of mine."
With *guftan*, either *ba* or *bā* can be used:—

\[\text{بَا} \text{تَوِِّلِبِي} \text{بَمِتَّـَلِمِيَلَّا} \text{مَّا} \text{غِفَتِي} \text{رَوَّ} \text{نَادِرَد} \text{بَا} \text{تَوِِّلِبِي} \text{مَا} \text{غِفَتِي} \text{رَأَبِي} \text{نَادِرَد} \text{(Sā‘dī)} \text{“} \text{WHAT} \text{HE} \text{SAYS} \text{WITH} \text{YOU}, \text{HE} \text{DOES} \text{NOT} \text{THINK} \text{RIGHT} \text{TO} \text{TELL} \text{TO} \text{THE} \text{LIKE} \text{OF} \text{US}”\]

\[bā \text{khud} \text{guft} \text{(or} \text{khvāl kard} \text{) m.c.} \text{“} \text{HE} \text{SAID} \text{TO} \text{HIMSELF}‘’.\]

Sometimes *bā* l stands for the conjunction ‘and’, as in:

\[\text{بَا} \text{لَ} \text{يفُوق} \text{أَنَّهُ} \text{يُؤْمِنُ} \text{بَيْنَي} \text{شَهِيدَ} \text{و} \text{بَا} \text{لَ} \text{عُلَٰٰمَة} \text{دَخَل} \text{مَا} \text{غِفَت} \text{مَا} \text{(Sā‘dī)} \text{“} \text{THERE} \text{IS} \text{A} \text{DIFFERENCE} \text{BETWEEN} \text{HIM} \text{WHO} \text{HAS} \text{HIS} \text{MISTRESS} \text{IN} \text{HIS} \text{ARMS,} \text{AND} \text{HIM} \text{WHO} \text{IS} \text{LOOKING} \text{EXPECTANTLY} \text{AT} \text{THE} \text{DOOR} \text{(FOR} \text{HER} \text{ENTRY).}’’\]

(3) *Bi* l (mod.) and *ba* (class.) “to, for, in, on, with, by, at” — *bi*-Tihrān rāft (m.c.) “he went to Teheran”; *bi-ā guftam* 8 (m.c.) “I said to him”; *bi-zamin* (or *bar zamān*) *istād* 6 (Afghan) “I found” (or *br zamēn*) (m.c.) “it fell to the ground”; *ta’alug-i bachecha bi-mādar* (m.c.) “affection of a child for its mother”; *bi-panjī tumān khvāhām farākht* 7 (Dīnī) “I will sell it for five tumānas”; *bi-javāb* 6 guftam (m.c.) “I said in reply”; *bi-shahr dākhil shud* 5 (m.c.) “he entered the city”; *bi-nazar dar mā-i āyat* (m.c.) “it comes in sight”; 5 *bi-l-fā’ī* “in fact.”

*Istād*, bāz ba-si pā istāda (or bar si pā istāda) shud 6 (Afghan) “fell (the animal) fell, but got up again on three legs”; *bi-dān sabab* (or *bī-dān jihat*) (m.c.) “on that account”; *ūrā bi-tufang* (or *hamrāh-i tufang*) zadam 6 (m.c.) “I went to the bank of (or my) horse” or “I shot him with a rifle”; *shir baq.ghurridan-i bisyār bar-khāst* (m.c.) “the lion got up with a great roaring”; 8 *bi-hāl āennifer* (m.c.) “to come to one’s senses (after fainting, etc.)”; *man bi-rasīdan-i manzil-i khud ārzū-mand būdam ki* (m.c.) “I was desirous of reaching (or to reach) my home,” but *man dar rasīdan-i manzil-i khud* “on reaching my home (I was anxious to)—.”

*Bi-tadrij* (m.c.) “by degrees”; *bi-har šurāt* “by all means”; *bi-har hāl* “at all events” 7 (m.c.); *bi-l-ākhira* “at length” (in *m.c.*). *Vide* also p. 334 (4).

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1 Euphonically before demonstrative pronouns, etc., *bī-dān, bi-dīn,* and *bi-dā,* “to him” ; generally, the *bi,* both as a preposition and a verbal prefix, is only written in the full form & before a word beginning with a *b;* otherwise this preposition drops the *b* and is joined to its substantive, as: *bā* *bā* “to him”; *ba* “to” *bār* “raw “go”; *bā* “let me see” (also *bā* “to” *bā* “see” *bā* “see” *bā* “see”).

2 Or *bā guftam* or *bi-dā guftam,* or *ūrā* (or *ūydrā*) *guftam,* or *bi-vay guftam*; all m.c.

3 Or *da-javāb* 5 (m.c.): the preposition used varies locally.

4 *Bi-nazar mā-i āyat* (m.c.) “it seems.”

5 In *m.c.* *pā istāda* (not *istāda shud*) without any preposition: *pā shaw bi-raw pish-i*—(m.c.) “get up and go to.”

6 In *m.c.* *shir* and *bi.*
PREPOSITIONS. 327

Remark I.—Bi is also a verbal prefix, vide Remark II (i) and footnote.

Remark II.—Grammarians give the preposition بـ various names according to its signification:

(i) Bā-yi zā'id (بایی زاد) "superfluous b" as in بجر - بعیدت, etc.

In بیا زاد در از مشق تا دیده, etc., some grammarians call the preposition بـ "بایی زاد"; it is, however, the preposition دار در that is superfluous.1

(ii) Bā-yi zarfiyya (بایی ظرفیه) "the adverbial b," stands for در and indicates place or time, as: bi-shahr raftam: در بروز bi-rūz "by day."

(iii) Bā-yi mušāhabat (بایی مصاحبت) "the b of companionship" stands for با or مع, as: jahān ay barādar na-mānad bi-kas (Gul.)

(iv) and (v) Bā-yi rābīla or bā-yi ittiqāl (بایی رابیل or بایی اتقال), or با اتقال, or بایی اعمال (بایی رابط) "the copulative b" or "the b of junction," as: dost i Dast bi-dast.

Bā-yi inhišār (بایی احیاس) "the b of restriction" is practically the same, but signifies completeness, as: سر بیا تا سر sar-bi-sar for sar tā sar.

(vi) Bā-yi qasamiyya (بایی قاسمیه) as: بیا توسط By God."

(vii) Bā-yi muqādalat, or bā-yi taqābul (بایی مذاقلا or بایی تقابل), "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-dard-i sar namā-arzad "the candle's not worth the candle."

(viii) Bā-yi miqdāriyya (بایی معقداریه) "the b of measure," as: ba'd az vajūl-i ү bi-sad sāl (Gul., Story 2); here bi بـ = bi-miqdar-i or bi-andāza-yi: bi-nim bayza ki sultān sitam ravā dārad بختی پیشکه که سلطان ستم رو دارد.

(ix) Bā-yi ibtidāiyya (بایی ابتداهی), as: bi-nām-i (بایی نامی) بِنَام Jahān-dār-i jān ʿāfrin (Būstān) "I (begin) in the name of—."

(x) Bā-yi inthāriyya (بایی انتخاب) is opposite to the above, as: wat-latīmrat ِ bi'l khayr.

(xi) Bā-yi izāfi (بایی اضافی) "the b having the force of an izāfat اضافت," as: muhtāj bi-pūl nistam معافاج پئل نسیم = muhtāj pūl nistam معافاج پئل نسیم.

(xii) The bā-yi istiʿānat or zarīʿa or āla (بایی استعانت or دزه or ِ or ِ ِ ِ) "the b of the instrument, etc.," as: bi-shamshir zad gardan-i ү را بَشَمْشیر زرن گردان تو را "behammered or pounded on it.

(xiii) Bā-yi qurbat (بایی قربت) "the b that expresses near, to, etc.," as: bi-pādīshāh shikāyat burdand بِنَام شکایات بردند where bi stands for نز or پیش پیش.

(xiv) Bā-yi maftūl (بایی م форма), or "the b of the object," or the bā-yi taʿdiya (بایی تفیده), "the b that makes transitive," is the ب that takes the place of the dative in ِ, as: in chiz bi-ān mard bi-dīh. بِنَام چیز بیان مرد بید "be engaged with your own affairs.

(xv) The bā-yi istiʿlām (بایی استعمال) is the bi that stands for bar ب or 'ala على "upon," as: bi-rū-ya ү nigāh kardam بِی رُو یا نگاه کردم.

1 The ب in verbs, as بور - برو, etc., is also called بایی zā'id.
(xvi) The or is the that expresses the cause or end, as: bi-dīdār-i ā raftam “I went to see him.”

(xvii) Bā-yi tawassul (by a friend) is the that conjures assistance, as: خدایا بپی بسته مهربان Khudāyī bi-hāqq-i bānī Fāțima.

(xviii) Bā-yi muvâfaqat is the that expresses “in accordance with,” as: باید که به‌پایه نامه تو آیند راهی می‌رسی کار کن Bā-yi muvâfaqat.

(xix) Bā-yi tamyiziyya (by a mild and gentle manner) is used for the that expresses “for the sake of,” as: لعافلا = بلعاف لما بسیر تاعک (4) Bar or abar (and bar-i—near ’).

For this preposition, vide (e) and (f).

As already seen in (3), by bi, especially in m.c., sometimes takes the place of bar, as: savār bi-asp (m.c.) (for bar asp) “on horseback, mounted.”

Examples:—bar mîz bi-guzār (class.) “put it on the table”: bar-i āftāb bi-nishān (m.c.) “sit in the sun”: farmūdam ki bar rūpiyā ā rū bi-kashand. (Jehangir’s Memoirs) “I ordered him to be weighed against rupees (in the scale)”: bar-ā āb (m.c.) “come out.” In m.c. bar is rarely used as a preposition alone. Thus instead of bar āb “on the water,” in m.c. bar rū-yi āb or simply rū-yi āb would be used.

This preposition is usually omitted altogether in modern Persian, as: zamin bi-guzār (m.c.) (for bar zamin bi-guzār) “put it on the ground”: vide (n).

Pādshāh bar takht nishāt (or jučči farmūd) پادشاه بر نیکت نشست (would in modern colloquial Persian be pādshāh rū-yi takht nishāst. Similarly rū-yi mîz (m.c.) “on the table” instead of bar mīz, and rū-yi asp, or savār-i asp instead of bar asp, are in m.c. “at the table”). Bar taraf kardan (m.c.) “to dismiss a servant.”

Abar is old and poetical:—

چپ لشکری را بر گریستاد ابر می‌مینه سلام بل پا خوان

(5) Andar “in, into, within”:—Sharāb andar jām kun شراب اندر جام کن

1 In (m.c.) rū-yi miz.
2 Dam-i āftāb (m.c.) = 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 rū-yi āftāb (m.c.) = bar-i āftāb right in the sunlight: sâya-āftāb bi-nishān (m.c.) “sit in the half shade (of a tree).” Dam-i āftāb also signifies in m.c. “near sunset.” Vide p. 324, note 1.
3 In m.c. ham eav-i rūpiya kunand هم وزن روپیه کنند.
PREPOSITIONS.

(m.c. vulg.) “put wine in the cup”; andar khāna raftand 1

(vulg.) “they went into 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) dar.

(7) Tā 2 ta (also conj.) “to, until, as far as, as long as, whilst, even to”:

“tā injā ‘up to here, hitherto’; az shimāl tā junūb ‘from the north to the south’; tā bi-aknūn ‘until now’; tā hāl tā bānī ‘(or tā bi-hāl ‘up to the present’; tā bi-zīst ‘while life lasts’; tā kay ‘how long?’; tā na bas dir ‘not for long’; tā yak māh-i dīgār ‘in a month’s time’; tā chi rasād tā āh ‘perpetually’ (also conj. 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 (9).

(8) Bi 3 “without,” a privative particle or preposition. When prefixed to ‘nouns’ it corresponds to the English prefix in—; un—; im—, etc. Bi-tu namī-ravam 4 bi to namī rāma (m.c.) “I will not go without thee”; bi-bāsār 5 bi bāsar “imprudent”; bi-khūd 6 bi khud “useless, silly”; bi-abr 7 bi abr “cloudless”; bi-ābī 8 bi ābī “want of water”; biyābān 9 bi ābān “uncultivated desert,” (i.e., without fixed water-supply except rainfall); bi-ıhtirāmī 10 bi īhtirāmī “disrespect”; bi-adab 11 bi ādāb “rude”; bi-adabī 12 bi ādābī “rudeness”; bi-adabānā 13 bi ādābān “immediately, without further words; without question.”

For bidūn 4 bi-dūn “without,” vide (a) (6).

(9) Dar 5 in, etc., vide (c) (c) (g). Dar-jāvāb 6 guft dar jāvāb guft (m.c.) “he replied”; dar 7 vay nazār kard dar vāy nazār kard (Sa’di) “he looked at him”; shubha-i 8 ki dar dīl-am būd dar taraf gardād shubha-i ki dīl-am būd dar tārāf gardād (m.c.) “the doubt I had was dispelled”;

haft dar haft “seven divided by seven”; chahār farsakh dar chahār farsakh “four farsaks square”; dar ān rūz dar ān rūz “upon that day”; dar in miyān dar ān rūz “in the meanwhile.”

1 This should be andarün-i khāna (both in writing and speaking); andarün-raft in m.c. also = “he’s gone to the women’s apartments.” These vulgar uses of andar are not common and should be avoided.

2 This tā is called tāyā nābālīt.

3 This last is called tā-yi tafākhul.

4 Also dūn: doin: not used in m.c.

5 Or bi javāb. Dar is called āfīr bāẓāf as it indicates the place or receptacle.

6 Or bi javāb. Dar is called āfīr bāẓāf as it indicates the place or receptacle.

7 Or bar vay.
Vide also (5) on andar.

(10) Juz (or bi-juz) جز "except"; bi-juz Khudā-ya Ta'āla pānah-ya na-dār "except God I have no refuge"; miḥtar juz tanla na-bāyad ji-kā pā bi-juzār "the groom ought not to get his foot anywhere except (in) the stable": juž as ān جز آن "besides or except that"; juž as in ki جز این کی "with the exception of this, in addition to this." ²

(11) The Arabic fi is used in Persian for per, as: fi in می که fi sad "per cent": fi sāl في سال "per annum."

Remark.—"Particles of exception" (سوا, غير, etc.) are called حروف 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 izāfāt: zīr-i zamin زیر زمین "under the ground"; nazdīk-i (or bi-nazdīk-i) shahr شهر "near the city"; bi-hukm-i ziyārat بعجم زیارت (Sa'di) "by way of pilgrimage (to a shrine)"; bā-vuqād-i jahāz باوجود یه‌جاز (Sa'di) "in spite of, notwithstanding, the dowry": zindagī-yi man bi-tufayl-i shumā mahfūz mānda ast (m.c.) "my life has been saved by your means": bi-qarār-i 'ādat-e kī dāhshtam (m.c.) "according to a habit of mine": az qarār-e ki maṭlūm mi-shavād (mod.) "as it appears."

(σ) The prepositions may be used adverbially when occasion requires, as: pīsh āmad پیش امد "he came forward"; andarūn raft اندرین رف "he went inside or he went into the women's apartments."

(κ) The following are a few of the commonest words used as prepositions:

\\begin{itemize}
  \item bālā upon, aloft.
  \item pā'in down, below.
  \item zīr above.
  \item farāz above.
  \item zīr beneath.
\\end{itemize}

1 Also ghayr-i in غیر این or ghayr as in ki غیر این کی.
2 Or dar zīr. \(زیر\).
3 Also jahāz (class. and m. c.).
4 غژل used metaphorically in the sense of روزه وسیله، from tufayl, the name of a man of Kūfā, who used to go uninvited to wedding-feasts; hence an intruder, parasite.
5 Classically andar raft could be used.
6 With the izāfāt: pā'in "on the tree": bālā-yi bāgh "in the direction of the garden."
7 Zabar, zīr and pīsh are the Persian names of the three Arabic vowel-points fathā, zammāh, and kasrah.
8 Farāz u nishāb (suba.) "ascent and descent."
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and, furū and furūd, before.

پیش pas after, behind.

سو sū towards, direction.

میان miyān between, in the middle.

پاپلو pahlū by the side of.

نزدیک, nazd or nazdik near.

نزدیکی nazdikī, vicinity.

بیرون birūn, out.

اندران, in.

قبل (از) qabl (az), before (of time); vide (8).

بعد ba’d, after.

چهت jihat, towards (old).

جانب jānib, side.

بخار bahr, for, on account of.

بیرون barāy, or qabl قبل.

سوا siwā, except.

بغیر (از) ghayr (az), except.

در (از) payrāmūn, around.

(2) All the above may take simple prepositions before them in certain cases.

(3) The preposition ba ی or bi ی, however, cannot be prefixed to barāy بیرون, or qabl قبل.

(4) No simple preposition can be prefixed to sipas (adv.); but az آن بعد az ān bi-ba’d = az آن سیaps.

(5) Ba’d بعد may be followed either by the isṣafat or by az, as:—ba’d-i hafta-ی بعد فیغت, or ba’d az hafta-ی بعد فیغت “after a week.”

(6) The prepositions pish پیش, birūn بیرون, qabl قبل, and ghayr غیر (بی-ghayr) may either be preceded or followed by az آن.

(7) Az pas پس “from behind,” but pas az پس از “after that, afterwards.” Si-pas سیpas (= pas پس ) is a contraction of az pās پس از. In modern language اقاب, یقاب is preferred to pas پس.

1 Furūd before a vowel.

2 Zabar, zir and pīsh are the Persian names of the three Arabic vowel-points faṣah, zammah, and kasrah.

3 Vide footnote 6, page 330.

4 In m.c. andaran اندران 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 Sivā kardan سواکردan “to select, separate.”
(8) *Pish-i man* ‘before me’ (place), but *pišh az man* ‘before me’ (time); *qabl az man* ‘before me’ (time); *az qibal-i man* = *az jānib-i man*.

**Remark.**—In m.c. *pišh-i man* ویش ‘before me’ and less commonly *nazo-i man* نز ‘before me’, etc., signify ‘I have.’ In Isphahan, instead of *pišh* or *nazo* نز; *pahlā-yi* پهلوی is generally used with the same signification.

(9) *Bi-nazoık-i khiradmandān* بنزید خیردمدن (Sa’dl) ‘in the opinion of the wise’; this idiom is used in speaking by the Persians, Indians and Afghans; *kishtī nazdīk-i ghalfādan* or *bi-nazoık-i ghalfādan rasīd* کشینی نزدیک غلفتدنYa بنزید غلفتیدر رسید (Afghan) ‘the ship nearly rolled over’; in m.c. *kishtī nazdīk bād ki bi-ghīlātād* کشینی نزدیک باد کی غلتاد. Nazdī, however, is used only for persons.

(i) The comparative and superlative affixes *tar* تر and *tarīn* ترن can be added to many of these prepositions, as: *pas-tar* پاس تر or *pāyin-tar* پایین تر (adv.) ‘lower’; *pištar* پیشتر (adv.) *nazoık namīn* نزدیک نمن (adv.), etc.

(m) The preposition need not be repeated before successive words governed by the same preposition: *bā-khātir-dārī va mahābbat va dūshī bi-man pišh ūmad* (m.c.) ‘he treated me with hospitality and kindness and friendship.’

(n) In m.c. the substantivatives 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:—

*ru-yi mīz* روی میز ‘on the table’; *sar-i asp* سراسپ ‘on the horse’ (Afghan); *pusht-i pardī* پشت پردگه ‘behind the screen.’

Frequently, in mod. Pers., the preposition, or the noun that is a substitute for the preposition, is entirely omitted, as:—*zamīn bi-guzār* زمین بگذار (m.c.) (for *bar-rū-yi zamīn bi-guzār* بیه سه زمین بگذار ‘put it on the ground’); *dast-i ust* دست است (m.c.) (for *bi-dast-i ust* بیه دست است (m.c.) ‘it is in his hand’; *āghā khāna* (for *bi* or *dar* or *andar khāna*) نیست (m.c.) ‘the master is not at home.’

1 For *pištar az man* پیشتر از من. In m.c. the comparative is generally used adverbially.

2 Compare the mere past of Hindustani. The dative with *ast*, as, *marū asp-i’st* (old), is never used in speaking.

3 قاریب is not used in this sense.

4 *Pišh-i man ūmad* ویش از من ūmad 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.
(o) The following examples illustrate the use of a large number of the prepositions and so-called prepositions in m.c. 1:

(1) "‘In, into’":

- تب اثب - inside the room.
- اندر انق - in the midst of the sea.
- دار اثب - seated in a boat.
- بکشین نشسته - mounted on a horse, on horseback.
- بی آسب سوار بود - he fell to the ground.
- بی زمین عفتاد - it penetrates into the earth.
- بی زمین عفتاد (م.ق.) - in the retinue of the King.
- ریک - in his arms.
- دار باغل - in the vicinity of the Royal (or Government) tents.
- پی او - after him, to look for him.
- دوبی او - "in that place."

Remark I.—Dar is in m.c. chiefly used with towns or countries, and dates, as: دار تہ - on New Year’s day; دار انجا - "there, in that place."

Remark II.—The preposition in common (mod.) use for "in" is تب.

1 The simple prepositions appear to be falling into disuse.
2 Baghāl پی گل also means "side, arm-pit," etc.
3 Bi-baghāl (or baghāl) کردن - "to carry a child in the arm," but bi-baghāl or baghāl نیات - "to embrace a grown-up person."
4 Khārij-i shahr خارج شهر - "outside the city."
5 Na zd نزد or bi-na zd پنس - only used for persons: نزد or dar na zd i man iqrār kard - "he confessed in my presence."
(2) On, upon, over:—


dil ber roi xo khane sakehte

dil ber roi xe khane sakehte

dil sakehto be ber roi xo

a bridge has been made over the
river.

sar-i ‘ataash (for bi-sar-i) bi-guzār, put it on the fire.

dar bayn-i rāh

on the way, in the midst of the
road.

bayn-i rāh

sep roi xe dini xe mānda ast

the snow has not stayed on the
ground.

barf rū-yi zamin na-mānda ast

(3) "Across," 1 az, vide (h) (1) and (o) (11).

or 2 az anjū radd

gāshām or gūzāshām, we crossed
over that place.

(4) "To, towards, for":—

For the various uses of 3 be in this sense, vide (h) (3).

Bi 4 be is frequently omitted in speaking like the other prepositions, as: 

manzil raftast; shahr rafta ast; 5 shahr rafā ast, etc.: also vulgarly "kitāb
rū bīdāh man" 6 for kitāb-rū bi-man bīdāh; 7 "give
me the book."

panj tūmān mi-farūsham, or bi-panj tūmān mi-

farūsham, I will sell it for five tūmān.

basta (or 8 tram) manzil

towards the stage.

manzil

basta (or tram) manzil

9 he went to Teheran.

basta (or tram) manzil

bi-bāla, upwards.

rū bi-shimal, towards the north.

lab darīa 9 anda ast (for bar lab, not used in m.o.) it is situated on the

seashore.

k čar draast kinār-i daryā-st, it is on the seashore.

k čar rūmān, or kinār rūmān, rūmān, we reached the shore.

k čar draast

(5) "With, by":—

Irān-hā bā dast mī-khurand (or vulg. hamrāh-d) the Persian eat with their fingers.

the Persians eat with their fingers.

hākīm ra bāhar, bring the doctor with you.

hākīm ra bāhar, bring the doctor with you.

brādām 4 barūdar-am hamrāh-am būd, my brother was with me.

1 Radd shudān (m.o.) "to cross, pass"; radd kārdān, "to reject."
2 Or kinār-yi daryā. Kinār means "side," and kināra
3 bank, shore."
4 Dast: note idiom.
5 Or bā man, "by, with."
1 Har chi būdābūd, bū Khudā-st, happen what may, the issue is with God.

bū in hama būz khar ast, notwithstanding all this, he is an ass.

(6) "Without":—
For bī "without," vide (h) (8).

(7) "Except":—
Hama kas az in kūr rāzā and bi-istīgnā-yi banda, all are pleased except your humble servant (me).

For jus, jż, iż, illā, ā, and ghayr az bi-ū, all meaning "except," vide § 89 (r).

(8) "From, out of, by, of, for":—

(9) "To, up to":—

(10) "Under, below":—

1 Or har chi mi-shavad bi-shavad (or har chi bi-shavad bi-shavad (har chi būdābūd).
2 Or har chi bi-shavad bi-shavad (or har chi būdābūd).
3 Dāmana-yi kūh or dar dāmana-yi kūh, on the skirts of the mountains.
4 Colloquially minār.
Through, across':

1. \( pāyin-i \) minār (somewhere) below the minaret.
2. Chādar-i shumā rā az lā-\( y \)i\( dūr \) didam, I saw your tent through the trees.
3. Gulūla az lā-\( y \)i nayhā bi-shikar khurd, the bullet hit the game through the reeds.
4. Lāyī kāfā, between the leaves of the book.
5. For 'through, across,' vide (h) (1).

Near, next to:

1. Nazdik-i shahr
2. Bī-nazdik-i shahr near the city.
3. Nazdik bi-shahr
4. Dar nazdīk-\( yi \) shahr, in the vicinity of the city.
5. Pahlū-\( yi \) ā, close by him; alongside of him.
6. Dam-i dar, near to the door, to the very threshold of the door.
7. Dam-i ālāb, at the edge of the sunlight (i.e. just within the shade); also near sunset.
8. Tā dam-i mārg, till death, till the last breath.

Outside:

1. Bīrūn-i shahr
2. Kharīj-i shahr outside the city.
3. Dar kharīj-i shahr

Before, in front of:

1. Pīsh-i man
2. Dar-pīsh-i man before me (place).
3. Pīsh-i rū-yi man before me (place).
4. Rū bī-rū-yi man
5. Pīsh az īd before the 'Id (time).
6. Qabl az īd in front of, opposite, the Consulate.

Jilav-i man bi-rāw, go on ahead.

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\(^{1}\) Or pārin

\(^{2}\) Az miyān-\( i \) is more common. Yak lā-\( y \)i dar or yak linga-\( y \)-dar

\(^{3}\) 'one door of the folding doors.' Lā-\( y \)i dar rā būz kard

\(^{4}\) Dar rū pīsh kun (m.c.) 'close the door,' i.e. put it ajar. Pīsh-i

\(^{5}\) In Persian; in Arabic.
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az jilav-i man bi-raw, get out of my way.

(15) "Back, backwards, after":

pas az 'id-i Naw Rūz 

after New Year's Day.

ba'd az 'id-i Naw Rūz 

what are you doing behind my back?

pusht-i parda, behind the screen.

raft pay-i kara, he went to fetch (after) butter.

aqab kashīd, he retired, drew back.

aqab-i man biyā, come behind me.

"Opposite":

rū bi-rū-ye masjīd

go to the mosque.

muqābil-i masjīd

opposite to the mosque.

dar barūbar-i masjīd

in the mosque.

mahāzi-yi masjīd

around the mosque.

"Around":

dawr-ā-dawr-i daryācha, all round the lake.

chahār taraf-i masjīd

all round the city is desert.

shahr biyābān-ast; or

all round the city is desert.

shahr biyābān ast

in the neighbourhood (suburbs) of the city there is desert.

havāt-yi shahr biyābān ast, in the neighbourhood (suburbs) of the city there is desert.

gulhā rā dawr-i havā bi-chīn, 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.

bahr-i jugārā

for the sake of the poor.

bakhsh-i jugārā

on account of, because of, the darkness.

jemī bāhēn kā ān kārā rāzā?"
§ 91. Simple Conjunctions.

(a) There is no general word for conjunction. The conditional conjunctions are called hurūf-i shart (حرف شرط), and this term includes the temporal and concessional conjunctions. The causal and final conjunctions are called hurūf-i 'atf (حرف اتف) ; and the conjunctives hurūf-i 'atf

1 Chāy, in m.c. generally čāhāi.
2 Mahj = már in this sentence.
3 For barādār-i khud.
4 Or safid ast bāyād ki siyāh bāshad.
5 Rākht-shīr in īrā 'īsq u bodal karda ast (m.c.) (多种形式 است بادل کرد است "the washer-woman has changed this." (In Persia women, not men, wash clothes).
(حروف عطف). Particles signifying “moreover, rather, etc.” are called hurūf-i ʾizrāḥ (حروف ازرواح), and particles signifying “or” (adversative particles) hurūf-i tārdīd (حروف تردید), or hurūf-i ʾinād (حروف عناند).

The hurūf-i ʾaff or hurūf-i ʾāṭifa حروف عفف or حروف عفف are va, pas, sipas, ham, niz, digar, and sometimes alif.

Remark.—The difference between ham and niz is that the former can occur both in the maṭūf ʿalāyah حم معطوف، and in the maṭūf حم معطوف as:

(b) The simple conjunctions are:

(1) va or u (m.c.) “and”; vide (2).
(2) niz (m.c.) “also”; vide (3).
(3) ham (m.c.) “if.”
(4) ar (class.)
(5) gar (class.)
(6) agar
(7) yū (class.) “or”; vide (4).
(8) ya—yā “either—or,” “but—or” (after a negative); vide (4).
(9) juz “except”; vide (5).
(10) khūb—khūb “either—or” (vide (4)); vide (6).
(11) magar (m.c.) “unless, except, perhaps, etc.”; (vide 5 and 9).
(12) illā (m.c.) “as, but, except, still, however, that”; (vide 6).
(13) bal or balki “but, on the contrary, rather” (in m.c. also “perhaps”; (vide 7).
(14) chū (class.)
(15) chūn (m.c.) “when, because, since”; vide (8) and (11).
(16) ammā “but”; (vide 9 and 5).

1 Vagar (class.) “and if”; vagarna (class.) “and if not, otherwise”; GAREN (class.) and OR (poetical); agar chūnānchi and chūnānchi are also used in m.c. for “if.”

In English the conditional conjunctions are—if, (old Eng. and prov. an), unless, so (when it means if only), and but (meaning unless).

Provided that, in case that, are conditional phrases.

2 Or va-likin (m.c.), or va-ammā (m.c.), or va-yū (class.), often va ʾānkī ʾinākī: “as for me” ammā man ʾinākī or mankī ʾinākī.

3 Or bi-jūz. ʾinākī.

4 In m.c. ʾinākī is pronounced chū or chū. Chīnki ʾinākī “when, how, and because.”

Chūn also means “like,” as in ‘Amal-i pādīshāh chūn safr-i daryū-ast دریاستی صورت یک سفر (Saʾdi) “office is like a journey by sea—.”
SIMPLE CONJUNCTIONS.

"consequently."
"afterwards."

\[ \text{gū (class.)} \]
\[ \text{kū (m.c.)} \]

\[ \text{dū} \]
\[ \text{tā} \]
\[ \text{ki} \]
\[ \text{āyū (a particle of interrogation, etc.)} \]

\[ \text{Remarks.} \]

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 vān-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 va. Examples:—Shab-u-rūz ‘night and day’; sinn-u-

sin-u-sūl ‘age’; tang-u-kushūd ‘(too) tight or (too) loose’; pidar-u-mādār ‘father and mother’; āmad-u-rafi ‘he came and went’; but darāgh-hā va bāgh-hā va bul-bul-hā va khānājāt ‘the king and his servants’; pādīshāh va nawkarān ‘the king and his servants’; mādar va pisær ‘mother and son’; āmad va ba’d az yāk hafta raft ‘he came and after a week went away.’

Also after a vowel, and generally after a silent ə, the o is usually pronounced va, as: sabū va surūhī; burīda va (or u) dūkhta; bandā va dūqā. Also bābī u sūfī-gāri; bābī-gāri va sūfī-gāri.

The ə may take the place of a colon or comma, etc., thus for veni; vidi; visi; “āmadam u didam u giriftam.

Tā ə is used for “and” in English, when the second verb expresses the cause of the first; vide (12).

1 Also tā ki ə ə “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 ə is sometimes used in Persian, when in English we say or.
4 Or mādar u pisær.
The is sometimes added superfluously (or va) to certain conjunctions, as: va ammā (or ammā) and (or likin) “but,” etc.; and 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 (or condition), as: bachcha āmad va gul-i dar dast-i ī būd, “the child came with a rose in his hand; (and then he had a rose in his hand).”

In such sentences, as: yak pūri u šad simārī, this conjunction is called vāv-i tasviyât (or tasviyāt), “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 tarād (or tarād). Example: gul hamīn panj rūz u shash bāshad, “the rose lasts but for five or six days only.”

In, man u inkār-i sharāb, īn chi harf-i ʿet? “I to refuse wine? what on earth are you saying?” the conjunction is called vāv-i istighrāb; but in man va in kār Khudā na-kunad, the is called vāv-i istībād. This is, of course, mere hair-splitting.

The conjunction is vāv-i luzūm, for the relation between dast and ādān is luzūm, and māzūm. Another example: ārā nāwistān, “and is a place of residence” (Avv. Suh., 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 wa-lūman.

In—

the is called vāv-i muʾawwāzūt or the “vāv of compensation.”

As already stated in § 43 several adjectives qualifying the same noun are linked to it and to each other by the izāfāt.
If, however, several adjectives follow a noun, the ṣāţats are omitted, and the conjunction, generally precedes the last only, as: shakhs-i būd ʿaqlī, dānā, hūshyār u zīring. "he was a man, intelligent, wise, clever and active." The ʿ, however, may be inserted between all the adjectives, as: baʿd az ān didam-ash zan-khwāsta, va bikh-i nashāt-ash burīda, va gul-i-havas-ash pazhmurda. "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 ʿ, as: Shacksh-i būd ʿaqlī u dānā, hūshyār u zīring. Compound words like āmad-u raft are treated as one word, and the two portions in writing are not separated. Thus if 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 ʿ 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 عليه, and the nouns, verbs, or phrases following the first are called معطوف.

**Remark II.**—Vāv ʿ is also an Arabic particle used in swearing, as: al-lāh, va ʿllāhi "by Allah."

(3) Ham "too, also, even"; ham andar zāman (class.) "at this (or that) very time"; gadr-i ham nazdik- tar (m.c.) "yet a little nearer"; ham bi-dīh bi-Nisā (m.c.) "then (emphatic merely) give it to Nisa:" in ham "and this is—." Vide also § 89 (l) (7).

**Remark.**—Particles signifying "also" are called ḥarf-i maʿiyyat (حرف معين).

In English also is occasionally considered a Copulative Conjunction.

(4) "Or, nor, either, neither, whether." دم و زر در سفر معلم خطرات با دزن بیکاری بود و با خروج بهانی بی‌پرور va śīm u zar dar safar maḥall-i khatar-ast, yā dzud bi-yak bār bi-barad va yā khwāja bi-tafārīq bi-khurad (Saʿdī) "—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."

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1 This expression, which corresponds to bi-Khudū ʿaqlī, is used in m.c.
2 Sim in m.c. "wire." Note pronunciation of va yā lā and vide (2).
3 Formerly only merchants braved the dangers of travel.
SIMPLE CONJUNCTIONS.

Gafat ghmehi nang dina drwa ya qanat-ye kerfay bakhsh goor
Guft chashm-i tangi dunyad-dar ra
Yaa qanat pur kunad ya khekh-i gur (Sa’di).
"He said nothing can fill the covetous eye of the wealthy,
But contentment or the dust of the grave."

Khvah dar razm khvah dar bazm (class. and mod.)
"whether in the field or in the council": but khvah ma-khvah
or na-khvah (class.), or khvah-u ma-khvah
or khvah-nakhvah (class.) "nolens volens," vide Adverbs.

Na1 in va na an "neither this nor that." In poetry
sometimes nah n" also ne (Afghan), or nay:

Nini tab-e wali dar heyят-e Jadidi
Nay tāb-i vasl dārān ne šagat-i judāri
"neither have I the power to endure a greeting nor power to absorb myself."

Pas ān nādan rā khvah 'ilm ḥašil shud yā na, likin bi-man fā’ida-i mīrasid (m.c. "well,
whether that poor ignorant learnt or not, I learnt something"; magar in
ma’lum na-būd kī īsḥān ātash rā dīda dar kishī nishāta bi-faraf-i ān raftand,
ī ān kī qabl az shikastan-i jahāz kishī shikasta būd, yā ānki mardumān-i jahāz-i
dīgar kumak bi-ānhā karda būdand, yā ba’d az sawār shudan-i kishī āb-i pur
zūr-i anhā rū burda būd
gemār ān irshadān kā barāk-e kishī nishātā nāshīntā
bīfrīq ān ānī kādīdā kākhā nā ṣalātā nā wa’ābātā
Dast kūšah bāyad az dunyā
Āstān khvah darāz khvah kūšah
"At the last we must go from this world, whether rich or poor."

Remark.—Disjunctive conjunctions (چه — با) are called or
khwah-e man so-called "alternative" and are a
subdivision of adversative conjunctions.

(5) Az hama kas pursid magar az man (m.c.)
"he asked every one except me," (or bi-juz az man
bījuz-e man, or bi-qhāyr az man

1 Called nūn-i mūn/quṣ il as fi’l, as: khvah-nakhvah in kā ’shid
khwah-e nāshītā ān kārūn (m.c.) "whether you like it or not, it’s been done." Shutter
didi? Nā kā ‘sūfūnī - tu kā ta a proverb, said to a Persian who sees a thing, but makes as
though he did not see it (dīda rū nā-dīda kordān). Na kā saves a lot of
trouble. The tribesmen say na to every question so as to be on the right side.
The mullahs say that nām-dānam, dīda bādām, is nieq-i ilm

2 The lover becomes bi-tāb or bi-šagat when he loses his mistress.
Remark.—The Adversative Conjunctions express difference, antithesis, contrariety, 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 حروف استدراك, which may be translated "particles of emendation," while conjunctions signifying "moreover, rather, nay rather," are called حروف الاضرب hurūf-i ʿizrāb "particles of turning from, adversative particles."

(6) chunānkti agar shakhs-i bi-kharābāt ravad bi-namāz kardan, mansūb na-shavad illā bi-khamr khudān (Saʿdi) "for instance, if a person go to a tavern to pray, nothing else will be attributed to him, but that he goes to drink wine"; ʿakūr bābā: "أَكْرُ بَابٍ

عَبِيب مِسيلَة شَدَّدَتْ اَلْإِنَّ نَسْدَمَ

ایْکَر بِیِنَـ 'ایْکَر مُباَلَتَا شُحَانَد يلِلّ مَا نَشُدَ مَا نُشُدَ (Afgan coll.) "most of them have fallen into this vice, but I have not"; بِیِحَ یاَقِتَ یَنَدَرْ نِخْنزُرَة هِمْ وَقَتْ بِالنَّخْنزُرَة كَبَدَمُ یلِلّ هِلَّا هِمْ وَقَتْ بِالنَّخْنزُرَة كَبَدَمُ یلِلّ هِلَّا هِمْ وَقَتْ بِالنَّخْنزُرَة Kharābāt "a ruin, a tavern; a brothel." Wine was sold generally in ruins. Kharābātī "a haunter of taverns." The word has a mystical meaning amongst Sufis.

1 In modern Persian ham gatār. Ham-kun یَحْم مُقاَرِط هوَکْم هوَکْم is obsolete.
2 Kharābāt "a ruin, a tavern; a brothel." Wine was sold generally in ruins.
3 Kharābāti "a haunter of taverns." The word has a mystical meaning amongst Sufis.
4 Better omit the words na-shudam. Nakhurdam, or na-khurda an. نَخْنزُرَة اَمْ نَاکِحِرَدَا اَمْ نَاکِحِرَدَا یْهَا
5 In m.c. substitute namā-bārid نَمَوْ مَبَّارِد, and annā یَا مَوْ مَبَّارِد for illā یَا
6 In m.c. substitute vaši یَءَوْ اوُشْی. یَا
kas na-gūyīd (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

In matlab-i-ki bi-shumā guftam bi-chūn u chirā 1 ast

in Persian and as a "polite" way of saying "but," still 2 ; and bāz "yet, again." These frequently answer to agarchi 3 "although" and introduce the principal clause:—agarchi mā dūr na-budām bāz (or ammā, magar, likin, or vali) sāhī-i dārā bi-nazar nami-amad (m.c.) "though we were not far from it, still the coast was not in view"; agarchi havā qadr-i jarī nishasta būd ammā amvāj taskin na-yāist (m.c.) "although the wind had dropped, the sea did not become calm"; agarchi khalīj karda ast bāz ādam-i kūhū-i est (m.c.) "although he has not acted rightly, still he is a good man."

(10) (a) Gü Gü (the Imperative of guftan 3) "say thou," is common in poetry, in the sense of "suppose 4" or "although."

1 Or bi-chūn u chand bē chōn e chōnd. In gimat-i ki bi-shumā guftam bi-chūn u chand ast (m.c.) "I won’t take less."

2 In modern Persian ammā le and bāz bāz are preferred after agarchi mā; the Afghans use illā Ав, and the Indians magar and tā ham "although.

3 Or harchand or harchand-ki bāz, or hālānki bāz, or bā-vujūd-i ki bāz, or bā-vujūd-i ānki, or bā-anā, all these signify "although" and could be substituted for agarchi mā in the example, answered by ammā Ав and bāz, etc.

4 In danyū gū ma-bāsh (m.c.) "suppose you have no wealth (it does not matter)."

In qimat-i ki bi-shumā guftam bi-chūn u chand est (m.c.) "I won’t take less."
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?)"

(1)  "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., گو is generally used for گو. Shumā chirā ghussa mi-khurid ki ā mi-mīrad, ki bi-mīrad (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 گوکی means "you would say, one would say!" and hence "like":

In modern Persian گوکی would ordinarily be used for گوکی.

(11) Chi—چی, چی: chi bar taḥkt murdan chi bar rū-yi khāk چی بر نخته که دار تخت مردان که دار روحی خاک (Sa’di) "what matters it (it is all the same) to die on a throne or on the bare ground?": chi durr chi sadaf چی در چه صدف "whether pearl or oyster shell."

Chi چی also means "because," both in classical and in modern Persian:—Ammā sardār bi-jā-yi in ki az bi-parvā-yi ī bar āshūbad (chi hargiz chunān harj-hā-yi bi-parvā bi-gūsh-ash na-khurda būd) asgar-i khushnūd-āz chihra-ash numāyān shud اما سردار بی جای یکی در که از بد پاروگی ای بر اشبود (چی هارگیز چون انسان حرفیه بی پاروگی بی گوش اش نا خوردا بود) اصغری خوشندی از چهارش نامایان شد (Translation Hajī Baba, Ch. XL). In m.c. chi چی, "because," is sometimes followed by a pleonastic چی, as:—Anchi mi-gūyam bi-paẓīrīd, chi ki ghara-iz bā shumā چی می گویم بی پازیرد که گوازی به شوما

1 Note the 2nd person Imperative after گو که, i.e., "say thou ‘don’t be,’"
na-dāram; [better omit ki Ke] 'act on what I am telling you, because I have no selfish fish in view with regard to it'" in kār rā bi-kun chi2 har shab asbāb-i sar-dārd1 na-shavad (or mi-shavad or khwāhad shud) = "do this so that it may not be a trouble every night?" harchi bi-guyam bi-khud ast chi3 ki marhamat-i shumā bish az in-hā'is't; بیضپور اسم جا چی که مرحمت شما بیش از اینهایست (m.c) "whatever I say is inadequate because your kindness is more than I can express."

In poetry chi و چو, sometimes stands for, and is often incorrectly pronounced both chi and chū. Sometimes چو occurs for چو in writing, but it is a mistake.

Chū jordā bar āyad buland āfrāb Man u gurz u maydān u Afrāsiyāb—(Firdawsī).

"When the sun is high in the sky to-morrow There will be I and my axe in the field with Afrāsiyāb."

(12) Tā and tā-ki (adv., conj., prep.) (ک ک and ی) have many significations:—"up to, until, within, by"; tā injāa تا انجا "up to here," "hitherto"; tā bi-hāl تا بیحال "up to the present"; tā bi-kay تا بیکی "how long"?; tā chashm kār mi-kunad تا چشم کار میکنند "as far as the eye can reach": namī-guāram bi-ravi tā na-guī injāa chi mi-kardā نمیگواد بر روی تا ناگی انجا چی میکارد "I won't let you go till you say what you were doing here"; tā yak māh-i digār bar mi-gardām تا یکماه دیگر بر میگردم (m.c) "I will return by (within) another month."

"By the time":—Tā yak-ī rā Khalās kard digār-i halāk shūd (Sa'dī) "by the time he had saved one, the other was dead"; tā rūz rawshan shud ān īrāk-dil mablak-i rāh rafta būd تاز روشش شود آن عیراک دیل مبلاک د راه رفت بود (Sa'dī) "by the time it was light, the black-hearted man had gone a good distance": tā ki4 khatt ānjā rasid fasl-i gandum guzashītā būd تا کی خط انجا رسید فصل گندم گذشته بود (class.) "by the time the letter reached, the wheat season had passed."

1 Sar-dārd در دور "headache," but dard-i sar در سر means "trouble."
2 Or tā-injā ک
3 In both classical and modern Persian the چ after چ is usually omitted and stress should be laid on the word chi چ.
4 Note na چ lit. "up till you do not—" The na چ could be omitted and bi-guī بیگوی substituted without altering the sense.
5 Or the ki could be omitted. Tā-ki چکا also means "so that, in order that"; this چکا is called نا ندیکه.
"In order that: that: to": guftam tâ ānra bi-bâzûr burdandî tâ bi-farûshand gûfîm nàzârî bê pazâr brûndn tâ bûfûrûshûndî. "I ordered them to take it (and they took it) to the bazaar in order to sell it"; khwâst tâ sang-i bar dârad xwâst Tâsînîkî yûdrad (Sa‘dî; also m.c.) "he wanted to pick up a stone."

This tû 5 with the negative has also the force of "Let-not," as:

"And": ûrû bi-yûr tâ man turû yak tumân bi-dîham (m.c.) "catch him and I’ll give you a tuman"; here û could not take the place of tû 5.

"As soon as": tarûsît guft-kî—(m.c.) "as soon as he arrived he said—."

"The moment (or since)" the hand of Nâsîru’d-Dîn 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 Nâsîru’d-Dîn Shâh (assassinated). As a substitute for â‘î "that," and â‘î "than:" umr-i girûn-mâyâ darin sârj shud

"Our precious life passed in the thought of what to eat in Summer and what to wear in Winter."

"I said, go and see (that) who is it." Kardan-i in bihtar ast tâ ân (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 bê pûnûnd 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 ûrû bi-yûr; man turû yak tumân mi-dîham ûrû bi-yûrîn târû yûmûn mi-dîham (m.c.). Tâ is not used like this in Urdu.

3 This û is called ûsînîkî yûdrad.
It is not known; perhaps:

این سبزه که امروز نمایشگه عاست نا صورت دیکه ما نمایش که کیست

In sabza ki imruz tamashā-gūh-i mā'ist
tā' sabza-yi khāk-i mā tamashā-gūh-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 is poetic):

ای کی شخص مدت حفظ نمود تا درشتی هفده نیم داری

Ay ki shakhe-i man-at haqir namūd
Tā durushtī hunar na-pindāri—(Sa'di).

"Oh thou to whom my person appeared mean
Have a care that thou mistakest not coarseness for merit."

Bi-bin tā turā na-zanam (m.c.) "take care I don't whip you."

"Behold look here"—(Sa'di) "now what fault have I committed that?" This is not the tā-yi tajāhul, as it might, as at first, appear.

"As long as"—(m.c. and class.) "so long as you have sense, drink no wine."

Since the time that:

کیس زمان پنچ پنچ میلیوار تا شد مؤمن و صلما

K'în zamān panj panj mi-ġirad
Tā shuda Muṭmin u Musalmanā (Mūsh u Gūrba).

"—that now (the cat) kills five at a time
Since he has become a believing Muslim."

Until:—Tā ū with or without the negative: vide § 123 (e).

"How much the more?"—Agar karājāk az sarād mi-mirad tā chi rasad bi-bulbul
garkhāyaz ṣūrā miqīd tā chā resid bi-bulbul (m.c.) "if the magpies die of cold, how much more must the bulbuls."

(13) Ki 5 "that" has still more significations than tā ū:

"That"—Rūz-i digar chūn qūzī hama rā ṭalabād va chūb-hā rā dīd maʿlūm kard ki duzd kist 5 roz digar čūn qūzī hama rā ṭalābd va chūb-hā ṭā'ī dīd maʿlūm kard ki duzd kist (m.c.) "the next day when the Qazi summoned them all, and saw the sticks, he discovered who the thief was"; this Ḳāf first is called kūf-i bayān (कूफ़ बयान) or kūf-i tajāsīr (कूफ़ तजसीर) "the k of expounding."

1 This tā ū is called tā-yi tajāhul. Kist 5 کیست for ki mi-būshad کی مبیشاد.
2 This 5 is called tā-yi tājāhul, or to ṣi-zahrād.
3 Or omit the Ḳāf.
4 Or zāgh is the common English Magpie; zāgha ژاغ ژاغ is the Cough, and kalāgh گلاب is the Royston crow, and Kulāgh, etc., the Raven.
5 Kūf-i istifshām 5 کاف استفسام, vide Interr. Pron.
"Because"—Bā in hama az ū bi-ghāyat khāṣif va mutahāzzir būdam ki kagrat-i iqdām-i ū bar safl-i dimā' mi-dānīstam (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 pisar rā zadam ki mufṣīd būḍ ān pisar rā zadam ki mufṣīd būḍ "I beat the boy, because he was a mischief-maker." This ki is called kāf-i 'illat (क अल ट) or kāf-i tarʿiliyya (क तर्ल ल या) "the causative ki."" When; if"—hargiz ān zawq va shādī farāmūsh na-kunam ki pindāshtam ki gandam-i bīryān-ast (Saʿdi) "never shall I forget my delight and joy when I fancied it was parched wheat"; in ra mī-gušt kī ē dākhil shud ēmīn ra mīgūštāt ēkū dākhil šud "he was saying this when she entered," this ki is called kāf Maqāfāt (क मक फ ात) Qadr-i rāḥ ki ṭay kard (m.c.) "when he had travelled a short way." Sometimes this kī ki can be translated by ‘if,’ as: Mi-dānī khwāhar-i turā ki bi-Khān bi-dāhīm (m.c.) "you know that if we give your sister to the Khān in marriage—"; here the Subjunctive or Aorist after kī signifies supposition or doubt; this ki kī is called kāf-i sharēyya (क श र ई या).

चे कें कौ पा के जोसी उसुवु जर्न तक ए द ल फ ए य बे ब यः तौ यो अ "What will you lose if at your distressful lover
You cast one kind glance, oh cruel girl?"

"Whether"—Alwālī in jā maʿlūm namī-shud ki in jazīra buzurg yā khurd ast (Afghan) "nothing was known about this island whether it was large or small": bāz khayāl kardam ki 'bālā-yi kalak bi-ravan yā pīyāda az ūb guzaram" (m.c.) "again I considered whether [direct narration] I should go there in the raft or wade there"; va rāy-i ham-kūnān dar mashiyyat-i Allāh taʿalla ast ki šavāb ōyad yā ḫatā dar mashiyyat-i Allah taʿalla ast ki šavāb ōyad yā ḫatā "and it depends upon the will of God whether the opinion expressed by my companions proves right or wrong.

1 Note meaning of bā-in hama "in spite of"; dimā' pl. (streams of blood) to signify excess: kagrat-i iqdām kārkhānah ādam (class.) two substantives rendered in English by a substantive and adjective.

2 Perhaps elliptically used for vaqṭ-i ki ṭalīqāh.

3 Mufṣīqāt from mufṣīqāt "falling on anything unexpectedly, rushing upon unaware"; mufṣīqāt qūlī Maqāfāts "sudden death."

4 In m.c. kāfīgīyat maʿlūm namī-shud ki in jazīra kāchak ast yā buzurg.
wrong.”

"Or"':—"In kitāb rū mī-khvāhā ki ān rū ‘do you want this book or that?’; this ki is called kāf-i tārīdī (kaf Tardih) 'the k of opposing, or the disjunctive k.'

"Saying that"':—Sayyāh-i gīsuvān 8 bar tōst ki, "Man 'Alavi-yam,'" 9 va bā gāfsa-yi Hijāz bi-shahr dar āmad ki, "Az hājj mī-āyam," va qasīda-i pīsh-i malik burd ki, "Man gufta am" سَيَّاهي گیسوان بر تانت که می علم و با تلفظ حصرز به هر کی از هج می آیم و قصیده پیش ملک برد که می تلفظم (Sa'di) 8 '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 Mecca pilgrimage; he took a poem to the king and said he had composed it himself'; this ki is called kāf-i maqūla (kaf Maqla) 'the k of the object of discussion.'

For 'rather':—In the following, ki is used for balki akhi, and ki na for na tanhā:

Na bulbul 4 bar gul-ash tasbih khwān-ast
Ki har khār-i bi-tasbih-ash zabān-ast

"Not only the bulbul on its rose is repeating His praise,
But each thorn is a tongue to praise Him."

Na gand-i ki mardum bi-gūrāt khurand
Ki arbāb-i ma'ānī bi-kāphāz barand—(Būstān).

"My poems are not sweets that men eat,
But they are sweets that poets write on paper.'"

This ki is called kāf-i mubālagha (kaf Maخلف) 'the k of amplification or superiority,' or the kāf-i taraqqi (kaf Tareeqi) 'the k of climax.'

Instead of or 'lest':—Marā bisyār khawf bud ki dar panja-yi ānhā

1 Note the order of this sentence in Persian.
2 Gīsuvān گیسوان are the long locks like those worn by the Baluchis.
3 'Alawi علی on 'Alawi, a descendant of 'Ali, the son-in-law of the Prophet. Hijāz in Mecca and the adjacent territory, Arabia Petra. Qasīda Qasida is an ode or elegy longer than a ghazal. غزل.

Note that each of the three k means 'saying that' and introduces the direct narration.

Also that 5 takes the place of a point in punctuation.

4 The bulbul بلبل or Persian nightingale 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.
na-yuftam (Afghan) "I had a great fear lest I should fall again into their power": correctly in m.c. khaylī tars būd and bi-yuftam. Zan-i hajīm az bīm-i ān ki āvāz-i ā na-shināsad va bar ān hāl vuqūf na-yābad yārā-yi javāb dādān na-dāsht (Anw. Suh., Chap. I, St. 8) "the barber's wife in terror lest he should recognize her voice and so become aware of what was going on, had not courage to answer" (East. Trans.); the negatives are incorrect.

Bar zamīn-i bi-farsh namī-nishānad ki libāshā-yi ā chirkīn bi-shavād bīr dīrān bī rūsh nūmī neshīdāh kā lāyāshāi wa āchārīn neshīdāh (m.c.) "he does not sit on the bare ground lest his clothes should get dirty."

Instead of ḵū 5, "so that" etc.---Generally with a negative and the Present Subjunctive, as: Sukhan-i yāvāna-khvāhām guft ki mardum 'ayb-am na-kunand; سخت باوه نخواهم گفت که مردم عیب نکنند if the negative he omitted the conjunction becomes kūf-i 'illat, kāf ʿalā 'alm, as: sukhan-i yāvāna-khvāhām guft-ki mardum 'ayb mi-kunand (or bi-kunand) سخت باوه نخواهم گفت که مردم عیب می‌کنند (یا یک گفت که مردم عیب می‌کنند). "—of doing"—Khayāl kardam ki bi-ravam (m.c.) "I thought of going."

"And; while"—Kūf-i 'atf (کاف عطف) "the conjunction k":

Li bā asīb ni-zorū kā bīmād گفت که خر لنگ جان بیساب نور Ay basā asp-i fiz-raw ki bi-mānd "Ki" khar-i lang jān 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; 8 just as; like":

چنان محمود زین مک کی خام آیز زینگی مکروز مفع مباد را

Chunān mi-khurad zangi-yi khām rā
Ki zangi khurad maghfs-i būdam rā.

Pleonastic bi-khīdmat hāzir-am "as long as I live I'm ready to serve you." Namī-dānam ki 'ayā rafita-ast yā na (m.c.) or namī-dānam 'ayā rafita-ast yā ki na 88 88 نمی دانم کی آیا وقعاً است یا نه; "I don't know whether he has gone or

1 مابعدا می‌تواند عیدم که که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌تواند عیدم که می‌ت

2 That he should not recognize, cf. Latin veror ne; vide also § 133.

3 Barūy-i āshāh.
not"; this ә, 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 қи can be inserted, as: purs̱д (қи ку̱йә ми̱-раи̱) (m.c.) "he asked me where I was going"; guft (қи) нами̱-дәнәм (m.c.) "he said he did not know": a pleonastic қи often occurs after an oath, as: bi̱-кбуд̱ә қи ұрә az ян қази̱-тар дәрәм।

Native Grammarians call this әқ, kәf̱-i zиnб̱әриъғға, and say it is equal to zиnб̱әр. It may, however, be pleonastic.

Emphatic әқ with Pronouns:—In m.c. қи is often used to emphasize a pronoun: man қи нами̱-дәнәм (m.c.) "I who don't know (but I don't know)"; зара́р-и қи бә̱-шумә ῳ̱ na-dәрад (m.c.) "it won't do you any harm,"

"But":—In m.c. қи, sometimes before a pronoun in a short phrase, has the signification of "but" in English: әқ қи мурд (m.c.) "but he's dead."

The m.c. phrase ма̱ қи раъф̱ (m.c.) signifies "we're off, we're gone" (when about to start on a journey). These were the last words of Fata̱h 'Ali Shәh on his death-bed.

In:—

әи̱н қәмәр қиә́р ғәпрәләб қә қәдәм̱; әи̱н қәмәр ғәпрәләб қә қәдәм̱?

the қи is emphatic or бә̱-вәй-и таъән-и ка̱ләм, but some Grammarians call it зәд̱ә. Ditto in az кү̱јә қи чүнән би̱-күнән, and би̱-сирә̱й-и ғәрән чи̱-ҳә қи na-dи̱д̱әм?

Like:—In na-bu̱рад ҳи̱ч дагхә̱-бәз қи ұ, the қи is called kәf̱-i ташкәб̱ (қәф̱ ташкәб̱) "the k of similarity" and supposed to be equal to ми̱г̱л; it is also called kәf̱-i му̱савә́т (қәф̱ му̱савә́т) or kәf̱-i тасви̱а (қәф̱ тасви̱а) "the k of equality." It might almost be translated by "but."

"Comparison":—For the use of әқ instead of ҳ in comparisons,1 vide § 46 (d) (3), and (v) (1): this is called kәf̱-i тафа́зд̱ (қәф̱ тафа́зд̱) "the comparative k"; also kәf̱-i нәф̱ (қәф̱ нәф̱) "the negative k," since na-қи can be substituted for it.

For this particle (حرف) as a relative pronoun, vide § 42.

Remark I.—Ki әқ and чи̱ қәдәм are largely used in forming compounds, as: аәнки (қәдәм) "he who"; чунә̱нкә́ (қәдәм) "however much," etc.: мәкәр қәдәм "except"; pas аәнә̱ қәдәм "when, after that";

1 In Qur'әn خәдәмندә бәдәдә қәдәмән (Gul.); for қи either ҳ or қи can be substituted.

2 For various significations of чунә̱нкә́, vide § 92 (d) (13).
Compounds of two or more Conjunctions:——

m.c. وگر$m\text{e}$ $\text{vagar}$, and if.

m.c. وگر$m\text{e}$ $\text{vagar na}$, and if not, otherwise.

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1 $\text{Yā ānki sharūb bi-khur yā ānki az majlis-i shumā mi-ravām (m.c.) "either drink or I’ll go."}$

2 The $\text{ā}$ being unnecessary is better omitted; vide Pleonastic $\text{ā}$ in No. (13).

3 In India $\text{āyā}$ $\text{ā}$ can begin the sentence, as: $\text{āyā mi-ravād yā nami-ravād yakteyangt "it is all same whether he goes or not."}$

4 Note negative infinitive $\text{nā-raftān}$ $\text{ā}$ $\text{nā}$ $\text{ā}$ would also be correct.
and but, but.

although.

may it happen. God send, oh, would that:

vide (b).

va-law, even if, although.

perhaps, § 91 (b) (7) and § 89 (k) (2).

chûn-ki, since, vide § 91 (b) (8).

(b) The optative word kâshki, etc. (حرف دعا or حرف تعا) is in classical Persian followed by the Past Habitual tense, whether the idea is future or past: kâshki sa'âdat-i shahâdat daryâftamî (class.) "oh, would that I could obtain (or could have obtained) the happiness of martyrdom." Kâsh or kâshki, etc., can be preceded by āy, as: āy! kâsh-ki jâ-yi âramîdân bûdî "Ah! would there were a place of rest from pain." (O. K. 442 Whîn.)

In modern Persian, however, the Imperfect is generally used for future, and the Pluperfect for past, time: kâshki mi-âmad (m.c.) "would that he would come" (also had come), but kâsh-ki ānjâ mândâ 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-ûyad (m.c.) "would that he would come."

(c) Conjunction and Preposition, etc.:

m.c. bi-jus, excepting.

m.c. bâ-ham or bi-ham, together.

m.c. az-ham,4 apart.

1 Also kâj (old).

2 Occasionally shalât kârdam "I have erred, mistated," and nay nay ne ni "no, no" supply the place of bâlki. Bal bâlki, bâlki.

3 This tense is formed by adding the yû-yi itimrârî (the yo of repeated action) to the Preterite: this tense may also take the prefix mi (class. me) of the Imperfect; but after agar 3âr and kâshki, the prefix is usually dispensed with.

4 Rû-yi ham "one on the top of another"; pust-i sar-i ham "one behind the other, continuously"; sar-i ham sar ham "contiguous; rû-yi ham rafa' rû-yi ham or colloquially rû-yi ham, on an average."
m.c. miṣl-i ham, alike, the same.

m.c. pusht-i sar-i ham, one behind the other.

(Indian) tā-ham, nevertheless.

(d) Conjunctions are also formed by the union of adjectives, adverbs, prepositions, and pronouns:

har chi

har chand

har chand ki

binā bar in

binā bar ān

nagar bar in ki

zirā

zirā-ki

chirā-ki

ki chirā

m.c. az in jihat

m.c. az in rū

(class.) az in sabab

m.c. az barāy-i in

m.c. li-hāza

m.c. li-zāā

m.c. pish az ān ki, before that; vide (4).

m.c. ba'd az ān ki, after that; vide (4).

m.c. min ba'd, afterwards; vide (5).

m.c. si-pas, afterwards.

m.c. az bas ki, inasmuch as; since (causal); from much—; vide (6).

m.c. al-gīssa ²

m.c. khulāsa

m.c. bārī

m.c. bā-vujūd-i-ki

m.c. bā-vujūd-i in-ki

m.c. bā-in hama

m.c. agarchi

m.c. garchi ⁴

(class. only) agarchand

— notwithstanding all; in spite of; however much; vide (1).

therefore; accordingly; in consequence of (this or that); vide (2).

therefore, because; vide (3).

for this reason; therefore; vide (3).

for this; therefore; vide (3).

2 Lit. "The story," Ar.

² Can be answered by bāz.

⁴ Garchī poetical only.
m.c. که harchand-ki
m.c. هرچی harchi
m.c. کي bā vāsāf-i in ki or vide (9).
m.c. یا bā-vāsāf-i
m.c. کي bā-ān-ki
m.c. کي hargāh or hargāh ki, whenever; in m.c. if, vide (10).
m.c. زا az vaqt-ī-ki
m.c. زا az ān ki
m.c. کي az ān dam, since, vide (11).
m.c. کي az-ān jā ki
class. and m.c. کي az-ān jā ki since; seeing that; vide (3).
m.c. چونکه chūnki
m.c. همین طور hamīn tawr, while; vide (25).
m.c. همیا hamān
m.c. همین-کی hamīn-ki
m.c. بعضا bi-mahz
m.c. بعضا bi-mujarrād [m.c. lā]
    as soon as, vide (12)
    as soon as; however much; notwithstanding: as long as; as much as; vide (13).
    as long as; vide (14).
    as if; vide (15).
    vide (16).
    the fact is that; whereas;
    though; notwithstanding; vide (18).
    vide (19).
    vide (20).
    vide (21).

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 "و حال گذاه". In Mod. Pers. always "و حال گذاه وا حال گذاه or و حال گذاه وا حال گذاه".
(class. 1) niḥayat ʿl-amr, at last; vide (22).

(Indian) ʿām ham 1 , nevertheless; vide (23).

m.c. مبادا mabāda

m.c. az tars-ki

lest; vide (24).

m.c. كي farsān ki

m.c. شير girīm ki or گیرm گیرam supposing that; vide § 78 (b).

ki

(1) Harchand, harchand-ki, harchi 1, harchi-bi shumā guftam ki-ānjā ma-ravid qabūl na-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) langtar bihtar (m.c.) "the narrower the better": harchi (or harchand) zūdtar bihtar "the quicker the better." Harchi tamāntar (m.c.) "as much as possible," as: bā nadāmat-i harchi tamāntar birūn āmadam az pish-i ü (m.c.) "I came out from his presence with a regret, exceedingly great." Harchi 1, harchi 2 in the same manner," as: harchi in mi-sanad an mi-rāqṣad (m.c.) "the one makes the time and manner of his dance correspond to the playing of the other."

(2) Binā bar 3, or binā bi 3, (m.c.) "having regard to, with regard for," as: Ḥālā man binā 8 bi-bad-raftārīhā-i ki dar ayyām-i iqtidār nisbat bīraʿiyat va nawkar az shumā burūz karda ast na-bāyad du-bāra shughl-i vizārat-rā bi-shumā ruṣū jainam 4 ḥafla min bāna be dū rażahā+hā be dil gāngar nisbat be ḥāriyāt

and māwā bi shughl-i vizārat binā bi-islāh-i umūr-i mulk va millat az man haqq-i tavaqquʿ na-khwāḥīd dāshīt (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 بنا either ūn or in follows, or ûni tāki or in tāki 1 .
4 Note the subject man at the beginning of the sentence, and the verb kunam کنم after bāyad 2.
anything from me": hålā maqšūd-i marā dānistid; binā bar ān na-bāyad tażavuz kund (m.c.) “you have now understood my object; you must therefore not exceed your instructions”;
binā bar ānki man khādim-i qadimi-yi shumā hastan ānchi ‘arz mī-kunam ‘ayn-i maqlahat ast
bina br akke mi xadam qadim shuma qestum anchee urush miedem eim melodik est (m.c.) “because I am your old servant, what I tell you is quite right”;
nazar bar in ki shumā marhamat na-dārid man tark-i khidmat mī-kunam
material yakas shuma merjet nadares mi dīs xadam miedem (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 ‘illlative.’

(3) Chirā-ki چرا کی “because that.” Man in shukhun rā bi-shumā mī-guyam chirā ki ādami khūb-i hastid
man in sughur ro pisma miedem چرا کی آدمی خوب هستید (m.c.) “I tell you this because you are a trustworthy person”;
ro gharāt gurfed kā چرا جمع سرم این دختر را دَرد دِارد (m.c.) “emulation seized her because every one was fond of this girl”;
(not that chirā چرا after چرا is properly interrogative introducing the direct narration—saying that
“why is everybody fond of this girl!”): az in jihaat (or az in rū, or az in sabab, or az bārū-yi in) man bi-shumā guftam ki digar gīrd-i in khayāl na-gardād
az in jihat (or az in sabab, or az bārū-yi in) man bi-shumā guftam ki digar gīrd-i in khayāl na-gardād
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 لیحاظ: —ū ki nihayat-i mihrabānī rá-bā man dārad li-hāzā man ham
bū rū mihrabān hastam
که نهایت عمرانی را با من دارد لیحاظ: لیحاظ: من هم با عمران هستم
(m.c.) “since he is exceedingly kind to me, I, too (therefore) am kind to him.”

Remark.—The causal conjunctions are called حروف تعیینی or حروف سبیبی.

(4) Pish az ān-ki پیش از آن کی, ba’d az ān ki پیش از آن کی, ba’d az ān ki man
in jā bi-yāyam rá rū didam (m.c.) “before I came here I saw him”; ba’d az ān ki az nazd-i shumā murakhkhas shudam sar-
dard-i sakht-i bi-man یزد شند
ba’d az ān ki az nazd-i shumā murakhkhas shudam sar-
dard-i sakht-i bi-man یزد شند
(m.c.) “after I left you I had such a bad headache.”

1 Ghayrat غیرت is a good quality; ghayrat-i mazhabi غیرت مذهبی “religious zeal.”
2 Note this m.c. pronunciation of mihrān: the Afghans also say mihrabān, 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: من بعد—Tā hālā harchi būd guzasht, min ba’d bihtar raftār kunid (m.c.) “up till the present whatever has happened has happened, but for the future do better.”

(6) Az bas ki: از سکه—Az bas ki bi-ū guftam khasta shudam وسکه با دو گفتم که شدیم (m.c.) “I told him so often that I got tired”; az bas-ki hama-y mardumān mī-mirand, dar jahān dil na-bāyad bastard در جهان دل نباید بست (Indian) “inasmuch as all men die, one should not cling to this world only”; in this sentence chūnki چونکه, or az ān jā-ē ki از آن جا که, or binā bar in ki دین یا بر این که, or zirā ki زیرا که, or az in sabab ki ازین سبب که, or az jihat-i ān ki از کنار, etc., could be substituted.

Az bas ki dast mī-gazam u āh mī-kasham آتش زدن گزام و اح می گذشتم (Hūfiz).

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 muntazār-i shumū nīshāsham khasta shudam از سکه منظور شما نیشکمش که شد (m.c.) “I waited for you such a long time that I got tired.” Man zabān-am mūy dar-āvurd, az bas ki bi-in nāṣīhat wardam در زبانم می‌توانید در اورون زمین این نیاز به کمی (m.c.) “hair grew on my tongue, from continually warning him.”

(7) Bā vujud-ī ki: بار وجود که—Bā vujud-ī ki ūrā nāṣīhat wardam na-shanīd بار وجود که اور نیاز به کمی نشید (m.c.) “in spite of the fact that (although) I warned him, he did not listen.” In this example, bā-vujud-ī ānki ăna

1 Ast understood.
2 "It" = "my heart."
3 This, as well as other words signifying "although," can often be answered by پاز or بایا
4 Or bā-vujud-ī ki بار وجود که
or agarchi, or harchi, or bā-inki, or bā-līn-ki, or hāl-ān-ki, could be substituted without materially altering the sense.

The obsolete agarchand would give the same meaning.

(8) Agarchi — agarchi u murd ammā jā-yi āfsūs nist (m.c.) "although he died, it's no matter of sorrow."

(9) Bā-vasf-i īnki — Bā-vasf-i īn ki bi-shumā sīfārīsh kardam bar khilāf-i ʿān kār kardid (m.c.) "although I warned you many times, yet you acted against what I told you."

(10) Hargāh in m.c. usually the meaning of "if": Hargāh bi-shumā na-gufta būdām haqq bā-shumā būd (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: hargāh yād-gār-i shumā rā khvāham did shamā rā yād khvāham kard (class.) "whenever I look at your keep-sake, it will remind me of you."

(11) Az vaqi-t-ki, az ʿān gāh ki ʿān zamān-ki (m.c.) "as soon as I have seen him I have been quite upset": either of the other two conjunctions, or az ʿān zamān-ki, could be substituted for az vaqi-t-ki.

(12) "As soon as."

Hamīn-ki (m.c.) elliptical for "at the very time when," hence "as soon as": hamīn-ki āmadan, ū rafī (m.c.) "as soon as I came, he went."

Davā khurdan hamān, murdan hamān (m.c.) "as soon as he took the medicine he died." Bi-māhā-i khurdan-i davā murd (m.c.) "merely by taking (i.e. as soon as he took) the medicine, he died"; or bi-mujarrad-i khurdan-i davā murd (m.c.); or bi-mujarrad-i ki davā khurd, murd (m.c.)

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1 In m.c. har-vaqī would be substituted for har gāh, and the Subjunctive bi-binam for the Future khvāham did.

2 Or az ʿān dam t-ki.

3 But hamān-ki shumā didid man hamān rā didam (m.c.) "I saw just what you did": hamān-ki shumā cannot be used for "at that very time."

4 Maḥā-i khābir-i shumā (m.c.) "merely to please you": bi-maḥā-i didan-i tu ʿārā (m.c.) "at the mere sight of you": in m.c. maḥā is frequently used for harīy, as: maḥā-i mulaqat-i ū ānjā raftam. Maḥā cannot be used for "this medicine is to be taken internally and externally."

5 I went there to see him": in davā maḥā-i khurdan va mulqādan-ast.
"as soon as he took the medicine he died." Tā-davā khurād murd
(class. and m.e.)."

*Mujjarrad* signifies properly "stripped, bare"; also a "bachelor"; *bi-mujjarrad-i gūmān* "on a mere suspicion, merely on suspicion."

Chandānī signifies also sometimes signifies "as soon as," vide (13).

(13) Chandānī, "as soon as"—

Chandānī az nazar-i dārāshān  ghābīb gashht bi-baraf (Sa’dī) "as soon as he was concealed from the sight of the darvishes he scaled a tower": chandānī pās-i az shab bi-guzasht  چندانکی از شب بپرده گفت زاهدانیا چندانکی ظهیر الدان حفظ (Sa’dī) "as soon as a watch of the night was passed."

"However much, " in spite of all":

دژدی درخاشت پاسداری در آمد چندانکه—
duzd-i dar khāna-yi pārsā dar ʿamad; chandānī talab kard  چندانکی تو لم خواهد کرد (Sa’dī) "a thief entered the house of a certain pious person; however much he searched (in spite of all his search) he found nothing": guft zāhidān rā chandānī-kī talab kardam na-yāftam  گفت زاهدانیا چندانکی ظهیر الدان می‌پیدایند (Sa’dī) "he said, 'in spite of all my search' I did not (could not) find those who were recluses."

"As long as"—

چندانکی خائی را بود و بان را یافتد چندانکی چک را بهاد و باد را باقی (Sa’dī) "as long as the Earth and the Wind exist."

"As much as"—

چندانکه مرا در حق این طالعه خدا ی پرستان اردوت است و امرار—

Chandānī marā dar ḥaqq-i in tāʾīsā-yi khudā  چندانکی مرا در حقش گذشته است (Sa’dī) "as much as I like and believe in this body of God-fearing men, this saucy fellow 8 hates and denies them": tā bi-dānī ki chandānī ki dānā rā az nā-dān nafrat-ast šad chandānī nā-dān rā az dānā cahāsht ast  نا بیانی چندانکه نا دان نفرت است شاد چندانکی نا دان را از دانه چیست است (Sa’dī) "so that you may understand that the ignorant man dreads a hundred times as much as the wise man hates the ignorant" (lit.:—that as much as the wise man dislikes the ignorant, a hundred-fold of that the ignorant man dreads the wise man)

"So much; to such a degree":

بیدار مردم شدن عیب نیست و لیکن نه چندانکه گزند بس

Bi-dānār-i mardum shudan ʿayb nist

 Va likin na chandānī ki gūyand ʿbas"—(Sadī).

"There is no harm in visiting people,

But not to such an extent that they exclaim 'this is enough'."

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1 In modern Persian, *chandānī* is not used in this signification; *hangūm-i ki*، *vaqt-i ki*، *kāwak*، *or chūn*، *is used instead.

2 In modern Persian used in this signification in writing only: in m.e. "as much as, however much."

3 This is said half laughingly.

4 Note the order in the Persian and English.
Remark.—Chandānchi is obsolete: it rarely occurs even in old Persian.

Harchand ūrā bi-maktab burdandī az miyān-i maydān sur bi-zādī va chandānchi ta'lim-i khāt-ash dādandī 1 mayl bi-nayza-yi khattī namūndī āwāzī budūnī az mīnānī mīdānī sur bi-zādī va chandānchī. 2 Tālim-i khāt-ash fahīmī budūnī az mīnānī mīdānī sur bi-zādī va chandānchī. 3

"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) [Mudām Ar.] mā-dām ki mā-dām-i-ki madām, mā-dām-i-ki Madām, mā-dām-i-ki madām "as long as":

mā-dām-i-ki madām-ī-hayāt "as long as life lasts." 4

Mudām is an adj.; bachcha-yi man mudām girya mi-kunad madāmāt (m.c.) "my little child cries continually": mast-i mudām-ast (m.c.) "he is always intoxicated"; mudām-i-āvoqāt (m.c.) "perpetually" (also dāyim-i-āvoqāt (m.c.) "as madāmāt (m.c.)"

(15) Gūyā or mīsl-i inki Gūyā or mīsl-i inki "as madāmāt (m.c.)"

āvāz-i shānīdām gūyā (or mīsl-i inki) kas-i mi-khīyānād (m.c.) "I heard a voice as if some one were singing, (I heard a sound like singing)" mīsl-i inki bi-shūnā ġuṭam, bi-kunid (m.c.)

mīsl-i inki bi-shūnā ġuṭam, bi-kunid "do as I told you to do."

(16) Chunān ki Chunān (old): Chunānchi Chunān (mod.)

Chunānki mī-guyand (old) "as the saying is": ġūṭ Chunān-
ki tu ġūṭi ǧaṭfa-i ġhasīd burdand Chunān (Sa’dī)

"he replied, ‘as you said, a number envied me.’"

Chunān-ī ki Chunān-ī, or ham Chunān ki Chunān-ī, and ān Chunān ki Chunān-ī have a similar signification, as: Chunān-ī-ki ūrā zadam turā ham mi-zanam Chunān (m.c.) "I’ll beat you as I beat him": man ham-chunān-ī ki ǧūṭ ʿarṣa-ī ġāṣhtam (m.c.) "I have

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1 The final ʿ of the Past Habit; (with the exception of the 2nd pers. singular) is ʿ wī-ī majhūl in classical Persian, but by modern Persians it is pronounced as ay-ī maʿrūf.

2 Ar. حبحة hayāt.

3 Tā-dām-i mār qā dam ġowāq "till the last breath."

4 Dāyim-i-ḵāhām (m.c.) "a drunkard." Mudām also means "wine."

5 Or Chunānchi Chunān-ī.

6 Arz ġūṭ, ġūṭ "an oral petition" ʿarṣa-ī, ġūṭ "a written one": ʿarṣ dāram ġūṭ "I have a petition to make": ʿarṣ mi-kunam ġūṭ "I will make (or am making) a petition": but in the Past tense in m.c. ʿarṣ kardam ġūṭ or ʿarṣ ġāṣhtam ġūṭ (not ʿarṣ ġāṣhtam ġūṭ). The Afghans, however, say ʿarṣ ġāṣhtam ġūṭ.
related the matter exactly as it happened"'; guftān chünānki shunīdī khalq-i barā bi-ta'ashub1 gird āmadand. "he said, as you have heard, a whole people collected round him from fellow-feeling'; āvarada-and ki kazhdum2 rā vilādat-i ma’bud nist chünānki3 so‘bir-i hayvānāt rā. "as one's country is to one's father, so any animal is to any of God's creatures." (Sa'di) "it is said that the scorpion is not born in the ordinary manner like all other living things.'

"...ā Kāmā Kāhā Murām Chünānki c Az Darshī Muta'allim Na-shudand Az Nāmī Ham Muta‘azzigIR Na Gardīdand (Tr. Haji Baba, Chapter VII) "the whole of them were as little moved by roughness as they were by wheedling.'

In Indian and Afghan Persian, chünānchī4 Chünānchī at the beginning of a clause means "accordingly":—Chünānchī ham-chünān kardam Chünānchī ham-chünān kardam (Afghan) "accordingly, I did so exactly.'

Though in modern Persian chünānchī Chünānchī may occasionally be rendered in English by "accordingly," its proper meaning is "so that" or "like," or "for example," and, in translation into Persian, chünānchī must be employed only when its meaning will admit of one of these interpretations.

"Chünānchī Chünānchī "like, for example":—Dar yak šandūq ashyā-yi khwābāt būd chünānchī (misīl-i) nān va’ birinj va panir va-qhāyra. "There was a box of dreams which contained a nut, a fig and a pomegranate" (Afghan coll.): va bar pādīshāh-i āghā ki madār-i kār-i khud bar hikmat nihāda, tavā‘īz-i hukanā rā. dastūrūt-l’amāl sāzad, ham amalāt-ash ābādān bashad va ham rā‘iyat-ash khush-dil va khurram, chünānchī Rāy-i A’zam-i Dābīshīm-i Hindi. "And the general advice was this: every wise man, basing his acts on wisdom, makes the advice of sages his rule of conduct, his state will be prosperous and his people joyful and happy, like the great king of Hind, Dābīshīm who—.".

Agar chünānchī u āmad5 man mi-ravam (m.c.) "..." if for instance he comes, I'll go; here chünānchī Chünānchī could be expressed by šī-l-magal.6

1 Ta‘āshub means "zeal, party spirit."
2 Avesta this word was gash-dum. In m.c., the Arabic word ‘aqrab is preferred.
3 Chünānchī Chünānchī.
4 A qābit-‘i, or magalān Chünānchī Chünānchī. It is better to substitute here az qābit-‘i, or magalān Chünānchī Chünānchī.
5 Note past tense in a condition, for present. Chünānchī Chünānchī not correct Arabic.
In m.c., chunânci خُناني alone is often used for "if" and "so that":—

اروا سخت زبر فلک چوب کوئی کوئی خُناني روژ بعد عزر (m.c.) "they bastinadoed him so severely that he died the next day."

(17) Tawr-i-ki:

غُرُوبك يَا تاور یکی چپ چنی خانم تاور راَگی
hud (m.c.) "it happened exactly as I told you."

(18) Hâlân ki کی:

حال آن کی بی شماع غامن na-shuni'dâd (m.c.) "although (in spite of the fact that) I told you, you did not listen": or bâ-vasj-i ینکی [vide (9)], instead of hâlân ki

(19) Dar šûrat-i کی "in the event of":—

Dar šûrat-i کی ù bi-yâyad man mî-ravam (m.c.) "in the event of his coming, I'll go."

(20) Bi-har hâl بال حلال, etc., "anyhow, at any rate":—

Bi-har ١ hâl چهار یا nîst (m.c.) "anyhow there is no help for it."

(21) با اینجه "still, in spite of":—

Bâ-vûjâd-i کی یا غامن in kûr bi-kunad va na-kard, ma' हازگا تارکی

dûsit namé-kunam (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) نیکیای "l-amr occurs rarely in writing for

āqibat "l-amr "at length, at last."

(23) "tâ-ham 'nevertheless' is not used at all in Persia. It is a translation of the Hindi tau-bhâ: it is Hindustani.

(24) "Lest" : Mabâda مبادا; shâyad شاید:

The poet says, if you earn anything to-day, you should keep a portion for to-morrow—

میادا که در دهر دیابسکی مصیبت بود پی-رو و نیستی

Mabâda ki dar dahr dir یستی

Musbat buvad pîrî u nîstî (Firdausi).

"Lest you live long;

For old age and want are a calamity."

گفت لکن تو میتارسمن میادا که در دزدان اسب را به بردن
guft-az fîkr-i tu mî-tarsam mabâda کی دژدان اسب یا به بردن

mabâda ۸ کی دژدان اسب را به بردن mî-tarsam کی mabâda az ینّا na-ravam (m.c.) "I fear lest while you are thinking, the thieves may steal the horse": mî-tarsam ki mabâda az ینّا na-ravam

میتارسمن که میادا که اینجا نموم (m.c.) "I fear I shall not get away from here."

In the above examples ۸ alone could be substituted for mabâda مبادا without altering the sense: ham shakk bûd ki shâyad (or mabâda) sang az

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1 Or dar har hâl.
2 Or mî-tarsam ki mabâda.
3 Or sang-i.
§ 93. Interjections and Interjectional Phrases, Greetings, Compliments, etc.

Interjections consist of either indeclinable particles expressive of emotion or else of substantives in the vocative case. Short exclamative phrases, both Persian and Arabic, also act as interjections.

There is no general term for "Interjection." Interjections for regret are called huruf-i-afsus: for lamentation and grief, huruf-i-nudba: for attracting attention (ay, yā, etc.) huruf-i-nida: for admiration, wonder, huruf-i-ta'ajjub: for warning, huruf-i-rad', etc., etc.

The following are simple Interjections.

(1) Regret (harf-i-afsus or harf-i-ta'assuf), or sorrow (harf-i-nudba):—

m.c. afsūs

class. afsūsā

m.c. دیریخ

m.c. دریخ وا دریخ دریخā or vā

darīghā

m.c. vā hasratā

1 Mala'; note that the final letter is hamza and not ali'f; the a is the fa'ā of the lām.

2 The vocative is either the same form as the nominative or else is marked by a final ā. The vocative ali'f in such words, as darīghā, also sa darīghā, is called ati'ī-nudba. The latter form is used in the singular only. Darīgh kardan, to withhold, deny: darīgh āmadan, to be sorry, regret: darīgh nist, you are welcome to it.

3 Chodziko aptly compares the interjection to a species of musical note that gives a tone to the whole phrase.

4 Also sad bāịf and ḥāṣar afsūs.
m.c. حَیْفُ pity!
class. حَیْفَا
class. وَأَمَّا or dardā, oh grief!
class. vāh
m.c. وَلَی vā, i
class. وَعُح
m.c. وَلَا بِمِن vā,i bi-man, woe to me.
m.c. أَهْ a sigh!
m.c. هَمَّHayhāt alas.
class. آَوْاَخ āvakh, alas.
class. وَيَلّا vayla, alas.
m.c. وَلَا وَلَا vā vayla, alas.
class. وَسَفَا vā asafā, oh my sorrow, alas.
m.o. اَيْ خَالِكْ بِرَسْمِ ayy khāk bar sar-am, dust on my head! (said on occasion of death or when a false statement is made); vide (3).

Examples:

امْسُعُ كِي بَارِدَارَمْ سَكَحْ nā-khush ast (m.c.) "my brother, I regret to say, is very ill."

۴ دَوْرِ-يُجَعَنيَ bī-shud az dast-i-man
Ah u daragh! ān zimān-i dīl āfurūz-(Sa’dī)
"The time (revolution) of youth left me,
Ah alas! for that glad time."

هَرَکَةٌ شَاهِرَ آن کَنْد کَهِ اَوْرَیْمَد 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 ū-n-hā rā bi-burand (m.c.) "it is a pity to cut these": حَیْفُ يُنَهَى Ghalam Rā ma javān būd (m.c.) "alas for Ghulām Rīza, he was young."

1 Also یَبِ سَدَحَیٍ and hāsar aysūs.
2 In speaking, ākh ār is used for "Alas," as well as for an exclamiation of pain.
3 Or bar saw-am alone: چَه خَالِك بِرَسْمِ "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 aṣrūkhtan to kindle: also dīl afrūz (generally applied for a lover).
6 Generally pronounced with only one r.
7 Applied to a dead person.
INTERJECTIONS AND INTERJECTIONAL PHRASES, ETC.

In the following, the poet's plaint is addressed to himself:—

کی دشی من نبست علم دشی خویش
ای وای من ودست من ودست خویش

Vā āsafā! vā āsafā! Irān 'ajab dar khvāb-i ghasfāt ast (modern) "Alas! alas! In what a sleep of forgetfulness is Iran sunk": ay khāk bar sar-am in chi haft-ist (m.c.) "alas what words are these (i.e. they are untrue)."

Remark.—Sometimes a verb is equivalent to an interjection, as:—

چون باد اجمل عرؤغ عمرت بکشید
Tarsam ki turā zi-nang nap' zirad khāk

"When winds of death shall quench your vital touch,
Beware lest earth your guilty dust expel."

(O. K. 296 Whin.)

(2) Admiration (حروف تحسین و رازین) (real or feigned), and surprise (حرف تعجب):—

m.c. vāh vāh, vā, good, good.
m.c. ḍhū ḍhū bah bah,1 well done; also, how nice.
m.c. ᾅfîrîn, (create2)

class. zîh zîh well done!

class. zã, zîhī

m.s. shâbash, shâbash3 hurrah (in India, well done).
m.c. ahsan,4 first rate!

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1 For bih bih wa ba, "good, good", āfîrînama (آفرینامه) 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 أحسن زيد is two Arabic forms expressing admiration, as: أحسن يزيد "how handsome is Zaid."
m.c. مرحباً, well done (not welcome).
m.c. بالله بارك, may God bless you, good.
m.c. بالله تبارك, good, strange (also used to express disbelief).

class. حبذاً, well done.
m.c. بالله أكبر, God is most great (for wonder or admiration).
m.c. بالله ما شاء, as God will.
m.c. عجب, wonderful!
m.c. مصد حزاز عفرين, by all means, a thousand times yes.

Examples: مَا شَاءَ اللَّهُ, Allāh chi bachecha-yi khūbā dārīd (m.c.) "what a nice little child you have got"; بَارَكَ اللَّهُ chi kārū khūbā-st 'ajab kārū kurd (m.c.) "may God bless it! how excellent a thing this is! he has performed wonders"; عفرين bi-Mahmūd (m.c.) "well done Mahmūd!"

Firdawsi, the author of the Shāh-Nāma, the great epic of Persia, claims that it is written in pure Persian. He was confronted with his verses:

Qazā gust gīr u Qadar gust dih
Falak gust ahsan Malak gust zih

Firdawsi's reply was that the Falak (not he) had said ahsan.

(3) Lamentation, mourning:—

m.c. عَفَان fughān;
m.c. عَفَان fughān;
m.c. وَأَي vāy;
m.c. رَوَابِل vā vayla;
m.c. یَا خَبَاكَ بِرَسْمَ ay khāk bar sar-am, vide (1).

(4) Hatred, aversion, contempt:—

m.c. عَفَان اف. عُفُو, tuf, tufū, fie, for shame, also عَفَان pah (for a bad smell); اَغَ ugh (for a bad smell).

m.c. اَه. ah.

1 In Arabic "welcome," but in Persian "well done," for marhabā, vide p. 382, foot-note (1).
2 Lit. "As God wills it, what a nice—." The mā shā' Allāh averts the evil eye. If a stranger were to make the remark without mā shā' Allāh, the relations of the child would at once insist on this formula being added.
3 There is a distinction between قَذَر and قَدَر. قَذَر,
4 Fughān kardan "to cry aloud, lament."
5 In Arabic ـ اه. For Ar. ـ اه.
m.c. ددر, avaunt.
m.c. إعْوَزُ اللَّهَ, God defend me (I take refuge with God).
m.c. يَنفَقُ pah.

(5) Attention or warning:

m.c. إنْتِ جَلَّ النَّافِئُ كَنِيَّةٍ, look here.
m.c. سَرِحَبَ بَالْقَنْيَةٍ, look out!
class. (rare m.c.) ينِكَّ, behold! now!
class. and poet. حَنُكَّ, know! in truth!
class. and poet. هَيَّنُ, know! in truth!

m.c. زِنْحَر, beware, never do! on no account!

m.c. اَيْ مَرْدَكَ, ayy mardaka1 look here; (ayy is always followed by a substantive).

m.c. اَيْ مَرْدَكَ, ayy mardaka; you there, fellow!; (ayy can be used alone).
m.c. اَيْ فَلاَنَّ, ayy fulân kas, oh So-and-so!
m.c. اَيْ يَنَدُو, ayy pidar, oh you there, (oh father! addressed to one older than the speaker).

m.c. اَيْ عُمُّ, ayy amû, oh uncle!
m.c. اَيْ مَشْحَدَةٌ, ayy mawshidâ, oh Mashhadi!
m.c. اَيْ كَرْبَلَّيْنَ, ayy karbalâyî!
m.c. اَيْ بَرَادَّرَ, ayy barâdar, oh brother!
m.c. اَيْ مَسَافَر, ayy musâfîr, oh traveller!

Zînhâr, or zînhâr, زینهار, when an interjection of warning, is followed either by the 2nd person of the Imperative or of the Aorist, as: زِنْحَر بِذِمَّة اَيْ مَرْدَكَ

Zînhâr دّي مَعْمِن دَرَجَ بَيْنِ دَمْ تَمْ زِنْحَر بِذِمَّةٍ! (Sa’di) "take heed, don’t again through greediness approach the snare":

غَفْتُ زِنْحَر نَسْحَانِي كَيْ بِپَنْجَه دُنْرُ حَمَم رَأْی شَوَانَد

غَفْتُ زِنْحَر نَسْحَانِي كَيْ بِپَنْجَه دُنْرُ حَمَم رَأْی شَوَانَد (Sa’di) "he said beware lest thou (on no account) take it, for they will even consent to give you fifty dinârs (‘to go elsewhere!’)."

Zînhâr کُرَیّاستان "زینهار کروستن" زِنْحَرِی "to seek protection, sanctuary" زِنْحَرِی "under protection": بِزِنْحَر اَمَادَةٍ اَمَام (m.c.) "I have come to you for protection."

In the sentence غَفْتُ زِنْحَر نَسْحَانِی بِذِمَّة اَيْ مَرْدَكَ, the second person of the Imperative is used.

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1 Mardaka مَرْدَكَ (m.c.) for mardak, مَرْدَك.
2 Or fulâna, فَلاَنَّ.
3 Or اَمُّ or اَمْمِهِ اَمَام (m.c.), for اَمْمُ in Ar.
4 These are all m.c. forms of addressing or calling to a stranger. Mawshidâ, مشهید, one who has made the pilgrimage to Mashhad مشهید; and Karbalâyî, كربالّی, 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 يَا حَاجِ اَيْ مَرْدَك in the same manner.
"she said she could rather perish than undress," zinhār زینهار may be considered either an interjection or an adverb of negation.

In modern colloquial, zinhār زینهار is used without a negative in the sense of "mind you do," as: zinhār zinhār khidmat-i khud rā shākh u barg-i bisyār bi-guzār زینهار زینهار خدمت خوی راشک و برجی بسیار بگذار (Tr. Haji Baba, Chap. 40) "mind, whatever you do, that you embellish your services when relating them."

Remark.—Hā ḥā "have a care! behold!" is in m.c. often corrupted into ā, as: shumā rā mi-zanam-ā شمع را میزبان - ای انگیز بیا تا ای حان. Hān حان (with nasal n) is similarly used.

(6) Impatience:—

m.c. nigāh kun, look here, come here.¹
m.o. dih bi-raw, go along, do; (also dih for wonder).

m.c. jahān nam shaw, go to hell.
m.c. gum ash kun, hang him.
m.c. gum shaw, be off with you.
m.c. (kafār, or yāba, or dīnāl or) bājī birāw 'aqab (or dūmbāl, or bālā, or kinnār), my good woman, you are in the way.

m.c. kinnār birāw 'ammū, my good man, please move. ¹

-push pusht (class., obs.).²

-push posh (Afghan, class.).³

m.o. jā bi-dihād, make room!
m.c. dūr bāshād, clear the way!

m.c. khubār sar-i hisāb, take care, look out! (gen. by a person riding).

m.c. khafa bi-shē, may you be hanged (lit. throttled).
m.c. dilat dard bi-yāyad, as above (lit. may you have a stomachache).

(7) Distress, want:—

m.c. amān, quarter!

¹ Hājī Āghā nigāh kun (m.c.) "Hājī Āghā come here (H. A. being in the next room)." ² Bājī بچی, lit. 'sister'! 'Amūr (for 'ammū') 'uncle,' not necessarily one older than the speaker: two boys quarrelling will say birāw 'ammū برو عمر = "what can you do to me?"

³ For explanation of these terms, vide p. 372, foot-note (3); giyānd ki pusht pusht hāmnāl āmad "here comes the porter with his precious packs." —(O. K. Rub. 218, Whin.).
m.c. دیاد, injustice!
m.c. بیداد, injustice, tyranny!
m.c. يا ربا, O Lord!
m.c. امان از دست تو, help from thine hand (of oppression).
m.c. داد از فلاکی تو داد az jafū-yi tu, oh! redress from thine injustice.

(8) Fie, for shame:

m.c. هجالات بشک, feel shame!
m.c. عارت نمی آید, feelest thou no shame?
m.c. روت سیا, thy face is blackened.
m.c. بایا خوب چیزیست در دنیا hayā khūb chîz-îst dar dunyā, a feeling of shame is a good thing to cultivate.

(9) Repentance:

m.c. غافل کردم گو kerdm, I have erred; I repent humbly (lit. I have eaten human excrement).
m.c. دیگر نخواهم کرد, I will never do so again!

(10) Miscellaneous:

m.c. یالاً رکن yâlā' raw kun, oh! begin!
c. پشت بشت 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 دستان dūr az dūstān (Sa'di), may you and my friends never know the like.
m.c. نعوت بالله na'ūz bi-llāh *
m.c. عیاون بالله 'ayūz bi-llāh
m.c. خدا نگن کرده Khudā na-kunad God forbid.
m.c. خدا نخستهKhudā na-khwāsta
m.c. حاشا hūshā

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 از دست حاکم فاریادی هستم (m.c.) "I am making a complaint against the Governor."

2 Vulg. for Yā Allah.

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. 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."

* God defend us! lit. "we take refuge with God (from Satan the accursed or stoned)."—Quran.
m.c. استغفرالله, God forbid (lit. I ask pardon of God).

m.c. خدا كنذ, God grant.

m.c. سبحان الله, Praise be to God! (for wonder, m.c.).

m.c. يا خدا, Oh God!

m.c. Khudāyā, Khudā, God!

m.c. يا الله, Allah.

m.c. عز اممي, my God! (in m.c. = "I hope—")

m.c. كدا دانه (ميدانه), Khudā dānad (or mi-dānad), God knows.

m.c. ان شاء الله, if it please God.

m.c. انشاء الله تعالى, in shā Allah Ta’āla, if it please God most High.

m.c. از برائى خدا, az baray-i Khudā, for God’s sake.

m.c. بيخاطر خدا, bi-khātir-i Khudā, for God’s sake.

m.c. في سبيل الله, fi sabāl-lāh, in God’s name.

m.c. در راه خدا, dar rāh-i Khudā, in God’s name.

m.c. السعده لله تعالى, al-hamd li-lāh, praise be to God (Thank God).

m.c. شكر خدا, shukr-i Khudā, thank God!

m.c. خدا حافظ شما (خدا حافظ), Khudā ḥāfiz-i shumā (or Khudā ḥāfiz).

m.c. good-bye (God protect you).

m.c. خدا شما را گا alas Darā, Khudā shumā, may God guard you.

m.c. را اذالک دار, rā nigāh darad.

m.c. زنهر, beware! vide (5).

m.c. گ اللہ, go on, begin.

m.c. ترا بخدا, turā bi-Khudā, for mercy’s sake!

m.c. بار خدا يا, bār Khudāyā, O Great God!

class. لبیک labbayk (in m.c. labbe), here I am.

Khulūla-yi shash 6 misgãlı, you want a bullet (to keep you quiet); or—tū-yi kûn-at bāshad.

Qadam-i shumâ bar chashm, welcome (to the coming guest); or speed (to departing guest).

m.c. بچه ها, bachcha-hâ servants! attendants! (waiter!)

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1 Ilâhī / rahmat-at kam na-shavad (m.c.).
2 Khudâ ḥāfiz tarkdan "to say good-bye."
3 Corruption of Allah.
4 Qasam mi-dâham قسم میدهم understood.
5 Labbayk! لبیک Ar., 'here I am for you (waiting your orders)."'
6 A bullet of six misgål مسگال : in m.c. one misgâl = 72 landum.
7 Corresponds to ko,i hâi of Urdu.
m.c. دست از گردن بهار دارد dast az giribān bardār
m.c. دست از یاقتا ام ور در دارد dast az yaqqā am var dar
m.c. هیچ هیچ hīch hīch, nothing, nothing!
m.c. جدیدی نبود chīz-i na-būd
m.c. فاصله ندارند qābiliyyat na-dārad
m.c. به خمیش نمی آزد bi-zaḥmat-ash namī-arzad, it's not worth the trouble.
m.c. آی مادر آی مادر ay madār ay madār, help! help!
m.c. آی مادر آی مادر ay musalmānān ay musalmānān, Oh Muslims!
Oh Muslims!
m.c. برس bi-kumuk-am bi-ras come to my help, come to my help!
m.c. برس bi-jaryūd-am bi-ras cries!
m.c. آی مادر آی مادر ay madār ay madār, help, help (children)!
ای ننه جان % ay nana-jān, O dear mother (children to mothers; also in addressing women; used by women when startled)!
ای بابا جان ay bābā jān, O dear father (a man’s exclamation when startled).
m.c. برس bi-kumuk-am bi-ras come to my help, come to my help!
m.c. رودز رودز duroz durad
m.c. رودز رودز duroz āmad
m.c. بیگر بیگر, seize him, seize him!
m.c. وا است vā īst, stop!
m.c. ز جا مجنی az jā ma-jumb
m.c. حرجات مکن harakat ma-kun
m.c. بخواب bi-khpayb
m.c. خم شو kham shaw
m.c. شاموش khāmūsh, silence!
м.c. خشودار باش khabardār bāsh, look out!
m.c. سرات را تگه دار sar-at-rū nigah dār, heads!
m.c. ملائکت ناشیmultāfit bāshīd, please pay attention, listen!
m.c. گوش کن gūsh kun, listen (give ear)!
m.c. منفجه باش mutawajjih bāsh, pay attention!

1 In m.c. yakhā, بیا... بیا, T.: var dar az var dar m.c. for bar dār.
2 A man would address an elderly woman as mādar.
3 Nana ای or Nana jān ای is a pet name used by mothers to their children, or by children to their mothers.
4 Vide also (6).
m.c. دلیل ان با من باشند dilītān bā man bāshad, just pay attention to me for a few minutes.

m.c. گذره‌ها یا گذره bi-gīr, hā hā bi-gīr, soo on then (to a greyhound)!

(11) The following imitative sounds or cries are used to animals:—

پیش پیش pīsh pīsh, puss, puss.
چت chīt, shoo (for driving away a cat).
بیه بیه biye biye,¹ for calling fowls, pigeons, dogs, etc.
چک chīk,² shoo (for frightening away dogs).
تی تو tu tu tu, fowls or pigeons (in Kerman).
هش هش hush hush, stand still (to donkeys).
اچیش achīsh, stand still (horses, donkeys).
پیکھ پیکھ pīkh pīkh, for driving sheep.
ہون hūn, for urging on a donkey.
ہی²⁴ 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 (ōhī pare hai "there it is yonder") has a similar use.

(b) (1) Onomatopoetic nouns are called ism-i sawt (اسم صوت). Examples: jīk jīk "chirping of small birds"; kū kū "cooing of doves"; qāh qāh "noise of laughter"; chir chir "fizzling of meat cooking"; chakāchak جیک جیک and chaqāchaq "the whizzing of a sword, club, etc., through the air"; jūsh-ājūsh جیک جیک and tranq-ā-trang "the whizzing of arrows through the air"; qul-qul قلنل "the gurgling of wine being poured out, etc., etc." Qa-ānī has: چون گردن که موم مو "the gurgling of wine being poured out, etc., etc." Such words, however, as pīsh pīsh پیش پیش and chīk, etc., are particles (حرف).

(c) The following are the commoner dervish cries:—

ہو حقیقی Hū! Haqq!
با ہویا حقیقی Yā Hū! Yā Haqq ⁵!

¹ For biyā biyā پیش پیش, "come, come."
² The Afghans say chīkhe جیک جیک; also m.c.
³ Can this have any connection with the m.c. particle of continuation hay جیک؟
⁴ Both are pronounced the same.
⁵ For things far off only.
⁶ Hū is the 3rd pers. sing. masc. Arabic pronoun "he" also "He," Haqq "the Truth" is another name of God.
INTERJECTIONS AND INTERJECTIONAL PHRASES, ETC.

Yā 'Ali madad, O 'Ali! help (Shī'a dervishes).
Yā Mawjūd Oh Omnispresent.
Yā Qāziyy-ī-l-hājāt, O Granter of the needs of man.
Gul Mawâlā, (a dervish greeting in which 'Ali is compared to a rose).

Remarks.—Certain cries are peculiar to certain sects: Sadā-yi yā 'Ali (or yā Husayn) buland shud could only be applied to Shi'as, and sadā-yi yā Chār Yār to Sunnis only.
Yā 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:—

Quwat-i bāzū, quwat-i pā, strength to your arms, strength to your legs.

Sweetmeats:—

Ay halvā-yi khārak—ay pashmak—ay halvā-yi ārd.

Figs:—

Anjîr, anjîr-i bulbul-i bāgh-i bhish, figs! figs fit for the nightingales of the Garden of Paradise.

1 The Sunni dervishes say Yā chār yār, i.e. Abū Bakr, 'Umar, 'Ugman 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 Yā 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.'
3 Abū Bakr u 'Umar, 'Ugman u Haydar (miṣrā). Haydar is a title of 'Ali.
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.

5 A guest is sometimes pressed to stay and eat a 'snack' by the polite, but colloquial phrase yaq chiz-i bi-khur ki quwat-i zānī paydā kuni: the idea apparently is that the refreshment will give the necessary strength to the leave-taker's legs.
6 Khārak a dried date.
7 Haleē-yi ārd is made of sesame seeds, sugar, flour, and butter.
Pomegranates:

Pomegranates have I; pomegranates of the Garden of Paradise.

Grapes:

Plums:

ay șafra-šikan ălu, oh plums! a cure for bile.

Grapes:

Stachio-nuts:

Pistachio-nuts:

ay pista-ți Dâmghân, mushtarî, pistachio-nuts from Dâmghân, oh buyer!

Nuts and edible seeds:

hama ʼajîl dâram va bishkan.

Mulberries:

bîdâna nûbat, bîdâna ăb-ihayat, bî-dâna shakar-î nûbat, bî-dâna, bî-yâ lazzat mi-bari az rûk, (mulberries) luscious without seeds, sweet as sugar-candy, priceless as the water of life; seedless mulberries like crystal sugar; seedless mulberries—come and delight thy soul.

Black Mulberries:

miva-yi șafra-bur shâh miva.

White Mulberries:

sweets with cardamoms (in India)

( = șil ast)

(1) Tripe:

aye sirâ, oh tripe!

(2) Cinnamon Tea:

ay chây-ı dâr-chîn nûbat, oh tea and cinnamon, and sugar-candy all mixed!

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1 Atâbâki is a good variety of pomegranate.

2 Qand is loaf sugar, the kind most liked in Persia.

3 Pronounced Dâmghân: this and Simnân both mean Mash-had and are famous for pistachio-nuts.

4 Nâbât nûbat is "sugar-candy." Some Persians do not eat qand. A few old-fashioned Muslims will not take tea, which comes from Hindus: nor loaf-sugar, which is najis; firstly, because sugar is made by the hands of unbelievers, and secondly, because it is purified by bones.
(4) Water:—

bi-nūsh bi-yūd-i Shahīd-i Karbālā, drink in remembrance\(^1\) of the Martyr of Karbālā.

(5) Kerosine-oil:—

naft-i\(^2\) dāram mlī-ī gulāb, a naptha have I like rose-water.

(6) Castor-oil (for lamps):—

yā shāh-i chirāgh! yā shāh-i chirāgh.

(7) For clothes:—

ay qamīs dāram—pārcha dāram—shīla dāram, oh long-cloth have I, cloth have I, sālū\(^5\) have I.

(8) For pins and needles\(^8\):—

ay sūzan sinjāq angushīāna yarāq, oh needles, pins, thimbles, gold and silver lace.

(9) Scissors and embroidery (hawked in villages only):—

ay mīqrāg; ay yarāsq-i dam-i chādar, oh scissors, oh gold (or silver) lace for chādars.\(^7\)

(10) For antimony\(^9\):—

o-i surma-yi sang, o-i surma-yi sang, oh antimony of stone.\(^8\)

(11) Indigo\(^10\):—

o-i vasma! o-i vasma, oh leaves of Indigo, oh leaves of indigo.\(^11\)

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\(^1\) Husayn, slain at Karbālā, 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 Ḥasan.

\(^2\) Nūsh, Persian for drinking.

\(^3\) There is a shrine in Shiraz called Shāh-i chirāgh, where is buried the brother of Imām Rīzā, the 8th Imām (the latter is entombed at Mash-had). Some Muslims salute the newly-lighted lamp by salām yā shāh-i chirāgh. The Gabrs say Shab-i khayr pār chādar 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 shīlla.

\(^6\) These articles are usually sold by Jews.

\(^7\) The Zardushhti 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-jā‘da ast vasma bar abrāq-yi kūr. Story 28, Book III.

\(^11\) Only used by the Muslims, not by the Gabr women.
(12) Rouge:—
أوی سرخاب o-i surkhāb, oh paint (lit. red water).

(13) Patches (for the face):—
آب خطاط ay khitāt, oh moles! ¹

(14) Amulets:—
Not hawked in the streets in Persia; generally obtained as a hadiyah from a Mulla. They are, however, hawked in India.

(15) Love philters:—
دوایی مهربان و مصیر davī-yi mihr 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 Qurbāni:—
شکوش بی‌یار savār shaw. ³
Small lambs:—
o-i barrā-yi parvār, o-i barrā-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:—
ای گوساله ای گوساله ای گوساله ay gauṣālā, ay gauṣālā, ay gauṣālā, oh calves! oh calves! oh calves!

For poultry:—
o-i khurūs-i Lāri, oh cocks of Lār (i.e. big cocks).

Hens:—
ای مرغ تخمی ay murgh-i tukhmi, oh laying hens!

Chickens (alive):—
ای جوجه ای جوجه ay jūja, ay jūja, oh chickens! oh chickens!

¹ Only used by the Musliimas, not by the Gabr women.
² Buż بن is the female; the bo-goat is called chūpis or nari نو. ³
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 gār گار: kūrī کوری from kūshtan کشتان “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-bûz is an old woman fond of young men. In falconry chūz, vulg. bhūj, is the Indian technical term for an immature hawk or falcon (in Persia bûz or buzûr, T.).
Nightingales:—

ای بغل خوانند، ای بغل پر جهانه 1 ay bulbul-i khvānanda, ay bulbul-i pur chahcha, oh singing bulbuls, oh bulbuls in full song.

(17) Qurʾāns:—

ای هادییا یی قران 2 ay hadiyya-yi Qurʾān, oh presents of Qurʾān!

Remark.—It is impious to sell a Qurʾān: hence it is offered as a present, for which the owner takes a present of money in return. When a vendor of Qurʾāns cries his "presents," the following comedy is enacted: A woman or would-be purchaser enquires, "in Qurʾān chand hadiyya mi-khvādād āns Qurʾān āns Khwādād "how many presents for this Qurʾān?" The reply is bi-rizzā-mandī-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 Mulla is consulted, who says, for instance, panj tūmān hadiyya dārad, 3 چند تومان هدیه داد "five thousand rupees." The "giver" calls again for his "present" and if dissatisfied, says bi-panj tūmān hadiyya namī-diham چند پنجان هدیه نمیدهد "five thousand rupees more.

(18) Old clothes:—

(ب) مونا هو 2 ana muna ho.

(c) 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:—

خوش امدید khush āmadid "welcome!" (lit. you have come happily; used on arrival or departure).

مشرف musharraf "I am honoured (by your coming)."

مزین muzayyan "(my house is) adorned (by your coming)."

مطمئن فرمودید mustakhir farmūdīd "you have made me (or us) proud."

مطبخ کل خانه است mathbāk-i khud-i-lānest, or āshpaz-khānā-yi shumā ast "(our house) is your own kitchen."

مفید فروند safa avardīd "you have brought us happiness" (by your coming; used either on arrival or departure).

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1 Riza-khwarzami is the term applied by fanciers to the low warbling of cage-birds before they are in full song. Chahcha چهخ is the spring song when the bulbul is mast.
2 Hadiyya, sp. a present to a superior.
3 Jews (called خوانان or خوانان) buy old clothes and broken articles: in Calcutta this trade is carried on chiefly by Bengali Hindus (bikri wūlaha).
4 The term for walking or riding out some distance to meet an expected guest is istigbād, while that for accompanying a departing guest some little distance to speed him on his way is مشاعت or بدرخا. The latter word also signifies "a guide, escort, safe conduct."
Bismillah "please enter (in the name of God)."

Bismillah bi-farmāsīd bi-nishīnūd "please take a seat."

Guest: khāna māl-i sarkār است, "our house is yours."

Host: khāna vāhid ast "our houses are one."

"Ibid." to a great friend or to an exalted person.

"Ibid." to a great friend or to an exalted person.

Khudā hāfīz, or Khudā hāfīz-i shumā, "good-bye (God be your Protector)."

Khudā hamrāh, "God be with thee" (spec. to a departing traveller).

Shāhār bī-khāzār, "may your journey be without danger" (on starting on a journey).

Murakkhas mī-shavam, "I must go" (on taking leave).

Mā rā yād kūnīd, "don't forget me."

Az khātir-i 'āli marā māhē ma-farmayīd, "don't forget me."

Lāzzat mī-haram, "I am enjoying myself" (at seeing your nice house, or at the good things you are giving me to eat).

Bā bah bāh, "good, good.

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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 Qur'ān; byasm yīm for yīm, theore, etc.

2 Note this use of bīfarmāyīd (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 hāfīz, is a subs. and adj.: Khudā hāfīz karden "to say good-bye."
Auri-Shma aughr-i shumā bi-khayr bāshad, "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' ahlān wa sahlat, or ahlān wa marḥabān, 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 khāna, 'house,' kūch (rare) or iyyāl, or ahl, or andarūn, and for the Shah, haram. A Persian who was farangi-ma'rūb (Frangi-mubāb) or 'Europeanized' might speak of his wife as khānum, or of his mother as bi-bi-yi man.

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, Gabr and Jews also) is the Arabic phrase salām, 'peace be on ye,' to which in Persia the reply is the same, viz., salām, 'peace.' The Indian Sunnis and the Afghans say as-salām, 'the peace be on you,' to which the reply is va 'alay-kum,' 'and on you the peace.' The Indian Shi'as among themselves say salām, 'peace be on thee,' to which the reply is va 'alay-kum,' 'and on thee.'

The Afghans, Indian Muslims, Arabs, and Turks would not give the greeting to any but a Muslim, but in Persia, in many parts at any rate, no distinction is made.

The Jews in the Prophet's time used to slur the greeting and to say to him as-sāmm, 'poison be on thee,' to which he replied va 'alayk, 'and on thee.'

1 Tarḥib 'to welcome'; for the m.c. use of marḥabā, vide (a) (2).
2 Adarūn-am or khāna-um nā-khush-ast, 'I am not dwelling.'
3 In Persia the classical nunation is retained, but the modern Arabs, Indians, etc., omit it.
4 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 sahe behind. The author has been frequently given the Muslim salutation in Persia even by mulas 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.
5 The Persians neither salām, 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.
(h) (1) A host, etc., speaks of his house as 
banda-manzil the slave's dwelling, and of himself as 
banda the slave. The coming of the guest in person is 

tashrif to bring honouring. To an invitation to call or honour the house, the invited would reply 
in shah Allah in shah' Allah you must come to me.
tashrif-mishavam I hope D.V. to have that honour to-morrow.

A visit and return visit are dīd and bāz-dīd, and old residents call on new arrivals, as in England. A Persian does not call after dining out: it is the host's business to call on the guest, who has honoured him by accepting his hospitality, and thus earned a return visit.

A foreigner should call on fête-days, such as the Shah's birthday, and the Naw-Rūz: it is a fault on the right side to call on religious festivals, such as the 'Īd, etc.

احول پرسى a'hul-pursî is "asking after a person's health," i.e., kind enquiries on meeting. 'Iyūdat عیادت is "visiting a sick person."

To give and return salutations is a duty founded on the Quran, and the practice of the Prophet. Sallām sumnat ast va jauj farg. 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 Zardushthi 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 izāfat.
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 bada.
3 In shah' Allah if God wills corresponds to "I hope so and think so." To the common question "is it going to rain?" a Muslim says in sha' Allah 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 sunnat سنت, obligatory on a Muslim.

The word jardā' is enters largely into the Persian vocabulary. During a two years' residence in Kirman the author cannot once recollect hearing the word irurz. 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, sadr, 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

(6) :—

لاط شما زياد lutf-i shumā ziyād “thank you (lit. your favour is great).”

الظاف شما زياد az lutf-i shumā ziyād “thank you as above.”

مروماتشما زياد marhamat-i shumā ziyād “thank you.”

ازالظاف شما az lutf-i shumā, or az illīfāt-i shumā “thank you
(by your favour).”

ازتواجه شما az tavajjūh-i shumā “thank you (by your consideration).”

ازشافاقت شما az shafaqat-i shumā “thank you (by your indulgence).”

سعتشما زياد maḥabbati shumā ziyād “thank you (your affection for
me is great).”

یزاتشما زياد izzat-i shumā ziyād “thank you (may your rank be
great)”;(said to a departing guest).

سبیع شما مک نشود saya-yi shumā kam na-shavad “I am much obliged: also,
good-bye (may your shadow never grow less).”

بستشما درنکنن dash-i shumā dard na-kunad “thanks (may your hand or
arm never pain you)” ; said when receiving help: used by both men and
women.

پر شوی pūr shavi “mayest thou grow old” (generally said to a small
child).

عمرشما زياد umr-i shumā ziyād “long life to you!”

خدا شما را کهاداردار Khudā shuma rā nigāh dārad “God keep you!”

خدا سابع شما از سر ما کم کنند Khudā saya-yi shumā rā az sar-i mā kam na-kunad “may God never remove your shade from our heads!”

درقالپنادشما استین dar zill-i panūh-i shumā hastīm “we are under the
shade of your protection.”

طالعشمالنده tālī-i shumā buland “may your fortune be high!”

ابوالشمارست؟ āhvāl-i shumā khab ast? “I hope you are quite
well? (are your circumstances good?)”

بایوانکه ندارند؟ kā bāk-i ki na-dārid? “I hope you are quite well (you have
no solicitude?)”

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 伊利فاط al-ṣafāt means “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 یک is that of ṣīyā ḫaf at the beginning of a sentence—“is it not
so?.”
1 Kayf کیف modern for kayf "how," and hence the "how" of one's health; also exhilaration of intoxicants. Kük kardan کوک گردان (m.c.) is to wind up, or tune, musical instruments, a watch, or clock, etc.; sáz râ kük kun سازا کوک کن "tune the instruments"; sâz-ash kük na bûd سازاش کوک نبود "his instrument was not in tune"; tâ-yi kük-ash rajam توی کوکش رفتم (slang) "I pulled his leg, chaffed him"; kük-ash kardan ki bi-âsmân rajt کوکش کردان که به آسمان رفت (slang) "I chaffed him till I drew him well"; fûlân kâ kük shud فولان کا کوک شد (slang) "he is drawn."

2 Nâ-khushî نا خوشی in modern Persian = "sickness"; in old Persian (and in India, etc.) "displeasure."

3 In modern Persian dimâgh دماغ means "nose"; in old Persian "brain, palate; pride"; dimâgh farâkhân دماغ فراخان (class. and m.c.) "to display pride"; chi dar dimâgh dàrad چه در دماغ دارد "what idea has he in his head?"; dar râ bi-dimâgh-âm sad (local) "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 jân-i piḍar "oh life of thy father (said to a son or daughter, by the father)."
ay jânān (in poetry) "oh all my lives (said to a mistress)."
nūr-i chashm-ām "light of my eyes (said to a son)."
jân-i jân-ām "life of my life."
taj-i sar-am "crown of my head (a servant to a master, or wife to husband)."
albatta nāzat bi-kāsham "I'll willingly put up with your whims (or coquettish wilfulness)": said to babies or a mistress.

(k) Adjections:—
bi-sar-i shumā "by your head."
(1) bi-qabri-pidarat "(I adjure) thee by thy father's grave."
bi-arvāh-i piḍar-ām "by my father's soul" (plural for sing.: if the father is alive bi-jân-i piḍar-ām).
bi-sabil-at qasam (vulg.) "by thy moustache."
bi-jân-i 'azīz-i khudat "by thy dear life."
bi-marg-i shumā "by your death."

Remark.—A man promises to come at a certain time. His friend says, "Swear—say tu bi-mīrī "Tu bi-mīrī mi-aṛīm"
By thy life I will come. The host then says man bi-mīrām, zhā bi-ya'īdud "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 piḍā shud. sar-xer piḍā shud

Sometimes a visitor will jokingly announce himself by zamin bi-shigāft, sar-i khar paydā-shud (or zamin-begāt sar-xer piḍā shud. sar-xer piḍā 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 jân-i mādar.
2 This word though apparently a plural is always used as a singular. The ān may be a suffix as in abādān. 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 Fākīmah the Prophet's daughter.
that ‘Ali was the first legitimate Imam or Khalifa (successor to the Prophet), and therefore consider Abū Bakr, ‘Umar, and ‘Uṣmān as usurpers. The Sunnīs on the contrary maintain the claims of these three as well as of Ali.  

(2) The following are some of the commoner maledictions:\footnote{1}{Sunni, lit. "one of the path." The Shi‘as still possess mujtabids or "enlightened doctors": they observe the ceremonies of Muḥarram, while the Sunnīs only observe the 10th day (‘Ashūrā), the day God created Adam. The Shi‘as also allow temporary marriages and observe slight differences in ablutions and the forms of prayer. They also say that taqīyya (or kitān, kīfūm), i.e. concealing one’s religion to escape persecution, is permitted.}:

\begin{itemize}
  \item \textit{kāk bi-sar-āt (bi-kunand)} "may they bury thee."
  \item \textit{khāk-ash bi-dahan} "curse him."
  \item \textit{murdā-šūr turā bi-barād} "may the corpse-washer bear thee away."
  \item \textit{bi-sar-āt bi-khurād} "may (the matter you are worrying me about) fall on your head. D—n the whole thing."
  \item \textit{Khudā marg-āt bi-dīhad} "may God give thee death."
  \item \textit{Khudā tamām-āt kūnād} "may God finish thee."
  \item \textit{rūzāqār-āt siyāh} "may thy days become black."
  \item \textit{īl-at bi-zanād,} "may the Āl strike thee."
  \item \textit{bī sar o tan-durūst} (a disguised curse to the vulgar).
  \item \textit{hargiz bi-ḵhāna-yi ḥākim piyāda na-rī} = ‘may you be so sick that you will have to be carried to the doctor.’
  \item \textit{libās-āt naw bāshād,} "may you die and not wear out your clothes."
\end{itemize}

(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:

\begin{itemize}
  \item \textit{pidar-saq}, dog-fathered.
  \item \textit{pidar sūkhta}, D—d blackguard (lit. your father is burnt).
\end{itemize}

\footnote{1}{Sunni, lit. "one of the path." The Shi‘as still possess mujtabids or "enlightened doctors": they observe the ceremonies of Muḥarram, while the Sunnīs only observe the 10th day (‘Ashūrā), the day God created Adam. The Shi‘as also allow temporary marriages and observe slight differences in ablutions and the forms of prayer. They also say that taqīyya (or kitān, kīfūm), i.e. concealing one’s religion to escape persecution, is permitted.}

\footnote{2}{Vide J.I. As. Soc. Beng., 1912.}

\footnote{3}{A third person, in joke, on hearing this sometimes adds \textit{khāk-i kūhū} "earth of lettuce": the lettuce is manured by human excrement, and is reckoned the dirtiest feeder of all vegetables.}

\footnote{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.}

\footnote{5}{A compound noun, pl. \textit{pidar-saq-hū}}

\footnote{6}{Subs. \textit{pidar sūkhtagi}}
(4) 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:—

اِتِّ حَدَٰثٍ ۪ دیار داْ ه‌نا ۡ وِ حُدَٰرَاش “I spit on his father’s beard” (mildly paraphrased).

There is besides a whole vocabulary of abuse called جَعْرُ الوپَرِ وَدجُرد juhsh-i mādar 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.8

Though the Persians use the crudest 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.

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 Qahha فَقَحْبَة in Arabic signifies lit. “cough.”
4 In Arabic لَا يَحْرُ الْعَايِدُ إِلَّا الْمَعْرُ, which is explained as meaning “he knows not a hirr or ‘cat,’ from a bair or ‘fox’s cub.’”
5 Lūgh derived from Lot. In Urdu a “sodomite.”
6 A similar expression is used in the Punjab.
7 نَمَذَة سُوْرَة نَصْر زِدَّاه مُاء دَاء مَاء دَاء (Sa’di).
8 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 damagh zadand. 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 ی:—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 نهادن. 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 tgasīdan, or angusht-i tahayyur (or ta'ajjub) gasīdan2. 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 Farhād and Shirin.

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 īst3 or bi-īst یا ایست or bi īst یا 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.

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1 Republished for the Jt. 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 Istgāh یست: railway station.
BIBLIO-MANCY, DIVINATION, SUPERSTITIONS, ETC.

Mad.—Tapping the right side of the nose with the tip of the forefinger = dimāgh-ash khuskh-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."

Go out.—Slightly poking the chin forwards.

§ 95. Bibliomancy, Divination, Superstitions, etc.

(a) Istikhāra 2 استخاره signifies 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 Sūrat-l-Fātiḥah or "Opening Chapter of the Qur'ān," the Sūrat-l-Ikhlāṣ or the declaration of God's Unity" (Chap. 112), and the 58th verse of the Sūrat-l-An'ām "the Chapter of Cattle" (6th Chapter) three times, and then opens the Qur'ān. Sometimes seven Ṣalahāt are repeated in addition; or else the seeker first si ṣalawāt mī-fīristad صلوات مفيضسيد i.e. he says three times Mifīrsid, i.e. he says three times Al-lām صل على مال مال مال. He then says one Al-ḥamād (i.e. the Fātiḥah or Opening Chapter) and then Qul huwa'l-Lāh قال هو الله, and lastly the Ayya-yi-majūsī-l-Ghayb which is the 58th verse of the sixth chapter or "Chapter of the Cattle."

Then saying Allāhumma stakhīr-nī 4 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 propitiated.

Another method is, after opening the book as above, to count the number of times the word 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.

1 Republished from the Jl. As. Soc. Beng., 1906, by kind permission of the Council.
2 Istikhāra استخاره, lit. "asking favours, etc." The istikhāra استخاره that the Prophet taught was a prayer asking for guidance.

The seeker goes to a Mulla for an 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.

3 Ṣalāt صلوات is properly any prayer, being the Arabic equivalent of namaz نماز: by the Persians, however, the word has generally a special signification.

4 Incorrect Arabic for —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 استخبارة from the tasbīh "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 Subhānahu'llāh "Holiness be to God"; as the second is slipping Al-hamd’ullāh لله الحمد "Praise be to God"; as the third is slipped َّا لاَّ وَرَّأَ "don’t do it."

These expressions are repeated in this order till the last bead is reached. According 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 بد.

From laziness, the Fāṭihah is in practice usually recited only once.

This form of istikhāra استخبارة 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.

Tajābul نقالول "anguring," is generally applied to seeking a fāl الف or 'omen' from Ḥāfiz. A volume of the Divān of the poet is held in the left hand and the following words are said: Yā Khwāja Ḥāfiz-i Shīrāzī tu kāshif-i har rūz-i bar-i mā bīyā va yak fāl-i munāsib-i hāl biyandāz, or Yā Khwāja حافظ شیرازی تعیضی روزی برای بی‌بی و یک فال مناسبی حال بی‌بی‌داز, نهرا بی‌بی شنوایی قسم میدهم که کل احول و در این گاه خوانیم کن Yā Khwāja حافظ شیرازی تُرَعَ بی‌حَدا اوْحَسِي‌ال‌شَّاه دمَ قیسِ مِی‌لّ اَحَوَلْ رُبَیْتُ مَعْهِی‌مَنْ کن Yā Khwāja Ḥāfiz-i Shīrāzī turā bi-haadq-i Shakh-i Nabāt qasam mi-dāhim ki kull-i ahvāl rā dar in kitāb-i khud mu‘ayyan kun. The eyes are closed, the volume opened at hazard 4 and the first line of the page on the right-hand is taken, and the seeker turns back to the beginning of that ghazal غزال. If the omen is unfavourable, the ghazal غزل following it is read (called the shāhid-i ghazal-i aval شاهد غزل أول) and if propitious is acted on in preference to the first.

(c) The Persians also consult astronomers, and geomancers,5 before start-

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1 There are several ways of making this istikhāra استخبارة, 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 girfтан نقالول ژرد فال گرفتن "to take an omen"; tajābul zadān تاجالول زدن.
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 Munajjīm منجم "astrologer"; ilm-i nujum علم نجوم "astrology"; rammāl رمال "geomancer"; ilm-i raml علم رمل "astrology"; raml andākhtan رمال انداختن (raml انداختن) "omancy"; ilm-i hayat علم حیات "astronomy"; a term also applied to Euclid. Ziek-i tāli, کشیدان "to cast a horoscope."
7 Fāl-gir فال گیر is applied to any professional omen-taker.
BIBLIOMANCY, DIVINATION, SUPERSTITIONS, ETC.

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, "Yā Ḥaṣrat-i Dāniyāl."

(d) The 13th of Šafar, the second month in the Muslim calendar, and the 13th of Navorūz, 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 Navorūz, 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 Šafar, 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, or chashm-zakhm. Any one may be possessed of the evil eye without knowing it, and some superstitious people say Mā shā Allah 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 laʾvīz.

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 منحرف or bad.
2 The Prophet died in the month of Šafar. It is supposed that the Last Day will fall on the last Wednesday of a Šafar.
3 The Shah has the right to see every woman in the kingdom unveiled, and the royal glance is fortunate.

The Mujahids have the same right, being considered mahram.

4 In mard bad-chashm ast: يس مر د چشم است, or chashm-i shūr (or shūm) dārad چشم شور (شوم) (m.c.): in shakhs-zabān-shūm ast شخص زبان شوم (شوم) (m.c.) "this man always prophesies unlucky things."

5 Bāzū-band a charm made by writing a text, wrapping it in bulghar or scented leather (qūb-i Qurān), which is then bound on the child's arm. An amulet is also called tīlīm or "talisman."

Dam-rāhi or دم راهی, more commonly sur-rāhi, 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, Mullahs' houses, a Consulate, the stable of certain big people, etc., constitute sanctuary or \emph{bast} بست. The writer once saw a soldier clinging to a big gun in the square of Kirmān, declaring it was \emph{bast} بست. However in spite of his protestations he was finally removed by the Governor's \emph{farrāshes}.

\((h)\) The time of \textit{Naw Rūz نوروز} 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, \textit{Qazā قضا}, \textit{Qadar نذر}, or \textit{Taqdīr نذور}. In the religious drama of \textit{Husayn}, the sky is accused of being the author of his misfortunes.

Examples:—

ఐఎ ఃచారుఖుష్యి ఫాలాక్ కహరుబి అం కానా-యి తుస్త్ ఆయ చారుఖుష్యి ఫాలాక్ కహరుబి అం కానా-యి తుస్త్

\emph{Ay charkh-i falak kharābū az kāna-yi tust}—(O. K.)

"Ah! Wheel of heaven to tyranny inclined."

\textit{(Whin. trans. Rub. 25).}

ఈఐఐఎఎఃచారుఖుష్యి ఫాలాక్ కహరుబి అం కానా-యి తుస్త్ ఆయ చారుఖుష్యి ఫాలాక్ కహరుబి అం కానా-యి తుస్త్

హ్రిం కో కొవన్ ఎలియ పెనాయా హ్రిం కో కొవన్ ఎలియ పెనాయా

dag dargari berser ακ dag nayad dag dargari berser ακ dag nayad

---

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 'Arabistān, pigs' flesh is said to be eaten under the name of \textit{gūsand-i farangī} گُوْسُفنْد. Ham in Persia is sometimes called \textit{gūsh-i bulbul} گُوْش بُلْبُل, 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.

CHAPTER XI.

§ 96. Diminutive Nouns.

(a) Diminutive terminations are: — ک - کی, گ - گی; also colloquially گ. 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 ک or گ are used, as:

1. مادرک "a small man."
2. мамک "little mother" (Sa’dî).

1 In prose ۸ست would be used.
2 Lāla is in Persia, Afghanistan, and the Punjab, the name of the common red poppy.
3 Colloquially mardak مادرک, also zanaka زنکه (m.c.). This ک is called کاف-ی taṣgāhī کاف تصغيری.
**DIMINUTIVE NOUNS.**

<table>
<thead>
<tr>
<th>Persian</th>
<th>English Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>زنک</td>
<td>a little woman (\text{(rare)})</td>
</tr>
<tr>
<td>دخترک or دختراک</td>
<td>a little girl</td>
</tr>
<tr>
<td>تیفلاک</td>
<td>man نا-کھوش است (m.c.) my poor little child is sick</td>
</tr>
<tr>
<td>فارانگی (Trans. H.B.)</td>
<td>contemptible European</td>
</tr>
</tbody>
</table>

**Remark.**—In بد-ی کھروسک باند خروسک "croup" (so styled from the sound of the cough) the ک is نیسابتی.

(2) ک generally gives a sense of contempt:—
| سردکه | fellow |
| زنک | virago |

(3) ک generally gives the idea of immaturity, as:—
| پسر | little boy |
| دختراک | little girl |

In دوشیزہ در شیرہ "virgin" (from دوشیزہ دوشیدن to milk) the termination appears to be the چ, referred to in Remark to No. (5).

بچچہ "child, or young of any animal."

**Remark I.**—The termination ک also occurs in substantives without life, as:—
| سفید | white |
| کوه | "a camel-hump" |
| نخل | "a hill" |
| فالکا | "bastinado pole" |
| الفکا | "the sky" |

* Vide § 98 (b).

**Remark II.**—The forms پیسر, پسر, دخترک are colloquial only.

**Remark III.**—In کوڑ "a foal (of horse or donkey)," بارا "a lamb," جوجہ "chicken," etc., the final ک has no diminutive signification.

**Remark IV.**—Final ک is frequently elided, as: بندہ "slave," دنک (class.) [in Mod. Pers. بندہ, or دنک اک. روز نامہ "newspaper," dim. روزنامہ, "small book, or a daily account." Sometimes it is changed into گ, یاد (5). Similarly ک is sometimes elided, as: ٹوس "parrot," ٹلوک (class.)؛ ٹتوی (mod.).

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1 An unmarried girl or woman is called دختراک (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 زنک she replies, زنکا مداد-ات.
3 Said to be derived from an obsolete form باچ. The tashdid is apparently used to distinguish this word from بی-چی "for what, why?"
4 Also فالک: 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:—

خرگ مسکین khorak-i miskin "poor wretched ass."
مرغ کوچک murghak-i küchak "a little chick."
اسپک کوچک aspak-i küchak "a little horse or pony."

This termination is generally added to the generic noun, as: حیوانک hayvanak "poor creature"; مرغ murghak "wee little bird"; (vide also last example (c)).

(5) For inanimate objects ک (or za) are used:— حوضک or حوضچه huisak or houscha (m.c.) "a small artificial pond"; باگچه bāghcha (m.c.) "a little garden"; کاجcha "a ladle" (kaf the palm of the hand); بازیچه "a little game"; تصویرچه tusangcha "a pistol"; پولک pulak "a spangle, a fish's scale, a scale on a bird's leg"; کمانچه kamānchā (m.c.) "a violin bow"; مردومک-ی چشم mardumak-ī chashm (m.c.) "pupil of the eye"; کوچک کوچا "lane"; مشکیزا mashkīza "a small leatheren bottle"; بیونکچی نر zīnak-ī chand (Sa'dī) "a few little verses"; ورزگی چند rūzak-ī chand (Sa'dī) "a few days."

Dīlōng shāvī yā javak-ī bang bi-khur
Yā yā manak-ī 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 lākhsha "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 ک, as: دربا دربا daryā, dim. دربا daryācha; صمرا صمرا sahrā, dim. صمرا sahrācha; سری سری sarū, dim. sarūcha سری.

As when forming the plural in ān, final silent ی becomes گ, so sometimes with the diminutive in ی, as: جامگ jāmāg "garment," جامگ jāmāgak "a little garment" (vide also (3) Remark IV).

The termination ک is also added to adjectives, as: سرک surkak (m.c.) "measles"; نرگ talkh-ak (class.) "somewhat bitter; the colocynth"; "کام-تار-ک dūr-tarāk (m.c.) "a little further"; دیر-تاراک dūr-tarāk (m.c.) "a little later"; past-tarāk (m.c.) "a little later".

1 In modern Persian aspak āspak 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. kal-gir kālgir, a name also given to a shovel for the fire.

3 الزهرا، qizīlījāh is properly for qizīla (dim. of qīzil). P.: surkak (m.c.) = "measles" (in the dict. also a gold coin and a bag).

4 Javak-ī جوکی "a small barley corn or so," manak-ī مانکی "a small man or so."

5 Also in mod. Pers. جامه گ، jāmā-ak.
"a little lower": زرد ترک zu’dlaraκ "a little quicker": muzd-i ḥamāmī rā bad-ak na dādam. "I tipped the bath attendant not at all badly" (Tr. Haj. Bab. chap. 17).

Remark.—The termination ָd8 appears to be a form of ֶd8, as: dānja or dānә (class.) "a lentil," the diminutive of ֶd8 dāna.

In a few words ֶd8 and ֶd8 occur, as: darīča "a small door, i.e., a window (opening like door)"; māḥīča "a crecent; ornament." In bāzīr the ֶy belongs to the original form. Iza is also for animate nouns, as: ḏūshīzә "virgin"; nāvīza "a small boat."

(c) The words pisar ַpә and bachcha ֵbچ added to rational nouns, sometimes give a diminutive sense:

berry pisara mihtar or pisar-mihtar (m.c.) "oh sais boy" (not "son of groom"); ghulām-bachcha ֶbچ (m.c.) "a boy slave": shutar-bachcha ֵبچ "young camel"; darvīsh-pisar ַpә (Sa‘dī) "a boy dervish."

مرغ ی بیضه فیروز آبی و رویی طلایی
Murgah-ak az bayza birūn әyad u rażi talabād
Va әdamә-bachcha na-dәrad ḏhabar az ‘aql u tamiz—(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 چجو (or یجو) "a brook or stream" require the ی in the diminutive, as: چجو or چجو...

Jaw چجو "a grain of barley" becomes javak چجو.

Remark II.—These diminutive suffixes are called šım-i taqshīr and kāf-i taqshīr تیقف تصغير. In kharak چرک "poor ass" and pisar پسر "darling boy," the suffix may be called kāf-i taraḥhum گرف ترجمه "the k of compassion or kindness." In zalūk زلوک "a leech" for zalū (gen. zalū) the kāf is zāy’īd or superfluous.

(d) The diminutive termination ְd8 also gives a modified signification to the original noun, as:—

خشک chashmak (m.o.) "a wink," (chasm "eye").
دستک dastak "clapping of the hands," (dast "hand").
پشتک pushtak "somersault," (push "back").

1 Similarly kaj “crooked” is sometimes gahz.
2 Baghecha باغچه “a little garden” is in Urdu baghecha.
3 Pisar-i mihtar پسرا میہتر (m.c. and class.) "the elder son."
4 Dar ūb pushtak bi-zon (m.c. and local) "dive into the water."
AFFIXED 
AND ARABIC ABSTRACT NOUN.

(5) Tukhmak "water-melon seeds" (roasted and salted); (tukh "seed" or "egg").

Zardak "a carrot."

Bad-i khursak "eroup"; (imitative word).

Remark.—Anak and anak, the diminutives of in and an, signify "behold! here is!"; (anak not used in m.c.).

(e) The m.c. kuchulu or kuchul "tiny" (for children or things in a good sense) is creeping into writing. Kuchuk or kuchul "small" is less diminutive than the former.

This diminutive is very common in m.c., as: pisaru, persu, dukhtar, daxhor, aspu, kitabu, takabu, etc.

Mardu and zanu are not used, but mardak and zanak (vulg. and local) are used to express greater diminutiveness than mardak or zanak. Yar (m.c. and vulg.) is used as "boy" is, by the Irish, and does not express diminutiveness. This suffix is called vuv-v taqghir (or sughir).

(f) Khurasanis, in speaking, use the suffix gak as a diminutive, as: bachchagak "dear or tiny little child"; baradar-gak-i shuma Barbara Gak "your small brother." Persians however look upon Khurasanis as savages.

(g) Mashkula "a small meshk" (leather water-skin), and meshkula "a small bit of musk," are formed according to no rule, and are probably the only examples of the diminutive terminations ula.

§ 97. Affixed and Arabic Abstract Noun.

(a) Grammarians enumerate several kinds of (Persian) formative:—

(1) By affixing a 
(matru) to an adjective, simple or compound, an abstract noun is formed, as: niki "goodness," dana "wisdom," from miki "good," and dana "wise": zar-bakhsh "the bestowing of gold"; jahandar "empire," (from zar-bakhsh, adj., giving gold" and jahandar, adj., world-holding").

Abstract nouns are also formed by affixing this to nouns, pronouns, verbal roots, and past participles, etc., etc., as: padishah "king,"

1 Briefly, from all adjectives and from some participles, abstract nouns are formed by adding i: silent h becomes gi.

From nouns, adjectives are formed by adding i, as: panfajumani "worth 50 tumans."

2 A few abstract nouns and adjectives are formed by adding alif, as: garm "heat, hot weather" from garm "hot"; sarma (m.c.) "cold, or cold weather"; shayda, P. "mad from love" from shayda, substantive: vide foot-note (2) to (b) (3).
pādisṭāhī "sovereignty"; hastī "existence"; nisī "non-existence"; manī "egoism."

In hastī "existence, being" and nisī "non-existence, not being," the ي is added to the 3rd pers. sing. Pres. Tense. If the adjective is compound, as: bi-daṣṭ u pā "helpless, unwieldy," the ي is usually added to the second part of the compound only, as: bi-daṣṭ u pāyī "helplessness."

Similarly in the case of a double simple adjective, the ي is usually added to the second only,2 as: tar u tāziyī "freshness" (for this vide below); past u bulandi "ups and downs"; bā kamanī šāfī šādiqī (H. B. Chap. XLI, p. 236). Compare also: بچه‌ت ابن که دستوری هم نشین و هم کاسی بلهه هم قلبی با اردشتر (Tr. H. 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-nishīnī هم نشینی should be substituted for ham-nishīnī هم نشینی.

This Persian ي may also be added to some Arabic past participles. Thus from murakkhās مرکح "permitted to leave and licensed," comes the m.c. substantive murakkhāsat مرکح "permission to depart, leave" which is now preferred to the correct form rukbāt رکبت.3

If the noun ends in silent ی, the ی is changed into گ, as: banda بنده "slave," bandagi بنداگی "bondage"; shikasta شکست "broken," shikastagi "fracture, also being worn out, broken down (old age)"; chūnī and chīqūnagi "the how and wherefore; state."

This ي is called the yā-yī masdar یا بی مصدرا, or the ي of the verbal noun, and also yā-yī ismī بی اسمی. حامل مصدر. vide § 115.

Such nouns are included in ḥāṣīl-i masdar حامل مصدر, vide § 115.

A noun may be formed from the Imperative root of the verb by affixing ي, as: khud sītā "self-praise" (compound word); vide also § 115 (e) and (i).

(2) Nearly allied to the yā-yī masdar یا مصدرا is the yā-yī mushābih, or yā-yī mushābat یا مصافحات, which expresses similitude or assumption of character, as:—

Zūgh bi-farr-i tu humārī kunad
Sar ki rasad pāsh-i tu pārī kunad.—(Nizāmī).

1 Manī, P. "egotism," but Ar. from root ی "seminal fluid"; also bā man-i "thou art with me."
2 An instance of the Persian dislack to the repetition of the same word or sound.
3 Rukhbat is always used in India.
4 Masdar مصدر = 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 both illustrate the of similitude. Hātimī "boundless generosity (from Ḥātim of Ṭay, famous for his generosity)."

(3) The yā-yi nisbatī ⁵ بای نسبتی "indicates relationship, as: Irānī ایرانی "Persian," from Irān "Persia." ⁴

In Arabic, the relative ي has a tashdīd, as: شمسي شامسيyy "solar"; but in Persian the tashdīd of the Arabic relative ي is omitted in the masculine, as: شمس شمسī, but restored in the feminine, as, shamsīyya شمسیyy "solar".

If the substantive is Persian and ends in hā-yi makhtū, a hamza is substituted for the yā-yi nisbatī تمهای نسبتی, as: سرما surma- "blue-black in colour"; پیست pista- "light-green, i.e., pista- coloured." The forms ësī and ëqī however also occur, but are incorrect. Sometimes the s is changed into k before the ي, as: خانه khāna "a house;" خانگی khānāgī "domestic;" قلّة qal’a "fort;" قلّهī qal’agī "garrison-soldier." In India the form khānī occurs as well as khānāgī, vulg. khāngī, vide also (a) (1).

If, however, the word is Arabic, the relative adjective should be correctly formed according to the Arabic rule, ⁷ (vide Ar. Gr., Appendix); thus from يضف biyāya "egg" is derived يضفي biyīfī, Ar. "oval." The form ëfī is incorrect, though occasionally used in Persian. Nuqra "silver" نقره nuqra- (mod.) "made of silver"; but classically قری nuqra- is also found.

As regards the final relative ي in words like Shirāzi ⁸ vide p. 179 of Volume

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¹ Called also murgā-dawat مورغ دوئت. Humā "the Common Lammergeyer" (vide Jl. As. Soc. Beng., 1906) (not a mythical bird) is supposed to be fortunate; humāyūn همایون, adj. "fortunate."

⁵ This ي is not the Arabic ي that forms Arabic relatives, as: مصری (Pers. میر) "Egyptian," etc., though it corresponds to it.

⁶ The "relative noun" is a substantive or adjective, as: ارضی "earthy"; میری "an Egyptian." For the Arabic pl. of these nouns vide Ar. Gr., Appendix.

Similarly abstract (Ar.) nouns are formed by adding ë-، as: اللهی Godhead; نسائی insānīy "humanity." In imitation of the Arabic, this termination is also added to Persian words, as: خرابیy "stupidity," also xari; زانیy "womanliness"; ماردنیy, etc., vide (1) (1). The words طفولیy "childhood" and کرداریy, etc., "aversion," are Arabic infinitives and not abstract nouns of the above class. Vide (e).

⁸ Similarly with plural of sects, as: دهي, pl. dahriyya دهی "the sect of dahriy."
1, 2, p. 179 of the Grundries der Iranischen Philologie. It is derived from the Pahlavi īk. Pahlavi dīn-īk, Persian dīnī, pious. This īk is derived from an older yaka (old Iranian) or possibly īka.

The Hindi ī is derived from a Sanskrit īka and other terminations. The old Iranian yaka or īka, and the Sanskrit īka, etc., have a common origin in the old Aryan language.

**Remark I.**—This ī is added to the native city of a person as a patronymic, but not to the name of a tribe, as: Muḥammad Ĥasan-i Shīrāzī "Muḥammad Ĥasan the Shirazi (or of Shiraz)"); but Fath ʿAlī Shāh-i Qājār "Fath ʿAlī Shah of Persia"); Ghulām ʿAlī-yi Afšār "Ghulām ʿAlī the Afshar (of the Afshar Tribe)." For things, however, the ī is added to both the city and the tribe, as: Shāh-i Kirmānī "Shah Kirmānī (a Kirman shawl)" and qāli-yi Afšārī "an Afshar carpet."

The Persians, however, say mardum-i Kirmān (not Kirmānī) "the people of Kirman," and zanhā-yi Shīrāz "the women of Shiraz (and not Shīrāz)."

**Remark II.**—The Ar. ordinal ānā (for dānā) "second" does not end in the relative ī; there is no tashdīd, neither in the masculine nor in the feminine: (ānā) sāniya the feminine of ānā; also means "a second of time)."

Yahūdi (P.) has for its feminine Yahūdiyya "a Jewess"; also, Juda; and for its plural Yahūd "the Jews."

The forms bāyazā (for bāyēzā "Biṣrī (for Biṣrī (Bezāwi) though used in Persian are incorrect; vide Notes on Ar. Grammar.

**Remark III.**—This ī is sometimes added unnecessarily to an adjective, as: dūst-i qadīmī (m.c.) and dūst-i ʿamīmī in-hā qadīmī shuda and ānā qadīmī (m.c.) "these have become antiquated."

This ī might be considered the yā-yi nisbat, or perhaps the yā-yi zāʾīd.

**Remark IV.**—This ī can be added to the Infinitive, as: navistnā, adj. (m.c.) "manuscript" = khatti. Navistnā is also the Future Participle "that has to be written"; vide (b) (1).

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1 The Arabic ordinals from 2 to 10 inclusive are formed on the measure of 5ūlāl.  
2 Bayēzā in Persian "whiteness, purity," but in Arabic "elliptical." In mod. Persian sukām-murghā "oval" and "elliptical."  
3 The Indian Persias are divided into two classes, rasīm (adj.) "the moderns" and qadīmī "the old-fashioned."  
4 In India qalamī "Qalami."
Remark V.—From Delhi, Dihlavi, a man from Delhi. From also modern and corrupt.

Marvazi, a man of Marv, is an irregular form of Marghazi, a man of Margh, (the supposition being that Margh was the ancient name of Marv) and Rash, an inhabitant of Ray, is derived from Raz, the older name of the city.

From Kāshān Kashi, an inhabitant of Kāsh, and from Badakhšān, Badakhšāni, or Badakhsh (of Badakhsh).

If this is affixed to the Arabic kunyat, the words a-bu, ibn disappear; thus, from ibn-i Zubayr, is formed Zubayri, and from Abü Hanifa, comes Hanafi.

Remark VI.—Another form of the Arabic relative termination, chiefly used in technical or scientific terms, is jismāni, corporeal (no tashēd in Persian on the final rūhani, spiritual; nūrāni, bright, luminous; nafsāni, psychologic, etc.); vide notes on Ar. Gr., Appendix.

(4) The yū-yi ma’ul, or yi of the object, expresses some person or thing being affected by some act, as: dast khatū, signed; la’natī, cursed.

(5) The yū-yi fa’il is the yi of the agent in such words as: jaungi, warrior; hikmati, man of science.

(b) Other descriptions of yi are:

(1) The yū-yi liyaqat, or yū-yi gābiliyyat, ‘the of fitness’; this is the yi added to the Infinitive, as: sūkhtani, fit to be burned; vide Remark IV.

(2) The yū-yi waḥdat, the of unity, and yū-yi tankir, the of indefiniteness; vide § 41.

(3) The yū-yi khitābi, or yi of address, is the yi of the 2nd person singular of the verb, as: kardi, thou madest; nik-i niki, thou art good. This second yi is, however, usually distinguished as, yā-yi ighāt-i fi’l.

(4) The yū-yi mutakallim, or yi of the speaker, is (in Arabic phrases) the affixed pronoun of the 1st person sing., as: ilāhi or rabbī.
“my Lord”1 mushtaq-ī “my friend.” This ی is also called یی the yā of courtesy (or benignity).

(5) The yā-yi sīfat, or ‘ی of qualification,’ is the ی that is followed by the relative particle ی, and gives the force of the demonstrative pronoun; vide § 42 (b) for other names of this ی.

(6) The yā-yi zāhid, or ‘redundant ی,’ occurs in the Imperative after a quiescent alif or ی, as: bi-gushāy ی بی ی open this”; bi-gūy ی بی ی for bi-gū ی. Also in other words as in یا یا (for یا) ‘a clever workman”; vide also (a) (3), Remark III.

(7) The yā-yi ishbağ ی بی ی ‘the of satiating or filling up,’ is the of poetical license used to eke out the measure of a verse as when an izāfat is lengthened into ی:

The metre is ی نیم زمین and the izāfats after ی نیم زمین and have therefore to be pronounced long.

(8) The yā-yi istimārī ی بی ی ‘of repeated action,’ is the ی added to the Preterite tense to form the Past Habitual ی; vide p. 225.

(9) The yā-yi ma’ruf ی بی ی معرف the ی pronounced ی (as in ‘police’); so named by the Arab invaders because they were acquainted with its sound.

(10) The yā-yi majhul ی بی ی مجهول is the ی classically ی sounded like ی; so named by the Arabs because the sound was unknown to them.

(11) The ی preceded by fatha and pronounced like the English diphthong ai in ‘aisle’ or ey in ‘they,’ is called yā-yi sākin-i mastūh mā qabl, i.e., ‘quiescent ی,’ its preceding letter being movable by fatha.

(12) The yā-yi izāfat ی بی ی izāfi, or yā-yi izāf ی بی ی izāf, is the ی that is the substitute for the izāfat after the weak consonants ی and ی, as in ی نیم صدای and ی نیم دوی گل.

Remark I.—The ی in adverbs of time may be either the yā-yi vaḥdat ی بی ی رتد “the yā of approximation,” as in yā-yi waḥdat ی بی ی رتد “about evening when I reached home”; or else what might be called the yā-yi taqrīb ی بی ی تقرب “he struck me”; or yā-yi taqrīb ی بی ی تقرب “he must be here one of these nights or mornings, i.e. in a few days,” the ی may be either yā-yi vaḥdat ی بی ی رتد or the yā-yi taqrīb ی بی ی تقرب.

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1 With verbs, and certain particles that resemble verbs, this Arabic ی becomes ی “verily”; ی “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: يرُمَغْان yarmaghān for armughān ارْمُغَان (class. and m.c.) "a present." 1

(c) Arabic abstract nouns of quality are formed:
(1) By adding iyyat:—
First to nouns. Strictly speaking these are formed by adding the feminine s to the relative adjectives, as: "divinity": ضَمْدِيّة; "being discordant": اِنسِانِيّة; "humanity; politeness."
Second to adjectives, as: مسْكِينِيّة "poverty."
Third to participles, active and passive, as: منعمه′ munʿimiyat "bestowment"; معجردَه′ mujarradiyyat "being in solitude."
Fourth to particles, as: كيفِيّت′ كيفِيّت "how?" ملْفِيّت′ "substance," من ماهُ ماهو′ "what is it?"

(2) This Arabic termination is even added to Persian words, as: خَرْبَت. Other Persian forms are خَرْبَت - شَهَرَت - مَعْشَوْيَت - اُضْلَت; vide p. 400, footnote 3, and notes on Ar. Gr., Appendix.

Words formed by this addition are called مصادر جمله "artificial infinitives." 2

Remark I.—In the same way, the Persian words pādshāhat (Indian) and nazākat نژاگت are formed on the Arabic measure of najābat نجابت, hamāqat حماجت.

Remark II.—If the feminine termination s is added to an adjective terminating in a single ی, there is no tashdīd, as: عَالِيّ, fem. عَالِيه, but عَلیّ "high" has of course for its feminine عَلِیّ.

§ 98. The Terminal s.

(a) In Persian the terminal s is of two kinds, viz. گاهَر gāhir, "manifest" (i.e. sounded), and مکْحَر makhi or مَکْحَر mukhtar "hidden" (i.e. mute). The former may be preceded by any one of the short vowels, as: rāh ُر "road," انْدِهِ andīh "grief"; fiarbih ُف "fat," and is consequently sounded. 3 As already stated, final s when mute is unsounded and transliterated α: it is considered a vowel by some Grammarians. 4

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1 Also rāh-āvurd رَاح آوَرد (class.) and ضَوْغَت saughāt; 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 panūh) "fifty."
4 After silent s, the šāfūt assumes the form of hamza, but after sounded s, it is written in the ordinary manner, viz. ٤ کَرْسَح. Mute s should be, but is not always, dropped in writing before the hā of the plural.
The final ٌ in Arabic words though aspirated in Arabic as in كَلِمَة kalamah, the pausal form of كَلِمَة kalamah, become silent in Persian, thus kalima; the fatha of mim drops out.

(b) Mute or silent ٌ is added to:—

(1) A noun to form a noun that bears a relationship or resemblance to it, as: دَسَت َٰٓدَسَت "hand," دَسَت دَسَت "handle"; گارم‌بَا گارم‌بَا = ۸۸مَم ۸۸مَم "reputation; singing"; چاهار چاهار "frame" (of door, picture, etc.); افتابا افتابا "ewer." This ٌ is called هَی هَی مشابه ٌ هَی هَی mushabah "the ٌ of resemblance."

(2) It is added to both stems of the verb to form substantives. Thus from گُرَبَان گُرَبَان (Imp. stem گُرَبَان گُرَبَان) "to bind" comes گُرَبَان گُرَبَان "a slave," and from دیدن دیدن (shortened Inf. دیدن دیدن) comes دیدن دیدن "eye"; گَرَیَ گَرَیَ "to weep," گَرَیَ گَرَیَ "lamentation"; نَدِیدان نَدِیدان "complaint"; گُرَی گُرَی "blossom"; لارزآ لارزآ "trembling" from لارزآ لارزآ "laughter."

This ٌ is called هَی هَی مخفی فعال ٌ هَی هَی makhshiyi yi fi'li "the silent verbal ٌ."

(3) It is added to adjectives to form analogous nouns, as: گسَم گسَم (adj.) "white," گسَم گسَم "black," گسَم گسَم "an inventory, list of items"; پنج پنج "five," پنج پنج "a claw, a bunch of fives, grasp, possession"; but چپ چپ "left," چپ چپ "left-handed."

(4) It is used to form adjectives or adverbs of time, age, number, etc., as: چهار سال چهار سال "four years' old"; دو ماه دو ماه "two months' old"; هر روز هر روز "daily"; چهار شبه چهار شبه "every fourth night"; شبانه روز شبانه روز "lasting 24 hours"; دو دیل دو دیل "wavering, of two minds"; دوبارا دوبارا "once more, over again"; چند روز چند روز "enduring for a few days, short-lived"; هر سال هر سال "yearly"; هر روز هر روز "daily, also a fast"; پنج شاه پنج شاه "five pronged"; دو روز دو روز "double, two-faced"; دو که دو که "of two men" (task, work, etc.).

This ٌ is called هَی هَی نسبت ٌ هَی هَی nisbat ٌ.

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1 Šafida-yi (or sapida-yi) subh ٌ ٌ "the dawn"; siyāh-yi chashm سیاهه حساب (m.c.) "the black of the eye," but siyāh-yi hisbh سیاهه حساب (m.c.) "a list of the account, statement."

2 Subs. چهار سال چهار سال چهار سال چهار سال "four years' old"; گالا گالا "of two ranks".

3 Du-rūya sipāh دو روبه سیاه "the opposing (facing) armies." Du-rūya دو روبه دو روبه "sometimes means in two ranks, but whether facing each other or one behind the other is doubtful.

4 Mi-dīnītām chand-marda گالا گالا گالا گالا گالا "I knew my limitations; capabilities."
(5) The feminine form of some Arabic past participles is used substantively in Persian, as: mujassama "a statue", from mujassam "embodied"; it is really a feminine agreeing with surat, etc., understood: مشخصه "an inclosure." This is also the "h of resemblance"; vide (b) (1).

(6) In such words as shahāna شاهان "fit for a king (or kings)"; mardāna مردان "the h of fitness or suitableness," and is supposed to be added to the noun in the plural (shahān, etc.).

Ana DNSK, however, occurs as a separate suffix, as in غرضانه "in a self-interested manner"; dastāna "glove": sālāna "yearly"; vide § 108.

(c) Further uses of mute s are:

(1) To form the past participle, as: rafta رفته "gone" (pl. rajtaqān رفته "the departed, the dead"). This s is called ها-ی مختلف "silent h of the passive participle."

When, however, the participle is past active, as: shunīda guft شنیده گفته "having heard he replied," the s is called ها-ی عطف "copulative s" 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: navisanda نویسند "writer" (also part. "writing") and is then called ها-ی مختلف "silent s of agency."

(3) It is used to form the feminine of Arabic words, thus malik "king"; malika "Queen" (in Arabic malikah). This s is called ها-ی تانس "silent h.

Remark.—In Persian, this feminine s is considered a silent h, but not so in Arabic, thus ملك malikatn (and malikah) Ar.

(4) To form the diminutive of nouns, vide § 96 (b) (3) and Remark.

Remark I.—The final mute s of a Persian word sometimes becomes ق in Arabic, thus پستа pistā, P. "a pistachio-nut" is جستاق justaq in Arabic.

Remark II.—The final s is sometimes redundant, as in کینہ kīna.

§ 99. The Suffixes بان bān or وان vān; ران vāna;
and وان and وان vān.

(a) These suffixes are said to be a corruption of mān مان, contracted from mānanda ماند "remaining" (also "resembling").

They are more probably the Sanskrit suffix vān or wān, and are, according to Platts, in O. P. and Zend pāna.

1 Gārī-wān or gārī-bān or vān Hindustani, "driver of hackney-coach, etc."
(b) This suffix added to substantives forms substantives, as:

1. **bāghān** (m.c.) "gardener"; **darvān** (m.c.) "porter"; **pāsān** "sentry, watchman"; **shuturbān** "camel-man (in charge of camels)"; **sāya-bān** "a shelter (from sun, rain, etc.)"; (this last is usually written **sāyabān**); **giribān** "collar of a coat" (that which guards the neck)."

2. To nouns it forms adjectives, as: **mihr-bān** "kind" (in m.c. **mihrabān**).

3. **Gardūn** "the wheel of heaven"; **wāshūn** "inverted"; **humāyūn** "fortunate." **Vān**, and **vāna** and **vān** and **vān** (and **ān**), are also affixes forming substantives of relation, as: **parvāna** "moth (feather-like)"; **astarvāna**, **astarvān**, **stārva**, **stārva**, etc. (lit. mule-like) "barren, a barren woman"; **pulvān** "bridge-like" the raised path or partition in a field."

§ 100. The Suffixes gar, گر, gār, gārī, gāri, kār, kār.

(a) The Persian suffix **gar**, گر is the old Persian suffix **kāra**, Sanskrit **kār**: it signifies "doer or maker," as: **khidmat-gār** "performer of service, attendant"; **parvān-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"; **gūnāh-gār** or **gūnāh-kār** "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** گر is a similar suffix, in Zend **kāra** and in Sanskrit **kār**: it is probably connected with, or contracted from, **kār**, گر, **gār**, etc.; vide (a). It has the signification of the English suffix -er. Examples: **sargār** "goldsmith (or a worker or maker in gold)"; **tavāngar** "rich"; **kār-gār** "one skilful in business; also taking effect (as of medicine, of an oration, etc.)."; **kīmīyā-gār** "an alchemist."

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1 *Mīr*, P. : Sanskrit *mītra* or *mitra* or *mihira*. By affixing a ی [yā-yi māsār or yā-yi mushābhat, vide § 97 (a) (1)] we get further substantives, as: *shutur-bānī* "the work or office of camel-man"; *mihrābānī* "kindness."

2 *Humā* همای or *humāy* همای the Lammergeier or Ossefage, a bird anciently revered.

3 All are connected with the verb *kordan*, P."to do," Sanskrit *kartum*, and give the idea of actor or action.

4 Sometimes written as: *kord* گرد.
Remark I.—It should be noticed that *gar* generally signifies a maker, while *gār* *kār* indicates a performer.

Remark II.—By adding a formative *kār*, the suffix *gari* *gāri* is formed which signifies "art, business," as: *ā shikār-chi-gari namī-dānad* او شیکاڑ-چی-گڑی نامی-دیاند (m.c.) "he knows nothing about the business of a shikār." In India *bāvar-chi-khāna-gari* باریو چی خانہ گڑی "the culinary art."

If two words occur together, it is usual to add the suffix to the second only, as: *Bābi u 1 Sūfi-gari* بابی و صوفی گڑی "the Babi and Sufi religions."

(c) *Kār* क "work" is another suffix sometimes interchangeable with *gār*.

*Bad-kār* بد کار "evil-doer"; *jāfā-kār* جفاکار "oppressor"; *gunāh-kār* گناه کار (in India *gunāh-gār*) "evil-doer, sinner"; *taqīr-kār* تقریر کار "one who has committed a fault."

Possibly in *āmūz-gār* and *kām-gār* کام گار, etc., the affix is substituted for *kār* کار.


(a) By cutting off the final *w* of the Infinitive *kār* and adding *ār*, verbal nouns are formed:—

1. Indicating action, as: *guftār* گفتار "speech"; *kirdār* کردار "works (as opposed to words)"; *didār* دیدار "seeing, sight."

2. This termination sometimes gives the sense of an agent, as: *kharidār* خریدار (m.c.) "buyer"; *furūlār* فرولار "deceiver"; *parastār* پرسار "a worshipper (class.). a nurse (modern)."

3. Occasionally this termination is found in concrete nouns, as: *kushtār* کشتر (m.c.) "anything killed (also slaughter); classically anything slain in sacrifice"; *murdār* مردار "carriion, i.e. anything that has died of itself; also (m.c.) anything killed otherwise than with the orthodox Muslim rite."

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1 If, however, the suffix be added to both words, then the copulative *w* must be pronounced *v*, as: *bābi-gari* و صوفی گڑی: *vide* also 97 (b) (3), foot-note (3). Similarly *taqīr* تقریر and *gān-gār* or *taqīr-kār* تقریر کار and *gān-gār* تقریر کار and *taqīr-dār* تقریر دار are formed.

2 Also *kār* کار, *kār* کار and *kār* کار, *taqīr-wār* تقریر وار and *taqīr-mand* تقریر مند.

3 By adding *w* substantives like *khādamat-gāri* خدامت گڑی "service, office of attendant"; *zargāri* "the business of goldsmith"; *kārgāri* کارگر "skill (in doing or making anything)" are formed.

4 According to Platt's (Hindustani Grammar) the suffixes are *tār* and *dār*, added after cutting off *dan*.

5 Note—not *kardār* as might have been expected.

6 *Farūkhsanda* فرعودی (m.c.) not *farūkhsār* فرعودنگ (m.c.).
(4) Some adjectives with a passive signification are formed by this suffix, as: *gir*īṭār “taken captive; arrested.”

(5) *Dīwār* “wall” is said to be derived from *dāw* 1 “stratum” and ār.

(b) *Dār* 2 is the Imperative stem of *dāsh-tan* “to have, to hold,” and in compounds generally signifies “holder, keeper,” as: *pīshānūdār* (m.c.) “fortunate”; *āb-dār* 3 “a man who looks after tea, pipes, etc.”; *hīssā-dār* (class.) “share-holder.”

It is also used in forming adjectives from nouns, as: *pīch-dār* “twisted.”

If the noun be a compound of two synonyms, the affix is added to the second noun only, as: *pīch u kham* “twists,” *pīch u khamdār* “twisted”: ‘*aql u hūsh-dār* “intelligent, etc.”

Remark.—The Infinitive itself can be used as verbal noun, as: āmadan-*i* man “my coming”; vide § 115 (h).

The shortened infinitive can also be used as a verbal noun, as: *kharīd u jurūkh* “buying and selling”; *az guft-*i ā man in kār kardam* “I did this at his instigation”; vide § 115 (j) (k).

(c) *Āl* 4 is a relative suffix that forms substantives, as: *chāngūl* “claw; fork”; *dumbāl* “tail, after-part.”

In *zangūl* “rust” (for zangūr, the letters *l* and *r* being interchangeable) the termination appears to be redundant.

§ 102. The Turkish Affixes Ji, či, Biş, Taş or Dāsh

(a) The Turkish affix či affixed to a noun, forms a noun of the agent or a noun indicating possession; it occurs chiefly in modern Persian. Example: *qūsh-chī* ”falconer”; *bandūq-chī” a musketeer”; *shikār-chī” a shikārī”; *qūshir-chī” a muleteer”; *čī” a servant who prepares coffee.”

In Persian this či appears to be applied to professions only.

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1 By *imālar, div.*
2 *Abđāri* ābdāri is a mule with saddle-bags fitted for a journey; lamp, tea-materials, pipe, etc., etc.: also called *nahūr-dār.*
3 Or *bā *aql u hūsh* 3 “aql u hūsh* 3 “a man who looks after tea, pipes, etc.”
4 *Či* has much the same signification as *wałā* in Urdu. In the Uighur dialect of Turkish (Kaşghar and Yarkand), this suffix is added to the Future participle of Infinitive to signify the agent, and to a noun to signify profession, as: *sakūt-chī” custom’s official.”
5 The business of one servant, as guests are continually dropping in.
If the substantive end in ٍ, the is dropped, as: khizān-chī "treasurer"; mashhād-chī ٣ "torch-bearer (in India dish-washer, scullion)"; parvānchī "one who writes parwānas, or Government orders, etc."

After a soft letter like ٥, chī ٣ in m.c. sometimes becomes ٥, as: būstānchī "a gardener"; miyānchī ٥ "a mediator." Possibly ٥ instead of chī is common in Tehran owing to Turkish influence.

For the forms shikār-chī-gari ٥, qūsh-chī-gari ٥, etc., vide § 100 (b) Remark II.

(b) A few compounds are formed by the Turkish words bāš "head," and tāsh or dāš "companion," as: qizīl-bāš (lit. red-headed) "a soldier; a Persian; Qizil-bāsh; etc., etc."; yūl-dāš "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 "a salt-cellar"; qalam-dān (m.c.) "a pen-case"; khāk-dān (m.c.) "the grave"; kumāj-dān "a copper cooking-pot"; anfiyya-dān (m.c.) "snuff-box."

Remark.—Compounds with the suffixes دار, دارد, and those mentioned hereafter that signify 'place,' as: ٦, ٧-٨ (as in rūd-bār), etc., form 'Persian compound nouns of place.'

In Arabic the 'noun of time and place' has special forms, as: maqtał مقتال "place of slaughter, a vital spot"; mashriq مشرق "the East" (time or place of rising); masjid مسجد "mosque."

Those 'nouns of place' that signify 'abounding in' (formed by the suffixes zār زار, sār سار, bār بار, lākh لاخ - - - are sometimes distinguished by the term 'nouns of excess.'

Such words as ٨ "cursed" are included under اسم مفعول 접يدل اسم مفعول إضلا. For usu al, vide § 68 VIII.

§ 104. Zār زار, sār سار, stān ستان or istān استان, lākh لاخ, kada، gāh گاه, ābād عباد, gard گرد - - - are sometimes distinguished by the term اسم مفعول إضلا. For usu al, vide § 108 (a) Remark.

1 In Arabic ٣, but in Persian also ٣.
2 ٥ 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 anfiyya انبیا without taslid.
6 Compare ٢ ٨ skilful : vide § 108 (a) Remark.
(b) The affix sār has the same meaning, and forms substantives and adjectives, and denotes plenty, magnitude, similitude, or possession, as:

1. Kūhsār "hilly";
2. Chashma-sār "a place full of springs";
3. Sharm-sār "full of shame."

Remark I.—Sang-sār kardan "to stone a person."

Remark II.—In rukhsār "cheek," the termination appears merely to modify the word rukh "face (m.c.)."

2. It also denotes "like," khāk-sār "like dust, base, low-born";
3. Shāh-sār "like a king, kingly."

3. It is used for sār "head," as:—sag-sār (old) "dog-headed";
   1. Subuk-sār "light-headed; also unburdened by luggage";
   2. Nīgū-sār, or nīgūn-sār, "one who hangs the head from shame";
   3. But in modern Persian only "inverted (= sār-nīgūn)."

(c) The affix stān "place" 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-stān "a garden (place of scent)";
   1. Hindūstān "India";
   2. Gūlistān "garden" (place of roses or flowers);
   3. Qabristān "grave-yard";
   4. Farangistān "Europe."

In a few words the termination gives the idea of time, as:—
   1. Tabistān "summer";
   2. Zamistān "winter";
   3. Bahāristān "spring."

Remark.—As regards the termination ān found in so many names, M. Chodzko writes:

"Quelques érudits persans m'ont assuré qu'anciennement le formatif du pluriel ān, donnait aux mots primitifs le même sens géographique que leur stān; i.e. qui est très probable; car ān veut dire aussi: propriété de, appartenant à; az ān āhūd, de son propre avoir, de ce qui lui appartient. Examples:

Hemadān nom d'une ville, ārdelān nom d'une province,
    gilān nom d'une province, māzenderān de même,

1. Chaman is an artificial lawn or any stretch of good grass or a meadow, etc., 'alaf-sār "a green spot covered with weeds and grass.
2. Kūhīstān means country with big mountains; kūhsār "hilly."
3. With the formatives, khāk-sāri "humility."
4. Also Hind.
5. For the adverbial termination ān (bāmdādān, nā-gāhān and rāśān) (Afghan), etc. vide Adverbs.
azer-ビジャン de même, دشت خواران desht-i hâverân, le desert de Hâverân, doivent, suivant ces érudits, être traduits: les Himeds, les Ardels, les marais (jil), la contree dans la quelle (ender) il y a beaucoup de grands (mâz) arbres ou des chênes (mazu), les adorateurs ou les enfants (big-beêé) du feu (âzer), les déserts de l'Occident (hâver), etc.''

Remark.—In poetry istân is sometimes pronounced sitân, as: gulsitân

(d) The affix läkh لاخ signifies 'place,' or 'numerous, copious,' as:—

sang-lâkh (m.c.) 'a stony place; rocky, stony': دیو lâkh 'a demon-haunted place.'

(e) Kada كدا signifies 'habitation, house,' and as the last number of a compound, 'place,' as:—Atash-kada آتش کدا (m.c.) 'temple of the Magi';

may-kada می ا کدا (m.c.) 'a tavern'; mātam kada مامت کدا (class.),'house of mourning'; but-kada بت کدا 'an idol temple.'

Remark.—In kad-khudā 'a married man, a householder'; kad-bānu 'a housewife, a good manageress,' the prefix is an abbreviation of kada کدا.

(f) Gāh گا (Sanskrit gatu) is an affix denoting:—

(1) 'Place,' as:—Khvāh-gāh خوپ گا 'bedroom, also a cloth valise for bedding'; takhl-gāh نخت گا (m.c.) 'an open-air platform for sitting on';

farūd-gāh نشین گا (m.c.) 'halting place'; nishāman-gāh نشیمن گا (m.c.) 'a seat'; ārām-gāh آرام گا (m.c.) 'a resting place.'

(2) 'Time' as:—Shâm-gāh شام گا 'the evening time'; ŏn-gāh (m.c.) 'then'; pasāngāh پس گا 'after that'; bi-gāh پی گا 'untimely, out of season.'

Sukhan na-bayād guft magar ānghâ ki maṣlaḥat bāshād (class. and modern) سخت نیابید گفت مگر آنگه که مصلحت باشد: vide also § 116.

(g) The word ābâd ʻAbâd ʻAbâd (Bahram Town).

The adjective ābâdân ʻAbâdân is not used in forming compounds.

(h) The affix gird or gard گر، found in a few names of towns, appears to have a similar signification, as: بھرمان گرđ Bahram-gird: بھرمان چرود : Yazdijurd (for Yazdigird).

In Dârâb-kurd داراب کرد (near Shiraz), the suffix is perhaps a corruption.

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1 Also sang-lâkh (m.c.) and sangistân (m.c.).
2 In m.c. mātam-khāna or mātam-sarā مام کخنا or مام سرائ.
3 Gāh گا is sometimes contracted into gāh گ : (not to be confounded with guh which means 'human excrement').
4 ʻAbâd kordan ʻAbâd کردن 'to cultivate a place, or found a town '؛ ʻAbâdī ʻAbâdi 'cultivation; also the condition of being populous or inhabited.'
(i) Khāna خانه "house" as a suffix has a somewhat similar meaning to kada وکاد and gāh گاه, as: kūr-khāna کورخانه "factory": rūd-khāna رودخانه properly "bed of a river"; and hence "a river."¹

(j) The suffix shan added to nouns, also forms a noun of place, as: gul-shan گلشن "a rose-garden or rose-bed." In rawshan رشان (for rawzan) "window" it is a corruption.

(k) Nā نا (sometimes nāy نای) is added to nouns or adjectives, as: tang-nā ننگ "a narrow place"; tās-nā or ūs-nāy class. "the prominent part of the sword edge that does the work (lit. place of sharpness)"; āb-nā آب "strait."

In Indian Persian, this suffix is often written نائي.

Remark.—Nā نا is also added to some adjectives to form substantives of cognate meaning, as: darūs-nā درازنا (class.) "length."

§ 105. Úmamd, Wand وند, and Mand مند. Nāک ناک, Åk آک.

(a) Mand مند is a suffix joined to nouns, generally to form adjectives, and signifies "possessor of, possessed of," as:—

Khiradmamند خیرامند "possessed of wisdom, wise"; aglmand اغلمند "intelligent"; sūd-mand سود مند "profitable"; tanū-mand تانومند "strong." In arjumand ارجومند (also arjmand) "noble," and barīmand "fertile, fruitful," the suffix is a form of mand.

Wand وند is occasionally found for mand مند, as in khvīshā-wand خویشاند "kinsman"; pūlād-wand پوئلادند "hard (like steel)"; khudā-wand خودرند "master."

(b) Nāک ناک added to substantives, forms an adjective of quality, as:—gham-nāک غمان "sad"; khwaf-nāک خوابنک "frightful"; Khotār-nāک خورابنک "dangerous"; dard-nāک درنک "painful."

(c) Åk آک is a termination used to form some substantives from verbs, as: pūshāک پوشان "raiment" from pūshāک پوشان "food" from khurāک خوران "food"; sūzāک سوزان "gonorrhoea."

Remark.—In maghāک مگان "ditch; low place, etc." from magh مگ "depth," and tabāک تاب "fever," the termination, apparently the same, is termed a "relative suffix" by native Grammarians; vide § 115 (e).

§ 106. Bār بار and Yār یار.

(a) (1) The suffix bār بار signifies "abounding in," as: zang-bār زنگ بار, i.e. Zangībāر ("abounding in blacks"); rūd-bar "bed of a river": sang-bār سنگ بار (old) "abounding in stones, stony."

¹ There is hardly a river in Persia. Any dry 'nāla' that becomes a stream after rain, is called rūd-khāna.

² With the formative ی, khiradmamی خیرامندی.
(2) Bār is also the root of بار and signifies "raining, scattering," and is used to form compounds, as: gauhar-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, as: bakhtyār "fortunate" (also bakht-āvar, bakht-var or bakhtūr, and bakht-mand); hūsh-yār "full of senses, intelligent."

§ 107. Āvar (contracted Ār); Var, and vār; Gān; and Mān

(a) The affixes āvar, ōr, and ār, which are used in forming adjectives from substantives, are from the verb گذر "to bring" and signify "bringing, producing, or displaying," as: dil-āvar "brave (displaying heart)"; zūr-āvar "strong (bringing strength)."

In sūlār "chief," the suffix is the same, but contracted.

(b) Related to the above mentioned are vār, wār, and var and vāra; these suffixes mean "endowed with, possessed of, full of," as: dānīsh-var (m.c.) "learned"; ummidvār "hopeful; a candidate"; gūsh-vār (or gūsh-vāra) "a ear-ring (becoming or adorning the ear)"; shāh-vār "befitting, or worthy of a king, kingly"; zarrā-vār "like an atom"; jān-vār "an animal (possessed of life)"; sukhān-vār "eloquent"; nām-vār "famous." In musht-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 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, wār, signifies "worthy of," as: rāygān (for rāy gān) "worthless (fit to be cast on the road)"; shāy-gān (for shāh-gān) "fit for a king"; bāzūr-gān (for bāzūr-gān) "merchant."
Remain.—Dihqān is the plural of dihqān or dih-khān.

In girdgān "walnut" the suffix is perhaps a corruption of gūn like."

(d) Mān "like," as: ās-mān "sky" (like a revolving mill-stone); mih-mān "guest." In shādmān the suffix seems to mean "continuity": šād or šād = "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.

§ 108. Āna ʾān; Inā ʾin, İn ni; and Ān ʾān and ʾĀn ān Rā r; and Vāv v.

(a) The inseparable suffix āna added to nouns or adjectives signifies "like"; as an adjective it is usually applicable to things, not to persons, as:

Mardānā "like a man, manly"; divāna "mad (like a divā); rūbāhānā "fox-like (in behaviour); wily"; zanānā "feminine, peculiar to women"; zīshānā "in an ugly manner"; zirīngānā "in a smart or clever manner"; dastānā "glove"; rūzānā (adj.) "daily"; vide also § 43 (aa) and § 98 (b) (b).

It can also be added to Arabic adjectives ʿājizānā "helplessly, in a helpless or humbled manner."

Kāghaz-i dūstānā "a friendly letter" (but not mard-i dūstānā "a friendly man") dūstānā could, however, be used as an adverb, as: dūstānā kār kard "he acted in a friendly manner."

In khawfānāk-ānā pursīd (m.c.) "he enquired fearfully," the Persian affixed na k added to the Arabic substantive khawf, forms an adjective "fearful," applicable to persons; while the additional affix āna ān forms an adverb or an adjective applicable to things. Tarsnāk-ānā has the same signification, but its compounds are all Persian.

(b) (1) İn ni and ʾinā ʾinē are two more formative elements used for forming adjectives of relation (nīsbat), as:—zarrīn (m.c.) "golden, made of gold" from zar ẓar gold; ʾsimīn (m.c.) "made of silver": pashmīn pāshmīn, adj. "made of wool," or pashmina subs. "a woollen stuff";

1 All adjectives may be used as adverbs, but those in vār and āna are specially adverbial in their signification.

2 Rūzānā (class.) "daily; daily pay, pension."

3 In modern Persian ʾaim means "wire"; the Arabic word ʾinā is used for silver and ʿilā ʿalā for gold: but khaytī zar dārad (m.c.) "he is very rich": zar-ʾaraq žar ʿaraq (m.c.) "gold leaf."
"an Afghan sheep-skin coat"; *pūšīna* (adj.) "made of skins"; *pīšīn* "of former times"; *dirī́na* (m.c.) "old, ancient; نَفْرُ" (rare) "of silver" (also نَفْرُ تَنْرِي, نَفْرُ تَنْرِي and نَفْرُ تَنْرِي) "of silver" "of silver" "of silver"

**Remark.**—Adjectives formed by the terminations *ā́sā* (e.g., *-ā́nā*), *-ānā* (e.g., *-ānā*), *-ānā* (e.g., *-ānā*), signifying "like," or by *fām* (e.g., *fām*), *gūn* (e.g., *gūn*), etc. "colour," are classed as "nouns (adjectives) of similitude."

(2) The termination *in* ِْ also denotes resemblance in colour, as: *zumurrádin* "emerald green"; *zarrín* "golden coloured"; *būlārin* "like crystal or made of crystal." It also forms superlatives.

**Remark I.**—From *sāng* ِْ "stone" comes *sangin* "heavy," but *sangī* ِ "made of stone."

**Remark II.**—The suffix *in* ِْ also forms the superlative degree, but in *pīšīn* and *pasīn* ِْ it seems to have a comparative sense.

It is also added to the cardinal numbers, as: *avvalin* ِْ (e.g., *avvalin*); *vide § 48 (c)."
(c) The suffix *ān* ِْ, like the suffix *in* ِْ, is used to form relative adjectives and nouns as in *biyābān* ِ "desert" (from *biyābān* ِ "end"; *kūhān* ِ "horsedaddle; camel-hump.

The suffix in *pīšāna* ِ "forehead" is probably formed from this *ān*. This suffix is found in names, as: *Irān* (e.g., *Irān*); *Tūrān* ِ (e.g., *Tūrān*); *Isfahān* ِ (e.g., *Isfahān*).

In *ābādān* ِ "inhabited," it appears to be redundant.

In *subhīgāhān* ِ (e.g., *subhīgāhān*), *yagān* ِ (e.g., *yagān*); *bahārān* ِ (e.g., *bahārān*), the suffix is adverbial.

In *jāvidān* ِ (e.g., *jāvidān*) and *jānān* ِ (e.g., *jānān*) it is adjectival.

(d) *Ān* ِ joined to some substantives forms relative nouns, as: *rīman* ِ (adj.) from *rīm* ِ "purs, matter," etc.; *jūsh* ِ "coat of mail" from *jūsh* ِ "a ring (in a coat of mail, etc.)."

It is sometimes pleonastic, as: *pādashān* ِ for *pādashān*; *zābān* ِ for *zābān*; *sūn* ِ for *sūn* "side, direction"; *laʃchan* ِ for *laʃchan* "thick-lipped, camel-lipped."

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1 *Pūšīn daridan* (class.) "to blab out a secret" and *pūšīn kandan* (class.) or *dar pūšīn-i kas-i uftādan* (class.) "to backbite" are classical idioms.
2 *In pūšīn-i mishina ast ya buzina?* "is this a sheep or goat's skin?"
3 *Diri* ِ "late," but *yār-i dirín* ِ "an old friend."
4 *Ān-i nībat.*
5 *Ir* ِ and *Tūr* ِ are said to have been sons of *Farīdān*.
6 Always pronounced *Māhūn.*
(e) According to native Grammarians a final \( r \) is added to some substantive for \( nisbat \), as: angushtar "ring" from angusht "finger"; lahār "tavern" from lahāl "wine."

(f) Native Grammarians give instances of final formative \( ūn \) (\( ūn \) in India is a woollen stuff, but \( ūn \) in Persia "a blanket"): \( ūn \) "piss-a-bed"; \( ūn \) "bearded": the last, however, is probably a corruption.

§ 109. \( āqīn \), \( َāqīn \), or \( Gīn \).

\( Gīn \) is a contraction of \( َāqīn \) from \( āqandān \) "to fill"; \( َāqīn \) and \( َāqīn \) therefore signify "filled with." They are used as suffixes to nouns, to form possessive adjectives, as: gham-\( َāqīn \) "full of grief, sorrowful"; khashm-\( َāqīn \) "angry"; sharm-\( َāqīn \) "ashamed"; ambar-\( َāqīn \) "full of amber"; surma-\( َāqīn \) (class.) "full of surma (or antimony for the eyelashes)"; khirad-\( َāqīn \) (m.c.) "wise."

§ 110. The Formative \( ā \) (alif ُ)

(a) This inseparable suffix forms adjectives and participles from verbal roots, as, from \( dān \) the root of \( dānīstān \) "to know", \( dānā \) "learned"; \( gāyā \) "good"; \( bīnā \) vide also § 70 (a).

It is added to adjectives to form abstract nouns as: garmā "heat"; sarmā "cold"; pahnā "breadth" (also pahnā-\( َāqīn \) "wise."

Remark.—The following examples illustrate the forms that are included under the title of "Irregular Present Participle," as distinguished from the "the Real or the Regular Present Participle" in-\( َāqīn \) "knowing"; \( َāqīn \) "skilful"; "purchaser"; \( َāqīn \) "thief" (Imp. rt.) "hearer of complaints"; "of little sense"; "fond of learning"; "of little sense"; "a wise man"; "servant"; "painful"; "camel-man"; "king"; "hard as steel"; "hero."

Under this head are also included such words as: Ġāmūs "spy"; "executioner"; Ġrīm "kind"; shurūb "mischief"; etc. Also, of course, the Arabic Present Participle of the form, as: Gāmīl "tyrant."

1 Sharm-\( rū \) "shameful."
2 This verbal alif is called Alif ُ alif-\( rū \) "alif-\( rū \)".
3 Many of these are also compound adjectives.
4 The "participle" formed by adding an Impera. root to a noun is generally called
(b) Some adjectives expressing fulness 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 (b) (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 darīgha "alas!" it is called alif-i nūdha "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 vāṣīyyat alif, and give as further examples zībā "red" and gandā "red": in these, however, the alif appears to be that of the participle [vide § 2, Remarks II].

§ 111. Fām, (Pām and Wām) (Zand) Gūn; Charta Čerchè.

(a) The suffix fām (rarely pām or wām) indicates "of the colour, form, or likeness of," and is affixed to both substantives and adjectives: siyāh-fām "blackish"; labāl-fām "somewhat ruby-coloured"; nil-fām "bluish"; zumurrud-fām "rather like the green hue of an emerald"; kuhl-fām = migl-i surma (mūgal) (m. s.).

Instead of fām, "of," sometimes is found, as: sapīd-bām "whitish."

(b) Gūn gūn signifies "colour, species, form, fashion, etc.," and in compounds "of the colour of": lāla-gūn "poppy-coloured, scarlet"; gul-gūn "rose-coloured"; gūn-ā-gūn "of various colours, also, of various sorts."

Gūna-ash zard shud "he's become pale (from sickness)."

(c) Charta Čerchè, sometimes written charda Čerchè and also jarta Čerchè, means "colour, hue," and occurs in a few compounds, as: zard-charda Čerch and

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1 Syn. lab-rīz "overflowing," lab-bī-lab "lip to lip."
2 Or sar-bī-sar "slavery" as bi-dīk va bisītān i man sar-bī-sar mi-guzārad (m.e.) "my income and expenditure are equal."
3 Syn. rang-ā rang.
4 In Persian l and p are often interchangeable; pil or fil "elephant"; sapīda "white": pām or wām are not used in modern Persian as suffixes; but wām or pām (m.e.) "debt."
5 Kuḥl or surma "antimony, collyrium."
6 Gulhā-yi gūn-ā-gūn "various coloured flowers"; kutub-i gūn-ā-gūn "books by various authors"; murgh-i bā-parhā-yi gūn-ā-gūn "I saw a bird of many colours."
zard-chartha (old) "yellow coloured" (not used of people). According to some grammarians this affix is found only in the word siyāh-charda.

(d) Rang is also used, as: ragul-rang, subza-rang, etc., vide § 112 (f).

(e) In old Persian diz and dīza are also found for dīs, as: habadīz, šab dīzīz "night-coloured, black"; "the name of Khusrāu's horse.

These suffixes are now obsolete (مکروک).

§ 112. Āsā, Āsā, sā, sā; Sān; sān; Vāsh, etc.; Das, Das; Vand, Vand.

(a) sā and āsā are affixes signifying "like," as: mushk-āsā "scented like musk"; ambar-sā "resembling amber (in scent)"; sihr-āsā "like magic"; mard-āsā "like a man, manly."

Remark.—These suffixes must not be confounded with sā from sāyūdan (آسوندن) "rubbing the forehead on the ground, making a profound reverence"; rūh-āsā "soothing the mind."

(b) sān has the same signification as the suffix āsā or sā, and is probably akin to the Sanskrit samān and the Hindi sām. Examples: shir-sān (شیرسن) "like a lion"; sham-sān (شامسن) "like a candle"; khurshid-sān (خورشیدسن) "like the sun"; yak-sān (یکسن) "alike."

Remark.—Sān sometimes stands for istān (ستان) or khārisān (خیرسن) "a thorny place."

In modern Persian sān-i qushūn (خوشون) "to review an army"; imrūz sarbāzhā sān dādand (سربازها سان دادند) "the troops were reviewed."

(c) (1) Vāsh (پاش or جاش; obsolete), is an affix signifying "like," as: māh-vāsh (māh) "like, or beautiful as, the moon"; ghuncha-vāsh (غنشا) "like a bud (of a pretty mouth)"; gamar-vāsh (گمروش) "like"; farishta-vāsh (فارشتا) "like"; farishta-sān (فارشتاسن) (m.c.) [also farishta-sān (فارشتاسن) (m.c.) or farishta-vār (فارشتاور) (m.c.)].

1 Probably connected with the Hindi sā (بیلیسن "black-looking"; mījāh-sā "like me"; dev kā sā "like a demon").
2 In modern Persian asūda kardan (آسودا کرد) and asūda shudan (آسودا شدند).
3 Sān is Eastern Turkish: in Uighur it signifies the total (in number). The Qazgūq use sān (سان) for either ten or a hundred millions (the author is uncertain which).
(2) In place of vash, are sometimes found fash and pash (but not in modern Persian), as: shah-fash "like a Shah"; sarv-pash "like a cypress."

Native Grammars also give the form bas, as: shir-bas "like a tiger."

(d) Das دس and dis دیس are also suffixes signifying "like," which are used to form adjectives, as: khurdis خریدیس "like the sun"; māh-dis ماه دیس "like the moon"; das دس has the same signification as dis دیس, but is very rarely used.

Remark.—The Zardushtis sometimes write Khudā bi das va damān ast (old Persian) = "God is eternal."

(e) Vand وند "like," as: Khudā-vand خدادر "like God, lord, possessor"; hence by contraction khāvand خانوار "master, husband"; pūlāvand پولادون "hard as steel, also the name of a hero."

This suffix is also used for mand من "possessed of," as: dawlat-vand دولت وند = dawlat-mand دولت مند.

Remark I.—The word avand آوان "furniture," especially "kitchen furniture (as pots and pans)", appears to be derived from āb вш "water," and vand وند (old) "experiment; labour; praise; vessel; vase; cup."

Remark II.—These nouns and adjectives of similitude, formed by the suffixes āsā واشنطن, vash وش, sār سار, āna انا, gūn گون, vand وند, mān مان, etc., are styled نم تيشیه.

Remark III.—Kirdār کردار is also used to form adjectives of resemblance: farishta-kirdār فرشته کردار "like an angel."

§ 113. The Suffix um آم.

The termination م added to the cardinal numbers forms the ordinals, as: chahār-um چهارم "fourth"; bīst-u haftum بیست و هفتم "the twenty-seventh."

Note that in a compound number the termination is added to the last only.

§ 114. The Termination -ish ش.

This termination added to the Imperative root forms abstract nouns, as: dānish دانش "knowledge" from dānīstan "to know"; binish بینش (m.c.) "sight" from dīdan (root bin) "to see"; jūshish جوشیش (m.c.) "boiling"; āzmāish ازمیش (m.c.) "proving"; ārāyish ارايش (m.c.) "adornment"; nikūhish نکویش (m.c.) "reproaching, blaming," also sar-zanish سرزینش (m.c.).

1 Called shīn-i mašdar شين مهدري or shīn-i mašdar. Radical sh. as in the word دش is called shīn-i asfī شین اصلی.
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 sūkhānt (tr. and intr.) "to burn", sūz (m.c.) "burning, inflammation"; ranjīdan "to be grieved", ranjī "grief"; bidīh u bīsīn-i man (m.c.) "my expenditure and my income"; bidīhkār (m.c.) "debtor"; bīsīn kār (m.c.) "creditor".

(b) A few of the verbs ending in ādan form substantives ending in ān, as: farmān "an order" from farmūdan; paymān "promise" from paymūdan "to measure; to travel."

Remark.—Āsān, however, is an adjective "easy" (from āsūdan).

(c) A few nouns are formed by adding āk ʃ to the imperative stem, as: sūzāk "gonorrhoea," vide § 105 (d).

(d) For nouns derived from verbs and terminating in silent ū, 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-gūs; rākh-shū; bidīh (m.c.) "debt"; bidīhi (m.c.) "revenue of a district"; shīnavā'ī "power of hearing"; gūy gūy (obs.), vide § 97 (1).

In bīnābī bīnābī the termination is added to the verbal adjective bīnūn.

For jalāndāri "sovereignty," vide § 97 (a) (1).

(f) For ish added to the Imperative stem, as: āfarīnīsh "creation" from āfrīdan, vide § 114.

(g) For verbal nouns in ār, as: didār "looking," vide § 101 (a) (1).

(h) The Infinitive alone, affirmative or negative, can be used as a noun, as: az ḍūd u ḍūfūdād kardan hīch jābidārī "there is no use in screaming and crying out"; az nā guftan-i in ḍūfūdād kardan hīch jābidān-am (m.c.) "I am very sorry I did not mention this."

In bar mā tākhtān āvurdand "they charged us," the Infinitive is used as an object.

1 Sūzīsh is commoner.
2 Bīsīn for bīsīn.
3 Arabic broken plural jārāmīn. Farmān has become anglicized under the guises firman, firmand, phirman, etc., etc.
4 Or jābidān (without ī of unity).
5 In modern Persian ʃ is often prefixed instead of ū, vide (g).
Poetically, and sometimes in m.c., this Infinitive can be used in the plural, as:

"az paridanah-yi rang u az tapihanah-yi-dil
'Asiiq-i bichhra har ja hast rusvā mi-shavad.
"By his changings of colour, and the beatings of his heart,
The wretched lover compromises himself wherever he is."

In āmadan-hā va raftan-hā-yi mā saman na-kard (m.c.) "these comings and goings of ours produced no result"; but it would be better to substitute here āmad u raft-i bisa-yār for the plural Infinitive:
a kwāsh khurāndān-guh-khurāndan-hā is a common expression in m.c.

(i) For compound nouns formed from the Imperative stem by affixing, vide § 97 (a) (1). Further examples:

From putādān "to smell" comes būy wāy "scent"; from putādān intr. "to traverse" comes pīy pīy (m.c.) "he is searching"; from putādān intr. "to grow," rūy rūy (m.c.) intr. "to mourn", mūy shusht u shūy "washing, etc."; rakht-shūy "a washerwoman," but rakht-shūy "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-navisht "destination"; guzasht kardan "to pardon, let off"; rīght "the casting; form"; ādū bāzād "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: ādū u sitad "commercial transactions"; khārid u farākht "commerce"; āmad u shud "he made and destroyed" or āmad u raft "he made and destroyed"; guft u shunid "he has extensive dealings."
(l) Sometimes both stems of the same verb are used to form a noun with or without the copula, as: guft-u-gū, gūfi, or guft u gūy, gūfī, or guft-gū, gūftī, [= guft u shūnīd, ‘vide’ (k)] “conversation”; just-jū or just u jū “search” (or just u jūy).

This form, also, can have the usual plural.

(m) Sometimes in modern Persian two Imperatives of different verbs are used, as: bi-gîr u bi-kush, subs. (m.c.) (seize and kill) “arresting”; bi-gîr u bizan (bare) (seize and beat) “tumult, noise,” or gir u dār (bare) (seize and beat) “tumult, confusion, trouble”; bi-gîr u bi-band (m.c.) “tumult.”

(n) Sometimes the Imperative stems alone are used, as: gir u dār (m.c.) “tumult”: vide (m); tak-ū-pū (m.c.) “searching”; tak-ū-daw (m.c.) “running.”

(o) Sometimes the Imperative stem of the same verb is repeated, as: kash-ma-kash “pulling different ways; also quarrelling” (kash-ma-kash dāshtan): bi-kush u bi-kush “fighting, rowing (crying ‘kill and kill’)” kashā-kash (m.c.) “a struggling”; kashā-kash (old) “allurement, attracting” (kashish, subs. m.c. “attracting”).

(p) For the Noun of Agency farushanda “seller”; gu-yanda “speaker,” etc.; vide § 43 (r), and:

Sāzandā-yi kār-i murda u zinda tu-i
Daranda-yi in sharh-i parāganda tu-i.

“Who framed the lots of quick and dead but Thou?
Who turns the troublous wheel of heaven but Thou”? (O. K. 471 Whin.).

(q) The suffix -i added to an Infinitive (as kardānī, pl. kardanī-hā) forms nouns and adjectives. Examples: in zurāf rikhānī hast (vulg.) “these vessels have been cast”; in rang pukhtanī, na shustānī (m.c.) “this has been coloured by boiling not merely dipping”; in sūkhtanī ast (m.c.) “this is for burning”; khurāndī hā (m.c.) “food, eatables”; Māsh dar dunyā āmadanī būd (m.c.) “Christ had to come into the world” in khānā kharāb-shudanī na-dārad (m.c.) “this house is so strong it will not go to ruin.”

1 This alif is called ali-f-ialf. Also tak u pūy.
2 For force of repetition, vide ‘doubled words.’
3 Mard bāyad kā dar kashākash dāh
Sang-i zirān-i ānyū būshad.
The negative is formed by prefixed nā as: nā-guftanī (m. c.) "unfit to be uttered"; nā-shunīdān-hā (m. c.) "things unfit to be heard"; vide also § 116 (m).

In modern Persian, however, nā can be substituted, as: นā-šunīdān-hā.

(r) The Past Participle, Persian or Arabic, can stand for a noun, as:—

Az hādiya-yi zamān-i āyanda ma-purs
Va'z har chi rasad chu nist pāyanda ma-purs
In yak-dama nagd rā ghānimat mi-dān
Az rafta mayandīsh vaz āyanda ma-purs

"Ask not the chances of the time to be,
And for the past, 'tis vanished, as you see;
This ready-money breath set down as gain,
Future and past concern not you or me."

(O. K. 278 Whin.).

Rafta and āyanda ānāde "what is past" and "what is to come," hence "the Past" and "the Future."

An bīh ki bi-jūm-i bāda dil shād kunīm
V'az ānāda u guzashtā kam yād kunīm

"'Tis well to drink, and leave anxiety
For what is past, and what is yet to be."

(O. K. 308 Whin.).

Vide also Example in (p).

Guzashtāgān or murgāgān or mūrdaqān or mūgtūn, "the dead"; vide also § 43 (r).

Muḥarramāt "things forbidden; black clothes"; mahşūrīn "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 تركيب "compound verbal nouns," or اسم مصدر (or حامل مصدر) as opposed to the real Infinitive when used as a noun, which is then styled اسم مصدر إصلي, or اسم مصدر حقلي.

1 In original zamāna zamān ānāde zamān ānāde. 2 Note conative Imperative. 3 Kam, negative; not "less", but "not."
The Past Participle, however (used as a noun), is not called hāsil-i maṣdar.

A few Persian nouns of instrument (اسم آل) are by some grammarians included in the hāsil-i maṣdar, as: hāsil-i maṣdar “a cup, a measure” and hāsil-i maṣdar “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 juxtaposition of two nouns (in the English order) without iṣāfat,1 as: ruz-nāma “newspaper”; jahān-paṇāh “Asylum of the World (in addressing the Shah in writing or speaking)” ; āsh-paz khāna (m.c.) “cook-house”; shal-khān (class.) “night attack”; barf-āb “snow-water from the hills”; shutur-murg “properly the ‘Ostrich’ (but wrongly applied to other birds): gul-barg (poet.) “rose-petal”; but gul-i barg (m.c.) “any non-flowering plant with coloured or variegated leaves”; khāvar-zamīn “the Orient”; gharg-āb “deep water”; miyan-pācha “the East, Eastern Countries”; tāh-jur’ah “red” “dregs.”

This compound is styled murakkab-i maṣūfī (“مَرَكَّب مُعْلُوف”) .

Remark I.—In some Arabic-Persian compounds the second part of the compound is tautological, as: saḥar-gāh “morning,” also saḥar-gāhan “a stage, halting place”; maktab-khāna “school”; mashriq-zamīn “the East, Eastern Countries”; maṭba’ khāna “printing

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1 Adjectives are also formed by two nouns, as: bakht-yār “fortunate; rich”;

2 shir-dil. Vide § 44 (b) (3).

3 The words iḥbār and aḥbār are also occasionally used for “newspaper.”

4 Āsh-paz “a cook.” In India a cook is called bāvar-chi (from bāvar, subs. and adj., and the T. suffix či), 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; bāvar-chi khāna (India) “cook-house”; bāvar-chi-gārī (India) “the culinary art.”

5 Better shāb-i khūn (m.c.), also used by Firdawsi.

6 But āb-i barf “iced water” (cooled by snow).

7 Amongst Indian Grammarians incorrectly.
house’; ma‘bad-gāh (m.c.) ‘any place of worship’; maw‘īd-gāh (m.c.) ‘appointed place of any meeting, rendezvous.’

In a few compounds an adjective is prefixed to a noun, as: bad-bū ‘stench’ (also adj.); khusk-sāl ‘a famine year (a year of drought)’; safīd-rīsh (subs. and adj.) ‘grey bearded; an old man.’

Remark II.—Such compounds as khwab-gāh خواب گاه ‘a spring of water,’ vide § 117 (a) (4).

(c) Two substantives of the same signification joined by the copula, form a copulative compound noun, as: marz u būm مزرعه و بوم ‘empire, country’; marz u kishvar جزر و کیشوار ‘class. = marz u būm (mod.); tāb u tabb تاب و تابب ‘heat’; pīch u tabb پیچ و تابب ‘writhing’; nasho u namā خوش و نام ‘growing (i.e. growing and increasing)’; khūr u khass خور و خس ‘thorns’; dād u bā-dād ‘crying for help’ (shouting justice and injustice).³

Remark.—In qīl u qāl 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 Vāw-i, Atj, or by an alif, as: āb u havā ‘climate (water and air)’; sayr u shikār سیر و شکار ‘an outing and hunting’; zanā shūr زنا شور ‘wedlock’ from zan ن ‘wife’ and shīy ‘spouse’ ‘husband’; in ādam misl-i div 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 (tābī-i muhmal تابی موعل ‘close, adjacent’ as: shūr u shār شور و شار = zūr u shūr زور و شور).

Remark I.—Adjectives used as substantives are also so employed, as: garm u sard گرم و سرد ‘the ups and downs’

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¹ Compare also shīkh dar shākh (adj.) ‘intertwined.’
² Easterns attribute good or ill-health to either the water or air of a place. Havā can be used alone for ‘climate’; āb alone generally means literally that the water of a place is good or bad.
³ A Persian gentleman’s shikār is a sort of picnic.
⁴ For such compounds as takā-pū ‘synonym.’
⁵ By some Persians considered a radi/a ‘synonym.’
and "bitter and sweet" (of the world). In zîr u zabar kardan "to make topsy-turvy," the words zîr u zabar are in reality nouns used ordinarily as prepositions.

In nîst u nâ-bûd kardan "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: akî u shurb "eating and drinking; meat and drink"; qâl u fâl "ordering of affairs"; qâl u qâl "closing a fissure, mending," and fâl u fâl "cleaving, rending." For qâl-u-qâl, 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: âmad u rast; dîd u bâz-did; guft-u-gu; kâft u gâ; 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: si-pahar "the afternoon"; yak-shamba bî yâfân; "Sunday"; chahâr-pâhî "a quadruped"; châr-fasâr (m.c.) "summer-house; (open on all four sides)."

From adjectives similarly formed [vide § 98 (b) (4)], the final formative is for nouns changed into gî, as: pânjáh-sâla adj. "of fifty years"; pânjáh-sâlagî "the state of being fifty years old."

Examples of an adjective and substantive: surkh-âb "rouge"; safid-âb "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: âsh-paz "cook"; tir-andâz "archer"; rû-numâ "a present given to the bride by the bridgroom to induce her to show her face (for the first time)"; pînâ dîz "a cobbler, who patches shoes.

1 Also Chahâr-pâhî. 2 Bû in pânjâh-sâlagî in tâs-ûm rûz-i dah farsakhs. 3 Bîshkâr pâ-pîyâda bi-ravam (m.c.) "in spite of my fifty years I can walk more than ten farsaks a day." 4 Ash-pazî "the office or business of cook"; tir-andâz "arcery." 5 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 Parsi women are not in rû-band, they are rû-bâz. 6 Kâsh-dîz "a shoemaker."
In pîsh-kash "present, gift", pîsh is a noun used as a preposition: dast-band "bracelet"; pas-andâz "savings"; pîsh-khiz "servant" (also adj.).

Remark.—In zar-bajt, the corruption of zar-bâfta, 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:—khîl-at-pûshân خلعت پرشن a place outside big cities where the recipient of a robe of honour from the Shah advances to meet it and be invested; bâng-rîzân بنگ ریزان "autumn"; âb rîzân آب ریزان a fête observed by Zardshtis and Armenians, in which water is thrown.

Remark I.—Sina-sûzân سینه سوزان (m.c.) adj. "running fast".

Remark II.—A Persian 'noun of instrument' (اسم آلہ) is generally a compound, as: qîml tâsh "penknife"; bâd-bîzan "fan"; dast-mâl "handkerchief," but in Arabic there are special forms, as: miştâh "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) Qarâr-dâd قادر داد "arrangement, engagement"; sar-guzâsh سر گذشت "adventures"; yâd-dâshht یاد داشت "memorandum"; chashm-dâshht چشم داشت "expectation of favours."

This form can take the usual plural, vide also § 115 (j).

(2) Bâz-dád باز داد "return visit"; bâz-khvâst باز خواست "calling to account, retribution; demanding reasons for action taken"; bâz-dâshht باز داشت "hindering"; [bâz yâft (k.) باز یافت "to recover from (a person)"]; pîsh raft dâshhtan or kardan پیش رفت داشتن or کرد "to progress, improve"; pîsh-mîhâd پیش نداد "custom."

(k) (1) A preposition (or adverb) and a substantive may combine to form a compound noun, as: pîsh khidmat پیش خدمت (m.c.) "a servant"; pîsh khâna پیش خانه (m.c.) that portion of a camp sent on ahead to be ready on arrival; pîsh-dâman پیش دامان "apron"; ham-râh همراه "fellow-traveller."

(2) Also a preposition and Imperative root as: pîsh-khovan پیش خوار "one who announces the arrivals of guests; a leader in religious recitations"; pîsh-ras پیش رس "first-fruits."

(3) Also a preposition and the contracted Infinitives, as: pîsh-dâd پیش داد "a law-giver"; pîsh-khurud پیش خوردن (rare) "an early and light breakfast"; pîsh-khurd پیش خوردن "leavings."

(l) An adjective prefixed to an Imperative root may form a noun, as:

1 In India rû-mâl رومال.
dūrbīn 

**Remark I.**—Adjectives are also formed in this manner, as: bārik-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 subs. (class.) "a baton for clearing the way."

(m) An Infinitive or a Future Gerundive preceded by nā may form a noun, as: nā-shunīdān "the non-hearing"; rāst nā-guṭta-nī ūrās nā-guṭtanīhā (m.c.) "tellings of untruths = durūgh-guṭtanīhā (m.c.); nā-shunīdānī nāshīdīnī (m.c.), pl. nā-shunīdānīhā "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: dār-bi-dār (m.c.) "a mendicant" (lit. from door to door); khānā 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 (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 ḡīfat, as: ghulām-i halqā 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 sī) is the 3rd Person affixed possessive pronoun "his," as: daryā beg-i "lord of the sea (a title) [lit. the sea,—his lord]"; beglar beg-i (title) lit. "Chief of Chiefs" (in certain districts = Mayor)'; īshik āqā-sī bāsh-i īshīk (modern) "chief usher" (apparently from īshik "a door, gate"; āqā-sī "its master," and bāsh-i "its head.

(q) A few Arabic phrases are treated as substantives, as: maḥāfẓ mū ḥazar (m.c.) "pot-luck or anything prepared in haste, (lit.) that what is, or whatever is, present"; mū-ḥazar-i maḥāfẓī (with yā-yā tānkīr) (by or to 1ūbāhī 1ī 1ī 1ī ḍī hilā al-sūrā al-māṣṣa) "I don’t care'"; laytul-lāt'all "prevarication, procrastination"
(lit. *layt* Ar. "would that," and *la'ail* "perhaps," saying "would that and perhaps").

"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'ān occurs the phrase "Am I not"; hence in Persian _rūz-i alast_ the day of the 'original Covenant of God with man'; Ṣānī'-i _kun fa-yakūn_ "the Creator" (lit. the maker of 'be and it will be').

_Mā-jarā_ Pers. "an event" (for Ar. _mājārī_ "what happened"). _Kun fa-kānā_ "the Creation" (lit. "be and it was"—the words used by God at the Creation); _Mālik-i kun fa-kānā_ "the Creator."

(r) Also a Persian phrase may sometimes be considered a compound substantive, as: _hālā va yāk sā'at-i dīgar mī-kunad_ (m.c.) = _imrūz u fardā mī-kunad_ (m.c.) "he is procrastinating."

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1 Before the creation of this world.
PART II.
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\(^1\) 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 tājīr, na Muḥammad Khān-i saqat-farūsh (vulg. na-ki); Muḥammad Khān-i tājīr, na Muḥammad Khān-i saqat-farūsh (m.c.) “Muḥammad Khan the merchant—not Muḥammad Khan the grocer”; Dābir-i Salṭāna-yi Vazīr “the Dābir-us-Salṭāna, the Vazīr”; (but Dābir-i Salṭāna Vazīr-i Kirman “the Dābir-us-Salṭāna, the Vazīr of Kirman”); Mūʿāyyid-i Islām-i Mudīr “the M. of Islam, the Editor.”

(b) The izāfat is always inserted after a proper name followed by the territorial or tribal designation; thus, Ḥājjī ʿAghā-yi Shīrāzī “Hajī Agha of Shiraz”; Ḥātim-i Tāʾī “Hatim of the tribe of Tāʾī”; Ḥasan-i Balūch “Ḥasan the Baluch”; Ḥasan-i Afshār “Ḥasan the Afshār.”

The izāfat also couples the proper name and a nickname, or a descriptive epithet, as: Bahrām-i Gūr “Bahrām Gūr” (not Bahrām Gūr); Iskandar-i Zu’l Qurnayn “Alexander the Great (lit. the two-horned)”; ʿĪsā-yi Māsiḥ “Jesus Christ”; Mūsā-yi Payghāmbar “the Prophet Moses.”

\(^1\) The izāfat has three forms \(\ddagger\); \(\ddagger\) (after the weak consonants \(l\) and \(w\)); and \(\ddagger\) after silent \(h\); after \(m\) it is either \(\ddagger\) or \(\ddagger\). When its form, expressed or understood, is \(\ddagger\), it is pronounced like short \(i\) or \(e\), as in “bid” and “bed”; in other cases like \(y\).

\(^2\) Note the Persian adjective where we use a substantive in the genitive case.

\(^3\) Tā’ī is a relative adjective.

\(^4\) Balūch and Afshār are to be considered adjectives. The latter word is also Afshārī, as an adjective, qūl-yi Afshārī (not Afshār) “an Afshari carpet.”
(c) The words country, kingdom, city, river, etc., are coupled to their names by the izāfat, as: Mulk-i Īrān “the country of Persia”; shahr-i Kirmān “the city of Kirman”; darākhš-i bid “the willow tree”; gul-i nastaran “the white nastaran rose, sweet-briar”; rūd-i Nil “the river Nile”; murgā-humāy “the bird (known as) Humā.” As the last two examples show, the izāfat is sometimes used between two nouns that in English are in apposition.

(d) The izāfat is also used in the titles of books, as: Kitāb-i makk-i zanān “the Book of (or on) the Wiles of Woman”; Kitāb-i Gulistān-i Sa’di “the Book of St. John” and the Arabic Kitāb-i-l-Mulūk “the Book of Kings.”

(e) The izāfat is also used to form patronyms and surnames, as: Rustam-i Zāl “Rustam (the son of) Zāl”; Isā-yi Maryam “Jesus the son of Mary”; Sulaymān-i Dā’ūd “Solomon the son of David”; Āghā Khān-i Khwāja “Omar the tent-maker.”

(f) The izāfat is used with the Persian and Arabic fractions, as: nisf-i nān-i “half a loaf”; sih-yak-i jam-iyyat “three quarters of the crowd”; sulq-i kitāb “one-third of the book.”

(g) The superlative, whether Persian or Arabic, is usually followed by the genitive plural, the two being connected by means of the izāfat; but as an intensive epithet, it merely qualifies its noun like an ordinary adjective, as: ashraft mard-i “a most noble man”; khlīqat-i aḥsan “the best creation,” or aḥsan khlīqat “the most exalted.”

An Arabic superlative before a noun used collectively may retain the izāfat in such cases, as: dost dast khatt mubarak dar as’ad-i zamān “your letter reached me in the best of time,” but dar as’ad zamān-i or dar bihtarin vaqt-i “in a most fortunate time”; u mard-i bihtarin ast (Indian) or u bihtarin mard ast (class), or u bihtarin-i mardum ast (m.e.).

Remark.—The use of an izāfat after an Arabic superlative preceding a singular noun that is without the of unity is probably in imitation of the Arabic construction.

1 Khayyām, the takhallus or ‘nom de plume,’ and the profession of the poet.
2 Dar as’ad-i zamān-i is also used, but is incorrect.
3 Izāfat-i maqlūbī.
ON THE USE AND OMISSION OF THE izāfat.

(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: rūz-i ba'd az in zad u khurdā "the day after this skirmish"; az bākhān-i du dajā'or bābardan "the tumans tied up in my kamarband." In rahm āvardan bar badān sitam est bar nīkān (Sa'di) "to show pity to the bad is to show tyranny to the good," there should be no izāfat after āvardan, though in modern Persian one is often inserted; reverse the sentence bar badān rahm āvardan and the reason for the omission becomes clear: kūshish kardan-i dar in kār kowshḵor kardan (m.c.) "striving in this business" (but dar in kār kūshish kardan); bisyār lab-i chu la'l u zuljān-i chu mushk "and many a ruby lip and musky tress" (O. K. Rub. 137 Whin.) "to pish az ānki bichāra bi-rasad nass-i šarīh-i al-lorājā" mahrūm lājfa bar-angīkhā būd. 1

I.—Izāfat after Particular Words.

(a) After the words janāb and hazrat, the izāfat is always inserted, as: janāb-i hakim-bāshi "His Honour the Chief Physician"; janāb-i mizrā "Mr. Clerk"; janāb-i gūrsat "Mr. Clerk"; hazrat-i Payghambar; hazrat-i Sulaymān; A'ala Hazrat-i Shāhinshāh-i Irān (Title of the Shah).

(b) The izāfat is used after the word mablagh (sum), as: mablagh-i duvišt tumān vajh-i naqd "the sum of 200 tamaus in cash."

(c) The Arabic word ahl "people" (belonging to any particular place, creed, art, etc.), and its plural ahhāl, is always followed by the izāfat, as: ahl-i Kirmān "the people of Kirman"; ahl-i Islam "the Muslims"; ahl-i hijāb "the veiled" (class.); ahl-i sayf va qalam "the military and civil"; ahl-i khiyāmat "treacherous"; ahl-i zāhīr "hypocrites"; ahl-i qubūr "the dead."

Remark I.—Occasionally the Arabic construction is used, as: ahl-i tariqat = ahl-i tariqat "fellow religionists."

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1 This izāfat though required in modern Persian, is generally omitted in Indian.
2 Mahālā-yi khamūshān "the quarter of the silent" (a city cemetery); shahr-khamūshān "the city of the silent" (any large burial-ground).
ON THE USE AND OMISSION OF THE izāfat.

Remark II.—Ahl also means "a person of sense; a worthy man, etc." as:

من میخترم و هرکه چو م اهل بود عی خوردن ای نزن خدا سهل بود
Man mi-khuram u har-ki chu man ahl bwad
May khwurdan-i ù nisd-i Khudā sahl bwad
"True I drink wine, like every man of sense,
For I know Allah will not take offence."

(O. K. Rub. 197 Whin.)

مروحه ه به چهان صحتت ن اهل بود
Duzakh bi-jahān suhbat-i 'nā-ahl bwad
"Ill company will make this earth a hell."

(O. K. Rub. 232 Whin.)

Az nā-ahlān hazār farṣakh gurīz "but from the worthless keep your walk remote." (O. K. Rub. 263 Whin.)

Ú ahl-i in kār ast (m.c.) "he is fit to do this."

(d) The Arabic plural word arbāb "masters" is also followed by the izāfat, as: arbāb-i kharad "masters of wisdom, wise": arbāb-i ma'ārif "people of science." In m.c., arbāb is used as a singular, as: Arbāb-i shumā kist "who is your master?"

The singular Rabb means "Lord" and if used independently is only applied to the Deity.

(e) In modern colloquial the word marhūm precedes its substantive with the izāfat, as: Marhūm-i pidar-am "my late father": marhūm-i āghā-ynam "my late master." Grammatically the izāfat should be omitted, vide § 43 (b).

However, classically and in m.c. pidar-i marhūm, the correct form, is used.

(f) The word abnā' إبن, pl. of ibn (vide III (a) (3)), takes the izāfat before the noun following, as: abnā'-i ins u jānn "men and jinns":

abnā'-i jahān (m.c.) "men, plants and animals" (i.e. everything in the world): abnā'-i jins-i mārā bāyad — "people of our order or class should —": abnā'-i yātan (m.c.) "fellow-countrymen."

(g) The word sāhib "possessed of, master of", when not forming a compound, takes the izāfat. This is especially the case when more than a

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1 Nā-ahl = nā-murāfaq or "people without sense, etc."
2 Prop. and in India khirad.
3 Pl. of ممرنه.
single notion is expressed, as: ʿāhib-i in khāna صاحب ابن خانه (m.c.) "the owner of the house." Vide also III (a) (5).

Occasionally the Arabic construction is used, as: ʿāhib al-bayt (m.c.) "the master of the house"; ʿāhib al-amr (m.c.) "The Mahdi."

Very rarely the feminine is used, as: صاحبة الجمال ʿāhibat-l-jamāl "possessed of beauty" (woman) = malikat-l-jamāl (modern): jalān zar ʿāhiba-yi in khāna ast (in writing), but more commonly ʿāhib-i in khāna ast (m.c. and in writing).

The Arabic plural of ʿāhib صاحب, is ʿāhib-i tadbīr "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, valī ولی, bin ابن, sar صر and ʿāhib صاحب: when this is the case the two words forming the compound express one notion. This omission of the izāfat is called fakk-i izāfat.

Amīr-tūmān "a commander of 10,000" (nominal, as a rule), but amīr-i tāb-khāna میر تابخانه.
Mīr-shikār "a head game-keeper; also a good shot."
Mīr-ākhur میر آخور "master of the horse."
Mīr-panj میر پنج "chief of 5 (battalions); commander of 5,000"; also amīr-panj.
Mīr-qazāb میر قازب "executioner."
Mīr-āb میر آب (m.c. and Indian) "an official in charge of a stream, who superintends the distribution of the water for irrigation purposes."
But mīr-i, qāyla میر قاها and mīr-i majlis and some other expressions require the izāfat.

(2) Valī ولی:—
Valī ʿāhīd ولی ʿاحد "heir-apparent."
Valī niʿmat ولی نیمات "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 izāfati maglūbi, 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 mīrāz, which before a name corresponds to Mr., but after a name to Prince, is a contraction of میرزاده mīr-sāda.
4 In Kerman میردباد، ʿab-yār.
5 In Arabic valīyya (tashkid over the ی). Valī valī rū میرشیناد, mīr-shinās (proverb) = "set a thief to catch a thief": valī ولی "a governor."
6 A servant writing to his master would style him valī niʿmat ولی نیمات.
Remark — وَلَى الْحَنْمَةُ ‘a relative entitled to exact retaliation’ (legal).

الْوَلِيَّ ‘The Helper’ (one of the 99 special attributes).

Vali وَلَى 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 پُر is used for a departed saint and also for the spiritual guide (living).

Karāmāt کرامات are miracles performed by ‘‘saints’’ while mu’jizāt معجزات are miracles performed by ‘‘prophets’’.

(3) Ibn or bin بن (pl. abnā) ابن

→ بني سلطان bin sultān ‘‘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 ‘‘a time-server’’;

ibn-s-sabil ابن السِّبَال (m.c.) ‘‘traveller’’;

ibn-l-baṭn 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 فَلَکَة Husayn bn Falakā.

Fātimah.

In Atābāk Abū Bakr-ī bin Sa’d-ī Zangī, and in Zikr-ī Amīr-ī kabīr-ī Fakhrū d-dīn Abū Bakr-ī bin Naqīr ذکر امیر کبیر فخر الدین ابū بکر بن ناقر (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 iżāfat, as: محمد ابن کریم Muḥammad ibn-i Karīm.

(4) Sar:

سَرْمَیْا sar-māya, ‘‘capital.’’

سَرْرَشَتْ sar-rishṭa ‘‘a slight knowledge of a thing.’’

سَرْرَد sar-dard ‘‘headache.’’

سَرْرَب ‘Source, fountain-head.’’

سَرْرَأَغَحَزَ sar-āghāz, ‘‘beginning.’’

سَرْرَآسَار sar-āsār ‘‘head tether and halter.’’

سَرْرَآنْجَام sar-ānjām ‘‘conclusion.’’

سَرْرَآنْشَت sar-angesht (m.c.) ‘‘tips of the fingers.’’

سَرْرَبَر sar-bār (m.c.) ‘‘a last small load added on the top.’’

سَرْرَشَمَه 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 سر دَرَد (m.c.) ‘‘headache’’ but dard-i sar در دَرَد (m.c.) generally ‘‘worry, nuisance, trouble.’’

3 Sarāb سَرْرَب Ar. ‘‘mirage’’; but sar-i āb W. C.
ON THE USE AND OMISSION OF THE \textit{izāfat}.

sar-khālt “a copy; also a thin stick used by boys in schools to point out letters; also an agreement paper kept in duplicate between master and servant.”

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-fītna (m.c.) “the ringleader of a disturbance.”

sar-gufli “money paid for goodwill to a shop master on transfer of business.”

sar-qālyān “the top of a Persian pipe.”

sar-karda “the head of a tribe (or of an army, or of a riot).”

sar-nāma “address on an envelope.”

sar-shīr (m.c.) “cream” for sar-i shīr (class.).

sar-āb (i-ganāt) (m.c.) “the source of a qanāt.”

sar-rāhī (m.c.) “a present before a journey, to the traveller.”

Further examples of this common and idiomatic word with and without the \textit{izāfat}: har ki bā dushmanān-i dūstān-i khud suḥ kūnād sar-i āzār-i dūstān dārad (Sa’dī)

“whoever makes friendship with the enemies of his friends, has it in his mind to injure his friends.”

sar-i vaqt (m.c.) “punctually.”

sar-dast (m.c.) “at hand.”

sar-i zabān “on the tip of the tongue.”

sar-rāh “on the road.”

az sar-i nau “anew.”

kisā-yi sar bi-muhr “a purse sealed up.”

"the fort is on the rock.”

sar-i sang ast (m.c.) “after that we got up and went to the table”:

Jang-i ʿĀlīnān u Frānsa dar sar-i hamīn shāhīzāda shud (Shah’s Diary) “the Franco-German war was concerning this very Prince”: sar-bālā rafīm “we ascended, went up hill”:

kuy sar-i qaw-l-i khud īstāda ast ki ādam bi-tavānād harf-ash rā būvar kūnād (m.c.) “when has he ever kept to his word

---

\footnotesize

1 \textit{Also sar-masq (m.c.) “copy.”}

2 One copy kept by each. Each month payments, if any, are entered on the back.

3 Or muḥāshir (m.c.) or sar-dār (m.c.).

4 The shops in a kārawānāriyā belong to the owner of the latter, to whom rent is paid. He cannot turn out a tenant who pays his rent.

5 \textit{Sar-gūrā (Af.) “a chief of a body.”}

6 Or ra.

7 Note ʿādam for “one” (indef. pron. and the subjunctive after ʿād.).
that one should trust him"; "she works for me"; "the maid worries the mistress to take her part and so makes herself a nuisance.

In m.c. davor mi-zad دور میدان.

2 Zan sar-i shawar-ash rā mi-khurad, or ū sar-khwar-ast or sar-khar-ast (m.c.) "whomsoever she marries dies." Also applied to owners of an unlucky animal.

3 Sar-darakhšī "produce of fruit trees"; in some localities applied only to oranges and lemons, citrons, etc.

4 The Afghans follow the old Persian idiom in this as in other points.

5 1. sāhib-mansāb (or hā) صاحب منصب, or sāhibān-i mansāb the possessors of office."
ON THE USE AND OMISSION OF THE izāfāt.

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sāhīb-kamāl “a master (in any art).”
sāhīb-girān “Lord of the happy conjunction.”
sāhīb-dawlat “rich.”
sāhīb-māl (m.c.) “rich.”
sāhīb-hunar “skilled.”

sāhīb ṣābir “edifice of the Lord, Temple.”
sāhīb-i gītidār “potent, possessed of power.”
sāhīb-jamāl “beautiful.”
sāhīb-badān “supdt. of finance.”

(b) The following are further examples of fık-i izāfāt:

“ashīq shikār (rare in m.c.)” “devoted to sport.”; “āshīq bāz (local?)” “player” with ‘āshīq or knuckle-bones; (the sides of the bone are called Shāh, Vazīr, Shāykh, Duzd): nā‘īb-nasagchī (m.c.) “under-executioner”; nā‘īb chāparchī “who looks after post-horses,” but nā‘īb-i sījārat “second to the ambassador,” and nā‘īb-i saltānit (also nā‘īb-s-saltānan) a title; nā‘īb-i farrāsh-khāna “the one under the farrāsh-bāshī” a title; nā‘īb-i shāgīrd shāgīrd chāparchī = nā‘īb-chāparchī; nā‘īb-i shāgīrd āsh-paz “cook-boy, cook’s assistant”; nā‘īb-i pisar-bazzāz (m.c.) “a young cloth-merchant,” etc.;

bachcha-Turk “a young Turk”; bachcha-shutur (m.c.) “a young camel”; shāh khāna “a noble house”; ashā-balī “chestnut”; shāh-tīt “a kind of mulberry”; shāh-par or shāh-par “the longest flight feather in the wing of a bird”; shāh-dāmād “a bridegroom”; shāh dāman-kūh “a beam”; shāh-savār “a good rider”;
dāman-kūh (m.c.) “the skirt of the mountain”;
gūsh-māhī (m.c.) “horse picketing-peg”;
sag-ābī or sag-i abī (m.c.) “an otter”; jāma-khwāb (m.c.) “night dress”; chashma-nūr (m.c.) “source of light”; chashma-ūb; daryācha āb; tāh-būtrī (m.c.) “the dregs in a bottle”; tāh-jūr ‘a, (m.c.)
man-banda (m.c. and better than man-i banda or man-i mukhīs etc.). but man-i bāchāra and man-i bāchāra yi bī-pūl.

[Kūcha-bāzār = kūcha va bāzār.

Kūcha va bāzār = kūcha va bāzār.]

After the prepositions siva “except,” and pā “at the foot of,” and one or two words ending in alif, the izāfāt is sometimes omitted, as:

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1 One born under an auspicious conjunction (of two or more planets); a fortunate and invincible hero; a great emperor; title of honour.

2 shading kash “āshīq-kush (m.c.) “lady-killer” (as Joseph); or of woman, “man killer.”

3 Not the “son of the cloth-merchant.”
sīvā man  (m.c.) "except a man"; jā-namāz  (m.c.) "prayer-carpet";  jā-yi namāz "a place for praying"; pas-kūchā  (m.c.) "a back street"; pas-i kūchā  (m.c.) "behind the street"; gul-anār  (m.c.) "a flower resembling the pomegranate," but gul-i anār "the blossom of the pomegranate." Such common compounds, as: nay-shakar  (m.c.) "sugarcane" and ābrū  (m.c.) "honor" have come to be regarded as one word.

Before an adjective: pisar farangi  "a Frank boy"; dukhtar  Farangi  (m.c.) "a Turkish girl"; dukhtar Turk  (m.c.) "a Turkish girl"; hakim-Farangi "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 mī-binān.

IV. Izāfat-i Maqlūbī.

The jakk-i izāfat  "the releasing of the izāfat" of which examples are given in (III) is not to be confused with the izāfat-i maqlūbī "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: Kāfir-ni'mat  "ungrateful" (or Kāfir-nemāt); kāfir-mājārā "denier of facts" (or kāfir-mājārā) are examples of jakk-i izāfat. Irān zamīn  (m.c. for zamīn-i Irān) "Persia"; mashriq zamīn  (m.c.) "the East"; jāhan-pānāh "Asylum of the World" are examples of the izāfat-i maqlūbī.

Comounds 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 Tabātabā'ī; Alā' Āl Mulk Hákim-i Kirmān "His Excellency Mirza Mahmud of the tribe

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1 Compare awel shab "the first night" and awel-i shab "the beginning of the night."

2 In Persian also jak. Bī-nām Izād  "in the name of God." is an instance of this "releasing of the izāfat."

3 The proper name here is Mirzā Mahmud, and Tabātabā'ī is the adjective indicating the family (derived from a famous Sayyid who stammered).
ON THE USE AND OMISSION OF THE *IZAFAT.

Tabābābā the ‘Ala‘l-mulk, Governor of Kirman.’ On the other hand
العِلمِ: حاكم جنوب *Alā‘l-mulk-i Hākim ینجا ast ‘is the ‘Ala‘l-Mulk the
Governor here?’

(b) Compound words are not coupled together by the *izafat, thus
* mūdar-zan (m.c.) ‘mother-in-law’; *khvāhar-zan ‘sister-in-
law’; xāna-bi-dūsh ‘wandering, vagrant’ (but * asbāb-i barham zada; * مرده مل mard-i bā māl).

(c) The *izafat seldom occurs after measures of number, length or
quantity, as: * گفت صح درهم سک کفتان یکنک * kuf sa‘dir ham sang kifāyaat mi-
kunad (Sa‘dī) ‘he said the weight of a 100 dirhams is a sufficient quantity’;
* ۹ دام-ی چندر آب یاسمید (Sa‘dī) ‘he drank a few sips of
water’; * مسکت-ی دو خاک * miskh-i du kāhak (Sa‘dī) ‘a couple of handfuls or so of
earth’; * یک گز آب * yak gaz āb ‘a yard’s depth of water’;
* ۹ی یک جو سمن * یک چاپ jāv sīm (class.) or * چی چی نوپر * jav-i nuqra (m.c.) ‘a barley corn’s, a grain’s weight of
silver’; * یک سانگ آب * yak sang āb ‘one song of
silver’; * دو دانگ خانه * du dāng khāna (m.c.) ‘two shares of the house’;
* یک قمانت آب * yak qāmatk َab; * دو نجار shutur (in writing) ‘ten camels’;
* نهم نام-ی نِسی fīnān nuqra ‘a cup of silver’ (i.e. either made of silver or full of silver), but
* یک نجار نقره * yek finjān nuqra ‘a cup 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 *Imām Jum‘ā (a title given to the
chief church dignitary in each district by the Shah), while the Zardushis
correctly say *Imām-i Jum‘ā.

(b) *Yak khwurda-yi āb (with *izafat) (m.c.) may be translated

---

1 Also مادر-شواح * mūdar-shawhar ‘mother-in-law’ (i.e. husband’s mother) =
khush-dāman (class.).

2 Also دم-ی چندر آب (class.) could be used: *ندری آب qadri āb.

3 *Mushāt-ی دو خاک * du musht khāk ‘two earthenware vessels’; *یک مشت خاک * yak musht khāk ‘half a maund’;
*یک بهشت نقره * yek finjān nuqra ‘a cup of silver’.

4 For singing * מסکن and dāng * dāng (colloquially dāng), vide § 65 (b).

5 Or qadd (or kalla * کلا or * sār (سر) āb.

6 *Izafat always follows *nisf, subs., but not *nim adj.

7 A weed that grows in the *qanāts 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 chā’i into chāhi and chāyi.
a very small quantity of water,' while *yak khwurdâ āb* (m.c.)
without *izāfat* "a little water"; there is no difference in meaning (unless
stress be laid on *yak*). *Yak dasta muquallid* (without *izāfat* and
noun in singular) "a band of mummers," but *dasta-yi muquallidân* and
desta-yi muquallid (m.c.) "the band of mummers." *Yak
dasta-yi muquallidân* would be wrong.

(c) In *maslahat ān ast* there is no *izāfat* but in *bīm-i ān būd* and similar places the *izāfat* should be inserted. The *izāfat*
*is* used after the *Arabic* participle *bāqi*; when it is treated as a noun, as:
*bāqi-yi rûz* "the remainder of the day"; in this case there is perhaps
an elision of the word *vaqt*. In *ībâqi rûzhâ* or *rûzhâ-yi bāqi*,
*bāqi* is an adjective. In India *mādar-i* *zân* "mother-in-
law," but in modern Persian *mādar-zan* without the *izāfat*.

(d) *Bīshṭar mardum* "most men"; *bīshṭar awqât* "most times," but *bīshṭar-i mārdum* "the greater part of the
men"; *bīshṭar-i awqât* "the greater part of the times"; the
meaning in both the constructions is the same. *Bīshṭar-i ishân*
*bīshṭar* *ishân* "the greater part of them" (not *bīshṭar-i* *ishân*
*with* the *izāfat* construction = *bīshṭar* *az* *ishân*). *Ghālib-i awqât*
*Gabāl awqât* is used, not *gīhālib-awqât*.

Similarly *akšar-i awqât* and *aṣlāb-i awqât* are correct,
though the *izāfat* is sometimes omitted. The *izāfat* is also correct in
*Ghāmil-Gāmil ān ast*.

(e) Some modern Persians omit the *izāfat* before an *Infinitive* governed
*by* a preposition on the ground that *rahm āvardan* *bar badān*
*is* the equivalent of *rahm āvardan* *bar badān*. In India the *izāfat* is omitted before a preposition even in such a sentence, as:
*ba'd az savār shudan dar kishhtâ*. The advantage of the insertion of the *izāfat* is apparent from the following examples:
*mardumān dar Kirmâni mî-ravand* (m.c.) "the people of Kirman are going";
*mardumān dar Kirmâni mî-ravand* (m.c.) "the people are going to Kirman"; *ba'd az savâr shudan dar kishhtâ* or *ba'd az savâr shudan dar kishhtâ* "after embarking"). Some modern Persian agree that *ba'd az dar-âmadan-i bâgâh*, being the equivalent of *ba'd az dar-
âmadan dar bâgâh*, the *izāfat* is necessary. In *pas az âmadan-i Rustam bi-
khâna* *îs* *îs az *âmadan* *Rustam* Bakhshān.
ON THE USE OF ۸۹.

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. *Maḥabbat-i hamsāyahān nishat bi-mā* and *maḥabbat-i mā nishat bi-hamsāyahān* are unequivocal.

VII. On the use of ۸۹.

The Arabic word ۸۹ "possessed of," is always connected with a following substantive; it is fully declined in Arabic as follows¹:

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</thead>
<tbody>
<tr>
<td>۸۱ (أولئك)</td>
<td>۸۹ (أولئك)</td>
<td>۸۱ (ذَٰئٰه)</td>
<td>۸۹ (ذَٰئٰه)</td>
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<tr>
<td>۸۱ (أولئك)</td>
<td>۸۹ (أولئك)</td>
<td>۸۱ (ذَٰئٰه)</td>
<td>۸۹ (ذَٰئٰه)</td>
</tr>
</tbody>
</table>

Examples:

۸۲ ۸۹ "possessed of dignity, majestic."

۸۲ ۸۹ "possessed of all perfections."

۸۲ ۸۹ "learned."

۸۲ ۸۹ "the prudent."

In Persian this word is often wrongly constructed, no count being taken of the Arabic number, case and gender: so the month before Maharram is *ذَٰئٰه الحجة* or *ذَٰئٰه الحجة* indifferently; it is even combined with Persian words, as *ذَٰئٰه هوش* "intelligent."

Moreover, the plural is sometimes, in modern colloquial, used as a singular, as in *In shakhs khayli ulul-qadr ast* "this man has great rank, is honoured"; *khayli ulul-azm ast* "very resolute or enterprising." *Ulul amr* "Emperor or Emperors" (used as a sing. or pl.)²

The Persians ignore also the meaning of the definite article in the word following: so *ذَٰئٰه القرون* (m.c.) means the same in Persian as *ذَٰئٰه القرون*.

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,

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¹ The Arabic dual of this word is omitted as it does not occur in Persian.
² Shi'as style their Imāms only *ulul-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. 

\[
\text{من چشم نمی‌بیند} \quad \text{man chasham namē
\begin{equation}
\text{بیناد (m.c.)} \quad \text{binad (m.c.)} \quad \text{I can't see (lit. I—my eyes don't see)} \quad \text{dāhkhar-i rā did ki harki chashm-ash bar}
\text{ā mi-ustād kamāl-i mihrbāni mī-namūd} \quad \text{she saw a young girl whom every one that saw her loved. In,}
\text{تاریخ جهانی مدل و گذشته دیگر که پرپار بودند و درک انثارا تا}
\text{نصف بهروده بوده qārīb-i jahāz-i mā du jahāz-i digar ki pur-bār būdand dīrak-i ānhā rā tā nisf burida būdand "near our ship were two other laden ships that had had half of their masts cut down," there is no verb for}
\text{دور جهان دیگر; and if there were, some conjunctions would be required before}
\text{دور.}
\end{equation}
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.

\[
\text{دروش نسمه صفر خسته و از سختی راه معذالم باش زنجی نمی‌بیند} \quad \text{darvīsh az}
\text{سادم‌یا سفر خسته و از سختی راه معذالم باش زنجی نمی‌بیند} \quad \text{sadma-yi safar kasta va az sūkhī-yi rāh mutawālīm pā-yash az jāy namī}
\text{jumbid (mod. Pers.) "the Darvish wearied by the journey and its hardships was unable to lift his feet." Compare the old English construction}
\text{"Thy Kinge hys eyes"; "the courtiers their nosys."}
\end{equation}

The subject of a passive verb is called 

\[
\text{مفعول عامل ام یست فاعل "the object whose subject is not known" and is in Persian, ancient and modern, always put in the Nominative case.}
\end{equation}

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 ārū is incorrectly in the accusative: 

\[
\text{واگر کم میں او را ز مالزبنت—} \quad \text{Wagār kum mīn orā z malzembet—}
\text{بطرقو کرد خواهد شد "should any servant accept a tip, he will be dismissed.”}
\end{equation}

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 ذاتات a sentence with two faces, or aspects. Such a sentence as ‘agl-am qabīl namī kunam thūlmī qabīl dīzākīm though sometimes heard is obviously incorrect.

2 Thus Uṣkū qatl kiyā, giṭyā "him was killed" is as correct as 

Wuṭ qatl kiyā giṭyā "he was killed.”

3 Kudām ‘any’ as the equivalent of the Urdu ko, i is an Afghan idiom. Instead of girīt it would be better here to substitute bi-yārad.
When two nouns are placed together in a "state of regimem" as pisar-i malik "the son of the king," the first or governing word is called "the regent," (امضاچ امهمه, the second or the word governed and the short i that couples the two words together is called the izāfat. This is the proper genitive construction; but the izāfat 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 izāfat are often used where in English we use a substantive and an adjective (the governing word having the effect of the adjective), as: كبر نجريد, kāfrat-i tajriba "great experience."

The izāfat construction can also be used to signify the material out of which a thing is made, as: ساعت طالب sa‘āt-i āflā "a watch of gold" (also ساعت طالب sa‘āt-i āflā (adj.) "a golden watch," or ساعت طالب sa‘āt-i āflā "a watch made from gold"); انگشت‌الاس anshtār-i ālmās "a diamond ring," but anshtār-i ālmās 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: یک شب تامل ایام گذشته میکرومن—Yak shab ta‘ammul-i ayyām-i guzashta mi-kardam (Sa‘dī) "one night I was pondering on old days"; here in Persian a preposition could be substituted, as: تامل بر ایام گذشته میکرومن—Tasammul bar ayyām-i guzashta mi-kardam.

This construction also occurs with the Infinitive, which is treated as a simple noun (though it may also govern an accusative), as: بعد ز سوردان کشتین ba‘d az savār shudan-i kashšī "after getting into the boat" [or ز سوردان savār shudan (m.c.) vide 117 (h)]; سوارشدن در کشتی savār shudan (m.c.) vide 117 (h); سوارشدن در کشتی savār shudan (m.c.) their punishing lies in the hands of another, not in mine"; او را طاقت یارانه ba‘d az nizā’ kardan-i bā ‘u (m.c.) "after quarrelling with him," but ba‘d az nizā’ kardan-i bā ‘u "after his quarrelling (with me or some one else)"; vide also remarks on the izāfat § 117.

In the story of the second darvish, Chapter XI of the Persian translation of "Haji Baba," occurs the following peculiar passage: بعد از از (بیمار) با—Ba‘d az an [bimār] bā hālat-i

1 When an adjective follows and qualifies a noun, the مضاف musūf and the مضاف الیه pisar-i ḥusna are separated, as: pisar-i ḥusna-falāن.
2 There may sometimes be a slight difference in signification between the two constructions, thus کاسه‌ی muqra may mean either "a silver cup," or "a cup full of silver pieces," but کاسه‌ی muqra ‘i "a silver cup" only.
3 Or omit the izāfat. In India this izāfat would be omitted.
4 For دست ba‘d ast man. Persians are very fond of elliptical expressions.
bā'īg-i ḥayrat-i hama, balki man va ḥakīm 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 ḥakīm are in the genitive case, though, owing to the faulty collocation or incorrect construction, there is no izāfat to distinguish the case. The words  بَلْ كَيْبُ  "bā'īg-i ḥayrat-i should be repeated after اَلْبَلْ  "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 Kirmān bi-Yazd; "the B. Abbās road" rāh-i Bandar-i Abbās; "authority for this" sanad-i in amr; "fear of death" tars-i mary; "a horse worth a thousand rupees" spī hazār tūmānī; "he is in need of money" u muhājī pūl ast; "tempted of the Devil" azmūda-yī Shaytān [vide § 121 (a)] and § 121 (o)]; contrary to reason, impossible" muḥālī-i aql (m.c.).

Example of the objective genitive: bi-hukm-i gharūr-i pā-yi sutūrān-i khud [in order to escape from the Devil] (Tr. H. B., Chap. V) "confident in the sure-footedness of their horses."

Example of the subjective genitive: gurkhtan-i Háji 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'ī guftam or  ùrū guftam  "I said (to) him" (also bā'ī ù or ùrū ù or ùrū nguttam).

(2) In m. c. the dative with ù is usual.

(3) These two forms are not however always interchangeable. The dative with ù is obligatory when it signifies possession, with or without the verb  būdān  or  har ki tār  az ḥalqa-yi angushṭari bi-guzarānād kātim ùrū bāshad (Sa'dī) "that the ring will be his who shoots an arrow through it"; āvarda and ki gazhdim rā vilādat-i ma'bud nist chūnān ki sā'īr-i ḥayvānāt rā  "or the remainder, the rest," but not with  bā'ī ù or ùrū ù bāshad the phrase  angushṭar māl-i bāshad would be used: bāshad "let it be" but  mī-bāshad "is" or "will be."

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  ēr and with  ù must be used.

4 In modern Persian  angushṭar  is instead of  ùrū bāshad  the phrase  angushṭar māl-i bāshad  would be used: bāshad "let it be" but  mī-bāshad "is" or "will be."

5 Or tār-i.

6 Sā'īr  signifies "the remainder, the rest," but is frequently employed for "the whole."
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Har kirā tāynchronously to the Hindustān kashad
Har kirā mahbub bāyah kunda u zīndān kashad (Sadl).

"He who wants a peacock must endure the journey to India,
He who wants his mistress must endure fetters and prison."

Yak-i rā dil az dast rasta būd (Sa'dl) "a certain person had quite lost his heart."

[Vide also (10) Remark].

وهرش منبم ر برکه صیغ تابی ر سبیت از سابیت او بردو ابست و سرخ خزان را از خخبال ایپای در گل va har shab qanam-i dar bar ki subh-i tābān rā dast az sabāhāt-i ū bar dil ast va sarv-i khārāmān rā az khajālat-i ū pīy dar gil (Gulistan) "the rich have each night a fresh mistress who shames the bright morning by her beauty and humbles the waving cypress by her exquisite figure."

In none of these cases could  be substituted for  rá.

In hamd u sipās Khudā-yi pāk rā ki — "praise to God the Holy — " and similar constructions, the verb is understood.

This dative is rare in m.o. : marā bāgh-i st ki hich kas na-dīda ast (m.o.) "I have a garden that no one has yet seen."

In the above cases, the dative by native grammarians is considered the muzāf ilayh. Thus in, savārān rā chūn chashm bi-mā utšd tākhtan āvardand savarana chun cheshm ba farad tākhīn āvordand "when the mounted men saw us they charged down upon us," savārān rā savarana chun cheshm the phrase being equal to chūn chashm-i savārān bi-mā utšd : according to English ideas savarān should be in the nominative and be the subject to āvardand.

Remark.—The datives in two clauses should balance one another: hamān tar ki ū bi-way (ūrā) khī‘āt dād, bi-man (marā) niz yak shūl-i Khashmirī dād

(4) If the indirect object express locality, the dative in  یر cannot be substituted for  bi as: bi-shahr rasādim "we reached the city"; bi-maqāsid rasādim "we attained our object"; bi-maqāsid Rasādim gulā bi-shikār khpurd (m.o.) "the bullet hit the 'game'" : in none of the preceding examples could  be substituted for  bi.

But but ūrā khpūb mī-āyad (or ūrā khpūb-ash mī-āyad) "he is feeling sleepy."

The m.o. phrase "what's the matter with you?" can be rendered either by turā chi shud? or bi-tū chi shud.

(5) The preposition  has many other significations besides the "to" of the dative, as:  pā bi-rikāb guzāsh "he put his foot in the stirrup iron": obviously in such instances its place could not be taken by  یر.

1 Another and common reading is ranj-i Hindustān.
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(6) Duration of time can also be expressed by 1 ر of the dative, 2 as:

تامام iruz را یورتما یا چهار نعل باید رفته؟

must one trot or canter the whole day? 3 : الشاب 4 را انجا ماند (m.c.) 4 "I stayed there the (whole) night."

In the first example the preposition در (dar tamam-i ruz) could be substituted for the یا, but not in the second; for dar sheb anja mândam در شب كنجا ماندم would mean "I stayed there at night (not by day)" 5 : so also dar sheb anja raftam در شب كنجا رفتم, "I went there at night," (sheb را would be wrong here).

A few adverbs can also be formed by the dative in یا, as: قضا را قضا "by accident, by chance," (but یتییاف, not at یتییاج را). Some grammarians consider this a form of the ablative case, apparently because the ablative (az قضا) can be substituted.

Andak furusat را گرد فذا لازما بر اید (Anvär-i Suhaylī) "at the slightest opportunity (or in a short time) it ceases to exist": راشی را یلیف iاقببعید (Qā,ānī), vide § 89 (b) (3).

(7) If more substantives than one in the dative are coupled together, را is usually added to the last only.

Armur(u) 6 u Zayd را کتیب دادام دعومو و زید وا كتاب دادام. كتیب را دعومو و زید دادام.

(8) The affixed pronouns may take the place of the dative in یا, as: هیچ یاد از می آید که (m.c.) یهی یاد می آید کی —؟ or هیچ یاد می آید کی (m.c.) — "do you at all remember that—?" 7 خوابش: که یاوا یارب می آید, or اورا خواب می آید (less common, m.c.) "he feels sleepy."

The affixed pronoun of itself does not admit of را; but a noun in the dative case to which a possessive affixed pronoun is attached may be followed by یا, as: سلیح و دیرم داد لشکر-ش را (Shāh-Nāma) "he gave arms and money to his army"; the more ordinary construction would be bi-lashkar-ash.

(9) When the dative in یا has a noun in apposition, or is qualified by adjectives, the affix را is usually added at the end, as: زید بیوسربی و گفتم—.

1 The accusative with or without یا is used with compound verbs formed by دادان, as: یک از وزرا پایا نفت ملک هیوب داد (Sa'dī) "one of the vizirs kissed the throne of the king": را یا could be inserted after ملک malik.

2 As the preposition dar can be substituted for this یا it is, I think, better to consider this the dative and not the accusative case.

3 Or sheb anja mändam شب کنجا ماندم.

4 The Arabic accusative used adverbially, e.g. (قزاع) can also be substituted.

5 مث vulnerability of یا: Umar; but مث vulnerability of یا: Amr (the final یا not pronounced). یا 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—"  
shakhš-i 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)  
Ma‘āmat khādāyā ʿazzō jall (Sa‘di) "thanksgiving to the Great and 
Glorious God—", the ḫrā could also be placed last after the phrase 
‘azzē va jallā.

Similarly in yikī rā az mulūk muddat-i  
‘umr sipāri shud (Gul. B. II. S. 28), the ḫrā would, in modern Persian, 
be preferably inserted after mulūk.

Remark.—When the dative in ḫrā is qualified by a phrase, the affix 
$hā$ ḫrā is preferably added at the end of the phrase, as:  
yakī az mulūk wūr u ḫāhidī  
للمی و مجنون یگننف  
‘Arab ḫrā ḫadīg-i Layla u Majnūn bi-
guftand (Gul. B. S. 10).

(10) The dative in ḫrā 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:—

Saqī ḫrā luqma-i hargiz farāmūsh  
‘Abūhā’s bi-j̄abī  
Gurūz-e ala-šabī  
Na-gardad gar zanī sad naubat-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.

Ūrā hich chāz farāmūsh nami-shavad (m.c.)  
‘Hūdū’s bi-hārī  
‘Or āv  ḡāfī  
‘Abūhā’s bi-j̄abī  
‘he forgets nothing.”

(11) The dative in ḫrā ḫ sometimes takes the place of the preposition $bārāy$, as: Khudā rā ḫādār, "for God’s sake." For further remarks on 
the locative dative, see and $bārāy, vide$ 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 ḫrā.

One of the difficulties to a beginner is the correct use or omission of ḫrā.

(2) Generally speaking, as already stated, ḫrā corresponds to the definite 
article and should be affixed to definite parts of speech such as definite nouns,

---

1 ‘Azza va jall(a) 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 8 
ক, 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 ح is only added if the noun is definite, as: “I wish to learn Persian” میکوپم زبان فارسی پیام رام mī-khwāham zabān-i Fārsi 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.” Zabān-i Fārsī rā mī-āmūzam; though grammatically correct to insert the ح here, the sentence with it has the same stilted sound, as “I am now going to study the French language.”

(3) The rā ح 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 ح must be added at the end of the phrase, as: 8 علي رضي الله عمن را بخوراب دیدم ‘Alī (raziyā ʿllāh ‘an-hā) rā bi-khwāb dādam “I saw ‘Ali (may Allah be pleased with him!) in a dream.”

— نتیجه محقق زمردم واقعه دیده و چنگل از زمان که یافتن چند تانش چندان mādunmān-i vāqi’a dīda va jang āzmūda rā bi-fisristādand ki—(Sa’dī) “they sent several warriors of experience, tried in battle, to—”;

یکی از علمای راسته rā pursidand yak-i az ‘ulamā-yi rāsikh rā pursidand (Sa’dī) “they asked one of the learned men of fixed principles.”

In classical Persian, however, such is not always the case:—

یکی را از محلک عجم حکایت کده که yak-i rā az mulūk-i ‘Ajam hikāyat kunand ki—(Sa’dī) “they relate of one of the kings of Persia that”—; in this example the ح could with equal propriety be inserted after the word عجم.

Similarly in the apposition of substitution and of explanation, ح must

1 But not ʿan qadr, ان qadr.
2 The rā ح is in m.c. sometimes incorrectly omitted after the interrogative کدم کید، or کدم کید، unless definite, as: کدام کید، کدام کید، کدام کید (vulg.) “which book do you want?”
3 Vide also Apposition.
4 Final ح omitted after the pause.
5 Rāsikh راسته means of sound belief, of firm faith in his religion.
6 In modern Persian یکی از محلک عجم را yak-i az mulūk-i ‘Ajam rā.
be placed at the end, as: Zayd pisar-i Vazir rā didam. "I saw Zaid 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 ʾar, as:

"zālim-i rā khufta didam nīm-rūz guftān in fitna ast khvāb ashburda bih (Saʿdī) "I saw a certain tyrant asleep at mid-day"; fil-i rā ustān-u khūzdān didam

νοικία εν ενθάντη και ἑτέρες ἡμέρας (m.c.) "I saw an elephant limping and stumbling";

sang-i ʾar rā ustāda didam

στέκεται δέντρον (m.c.) "I saw a stone lying on the road"; vide also (8): in these examples rā ʾar could not be omitted.

Remark I.—If, however, the participle or adjective be in apposition to an indefinite noun the ʾar is according to the usual rule omitted, as:

siyāḥ-i dāsh kowdan (Saʿdī) "he had a slave, a blockhead";

naqar-i dāshlam ablah (m.c.) "I had a servant, an ass."

In: ablāh-i rā didam samīn va khilʿat-i dar bar samīn (Saʿdī) "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 dar rāh murda didam "I saw a snake dead on the road"; and man mār-i murda-i rā dar rāḥ didam "I saw a dead snake on the road": zālim-i rā khufta didam "I saw a tyrant who (or when) he was asleep"; and zālim-i khufta-i rā didam "I saw a sleeping tyrant."

The shade of difference in meaning is slight, if indeed any really exist.

(6) If the ʾar is merely an indefinite article, its noun does not require ʾar: if, however, the ʾar signify "a certain—," especially if followed by the relative ʾan, it requires ʾar, as:—Kūbā barāy-i shumā sawghāt āvarda-am (m.c.) "I have brought a book as a present for you"; if rā be added it signifies "a certain book as a present" and the sentence is incomplete and some such phrase as kā laʾbī shāmsīt is necessary to complete the sense: it would also be correct to omit the ʾar and say kā laʾbī barāy-i shumā sawghāt āvarda am īlāqī-ʾi shumā ast.

Similarly in fil-i imrūz didam (m.c.) "I saw an elephant to-day," it would be incorrect to say fil-i rā ʾar ʾilāqi 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 (عمر).

2 But ʾānig-i rā ʾar "a certain stone."

3 The rā appears to be redundant.

4 Unless the omission of ʾar would cause ambiguity; vide (d) (11).
clause followed, such as:َّبُدٌ (m.c.):

\[
\text{ki-} \text{khayli gashang būd;}
\]

\[
\text{fil- (or fil-rā')} \text{imruz didam ki} \text{khayli gashang būd (m.c.)};
\]

\[
\text{Aṣhiyāna-yi} \text{murgāh-rā rā didam' 'I saw the nest of a bird';}
\]

\[
\text{Aṣhiyāna-yi murgāh-rā bā chahār tukham didam (m.c.) 'I saw a bird's nest with four eggs.'}
\]

\[
\text{Dukhtar-rā dāshī davāt (Sa'dī) 'he had a daughter'; here it would be wrong to say dukhtar-rā unless a relative clause followed, as:}
\]

\[
\text{Dukhtar-rā ki didī bi-Tīhrān rafta ast (m.c.) 'the girl you saw has gone to Tehran,' where the rā is necessary.}
\]

\[
\text{Compare the two examples already given in § 41 (l), khānā-rā ātash zadand and khānā (m.c.) khānā-rā ātash zadand.}
\]

\[
\text{For rā in relative sentences qualifying a definite noun, vide the Relative}
\]

\[
\text{का and Demonstrative ī.}
\]

\[
\text{(7) Nouns preceded by a cardinal number do not usually admit of rā unless definite, as:—Hazār sarbāz didam 'I saw a thousand}
\]

\[
\text{soldiers': du asp didam 'I saw two horses,' but du asp rā didam 'I saw two horses':}
\]

\[
\text{This is because du and its synonyms denote a number of men or animals;}
\]

\[
\text{while rā signifies a single number, and the former is not used with a}
\]

\[
\text{number of more than one object.}
\]

\[
\text{Remark.—A noun with a cardinal number, if preceded by a demonstra-}
\]

\[
\text{tive pronoun, is definite, as: in du takhta rā bibur 'cut}
\]

\[
\text{these two planks': in du takhta rā biham bi-chaspān.}
\]

\[
\text{(8) A noun in apposition to a definite noun in the accusative does not}
\]

\[
\text{admit of rā, but must be affixed to the first noun, as: khwāh gftēn zīn hāmiyēxan:
}\]

\[
\text{khvāhām guft zan-i}
\]

\[
\text{Hidāyat Khān-i Rashtī in nīm tana-rā barāy-i Shu’la Khānām sawqāt firistāda ast (m.c.) 'I'll say that the wife of Hidayat Khan of Resht has sent this}
\]

\[
\text{jacket (rā) as a present (without rā) for Shu’la Khānām':}
\]

\[
\text{gftēn xadāīyēxan:}
\]

\[
\text{guft Khudāy ‘azza va jall marā mālik-i in mumlakat gardāndāda ast (Sa'dī) 'he said God the glorious has made}
\]

\[
\text{me master of this kingdom.'}
\]

\[
\text{Vide also (5) and end of (4), and (c) (9).}
\]

\[
\text{If an indefinite noun has a noun in apposition to it, rā is not added}
\]

\[
\text{to either noun, as:— chāz-i barāy-i shumā sawqāt āvarda am (m.c.) ‘I have brought back something (from a journey) as a}
\]

\[
\text{present.'}
\]

\[
\text{ā ṣawqāt}
\]

\[
\text{(class. and m.c.).}
\]

\[
\text{In writing, and preferably in speaking, the rā should be inserted.}
\]

\[
\text{Sawqāt}
\]

\[
\text{a present or}
\]

\[
\text{curiosity brought from a journey'); also ārmaghān (class. and m.c.).}
\]
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(9) *Rā* can be added to the Infinitive when it is the object, as:

\[\text{vil guftan va darūgh guftan rā tark namikunad} \quad \text{he does not give up loose talk and lying} \]

\[\text{šā karōn ra khvā Mīdānān:} \quad \text{shīnā kardan rā khūb mī-dānād (m.c.)} \quad \text{he is a good swimmer.}\]

(10) With several nouns coupled together by \(\text{rā}\) it is necessary to add \(\text{rā}\) to the last only, vide example above in (9).

Two affixes of \(\text{rā}\) close together are ‘‘heavy’’ to the Persian ear. Thus the sentence ‘‘He invited my father and me’’ would in Persian be rendered by \(\text{u man u pidar-am rā da'vat kard}^{1}\) and rarely by the grammatical \(\text{u marā va pidaram rā da'vat kard}^{2}\).

(11) Finally \(\text{rā}\) is added even to indefinite nouns if its omission would cause any ambiguity, vide § 41(t).

In the sentence ‘‘vinegar curdles milk’’ *šīr rā mi-burrad*, the \(\text{rā}\) is correct. In speaking, however, if a pause be made after *šīrka*, and stress laid in *šīr*, the \(\text{rā}\) may be omitted, as the intonation prevents any ambiguity. Vide Remark to (12).

\[\text{Damān guft agar kasī niki rā bi-badi mīqābala kunad va khayr rā bi-sharr pādāsh ravā dārad} \quad \text{(Anw. Suh., chap. II, S. 6)} \quad \text{‘‘Damān answered, If one return evil for good, and think injury a just recompense for benefit (I am, then, indeed, without hope).’’} \quad \text{(East. Trans.).} \]

**Remark.**—Just as in m.c. the \(\text{rā}\) is sometimes omitted it is sometimes unnecessarily inserted after indefinite nouns, as:

\[\text{šarāb rā bi-āb ‘awāz kardan =} \quad \text{sharāb bi-āb ‘awāz kardan; in both, šarāb is indefinite: the \(\text{rā}\) is, in speaking, unnecessary and may be omitted. Vide (19).} \]

(12) An old form of the accusative is formed by prefixing the particle *mar* and suffixing \(\text{rā}\), as:

\[\text{mar u rā didam (old) ‘‘I saw him’’; mar is not here emphatic.} \]

**Remark.**—In *šīnā kardan mī-dānād (m.c.) ‘‘does he know how to swim?‘’, the object is regarded as indefinite, but in the reply *šā karōn ra khvā Mīdānān* *shīnā kardan rā khūb mī-dānād* the object having been previously mentioned becomes definite, and \(\text{rā}\) must be inserted.

(13) The affix \(\text{rā}\) being equivalent to the definite article, its omission

---

1 In the Persian idiom the speaker puts himself first. Here *man* is used instead of *mar*. 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 ‘*awaz*.}
should make the noun indefinite. This, however, is not always the case:—

(14) "Rā, cannot be used for both the dative and the accusative in the same clause. If, therefore, the accusative is definite and requires ʿrā, the dative should be expressed by ʿbī; if the dative does not admit of ʿbī, but requires ʿrā, then the ʿrā of the accusative must be omitted, as: ʿrā "give me the book." Shāh pesar-i khud rā tāj dād (m.c.), or Shāh tāj rā bi-pesar-i khud dād (m.c.) "the Shah gave the crown to his (own) son." ʿshābū nālīda am ṭā marā in farzand bakhshīda ast (Saʿdī) "long nights I wept till He gave me this son." = ṭā bi-man in farzand bakhshīda ast (mod.), or ṭā in farzand rā bi-man bakhshīda ast (mod.); here ʿrā is really necessary to show clearly that farzand is not the subject; its omission in such cases sometimes causes ambiguity.

(15) The ʿrā must be omitted after nouns preceded by cardinal numbers unless definite (vide (7)), as: Rūz šēmā si nafar duzd rā ṣanāb andākhland, means "they hanged the three thieves on Saturday"; omit ʿrā and it means "three thieves": ʿrā si nafar rā ṣanāb andākhland va du nafar ra gardan zadand "they hanged three (of them) and beheaded two."

In the following arithmetical idioms the first cardinal numbers may be considered definite and require ʿrā:

1. amma ānchi kusūr ast, du khuns az haṣht tisrā chunin minavisand "but as for fractions two-fifths from eight-ninths is written thus \( \frac{3}{5} - \frac{3}{7} \); va haṣt summon va du suds rā chunin; "and seven-eighths plus two-sixths, thus \( \frac{3}{4} + \frac{1}{3} \); wa du suds rā dar niṣṭ in tawār "two-thirds divided by half, thus \( \frac{2}{3} : \frac{1}{2} \)."

1 Note that the figures are written from left to right as in English.
2 Rešāʾīn, ʿnāṣān = dālat bar masarāt darād.
(16) The ū is omitted after generic nouns used generically¹ as "wine"; "greed," etc.) only when the sentence is very short. In dar ārad tama'murgh u māhī bi-band (Sa'dl) "it is greed that brings birds and fish into the net," a ū would be necessary in prose. Similarly after nouns used in a vague or general sense, as:

\[\text{dast az ġa'ām bāz kashīd (Sa'dl)}\] "he withdrew his (the) hand from food, he stopped eating": here ū could not be inserted; dast is really part of a compound verb dast kashīdan. But in—

\[\text{Jahān ay barūdar na-mān̄d bi-bas}
\]
\[\text{Dil andar jahān-āfārīn band u bas—(Sa'dl).}\]

"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 ū, though used in a general sense.

Remark.—Compare the following examples: ¹

\[\text{asp-i hāzīr kun (m.c.) "get ready a (any) horse"; asp rā hāzīr kun (m.c.) "get ready the horse" (which has been mentioned or discussed); but asp hāzīr kun (m.c.) "get ready (the) horse" (used generally); the ū in this last case is omitted even if the speaker own but one horse.}

(17) Compound verbs such as suhbat dāśtan being considered one word, the first portion of the compound does not admit of ū.²

(18) In modern Persian, ū is frequently omitted after an accusative with a possessive affixed pronoun; sometimes it is added: lutf-i tabl-ash ū bi-dīdand va husn-i tadbir-ash bi-pasandīdand (Sa'dl) "they saw the kindness of his nature and the excellence of his administration": in the example, ū is both inserted and omitted: chūn sūrat-ash ū bi-dīdā sūrat-ash ū bi-pasandīd. Vide also (10).

Remark.—In modern Persian the ū 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 Bīnā kard bi-bārādar bārādar gūtān (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 bīnā kard bī-gūtān-i bārādar bārādar (m.c.).

³ In another edition ū is inserted a second time after tadbir-ash. In modern Persian the additional ū is necessary.
(19) In familiar language the rā is sometimes omitted when it would be correct to insert it [vide also (11) Remark], as: 
rafiq in sukhan bishunid (Sa'dī)\(^1\) "the companion heard what was said"; 
bār-i in [the in makes the noun definite without ī] nukta pīsh-i 
bezurg ī hamī-guţam (Sa'dī)\(^2\) "well, I was mentioning this point to a certain learned man."

A similar example is: man na-shunid\(^3\) "he didn’t hear me".

\(g\)ūrūh-i mardumān rā\(^4\) did ki har yak bi-qurāsā-ī zar dar mi'bar nishasta va rakht basta 
(Gul., Chap. III, St. 28, East.) 
"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".

(20) The cognate accusative is rare in Persian. The following is an example: 
\(u\) khvābīd khvābīdan-i abādi rā (class.) 
"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 ī, as: zadam-ash (m.c.) "I struck him." Neither do they admit of the dative of ī, as: guţam-ash "I said to him."

\(d\) The following examples illustrate the rules given above:

urā tuhi-dast didam, I saw him poor.

sukhan-i tu \(5\) hich namā-faham "I don’t in the least understand you."

\(t\)ra nāyib-i \(5\) khud kardan mi-khvāham (class. and Afghan coll.) "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 īfāt. It would be correct to write gurūh-i as mardumān 
without rā.

\(4\) Vide (d) (5).

\(5\) Better turā.

\(6\) Note that nālīb (pl. nurvāb used in m.c.) in m.c. is nāyib (without ī).

In m.c. the ī in such words is generally omitted in pronunciation. But in 
or 
"misfortune" (pl. nurvāb or nālīb) the ī is retained in 
pronunciation: the plural only of this word is used in m.c.
THE CASES OF NOUNS.

1. Dānishmandi hāzār rupiyā "affār-i rā sipurd (class.) "a certain wise man entrusted a 1,000 rupees to a perfume seller.""

2. Yāk-i rā bi-daryāit-i ān ravan kard (class.) "he sent some one to enquire into the matter."

3. Bā khud guft ki sar rā nāmī tatānam buzurg bi-kunam "he said to himself 'I can't make my head larger.'"

4. Lūmātā ki habba-yi sim rā bi-sād jān 'aziz mī-dāsht 'the miser who counted a grain of silver as dear as a hundred lives.'"

5. Chun kushtā shud chīrāgh talābīdām va rā-yi ārā didam "when he was killed I sent for light and saw his face."

6. Sulūnā har yāk rā judā kard 'the king put each person in a separate place.'

7. Padishāh shakhsī rā zir-i dīvār īstāda did ki murgh-i dar dast girīfta mī-namūd 'the king saw a certain person standing under the wall who held a fowl in his hand that he was exhibiting to him (the king)."

8. Dah gūsand tā'ārūf fristād 'he sent ten sheep as a present.'

9. Mī-dāmīd chiğūna gūsand mī-kusand "do you know how sheep are killed?" but mī-dāmīd chi-gūtaw gūsand rā mī-kusand? "do you know how a sheep is killed?" In m.c. the distinction between the two previous is not observed, but if the word insān was substituted for gūsand, it would be incorrect to omit the rā, as insān can be definite only, as it means 'the species man.'

10. "I saw some birds," but mī-dāmīd ba'zi murghā didam (m.c.), but ba'zi murghā rā didām ki dar inājā nīst (m.c.): in the latter example the rā is necessary because of the 6.

11. Agar qālī-yi khūb-ī khyāsta bāshūd chiz-i nishān-i tān mī-diham ki

1. An 'affār' also sells Persian medicines, sugar, paper, etc. Davā-farīsh m.c. "seller of European medicines."

2. Vide (d) (2); yūk-i "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 habba-yi sim (without I) and with 6 of unity), i.e. "a (any) grain of silver," or with 6 "the grain of silver"; az 6ad jān 'aziz-tar "dearer than—." i.e. lamp generally, not any special lamp.

5. Vide (d) (6).

6. Vide (d) (7).

7. Vide (d) (7).

8. Indefinite: the yā-yi tankir (gūsand-ī) could not be used here.
misl-ash rā tā imrūz hargiz na-dida bāshid¹ (m.c.) “if you want a good carpet I will show you something of which you have probably never yet seen.”

ḥalā nā*ib-i digar barāy-i khud talāsh khwāhām kard (class.) “I’ll now look out for another agent for myself.”

chi did ki Ayāz sandūq-i rā kushāda libās-i kuṇna va kāšīf pūshāda ast “what did he see but that Ayāz had opened a certain box and (taken out and) put on some old coarse clothes.”

Qadir Beg⁶ du najar mudda‘i va madda‘ā ‘alayh rā pish mī-āvarad (m.c.) “Qadir Beg brings forward two persons, plaintiff and defendant.”

in kār⁴ digar-i rā farnāḥid (class.) “entrust this work to another, order another person to do this”

man dar dil dāshtam kā az ālmajā yābūrīr Rūm “inwardly intended to leave this place”

jarz kun bā ān tapāncha zadi yak-i rā kushtī “supposing that you used that pistol and shot one of us⁶ (or them)”

agar in pisar-i zā‘ī tā’un bi-girād albotta khwāhād murd (m.c.) “if this fragile boy were to catch plague he would certainly die.”

dānīstam ki sabū‘-i rā dida mī-davad (m.c.) “I guessed that he had seen some wild beast and that was the cause of his precipitation.”

chīz-i rā “a thing,” or rā chīz-i “a certain thing”; both right.

¹ Khyūstā bāshid, in m.c. considered more polite than mī-bāshīd, or bi-khyūstād. Dida bāshīd, Past Subj., = “of which I suppose you have never seen the like.”

² Or better nāyīb-i digar: nāyīb-i digar rā “the other.”

³ The Turks pronounce ‘beg,’ but the Persian almost like the English word ‘bag.’

⁴ The rā of the accusative after the demonstrative pronoun is omitted, because the dative has it: if bi-dīgar-i were used the 乜 after kār should be inserted; the latter construction would be used in modern Persian.

⁶ Here the object of dāshtam is either the clause that follows or in rā understood.

⁷ Or yāk-i az mūrā kushtī. The 乜 could not be omitted after the pronoun yāk-i.

⁸ Here lā‘ūn girīstan 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, 乜 would be correctly used.

⁹ The 乜 could be omitted, but is best inserted since if omitted sabū‘-i might be taken as the subject, vide (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"; μηθαλ αστ κεν ἡμεροῦδ ειρήνη κεν ἡμερον θαλάσσα ιηθὼν γούρνων; مکل در هیات ات نظر کردن شخصی: "once I had lost my way in the wilderness";

ونفتی در ییابان ولا گم کرده بود (Sa'di) "the king looked at his figure and countenance; he saw a person black in complexion and poor in physique": va sabānī šurā kā nāzar kard, shāh-ši'ī dīd siyāh-fām zā'ī-ī -andām (Sa'di) "the king thought his conversation a treat and serving him a favour to themselves": کاروانی را در زمین دوستان دزنیان بردند kāvān-ī rá dar zāmin-i Yūnān dudzān burdand (Sa'di) "the robbers had carried off a certain caravan in Greece.

ملك در حال کشیدن خوب روی پیشنش فرستاد malik, dar ġal, kanizak-ī khūb-rūy písḥ-ash firistād (Sa'di) "the king at once sent him a pretty slave-girl": هرکه دوس ویکتک را حفظ شارد; هرکه دوس ویکتک را حفظ شارد; زمین-ی adab būsa dād (class.)7; بیدان ماند که آش اندک را مکلم گذارد har-ki dushman-i kūchak rā hāqīr shumārād bi-dān mīnān ki ālāsh-ī andak rā muhimil guzārad (Gul., Chap. VII, St. 1).

حکایت شکار نویسی شخصی همایی و ابرای اشکار هزار روبید hikāyat-ī shikār

1 Note that chūzā-ī rá is the object of the verb in the relative clause: the rá could be omitted and in this case the word ūnā hū rá would be understood after ki.

8 In modern Persian jā-ī īshān rá.

3 Here rá is used by Sa'di in a generic sense: if previously mentioned, rá would be inserted.

4 Here there is no rá because the ī is for the indefinite article and does not signify "a certain person."

5 Here lá must be used as the ī signifies "a certain—."

6 Here the ī is indefinite and kanizak-ī is clearly the object; there is consequently no rá.

7 Būsa dādan a compound verb governs the accusative and not the dative. In modern Persian zāmin rá would be preferred: زمین-ی adab būsīd, of زمین-ی adab rá būsīd; zāmin-ī adab rá būsīd 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 rá is necessary in classical and modern Persian, because the epithets make the two noun s definite (Remark to (d) (3)). In "whoever thinks ан (his) enemy mean—" دوکر دوکر آب حفظ شوند har ki dushman rá hāqīr shūmarād, the rá is equally necessary because enemy is to be considered definite, i.e. "his enemy."
The Indian edition of extracts from the "Tuzuk-i Jahāngīrī" or "Memoirs of the Emperor Jahangir" has headed this extract Hikayat-i shikār kardan-i humāy jānwar dar kūh-i Pir-Panjūl bi-ḥishtūr-i inām-i hazūr rupēya: owing to the omission of rū this sentence is quite unintelligible to Persians. In India the word ḥānwar is specially applied by falconers to birds of prey, just as a muleteer in Persia styles mules mūl, while this same word in Panjūl villages means "cattle." The rū is necessary here to distinguish the direct object of the Infinitive which is specialized by the clause following it. In hikayat-i shikār kardan-i buz-i "story of shooting an Ibex," the rū is not required as the Ibex is not specialized.

The rū necessary after the pronoun yāk-i, vide (d) (2): the rū would also be required according to (d) (4). Yāk-i bi-dūh "give me one, any one" but yāk-i rū bi-dūh "give me one of them."

2 But du yā-yi dīgar ham dādam "I gave him two more."

3 Here jā-i rū stands for hich jā-i rū and is therefore definite: "rū preferable."

4 Vide Remark to (d) (3). The lī should not be omitted after rāḥat as the adjective specializes the rāḥat; if the adjective 'ājil were omitted the lī also could be omitted.

6 Though this is correct, it would be better to insert rū after sharāb to mark the object clearly; vide Remark to (d) (11).
The Vocative formed by suffixing 
\( \ddot{a} \) is confined to the singular; it is also used in forming interjections, and in modern Persian is restricted to writings (prose or poetry). Ex.: 
\[ Sa'diy\dot{a} safar\ddot{i} dig\dot{a} dar pish ast \] (Gulistan) "O Sa'di! I have one other journey before me." 

Sometimes the object addressed is understood, as: 
\[ \ddashv \text{تَیغ و قَلم را} \text{مِتَن} \text{هُم دور} \] i.e. "Oh (thou) who hast—" 
\[ Bulbul\ddot{a} mu\ddot{z}da-\ddot{y}t bah\ddot{a}r biy\ddot{a}r \] 
\[ Kh\ddot{a}bar-i bad bi-\ddot{b}\ddot{u}m b\ddot{a}z guz\ddot{a}r \] 
"Oh bulbul bring the good news of Spring, 
And leave ill tidings to the owl." 

\( Man\ddot{a} \) occurs in poetry as the vocative of man "I," but is rare and possibly not correct. 

\[ \ddashv \text{مِن مِتَن بر سر خاک نوکه خانم بر سر} \text{سِر} \] 
\[ Ay man-am bar sar-i kh\ddot{a}k-i tu ki kh\ddot{a}k-am bar sar \] (Sa'di) 
"Oh! I who am standing on your grave, woe is me" 
\[ \ddashv \text{یک خاص مَتَن حَفِیر} \text{نوی} \] 
\[ Ay ki shah\ddot{b}\ddot{h}\ddot{y}-i man-at haq\ddot{a}r nam\ddot{u}d \] (Sa'di) "oh thou to whom my person seemed mean." 

Poetically the dative in \( \ddot{a} \) is occasionally used as a sort of vocative. Thus Hafiz says:— 

\[ Dil m\ddot{u}-rav\ddot{a}d zi dast-am s\ddot{a}h\ddot{i}b-dil\ddot{a}n Khud\ddot{a} r\ddot{a} \] 
\[ Dard\ddot{a} ki r\ddot{a}z-i panh\ddot{a}n khy\ddot{a}h\ddot{a}d shud \ddot{u}shk\ddot{a}r\ddot{a}! \] 
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 \( \ddot{a} \) cannot be followed by the \( \ddot{a}zaf\dot{a}t \). If the vocative in \( \ddot{a} \) be qualified by one following adjective, the adjective takes the \( \ddot{a}lif \) of the vocative, as: 
\[ Sh\ddot{a}h\ddot{a} sit\ddot{a}\ddot{a}-m\ddot{a}n\ddot{z}il\ddot{a}t\ddot{a} \] "oh king whose dignity is high as the stars!" Modern Persian letters often begin with \( \ddot{d}\ddot{u}st-i mu\ddot{h}t\ddot{a}ram\ddot{a} \), instead of the correct classical \( \ddot{d}\ddot{u}st\ddot{a} \)

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1 But \( \ddot{d}ar\ddot{u}g\ddot{a} \) "alas!" and \( Kh\ddot{u}d\ddot{a}y\ddot{a} \) "O God!" are still found in m.c. 
2 Another reading is \( bi-b\ddot{u}m-i sh\ddot{a}m \) instead of \( bi-b\ddot{u}m \) \( \ddot{b}\ddot{a}z \). 
3 Another reading is in \( man-am \). 
4 \( Kh\ddot{a}k bar sar-am \) is a common saying in m.c.; \( \ddot{a}kh\ddot{a}r chi kh\ddot{a}k bar sar-am bi-\ddot{k}unam \) "oh what shall I do!" In the example, \( kh\ddot{a}k-am bar sar \) might also imply "would that the earth covered me instead of you"; Persians delight in ambiguous expressions. 
5 \( \ddot{r}\ddot{a} \) is here equivalent to \( bar\ddot{a}y-i \).
muḥtaramāʾ, which latter is however also used. The usual classical construction, however, is to add the alif to the noun, and to every epithet that follows the noun, مکرم مروحان دوستsa مکرم مروحان دوست or to the noun only if the epithets precede it, as: مکرم مروحان دوست; but with two or more adjectives, the ā of the vocative is in modern Persian sometimes added to the last only, as: dūst-i muḥtaram-i mihrbānā.

The following are also common: مکرم دوستsa مروحان عزیرًا and مکرم دوستsa مروحان عزیرًا.

The Ablative Case.

(h) The ablative is formed by the preposition ʿaz. 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:

شاخشاش عادل را رعیت لشکر است. Shāhīnshāh-i ʿadil ʿāra raʿiyyat lashkar ast (Saʿdī) "to the just monarch the people is an army": tā dam-i qasr jamʿiyyat būd (Shah’s Diary) "the crowd extended right up to the palace": خلافتی تعمین گر گر گر. Khalqī bi-tāʿassub bar ʿār gird āmadand (Saʿdī) "a whole people through fellow feeling collected round him": گویند چه چه چه چه. Gūyand chi ghām gar hama. 2 ʿalam murdand (Saʿdī) "the people of the city were still asleep": اهل شهر هفترو خواب بودند. Aḥl-i shahr hanūz kūvāw būdand (Shah’s Diary) "the people of the city were still asleep": این طیفه خرگو یا پرچم دیوان اند. In tāṣīfa-yi khirqa-pūshān bar misīl-i hayvān and (Saʿdī) "this sect clad in shreds and patches are like animals": عرب گویند. ʿArab gūyad (Saʿdī) "the Arabs say": hama-yi

1 In English "the committee sits daily," but "the committee are at variance."
2 Note the plural verb even after a noun with the ʿ of unity.
3 In modern Persian hama-yi ʿalam. In poetry hama is not followed by the ʾūṣaṭ, 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 تا ʿāra alone but the whole plural phrase تا ʿāra-yi khirqa-pūshān. Hayvān ḥayvān used generically: similarly in pūrā-i sarbāzā o ṭaftānd (m.c.) or pūrā-i az sarbāzā o ṭaftānd "some of the soldiers went" both the subject (sarbāzā) and the verb should be plural, but pūrā-i sarbāz o ṭaftānd is used colloquially.
6 Or عربا میگویند ʿArab-hā mi-gūyand (modern); ʿArab is an Arabic collective noun.
buzurg u kūchak-i shahr rā talābīd "he summoned all the city both great and small."

(b) The word mardum "people" is plural, thus: mardum mi-guyand "people say"; mārdumān is also used.² In the m.c. phrase mardum hama dar fikr u khayāl-i āsāyish-i khud ast³ (Vazir 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"⁴ is treated as a singular, thus: dushman gurīkht (not gurīkhtān) "the enemy fled"; dushman dē hazār būd (incorrectly būdān) "the enemy were ten thousand."

In deshmān az har taraf ūr āwardand (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 durūs-morūs ḥowāy yā bāgh u būstān-i Shirāz khāsīyyat-i makhṣūs-i dārad "at this season the gardens of Shiraz 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 basātān) masjīd 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 zanakh-yi Irān khushgil-ān "the women of Persia are good-looking," than zan-i Irāni khush-gil ast "the woman of Persia is good-looking." Zanakh-yi Bangālā sīyāh-fām-ān and properly means "the women of Bengal are mostly dark," but zan-i Bangālā sīyāh-fām ast "the whole of the women of Bengal are dark." However sārbāzā-yi Būdān sārbāzā-yi sīyād-ī

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 lst Book of Gulistan, Sa'dī, speaking of the dog of the 'seven sleepers' says, Pā-yī nikān girīft u mardum shud: in shahās mardum-i Irān ast ayn-e-ānānā kūryanān ast man mardum-i Kīrmān-am (m.c. and vulg.). Indians occasionally use mardum for mard.

⁴ When the word "enemies" is intended, the plural is of course used.

⁵ Here the singular khanā 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 Zan-i Irān. Zan-i Irān would have the appearance of meaning "the wife of Iran."
Número de nombres, nombres de multitud y su concordancia

būdand and sīrāt-i Īrān khūb āst are also used and considered correct in modern Persian. It is correct to say bīsīyār 1 ānā būd (or būdān) būd, not so good. It is not, however, obligatory to use the singular. Thus tālārī fārīs Bahrayn, or al-ṭūb al-baḥrī Bahrayn “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 ʿamāl “actions,” ʿallī ḥūrb 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 even when it is used collectively. Modern Persians are, however, slovenly in their use of the singular and plural. Examples—: az rūdkhāna-yi sīyād-i gūshtām (Shah’s Diary) (or az rūdkhāna-yi sīyād-i gūshtām) 2 “we crossed a lot of rivers”; tālārī fārīs Bahrayn, or tālārī fārīs Bahrayn “the ass (breed) of Bahrain Island”.

Master handed me a lot of telegrams from Tehran 3 : az pilla bālā rafīs (Shah’s Diary) “we went up the steps,” or “we went up the step”:

kārār rūdkhāna hama dih va gāsaba va zirāʾat-i anqūn va darakht-i gūlās va-ghayrī būd (Shah’s Diary) “on the edge of the river were everywhere villages and townlets and vineyards and cherry 6 trees, etc.”

1 With the words signifying “much,” bīsīyār, khayli, khūb, and farāvan, the substantive may be in the singular.

2 Or rūdkhāna-yi sīyād (but not rūdkhāna-yi sīyād without ʿī) : all three have practically the same meaning except that ʿī makes the noun slightly more emphatic.

3 Or tālārī fārīs, plural.

4 Here pilla could be used. The singular pilla might mean “one step.”

5 Kīnār-i gūlās “on the edge of” ʿīnār gūlās-yi, ʿīnār gūlās “on the bank of.” The plural gūlās would not signify the banks of one river: du tārāf or tā龙门 gūlās would have to be used to signify “both banks.”

6 Dark sour cooking-cherries ālī bālū : dessert cherries ʿīnās gūlās.

7 Note that anū and is understood after bastā in modern Persian. harūmsūda would follow its noun.
NUMBER OF NOUNS, OWN OF MULTITUDE AND THEIR CONCORD. 467

khay̱lí shurut va rama ḵíṉa ast (m.c.) "there are many camels and flocks here (the pl. and would be unidiomatic) snūdā am ḵíṉa kísa-burét bisyār ast (or and) (m.c.) "I have heard that pick-pockets are common here"; ānjā bisyār jahá̱z jam’i shuda langar andākhta būd (or būnd būnd) (m.c.) "many ships had collected there and cast their anchors"; (here bisyār gives the plural idea).

If, however, the noun is qualified by an adjective (other than the collective adjectives or adverbs (bisyār bisyār khay̱lí, or farāvān), it is usually in the plural. Thus, if jahá̱z in the last example were qualified by the adjective buzurg, the sentence would run ānjā bisyār jahá̱z-ye buzurg jam’i shuda langar andākhta būnd; ānjā bisyār jahá̱z-ye buzurg jahá̱z-ye buzurg is also correct. jahá̱z-ye bisyār buzurg "very large ships" might be mistaken for jahá̱z-ye bisyār-ē buzurg, buzurg "many large ships"; the latter, however, is better expressed by bisyār jahá̱z-ye buzurg jahá̱z-ye bisyār buzurg "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, or ulāḡ-ē Bahreyn bisyār khūb ast, or ulāḡ-ē Bahreyn bisyār khūb veri. ulāḡ-ē Bahreyn bisyār khūb ast, or ulāḡ-ē Bahreyn bisyār khūb veri.

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 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-ī 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: qāfīla rū da rū dar

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 jahá̱z-ī bisyār vārīd-ī bandar shud (m.c.) bisyār kashti-ī buzurg ānjā būd (or better būnd būnd).
4 bisyār kashti-ī buzurg ānjā būd (or better būnd būnd).
'arz-i rāh duzd zad (m.c.) "the caravan was attacked on the road," but durda duzd zadad "robbers attacked it or the robbers attacked it"; āb biyār "bring water," but ābā bi-rīz (m.c.) "throw away all this water (in different vessels)"; iverse dārā zeskī kā ̄ vāqīyī zesk-hā-yī ̄ bukhārī-yī buzurg pur būd (Shah's Diary) "the surface of the sea was covered with ships and boats and great steamers." 

Yak muddat-ī bimārī dāsht (m.c.) "he was ill for an age without a break," but muddat-ī bimārī dāsht (m.c.) "he was ill for ages on end and off"; tuṭub bīsār mī-kunad = ta'ajjubā mī-kunad. Vide also (k).

(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 ābā yī gondmā est (m.c.) "this is wheat" is correct, as the wheat is in one place, but ābā yī gondmā rā jām' kun (m.c.) "collect this wheat": in the latter example the singular ābā yī gondmā should not be used as the wheat is in scattered heaps. Similarly ābā rā rīkht "he spilled some of the water (from one vessel)," but ābā yī rīkht "he spilled the waters of various kinds or in various vessels": ābā-yī ābā yī du ṭād-khāna bi-ham jam' mī-shavad (m.c.) "the waters of these two rivers join": ābā-yī ābā yī Frānsa 'the wines of France'; ābā-yī ābā yī rawghan mī-jārūshad (m.c.) "he sells butter (clarified)"; ābā-yī ābā yī tukhm "seed," but ābā-yī ābā-yī tukhmā "various kinds of seeds"; ābā-yī ābā-yī nān "bread," ābā-yī nān "loaves": vide (k). Sometimes the double plural is used for variety (and quantity), as: ābā-yī ābā yī zūrūhā (Ar. and Pers. Pls.) "different kinds of vessels".

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1 i.e., by one or perhaps more robbers: the verb is equal to a passive. With an adjective the plural should be used, as: ābā yī duzd zadad gondmā dudhā-yī Shirāzi burandā.

2 In m.c., however, words like ābā yī ābā yī "wine," ābā yī ābā yī "sharāb," etc. are incorrectly and vulgarly used in the plural when definite.

3 Note the plural termination added to the last noun only.

4 Though the first two words kashī and ḥaqīq are in the singular expressing multitude, the last noun kashī-kashī could not be in the singular: vide end of (d) (2).

5 Pas ma-bādat kārā kunad ki hīch dushman na-tawāndā kard (Sa'dil); here kār could be used generically instead of the plural, but would not be so forcible: kārā-kārā kārā kārā signifies "such great or such numerous works": in modern Persian ābā-yī ābā-yī chunān kārā kārā (or ābā-yī ābā-yī chunān kārā) mī-kunad kī—.

6 Vulg. ābā-yī ābā-yī rawghānūhā.
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جواهرات javāhirāt "various kinds of jewels": معجاليات ajāribāt "various wonders").

(v) 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.: کی یکی در حال گردیدن تا کرد. (Sa'di) "you did not, act in this like a wise man"; بلایا! دریشان: bi-lihās-i darvīshān (or darvishi adj.) (m.c.) "disguised as a darvish"; بطرف مسلمان پیش مان آماد: bi-tarzi mastān pāsh-i man āmad (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-lihās-i darvīshā. The singular occurs in poetry or in the rhymed prose of Sa'di, but is contrary to usage.

(h) After the word "pair," etc., or the determining words mentioned in § 47 (g), and after cardinal numbers, the noun is the singular: In juft murgharā dar yak-mahāghi girīfta būdand. این چفت مرغ را در یک ماهگی گرفتند (Jahangir's Memoirs) "this pair of birds was caught when they were a month old"; ده نفر ادام: ده نفر شتر: dah naftar shutur "ten camels"; dah naftar ādam, or dah mard (m.c.) "ten men.”

Remark.—After مبلغ mablagh, مقدار miqdār and موږی muvāsī, the isfāfat 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: فرآشته او کر گوردند پیش مادرش farrāsh-hā ūrā kūl girīftand, budand pāsh-i mādar-ash (m.c.) "the 'farrashes' took him on their shoulders" and carried him off to his mother.

(j) The plural is sometimes used where the dual might be expected: اطراف را atrāf-i rāh hama khāna būd (Shah's Diary) "there were houses on both sides of the road"; the plural after hama ('altogether')

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1 Arabic broken plurals are frequently treated as singular; the Arabic plural of ناجر ṭāfīr is ṭāfijār, but vulgarly ناجر tučjārahā is used as a plural.
2 But "the men were two thousand" ماردامان دو هزار بودند mardamān du hazār būdand.
3 Occasionally but incorrectly این جفت مرغ ۶۰ dah shutur.
4 In modern colloquial it is not correct to say in juft-i murgh.
5 The man was lying senseless on the ground.
6 Properly طرفین یا دکان بود, "there were shops on both sides of the road"; اطراف atrāf is common in modern colloquial, but طرفین is used by the educated only. The plural dukkān-i khās-i (or dukkānā-yi khās) būd, would be used if qualified by an adjective, vide (d), the verb remaining in the singular.
would be wrong. (Aṭrāf-i rāh khānāhā bōd (m.c.) "there were different kinds of houses on both 1 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 šrub rā khunuk bi-kun "cool the wine (one bottle, or one wine)," but šrubābāi yā Farānṣa "the wines of France"; zamin-i Kirmān "the land (or tract) of Kirman," but zaminābāi yā Kirmān "the tracts or districts of Kirman"; dar āngal kizam jamšt mī-kard (m.c.) "he was gathering wood (collective and general) in the jungle"; dar āngal kizamābāj jamšt mī-kard (m.c.) "he was gathering collections of wood (either different kinds or different heaps)"; vide also (r): k̄unāyā rīxāt khunāb rīshā "he shed streams of blood"; tuhūm mī-kurānād "they eat the flesh of various animals"; namādā bi-muqadda ta’ajjudā mī-kunad, vide (e) and (f). In m.c., however, the plural is frequently incorrectly used for the singular, as: mūhā-yi sar-ām saftā shuda ast, for mūhā-yi sar-ām; mūhā-yi sar-ām; vide (f).

(l) In gīm kīāb "this sort of book"; in gīm kīābhā "this sort of worm": but mūhā-yi kīābāhā "these sorts of books"; mūhā-yi kīābhā "these sorts of worms (or insects)": vide also § 135 (l) Concord.

(m) After aqšām and similar plurals signifying various kinds, the singular or plural is used, as: — āngābāyā tūshā va tārūshā va gārāvulāb-yā tištī-kā bi kisīyār gashang bōd2 (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: (āngābāyā anvāštā 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?" čiğūnā az dāst-i ishān rīshā bi-yābām (m.c.): "my life is in your hand"

In such sentences as "We have changed our mind" čiğūnā az dāst-i ishān rīshā bi-yābām 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

1 Note the plural for dual.
2 Should be bōdand; elsewhere the Shah correctly uses the plural in a similar sentence. The plural termination is ordinarily added only to the last noun.
rendered in Persian by *bi-guzār bi-khāna-yi khud bi-ravīm,* though the plural *khānahā-yi khūd* might be substituted without offence to the ear; vide also jīb 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: — *kt bar sufra hama dushmanān dūst numāyand* (Sa’dī) ""because at your table, all enemies show like friends""; *in tā’ifā-yi khirqa-pūshān bar migāl-i hayvān and* (Sa’dī): ۱ *ashtā dūnān min ān ma’āmeh bīnedā:* *ṭāfāt gūfī mā hama banda-yi Khudā hastim* (m.c.) ""we are all creatures of God."" Compare with (*g*).

In the following, Sa’dī has one predicate in the plural and one in the singular:

*Guftam maẓammāt istān rāvā ma-dār ki khudāvandān-i karam-and* — *Guft ‘khātā gūfī ki banda-yi diram-and* (Gul.) ""I said, ‘Do not run them (the rich) down, for they are the lords of bounty.’" He said, ‘You are wrong, for they are the slaves of money’""; *here banda is used as a collective noun,* but it would be better to use the plural *bandāgan,* which is the reading of another edition.

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:

*Agar bi-masal bārān na-bārad va yā ūfān jahān bar dārad bi-ittimād-i muknat-i khvīsh az miḥnat-i darvīsh na-pursand* ۲

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1 Vide (*a*).

2 In modern Persian *jāfān-i* and *jahān rā*.

3 In modern Persian the plural would be preferred. Darvīsh the singular is here used for the sake of rhyme.
va az Khuday ta'alaq na-tarsand (Sa'di). Even if خرد خود be substituted for خریش, Persians prefer the singular, for euphonic reasons.

The plural, however, can be used, as: mā ḫama ḍūst-īm (m.c.), or mā hama ḍūstān-īm "we are all friends": both are used in modern Persian, but the former is correct.

Hama bandagān-īm u Khushrow-parast
Man u Giv u Güdarz1 u har kas ki hast (Shah Nama).

If, however, a plural or collective predicate in English (whether substantive or adjectival), be qualified by an epithet, it is frequently plural in Persian also, as:—In khalq hama kharān-i 2 bā afsūs and ein Khālaq hame ḥamārān iba bābārān-i "these folk are asses, laden with conceit."—(O. K. 227 Whin.).

In addressing people, however, as "You blackguards," the plural is requisite, as: shumā pīdar-sūkhātā-hā (m.c.): ordinarily, however, the pronoun would be omitted, as: yā ʾi ṣaḥafān "oh ye fools.''

(p) The plural is used instead of the singular out of respect, as:—pas agar ṣafā-yi vaqt-e azūz-e ʾibāri khardari kudūrat-i pāzārad ikhtiyār bāqi-st (Sa’di) "then if your valuable time is wasted and you become bored by strangers, the option still remains with you (to leave the city)."

In lā ti ṭurūf-e pādūthān na-bāshad ilāṯā bi-khāna-yi ḍiḥqān-i rākīk burād (Sa’di) "it is not becoming in a king to take refuge in the dwelling of a common villager," the plural pādūthān 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: manāmol mawʿulāt az pāzāfān ğanān uṣūl 3 mascūl va maṭlūb az ḍūstān chunān 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.; baghā Fallāh tābī bi-khāk-i7 pā-yi faṭal-farsā-yi Al’āa Hazrat-i aqdas-i šahinshahi. bi-khāk-i pā-yi mulāzimān-ī ṣtān-ī humāyūnī mi-rasānad; 8

Baghā Fallāh tābī bi-khāk-i pā-yi javāhir-āsā-yi mubārák tārīz mi-shavad.

1 Giv "warlike" was the name of the son of the hero Güdarz.
2 Khor would also be correct in prose, but is not so good.
3 A king here addresses an ʿAbād by the plural, azizān; he has invited him to leave the wilderness and spend a little time with him in the city.
4 Or Qārīnixār tābī bi-khāk-i pā-yi javāhar-āsā-yi bandagān-ī Al’āa Hazrat-i aqdas-i humāyūnī.
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 Khvāja, another king in writing secretly to the latter says: "که ملوک آن طرف قدر چنان وبرگزاری تیمانتند وی ارزی کردن: کی ملوکی ان یارق قادر ان چنان بدعوری و نا دانستند و بی ایزاتی کردند" (Sa’dī). Somewhere the master of the Khvāja of the matter; "غفت فلان را که حسی فرموده با ملوکی نواحی مراسله داره الغفت فلان را که حسی فرموده با ملوکی نواحی مراسله داره" guft fulân rā ki ḥabs farmāda-i bā mulūk-i navāhi murāsalat dārad. In both these examples the plural ملوک mulūk 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: "فلان کسی نا اگلیم‌ها دومی نا مخصوص دارد" fulân kas bā-Inglishā dūst-yi makhsūs dārad (m.c.) "So-and-so is great friends with the English (there being but one Englishman in the place)."

(r) In a sentence like the following: “He is learning the Arabic and Persian languages,” the substantive in Persian would be singular, as: "فرسی و فارسی می‌گوید" Arābi va Fārsī mi-āmūzad; the plural zabanā zabānhā is not admissible, and there is an ellipsis of the word zaban before zabanā Farsī: if the plural zabanā 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: به دختره ای: har si dukhtar-i ū, or به دخترانی: har si dukhtaran-yi ū “all three of his daughters.” The singular noun is preferable.

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 ملکā.
2 Note that فلان را fulân 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.
NUMBER OF NOUNS, NOUNS OF MULTITUDE AND THEIR CONCORD.

And what a conglomeration of words and phrases are expressed by the singular form of the Arabic noun! In Persian, the singular is used in modern times to express the plural, as in the phrase "the twelve tribes of Israel". This is because the Persian plural formation is derived from the singular, and thus, the singular form can encompass the concept of multitude.

Arabic broken plurals are formed by adding suffixes to the singular form. For example, the plural of "khar" (horse) is formed by adding the suffix "āli" to the singular form, resulting in "khar mālā-ī kist". The singular form of the noun is "khar", and the plural form is formed by adding the suffix "āli" to indicate the concept of multitude.

Remainders.—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.

(e) 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: "Abīn ḥarr and aspāhā amāl kist" (m.c. and incorrect) "whose ass and horses!", for: "Abīn ḥarr and aspāhā amāl kist" in khar and in aspāhā mālā-ī kist "whose ass and whose horses are these?"; "Abīn ḥarr and aspāhā amāl kist" would signify "who is this ass (one) and this horse (one)?" In, "Abīn mādār and khayāhirā-ī āst" (m.c.), the word mādār from the context would be considered singular.

Note the following ways of forming the plural of "jūz" (the ups or past u bulandī (or pastī u bulandī)-yi dunyā, "the ups..."
and downs of this world"; (1) past u bulandhā-yi dunyā, پست و بلند های دنیا (2) pasthā u bulandhā-yi dunyā, پسته و بلندهاي دنیا (3) pasti u bulandhā-yi dunyā, پست و بلندهاي دنیا (4) pastdihā u bulandhā-yi dunyā, پست و بلندهاي دنیا (5) past u bulandhā-yi dunyā.

Similarly in modern Persian if a number of plural adjective-nouns are united together by ışafat, the plural termination is added to the last only, as: ma bije گلد باد کار یک گردنب چشم لازم رایی یک گردنب چشم و حیاها را تعلق کرده جیشان از گردن کهیم و چیزهای گردن mā 1 bichāragān bāyad i nūrīshcha-şashm-i luqma-rūbā-yi bi-sharm u hāyāhā rā tamallug guyim, jīb-i shān rā pur kunam va khaylī ham:— (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.'

(w) In modern Persian, the plural of shutur-bachcha, or bachcha-shutur "a young camel," is shutur-bachcha, or vulgarly bachcha-shuturbā; similarly tukhm-i murq "an egg" is often in modern Persian tukhm Murq, with the plural tukhm-murqā. 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 tukhm-i murq-i garm:4 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); [mer. Bachchā "brave"].

(x) "We used to halt on Sundays" rūz-i yak-shamba rā lang mi-kardim; 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—riz yekh shabb hā rā langh kardim. 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 hamin qadrhā (m.c.) "about this amount": hamin vaqthā būd ki pārsāl bi-Tehrān rasidam (m.c.) "it was about this time last year that I reached Tehran"; if hamin vaqt (sing.) were used, the meaning would be 'exactly, just, at this time.'

1 Note no ışafat after mā: bi sharm u hāyā is one compound adjective: note jib is in the singular, vide 119 (n).

2 Tukhm-hā-yi garm نظمشای گرم might mean "hot seeds" (of melons), or "seeds that have a heating effect."
(a) Sometimes a substantive is repeated in the plural to indicate that an object is the greatest of its kind: فامیر الأمراء—امیر l-umarā, "the Amir of Amirs"; فعده اعداء—عدو اعداء, etc. In Arabic singular and plural are coupled by the Persian izāfat. Ex.: شاه شاهان Shāh-i shāhān; خان خانان Khan-i khanān. Shāhanshāh "king of kings," the first word of which is a contraction of Shāhān the plural of Shāh, is an example of izāfat-i maqlūbi.

For the intensive adjective so formed, vide § 45 (c) (3).

CHAPTER XIV.

§ 120. Pronouns.

(a) The Personal Pronouns are not usually expressed except for perspicuity, for contrast, or for emphasis, vide (g) (h) (i). The first personal pronoun is common in poetry "thou art he who is with me as long as 'I' am 'I.'"

(1) The 1st Person:

The 1st person singular is used by a single individual in speaking, as: بندہ عربbanda 1 'ارز mi-kunam (m.c.).

Many Persian Muslims maintain that the 1st personal pronoun man is applicable to the Deity only. The Persians seldom use man, which to their ears sounds arrogant or egotistical.

If necessary for emphasis to use the 1st person, they say بندہ banda, or occasionally خائشع کشی īkhās-kish, جاوری āqīr, 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 دان mā, as: چون خدامت شا منظور—خان خدامات shumā manzūr-i nazar-i humāyīn-i mā-st 2: 

In private he is said to speak like a private individual. 3

The following is a telegram from Mażaffar-a-d-Dīn Shāh to the Mutavalli

1 In writing banda 'ارز mi-kunad is also used. The Afghāns and Indians use the 3rd person sing. after بندہ banda, even in speaking.
2 The Royal plural was not used by the Anglo-Saxon kings: 'ic Aelfred' (I Alfred). 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.
Bāshā of the shrine of Imām Raṣūl at Mesh-hed, to whom he had sent apparatus for an electric light:—

নাম্বাবে, বেশি সাহেবের নিকটে নিজে আনারা শেষ হওয়া উচিত হয়েছে না যে আল্লাহ অর্ধেক-এ নাসিরুল্লাহ ও বিন মুলক। একই সময় শেষের মাত্র বিন মুলক। I hope you are well. For how many hours nightly does the electric light burn, and does it burn nightly or not? Send detailed particulars."

An editor in his public character is plural, as:—

"Our pen fails to describe the action of certain false patriots."

We mā sometimes stands for 'all men,' the speaker though single identifying himself with all men, as: ma dewānī va qāsab al-ghaṭālim "we are all mortal and fallible."

In an assembly, a person will sometimes make himself plural assuming that he speaks for the rest, but to use ِمَن instead of ِمن is generally considered a sign of overweening pride.

The plural is occasionally used for the singular in vulgar language.

'I' or 'he' may include a person's immediate belongings, as:—

من مَن mā sar-ī rāh-i ِمَن mā zarat mī-khwāham (m.c.) "I'm in your way, please excuse me (said by a person whose luggage blocks the way)."

My; of me. "My defence ِمن حمাযят-ِمن 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: ِمن حمাযят-ِمن man bi-shumā, or ِمن sabab-ِمن zadān-ِمن 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:—

Khudā tu "ālim-i (m.c.) "God! thou knowest which of us two is speaking the truth.""

1 More civil than ِمَن mā, ِمَن mī-

2 A speaker in the Zardushtī Anjuman will sometimes use "مَن mā."

3 Or ِشَا را ِشَا را ِشَا."

4 Said by both parties who witness against each other.
The second person singular is used in precations even when addressed to the Shah, as: 'umr-at darāz bād "may thy life be long"; qurban-at shavam "may I be thy sacrifice."

Darvishes and poets also address the sovereign in the 2nd person singular.

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 tu and pidar, but in writing nur-i chashm; aziz etc., etc.: jān-i pidar tu niz agar bi-khufti bih az an ki dar pusin-i khalq ufti (Sa'di).

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-bimiri.

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:

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1 Persians say, padishah Khudâ-yi rû-yi zamin ast, and siya-yi Khudâ-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 Ali Khan' in full. For the same reason a gentleman would, when speaking of his young relatives to a servant, say Khawûnî or Aghâyân, and seldom bachehâd '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 tu, but foreign ministers as shumâ.
Pronouns.

As in English, so too in Persian, ۰ thou,' is also used when special isolation is intended: "Thou art a scoundrel" tu khayli pidar-sükhta-i, "thou thief" tu khayli amin-i, "they (and thou alone) art honest." As already stated the Deity is addressed in the singular.

The use of ۰ 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: ایشان میفرمایند—ishan mi-farmayand "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: میگویند: mī-goyand "they say, people say."

Pronouns should follow the nouns to which they refer without the intervention of another noun. In Persian (as in English) one should avoid such sentences, as: سید جواد بی میرزا حسن همیشه پول می‌دهد, [â] khayli mutamavil ast "Sayyid Jawad always supplies Mirzâ Hasan with money, he (Sayyid Jawad) is very rich"; [in vulgar Persian the pronoun ۰ would probably be inserted even though it is not properly emphatic]. "He" and ا ۰ 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"].

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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 tu 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 شرک shirk or polytheism. In the Quran, Allah frequently speaks in the 1st person plural. The Zardushtis address the Deity, یازدان, in the singular. Modern Parsees generally use the Muslim word خدâ 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 می‌خواهد harf zadan-i sahih khayli vaqt mi-khwyahad (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 می‌آید یک غیرش باید و یافته دارد بهست خواهد کرد umidevar ast ki az in mu'amala sad lira gir-ash bi-yayad va yaqin daram ki bi-bast khwyahad avard (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); من کاریک است lark ast (or شد shud).#

Some English impersonal verbs take in Persian a nominative of cognate meaning as: پایین می‌باید bariin mi-bard "it rains"; بارف می‌باید barf mi-bard "it snows."#

"It is I" or "it is me" من man-am (m.c.): "it was I that did it" man budam ki an kür rā kardam (m.c.): "it is you that command here" شعالید که اینجا حکم می‌دانید shumā-īd ki injā hukm mi-kunīd (m.c.): "I who command you are the man" منکه فرمان میدهان آنکه man ki farman mi-dīkam ān kas-am, or منکه فرمان را شماری آنکه man ki farman-dīh-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 غلام آن که مرا خرید man ghulām-i ān-am ki marā kharād; if the second, من غلام‌اش حسن مرا کرد man gulām-ash hastam chūn marā kharād.

Remark II.—Except by poetical license, a pronoun in Persian should not refer to a noun# following:—

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1 Or مدنی طول دارند تا انگلیسی بی‌پدری muddat-i til darad tā Inglesi yūd 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 من گذشته kār-i man gūgashī.
4 Also کیست کیست کسی kist or kistī (m.c.). These vague replies generally result in the impatient questioner saying, آخر کسی باشد ākhir kistī, 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."

the pronoun his refers to 'man.'

"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 ("آمر " 'more definite') than the second, and the second than the third: thus, contrary to the English idiom the speaker mentions himself first. 3

In modern Persian 

1 dir khyābidan "going to bed late"; better dir bi-khyāb rajān 2, 3, as the former might signify "getting up late next day."

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 yād pāst.

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, vide 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 میخوایی از زمین چهار وجب بلند بود and سرماشی (پیرو نشان) نوز an mikh-hā az zamīn chahār vajab buland būd va sarhā-yash (or sar-i shān) tūz (m.c.) "those pegs stood four spans out of the ground and were pointed"; راستیاتش ایذکر rūstīyāt-ash īn 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" (هیچ کس تا حال تا زمین گروه انسانی را مورد نگاه داشته و ویالیس). A third interpretation, hich kas ī ī bi-hāl tarkūb-i gurda-yi īnsānī rát makshūf na-karda būd; ḥattā Vaselīyūs ham, ān rá faqat dar sahā tafṣīlī kardā. Read 'kidneys' (گرده سگه (ری) gurda-yi sahā ār) for 'them' (آنار ān rá); as the sentence stands the seeming antecedent is 'humān kidneys.'

(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 rá will often determine the antecedent, thus:—

1 Rūdast is a special throw in wrestling.
2 Na-khvāhād khvāst stronger than نمیخوایوهد خوایست nami-khvāhād: "certainly she will want one."
PRONOUNS.

Remark.—It is not necessary in Persian to repeat the possessive pronoun, as: “From his birth to his death” or az rūz-i tavallud tā rūz-i mark-ash, or rūz mard-i tā rūz-i mark-ash. The former is the better.

(e) (1) 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:

سگ و دربان چو یافتند غربی
این گربانش گیرد آن دنیا

Sag u darbān chu¹ yastand gharib
In giribān-ash gīrad ān dāman (Sa’dī).

“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.”

ت ا لکتیجس کردی از آن این دنیا را
“that you chose the latter class in preference to the former.”

Compare the use of injā ‘‘here’’ and ānjā ‘‘there’’ in the following:

همچنین مجلس وعظ کلیه ترزا که است آنجا نا ندید نه درایت فن را
ارادنی نابار اسادائی نبود
hamchunūn mājīs-i va’t₂ kulba-yi bazzāzān ast ānjā tā
naqd-i na-dīhī biqārat-i na-sitānī va injā tā irādat-i nayarī sa’ādat-i na-barī (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 (injā) till you bring sincerity you get no lasting reward’’; here ānjā and injā 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 ای ‘‘he’’ is used for ān ‘‘the former’’ in the following examples:

شخصی همه شب بر سر بیمار گریست
جو چون هر شرود یا بیمار بیست
Shakhe-i hama shab bar sar-i bimar 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 ای ā is used in contradistinction to بیمار bimar, as ān would require to be answered by īn.

¹ Chū poetical for chūn. Must be pronounced giribān-š, to scan.
² مجلس وعظ mājīs-i va’t₂ can refer to the place of worship of any religion.
³ In prose بیماری bimar-ī.
(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" خواستم که را برنا درم و لیکن این نشد *khvāstam ki ūra bar pā dāram va łtīn in na-shud* (m.c.): "this is my ambition, to live independent" خواستم من این است که *khaḥish-i man in ast ki azād Ḿrist kunam* (m.c.):

(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: *ma āb-i sardī khurda imizer* (m.c.) 'we've drunk such a cold water (that I can't describe it, or I hate to think of it).'

(j) Classically, and in m.c., Ḥānki is "he who," and its dative and accusative is *ān rā ki*: but in modern Persian ū ki and ūrā are also used:—

*ānkūd ḥurā* بهتر از *badabarast ān ẓindāgānī gurūd be.*

*ān ki khvāb-ash bihtar az ẓindāri-yast*

*ān chūnūn bad-zindāgānī murda bih* (Sa'di).

"He whose sleeping is better than his awakening

Such an ill-liver were better dead." 3

And *āna rā va ān rā* ki hisāb pāk ast az mūḥāsaba chi biyak ast (Sa'di) "what fear has he of the accountant whose accounts are clear and straight?" 4

Even in modern Persian *ānki* and *ān kā* *ān rā ki* and *ān rā ki* are to be preferred to ū ki or *ān ki* and 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?" 5

*ān ẓindāgānī gurūd ki* *tars-i shān bā'īs na-dārad chirā bāyad bi-_false kūr bi-kunand* (m.c.): for 'they' read 'those,' and for *ishān* read *ānī* shān be.*

1 In *tawer mardam* or *chūnūn mardum*.
2 *ān gādī lībās-i khūb-i būd ki chi azg kunam*?
3 Note the order in Persian.
4 Here though *ān rā* ūrā ki could be substituted for *ān rā ki*, it would not be considered good (shārīn) Persian.
5 The complicated Persian system of revenue account keeping *siyāq darawai* siyāq-i dieūnī can only be understood by a *mustawfi*, 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: 

\[ \text{bi-man gūft } \text{"he said to me"} \]

or in 

\[ \text{ū bi-man gūft } \text{"he said to me."} \]

But in a sentence like "\text{"asā anchi ū navishta ast }\text{" what he has written,}" the insertion of ū is necessary, unless the subject has just been mentioned, for otherwise \text{"asā anchi navishta ast} might signify "what is written" and not "he has written."

Remark.—Note the construction and signification of \text{"asā anchi} in the following:

\[ \text{āmmā anchi farmūdā az zojr u man--mūnasib-i sīrat-i arbāb-i himmat nīst yak-i rā bi-lutf ummūdār gardānidān va bāz bi-nā-umūdā khasta-khāṭir kardan (Gul.) "but as for what you did as regards snubbing him and turning him away, it is not the part of a magnanimous encouraging and then disappoint a person."} \]

(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 "\text{ndīdam namī-dānam, na-dīdam (or na-dīdam-ash) I don't know, I haven't seen him." To say ūrā na-dīdam instead of na-dīdam ash 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" "\text{mā ikhtilāf-i ranghā-yi gauš-i qaṣah rā ki mī-bīnim bi-khiyālām mi-ustām ki bō'īg-ash chāist. Better say "the cause of that variety" bō'īg-i ān ikhtilāf chāist.}"

(i) If, however, the pronominal subject is emphatic, it must be inserted, as: "\text{mā makhlūqām va ū khāliq "we are the created and He the creator," man khud-am bichashm-i khud-am dīdam (m.c.) "I myself with my very own eyes saw it."}"

(j) \text{Mahmūd kitāb-ash gum shud} (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 (q) (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; \text{yak dīgar} and \text{ham dīgar} 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 dah nafar-i 'to every ten men'; dar har bist qadam-i 'at every twenty paces'; har chahar sa'at-i '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 har. But in hich kas-you could not substitute 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 du 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' khowshatun dosti dar insan musallati st (or khowshatun dosti dar insan musallat ast), or hubb-i nasr bar insan musallat ast, or 'Adam khud râ az hama chiz dast mi-dârad'.

(o) Hama "all": 'He gave them all a tuman' bi-hama-yi išān yak tumān dād (m.c.) properly signifies that he gave them all collectively a tuman; but bi-har yak az išān yak tumān dād (m.c.) 'he gave each of them a tuman'.

(p) "Both," 'har du, is often pleonastic in English as well as in Persian, as: "you and I both agree" man va tu har du muttafiq-im bar in kî-8: "Zayd and 'Amr (both) met," Zayed u Amr (har du) ham digar râ mulâyât kardand: "these two hats are (both) alike" ižān dō kaleh (har du) ma'lul hām anf. In 'they (both) met', 'they (both) met' išān.

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1 'None' stands for 'not one' and should, therefore, be followed by the verb in the singular. "Hich yak (as an chahâr-tâ) na-raft, but in m.c. na-raftand; also išān yak i az išān raftand (vulg. for raft).

2 Or har yak-i.

3 Even if the meaning be "you and I both agree with a third person," the pronoun 'both' is not wanted either in English or Persian.

4 But in Allah kaleh-hâ har du migl-i ham-and (m.c.) the words har du "both" are necessary to show that there are only two.
PRONOUNS.

487.

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 passport which cost him a lot of trouble.’ In Persian this sentence can be rendered almost literally by the connective ki, as: ü tagkara-yi khud rā gum kard ki khaylī asbābī zahmat barāy-i ü shud. In, however, the sentence: ‘The man was said to be innocent, which he was not,’ the word which cannot be rendered by ki; گفتند که او ییکنوا است در صورتی که به گوستند ki ü bi-gunāh ast dar qurat-i ki na-būd.

(2) In English, ‘that’ is frequently preferred to ‘who,’ as: ‘I that speak unto thee’ man ki bū tu harf mi 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: man tā bi-hāl zan-i bi-in khush-gilī na-dida-am (m.c.), or khush gil-tarin-i zanāh-i ki dīda-am in zan ast (m.c.), or zan-i khush-gil-i ast ki mi gl na-dārad.

(3) ‘That’ is more restrictive than ‘who.’ ‘Yesterday I interviewed all the Hindus who came to the Consulate’ dirūz ki hama-yi Hunūd bi-qunsul-khāna āmadand ishān rā mulaqāt 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 dirūz hama-yi Hunūd-i ki bī qunsul-khāna āmadand mulaqāt kardam, it is not clear whether only some of the Hindus came and were interviewed, or whether all came and were interviewed. From these remarks it will be seen that ki in Persian should primarily be rendered by ‘that’ in preference to ‘who.’ However, in Sa’īd-s-Saltana ki hākim-i Kirmān būd rasidam (m.c.) ‘I went to the Sa’īd-s-Saltana, who was Governor of Kerman,’ it is obvious that ki cannot be rendered by ‘that’; it is therefore = ‘who.’

1 If būd were used instead of shud, the گوستند ki would most probably be taken to refer to گفتند tagkara.

2 Not būd; but indirect narration است بودa ast.

3 This sentence can be rendered closely by diirūz har Hindīl-i rā ki bi-qunsul khāna āmad mulaqāt kardam, or گفتند گوستند ki diirūz hama-yi ün Hunūd-rā ki bi-qunsul-khāna āmadand mulaqāt kardam (m.c.) گوستند rā could be omitted in both the previous examples, but the relative گوستند must be added to the second example in (3).

4 Or گفتند گوستند 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 *Kam musāfirin būdand ki ṣadma-i bi-ānhā na-raisid*, the ambiguity is preserved in Persian; *Musāfirin-i ki ṣadma bi-ānhā na-raisid* kam būdand is also a little ambiguous, but would primarily be taken to mean *Z θηοηςαηρην καρηλη ιοηνια θαηγηηεη καλη ιοηνια θαηγηηεη θαηηε λαηηηηηηεη αζ* az *Musāfirin khayli kam bi-ṣadma riḥā shudand*, or *Kam-i az Musāfirin bi-salāmat bi dar raftand.*

(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: *mīzbān har khurāk-i ki mi-khvāhad ḥāzir 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 chaḥmat shumā chi hastid* (m.c.) (= what sort of person are you?); but *Shumā chi-kāra hastid* (m.c.) "what is your profession?" or "what have you to do with this?"

'Whatever' is sometimes merely emphatic, as: "no condition whatever" *Bi-hich vajh min al-vujūh khabar na-dāram,* or *Aṣlā 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 confidence of a fellow-mortal that disregards the laws of his Maker." *Ara laqāq ekbār ēmmān dovm *a* ḥākm-i *Khāliq-ash rā bi-jā nāmī-āvarad* (m.c.). Corrected: "He that disregards the laws of his Maker, is unworthy of the confidence of a fellow-mortal." *An ḥākm-i Khāliq rā bi-jā nāmī-ārad* ṭa-qī-i ḭībār-i insān niżm(t. c.).

Pronouns 3 should follow the nouns to which they refer, without the intervention of another noun. Avoid such sentences as: *Muḥammad pisar-i Ghūlām 'Ali ki īn kitāb rā bi-man dād—* "Muḥammad, the son of Ghūlām 'Ali who gave me this book—," unless Ghūlām 'Ali be the antecedent of 'who.'

1 *Aṣlā* m.c. for *aṭlam*.
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 دارود پدر سلمان که جالوت را کشید— the که may refer either to داوود or to سلیمان. 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: اور شخصی است که مودیر مشیدارم یا shakhکه یا st ki muhtaram-ash mi-daram (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: مودیری شنیدم که خلبی متبل اما خلبی بیتی بود mard-i rā shunidam ki khayli mutamavil amma ā khayli bahkil 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: مودیری که بموز چوب زدند زرد بود mard-i rā ki imrūz chūb zadand dúzd 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" همه این امرا مطيع خانان چین اندره یک سال درمیان به یکن چوند وبرای خلیف حبوع خون خوردن وزا یا طلا می برند که رضایی اشاق از ریپهایی می گذارند جمع مش کنند hama-yi in umarā mut′ī-i Khāqān-i Chīn-and, va har yak sūl dar miyān bi-Pīkīn mi-ravand, va barāyī-ī kharā bi-hamrāh-i khud khaz va rizah-ī 4 tilā mi-barand ki ra′āyā-yī ishān az rīghā-yī rūd-khāna-hā-yī 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—" امروز خون خلیف می برند ۴ ریزهای طلاییه— bi-hamrāh-i khud khuz mi-barand bā riza-ha-yī tilā-yī 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 Paghīfūr, but in m.c. kāsā-yī faghīfar means "a bowl of the best china."
4 The singular ریزه ریزه 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." 

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: 

"أو كم نختار ویه از دیگران استKR"  

He is less rich : انجا کم بودند  

he needs little aid: انجا چند اثر بودند  

and the second two by translating the two first sentences by 
کمک کمک  

kamak dādān bi-ū kamtar lāzim ast, and the negative use of kam and kamtar is also illustrated by the following examples: 
کمک کم  

kam kun fama'ī jahān ki bāshi khuroand (Omar-i Khayyam) "crave not of worldly sweets to take your fill," (Whinfield Trans.) 

(Q. K. Rub. 77 Whin.).

Compare the m.c. phrases "he goes wrong for the least thing"  

"أبی کمتر در این زمانا  

in kar rā kamtar bi-kun (m.c.) "don't act like this," and  

"In m.c. often incorrectly used as a singular: pl. of rāhib.

"In m.c.  

"In m.c.  

"In m.c.  

"Note the use of the comparative for the superlative and make (c). Vulg. this also means: bi-kīch chīz az rāh nami-ravad.
ADJECTIVES.

kun "talk less rot, don't talk rot," (more cutting than the direct vazli ma-kun "don't meddle, etc.") chandän ki talab kard kamtar yaf 1 (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." 2

In Persian, these expressions are correctly rendered by in jur adam and in jur adamha, or better in jur armad in jur mardum.

(d) In comparisons, the noun in Persian should be repeated, as: in 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: umri man az shumā bihtar ast (m.c.) "I am older than you." If the word asp were omitted in the first example the comparison might lie between "horse" and "thou."

In the m.c. phrase in baz-i an ast, the word baz is merely a corruption of y az bih az. Baz-i an 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" 3

âhan az hama-yi filizzāt-i diyar musīd-tar ast. But it is incorrect, though not an uncommon mistake in English and in Persian, to say "—than all the metals" in ashâ-yi filizzat musīd-ter ast (m.c.).

It is improper to say "Solomon was wiser than any king" Sulaymān az har ādīshāh-i dānā-ter 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" Sulaymān az hama-yi ādīshāhān diyar darāna tū būd.

(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" 4

1 Modern har qadar bihtar talab kard kamtar yaf (or yir ash imad (m.c.)).
2 "Those sort of persons" is a common English vulgurism.
3 Or "Solomon was the wisest of the kings" Sulaymān darāna tū darāna tū darāna tū būd; vide (e).
4 But Sulaymān az hama-yi hayvānāt-i diyar darāna tū būd; vide (e).
ADJECTIVES.

"The vice of covetousness of all others is the worst" عیب حرص بدترین همه عیوب است ۱«ayb-i hisb bad-tarin-i wyub-i digar ast (m.c.)» [but az hama-yi wyub-i digar bad-tarin ast is correct (m.c.)]. Covetousness hisb is not one of the other vices. Say "of all the vices covetousness is the worst" عیب حرص بدترین همه عیوب است «ayb-i hisb bad-tarin-i hama-yi wyub i ast.

(f) Though grammatically speaking the superlative is followed by the plural, as: bihe-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 bihtar (m.c.) or ü mard-i bihtar (m.c.)

If, however, the superlative is Arabic and precedes the noun, some Persians insert the izafat, as:—dar as'ad-i zaman-i "in the best (luckiest) time," or dar bihtar-i 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 qalamhā 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: anfis taraf; a'sab taraf; a'lam 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 mamlue, "full"; tahi, "empty"; rast, "true"; durūgh, "false"; nihāyat (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 khayli sahih-tar ast "this is much more correct," is common in modern Persian.

The words murballa', Ar., and char-ghusha, Pers. "square," have no degrees of comparison.

However, gird or mudawvar "round" has in Persian a comparative and superlative.

1 "Zayd of all others was the most culpable" Zayd muqassir-tarin-i hama-yi digar būd (m.c.): say "Zayd was culpable above all others" Zayd bālā 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 navishtajâl-i 1 âkhirin-i shumâ "your two last letters";
dar dah sâl-i avall-i saltanat-ash "in the first ten years of his reign";
du ism-i avall-i ra qalam bî-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 'âlim-tarin-i Kârmân (or better du a'llâm-i-l'-ulâmâ-i Kârmân).

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'
(سی تا یی امپلی چهار تا یی دومی chahâr lâyi duvvumî): 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,"

"âlam-i hayât va mamât is better than عالم حیات و عالم ممات 

"âlam-i hayât va âlam-i mamât, but the latter is more emphatic.
(This is really حذف اعلا: Qâlî-yi nau va kuhna râ biyâr signifies "bring the new (one) and the old (one) carpets"; but Qâlîhâ-yi nau va kuhna râ biyâr signifies bring more than one of each [vide also § 110 (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 Charybdis, who can steer clear?" (repeat 'such a' before 'Charybdis').

 Andresián, Chins, and Egypt: az miyân-i chunin rûd-khâna va lajun-zâr-i ki mi-tavânad bi-guzarad. [Say Chins, and Egypt: chunin rûd-khâna va chunin lajun-zâr-i, etc.]

(k) In "a well-dressed man and woman" mard u zan-i khush libâs, or mard u zan-i khush libâs-i, the adjective both in English and Persian qualifies two nouns. But in "a well-dressed man and a woman" mard-i khush libâs-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 navishtâyi akhiri-yi shumâ. In modern Pers. akhiri preferred to akhin.

2 The Old and the New Testaments ubah-jadâh va 'atîq.

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 مردی خوش لباس با زنی mard-ı khush libās bā 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, بیست نفر مرد و بچه bīst nafar mard u bachcha could have the signification of No. (2) only. No. (1) would be expressed by بیست نفر مرد و بیست نفر پسر bīst nafar mard va bīst nafar pisar, and No. (3) by بیست نفر مرد باچند پسر bīst nafar mard bā chand 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 addled egg" man yak tukhm-i murgh-i kūchak-i laq-i khurdam (m.c.), or من یک تخم مرغ کوچک و یک لاق خوردم man yak tukhm-i murgh-i kūchak va laq khurdam; but if two eggs were intended, one fresh and the other addled, 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" اسپ عربی که به را بیاد asp-i Arābi-yi kahar rā biyār can only mean "bring the bay Arab horse"); but اسپ عربی و کبر را بیار asp-i Arabī vā kahar rā biyār would mean "bring the Arab and the bay (two) horses."

راحط پایدار و مستقل راهتی pāydār mustaqīl "real and everlasting happiness" is preferable to راحط پایدار و مستقل راهتی pāydār mustaqīll, though both are correct.

In محبب و دوستانه (وکس نامی-شفاد) mahabbat-i barādarāna va dústāna (yaksīn namī-shavad) "the affection of brothers and the affection of friends (is not the same)," the conjunction indicates that there is an ellipsis of mahabbat after it. If two or more adjectives qualify the same noun, they should be coupled to each other by an isāf; as in the above example, asp-i Arābi-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: بیست نفر مرد و بچه بودند در زمان حسن و جمال yak-i rā az mulāk-i 'Arab kanīzak-chini āvarda būdan dar ghāyat-i āhsn 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: قابل زراعت qabil-ī zirāt "capable of cultivation (of land)" خسته نیر تندیز khasta-yi tīr-i taqālīr (class.) "wounded by the arrows of fate";

1 It is much better to connect these adjectives by the isāf and not by the copula.
§ 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:—

Bi-chashm-i khwāsh didam dar biyābān
Ki-mard-i āhista 3 bi-guzašt az shītābān (Sa’di).

Compare the English errors "thine often infirmities"; "the then 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 khaylī ‘ajīb-i st (m.c.) “this is a very strange matter—" or "in amr-i st khaylī ‘ajīb. In m.c., however, the adverb is often misplaced before the noun, and this causes ambiguity, as: ānjā khaylī 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 khaylī buzurg-i būd is clear. (Phrases, etc. signifying state or condition are termed hāl. In Zayd khandān āmad, the word khandān is termed hāl and 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 oftener 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” 1

1 In Urdu also, such adjectives are often followed by the g-nitive, inflected or uninflncted.
2 Another and better reading is—ki āhista sabaq burd az—.
3 The figure of syntax by which one part of speech is used for another is called Enallage.
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 cause firmly.”
na faqat in kutubhā atjāl rā masrūr mi-sāzad balki mardum-i bāligh ra nīz (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" إِنَّكَ لَا تَفْقِحْ أَطْفَالَ وَأَصْحَابَ. In m.c. بَلْ مَرْحَمَ بَالِغَ زَرَى مُرْحَمَ بَالِغَ زَرَى. The English can be corrected by merely transposing the words ‘not only,’ and placing them after ‘the destroyer’; ‘the Persian sentence however must be recast—

"Umar was not only the destroyer of the Persian nation, but of its language and religion." عمرُ نِفَقَ هَالِكَ كَنَّذَهُ مَلِّتَ اِبْرَاهِيمَ بَنَ بَلَكَ خَرَابَ كَنَّذَهُ زَبَانَ; "Umar na faqat halāk kunanda-yi millat-i Īrān būd balki kharāb kunanda-yi zabān va mazhab-i Īrāniyān nīz, the English can be corrected by merely transposing the words ‘not only,’ and placing them after ‘the destroyer’; ‘the Persian sentence however must be recast—

"Because the parrot used to say this phrase only to all comers." زِبَرُ كَ كَمَ بَلَكَ لَفْظَ رَأْيَ هُرِينَ لَفْظَ رَأْيَ هُرِينَ ميْيَغَطَ وَبِس [better مَيْيَغَطَ وَبِس] [Trans. H.B., Chap. XX].

In m.c. man tanhā Husayn rā didam would according to the intonation signify either "only I (I alone) saw Husayn" or "I saw Husayn only"; but نِفَقَ من حسین رَأْيَ دیِدَم faqat (or tanhā) man Husayn rā didam, and man Husayn tanhā (not faqat) didam, or من حسین رَأْيَ دیِدَم man Husayn rā didam va bas. The following, in the absence of commas, is not at first sight clear:

"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," من ندَرْنَا إِبْرَاهِيمَ خَارِجَ زِ مدْرَسَةِ دِيِدَمٌ وَ هَيْبَ فَتْقَ مَنْيَ نَمِيْ كَمْ "man nudratnū 'ūrā khārij az madrasa didam va hīch vaqt bī-khāṭīr nāmī āvaram ki ʃaḍa-yash rā ījū vaqt-i ghazar shunīda

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1 When "not only" precedes "but also," see that each is followed by the same part of speech—(Abbott).

2 In slovenly modern Persian, إِبْرَاهِيمَ might be substituted for إِبْرَاهِيمَ Īrāniyān.

3 The Afghans would probably say من نَمِيْ كَمْ من tanhā, if من tanhā referred to the pronoun.

4 This classical idiom is common in Afghan colloquial.
būsham. In the English read 'I do not remember ever,' and delete 'when'; in the Persian, insert the words hich vaqt after ke ki; vide also § 123 (b) (5) Remark.

(d) Adverbs are occasionally substituted for nouns, both in English and Persian, as:—'Till now they have paid no taxes' — tā al-an hīch māliyyāt na-dāda and.

(c) One adverb in English may serve for two or more verbs, as:—'He spake and acted wisely,' but in Arabic: aqilānā harf zad va kār kard (m.c.) is ambiguous, as the adverb may qualify both verbs or only one. In Arabic: aqilānā ham harf zad va ham kār kard, the adverb qualifies both verbs; and in Arabic: aqilānā kār kard va ba'd az an binā kard bi-harf zadan, the adverb qualifies the first verb only; and in Arabic: aqilānā harf zad va kār ham kard is also ambiguous, but in Arabic: kār kard va aqilānā 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-khirū 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 izā/it, as:—zay baχtīz dū dinnā khulī awtān naχtīz shūd; du daq'a khayli awqāt-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 kāgbāz kūlaq-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 kārdam ki ānjā nā-ravd 'I forbade him to go there' — urā az raftan bi-ānjā man kārdam.

§ 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.

1 Also in English 'till then' (Pers. tā an vaqt).
2 Māliyyāt 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 zūd-tar.
4 But guftam ānjā bi-ravd 'I commanded him to go there.'
5 In m.c. of ten (but incorrectly) raftan-i bi-ānjā.
In Persian, however, وگر va valikan, وی va va ammā, وا va yā, وچون va chūn, فا-اممā (in writing for अम्मा "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" अव हम खुश औ हम धम "u ham khanda kard va ham girya.

(2) Though, although—yet, still, nevertheless—"Though deep yet clear" न गर्त्त गव ड अत वल बज़ अज़ अस्त ast.

"Though a thousand rivers flow in the sea, still it is never full" गर्त्त हर्त्त गर्त्त दाहल दिराम मिर शोर यात नंगर गर्त्त न्तक अर्थ हृद क्षण dakhil-i daryā mī-shavad bāz pur namī-gardad.

Remark.—Words that prefixed to nouns or pronouns are prepositions, may, when joining sentences, become conjunctions, as:—"Before my illness" पिश नू-खुशी-यि मन (m.c.): “before I was" born "पिश नूं किम पिताल लिब बिशावम" (m.c.).

Many conjunctions are also adverbs.

(3) Whether—or—"Whether they are killed or I, it matters naught" होला सं कस्ट बह खुश (यार) खसान तफावत तदर धम khyāh man kushta bi-shavam khyāh (or yā) istsān tafāwāt na-dārad: “it makes no difference whether they killed him, or I” ज ं र खेस़् एशां एक खेस़् बिक ड दाहल ची मन वा ची ेशां उर kushta bāshand faq na-dārad.

(4) Either—or—"Either he of either God or man": “either go or stay” या bi-raw yā bi-mān; vide (5).

(5) Neither—or—"Neither act nor promise hastily" ने फाइब यल बिक व स व एड ी बिता-जिल आम बिकून वा वादा (m.c.): "he feared neither God nor man" ही म त्र नस डास्त न्र एक खाल व नू म खलीक hich tars na-dāshnt na az khāliq va na az makhlīq.

Remark.—"Especially care must be bestowed upon 'either—or' and 'neither—or.' 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 īkān.
2 Note that the Aorist and not the Preterite is used.
3 It does not matter whether आँसन insān be put first.
Compare:—"in these times one can neither speak of Church or State without—" "dar in zamān na kas-i az millat va na az dawlat mī-tavānīd suḥbat bi-kunad" (m.c.). The English should be "—speak of neither Church nor State"; the Persian should be "nā az millat va nā az dawlat va na az dawlat". Vide also Remark to § 122 (c).

"I am neither an ascetic in theory or practice" (it should be ‘I am not an ascetic either in theory or in practice’). (1) man na ‘amāla‘ murtāz-am va na ‘ilm-in, and (2) man riyāzat-kash nistam na dar ‘amal na dar ‘ilm are both correct; but (3) man ‘amala‘ yā ‘ilm-in murtāz nistam though correct is not good; and (4) man na ‘amala‘ va na ‘ilm-in murtāz-am 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." Hamān qadr-in ki barādar-ash mīhrbān ast, or Hamān qadr-in ki barādar-ash mīhrbān ast ū ham ast (m.c.). "As he excels in virtue, so he rises in estimation, which is a virtuous man." Hamān qadr-in ki dar fażīlat taraygī mī-kunad bar ihtirām-ash azfūda mī-shavad.

(2) So—as: "No riches make one so happy as a clean conscience." So—that (expressing consequence):—"He speaks so low that none can understand him." Bi-tawār-i harf bi-zan ki fażīlat bi-shavi.

(4) Not only—but, but also:—"He is not only deaf but (also) blind." Bi-tawār-i āhista harf mī-zanad ki hich kas nami-fāhmad.

(5) Such as—: "There never was such a famine as the present famine." Hich vaqt migl-i hālā gahl-i na-būda: "A man such as I am." Hich vaqt chunān duzd-i kas-i na-dīda ast.

(6) Such that:—"Such is the emptiness of human enjoyment that we are always impatient of the present." Lōdā rūnā anqar-dī mī-ruz mī-kā ma kā hīyayda dr ūxālūdāt.

1 'Such' when qualifying a noun is a demonstrative adjective, as 'such people': āmāl-i shumā askhak (m.c.) "people such as you."

2 Note omission of یر (modern colloquial). The ر should, however, be inserted.
More, sooner, etc. than:—"They have more than heart could wish"

"The Greeks were braver than the Persians".

Pas, hama chashmāh bar man dūkhta, tajsil-i qašiyya rā chunānchi vāqī' shuda na, balki chunānchi gufta shuda būd, guftam (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."

One conjunction may serve for two or more verbs, as: "If we go and [if] see him" = agar mā biyarām va īrā bi-binām—. Compare: "The Shah, the Prime Minister, the Foreign Minister and the War Minister were there." We have ships and men and money and stores "mā kashfī va sārbāz va pāl va zakhīra dārim (m.c.), but better ma keshfī darām, sārbāz dārim, pāl dārim, zakhīra ham dārim (m.c.)."

The conjunction \( \text{tā} \) "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 shurā sabr kuni tā man bar gardam, or by tā bar na-gardam. If \( \text{tā} \) means 'until' it requires a negative; if 'as long as' it does not require a negative. "In the Persian sentence: "In England people do not marry till they can afford it" [vide § 133 (a)], there is but one negative: dar Inglistān hich kas tā vajih-i kifaj na-dāsht bāshad zan numī-girad (mod.) there are two; tā in this example means 'as long as (they have not got—)."
The usual construction with ֻ 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:—

Khausta shudand tā ērà dānā sākhtand = ֻ tā ērā = a gala dānā sākhtand = ֻ tā ērā dānā na-sākhtand ērām na-girīstand = ֻ tā ērā dānā na-sākhtand ērām na-girīstand = ֻ tā ērā dānā sākhtand "they were wearied by the time they made him wise."

Tā ba ֻ tā bi-sarkār 'arz na-kunam na-khływaham nīhash (usual) "till I say my say, I will not sit down."

1 Injā na-ravī = ֻ tā man bar na-gardam (usual) = ֻ tā man bar na-gardam injā bāsh (less usual), or ֻ tā man na-yāyam az injā na-ravī (or ma-rav).

In the following sentence from Sa'dī:—

Andishid ki agar bar malā uftad fitna na-shavād (Sa'dī) the negative is in some editions omitted, but the sense is slightly altered; with the negative the sentence signifies: "he feared that if the matter become public, I hope there won’t be trouble"; without the negative it signifies: "he thought that should the matter become public, it may cause mischief."

(f) 'Seldom if ever' and 'seldom or never.'

He seldom if ever comes' may be rendered agar ham bi-yāyad khaylī kam (m.c.) and "he seldom or never comes" by bi-nurdat mi-yāyad yā hich.

(g) The universal English blunder "I gave no more help" and similar expressions can be rendered in Persian by tā mumkin būd kam dādam; harchi kamlar mumkin būd bi-ū dādam; harchi tavanistam kamtar dādam.

(h) "I had no sooner addressed him than he knew me" or "I had scarcely addressed him when he knew me" hīnūz bi-ū harf na-zada būdam ki marū shinākht (m.c.): "I had scarcely set foot outside the house when the roof fell."

1 Na-ravī more polite than the imperative ma-rav (or m.c. ֻ tā ba ֻ tā bi-yāyad khaylī kam (m.c.) and "he seldom or never comes" by bi-nurdat mi-yāyad yā hich.

2 Note that the verb must be in the affirmative after bi-nurdat, and in the negative after hich. Therefore in bi-nurdat yā hich nami. ēyad the negative verb ought to be understood after bi-nurdat. In m.c., however, this latter sentence is used though incorrect.

3 Ḥālī-ī ki man in sukhan bi-juftam (Gulistan) "as soon as I spoke to him—." Ḥālī-ī ki Ḥāliyehē and man is almost obsolete.
§ 124. Prepositions.

(a) A preposition in English can sometimes in Persian be expressed by the izafat, vide § 121 (o), "Tempted by the Devil" ú azmûda-yi Shaytân bûd = ú az Shaytân azmûda shûda bûd. 1

(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 Chunin iskhâl yâ sakhtî-i 2 refers to one thing only, but dar Chunin iskhâl-i yâ dar Chunin sakhtî-i refers to two. It would, however, be better to express the first thought by dar Chunin ishkâlî-yâ dar Chunin sakhtî-i.

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 shâdî va dar gham 3; "in wealth or in poverty" dar ghanâ yâ 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"
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farg-i mā-bayn-i ahl-i shahr va dihāt namī-binm (m.c.), is gramatically incorrect in English and unidiomatic in Persian: insert ahl-i before dihāt.

Note the ambiguity in-tā īnki bi-namakzār-i bi-āb va ābadānī-ya 'Irāq rasādam (Tr. H.B., Chap. V) "—till we reached the uninhabited salt desert of Iraq"; (insert bi before ābadānī, otherwise the bi of namakzār may be understood before it).

(c) Besides, including: "His pay including allowances is a hundred tumans a month" mavajjīb-i ū bi-inzimām-i jīra va 'āliq māh-ī sad tumān mi-bāshad (m.c.)

Inclusive of can also be expressed by 'alāva bar in, as 'Bi-juz and bi-ghayr az signify "exclusive of, except," gushtā az 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 miyān-i) ruqaqyash; 'amidst the snow' mā-bayn-i barf (not mu-bayn-i barf); 'amidst the darkness' miyān-i zulmat (or dar, or miyān-i tāṛīkī). In Persian, if 'amidst' refers to singular environment miyān only is used though also applicable to plural: "divide between two" miyān dōta taqsim bād miyān-i du tā (or mā-bayn-i du tā) taqsim bīkun; "distribute among thousands" miyān-i hazār-hā (or mā-bayn-i hazār-hā) taqsim bī-kun.

(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.

"Between each plane tree are planted box trees" dār miyān-i darakhthā-yi chinar darakhht-i shimshād

1 va ahl-i dihāt. Note that the plural termination is added to the second noun only.
2 Corrected "Between the dwellers in cities and the dwellers in villages.
3 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. 'Aliq, forage consisting of barley and kūh (chopped straw).
4 It will be noticed that though mā-bayn miyān can take the place of miyān, the latter cannot always take the place of miyān: the former refers to singular or plural environment; the latter to plural only.
5 Taken from Hodgson's "Errors in the use of English."
6 Insert "and the next."
nishānda-and. 1 "It was published in successive parts, with long intervals between each period of publication" 2

In kitâb juzv juzv châp shud va fâsilâ-yi ziyâd-i mây bayn-i har juzv 3 bûd: "where between every stitch she could look up and see what was going on in the street.

va anjâ mi-javânist mây-bayn-i har bakâ'iya sar bâlây kunâd va tamâshây-yi tâ-yi kûchâ bi-kunâd (m.c.): "between the junction of the Tigris and the Euphrates a considerable space is left dry"

maây mêmul anâsul dâlgha va fîrât va xokhchi-zîyad va ngâ shâd est mây bayn-i mahall-i itîsâl-i Dajîla 4 va Furât Khushki-yi ziyâd-i wâqi, shuda ast. Vide also last example § 121 (f).

(f) 'With,' hâmrah or ba bâ, originally signified 'association with': man hâmrah-i bâng-i khûrûs bar-khâstam (m.c.)

'I was up at (i.e. with) cock crow.' "I fought with him" bâ û jang kardâm may be used either in a hostile sense for 'against him,' or in a friendly sense 'on his side': bâ tufang ûrâ zadâm "I shot him." 4

'With' (b bâ), sometimes signifies 'in spite of,' 'notwithstanding, as:

bâ hâmây-yi pûl-ash bâz nûshâd ast (m.c).

(g) 'On' sometimes signifies immediately after, as: 'on his saying this, I left him' bî-gûftân-i in harf az nazdâsh raftâm (m.c.).

Remark.—Tâ û, "as soon as," is not strictly an equivalent though practically so: in ta in harf râ guftâm az nazdâsh raftâm (m.c.) "as soon as I said this, I left him" û tâ properly signifies that the two actions were simultaneous.

(h) Az az 'from' signifies portion, as: az pisar va dûkhtâr chi dârî? (m.c.) "what sons and daughters have you (what have you of sons and daughters?)" az mûl-i savârî chi dârî? (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 shimshâd the box tree?

2 Modern colloquial but incorrect: also mây-bayn-i har-du juzv would signify "between both the parts" and would, therefore, meant that no more than two parts were published. Write mâ-bayn-i juzvâh.

3 Also Dîfâla. "Between the Tigris and Euphrates at their junction" mây-bayn-i Dîfâla va Furât qarîb-i mahall-i-

4 Guâlâ tâ-yi sar-ash zadâm "I shot him in the head," but tufang tâ-yi sar-ash zadâm "I struck him on the head with the butt of the rifle."
you?'” baytār az ānchi dar chashm-i chār-pāyān kardī bi-chashm-i āū kashūd, “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” mā bi-tarāf-i Tahrān safar mī-kardūm (m.c.): “towards morning” taraf-i ʿarafālī 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 ā as a Present Indefinite.1 Examples:

guyand malik, hamā dar ān hafta shifā yāft (Saʿdī) “they say the king recovered that very week.”

Sayyād na har bār shikār-i bi-barād
Uftad ki yak-i rūz palang-ash bi-darād (Saʿdī)

“Not every day does the sportsman kill his game;
It may happen2 (or it happens) that one day the leopard rends him.”

وقت فضیر میں ہاد کریز دست شبہر اس کے اس سر شمشیر تیز

Vaqī-ṭ zarūrat chu na-mānād gurīz
Dast bi-gūrad sar-i shamshīr-i tīz (Saʿdī)

“In necessity, when flight is impossible,
The hand perforce lays hold of the sword.”

Gust tarsam ki ḍīnā shavad (Saʿdī) “he said, ‘I fear lest he (should) recover his sight’”;
gust man ūrā na-dānum (Saʿdī) “he said, ‘I don’t know him.’”

(2) It is sometimes, with or without ʿā, used as an Indefinite Future:—

بیاعنی ثا خوانند پرید کہ عملہ چیست و نگوئند کہ پرید کیست

1 Pres. Indef. “they say”; Pres. Def. “they are saying.”
2 As the sentence stands ham could refer either to malāk or to dar ān hafta. In speaking, the accent would show to which it belonged. In dr ān hafta there can be no ambiguity.

3 The Aorists of utūdan and, būdan (uftad and būshad ‘it may happen’, ‘it may be’) are used as adverbs in the sense of ‘perhaps.’
4 In modern Persian ʿaftān, ʿaftān, dānīstan could not be used.
khvāhand pursīd ki 'amal-at chīst va na-guyand ki pidar-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":

غل همین پنچ روز و شش باشد و بین کلسات مهیشه کوش باشد
Gul hamin panj rūz u shash bāshad

Vin gulistan hamisha khush bāshad—(Sa'dī)

"The rose season will last but a few days, but this Gulistan of mine will blossom always":

گفت اگر دیمانی من اورا خاموش کنم - پادشاه:
گفت غافل نه تلف باشد gusta qar farma'i man ura khamūsh kunam. Pādisah gust ghāyat-i lutf bāshad (Sa'dī) "he said, 'If you order me, I will silence him.' The king said, 'It will be a great kindness on your part'" گفت اگر انجام بین حالت بر مراد من باشد جناب من در زاهدانی ابداله gusta qar anjām-i in hālat bar murād-i man bāshad chandān diram zāhidān rá bī-dīham (Sa'dī) "he said, If the business terminates as I wish it to, I will give so many dirams to the ascetics." گفت بس که نبایشم و جواب خواهدم بود از پیش نمودم و نبود هچ چ‌حل
Ai bīs te nāshīm va jāhan khahad bād aż pasht na-būshim va nā lātī nāshīm va hāsh khahad bād

Aq bas ki na-bāshim u jahān khvāhād bād
Nay nām 'z mā u nāy nishān khvāhād bād
Aq pish na-būdām u na-bād hich khalal
Aq in pas na-bāshim va hamān khvāhād bād

"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. 150 Whin.).

گویند مرا که از راز تویه دهان او خود نهفه ور بدهم من نکم
guyand marā ki, 'zd-ad-at tawba dihād!'
Ū khud na-diḥād var bi-diḥād 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:
کس ندانه که بجا کورد—کس ندانه که بجا کورد—
kas na-tavānād ki bi-jā āvarad (Sa'dī) 7 "none is able to perform it."

1 In modern Persian az tu khvāhād pursīd.
2 Note the regular Future and the Aorist in the same sentence, apparently with precisely the same meaning.
3 Khash old for khush.
4 Gulistān of course means 'Rose Garden.'
5 Mod. Pers. khvāhām dād, or yādā mī-diḥām.
6 Ḥād; a religious person who has renounced the good things of the world.
7 The Subjunctive after tawānīstān, though the ordinary construction in modern Persian, is not very common in the classical language.
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Tarsidam ki az him-i gazand-i khyaf us-qad-i halak-i man kunand (Sa’di) "I feared lest they (the ministers) through fear of their own life might (or should) determine on my destruction": bi-farmud tâ muhsara’at kunand (Sa’di) "he ordered them to wrestle (i.e. so that they should wrestle)".

Agar khudai ezaajgal: maka afsari woh deh jawi eka khudai, am har chi milk-i man ast ezaajgal dar rashâkunam (Sa’di) "After the meal I gave, he was astounded at my strength.

Khudâ-yi azaaz va jall mara pisar-i dihad juz in khirqa ki pûshida am har chi milk-i man ast ezaajgal dar rashâkunam (Sa’di) "After the meal I gave, he was astounded at my strength.

Kordi va subtaba’i piruzan khafl, va nem efarzand fard-e qasr va kord-e qasr va qasr dar-e tariq va yâ kalid-khazina-yi arzeg (Sa’di) "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.

"Taqsid erva mal shabandar dar-e fasid dar-e hozun yâ qâzi ar ba mû nishnand bar feshând dast-râ (Sa’di) "were the Qazi even to sit with us he would wave his arms in time to the music.

Goru dar dibam-e zai dar-e darekhsh abd-e rashâkunand (Sa’di) "Gar turâ dar bihisht bâshad jay
digarân dâzakh eikhtiyar kunand (Sa’di)
"Should your lot be to go to Paradise
All others would at once choose Hell.''

Guftam chunân khoufta-and ki gu’i murda-and (Sa’di) "I said that they are in such a deep sleep that you would suppose they were dead.''

Tu gu’i tâ qiyâmat zishr-râ"Bar ue khatm-ast u bar Yûsuf nikû (Sa’di)
"Thou wouldst suppose that, till the world’s end, ugliness Has reached its height in him as beauty has in Joseph;''

1 Kardand kord-e kord the past tense would have been used here had the author wished to convey the idea that they wrestled then and there on the spot.
2 Isjât incorrect. Note Aorist: the Present could not be substituted in this condition.
3 In Mod. Pers. khyâam kard ‘to have been amazed’ or mi-kunam. 
4 Modern Persians wave their arms or their handkerchiefs in time to music or dancing in a majlis-i shurb, or majlis-i tarab. They are also expert in making a loud snapping noise with their fingers (taling sadan). Contrary to the dictionaries, I think, dast bar fisândan refers to this motion of the arms, and does not mean ‘‘to dance.’’ No Persian whom the writer has consulted can explain dast bar fisândan.
5 Note this meaning of gu’i and compare gu’i; gu’i ‘‘say, suppose, although.’’ Elsewhere Sa’di uses the 2nd pers. sing. of what may be the Past Habitual (identical in this person with the Preterite) or the Preterite, in the same sense as:
USE OF THE TENSES.

(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:

\[\text{guyand ki Zal pidar-i Rustam} - \text{Prof. S. T.)} \quad \text{"it is said that Zal the father of Rustam"} \]

\[\text{Nasr Ullah Khan ki pisar-i Karim Khan beshad in rasem 1 rau guzisht (m.c.)} \quad \text{"Nasr Ullah Khan who is the son of Karim Khan established this custom"} \]

\[\text{chunin guyand (m.c.)} \quad \text{"so they say."} \]

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?" or "az shuma kas-i hast ki Turki bi-danad?" (m.c.) "There is none who knows it karim kas-i nist ki bi-danad (m.c.). In neither of these examples should mi-danad be substituted, though it sometimes is in m.c.

(2) It is used as an Indefinite Future as:

\[\text{guyand} \quad \text{gufi chi guyam} \quad \text{(Sa'di, also m.c.)} \quad \text{"he said, 'what shall I say?'"} \]

\[\text{chunin guyam?} \quad \text{(m.c.)} \quad \text{"what can I do, what should I do?"} \]

\[\text{in koor ra bi-kunam?} \quad \text{(m.c.)} \quad \text{"shall I do this?"} \]

\[\text{man zaamin mi-shavam ki u pul bi-dihad} \quad \text{(m.c.)} \quad \text{"I'm guarantee for him to give (the money)"} \]

\[\text{wa'da mi-kunam bi-biyam} \quad \text{"I promise to come,"} \]

\[\text{zaamin} \quad \text{zaamin mi-kunam ki khwah ham amad} \quad \text{"I promise that I will come"} \]

\[\text{gufit ki khurda-yi mina bar khak-ash rikhta (Sa'di)} \quad \text{"you would have said that bits of enamel had fallen on the ground"}; \text{the leaves are compared to bits of enamel}. \]

\[\text{gufit va galer-negash-e mina "bar galer va gal-e mina"} \quad \text{Ba'avor na-dashtam ki turu} \]

\[\text{Bang-i murgh-i chunin kunad madhush (Sa'di)} \]

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 gufit or gufit in the above-quoted examples, as:

\[\text{ham-chunin mi-gufi ki. Gufi is, however, used on occasions.}\]

1 The word dastur so common in India for "custom" is used only locally in m.c. in this sense. Dastur is a high priest of the Zardushtis, and also locally means an enema: shuma ra dastur mi-kunam (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.

3 But man zaamin mi-shavam ki u pul khwahad dad (m.c.), "I guarantee that he will certainly pay."

4 Vide (b) (4).
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Shāhīr is the postboy with the horses, while the chāpār or chāpār-chi is the man who carries the post, and the nā'īb-chāpār is the master of the chāpār-khāna.

In a subjunctive sentence the verb is subject to a conjunction: vide § 126 Subjunctive Mood.

1

Shān-d man na-būd nāzīr na-thā “I had not.” Compare Hindustani mere pās na-thā “I had not (there was not near me).” Better nāzīr na-dāsham ki—

5

It is used optatively as:

The Present participle in ān with the Present Tense of šudan also expresses the Future, vide (o).

(3) It is used as a Present Subjunctive, principally in final clauses introduced by kā kī, lī tā, kā tā-ki, lī kī tū; and also where a doubt is expressed in subordinate clauses, expressing an object, order, advice, hope, duty, desire, distinction, fear, permission, doubt, etc.:—vaqt-ā ki bi-bāzār bi-ravi (m.c.) “when you happen to go to the bazar—” (but vaqt-ā ki bi-bāzār mi-ravi (m.c.) “when you go to the bazar” (said to a person who is about to go or generally goes): āmānāt khwāhar rā dād mi-dānī khwāhar-at rā ki bi-Khān bi-dīhim (m.c.) “you know that when (or if) we (have to give) your sister in marriage to the Khān—”;

It can frequently be used instead of the Present Tense without practically any alteration in the sense: “The magpie steals and hides whatever it is able to” (kāragh) or zāgh (or karājak) duzdā mi kunad va tā mi-tāvānad panhān mi-kunad (m.c.); or tā bi-tāvānad panhān mi-kunad (m.c.) “whatever it may be to.”

(4) It sometimes takes the place of the Infinitive in English, as: “I had no book to read” kitāb-ī na-dāsham ki bi-khvānam (m.c.) “I had no book to read, that I might read”: “I had no tools to cut with” asbāb-ī pīsh-ī man na-būd ki bi-būram (m.c.); “I had no string (or thread) with which to strengthen the snares” (m.c.); nāzīr na-būd ki dām ra mazbūt bi-kunam (m.c.).

(5) It is used optatively as:

nāzīr na-būd ki dām ra mazbūt bi-kunam (m.c.).
namak-at kūr-am kunad agar khilāf ‘arz karda bāsham! (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: بورى تا پول تگری نفرى آپ بکسی دهی
vali tā pūl na-girī, qatra-i āb bi-kas-i na-dihi (Tr. H.B. Chap. IX)
"but till you receive payment don’t give a drop of water to anyone!"

It also supplies the missing Persons of the Imperative Mood, as: بورى,
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: خواستم برم qasā-i raftan dāshtam or
khpāstam bi-ravam.

Remark III.—Bi-juz'iyāt sar jarā āvardan kār-i 'ajūzī5 tavānad būd
بچرگان سر فرو آوردند که شگفت زوراوند بود (class.) "to be weighed down by trifles is
to be like an old woman"; were ast substituted for tavānad būd it would show certainty. The writer however implies that even some
"ajūzī would not submit to such a thing.

(c) In classical Persian the Present Tense is chiefly used for the
Definite (or Continuous) Present, as: ملک پرسبید که "He is a
malik pursid
ki chi mī-giyad (Sa’di) "the king asked, 'what is he saying?'"
نديو چه سفیتی همی رسید چکه
ki az dāhān-9h4 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 'Ajūzī, pl. of 'ajūz.
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 Dāhān-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 فرآند که من سه روز می‌نویسم تو بست ادبیت و متعهد صاحب اخلاص سپاریزت: zāhid farahīd ki man si ṭu-ṛa ma-ṇa-va-


as; tu bi-dast-i amin-i u mu’tamad-i šāhib-ul lākhlās 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: ū hālā mi-


now writing” “he is now writing” “he writes every day.”

(2) In m.c. and in modern writing it is used instead of the Future, as: Chashm; bi-shumā hālī mī-kunam (m.c.) “certainly, I will show you (instruct you)” “certainly I will show you” “the next year I will go to Tabriz—


D.V.” “man nami-ravam, bi-man chī? man nami-ravam (m.c.) “if you come here, I won’t go, I won’t go” “I won’t go, I won’t go” “it would be a good thing if he came to you as a servant” “I will do the same tomorrow will be a Saturday” “fardā shambā ast (m.c.) “tomorrow will be a Saturday” “will be a daily source of worry and annoyance.”

It may also be used like the English Future in issuing commands, and is in such case more polte than the direct Imperative, as: nihmūr rā dar hargiā dinā bi-shumā mī-kunam (m.c.) “certainly, I will show you (instruct you)” “certainly I will show you” “the next year I will go to Tabriz—


D.V.” “man nami-ravam, bi-man chī? man nami-ravam (m.c.) “if you come here, I won’t go, I won’t go” “I won’t go, I won’t go” “it would be a good thing if he came to you as a servant” “I will do the same tomorrow will be a Saturday” “fardā shambā ast (m.c.) “tomorrow will be a Saturday” “will be a daily source of worry and annoyance.”

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Remark.—The Aorist of dāshtan in modern Persian means “I have” or “I will have [vide § 83, p. 287], as: agh aš kāb ra wajhā bārya.

1 The Present here is for the Immediate Future, an idiom common also in Hindustani. Note to the repetition of the  1  of unity. In modern Persian this  1  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 dāst bāsta but compound adj. dāst-basta to agree with  1  ɾā understood: in speaking, the intonation distinguishes between these two constructions.
USE OF THE TENSES.

The Present is also sometimes used in m.c. in a Potential sense as: 

"if I buy this book it will be of no use to me."

3) In quoting an author living or dead, either the Present or the Perfect Tense can be used, as: "Shaykh Sa'di says" or "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: "I saw his face (by the light of the lamp) and returned thanks to God that he was not my son"; "when he went, he saw that there was no gain to be made in the business—that was the reason he returned." It is however inconsistent to change the time from present to past, or vice versa.

Note the incorrect change of tense in the following: "when I arrived I saw that the ship had gone, was no longer there"; it would be equally correct to say "the ship had gone" or "had gone"; the tense used depending on the dramatic sense of the speaker.

Note that this is not the direct narration.

1 Note of unity with pl. and its signification.
2 This however may be considered an example of direct narration.
3 Better az an fihat bar-mi bardad.
4 Note that this is the actual direct narration.
USE OF THE TENSES.

(6) The Present is sometimes used in Persian for the Past in English, as:

"I did not know thou was a thief" نمیدانند که دزدی namī-dānīstam ki duzd-i (m.c.). If the Past (duzd būd-i) 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" او چنین احمقی بود که نمی‌دانست کسی باشی در سر اودست ā Chunīn āḥmaq būd ki namī-dānīst āsāmān bālā-yi sār-i ā-st (m.c). "I am and have been man and woman" pidar-i man u tu Ādam, va mādar-i mān Hāvā ast, pas man u tu barādar-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" ده سال است (or mī-shavad) ki darinjā hastam (m.c.) "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" چند سال است که زبان فارسی می‌آموزم chand sāl ast ki zahmat kashfā Fārsi mī-āmūzam (m.c.).

Remark I.—Both in classical and in modern Persian, the Present is dramatically used for the Future, as: Guft hurki yāftā bāshad bi-yārad ki az ān dān dinār mal-i āst گفت هر که یافته باشد بیار که از آن ده دینار مال اودست (class.) "he said, ‘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).

(6) (1) The classical Definite Future is formed by the Aorist of khwāstān 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).
گرنتو در خانه صید خواهی کرد.
Gar tu dar khâna sayd khvâhi kard,
Dast u pá-yat chu 'ankabût buvad (Sa'êdî).
"If you hunt only in your house,
Your legs are weak and useless as those of spiders.'"

Chi khvâhi kard? (class.) "چه خواهی کرد", "what will you do?";
man yaqîn dâram ki û khvâhad ãmad (m.c.) "I am
certain he will come,' but man zâmîn-am ki û pûl bi-
dîhad (m.c.) "I am security for him to pay the money'';
the Future
here would mean 'I am certain he will pay it.'
guman mî-baram ki û khvâhad ãmad (m.c. only) "I think or am of
opinion that he will come,' but guman mî-baram ki bi-yâyad
(m.c. and correct) "I think he may come.' So too ištimal mî-
ravâd "there is a probability," expresses a doubt in itself and is therefore
followed, not by the Future Indicative, but by the Present or Past Subjunction,
as: ištimal mî-ravâd ki yakh bi-bandad (m.c.)
"it will probably freeze"; in ištimal mî-ravâd ki yâkh bosta bâshad (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: Jânvar-i khvâhad bûd
جانواری خواهید بود (m.c.) "this must be (certainly will be) some animal,' but in jânvar-i bâyad bâshad (m.c.) "this ought to be or must be (doubtful) some
animal.'" pas zûhir ast ki in nishân-i
پس ظاهر است که این نشان انسان خواهد بود: "it is
evident that this can't
be the foot-print of a man;' while na-tavânad bûd would mean
"it is impossible for it to be.'

(2) This Future is frequently used in classical Persian in conditional
sentences, vide § 123 (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 "چه کردین میخواهی" (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: khvâhad
did کروهاد داد would be the direct narration and not idiomatic. Vide § 131 (f).
Remark II.
4 Ištimal-i yakh bastan dârad "it is probably freezing."
USE OF THE TENSES.

am ham bi-mirad in kār rā khyāham kard¹ (m.c.) "I will do this even though my father were to die"¹¹
agar dunyā rā tūfān bi-girād man az sar-i in kār na-khyāham guzasht (m.c.) "even though the Deluge were to come I will not give up accomplishing this."

In, sālahi ast ki mi-sitānam va khyāham girifi (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 ² is sometimes euphonically prefixed, without however affecting the sense, as: chuṇ bi-rasidam bū-yi guł-am chuṇān mast kard ki dāman-am az dast bi-raft (Sa'di) "when I reached there, the scent of the roses so intoxicated me that I lost control over myself." This pleonastic ² is very common in poetry.

In, guft bakhshidam agarchi maslahat nadidam² (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-üm bakhshidam² would mean that 'I have pardoned him before you asked me.'

In, gufti ki khurda-ya minā bar khāk-ash rikhta³ (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 āvaż-i nā-khush dāram va khalq az nafas-am dar ranj-and, tawba kardam (Sa'di)³ "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. mutali'i gardānidi, and it also signifies 'I have just this moment learnt'; if the Present ma'lūm mi-shavad 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 ma'lūm taubā

¹ Bett-r than ma'lam which might also be used.
² Maslahat nami-binam would be equally correct.
³ Ast understood.
⁴ 'Guff, chi mubārak khyūb-i 'st ki didi inki marā bar 'ayb-i khyūsh muttalī, gardānidi: 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."¹

The Preterite is used to express an action just completed, provided there is no continuance of the action, as: Davā khwurdi "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 raftu burdi; agar khusti murdi (Sa'idi)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 chiz ki u guft va shumā fahumid ³ bi-navisid "whatever he says and you understand, write it to me"; here the Pres. Subjunctive could be substituted, har chiz ki u bi-guyad va shumā bi-fahmid.

After verbs of ordering and the like, the Preterite in classical, not in modern, Persian shows that the order was forthwith executed, as: malik farmud ta ustād rā khilat va ni'mat⁴ dādand (Sa'idi) "the king gave the order, and then and there a robe of honour and rewards were given to the master-wrestler"; ta khilat va ni'mat bi-dihand⁵ would merely show that the order was issued. Vide § 125 (e).

In, chāra-e jaz 'an ndidim kā rākt va salām va jamā hā kardim va jamā bilāmat būdmand⁶ (Sa'idi) "we saw nothing for it but to give up our goods⁷ 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).

¹ When a servant is being bastinadoed, he uses the Preterite tense, as: ta'uba kardam, gūh khwurdam, shalat kardam.  
² Also m.c.  
³ In the absence of an adverb of time, these Preterites might refer to Past time.  
⁴ In ni'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. rihā kunim and barim.  
⁷ Rakht is not clear; it means either clothes or baggage.
For the ā in guftā 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. —

The Perfect to an indef. time.

Vide Examples at end of this section.

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of a remedy but couldn’t discover one.

In the sentence 

1 Akin man na-dānimast chē mi-guftand (m.c.) "I didn’t understand what they were saying," the Imperfect nāmē-dānimast could be substituted and would be more dramatic, signifying that ‘all the time they were speaking I failed to understand them.’ The Imperfect therefore also signifies that an action is a habit, as:

urārāz dīdam-i ā mi-raftam (m.c.) "it was my habit to visit him every day."

(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 rasidām bāzār raftim, shakh-i sādā kard ‘we reached the town, we went to the market, somebody shouted.’

2 But in the following sentence:

bi-shahr rasidām, bāzār raftim, shakh-i sādā 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...

raftam bi-shahr va tamūsā-yi dukānāhā mi-kardam 3 ki nāghā sādā-yi tūp bi-gūs-ham khūpard (m.c.) the reason for the Imperfect in this sentence is explained at the end of (2).

A similar use of the Imperfect is illustrated by the phrase shaxāshī mi-nistēt

murāk bar shakh-i mi-nishast 4 ki ghaflān kas-tujang khāli kard (m.c.) “the bird was going to alight when suddenly some one fired a gun;” “was sitting” would be expressed by nishasta būd “was seated,” and the Imperfect mi-nistēt 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:

byāk dīnam čerūd dādān, bīgādān āsābāt bi-zīn kī māshākā be ābā kīrān, mi-gārāstānām nīshād
bi-yak dast charkh dâdan va bi-yak dast asbâb tiz kardan khyâli mushkîl bûd balki hich kâr sâkhtâ namî-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"

kâr-î az û sâkhtâ mi-shavad (m.c.) "was he capable of doing any work?"

(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 bê dam dôrân mi-khwâsîd bi-kudâm dûkân mî-khwâsîd bi-ravâd (m.c.) "what shop was it you were wishing to visit?" is considered a more polite (fâstîh) form than, bê dam dôrân mi-khwâsîd bi-kudâm dûkân mi-khwâsîd bi-ravâd (m.c.) "what shop do you want to go to?"

A dispensing chemist might say to a customer who had come to him before with the prescription, چو چه fôr ismât chi bûd?

(6) Lastly, the Imperfect is used to denote conditions and not real actions, vide (i) and Conditional and Optative Clauses.

Hallamchi shuda ast ki nim-tana-yi panjâb shat-tâmâni barây-i zan-i tu saaqpât bi-firistad, yaî manân qâdr ahmâq-am ki in râ bâvar mi-kardâm. (Vazir-i Lankaran) "and now it comes to pass that she sends a jacket worth some 50 or 60 tumans as a present to your wife! That is to say, am I such a fool that I should believe this? (should have believed this?)."

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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* 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.

* The time might also refer to yesterday.

* Or better khwâm kard. This sentence is practically conditional with the Apodosis understood. Vide § 127.

* 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 ام.

Sometimes the prefix هو is in classical Persian added, and in this case the prefix ام is always omitted.

(1) In classical Persian, it can take the place of the Imperfect to signify habitual action, as: یا حکایت کنند که هفتم دریشان خریده بیع و ناونگران و را دادی بطرف ۵ zālim-i rā hikāyat kūnand ki hizam-i darvīshān ḥarādīā bi-ḥay, va tavāngarān rā dādā bi-ṭarḥā (Sa’di) "it is told of a certain tyrant that he used forcibly to buy wood for fuel from the poor, and sell it to the rich at a good profit";

وقتیاً زمزم حوریت و بیتی مسلمانه بیکفندی vaqthā zamzama-i kardandī va ba-yāt-i muḥaqiqāna bi-ḡufandī (Sa’di) "at times they were humming a little and reciting mystical verses";

بگی تنها یکی از کردنی و باز یکی یک تعاو یک بیتی کاری va baz bi-shikastī (Sa’di) "at a certain one used to repent oft but ever fail again."

(2) It has also a potential sense, as: جوانی به یکی برده می‌گزارند ما بست پاز چرخ اندوز و سالم شور و بیش زور را ده مودا کمین اوزار بسکرودنی و وزور اورزو روی زمین jāvān i bi-badraga hamrāh-i mā shud sipār-būz u charkh-andās u silah-shūr va bīsh-sūr ki dah mard-i tavānā kaman-i urā bi-zīh na-kardandī va zūrūvarān i rū-yī zamin pusht-i urā bar zamin na-yūvardandī (Sa’di) "there went with us as an escort a youth, skilled in the use of the shield and bow, a fine man-at-arms and an athlete."

(3) In classical (and in Indic 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.

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1. In old Persian (and still in India and Afghanistan) it is in pronunciation بای توای ای استمابری yā-yī istimārī "the yā of continued action."
2. In old Persian یا توای ای استمابری yā-yī majhūl; i.e. kharīde, dāde, etc.
3. Bi-ṭarḥ dādan is an idiom still used in Persia, but is rare.
4. Zamzam زمزم is the name of a well at Mekka supposed to be Hagar’s well.
5. Tawba تواب 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 last 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:  
نا نزیق از عراق اورده شو متغیر گرفته مرده بانش  

تُ یاریغ از 'عراق اورده شو متغیر مرده بانش  

Tā taryağ az 'Irāq āvarad mār-gazīda murda bāshad (Sa'di) 1 “before the antidote can be procured from Iraq the person bitten by the snake will have died.”

تا چوران پرسرد گوز فسقند را خورده  

بادش تا چُبِن بی-راساد گور گوسنند را کهفرشاد (class.) “by the time the shepherd arrives the wolf will have eaten the sheep”

نکیف در چشیر ایبان و:  

بزرگان حضرت کهفرشاد عز نزدیکه که تا اگرد سپید بختیاری کنل شوکی کرده  

باشم Ja-kayfā dar nagar-i a'īyūn u buzurgān-i Hazrat-i Khudāvandī ‘azzā naṣruhā ki... ast agar dar siyāq-i sukhan dilīrū kunam shūkhī karda bāsham (Sa'di) “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.”

تا مرد سخت نگفته باشد  

Tā mard sukhan na-gufta bāshad 8

‘Azb u hunar-ash nihufta bāshad (Sa'di).

"As long as a man may not have spoken  

His good and bad points are hidden.”

وا گویند که کسی در سواری نیست و به حقیقتی راست گفته باشد va guyand ki kas dar sarāy nist va bi-haqiqat rāst gufta bāshand (Sa'di)” — and they (the doorkeepers) say that there is no one in the house, and they may in fact have spoken the truth 4 7

صاحب دلی را گفته باید جمال که افغان است نصب‌دهید این که کسی اوا دوست گفته باشد  

gāhib-dil-i rá guftand bidin khūbī ki afūb ast na-

shunīdā-im ki kas-i urū dūst girfta bāshad 8 (Sa'di) “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.’ ” Vide § 126 (k).

(2) In modern Persian this tense (کردش بانش) is usually preceded by باید bāyad “must” or  

shāyād “perhaps,” as:  

باید زد لیفت حق را نهام کرده بانش tā inki 6  

in bāyād bi-Landān bi-راساد bāyad  

ta'uf-i khud rā tamām karda bāshad (m.c.) 7 “by the time this letter reaches

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1 In modern Persian murda ast “is dead, will be dead” can be used instead of the Future Perfect, to signify certainty.
2 Perhaps a more accurate translation of گم in this kind of sentence is “by the time that.” In m.c. it also means “as soon as.”
3 Na گویند or na gufta ast لکفته است, could be substituted with little alteration in the meaning.
4 i.e. the rich owners inside count as ‘nobody.’
5 In mod. Pers. گوزفته است دوست داشته بانش or گوزفته است دوست داشته بانش or گوزفته است دوست داشته بانش or girfta ast.
6 Or simply گم, instead of گم.  

7 Or میرسد mi-راساد.
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: تا نین گاوغ بلغنیش دی وردو او کتاب کود را نام نوم کوره گروهاد بود تا این کاغذ بی لاندن بی راساد و کیتہ-ب کhud را tamam karda khyāhad bud (Afghan). (In modern Persian نام کوره است or tamam khyāhad 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"; shāyd karda bāshad "he may have done", while karda khyāhad bud (Afghan) "he will have done." Compare این وقت باشد این کتاب را نام کتم (1) Ferdā tā in vaqt bāyad in kitāb rā tamām bi-kunam (m.c.) "I must finish this book by this time tomorrow; Ferdā tā in vaqt in kitāb rā tamām mī-kunam or khyāhad kard (m.c.) "by this time tomorrow I will finish (or will have finished) this book." (3) Ferdā tā in vaqt shāyd in kitāb rā tamām karda bāsham (m.c.) "by this time tomorrow, I may have finished this book."

(4) The following are m.o. idioms:—

خورده است - خورده باشد (است) or (است) که کم khyurda ast, khyurda bāshad (or ast), chi kunam? (m.c.) "what has he eaten, has he eaten, what can I do? (I can't help it.)."

کرده است - کرده باشد (است) or (است) karda ast karda bāshad (or ast); chi tavan kard? (m.c.) "what he's done, he's done; what can one do?"

کرده است - درخورده باشد (است) or (است) mī-tavān kush-ash; (what he is torn, he's torn; one can't kill him for it); (but درخورده است درخورده باشد darida ast darida 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:—

الواکه گناهی کوره دیون که سزاپیش را پاید albatta gunāh-i karda būd ki saza-yāsh ra yāft (m.c.) "he must have committed some fault to be punished

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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 shāyd shāyd could not be omitted. Yaftamīl can in modern Persian be substituted for shāyd shāyd.
for it"; vulgarly "karda būda ast might be used and albatā omitted, but this is incorrect: dar vagt-i ki in vāqi' shud ā murda būd "he must have been dead when that happened."

- *gana'ī bāyad karda bāshad ki*—This has the same meaning as the first example. *Vide* also (2).

*Remark.*—ā murda būda ast ki in kār vāqi' shud=ā bāyad murda bāshad ki 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 *mī* to the Perfect Subjunctive.

The following examples are from the *Iqāl-Nāma-yi Jahāngīrī*, Ed. Bibliotheca Indica, of the Bengal Asiatic Society: 1100*1* Noshapā Nāstāg ā Gālā Fārsanān wā Zīmdara'ān wā Māzār dārān kā Ghulāw Sāmirīwāt wā Qurubāt rā hē avrodī gihānānīnā wāsārānānā wāshānd wāpişkāsh ārī Nāfī wājīs wā Murābāt wā Ma'āradī Nāstāgāshā bāshānd (20).

(k) The Perfect Tense:—

(1) The remarks on the Preterite Tense [*vide* (g)] have already shown that it sometimes supplies the place of the Perfect in English.

The Perfect Tense in English expresses an action just finished and it is incorrect to apply it to an action finished in a past time; therefore "I have seen him yesterday" is incorrect.

If however no time be specified, the use of the Perfect tense is correct, because "though the action is passed, the doer credits himself with its accomplishment down to the present: it is therefore correct to say 'I have seen him' whether the meeting occurred to-day or a year ago."

'Since' when a temporal Conjunction refers to a time distinctly past and should therefore in English be followed by the Preterite; it is incorrect to say "I have not seen him since I have been here (or 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

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1 This tense is not used in Persia.
2 Say "I saw him yesterday." In Persian also the Preterite.
3 In Persa, also the Perfect Tense. ā wāzā dado-āī "have you seen him?"
4 *As vagt-i ki injā āmadam ūrā na-didam* Az wāfzā izfā-ā gāhām āwā nāridām. '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.)’’

va in maqal bi-jihat an irād1 kardam ỉa ma'lım shavād ki dar safa taraqiyālı-i tamām ast (Anwār-i Suhaylī). ‘‘And when the discourse of Dābischīm was ended the other Vazir advanced—and said, ‘That which His Imperial Majesty, the Shadow of God, has been pleased to say in explanation of travel and its advantages—’’ (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: khāk bar sar mi-rizād ki chīrā ‘arūs karda am (m.c.) ‘‘he is scattering dust on his head (and saying) alas why did I ever marry’’; here the Perfect is used because the effect of the action continues. Similarly az rūz-i ki īnjā āmada am ūrā na-dīda am (m.c.) ‘‘I have not seen him, since I came here’’; az rūz-i ki īnjā hastam (or āmada am) salāmat am ‘‘I enjoy good health since I came here’’; az rūz-i ki īnjā hastam (or āmada am) salāmat am ‘‘I have just seen him’’; yek sāl ast murda ast (or fa'at shuda ast) ‘‘he has been dead a year.’’

Another use of the Perfect is to indicate a time (indefinite) anterior to the Preterite, thus: Bandar-i Abbās shahr-i mu'tabar-i būda ast (m.c.) ‘‘Bandar-i ‘Abbās was once an important place’’; here būda ast signifies that the city is one of the ‘has beens,’ before the speaker’s time, whereas būd would signify that the speaker was in B. Abbās when it was an important place. Note the following miscellaneous examples: muddat-i madid-i 'st ki bar tu 'āshiq shuda am ‘‘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. Bā jān-i khud bāzā karda am ki murtakib-i in 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 mī-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 būd could be classically substituted for būda ast in the first

1 In m.c. irād generally means ‘‘objection (to an arrangement).’’
example. Also فرموده است Payghambar farmūd (class.) for 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 حالا رسیدم I have just arrived,” but حالا رسیدم would signify that the arrival though recent, was perhaps an hour ago, perhaps yesterday: حالا حاجی شدم حالا حاجی شدم ام I am now a حاجی, but حالا حاجی shuda am I have recently become a حاجی (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 حالا, or حالا گذشته, etc., be inserted, the Preterite Tense should be used, as: گذشته خاست است که بآپ زر نوشته Mistaken Zahir-i یکنی امادا tā kunun khudr saalāmat mi-hinam (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: گفتم خاطری زشت است که بآپ زر نوشته ast ki bi-āb zar navishad-ast (Sa’di) “I replied it (is like) a bad writing in letters of gold.”

Kūr, چیه و اطاق هم درون میک گذه بنده کودست و علیرس مار
Karm bin u lut-f-i Khudāvandagār
Gūnāh banda kardast u ū sharmsār (Sa’di)
“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: گذه ز مهشته و بلا و وشته و عنیم بر می گذشته: anchi az mihtān va balā va mashqaqat va ‘anā bar man guzashla “as for the travail and affliction which have passed over me.”

“Shūshṭar was formerly a flourishing town” Shūshhtar shahr-i mu’tabar-i būda (m.c.); (were būd here used in modern Persian instead of 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” جهت آمدن من به خانه شما آن بود که من خواهر

1 Payghambar ast mi-farmāyd—“It is the Prophet himself who says”—

2 Hajj, Pers. for Ar. ḥajjiga, or colloq. ḥāji: in Arabic writing al-ḥāji only is used.

3 In modern Persian poetry the full form is written though often for the sake of scansion the s is omitted.

Mu khi;...” taken away, i.e. understood.”
USE OF THE TENSES.

If mentioned once, the substantive verb can, however, be understood for the remaining cases in any person, as: رفعت و دید و شنیده ام Drafa va dīda va shunida am, where am is understood after each verb.

For the Continuative Perfect Tense vide (l).

Compare the emphatic statements “I do not and will not,” as: من هیچ وقت تسلط نمی شوم و نخواهم شد من hich vaqt taslim namī-shavam va na-khvāhām shud (m.c.) من هرگز اورا درست نداشته و نمیدارم man hargiz ārā dāsht na-dāsht va namī-dārām (m.c.) ما همه مانند باین خیالیم که هرچه هست هرچه بوده و خواهند بود mā hama māyīl bi-īn khayālīm ki harchi hast hamīsa būd va khvāhād būd (m.c.) “we are all apt to imagine that what is, always has, and always will be.” [In English an ellipsis after the auxiliaries “have, do, shall, will, may, and can” is correct only if, where the ellipsis occurs, the principle verb can be inserted without change, i.e. in the same form in which it occurs in one clause of the sentence. In the last example be (expressed) cannot be inserted after has: therefore been should be inserted after has. In Persian however such an ellipsis is not incorrect.]

(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 kāshši: ‘vide’ Optative clauses.

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” چون قدیم اسورد بهبود و نفس سرچگان خورد چون گذشته که یک دیدن chūn qadr-i āsūda shudam va nafas sar-i já-yi khud ānad 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.’

1 Am is understood.
2 Būdam is understood after kashšīa.
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 shikār-chī had arrived. The reply might be:—

(i) آماد "he has (just) come."
(ii) آمادا, or آمادا است 'he came and is still here.'
(iii) آمادا بیاد 'he did come (but has gone away again).'

Vide also (m) (9).

Remark.—The rarer form of the Conditional Pluperfect کرده بودامی is used as a substitute for the Pluperfect, only in Conditional and Optative clauses.

(m) (1) The Past Participle² is used conjunctively and serves to throw two or more short sentences into one,³ as: باری زبان نعلت درز کرده همی گفت bār-i zabān ta`annat darz karda hamīqoft (Sa’di) ‘so he began to say in derision—’ kāliska-hā rā nigāh dāshta āmadand pāyīn; khamūsh kardand, durust shud (Shah’s Diary) ‘the train was stopped; they got down and extinguished the fire, and all was put right’: magar Taymūr Aghā rā zamīn-ash zada pāsh-i mādar-ash nafrīstāda-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? ’

به (در) بغل شعله خانم بیچه نذداده به در این pes rasvāst (ki) ʻakhir-i ‘umr (dar) baghali Shu’ia Khānum bachecha na-dida bi-mīrām? (Vazir-i Lankaran) ‘then is it right I should die without having seen a child in Shu’la Khanum’s arms?’

گفت میکه زادа روپیا را گیریمت, az su’il chi yatfam? ‘I replied, I got the rupees as a reward for hitting the mark (with an arrow); but I have got nothing as yet by my begging’

اکتفاب نازدا راه کردیم (m.c.) ‘we started before sunrise’

اغاب مربا ول نازدا برجاپیه میرفتم مانند دیپور و همراهان می‌آمد ʻit (the wild goat) refused to leave me but followed me everywhere, just like a tame goat.’

Some grammarians consider the final ٰ of the participle in instances like the above to be a copulative Conjunction.⁶

¹ In Urdu, the Pluperfect here would have this same signification.
² The Conjunctive Participle is also common in Hindi and Urdu.
³ Vide also (n).
⁴ In the original, ki and dar are omitted.
⁵ Not mi-raft; but aqab-i ﺪی میراft would be right.
⁶ In modern Pers. writing, this participial construction is preferred to coupling finite verbs together by ٰ and ٰ.
Occasionally a redundant is found after the participle, as: گو پیش‌تر از دوست می‌دانم یک کیلی می‌بینم و اسم دوم یکی می‌بینم (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 bêt after nishasta).


شمال هرچه پیدا بکن زندگی و صبوری shīgāl harchi paydā bi-kunad dūzdīda va mī-ravd (m.c.); in this example if dūzdīda mī-ravd 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 مجبور کرد گر و مشتاق نیاز کرده مأمور پازگشته کرد: bisūr rā muḥāsara karda va mashaqqa-i bisūr kashīda, ma'yūs, bāz-gashū kard.—(Mod.) ²

Remark II.—It may be noticed here that this participle can govern an accusative case, as: بعد از این بچه بزرگ را یاد کرد که باید می‌کانم rā yād karda bi-ān makān 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." Introduce. 'Vazīr of Lankarān' by Haggard and Le Strange.

(2) This participle can take the place of an adverb: یک گونه marhamat farmūda bayān kunişt ki—(m.c.) "kindly explain to me—"; بر هفت عقل من جعل کرده و تنگه می‌خندیدند: bar khiffat-i 'aqil-i man haml kardand va nihutta mi-khandiddand (Sa'di) "they imputed it to the weakness of my understanding and began to laugh secretly"; گذشته از این gūgāsta az in (m.c.) besides this, in addition to this."

1 In modern Persian the form بی‌ماند būzina is preferred.
2 In classical Persian bāz-gashū without kard would be used.
3 'Devotedly' and 'lovingly' are examples of adverbal participles in English.
(3) It can take the place of a substantive 1: bi-šūrat-i murda (m.c) ‘like a corpse’ and bāqī-mānda-yi ayyām-i dawlat-i salājūn-i Ṣafavīyya ast (m.c) ‘these (buildings) have been in existence since the days of the Safavi dynasty’; 2 gūzhta rā khwāhā ham navisht (m.c) ‘I will write what happened, i.e. the particulars’; 3 kardahā-yi ū (m.c) ‘his deeds’; 4 in navishta rā dīdam (m.c) ‘I saw this writing (or letter).’

(4) It can take the place of a clause: khādām dīdam va shuniḍa rā ‘arg namūd (m.c) ‘the servant related what he had seen and heard’; nūz-ba dīdam tukhm-i awal-kāštā ‘the first-sown seed, the seed that was first sown.’

(5) It can take the place of an adjective: yak shab ta’ummul-i ayyīm-i guzhta mī-kardam (Ṣa’di) ‘one night I was pondering on ancient times’; va bar ‘umr-i talaf-karda 5 ta’assuf mī-khpūrdam (Ṣa’di) ‘and was regretting my wasted life’; 6 ārāmīda 7 (Afghan) ‘quieted, quiet.’

1 Compare the Ar. Past Part, malbūs (dressed), pl. malbūsāt, used in m.c. to signify ‘dress, dresses.’
2 But 3 in rū navisht dīdam (m.c) ‘I saw this written.’
3 Sins of omission and commission. Note the unusual use of nā-farmūdā for nāhī farmūdā.
4 For būdā and nā-farmūdā. 5 nā-būdāgān.
6 Or shūda.
7 In mod. Pers. ārmīda from ārmīdan is preferred.
USE OF THE TENSES.

Couplet.

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.).

It can be used as a passive participle:  
anto  
in laṣ'a bar tāq-i ayyān-i Farīdūn navishta būd (Sa’dī)  
"this pleasantry 1 was written over the arch of the palace 2 of Faridun":  
payī man basta ast (m.c.) "my foot is tied."

Sometimes this participle supplies the place of the present participle in English, as:  
manāżil-i rūh az Shirāz girištā tā bi-Tahrān ‘arz khwāḥam kard (m.c.) "I will tell you the  
stages to Tehran commencing from Shiraz":  
khwābīda ast  
"he is sleeping, asleep":  
nishasta ast "he is sitting, seated":  
do sā’at bi-ghurūb mānda (m.c.) "two hours (remaining) to sunset."  
Vide (10).

Sometimes this participle can be substituted for the Present Participle with but a slight shade of difference in meaning, thus:  
Dāvidā āmad (m.c.) "having run he came, he came running," but dawān dawān āmad implies that the running was  
continuous:  
"he ran the whole way."

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:  
ūra dīdam az bām uštāda (m.c.) "I saw him fallen (i.e. after he had fallen) from the roof" has the same signification as  
ūrā dīdam ki az bām uštāda būd (or ast) 8  
(m.c.) "he saw that the caravan had departed.“

1 In the dictionary one meaning of laṣ’a is “mysterious meaning,” which better suits the context than the modern meaning of laṣ’a.

2 In mod. Pers. ayyān is a veranda or a room with pillars and without doors.

3 But ayyān is a room or a house with pillars and without doors.

6 dīd ki kāroon nafsta ast.  
dīd ki kāroon nafsta ast.  
"I saw him fall from the roof“; in this sentence the Preterite takes the place of an English Infinitive.

3 dīd ki kāroon rafsta ast.
USE OF THE TENSES.

khāsta va bikh-i nashāt-ash burida va gul-i hivās-ash pashmurdah (Sa’di) "afterwards I saw him when he had taken a wife and had grown-up children and his joy had departed and his ambition declined";

shāhān-kā kāin muzāf bāz āmadand shabāngāh ki duzdān bāz āmadand safar-karda va gjharat-awarda silāh bi-kushādand (Sa’di) "at night when the thieves returned (in a state of) having travelled and having brought plunder with them, they unbuckled their arms."

(10) The Past Participle of certain transitive verbs is also used in a passive sense, thus;.navishta ast may signify "he has written" or "it is written"; similarly the perfect participles rānda, kushta, avikhta, rikhta, kubida, shunida, gusta, dida, etc.—Compare No. (7).

(11) The negative of the participles is usually, in classical Pers., formed with una—. In modern Pers., āi na is preferred. 'Umar-i Khayyām uses both.

Nā-karda gunāh dar jahān kist ? Bi-gū "Was ever man born that never went astray?" (O.K.).

But for the scansion, na-karda gunāh could be used.

Ay nik na-karda u badhā karda "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,1 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 ad-journed to the following day," is repeated in Shāh tā nīm-sa'at mutq kard va pas az ān khasta-shuda vuzarā-yi mamlakat az darbār birūn raftand (m.o.) “the Shah made a speech lasting half an hour; then being fatigued the Vazirs left the darbar.”

In zān dar bāz karda mard birūn raft (m.o.) “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 ānjā 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: از خود مرم در اکست بو درهان کامی را پایای دمان کشایی نماد (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 mardom ə dih 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: مضمون، کافح لله اینکه انشاءالله در تریت نورنگی نورچشمی دقت و بتفعیل نشست و برهکش بامرم، متویبتم، تهوته، نامز و وزنه را ترک نکرده‌ام (H. B. Chap. XV, p. 128); here نموده refers to the lala, the addressee, and تهوته است na-karda ast to the son.

Though this construction is common in m.o., and considered correct by many Persians, it is better avoided.

For other kinds of participial obscurity vide § 142 (f).

(o) 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: بحکم ضرورت سخن گفتم و تفرق کفان پیدان و قلم bi hukm-i zarūrat sukhān gustam va ə faarraj kūnān 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 vuzarā were placed before the participle khasta shuda it would be clear that the vazirs were tired.
USE OF THE TENSES.

For they will express their horror rejoicing all the while.

"Tell not your secret grief to your enemies

For they will express their horror rejoicing all the while."

Zibä Ḫônun (lun dund kunân rafta zîr-i la bû guyad) Man chirâ (Zibä Khanum (going off muttering, says under her breath) 'Why should I -'

Zîbirî-ke târdanî-yë bi-dëkîl: az pohlû-yi ābadânîhâ bû kamâl-i ihtîrûz murûr kunân shabîl mi-rándîm (Tr. H. B.) "we travelled with much precaution as long as we were in the inhabited parts of the country, lying by during the day, -" (H. B.) biyûr khwâhînî án bûd ki (m.c.) 'he was very desirous to -'

mangr tarsîn bûdî (m.c.) 'were you in a state of fearing (when you saw him); but mangr tarsîdî 'did you fear (at the moment you saw him) ?'

Continuative tenses can be formed from the Present Participle and an auxiliary verb, as: mangr tarsîn hastîd 'you are fearing I think ?' mi-tarsîd might refer to the future as well as the present. Khwâhînî án bûdîm ki injâ bi-yâyam = khwâhînî-ke târdanî-ke mi-khûpâstam ki: 'he began to weep, he became weeping': gityân ast 'he is in state of tears' (present only); but gityâyâ mi-kunad, or mi-giryôd might be future: gityân mi-shavâd (future only).

An laheca ki az ajal gurîzân gardam
Chûn barg zi shâkh-i 'umr rivân gardam
'Alâm bi-nâshâ'î dîl bi-yâhribâl kunim
Zîán pish ki khâk-i khâk-bizân gardam.-(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 Lâ hawé wa lâ quwara ilâ bi-ilâh "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: Vâsir-i Lankûrân.
3 This change of persons is called ilîfât. Possibly there is a misprint for kunam.
Remark.—Nearly allied to this Continuous Participle are the Verbal Adjectives ending in ā, as; bāzūvānā (Sa’di) “powerful arms”: tūfānā ‘gūyah (m.c.)’ “a talking parrot”; kūr-i nābīnā (m.c.) ‘a blind man’; khwānā (m.c.) ‘legible writing’; mard-i dānā; gūsh-i shinavā (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: nākhūn-ī daranda (Sa’di and m.c.) ‘claws that rend; rending claws’.

Avval-ī Urdu-Bihisht-māh-i Jalāli
Bulbul gūyandā bar manābir-i quzān.—(Sa’di.)

“In the beginning of the month of Urdibihisht of the Jalali year,

When the bulbuls were singing on the pulps of the branches—.”

(2) navīsanda dānād ki dar nāma chist (Sa’di and m.c.) “the writer knows what is in the letter he wrote”: gūryāzāf mazāls; ravanda-i az kinnār-i majlis guzar kard (Sa’di) “a wayfarer passed by the assembly”; khwāhanda-i maghribi dar saft-i bazzāsān-i Halab mi-gust —(Sa’di) “an African beggar was saying in the company of some cloth merchants in Aleppo—”

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!”


(q) In modern Persian the Noun of Agency is rarely used. It is sometimes used as a mere adjective, as: mard-i bakhsanda (m.c.) “a generous man,” and khvār-bakhsanda (m.c.) “very generous”: jānāvār-i daranda-i’st (m.c.) “that is a beast of prey.”

1 An example of Persian i to’kid or mubālaqa, not tautology or Nash-e gābīb.
2 An Abstract noun can often be formed from the noun of agency by adding gi, as: bakhs-hā’idan, bakhs-hāyada, bakhs-hāyandagi (class.) “liberality”; bakhs-hāndagi (m.c.): jumbandagi from jumbādān: dārmāndagi.
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 Maghrib Barbary or Morocco: Mauritania.
USE OF THE TENSES.

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Even in modern Persian it is occasionally used as a noun of agency, as: $\text{kist kúbanda-yi dar?}$ (Prof. S. T.) "who is it that knocks at the door?" $\text{án shákhsí navisanda-yi khúb-i 'st}$ (m.c.) "he is a good writer"; $\text{án jánavar gázanda ast}$ (m.c.) "a good artist"; $\text{kushanda-yi 'st}$ (m.c.) "a good sculptor"; $\text{súzanda}$ (m.c.) "singer"; $\text{navánzanda}$ (m.c.) "a good dancer"; $\text{ráqšanda}$ (m.c.) "a good dancer". The reader can easily guess that —

(2) The following is an Afghan idiom: $\text{bar jaház-e ki bi-dán taraf ra婉 a bűd savár shudam}$ "I embarked in a ship that was on the point of sailing for that country." In modern Persian $\text{ki bi-dán taraf ra婉 a bűd}$, or $\text{dar sharáj-i raftpán bi-dán taraf bűd}$, or $\text{dar šadád-i raftan-i bi-dán taraf bűd}$, or $\text{raftaní bűd}$ would be used.

(3) The Future Participle or Noun of Possibility, formed by adding the particle $\text{yá-yi liyáqát}$ to the Infinitive, is illustrated by the following examples:

$\text{Hazrat-i Múshí dar 'ílam ámadání bűd}$ (m.c.) "Christ had to (or was to) come into the world"; $\text{uz kár-i shudání nami-taváh gúrkht}$ (m.c.) "it is impossible to escape what is destined, what has to happen"; $\text{mahz-i tárkh-i varár dar in jazíra mándání shudam}$ (m.c.) "by leaving my home I have had to remain in this island"; $\text{súkhání}$ (m.c.) "fit to be burned," or "for burning"; $\text{khwúrdání}$ "what has to be eaten"; $\text{khwúrdáníhá}$ "enables"; $\text{am ráftání}$ (m.c.) "I have to go now"; $\text{na khyár in gul murdáníhí nist}$ (m.c.) "not at all, this flower will not die (said of a pot that doesn't look healthy)"; $\text{har chí shudáníhíst mi-shavád}$ (m.c.) "what has to happen will happen."

(4) The Infinitive is used as a noun, as: $\text{raftaní man khúb nist}$ "to go"; $\text{az ráftanhá-yi shumá bi-hámmám 'ajísh shudam}$ "I'm tired of these everlasting goings to the bath"; $\text{darúgh-gúftánhá 'tellings of lies';}$ $\text{ítá'at ná-kardán}$ (in m.c. gen. $\text{na-kardán}$) "disobedience." As a verbal noun it may govern the genitive, as: $\text{íbrází kushán-i ù 'for the killing him.' It can also govern the accusative in such constructions, as:}$

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1 Corresponed to the Hindustani idiom $\text{jáne-wátá.}$

2 Note that the Future Participle can be used in the plural. $\text{In davá khur-}$

3 An unusual expression, if correct: $\text{khush shudan}$ or $\text{pazhmú-da shudan}$ is used for plants, but $\text{murådan}$ of trees.

4 But $\text{harchi bádá bűd}$ (m.c.) "happen what may."
USE OF THE TENSES.


2. In classical Persian, the negative of the Infinitive is usually formed with *nā* but in modern Persian *na* is preferred.

3. The Infinitive of a Transitive Verb is often used in an intransitive sense, as: *ūrā bi-kush-tan dādand* “he was handed over to be killed (lit. they handed him over for their killing him).”

4. 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 rare 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* ता हैल मी-कर्दा and “they have been doing this up till now” *fulān shahr dah sāl ast taraqqī mi-karda* फूलान शहर दह साल अस्त तराक्की मी-कर्दा and *fulān shahr dah sāl ast bi-kharābī uftāda* फूलान शहर दह साल अस्त बी-खराबी उफ्तादा; here *taraqqī Mi-karda* तराक्की मी-कर्दा ast “has been rising, was rising”; *mi-kard* दिं-कर्द could be substituted but would not be so forcible.

In the sentence *tu ūrā dīda-i ki dar masjid istāda Qurān 1 mi-khwānda va sar-i khud rā pāyin mi-āvarda va buland mi-karda ast*? “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: *shukhīda am ki Musalmānān rā mi-kushtā ast valī iḥtīmāl dārad ki ānḥā rā ki wājibāl l-qatl būdā-and mi-kushtā bāshad* “I 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 Fāzīl* and in the *Humāyūn-Nāma*.

(v) 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-dih* (vulg. for *dihād*) “God grant thee a long life”; in classical Persian, the Optative form *dēh dihād* would probably be used in this instance.

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1 Note omission of rā, the verb being a compound *Qurān khwāndan* but *Qurān rā khwānda* id? “Have you read the Quran?” (i.e. he whole of it).

2 Example from St. Claire Tisdall’s Grammar, p. 87.
USE OF THE TENSES.

However, the 2nd Pers. Impera. is even in classical Persian used precatively as:—

\[ Yā Rabb! tū marā tawba dih u 'uzr pażīr \]
\[ Ay tawba-dīh u 'uzr-pażīr-i hama kas \]

"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 \( mī \) or \( hamī \) is not used in m.c. In classical Persian it is common only in poetry:—

\[ Gar rāḥat-i jāvidān tama' mī-dārī \]
\[ Mi-ranj hamisha u ma-ranjān kas rā. \]

Also negatively: می صاغو کاپور اگر داری عنف (Qa-ānl).

The negative of the Imperative is classically formed by prefixing \( ëη \), but in m.c. the less forcible and consequently more polite \( ëη \) is preferred.¹

\[ ën rā guftā bāsh \]
\[ ën rā kardā bāsh \]

"continue saying this," \( ën rā kardā bāsh \), \( nishasta bāsh \), etc., is an Indian and perhaps an Afghan idiom: it is not good Persian.

¹ Instead, the m.c. Continuative Particle \( hay \) is prefixed, as \( ëη \) چک, \( hay bi-kan. \)

² For the same reason the Pres. Fut. is often used in transmitting orders, instead of the Imperative: می-ravid "you will go" for بروید bi-ravid "go."
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: gīram-ki, kī "granted"; sallamnā kī "granted"; mashrūt bi-sharīf-ki, "provided"; farzān, farz kun "supposing": agar 1 "if": khvāh 1 "whether": magar "unless": khvāh kī "however much; notwithstanding": tā, and kā kī "so that": viḍyān kī "ere"; haq az ān kī "whatever": vaqīt kī "when": haq vaqīt kī (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 understood in the same manner as in English. It is used in the construction "haq vaqīt kī" for "as long as," or "while," or "as long as it...," or "as long as the... is..."

1 In m.c. also hargūh, chunāchī, har āngūh, and agar chunāchī "if."
2 Ḵhvāh Ḵoyūn bāshād yā insūn, kushta khvāhād shūd (m.c.) "whether it be man or beast, it shall be killed."
3 Har kī duzd ast chūb-i ubeṣd-i yak angušt darāsā khvāhād shūd (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: bāshād would throw a doubt on the matter.
4 Harekh bi-ḡūyam bi-kun (m.c.) "do whatever I tell you at any time to do": but Harekh bi-ḡūyam bi-kun "do what I am now telling you to do."
Remark.—It should be observed that َكَ in all its significations, except when introducing direct and indirect narration, is usually followed by the Subjunctive: مُغَيَّدَةُ كِي نَاميَةٌ (indirect), or مُغَيَّدَةُ كِي نَاميَةٌ (direct) ‘he says he won’t come.’

(b) When the second of two verbs is in English in the Infinitive, 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’ مَيِّهِتُهُ ((builder) bi-ravām: ‘I seized him to bring him before you’ أَهَارَةُ گُرَنتُهُ نِم نِييُشُ شَمَّ بُيَاوِمُ ‘who gave you leave to enter my harem’ نَرَةُ كَه اِجَامَتُ دَادُ كَه بِهِ جَرَحُ مِن نَرَيَايُ بِتَرُا كَي مِيِّعَتُ كِي بِيْهَانِمُ مِيِّ نَاميَيَ مِيِّيِنِييُشُ (here مَيِّيَايُ might be used, but with the signification ‘since you are coming’): مَيِّيَايُ مِيِّيَايُ تُرُبُ رَبُّ تُرُبُ نِامِيِيَايُ كِي تُءَرُّ مِيِّيَايُ ‘I don’t know how to dance,’ but مَيِّيَايُ تُرُبُ رَبُّ تُرُبُ نِامِيِيَايُ كِي تُءَرُّ مِيِّيَايُ ‘I don’t know in what manner I am dancing’; vide § 123 (b) فَهْرُ كَيِٰكَةَ: ‘I do not consider it advisable to probe his wound further or rub salt on it’: لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ كَيِّيْيُ كَيِّيْيُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ كَيِّيْيُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ بِكَلَمُتُ بَيِّهَايُ لُقَمُ كَيِّيْيُ B  فَهْرُ كَيِٰكَةَ: ‘I do not consider it advisable to probe his wound further or rub salt on it’:

In classical Persian the Infinitive was also used, as: مَسْلَحَتُ نَيِّيُشُ رَيِٰشُ دُروِنُشُ خَروُدِینَ وَنُمِيِّيَايُ مَسْلَحَتُ نَيِّيُشُ رَيِٰشُ دُروِنُشُ خَروُدِینَ وَنُمِيِّيَايُ مَسْلَحَتُ نَيِّيُشُ رَيِٰشُ دُروِنُشُ خَروُدِینَ وَنُمِيِّيَايُ مَسْلَحَتُ نَيِّيُشُ رَيِٰشُ دُروِنُشُ خَروُدِینَ وَنُمِيِّيَايُ مَسْلَحَتُ نَيِّيُشُ رَيِٰشُ دُروِنُشُ خَروُدِینَ وَنُمِيِّيَايُ مَسْلَحَتُ نَيِّيُشُ رَيِٰشُ دُروِنُشُ خَروُدِینَ وَنُمِيِّيَايُ مَسْلَحَتُ نَيِّيُشُ رَيِٰشُ دُروِنُشُ خَروُدِینَ وَنُمِيِّيَايُ مَسْلَحَتُ نَيِّيُشُ رَيِٰشُ دُروِنُشُ خَروُدِینَ وَنُمِيِّيَايُ مَسْلَحَتُ نَيِّيُشُ رَيِٰشُ دُروِنُشُ خَروُدِینَ وَنُمِيِّيَايُ مَسْلَحَتُ نَيِّيُشُ رَيِٰشُ دُروِنُشُ خَروُدِینَ وَنُمِيِّيَايُ M  فَهْرُ كَيِٰكَةَ: ‘I do not consider it advisable to probe his wound further or rub salt on it’;

Rem. In: سُفُهَانُ بِنِعْمَتُ مَرْحَبُ شَهْدُ كَيِّيَايُ رَأَيُ نَجِيسُ إِبَاشُ عَلَى مَعَظْمُ كاَشُ عَلَى مَعَظْمُ كاَشُ عَلَى مَعَظْمُ K  فَهْرُ كَيِٰكَةَ: ‘I do not consider it advisable to probe his wound further or rub salt on it’;

Rem. In: سُفُهَانُ بِنِعْمَتُ مَرْحَبُ شَهْدُ كَيِّيَايُ رَأَيُ نَجِيسُ إِبَاشُ عَلَى M  فَهْرُ كَيِٰكَةَ: ‘I do not consider it advisable to probe his wound further or rub salt on it’;

(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 Exressing command, desire, object, consequence, etc.
2 In m.c., these Conjunctions would probably be omitted.
3 In modern Persian کی—بیَ-کِحَارَشِیمَ.
4 In modern Pers. کی—بیَ-کِحَارَشِیمَ.
5 Note the direct narration in Persian.
SUBJUNCTIVE MOOD.

"This happened before I was born"..."I feared lest he might curse me."..."and before that helpless one could arrive there, ill fortunes had poured the water of disappointment on the fire of its crude wish and the reason was as follows."..."two or three hours before I saw you the Sardar ordered me to go to the bath..."..."there were few who did not or would not throw money (to the Story-teller)..."..."there was scarcely a man who would not give me money..."..."few remained behind in the city who did not come...."

After such expressions as 'before that,' 'after that,' etc., the modern Persians prefer to use the Present Subjunctive. This tense may, and does, give rise to ambiguity. In the sentence, "This happened before I was born" the Present Subjunctive causes no ambiguity as it is evident that the speaker has been born; but in..."pish az ainki va bi-rasd-ad nas-si sar-i-i al-hari-i mah-rum laf-i-i-bar ang-kh-ita bad va za-i-i-i til-i-i i hirm-ana bar ustah-i sawdaw-yi khum-i-i ri-khita wa sabab-ash ainki..."

(d) After تاوینستن "to be able" or its equivalent شهدان, and the verbs introduced by کی [vide Remark to (a)], or the shortened Infinitive can be used, as: نامی نامی-تاوان in kār rā bi-kumā, or کار-کار in kār rā na-bāyad kard, or نامی-تاوان in kār kard, or نامی-شاواد in kār kard, or نامی-شاواد ki in kār bi-kharam?

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 دعایی باد, دعایی باد.
3 Or "arrived."
4 mi-shavad, 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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“we ought to start, we must start”; “perhaps he may come”

in kār rā na-shāyad kard, or turā na-shāyad ki in kār rā bi-kuni “it is not suitable for you to do this.”

(e) The Future Indicative sometimes takes the place of the Future Subjunctive: “I would go through fire and water for you” (Persian) 

barāy-i tu khud rā dar āb u ātash khvāham andākh (or mi-andāzan); but in, “Did you think I would not come to see you to-day?”, the Persian subordinate clause is introduced by ki and must be in the Present Subjunctive or Aorist; 

bi-shārīg tu mūride (κε) mi bi-hāyāli tu mi-raisid (κε) man bi-didān-i tu imrūz nāyāyam? (m.c.): man gūmān kardam ki shunā dirūz mi-āyid, 

shā darbār mi Amdān “I felt certain you would come yesterday,” or biyāyād “I thought you might could come yesterday”; 

aam zamān 

in zahr chūnān sakt ast ki shumā rā mi-kushad (or khvāhad kusht) “this poison is strong enough to kill you and will kill you”, but—bi-kushad “is so strong that it might kill you”.

1 Note the Pres. Subj. after shāyad, which expresses a doubt. The Definite Future in modern Persian would be contrary to idiom. In colloquial, shāyista “suitable” and shāyad “perhaps” are the only parts of this verb used.

2 In classical Persian the Future Indicative is frequently used in conditional sentences where in modern Persian the Present Subjunctive is used Vide § 128.

In English, would is often a past tense, as: “he would not regard their enchantments”; but it is often hypothetical without any regular respect to time. After verbs of wishing it denotes a future event as “I wish it would rain—kāsh bi-bārad (not Future). In conditional clauses, it denotes hypothetical desire, as: “if he would hearken to reason”; “if his wife would have permitted him.” It also expresses conditional and ardent desire, as: “Would to God I had died for thee, oh Absalom, my son, my son.” It has numerous other significations.

4 But (Persian) chuñān sakt ast ki shumā rā mi-kushad or mi-tavānīst 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 هر گاه ما هر بار خواهیم آمد، که آن خواهیم گفتند، whenever we both of us return we will take it (the deposit) back; here خواهیم آمد gives the force ‘when we return as we shall do’; in modern Persian بی‌یاریم would be preferred: هر گاه باید باز گذر ذا خواهیم دید، دید باز گذر خواهیم کرد, whenever I shall see your keepsake (the ring on my finger) I will recollect you; in mod. Pers. به یارم bi-binām: هر گاه بچشم خود خواهیم دید، دید باز گذر خواهیم کرد, whenever (if) I see it with my own eyes I will believe it; here there is no apparent necessity for the Future and به bi-binām 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 انتخاب مصنعت که کشیده باشد pash az in in qadār miḥnat ki kashīda bāshad? (class.), (but in m.c. kashīda ast would be used) kashīda ast would be used: qabūl namī-kunam ki Shu’la Khānum sāhib-i in amr būda bāshad (m.c.) “I will not believe that Shu’la Khanum can have done this”; būda ast “has done this”:

قلم و روکش باشد: vašla va rusū na-shuda bāshad? (m.c.) “it has not, I hope, been patched and darned?”:

نم تا کورم کند انگل خلاف عرض: namak-i tu kūr-am kunad agar khūlāf ‘arz karda bāsham (m.c.) “may your salt blind me, if I have misrepresented the facts”:

گلوله بیش نخورده باشد: gultā bi-man na-khurda bāshad? (m.c.) “I hope that I may not have been hit, I haven’t been hit, have I?”

وروند که کس در سرای نیست: va yuand ki kas dar saray nist va bi-haqīqat rāst gufta bāshand (Sa’di) “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”:

هَر گُر زمر خور کن پایان حمله: hargiz bi-‘umr-i khud chünin ġamla 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. hargī means “if”; and har vaqt is used for “whenever.”
2 Agar khūlāf ‘arz kunam agar khūlāf عرض کم “should I misrepresent matters” (immediate future).
3 Pres. Subj. expressing wish, desire.
4 In mod. Pers. either shāyad گفت یاد, or shāyad گفت یاد, or bi-haqīqat gufta, or bi-haqīqat gufta and.
5 If گفت یاد, or گفت یاد, or bi-haqīqat gufta and.
6 Dīda and (without shāyad گفت) 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 اگر تالی خوابی داشتید چیزی نشان نمایید که چهارم را هرگز ندیده باشید. arz mi-kunam ki agar gālī-yi khūbā khvāsta bāshid 1 chīz-i nishān-i tān mi-dīham 2 ki migl-ašr rā hargiz na-āida bāshid 3 (m.c.) "let me say that if you want (wanted, were wanting) a really good carpet, I will show you something the like of which I don’t suppose you have ever seen": دیک نوشته که ببشار ایه حکم شده است بی که چه رقق حساب خور را پرداخته ممزول بوده باشد bi-man navisht ki bi-mushār 4 illayh ḫūm shuda ast bi-Kabul rafat hisāb-i khud rā pardākhta ma’zul būda bāshad (Memoirs Amir Abd’r-Rahmān, Vol. I, p. 123); in mod. Pers. bi-shavād: اینهایها که روحی می‌دارد سالمت بوده باشد umidwar-an ki vujūd-i mudārak-at bi-salāmat būda bāshad (mod. letter), "I hope you may have been well"; here bāshad alone, or ast, would also be correct.

(2) In the following, the Preterite Indicative is used for the Aorist:— هرهچه کم که در مراسم عید بانیت کار سازی می شود harchi kam āmad (for bi-ayad 4) dar mūrajāat bi-injā kār-sāzī mi-shavād (Vazir-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 dashtī dāshtan signifies "to have," the Past. Subj. of this verb is usually used instead of the Present; دارید که چه زیبی میل داشت باشد har chīz-i ki mayl dāshta bāshid (or darīd do want) mawjūd 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: و اگر می‌توانی بگویم که سعی یافت را در برگرفی va āvāz-i bar āward ki murgh azhavā dar āvardī (Sa’dī) "and he sang with a voice that might have brought down the very birds to listen to him": in modern Persian mi-āward would be used here for the Past Habitual. Vide also § 127 (c) (l), Remark.

(j) In the following Afghan m.c. sentences, the Imperfects should be Present Subjunctives: و دیگر لباس خشک نبود که آن را بدل می‌کرد va digar libās-i khushk na-būd ki ān rā badal mi-kardam (Afghan; in modern Pers. اگر جهاد دم غرق نمی شد چیزی نبود که mi-āwam: اور org bi-kunam); عرض بکنم یواز bi-kunam

1 Or bi-khūshāhīd "if you want."
2 Note Future Indicative.
3 The Past Subj. here indicates doubt, I don’t suppose: herzag na-āida 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 هرهچه کم است hargiz na-āida id would mean that the money is not sufficient.
6 The protasis or if-clause is understood.
7 The Past Habitual is not used in m.c.
(k) Note the following examples:

صاحب دلی را پرپر پیداند بدون خوبی که آنقالب—: 

¡ahib-dil rā pursīand bi-dīn khūbī ki āštāb ast na-shunida īm ki kasī īrā dūst girīsta bāshad; the Subj. here expresses the doubt. Compare ābhī shunīda īd ki shakh-eī ān khānum rā dūst girīsta bāshad "have you ever heard that any one has ever made love to that lady? (I think no one has ever has)," but girīsta 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.

(1) For the Continuative Perfect of the Subjunctive, vide § 125 (l), Remark.

(m) Note the signification of the Subjunctive in the second example of the following: āndrar ān qadr bi-paz ki mi-tavānī bi-khupuri "cook only such a quantity as you are able to consume (now)," but āndrar ān qadr bi-paz ki bi-tavānī bi-khupuri "cook only such a quantity as you may be able to consume at any time."

1 In modern Persian dūst dāshta bāshad.

Imperfect Indicative, the same tense being used in the protasis and apodosis, or one in one, and the other in the other. Examples:

قَلِينَ حَقِيقَتْ اسْتَ ۖ كَ أَفْرَ ۖ دِر سِلْكٍ صَدْبَ ۖ قَ أَن يَدَّ نَبْيَة رَبِّي وَيُنِي ۖ أَن يَشَانَ عَشِيَّة

'ayn-i ۚ haqiqat ast ki agar dar silk-i sabbati ۖ an badan tarbiyat yatqi ۖ yak-i az inshān shuđi (Sa’di) “it is quite true that had he remained in the constant society of those evil men, he would have become one of them.”

پسر چون پیل: pisar chūn pîl-i mast dar āmad bi-qadmat-i ki agar kūh-i ۖ āhanin büdi az jāy bar kandi —(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.”)

گرنبوری امید راه‌ها و رنج
پای درخش بر فلک سردی
ہیچنام گز مَلِک مَلٰک بردوی
ور وزن از خدا یکسرسیدی

Gar na-būdi ummid-i rāḥat u ranj
Pā-yi darvish bar jālak büdi
Var Vazir az Khudā bi-tarsidū
Ham-chunān k’az malik, malak büdi —(Sa’di).

“Were there no daily anxiety (for food and clothing),
The darvish’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 shumā rā inšāf büdi va marā ḡanā at, rasm-i su’ul az jahān bar khāstī —(Sa’di) “had you justice and I content, the custom of begging would disappear from the world”.

آ افروزه بُاز گرنبوری
نیمان قدیوم و پیونم

Ah! agar murda bāz gardidī
Bi-miyān-i qabila u-payvand —(Sa’di).

“Ah! if the dead were to return,
To his friends and connections.”

لادَی نُتْر مِن ۖ یِنَتْی کِ بَازِعونِ بَرْدوْرِ بَار فِرَائِنِ هَمی رَفْمَی
lāʾiq-i qadr-i man ānastī ki bā zaghā-bar divār-i būgh-i khirāmān hami-raftami —(Sa’di)

1 Vide example in § 126 (i) where the protasis is understood, and also § 125 (h) (b).
2 In classical Persian, and in India and Afghanistan, this final ī is majhūl (e).
3 Example of تُنیسِ خَلیتی tojnīs-e khūlī.
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”; aste = ast in ancient Pers. Later aste 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\(^1\) imprisoned
with a parrot).

\[\text{Sūd-i daryā nīk būđī gār na-būđī bīm-i mawj}
\]
\[\text{Suḥbat-i gūl khūsh būdī \(^2\) gār nīstī tashvīsh-i khār—(Sa'dī).}\]

"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 \(^4\)
for the thorn."

\[\text{Aγar Laylā va Majnūn zinda gashtī;}
\]
\[\text{Hadīṣ-i 'īshq az in daftar navishī \(^{×}\)—(Sa'dī).}\]

"Were Laila and Majnun to come to life
They would learn love's methods from this book of mine."

\[\text{Agar jawr-i shikam na-būđī hīch mūrgā dar dām na-yuṣtādī balki šayyād khūd dām na-nihādī (Sa'dī) \(\text{"were it not for the pressure of hunger, no bird would fall into the snare, what's more no bird-catcher would ever set a snare.}"
\]

\[\text{Gar az 'āhd-i khūrdī \(^5\) yād āmādī}
\]
\[\text{Ki bī-chāra būdī dar āghūsh-i man}
\]
\[\text{Na-kārdī dar īn rūz bar man jafā}
\]
\[\text{Ki tu shīr-mard-i u man pīra \(^6\) 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."

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\(^{\text{1}}\) 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 ghurāb which
is properly a "raven." Zāgh is sometimes used instead of zāghcha "the chough."

\(^{\text{2}}\) Būdī, poetical for būdi.

\(^{\text{3}}\) Note the Past Habitual, for mere supposition referring to no special time.

\(^{\text{4}}\) Note that this impossible supposition though future, is expressed by the Past
Habitual. Also note the singular verbs, Laila and Majnaun being by a poetical license
treated as one idea; vide also § 125 (h) (6). Also va for u. In speaking, Laylā is generally
Laylī.

\(^{\text{5}}\) Properly khurdiyyat; read khurāt for scansion.

\(^{\text{6}}\) Note this feminine pīra, or does the s stand for the icafat? Persians always
say pīr-i mard, pīr-i zan, etc.
Conditional, Coordinate, and Optative Clauses.

Remark.—Sometimes the Protasis is understood, as:—

\[ \text{va yak-i az ishān rā ki kirishma-yi jamāl-ash 'arūsān-i bihişt rā jalva-gari āmūkhtī va az tāb-i 'izār ash āstāb-ī jahān-tāb bar ātāsh-i ghayrat bi-sūkhtī, chashm-i mast-ash—(Anv. Suh. Chap. 1, St. 8) "—and one of them (the damsels)—the winning glance of whose beauty might have taught blandishment to the brides of Paradise (if —) and at the glow of whose cheeks, the sun, which warms the world, was consumed }^1 \text{ with the fire of jealousy; whose languishing eye—" (East. Trans.)} \]

Vide also example in § 126 (6).

(2) In the following examples, an Imperfect Indicative is substituted for the Past Habitual without any change in meaning:—

\[ \text{agar murūja'at kardāmī bihtar būd}^2 \text{ chūrākī pidar marā qābūl mī-kard "If I had returned it would have been better for me, because my father would have received me back;" dar kashti hīch būdbān nā-būd va agar ham mī-būd}^2 \text{ dar ān vaqt chi mī-kardam? "there was no sail in the boat, and even if there had been what could I have done with it?" agar mīn jā-yi tu būdam īn kār rā nāmī-kardam (m.c.) "if I were you I would }^3 \text{ not do this"} \]

\[ \text{āgar abābār ālāk mī-shudam bihtar}^8 \text{ mī-būd (m.c.) "had I perished with them, it would have been better for me"; agar ān vaqt zamīn dāhan bāz mī-kard bi-khušā-yi tamām farū mī-raftam (Prof. S. T.) "had the earth only opened I would gladly have been swallowed up in it"; agar darin bāgh si chūz-i digar būd (or mī-būd) bi-nāzīr būd (m.c.) "if this garden had only contained three things more, it would have been unrivalled"; agar bi-qadr-i māyya-yi khud zindāgī mī-kardām īn tuḥi-dāsī hargiz dast namī-dād (Prof. S. T.)} \]

Remark I.—From the previous examples it will be seen that the Imperfect Indicative (or the obsolete Past Habit.) can in conditions or supposi-

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1 Or 'might be consumed' ?
2 In classical Persian, the Past Habitual mī-būdam, 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 (qarīna or mašīlab) 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’\(^2\) agar dirūz bā ʻākushtī mi-γirītam ūrā zamīn mi-zadam (m.o.)

\(^{\text{1}}\) The context decides the time, as: \(\text{āmā ʻāku nγirītam bā ʻākushtī mi-γirītam ūrā zamīn mi-zadam, agar dirūz bā ʻākushtī bi-γirītam ūrā bi-zamīn mi-zadam (m.o.) lāγīq-i shān-i man nīst va-illā agar fardā bā-ū kushūtī bi-γirītam ūrā bi-zamīn mi-zadam (or khuγāhī zād) has the same meaning as \(\text{āmā ʻāku nγirītam bā ʻākushtī bi-γirītam ūrā bi-zamīn mi-zadam, agar bi-dānam guftā-\text{ash} mutkīl ast (not būd)” “I don’t know, but were I to know (as I may or may not) I couldn’t tell.”} \(\text{nīst zamīn mi-zadam, agar bi-dānam guftā-\text{ash} mutkīl ast (not būd) “I don’t know, but even if I knew (as I certainly don’t) I couldn’t tell” “javāb dādam lāγīq-i shān-i man nīst va-illā dar in panjāh-salāgī bā Timūr Āqā kushūtī mi-γirītam zamīn-ash mi-zadam mi-dādīd (Vazīr-i Lankārān)” “I replied ‘it is not fitting to my position, otherwise in spite of my fifty years, I would wrestle with Timūr Āqā and throw him; you would see for yourself’” (lit. “I was wrestling and was throwing, etc.”).
our part taken any action, the conspiracy would have been public''; اگر اینها باهم آشکی کردی بودید خشنند می شدی agar īnā bā-ham āshē karē būdand khushnūd mī-shudam (mod.) "if they had been reconciled (to each other) I should have been glad''; اگر آن روز عائشات این بودید و از خون ریختن اجتناب; agar ān rūz ṭāqībat-i in bi-dīda būdī va az khūn rīkhtan ījtīnāb karda būdī dar in vaqt in vāqī'a rūy na-namūdī (Anv. Suh., Chap. X, Story 2) "if on that day thou hadst seen the conclusion of this affair, and had'st shunned to spill blood, this event would not now have occurred, and such an adventure would never have taken place"—(East. Tr.).

(e) Similar constructions in Optative Clauses (which are but a form of Conditional Clauses) occur after the optative word کاش kāsh, کاشکی kāshkī or کاشه kāshē, and چی بودی, 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:—

کاش کان روز که در پایی تو شد خسار اجل دست گُنچی زردی گنگ حالاک بر سر kāsh k'ān rūz ki dar pā-yi tu shud khar ājāl Dast gūnči zrdi gūng ālakām ber ser

"Oh, would that, the day death's thorn pierced thy foot Fortune's hand had struck me with the sword of destruction.''

با رفتگان آسمتی میغفت چی بودی که می آم درخت را بادستمی که کیا است با rašīqān āḥista mī-guft, chi būdī ki man ān darakht ī bi-dānīmāt ki kujā ast tā du'ā kardāmī ki ˈpiḍār-am bi-mīrad (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'': کاشکی دنستمی کاش کای دیوز می آمد kāsh dīrūz mī-āmad (mod.) "would that he had come yesterday'';

کاش قربا می آمد kāsh fardā mī-āmad "would that he had come to-morrow (instead of to-day)," but بعد کاش قربا bi-yāyad "would that it would happen that he should arrive to-morrow'': kāsh īn īvān barūdārī shumā būd mā (m.c.) "if (which) the son in turn would cause it to happen'' در کاش تو تِمیز که خدا بپردازند کاره است دی در همه: kāsh īn tamīz ki ḥūdā bi-tu 'āja karda ast dar hama kas

---

1. This prefix ū would not be used in modern Persian.
2. m.c. زد 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'; تا دعا بکنم چک پدرم: tā du'ā bi-kunam ki ˈpiḍār-am bi-mīrad would be the ordinary construction. Murdi (Past Habitual) could be substituted for bi-mīrad 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)'': کاش باشد kāsh bāshad (m.c.) "would that he might turn out to be (as he may).''
6. For tamīz.
būd (m.c.) "would that all possessed that discretion which God has given to you."

Kāshki pārsād in rā guftāmi ki úrā kushtandī (old) "would that I had said this last year so that they might have killed him (by now)" if the Pres. Subj. bi-kushand 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: (m.c.) kāsh murakhhashī dāda bi-shavad (or mī-shud) "would that leave were granted" kāsh ā hukm rā famida būd (or mī-fahmīd but not bi-fahmad) m.c. "would that he had understood the order" kāsh pīsh az dōhāt ā zī mī ā pīshātāt Būdī "would that you had asked me before issuing the invitation" kāshki mutavallīd na-shuda būdam (or mī-namī-shudām), m.c., "would that I had never been born."

This Aorist construction is also admissible in classical Persian as:—

Kāshki qimt-e afās dāndādī khālq
Tā damā chand ki mānand, qhanimāt 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."


"Until I say 'would that God would
Sacrifice me in place of that youth!'"—(Mānavī).

(g) By inverting the order and substituting ki for agar, Conditional clauses may occasionally be changed into predicative clauses, 8 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 māra "would that he would strike him"; kāsh mārūa "would that he had struck him"; kāsh mārūa hotā "would that he had been striking him"; kāsh mārūa 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).

8 Vide § 131 Predicative Clauses.
(h) The apodosis is occasionally placed first:  

\[ \text{in bāgh bi-nāzir mi-būd agar dar ān si chīz-i dīgar būd} \]

Then the first sentence, the condition, is repeated in the apodosis:  

\[ \text{in tuḥi-dastī ħargāz dast nāmī-dād agar bi-qadr-i māya-yi khud zindagi mi-kardīm; [vide (c) (2)].} \]

§ 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 8 (Aorist) introduced by گر agar; but the Indicative Mood can usually take the place of the Subjunctive Mood 8 if there is little or no doubt in the supposition.

Examples:—

\[ \text{مجال es agar darvāš jirīt numāyad haml bar tahavvur kunand; va agar sakhāvat varzad isrāf nām nihand; va agar dar hilm kūshad ān rā 'ajz va bi-'izzatī shumārānd} \]  
\[ \text{(Anvār-i Suhaylī, Chap. III, Story V)} \]  
\[ '\text{thus for example, if a poor man show boldness, they ascribe it to rashness; and if he choose to be liberal, they call it extravagance; and if he try to be mild, they account it weakness and want of spirit}''-\text{(East. Trans.)} \]

\[ \text{qāzī ar bā mā nishānad bar fīshānad dast rā (Sa'dī)} \]  
\[ '\text{were the Qāzī even to join our party he would wave his arms in time}''\]

1 Or گر agar. Classically گر buḍi; and گر shūdī would probably have been used. This sentence has the same meaning as مرضخی داده شده بود گر murakhkhāsī  
\[ \text{dāda shūdā buḍ} \]  
\[ \text{(m.c.)}. \]

2 Mi-shuḍ could be substituted for گر shūdī; but گر bi-shuḍ could not be used after the previous tense گر buḍi.

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"')

(4) "should he become informed of your condition he would gladly assist you"

(5) "should I do this for me I shall be much obliged to you"

(6) "Aristotle made the proverb that one swallow does not make a Summer"

(7) "should I find the book, I will send it to you"

(b) As already stated, the Indicative Mood can take the place of the Subjunctive when there is little or no doubt, as:

(8) "if thy life is dear to thee take my advice"

(9) "if you are asking me for the truth I should say he is a fool"

---

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 Qaṣī, the judge and administrator of the law, would fall a victim to its temptation.

2 *Azizān*, pl. used for respect, "you and other dear ones like you."

3 *Dūrad* appears to be the Aorist used for the Future: old.

4 *Or mi-shawam* (m.c.).

5 *Or mizīl* (class.).

6 Direct narration. The indirect form *man chigīna bi-sar mi-baram* (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 bipūrād* "were you to ask."

10 "And you evidently are angry."
The Present and not the Aorist tense of خواستن khvāstān is usual after *agar*, when a dependent verb follows, as: 

و گر مالک خواسته، که می‌خواست، va agar malik mi-khvāḥad ka marā ḫidmat kunad va tawq-i minnat-i dar gardan-i man afkanad tavaqqu' chunān 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—"' گر مالک خواسته، زود بروید یا باید چاپاری بروید : agar mi-khvāḥid zūd bi-ravīd bāyad chāpā'ri bi-ravīd (m.c.) "if you want to travel quickly you must travel post"; here it is quite correct, grammatically and idiomatically, to say agar bi-khvāḥid (κ) zūd bi-ravīd, 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 chīzā dīgar khvāsta bāshid az dīsh mi-ārand (m.c.) "should you want anything besides these, it will be brought from the village (near)."

(c) The alternative construction mentioned in § 127 (f) can also be used in this class of unrealized conditions, as: chī khāb ast ki murakhkhāsī dāda bi-shavād (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: āhan-gar rū farāmēd ki agar bāz chunānjawshān khvāhī sākht sar-i tu du nim khvāhām 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: hargāh ki shawq-i ghālib khvāhād shud akhbaar-i sa'ādad-agar-i malik az našīm-a-sahar khvāhām pursīd va jamāl-i bā kamāl-i Shāh dar dīna-yi khvāyīl khvāhām 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—"
(East. Trans.): 

(chūn ū bi-vātān-i khud khvāhad rasīd (Indian) "when he reaches his home (as he will do);" but in m.c. برسد bi-rasad.

(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 agar rajāf burdā; agar khufū murdā (Sa'dī and m.c.) has already been cited in § 125 (g) ṣāg dar jang tarsīdī bākhtī (m.c.) "if you fear in battle, you'll lose":

agar zādī khwūrdā va agar mahabbat kardī mahabbat khvāhī did (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) agar pūl bi-shumā dād pисh-i man bi-yuvarid (m.c.) "if he gives you the money (which I think he will do), bring it to me": agar hukum shud (or bi-shavad) mī-ravam (m.c.) "if I'm ordered to go, I'll go":

agar inna barā-yi ā bi-kbhatar guzasht ba'dahā umr-ash tīlānīst 1 (m.c.) "if he escapes danger this year, he will have a long life" (astronomer's prediction):

agar gharabā 2 rá gasız agar-i sakhtī mī-numāyād va gāh-ī munjār bi-halāk mi-shavad (m.c.):

agar mīzār dardā dar 12nīshānīṯ xamān mānīd va gāh-ī munjār bi-halāk mi-shavad (m.c.).

(f) A similar construction is admissible in temporal clauses, which are often identical with conditional clauses; but the Future (or Imperative)

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1 Or خواهد گوند khvāhad būd. Aṣṭ assumes that he has escaped the danger, and is therefore luckier and more polite.

2 Ar. pl. of غرب "stranger" here used as a singular: vulgar. The غربī gana is said to be a sort of poisonous bug that bites strangers only, and hence is nicknamed غربī-gas.

3 Here the Present tense is more forcible than the Future خواهد گوند khvāham būd.

4 Or طلوعانī ṣāfānī.
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-shumād dād pish-i man biyāvarīd (m.c.): "I cannot talk Persian when (or if) there is a third person present." vaqt-i or agar shakhs-i sālīs-i hāzir bāshad nami-tavānām Fārēi harf bīzanām (m.c.) "when I get the order from you, I’ll carry it out." hargāh yādgār-i turā idādam 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 hargah (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 ḥarchi or one of its synonyms harchand or harchand ki (mod.), harchi (however much), gū or gū-ki, va-law (m.c.); wa bā vujūd-i ki, bā ānkā, bā ānāki, bā ānī, ma’ḥāzā in or mustīk, bā vasf-i in or mustīk, bā vazf-i ki "notwithstanding." va hālānki "whereas, albeit," and gīrīm or gīrīm (or gīrīm) "admitted, granted."

(b) The Apodosis or principal clause can be introduced by the Correlative Conjunctions bāz, bā, ammā, liyākn and wēlī tali. These correlatives can be omitted.

Nizān is sometimes incorrectly used for bāz after bā va-judādē bā va-judād-i ki, but this is modern and vulgar.

1 If the Future is not used in the apodosis, the whole sentence will refer to past time, as: chūn jaryaūd zadi turā zadām (m.c.) "since (or when) you screamed, I beat you."
2 Chūn in writing.
3 Or vaqt-i pūl rā bi-shumā bād-dād nasīd-i man biyāvarīd (m.c.).
4 Shud would be incorrect.
5 Or khwāhām did (class.); diādam or bi-bīnām (class. and m.c.).
6 Also in m.c. gīrītam.
7 Also by tū ham in India, and Afghanistan; apparently a translation of tū hē.
CONCESSIONAL CLAUSES.

Remark.—It is not necessary for the apodosis to be introduced by one of these correlative forms: mūsh bā-tūjūd-i ānki bā mardum ham-khāna ast
bi-vāṣita-yi ḥālāt u āzār-i ki az ū 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, ḥālat, etc. with the Aorist, followed or not by agarchi:

"No matter in what a man is placed, he will derive benefit from knowledge" إنسان در هر حالت باشد از علم فائدة حامل خواهد کرد (or insān dar har ḥālat bāshād az 'ilm fā'īda hāsīl khvāhād kard or mi-tavānād kard) : "no matter how many cases are on the file, it is impossible that they should not be decided on the appointed date" هر صدر مقدمات در تابع باشد ممکن نیست که در تاریخ مقرر قیصل نیاد har qadr muqaddamāt dar pish bāshad munkin nist ki dar tārīkh-i muqarrara faysal na-yābad: "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" بتوسط دوریان مرچیز چنان از نور خواهد کرد که گویا در پیلوی شما، آرزوی شما از دستگری بی-تافسانی دُربِین "har chis chunān bi-nazar khvāhād ānad ki gūyā dar pahlī-yi shumā ast agarchi bi-tāvassul-i dūr-bīn har chis chunān bi-nazar khvāhād ānad ki gūyā dar pahlī-yi shumā ast agarchi bi-tāvassul-i dūr-bīn: "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"

جاثیکه سالهایی سال یک حالت باشد و اگر حالت مرتضی خوب و پیونده باشد انسان خوایی نخواهد از این میل می‌شود باید که سلیحی سال یک حالت بناماد ولی این حالت خاصی که البته و استفاد از مالع لی از بدست گرفته یکی هم گرفته یکی سلیحی سال bāshad insān khvāhāhī az ān mālūl mi-shavād, or better agarchi bāshad insān khvāhāhī az ān mālūl mi-shavād. "however easy a thing is, it always seems difficult to a beginner" کاری هر بار آسان باشد باز بنظر مبتدی مشکل می‌آید kār-i har qadr āsān bāshad bāz bi-nazar-i muhād mi-āyād: "I shall not sell it now, no matter how much you offer" حالت نمی فروش هر قدر bādū bud az ān mālūl mi-shavād har qudr bi-dihi.

1 āst because the rat does dwell with man. bāshad could be wrong.
2 Note collocation in Persian. The subject for emphasis precedes the Concessional Conjunction.
3 Note the collocation.
4 Dar pish does not mean "under trial."
5 Or faysal na-shavād.
6 In m.o. bā dūrbīn.
7 Or agarchi اگرچه
(b) 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 dur maymünhā quvea-yi takallum nist likin bāyad zabān-i hāl-i dar miyān-i khud dāshta bāshand: "you have no affection for me left, albeit I am so devoted to you"...turā bā man hich mahabbat bāghi na-mānda ast va hālānki man fidā-yat mi-shavām: "though the debtor kept excusing himself on the ground that the bond was forged, yet when pressed he could not deny his own signature"...sh īf man hich mahabbat bāghi na-mānda ast va hālānki man fidā-yat mi-shavām: "though the debtor kept excusing himself on the ground that the bond was forged, yet when pressed he could not deny his own signature"

§ 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 pronominial adjectives of quality and quantity.

1 zabān-i hāl is opposed to zabān-i qāl. It is difficult to translate the former. It is the mute language expressed by one's appearance and condition.

2 Or shakh-i madyān.
3 In m.c. tākūr.
4 Or harchand, or harchand kā harchand ki.
5 Or lehmā or pāz bāsā.
6 Or instead of the adjective mardāna, the plural noun mardān.
7 Or shīrīn; but mujīd (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. Kempson points out that this construction is analogous to the old English "Mr. Pepy's, his diary." Vide also §138 Order of Words (m) (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. "if thou wilt set my mind at ease, and give me a solemn promise sufficient to tranquillize my heart." (Anwār. Suh., East Trans., Chap. VII, St. 1): چون هما را رخخت کرد شکسیکه بید بیدن نورد تورسد chūn hama rā rukhsat kard shakhsīkā ki duzdāda 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 گی may be a demonstrative pronoun, an indefinite pronoun, a common noun, a proper noun, or a personal pronoun. If the antecedent is a proper noun or a personal pronoun, it is by Indian grammarians termed موعود that which is qualified, or مفسر that which is commented on; or simply بیان bayān 'the explanation.' In this case the connective گی ki is termed بیان kāf-i bayān, and the relative clause مفسر commenting on or مبیین mubāyyin 'explaining (the antecedent),' or مفت گیسفat 'the qualification.'

In other cases, the antecedent is called موعود mawṣūl; the connective, کاف موعود kāf mawṣūl or کاف مفسر kāf-i shila; and the relative clause itself مفت گیسفat. A sentence containing a relative clause referring to such an antecedent is termed جمله موعودی.

The pronoun of the relative clause is called راجع rāji or عالد ā id that which refers to (the antecedent).

1 "Syntax and Idioms of Hindustani."
2 Compare also "Christ his sake" and in modern Persian Muhammad kūṭāb-ash gum shud "Muhammad, his book was lost."
3 In mod. Per. write dād for kard and shakhsī duzd.
4 Such a common noun may of restrictive relative clauses be preceded by a demonstrative pronoun or else followed by the demonstrative گی.
A general term for antecedent is مقدم "placed before." Har kujja and jā-i ki, هر چیز and چگونه, are included in the term اسم موصول ism-i mausūl.

(5) Examples:

"How miserably passes the time that do not know how to read and write" چدر صفت میگذرد اوقات زنانی که سوار ندارند chi qadr sakht mi-guzarad awqāt-i zanān-ī ki savād na-dārānd; 1 چقدر برای زنانی خواهید و نوشته اند نیست میگذرد که qadr barūy-i zanān-ī ki khvāndan va navishtan nam-dānand sakht mi-guzarad; or چقدر صفت میگذرد زنانی که للیکه نمی‌بیند dāndan چقدر صفت میگذرد zanān-ī ki khvāndan nam-dānand sakht mi-guzarand. "It is very unkind to forget the past claims of aged servants that can no longer work" خیلی بیونانیست حقیق نوران سال‌گذشته و نور بر می‌آورد که از یک کار آنادند khabī bi-vafā-i st huqiq-ī navakrān-ī sāl-khurda rá járāmūsh kardan ki az kār uftāda and; or نوپویان سال خود را که از یک کار آنادند حقیق بشنا در چهار فاصله کردن خیلی بیونانیست navakrān-ī sāl-khurda rá khabī bi-vafā-i st gi az kār uftāda-and huqiq-ī ishān rá járāmūsh kardan khabī bi-vafā-i st. "Let that one of you precede who is qualified to take precedence" از میان شما هر شخصیکه لیاقت بیان رفت داشته باشد پیش بود az miyān-ī shumū-hā ē har shakhs-ī kī liyāqat-ī pish raftan dāshta bāshad pish bi-ravad. 2 "Instantly report to me any unusual proceeding on his part that you may observe" چه امریکه خالص معمل از ره بیدنبد نورا می‌آور ē har amr-ī kī khilāf-ī ma’mūl az ū bi-binīd faw‘an marā az ēn mutallā vardānīd. "What anyone is in want of, shall be given him" بیه کس هرچه خالص گر درخواست داده "Whatever people thought they thought wrong" هرچه خالص انسان باید bāshand ghalat khvāhad shud. "What kind of man is he who eats no flesh?" چه جور نمی‌خورانان انسان khabī kārda bāshand ghalat khvāhad (m.o.). "What kind of man is he who eats no flesh?" چه جور انسان kārda and (m.o.). 1 ēn chi jūr insān-ī st ki gūshā namī-kharat? 3; نمی‌خورانان انسان kārda and (m.o.). 1 ēn chi jūr insān-ī st ki gūshā namī-kharat? 3 "What sort of man is he (may he be) that eats no meat," (i.e. "is there such a man?"). 4 "Are your mother and sisters in the same house as yourself?"

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1 In this sentence, the position of the relative clause corresponds to its position in the English sentence.
2 Note the demonstrative ی (preceding که) affixed to the qualifying adjective. Also note that noverkan navakrān 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 khabī. 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 ēn chi jūr insān-ī bāshad kārda kūshat kūshod na-kharat.
RELATIVE CLAUSES.

Note that 

1 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, vāde (a) (3). Note that the repetition of the locative case in drān ān is avoided after ki. In Urdu it would be inserted.

3 Note the collocation — Mr. Popy's, his diary: no verb to mardum-i faqir. Note that in zān u khyāhirā, the plural termination is added to the second noun only, though both are plural; zānā would also be correct. In India rojā-i-hādā would be used, instead of mardum-i faqir.

It would also be correct to turn this: zān u khyāhirā mardum-i faqir for zān u khyāhirā-yi mardum-i faqir.

4 An Indian would probably here say bās instead of khulāsa.

5 The *suspense* is of course excessive. The sentence that follows has puzzled even Persians at the first reading.
§ 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 ֶکی*.

In classical Persian, the statement, or question, or order, etc., that completes the predicate, is generally in the form of direct narration.  

(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.

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1. Note demonstrative *ی* (before ֶکی) affixed to the qualifying adjective.
2. Or *پاداش* ֶکی ֶآمات* ֶکه ֶخود*.
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.
"He is not the man he says he is" can in modern Persian be either in direct or indirect narration, as:

(1) ای که می‌گوید من خالان شکست نیست، or ای که می‌گوید خالان شکست است نیست.

In modern Persian bi-ū guftā tā bar-gashtan-it man īnjā bāsh? would at once be taken to mean "did you tell him to wait till my return?" but if bi-ū bāshad 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:

گرده همسایه را دل بزنید و زاری یا بسوخت و مقرقر کرید که این نوبت آی او بر سر دعوت حضرت شریف گرها-یی همسایا را دل بزنید و زاری یا بسیکت و موقرار کرد که در ناوند بی یی بار سر-ی دا'هات حاوش نا-شاد ۱ (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 ۲; 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 Yazd."

Native grammarians term the reported speech, whether in the 1st or in the 3rd person, مقداla; even in the sentence bi-ū asp biyārad "tell him to bring a horse" the second clause is a مقدا magula.

(c) After verbs of commanding and forbidding ۳ 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:

پادشاه جلالا را نموند که روزنی ص davon را یک bi-rū-ya man īrū bi-kush (class., direct) "the king ordered the executioner to put him to death in his presence" ۴ bi-farmūd tā muqāra'at kumand.—(Sa'di) (indirect) "he (the king) ordered them to wrestle": وهم نیک سفارش نهاد که در وقت بیرون را به خانه وی بردی وی بیرون رود. va ham nik sifarish namūd ki dar vaqt-i birūn raftan az dar-i khāna rāy bi-vāpas birūn raw tā—(Trans. Hādji 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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۱ The direct narration would also be right, in which case یو would be substituted for یو and یو would be substituted for یو.

۲ The employment of the dramatic instead of the narrative style will frequently, of necessity, alter the tenses as well as the persons.

۳ For negative after verb of prohibition, vide § 122 (i).

۴ If bi-kushad were used instead of bi-kush, the meaning would be "the king ordered him to be beheaded in my (the speaker's) presence."
stancies’; bi-mihtar bi-gū asp ḥāzir kunad (m.o., indirect) ‘tell the groom to bring the horse.’

(d) The following examples illustrate the Direct Narration:—

(1) سیاحی گیسران بر تانش که من علوم و با قابلیت حجاب به شهر در آمد که از هم بأم و نصیحت پیش علیک بدون که من گفته آم. sayyāh-i ṣīvaqan bar tāft ki ‘Man ʿAlavā-am,’ va ba qāfsa-yi Hijāz bi-shahr dar āmad ki ‘Az Ḥajj mi-āyam,’ va qašida-i pish-i malik burd ki, ‘Man gufta-am’—(Saʿdī) ‘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 qašida to the king (saying) that ‘I composed it.’’

(2) ‘He sent word that he would come to-morrow’ اور پیغمب داد که که نوید خرائهم آماد yu payyāhm dād ki jārdā khwāham āmad; ‘vide’ (e) (1). Khwāhad 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 (e).

(3) ‘I am glad that you have come’ خوشسخال که شما که آماده اید. khush-hāl-am ki shumā āmada id (or āmadid).

(4) ‘I regret that I came’ افسوس میکوکرم که چرا آماده afsūs mi-khuram ki chirā āmadam (or āmad kā āmada am)?

(5) ‘I fear that he will come to day’ من میترسم که میادا او امروز یاده یاد man mi-tarsam ki mahādā ū īmrūz bi-gāyad. (For example of a negatively final clause vide also § 133 (b) (2).

(6) ‘He asked me who I was’ از من یپرسید که گو کیست man pūrid ki tu kist-i (also = ‘who are you?’); or پورسید که کیست pūrid ki kīstam (or coll. ki am)?

(7) ‘Ask if any one is there’ به کسی که کسی انجا هست bi-pūrid ki kas-i ānjā hast?

(8) ‘Tell him to go home’ بار بگو که بخانه برو bi-gū bi-gū ki bi-khāna bi-rava, or better bi-ravād. Vide (e) (2).

1 Or less common حاضر کن ḥāzir kun.
2 Hijāz the province of which Makkah is the capital.
3 Or mi-āyam.
4 This could also be expressed by man az āmadam man khud afsūs mi-khuram (or pashukām am).
5 Or omit mābāda; vide § 133 (a).
6 Ṣuyūt i آفر (but not گو āgar) could be substituted for گو ki.
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 newspaper daily," ṣadāt-i man ān ast ki har rūz rūz-nāma³ bi-khāyānam.

(10) "I thought of going to Tehran to-morrow," khāyāl-am ānad ki fardā bi-ravām bi-Tahrān; or khāyāl bi-man gust ki bi-ravā bi-Tahrān.

(11) "I saw a gorilla advancing from the opposite direction from a distant tree. man didam ki yak nasnās-i taraf-i man mī-āyad.⁵

(12) "Husain tells you to speak in his language," Husayn mī-āyad ki bi-zabān-i mā harf bi-zan; or bi-zabān-i ū harf bi-zan.

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: bi-in ṣadāt am ānad ki chi khāyāhā kard lit. "I fell into this thought (that) "what wilt thou (i.e. I) do?"; or bi-in ṣadāt am ānad ki chi kushān? (direct). "He wondered what he would do" bi-in khāyāl ṣadāt ki chi kushān, or bi-in khāyāhā kushān chi khāyāhā kard? (direct). These two sentences might have different interpretations, if treated as indirect narration.

(e) The following are modern colloquial examples of the Indirect Narration:—

(1) "He sent word that he would come to-morrow," payghām dād ki fardā bi-yāyād [or mī-āmāyād]; vide (d) (2).

(2) "Tell him to go home," bi-ū bi-gū ki bi-khānā bi-ravād. The direct narration though correct would not be used in m.o. in such a sentence, vide (d) (8).

(3) "He said that he was expecting you," janāb-i ānī rā yād karda gust ki muntazir-i skumā 'ist; [or "— muntazir-i ishān hastam, 'منظر ايشان هستم"]."
(4) "Ask the 'farrāsh' if his master is awake yet among his servants."

(5) "Ask the witness if he speaks English." "Az shāhid bi-purs ki angrizī ēfar mī-zandān?"

(6) "The four agreed among themselves to hunt in company."

(7) "He ordered me not to leave this place." "Farmād ki az īn ēyān na-rawān (class.)."

(8) "I came to ask Haydar whether you would go out riding to-day."

(9) "That very moment he will go and tell the Khān that you have cast eyes on his intended."

(10) "I have told Nīsā Khānam to sit in the hall, and should the Vazir appear, to come and tell us at once."

(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.

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1 Or direct, but not "agar.
2 Or direct, but not "agaādān.
3 Or direct, but not "agaādān.
4 This could also be expressed in direct narration by "bā ham ahdā kardand ki mā har chahār tan mi-ayīm va bi-ittifāq-ī yak dīgar shikār mī-kunām; or bi-Nisā Khānum guftā-am tū-yī dālān bi-nishīnad; agar vazir paydā shud, bi-yāyād, zūd mā rā khābar kunād.
5 Or direct, but not "agaādān.
6 Note that this is indirect narration. The direct narration "bā ham ahdā kardand ki mā har chahār tan mi-ayīm va bi-ittifāq-ī yak dīgar shikār mī-kunām; could be used but would not be so good.
7 It would also be correct to say, "bā ham ahdā kardand ki mā har chahār tan mi-ayīm va bi-ittifāq-ī yak dīgar shikār mī-kunām;"
8 "paydā shud" more dramatic than "paydā bi-shavād.
9 From its position zūd might refer to either the verb preceding it or following it.
Examples:

(1) "He says my father is dead" 依照 my father is dead. 
Vide (2) (ii) below.

(2) "He says his father is dead" (i) 依照 my father is dead
(2) "He says his father is dead" (ii) 依照 my father is dead

(3) "He says your father is dead," 依照 my father is dead.

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, 依照 my father is dead.

(4) "He asked me who I was" 依照 who I was.

"He asked me who (the speaker) was", i.e. "he said to me 'who am I?'", 依照 who am I?

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:

Remark II.—Possibly the two constructions account for the difference in tense in certain subordinate clauses, thus: 依照, 依照, 依照

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.
(1) "I am fortunate in your arrival!" يیس ایز سعایت عن است که شما آمیدرد in az sausage man ast ک ایشان ییس که ایشان ره، فارس فردا بهشت mumkin nist کی ای این راه فردار کرده باشد. ۲

(2) "It is impossible he escaped by this road" تاج ، نیست کی ای این راه نزدیک که ایشان اسکبه نشست نوروند (صف) نشمرده که طور دانستند که ایشان نشست نوروند na-shimurda chi faar dānisīd کی ایشان شاخت نافار بودند (ور حاضر، اگزینت ایزیا).

(4) "What did I see on reaching there but that the straw was on fire" چی دیدم که ایشان آتش گرفته ایست anjā rasīda chi ma-bīnām کی چاه آتش گرفته girīta ast؟ (Afghan) (چگونه این اتصال عوض از که در مدرن زبان فارسی غیر عادی است، بهتر است به گونه‌ای سپرده شود که آتش گرفته ایست anjā rasīda chi didam کی چاه آتش گرفته girīta (م.ج).

(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" بسته او آتش نکن داده گفت حالا صورت خوان را به پی سپری و طرف از نگاه که به آن ای نرفت می‌دانم ما دست bi-dast-i ū aīna dāda qesht hāla ṣurat-i khud-at ū bi-bin va ṣaraf-i man nigh kun va bi-bin ayā farq-i miyān-i má hast؟

(6) "An idea came into my head to go to Yazd" یک حلالریم که خیلی دیده bi-khayāl-am rasīd کی bi-Yazd bi-ravām.

(7) "I do not know what answer to give to the manager's letter" چی جواب دهیم که کافی نظر را چی جواب بی نویسman دهیم bi-nivāsān.

(8) "I saw it stated in a newspaper that there would be an eclipse of the sun on the 3rd of this month" چگونه در روز نامه لوشک که در نارنگ سیم ییس که فارسی dar rūznāma navistā گفت didam کی dar tārikhi siyām-i in māh āfāb khowāh girīt (ور kusū گفت khowāh shud).

(9) "It is to be regretted that I gave him permission" چی که چرا از ایشان شنید چی‌یا afsūs ast کی ایشان bi-ii ییزات دادم (دریب نار.

(10) "People began to be afraid that the police would hear the noise and burst into the house" چی برخی که مرد خوشه را راه شویده در بزرگ mardum binā kardand bi-tarsīdan کی مبادا گزما گه‌یاق – rā shunida bi-zur dākhili-khāna shavand.

1 Ki "in that."
2 Subjunctive to express doubt: karda ast would be incorrect after mumkin nist.
3 جواب داده گفت look at your own reflection and at mine."
4 Or better: کی چه جواب کافی نظر را bi-nivāsān کی bā-yi-jazās ast کی دوم که ایشان ییس کی ایشان bi-ii ییزات دادم (دریب نار.
5 navistā نوشته for a printed as well as a lithographed newspaper.
6 But گو khusū in "eclipse of moon."
(11) “I saw it stated in the Adab that a meeting of the Anjuman would be held at two o’clock on Saturday”
(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”
(18) “Compare the following:

(1) “I could not guess from his countenance that he would deceive me”

1 Published in Meshed (Mask-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 ḥaṭṭ. In m.c. generally gīmān.
4 “Service to the Government” could also be well rendered by dawlat-khuṭbāli, which corresponds to the Indian expression khwāh khwāhī.
5 Parsi is an old word for a child, male or female, young or old.
6 For ḡutta see gūṭa ast.
7 Or awval-in-am.
8 —nāmā tavānīstam gīya bi-kunam ki marā gūṭ khwāhād zad shows that he did afterwards deceive.
9 In Hindustani either detā hōgū or devegū.
Aorist leaves it doubtful whether he has or has not cheated; but the Future signifies that he has cheated.

(ii) از قیافته‌ او احتمال دیوروفک که مر اکر دوبل باشد az qiyāfa-yi ʿū ihtmāl nami-raft ki marā 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 قیافته او احتمال دیوروفک که مر اکر صیز ( az qiyāfa-yi-ū ihtmāl nami-raft ki marā gūl mi-zad (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 هر وقتیه vaqt-i ki “when”; هر وقتیه har vaqt-i ki “whenever”; جاهاییه jā-i ki “where”; هر جاهاییه har jā-i ki, or هر کجا har kuja “wherever”; طوریه bi-taur-i ki “as, in the manner that”; از کجا az tārāf-i 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 جمله عرفانه (“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 یک may take the place of وقتیه vaqt-i ki “when,” or وقتیه az vaqt-i ki “since,” usually when the adverbial clause is not initial; میل شما را دیدم یا گفتم man ki shumā ra dīdam bi-ū guftam= من میل شما را دیدم یا گفتم man vaqt-i ki shumā rā dīdam bi-ū guftam “When he went, another came” یک رفت بعد دیگری یکم ukī raf ba’d dīgar-i āmad (m.c. only) = ba’d az ānki raf bi dīgar-i āmad.

(c) تا ی, with the verb preferably in the affirmative,⁴ means ‘until’; vide § 123 (e).

(d) The correlatives are همان وقت hamān vaqt, همان جا hamān jā, همان طور hamān taur, etc.

(e) “Somehow or other” is rendered by بطوریه (با تیر قسمی) که بون bi-taur-i (or bi-har qism-i) ki būd, etc. “As before” by بدل و، or کا نون السابق جون.

¹ Or جون dar hangūm-i ki, جون دار dar hangūm-i 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 jab tak signifies “until” or yahānī 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 mish-i pish, or mish-i pishtar. "Still (as before)," by hamchunān. ¹

(f) "Before that" and "after that" are rendered by pish az ān-ki, kāqīl az ān-ki; and by ba’d az ān-ki, pas az ān-ki.

(g) Examples:—

1. "I cannot help laughing when I recollect the matter" az vaqt-ī kī ān amr yād-am mi-āyad marā khāndu mi-girād (or bi-ikhtyār mi-khandam).

2. "I enjoy good health since I came here" az vaqt-ī kī injā āmada-am khudā rā salāmat mi-binām.

3. "Sit in the verandah till I return" dar ayvān bi-nishīn tā man bi-yāyām; or tā man na-yāyām dar ayvān bi-nishīn (rare). Vide § 123 (c).

4. "It is a long time since (that) my father died!" waladm Madonna-ī st ki marhm shuda.

5. "Every one will have to go wherever he pleases" har kas har-jā bi-khuwāhad bi-ravād murakhkhās ast.

6. "He went off in the direction he came from" az taraf-ī kī āmad bi-hamān taraf raft ki raft.*

7. "Sweep out all these carriages before the train starts" pish az ān-ke haraka bi-kunad hama-yi in kāliskadh (or dabbā-hā rā) jārū-b kun.

8. "The only plan I could think of was to go myself" bi-juz inki khud-am bi-ravam hich bi-aql-am na-rasid.

9. "Both of us are all but caught" ma hadda bīn Barast khudā bi-binnūd ki chi taur mi-khurand, qābūl mi-kunīd ki qaw-l-ī man sahīh ast.*

10. "When you yourself see them eating you will admit that I am right!" vaqt-zādā khudā shā ishūnā mīnd (or bi-pind) kā bi-ugāh gardi madīnī kawāt-ī khud-i shunā īshūn rā didīd (or bi-binnūd) ki chi taur mi-khurand, qābūl mi-kunīd ki qaw-l-ī man sahīh ast.*

¹ From the Qānūnī gārī any "carriage or cart."

² Or kā bi-hārghāh ki.

³ Not bi-āmadam.

⁴ Or "he went right off," i.e. without hesitating or looking back.

⁵ Note the Persian Pres. Subj., for the English Past Pot.

⁶ Note dramatic ast. Rāst gufta am Rast khudā bi-binnūd could also be used; and also agar "if" could be substituted for vaqt-ī kī.
(11) "You have no resource left but to take service" سوابی ان‌کذ شوک ندکر

sivā-yi inki naukāri kunid chārā-ī 1 ḍīgar nist.

(12) "Sit where my voice may be heard" جالی دُنُشی کے صحافی را بسنوئی

jāī bi-nishān2 ki sadā-yam rā bi-shināvī.

(13) "Wherever you find any curiosity bring it to me just as it is" ہر کچھ کہ چند انتکا اہمیت ہے جسے برائے میں پاوار

har kujā ki chīz-i antīkā-i didī ān rā bi-jinsih barā-yi man bi-yāvar.

(14) "I saw what was in his mind before he could make any complaint" پیش از آنکہ شکایت کنن مانا فی ضمیرہ را درفانم

pīsh az ānki shikāyat kunad mā fī ẓamīr-ashīr3 rā daryāftam.

(15) "His eyes were no sooner closed than he was in another world" چھشم بستن همان و بوقول دیگر رفیقان همان

chashm bastan hamān va bi-awālim-i ḍīgar raftan hamān.

(16) "He could not have gone five or six steps when he heard a man's voice close by" چھشم شکر قدس پیشتر نزدکہ بود کہ تنغم صدای مردے نزدیک خود شنید

panj shash qadam bištar na-rafta būd ki daftān-ī sadā-yi mard-i nazdīk-i khud shunīd.

(h) 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:—

چھشم کافر دگر حق سبب بنا رتی بکری حکمی بنگز خوهد رسانیت به میل غفلت دیدی

chāhū rā ḍīgar 诜q ḍīgar nist (vulg.).

Note that jāī and āf ki are separated.

1 Antique (Eur.), used in Persian for any good thing or rare thing, however new. A newly woven good carpet would be called antīkā antīka. Tuḥfa is any choice article that has not yet become common.

2 Mā fī ẓamīr, Ar., "that which (is) in mind."

3 If the singular عالم ʿālam were used, it would imply death or departure from this world.

4 In modern Persian mī-rasānād, Present Tense "(when) he does," or mī-rasāna-i (when) he may do."

SUBORDINATE CLAUSES—FINAL AND CAUSAL CLAUSES.

The correlative are az in jihat, az in sabab, etc. Causal clauses may also follow the principal clause.

(d) Examples of Causal Clauses (جملة مفعّلة)?—

(1) "As this verb is intransitive, the sign of the agent is not used with the past tenses".

(2) "You had better post a sentry here too, for this ravine is, so to speak, the postern of this place."

1 استقبال
2 اسم شرًا، بين bi-bin. Also اسم شرًا "tell him the countersign."
3 غلب
4 The ميزة is frequently separated from az in jihat.
5 For classical and m.e. meanings of az in jihat vide elsewhere.
6 The az in jihat is generally used for "causal particle," includes such particles as and all the final particles.
SUBORDINATE CLAUSES—FINAL AND CAUSAL CLAUSES. 575

I cross-examined him, because they say he was one of the deceased man's intimates. From his own statement, it is clear that the murder was committed as a result of the suspicion that the deceased had aroused in the mind of the murderer. 

Do not take his part, for his criminality is unquestionable. 

As this verb is transitive the sign of the agent is used. 

As you are fond of obliging me, I feel sure you will not grudge me (help) in this matter. 

You ought to confess your fault, for reconciliation is impossible without it.

As in conditional and temporal clauses, the Future Indicative sometimes in classical Persian takes the place of the Present Tense, as:

In m.c. مَکْحَرَج is generally used for the throat, as: 

Note that az in sabab is separated from ki. 

Generally applied to a Christian or a Jew. مَرُّحَم is used for a Muslim. 

Note the correlative az in jihat or لَمْ بَعْدَ ii. 

Chünki more modern than az bas ki. 

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 ḍarār pā mī-dānist ki ṭā-h-raw az chi qabil ast va az kujā bi-kujā mī-ravād; bār-dār ast yā bā-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-ravād, but the omission of the Copulative makes the sentence more dramatic].

"Say 'Sir' to others and 'Sir' will be said to you" dost bāhā bāhā durust bāhā durust bt-shinaw 8 (m.c.): "I gave you this order, did I not?"

بیار مانند ازاصفای تو تو ازراموهای بیار یا بیار دادن از دوست بیار یا بیار دادن bār-
CO-ORDINATE CLAUSES.

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didār muyassar shud guftār niz agar Khudā bi-khwāhād khwāham shunīd (Prof. S. T.): "the earth moves round the sun, I allow. Why 'allow'? Say rather it does so move." Gīrām dinīā darān, gīrām dinīā baqā akaram yākū dīqhī kum gīrām dinīā darān, gīrām dinīā darān. Girām chīrā? Bālti chunān bi-gū ki ḥaqīqat tāriqā mī-gardād (m.c.): "I looked for him in all directions—not a trace of him could be found." 'aqab-i ā injā ānjā gushtam; hīch agar-i azū na-yāftam (m.c.): "why should I object? I am at the service of my friends" 'irār-ā ē rāgā'ā mi-yāngām (m.c.): "it is easy for some people to lie, difficult for others" barāy-i ba'z-i darēgh guftān āsān ast, barāy-i ba'z-i mushkil (m.c.): "some are devoted to philosophy, others have a greater liking for mathematics" 'abarī dīrah bīyūr mi-yīzād dīrah, shīkārī dīrah, darān. barāy-i barāy-ī 'īlm-ī ikhmat tāriqā mī-mīrān, ba'z-ī digar shawq-i riyyū dīrānd: "the higher I ascended the lighter the air became" ba'z-ī barāy-ī tamāqī hāfiqī hāfiqī tāriqā, "the more I cherished you the lazier you became." 

(c) The Adjunctive Conjunctions (حرف عطف) enumerated by native grammarians are—va, pas, pī, sīpas, sīpas, nīz, and ham. Adjunctive Clauses (جملة عطفية):—

1 In these the principal connective is 'and', va, which may denote simultaneity of action, or antithesis.

Examples:—"What is right is one thing and what one wishes is another" rāh-ī salāh digar ast va khwāhish-ī dil digar (m.c.): "nausea (of cholera) was no sooner felt than Fate overtook him" hālat-ī qayy hamān būd va rasdān-ī qayy-ī mutrān-ī hamān: "what comparison is there between the Raja Bhoj and Ganga, the oilman?" hāla-shā kūjā va gāda kūjā? "such a big business as this, and you do not know of it!" shā kūjā va gāda kūjā? "Such two big and powerful men!" amr-i bi-īn biyarūnī va tu bi-khābar! "look at your own insignificance before you abuse others" khudat rā nigāh kun

1 Or ān tarāf va in ṭarāf nigāh kardam.
2 Or fiyāsla'iyya Gr., or fāsala Ar. form.
3 When a number of clauses are connected by và, as in Zayd ūmād va nīshāst va ba'd āsān rāfī, the sentence is called جملة عطفية.
4 "Many Muslims hold that Fate is, in some respects, absolute and unchangeable; in others 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-kaddā el-mukham'; in the latter, 'el-kaddā el-mutbrām' (which term, without the explanation, might be regarded as exactly synonymous with the former)."—Lane's Arabian Nights.

Compare ajal-i maštūm (beyond which period a man cannot possibly live), and ajal-i mu'allaq (accidental death that may occur before the previous period).
5 Kahān Rājā Bhoj aur kahāh Gangā teli, a common Hindustani proverb.
va dushnām bi-buzurgān dādan rā (or add ma-dīh): "my son and capable of theft!") pisār-i man va dūzā!); "this amount of labour and you gasp for breath!"

"اینقدر زحمت کشیدن و نفس زدن: ""in qadr zahmat kashidan va nafas zadan!": "it is he property of lodestone to attract iron, and the nearer the iron is placed to it, the greater is the attracting force""

در سئال مقناطیس این خامیت ست که آمیز را جذب می‌کند و هرودر آمیز تازیک تراشید هم‌قدار dar song-i maqnāts in khāssiyat ast ki āhan rā jāb mīkunad va har qadr āhan nazdiktar bāsād hamān qadr quwa-yi jāsībā bishtār ast: "it is not advisable to leave him to live alone, accordingly do you and he continue together"'

"ارتانا گذاشتن مصالحت نیست بنا برای ما و باهم بچنقد" urā tanhā gūzāshān maslāhat nist binābar in šumā va u bāham bi-mānīd.

(2) If the adjoined implies a logical sequence of thought, then for va, may be substituted pas "then"); bāz "again"; ba'd "again, afterwards"; binābar in "therefore." Examples: "There has been a terrible dacoity in this village; accordingly the village governor has come in person to investigate it" dar in dih rahzan-yi ghārib-i vāqi shuda ast binābarin Āqā-yi jāzībī khud-i shān bi-nafṣī bi-jihāt-i tahqīqūt tashrif āvarda and (m.c.): "he asked for you, so you must go" īshān ism-at rā gīrīṭa and, pas bāyad rafī: "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 اجل پی ساکتی مرحوم فرمانود خبر یک درم در می‌شنواه یک اجر رز فرمود که پس به‌دم بای خیال کریم دلگیر خواهند شد کریم سعیت را گالا نشتم Hazrat-i Ajall yak sā'at-i marhamat farmūndand khūb bi-chi dard-i man mī-khurd? Tā chahār rāz fikr mī-kardam ki pas bi dihām, bāz khayāl kardam ki dilgīr khvāhand shud; ākhir sā'at rā negāh dāshīlam: "first that man came, then this one" اول آن مرد که بعد این یکی avval ān mard āmad ba'd in yaki: "'the wood is damp and yet you ask why it does not burn" حمزه نر ست بای هم می‌خواهی که چرچ بنی hazam tar ast, bāz ham mī-pursī ki chīrā namī-sūzad? (m.c.): "what need was there for him to put in his oar? Then too he had no right to contradict me" mūdākhala-yi u chi lazim būd? va az ān gūzāshāt radd-i qaw-lam niz jihāt na-dāshīlam.

1 In m.c. often pronounced dushnām (for dushnām), by educated Persians even.
2 If همین were used here it would mean "only this."
3 Or است ast.
4 Or است ast.
5 In Urdu چنانچه chunānchē would be correct, but not in modern Persian: usko aksīa chhorjīnā maslāhat nakhin-chunānchē tum aur uwh sīth rāhā karo.
6 Not چنانچه chunānchē which might, however, be used by Indians and Afghans for "accordingly," even at the beginning of a sentence.
CO-ORDINATE CLAUSES.

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 چونکه chünki, 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 چونکه آورا نیست یا کار یا بیدم باید chünki ura tanha gusht tan man maslahat nist lihāzā shumā va ú bāham bi-māni'd.

(d) Alternative clauses (جمله تردیدیة) are joined:—

(1) By the conjunction یا yā, or یا یا va yā "or," as: چندان سبیل در وصف اشتش گرچه و مخاطبی بناشان گفته که وهم تصویر کند زمین فاقد را نبران این و یا کلید خوبی chandān mubālagha dar vaši' i ishān kardā va sukhānā-ye parishān guftū ki vahim tasawvur kunad ki zahr-i 'ajpa rā taryāq and, va yā kalīd-i hāzīn-ye urzaq (Sa'di)

بی‌پناه قالم بود که گاه گاه می‌موند از سوراخی شودی و یا نخود یا یا یا یا bi-hamān qānim: būd ki gāh gāh bū-yi mūš in as surāh-i shunidī va yā naghsh-i pā-yi ú bar rū-ya takht-i khāb 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" (East. Trans.): mā bāin tawwârī ishik xorūbānī yit yā na? "is there any enmity between you two or not?"

The pleonastic ča is seldom used in connecting two short clauses unless there are two yā.

In some phrases the "or" is omitted, as: du si kitāb "two or three books": yākī du tā "one or two": haft hasht dah tā "about seven or eight" or "about nine and ten": brā din āz tā; si chihal; čihal panjāb, etc.; but du navad navad šod and navad is not used.

Interrogation can be expressed by adding the words یا نا ya na to the end of the sentence, as: ھامچونین اس یا نه hamchūnīn ast yā na (m.c.) "is this so or not?"

(2) "Either...or," is, یا يا ya... ya; or ya... va-yā; but when the sentence is interrogative the first yā becomes āyā. Examples: یا نخود یا تخت یا تختا "a throne or a bier, a man or a mouse, do or die" یا کار خودت بکی و یا دست از سر مین بکش ya kār-i khud-ya sar yā kulāh:

1 Ya yā common in classical and consequently in Indian Persian.
2 The reading takht-yi khāb means the "mud floor" compared to the board or canvas for painting on which the naghš or drawing of the foot was made.
3 In m.c. generally slurred into haʃ ash dah tā. The word 'nine' is always omitted.
4 Only in interrogative clauses in direct narration does یا āyā mean 'whether.' In m.c. magar generally takes the place of یا āyā.
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 mī-bīnām "am I awake or in a dream?": *man taraddud-i kḥātir dāram ki (āyā) bi-vilāyat-i khud birvām yā in tābīstān rā dar kūhīstān bi-sar baram? "I am perplexed whether to go home or spend the hot weather in the hills": *ayā tu az khud iqràr kardī va¹ yā kas-i bi-tu ta’lim dāda būd" "did you confess of your own accord, or did some one prompt you to do so?"

(3) Other alternative conjunctions are the verbal derivative گوردُ گوردُ, or the interrogative چچ چچ. Examples: *"the friendship of the sincere shows itself in the same way before your face as it does behind your back"*(Sa’di:)*(men bānī nau’-i insān rā ‘asiz mi-dāram khwāb Muslim khwāb Hindū (va)⁶ khwāb Naṣrānī ‘I love the sons of Adam, be they Muslims, Hindus or Christians’): *har qadr just u jū bi-shavad dar in shahr Musulmān paydā nami-shavad chi az amīr (va) chi az faqīr va chi az ahl-i hirfa 'search as you will, no Muslim is to be found in this city—prince, pauper, or tradesman’*(hama-yi shahr khwāb Hindū, khwāb Muslim du’ū yi tandurusti-yi urū mi-kunand, (or hama-yi shahr chi Muslim bāshand va chi Hindū du’ū-yi shifā-yi urūmi-kunand)⁶ ‘the whole city, Hindus and Muhammadans alike, are praying for his recovery’*

¹ Or better omit the va. In mod. Pers. the va is usually prefixed to ی ی only when it is preceded by another ی ی.
² Here āyā simply introduces the direct question and does not mean ‘whether.’ Magar could not be substituted.
³ Note that āyā translated ‘whether’ introduces the direct narration and the clause is therefore merely equivalent to a direct question. It is better to omit āyā 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 khwāb as there is between the Hindi verbal form chāhe . . . chāhe and the Hindi interrogatives kyā . . . kyā (‘Vide’ Hindustani Stumbling Blocks).
⁶ Mi-dāram (and not dāram); comp. verb.
⁷ Here az gives the sense of ‘amongst’ and means chi az amīr just ujū bi-shavad: omit az and the meaning is na muslim-i amīr na muslim-i faqīr paydā mi-shavad.
⁸ From this sentence it is not clear whether the whole city is Muhammadan or the whole Hindu, or whether mixed.
⁹ From this sentence it is not clear whether the whole city is Muhammadan or the whole Hindu, or whether mixed.
CO-ORDINATE CLAUSES.

whether this or that’’ : ‘‘whether you or I.’’

‘‘Whether or not’’ is rendered by khwāh-khwāh na, both verbs being in the Subjunctive, as: khwāh maslāhat bāshad khwāh na-bāshad mi-ravān: “whether advisable or not I’m going’’; khwāh maslāhat būd khwāh na-būd raftam “whether it was advisable or not, I went.”

(4) Negative alternation is expressed by ni na...ni na, or nī na...nī va va na.

The English adverb ‘‘else’’ is rendered by va varna or khe va agar na), and are consequently conditional clauses in a contracted form. Synonyms for these are a lā, and a yā inki.

Examples:—

na ū az navājib-i khud rūgī-st, va ū na-man az kār kardan-i ū khusnūd “neither is he satisfied with his pay, nor am I pleased with his work”:

na ziyād va ū na kam “neither more nor less”:

kāghaz-am tamām shud varna barā-yi tafarruji khātir-at ziyāda mi-navishtam “my paper is used up, or I would write more for your amusement”:

miyān-i du udam ātash rawshan na-kun va illā dar miyān-i ishān nizā-i mi-uftad “don’t light a fire between two persons, otherwise they will have a quarrel”:

murāsala-yi awvalin-i shumā ki dar in raqīma zikr-ash rā mi-kunid bi-man na-rasida, va illā munkin na-būd ki jāvāb-ash rā mi-navisam (mod.) “I did not get your first letter, which you refer to in this, else I should have answered it as a matter of course.”

Remark.—If mīnkī nīst were substituted for munkin na-būd, the Past Subjunctive na-navishtā bāsham would be correct. In the preceding instances the Subjunctive follows ki, but omit mīnkī nīst (or munkin na-būd (or nīst) ki, and the sentence would have to run— va illā bilā shak javāb-ash rā mi-navishtam, and the Principle could not be used for mi-navishtam, and obviously the Future could not be used; it would

1 Better omit the ẁ.
2 Or omit va.
3 Mi-navishtam could also mean “would have written.”
4 Or karda-id, no difference.
however be correct to say, käphaz na-dāshtam ki bishtar bi-nāvisam. Similarly yak hafta pīsh dast az jān shustam¹ vali imrūz khud bi-
khud bar khūsta dākhil-i dāʾira-yi aḥbāb shudam "a week ago I despaired of
life, whereas to-day I was able to get up and join the company"; but yak
hafta mī-shavād ki dast az jān shustam vali—here shustam would be incorrect; the Present Tense
mī-
shavād shows that the action is continuing and therefore the Perfect is
necessary to signify "I despaired and still despair."

(c) Adversative Clauses (جملة عوارضية):

When a clause restricts the meaning of another, the relation is adversa-
tive, and the conjunctions in use are lēkin or lēkin "but", and its
synonyms lēkin, bal or bal or balki, juz inki, juz inki, ghayr az inki, magar, etc.

Balki bilēk has properly the enhansive sense of 'more' or 'nay rather'
(and in m.c. means 'perhaps'). Sometimes balki bilēk 'moreover' may be
omitted.

Bās ham "still, nevertheless," are also adversative conjunctions.⁸

To introduce an afterthought and will lie hā, or the exclamation hā
bali is used, or as hand bāsh bāsh (m.c.) "stay, stay."

Examples: gūfta bi'izzat-i 'azīm va suḥbat-i qadim ki dam bar nāyārām va
qadam bar na-dārām magar āngāh ki sukhān gūfta shavād (Sa'di) "he said I
swear by the Great Glory and our ancient friendship that I will not
draw breath nor move from this spot till I hear you speak"; ⁹

Nisbat bi-shāhīzā khānum sā't-r-i dukhtārā muflis būdand vali⁸ nisbat
bi-yak digar yak-i ⁵ yūm, yak-i muftaṣīs-i 'l-hāl va yak-i faqīr "all the girls
were poor in comparison with the Princess, but, compared with each other
one was well off, another middling, another very poor"; ⁶ man bi-shahr namū-ravām juz in-ki⁵ shumā bā man bi-yāyid
(m.c.) "I won't go to the city unless you accompany me"; ⁷

¹ Shusta būdam 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 tāham "yet still" (Indian and Afghan).

³ i.e. God. A common m.c. expression is bi-haqq-i Khudā
va bi-haqq-i salām.

⁴ Or lo ammā, lēkin or va-li-kēn.

⁵ Or bāz-i, būdand.

⁶ Ghayr az inki, juz inki, juz inki could be substituted for juz inki. Bi-ravid
could not be idiomatically used for bi-yāyid.

⁷ Ḵorog va Dor Zaman.
نام نایییه‌بوم و روز از گریخت آسیمن دردم نکسیده‌مگر و تفکه پاین بردن بود و استناده پایی‌پخش ندیدم هرگز از داوری زانیه‌بودم و روز از گاردش‌ی اکسیم‌دارم‌ناکشیده‌مگر قاپتی کی پیام باره‌نا هبود و سیست‌ارت‌ی پای‌پخش‌نا‌دیدم‌تامان (گلیستان، کتاب 3، سطر 19) "نهرش من هیچ دیدم و به ایلیک نور یم هیچ حاضر ندیم.

اسم او از نه حس نیم‌گرین برکت او در حال حاضر حس:

می‌نامد ism-i ئرث‌بان‌stat.1 Hasan nami-gyand balki یرابه هایی Hasan m-inاماند "no one calls him by the bare name of Hasan but all call him هایی Hasan": این سگ نیست بلکه یک خلق برجسته‌روای شما in saq nist balki؛ pidar-i، st barayi shum以往 (m.c.) "this is not a dog you keep, rather it's an intelligent human creature": بن راحت شما بلکه حفظات چنان داوری منصور است که از ساحه‌آبی اند رست بکشید na راه‌به‌شوم balki یفیگت‌ی jän-i reaان در مونه‌سیر مس کی از معاصب‌بات‌ی یشان داشت bi-kashid "your comfort, nay more, your safety depends on your withdrawing from their society": بن آنکا علیه جریه‌کو بلکه مجمعبن نوره na انکی i'lâyی kardaان balki mu'jisa نامیدان "it isn't a cure you have performed, it's a miracle": pishibaان چه معنی درد بلکه در الواقع عدید از نبوطه‌می‌کردی ishtibāb چی مان‌نی دارد balki f'il واغ یامان نا-فیلمی کردان "what do you mean by a misapprehension of orders? the plain fact is you have been guilty of willful disobedience": یاما نیا مکی‌عین و نا تو بلکه هرکه نویدش باشد na man mi-khyānam va na tu balki harkان یا nawbat-ash bāshad، "neither will you read nor I, but whose turn it is": zرنگی چیست بلکه چنان بکه یک سرپرست مصرف‌را بر دوش: جیرینگ چیست balki چوین bi-gu کی، sar-i pîr-i mujarrab ری bar دیشج javān-i ناش کردان و "you may well call him intelligent; why he has an old head upon young shoulders": یاما فقط ما بلکه نیام شهوت مشتق آمدن： na از جیرینگ چیست balki اемыхان-ی آمادان-ی یحاسان "not we alone, the whole city, I may say, longs for his advent": az یورگ خرو پیون: فرگن چکا گدنه از خلودان هم پریامی نیست پیل اور عینه‌های سال خوش شماست az pidar-i khud پول گریفتان چی، balki az talabīان ham parvâر nist؛ پولان-ی bi-اینی مال‌ی khudان-ی شومایان "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": تا خلیفه وقت درن کار مشترک حمید بیل برخی به دریای شوا من لنیام tā khayî vaqt در in کار مشترک کردن، بیز ham adhir-i mowâfīq bi-nazar na-yâmad "we had a long consultation on the matter but no suitable remedy was arranged": سیلار چه چیست او گریه‌کون دیگر است (or قبر است) siyâh چیست؟ یا

1 Ori Hasan-i tanhā.
2 Ori omit balki.
3 Ori insert faqat after na, and nis after ran.
4 Ori har kas ki؛ also ast could be substituted for bâshad but would not be so good.
5 Ori omit either the words که که چنین‌گونه چنین چنین bi-gu کی، or بلکه balki.
6 Ori ilkân، or amnâ، or vall.
gūya¹ kūn-i dīg ast² (or qīr ast) "black do you call him? why he's as black as my hat": harchi mū-ikhwāhīd bi-gūyīd bāz ēm hama az hīz azaz-tar ast "talk as much as you please, a man's life is the dearest of his possessions":

bī-l-fīl hīzh kas lāyiq-i ën kū rī bi-khāyāl-am nāmī-rasad, hā bāli fihrīṭi ashkāsī kī tālib-i nawkāri hastand mawjūd ast, shāyād dar ān yak-i dīkhwāh-i man paydā bī-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":

Fūra ḫimīn waqt bi-yūyūd, hā bāsh⁴ bāsh, fardā jā’ī va’da dārām (m.c.) "come to-morrow at this time—but stay, no,—I have an appointment somewhere":

Chūnīn khatami nābādī ast wāli muhr khandīd dar kāvāzīnātī donīnī Čand kābī mādī vānd kābī mādī chūnin kītāb-i nāyāh ast vali sahr kunīd dar kitāb-khāna-yi dawlatī chand kitāb-i šarf u nākh hāst, agar bi-farmāyūd⁶ ānhā rā khwāh-ham talābūd "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."

1 Or balkī.
2 Or, az siyāh ham siyāh tar ast "he's blacker than a blackey."
3 Or omit bāz ēm būz ēm.
4 Note the m.c. singular bāsh; the plural bāshīd would also be correct.
5 Or āgār rāy-i mubārak qarār bi-gīrād.

EG RE MEET QAR ĀGARI MEBARAK QARĀR BI-GĪRĀD.
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: پنامد فرستمان شکایت به پاسار بردن: pambä-jarûshân shikâyât bi-pûdishâh burdand "the cotton sellers carried their complaint to the king": hûkamâ gufta and "the (ancient) philosophers have said": اغلب نبی دستای دانسته به معصیت آن‌نی: aghlab-i tuhîdastân dâmân-i 'ismat bi-mu'âsiyat âlâyánd (Sa'dî) "most of the poor are forced to do wrong": تنی چند از روندهان متققی سیاّهت بودند و شریک رنگ و راحت: tan-i chand az ravandagân muttaqî-i siyâhät bûdand va sharîk-i ranj u râhat (Sa'dî) "some few travellers joined together to make a journey" 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: گفت مسگان نشونم می‌هدند guft magâsan tashvîsh-am midîhand "he said the flies are worrying me."

Remark.—Asp است "is" and bûd "was" are frequently in Modern Persian used after a plural irrational noun provided it has the plural termination hâ (and not in an), as: اسپ‌ای اینجا خوب است (bûd) or اسپ‌ای iînjâ khûb ast (or bûd); but اسپ‌ای اینجا خوب اند aspân-i iînjâ khûb and. Vide (j) (18).

(c) Two or more nouns in the singular expressive of rational beings take the verb in the plural, as: چونه‌ها گرم شد پاپاده و شامزاده ایلاده خون را نوردند: chûn havâ garn shud, pûdishah va shâhâzâda labâda-yi khud râ bar dûsh-i maskhara-i nihâdand "when the day became hot, the king and the prince gave their cloaks to a jester with them, to carry": پاد دامن که در ایام پیشین: yûd dâram ki dar ayyâm-i pishîn man va dûst-i chûn du maghâz-i bûdân dar pûst-i suhbat dûshim (Gul., Book V, St. 4) اعرابی پروردگان که زن و فرزن و شتر مین هم جام: A'râbî purêst ki zan va farzand va shutûr-i man hama sâlim-ân? "the Arab asked if his wife and son and camel were all well."

(d) Two or more singular nouns expressive of irrational animals of distinct genera are followed by a plural verb, as: اسب و خر دزیک جنس نیستند: asp u khar az yakh jins nistand "the horse and the ass are not of the same

\[1 \text{ Siyâhat سیاّهت probably implies a pilgrimage, as no Persian would travel in Persia for pleasure.}
\[2 \text{ In m.c. nist might be used.}
CONCORD OF SUBJECT AND VERB.

\( \text{genus} ^{\prime} \): \( \text{asp-} \text{i va khar-} \text{i va gav-} \text{i kushta shudand} \)

\( \text{as horse, an ass, and an ox were killed} \).

(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; \( \text{vide} \ S. \ 119 \ (a) \ to \ (d): \text{galla-yigusand paraganda shudand} \)

\( \text{or shud in m.c.} \) "the flock of sheep scattered! 

\( \text{Bisayar az ahl-i ilim muqtaqid and bar ink} \text{-i (mod.)} \) "a many of

\( \text{the scientists are of opinion that} \): 

\( \text{sahib} \text{-mansab u sarbad-i ziyad-i bunday (Shah's D.)} \) "there were a lot of officers and soldiers there."

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:

\( \text{sahib mansab-i ziyad-i bud (m.c.), also sahib mansab-i ziyad-i bud (m.c.)}, \)

\( \text{or better} \text{-} \text{zetan zetan} \text{-} \text{rafiand} \text{-} \text{rafiand} \); but 

\( \text{sahib-mansab-i ziyad-i bud} \text{-} \text{bud} \text{-} \text{bud} \text{-} \text{bud} \text{-} \text{bud} \). 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:

\( \text{dah darvish dar gilm-i bi-khuspand va du padishah dar iqlim-i na-gunjand (Sa'di) "ten darvishes can sleep on one carpet, while two kings can't exist together in one kingdom."} ^{1} \)

Remark. — Occasionally the singular is used, especially with irrational animals and large numbers, as:

\( \text{hazar asp (or mard) kushta shud (as in m.c.) "a hundred thousand horses were killed"} ^{1} \):

\( \text{hazar u sarr u shaqit gurd-i 8 dilir} \)

\( \text{Bi-yak zakhm shud kushta dar jang-i shir} \)

\( \text{(Shah Nama, jild-i avar; Razm-i Iraniyan b Turkan va shikast-i Turkdn).} \)

(g) If the noun preceded by the cardinal number expresses irrational beings, the verb is usually in the plural, as:

\( \text{wazir gizht shahada im kurn dar} \text{-} \text{dil.} \)

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 iqlim-i in Mod. Pers. is a 'continent' and mamakat a 'kingdom.' By Arab Geographers iqlim is used in the sense of a province. Sa'di has iqlim-i Pars.

3 Another reading is mard-i dilir.
The verb may however be singular, especially in the Passive, as:

"four horses were killed": vide (j) 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 kutil hun ki vag'î'ahar dar pish ast va dushmanan dar pas (Sa'di) "discontinue this (extravagance), for dangers are before you and enemies behind you"; agar i shukhi va diliri az safahat i ahvâl i tu bi-ghâyat raushan ast (Anvar-i Suh.) "the marks of audacity and hardihood are very manifest on the pages of thy condition" (East Trans.) va bi-har kas yak chub dad ki hama-yi anah dar tul barâbâr bûd; 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:

badisâh-i dar khwâb did ki hama-yi danânhâ-yi u uftâda and (Sa'di) "a king once dreamed that all his teeth had fallen out"; khânahâ-yi mardum khurâb shudand; the houses of the people were destroyed; khwâsh bâ-hâl-i chashmân-i shumâ ki mû-binand wa gûshhâ-yi shumâ ki mi shinavand; but blessed are your eyes, for they see: and your ears for they hear"; vide end of Remark to (e); cm. jumâla-yi wujhâ-i u rikhtâ va khák shuda magar chashmân-ash ki dar chashm-khâna ham-i-gardâand va nozar mi-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).

Remark.

bâz dar dilam gushaht agar shakbâ-yi an darakht ki davardwar-l-i khâna-nihâl karda am awarda zâmûl bi-bâjam shâyad na-shikanand

1 Note absence of *ki* after gâft. In mod. Pers. bûd singular.
6 Or bûdand.
8 Nopt the dramatic Perfect for the English Pluperfect, and also the indirect narration. Also â instead of khud.
4 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.
8 Another reading is gardîd after this neutral plural in ân. After rikhtâ the word ast (or bûd) is understood. Also note the Imperfect ham-i-gardand or hami garedand, instead of the more dramatic Present, which would be preferred in modern Persian.
(Af.) here the plural verb *na-shikanand* is required after the neuter plural (*shākhā*) 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: 

\[\text{آب و آتش و خاک و پرست و گل‌وراند} \]  
\[\text{ab u ãtash u khāk bar zidd-i yak dīgar and}^{1} \]  
“water, fire and earth are enemies of each other.”

If however such neuter nouns represent the same quality or class, the verb is usually in the singular, as: 

در باغ ما انگور و انگیر و گیلاس و شیلیک حبوبو که دار باغ‌یا ماه انگیر و انگیر و گیلاس و شیلیک یا خوب بودا می شهند  
\[\text{dar bāgh-i mà angūr va anjūr va gilās va šālīhā-yi khūb paydā mi-shavad}^{8} \]  
“grapes, figs, cherries and good nectarines are grown in our garden”: (note that the adjective *shālīhā* only, or may qualify all the preceding nouns; the sentence should be reconstructed to remove this ambiguity).

(4) Several abstract nouns are followed by a singular verb, as: 

[English text not provided]

\[\text{Dawrān-i baqā chu bād-i sāhā bi-guzasht} \]  
\[\text{Takhī u khushī u zisht u zībā bi-guzasht (Sa’di)} \]

“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.”

[English text not provided]

(i) A plural verb is sometimes used with a singular subject (rational) to express respect, as: 

\[\text{حضرت اجلاس تشریف آورند} \]  
\[\text{Haqrat-i ajall tashrīf āvardand} \]

“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 آورند* “he has just arrived (lit. they have arrived).”
5 Haqrat-i Ajall, H. E., a title of governors of large districts when not royal princes. In the latter case they are styled *حضرت اجلاس* Haqrat-i Vādā, while *حضرت وال* Nawāb-i Vādā 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.\footnote{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" ینجا بیا بسیار است ینجا بیا بسیار است.

(2) "There are many wind-mills here" ینجا آسیاها بادی هم بسیار است ینجا آسیاها بادی هم بسیار است.

\textit{Remark.}—If the word for "wind-mills" were qualified by any other adjective, it would be in the plural, as: ینجا آسیاها کوچی است ینجا آسیاها کوچی است ینجا آسیاها بادی کوچی است.

(3) "The railway cars all communicated with one another so that..."—(Shah's D.) "the (railway) carriages all communicated with one another so that..."—

(4) کالیسکاهای این شهر و اسپاخان کالیسکاهای بزرگی و کالیسکاهای روس و اسپاخان کالیسکاهای این شهر و اسپاخان کالیسکاهای بزرگی و کالیسکاهای روس و اسپاخان کالیسکاهای این شهر و اسپاخان کالیسکاهای بزرگی و کالیسکاهای روس و اسپاخان کالیسکاهای این شهر و اسپاخان کالیسکاهای بزرگی و کالیسکاهای روس و اسپاخان کالیسکاهای این شهر و اسپاخان کالیسکاهای بزرگی و کالیسکاهای روس و اسپاخان کالیسکاهای این شهر و اسپاخان کالیسکاهای بزرگی و کالیسکاهای روس و اسپاخان

(5) "There were various species of waterfowl in the ponds..." (Shah's diary) "there were various species of waterfowl in the ponds..."

(6) "Also two black leopards from Africa were there, singular and terrific to look at..." (Shah's D.) "also two black leopards from Africa were there, singular and terrific to look at..."

\footnote{1} In the \textit{Vazir-i Lakkar\'\={u}n} occurs the expression خروج است mardum همادار دار شکر u khyāl-i aṣāyesh-i khud ast. This is much the same as the English vulgarism "says we."

\footnote{2} Barra بَر أ Properly a "lamb."

\footnote{3} Better اسپاخان کالیسکا aspāh-yi kālishka and not کالیسکاهای بزرگ aspāh-yi kālishka rā biyār (not kālishka rā) "go and bring the horses for the carriages: aspāh-yi kālishka rā would mean for one carriage; but aspāh-yi kālishka rā Kirmān (not plural) "the carriage-horses of Kirman."

\footnote{4} i.e. of "Königsberg."

\footnote{5} A mistake; should be بودن būdand.

\footnote{6} In No. (6), note \textit{dida shud} the Passive singular followed by būdand the plural, the subject to both being \textit{du palang}; while in number No. (7), \textit{du fi} and \textit{si sarāja} are followed by a singular verb. The plural \textit{dida shud} would not be used, but either būd or būdand could be substituted.
du fil būd (Shah’s D.) “there were two elephants,” (or not so good būdand) 

si zarafū būd (Shah’s D.) “there were three giraffes.” In these examples the idea is a single collection.

 diversos kinds of swine and other strange creatures were collected in that place to an extent that couldn’t be computed”: vide Remark to (9).

“we saw a flock of sheep (the members of) which were very fat”.

Chakushā-yi gharib-i ast misl-i kūh (Shah’s D.) “they are wonderful hammers like mountains.”

Or fa’alā ast (m.c.) “he is a workman” (specially one engaged in building)."

anguhā-yi qinādār va čāqū va kārd va migraz va tabar va chizā-yi khurd khurd būdand (m.c.) “there were rings with small mirrors, penknives, knives, scissors, axes and many small articles.”

dah hāsūr lawj kushta shud (or kushta shud) (m.c.) “ten thousand of the army were killed.”

va ānchi gandum va jaw ki bātā-yi jāhāz būd hama rā mūsh khurda būdand (Afghan)
"and as for the wheat and barley left in the ship, the mice ate it all"; vide No. (16).

(16) In the sentence, "Partridges fly in copies" kākā galla galla mī-parad (m.c.), the singular is better than the plural mī-parand.

(17) bāghāva khānahā va qanāthā-yi bisyār 1 būd "there were many gardens and houses and underground channels."

(18) aspān-i Kirmānī khūb and (not ast) (m.c.), or aspā-yi kirmānī khūb ast (m.c.) "the Kirman horses are good, but

(19) bāghāva vi bī-bāraf-i chāt rastā būdand chūn ta’dād-i ānhā faqat du hazūr būdand chandān istādagī na-kardand (Memories 'Abdu'l-Rahmān, p. 28); here būdand should be būd.2

§ 136. Concord of Subject and Verb—(continued).

Errors in Concord, 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: āyā hich kudām-i-shān ān rā 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.3 Thus:

"Magnus with 4000 of his supposed accomplices were put to death"

---
1 Vide (h) (3). Note that bisyār may qualify all three substantives or only the last.
2 In modern Persian عدد adād would be used and not تعداد ta’dād for 'number,' but تعداد کردن 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: 

\[ \text{يکی از ملوک با تنی چند از خاصان در شکارداهی به زنشان} \]

\[ \text{یکی از ملوک با تنی چند از خاصان در شکارداهی به زنشان} \]

is both good grammar and good sense; but ‘A woman with a man requires two tickets’ is as faulty in sense as ‘A woman with a man requires two tickets,’ is faulty in grammar.”

Where plurality is signified (as in woman and man) the copulative ‘and’ and ‘or’ must be used both in English and in Persian, and not ‘with’, or ‘as well as.’
"The house and the goods were burnt" khāna va ashbāb-ash sūkhta shud; but "The house with the goods was burnt" khāna bā šab-ash sūkhta shud: no difference in Persian in the concord.

"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, عالم جسماني و روحايي ريث كليهم دار، dānd, otherwise عالم Alam may at first appear to be one singular noun qualified by the two adjectives جسماني jismānī and روحايي rūhānī; it would however be much better to repeat the word عالم Alam before روحايي rūhānī.

In modern Persian, the correct concord in the case of the verb "to be" is often violated: یا از شويم بخت همہ بيماران عطار، dar, Otherwise it is correct گاه گاه به تخت جمعی نهرود (Tr. B. Chap. XI), "but unfortunately all my patients were not druggists with an obstruction in their bowels, and every paper was not the wrapper that had contained an emetic." Vide (f) p. 589.

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 Muhammad or Hasan is come" yā Muhammad yā Hasan āmada ast, (but better yā Muhammad āmada ast yā Hasan): "neither man, woman, child, nor beast was to be seen." نه مرن نه ذکر نه بچه و نه حیوان دیده شد na mard na zan na bachcha va na hāyvān dīdā shud (m.c.); better نه مرن دیده شد نه ذکر نه بچه (و نه حیوان) na mard didā shud, na zan, na bachcha (va) na hāyvān.

(2) If however one of the nouns forming the subject is plural it should be placed last, the verb agreeing with it:—

"Neither the man nor the woman nor the horses were there" نه مرن نه ذکر نه حیوانان کنگا بردند (or اسپها بود) na mard na zan na aspān ānjā būdand (or aspā būd): "neither dog, cat, nor mice, are in the house." نه سگ نه کیکر نه حیوان دیده است na sag na gurba va na mūsh dar khāna ast.

(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 موشها mūshhā 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: יָּאֵ֑ם מַעֲקָ֖שֶׁר יָ֑הוּ "either Muhammad will take the prize or I will" יָ֑אֵּם מַעֲקָ֖שֶׁר מַעֲקָֽשֶׁר יָ֑הוּ Muhammed 1 (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 هر وقت که من یا زنم به عین har vaqt ki man yā sam-am bi-mirād; (in modern colloquial bi-mīrīm would often be used). But instead of ز ن و دو برادرانی بوده azū man va du barādar-am bi-vujūd āmadand, say əmdān because of the copula (not disjunctive) va.


1 For further Persian examples vide (5).
2 יָּאֵ֑ם שַ֖הַה יָ֑הוּ מַעֲקָ֖שֶׁר יָ֑הוּ yā shuma yā yahu bāzī mi-kardīd: better יָּאֵ֑ם שַ֖הַה יָ֑הוּ yā shuma bāzī mi-kardīd yā yahu.
3 יָּאֵ֑ם מַעֲקָ֖שֶׁר מַעֲקָשֶׁר יָ֑הוּ man yā Muhammed bāzī mi-girīm (m.c.); also mi-girām (m.c.).
4 You 'is by some English grammarians considered singular as well as plural.
5 Or har vaqt man bi-mirām yā zanam.
6 Na man va na āa muqassir hastim (m.c.); better na man va na āa muqassir va na āa muqassir.
nīstīm m.c.; (the grammatical نیست nīst is never used in such cases in modern Persian).

yā ba sha bāzi mi-kardīd yā ā (elegant) "either you were playing or he was."

yā ba sha bāzi mi-kardīd (m.c.).

yā ba yā bāzi mi-kardīd (class.)

(shumā ya ā yak kudām bāzi mi-kard (class.)

(yā ba bāzi mi-kard (but in mod. Pers. often mi-kardīd).

(yā ba bāzi mi-kard (in speaking mi-kardīd).

(yā man inām rā mi-gi-rām yā Muḥammad (elegant) "either I will take the prize or Muhammad."

(yā Muḥammad inām rā mi-gi-rām (modern).

(yā Munāma yak kudām inām rā mi-gi-rād (class.); in mod. Pers. mi-gi-rām.

(yā man yak-i inām rā mi-gi-rād (in speaking mi-gi-rām).

khwāh man ৰু কুষ্ঠা bāsham khwāh ishān tafāvat na-dārad (elegant).

khwāh man khwāh ishān ৰু কুষ্ঠা bāsham tafāvat na-dārad (not good, but used).

man kanīz-am va tu khānum, yā tu ḫānum? (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-i dāsham ki sālīhā bā-ham safar karda būdīm (Sa’di), there is an ellipsis of ma har du or man va ā after ki, “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 numismatical writers that this country has produced.” (Right; but, ‘that have appeared in this country’).

Compare yā yak-ē az ash-har muṣannifin ast ki dar mulk i Irān payda shuda ast (wrong; ānd and).

١ na ৰু mugassir-ast 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 yā bāzi mi-kard yā shumā.

٥ The modern tendency is to use ḥwāh—ḥwāh.
"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')" 2 man yagr man mi-kunam ki man yak-i az jumla-yi an ashkhas hastam ki nami-tavānam gābul bi-kunam ki—; (write ki nami-tavānam gābul bi-kunand).

(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" man yek-i az ānhā-hastam ki nami-tavānam bayān-i chizhā-yi na-dīda bi-kunam (should be nami-tavānam—bi-kunand).

Bermārūkh xōrdom va bermārūkh xōrdom min āz ānānām nistam ki bermārūkh xōrdom man az ānhā-hastam ki nami-tavānam bayān-i chizhā-yi na-dīda bi-kunam (should be nami-tavānam—bi-kunand).

Bermārūkh xōrdom va bermārūkh xōrdom man az ānhā-hastam ki nami-tavānam bayān-i chizhā-yi na-dīda bi-kunam (should be nami-tavānam—bi-kunand).

1 Instead of "man bā man read bā bā isḥān,"

2 man az ānhā-hastam ki nami-tavānam bayān-i chizhā-yi na-dīda bi-kunam (should be nami-tavānam—bi-kunand).

(d) 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:—

"Gufi in farzand-i tust, tarbiyat-ash chunān kun ki yak-i az farzandān-i khud gābul bi-kunand."

1 jafang (m.c.) "bosh": qālib zadan (m.c.) "make to swallow, stuff with (lit. to put inside one as in a mould)"; tarbiyat-ash chunān kun ki yak-i az farzandān-i khud (Sa'di); (supply—rā tarbiyat mi-kunand).

2 This English error, if true error it be, generally occurs in the case of the verb 'to be.'

3 The omission of rā after khud is perhaps a typographical error. The rā is necessary in modern Persian.
چند بودی ارسزارفش به دست فنادی
چر کستی کریمان به دست دردشان

Chi būdī ar sar-i zulf-ash bi-dast-am ustādī
Chū āstān-i karimān bi-dast-i darvīshān—(Sa’dī).

ملک زاده؛ را شنیدم که کوره ۱ اسد بن حضرت و دیگر برادرانش بلند‌بالا و خوب روز
malik-zāda-i rā shunidām ki kūtāh ۱ qadd būd va haqīr, va digar baradarān-ash
buland-balā va khūb-rūy (Sa’dī, B. I., St. 13) "I have heard of a certain prince
va ma’lūm ۲ ki agar tanha bi-gurizām, mānand-i bisyār-ī az digarān, az
sar-i naw girīfār, va ‘azāb-am yak bar hazār shavād (Tr. H. B., Chap. V.);
though the verb expressed is 3rd pers. (shavād), the 1st pers. (shom)
shavam) has to be supplied after girīfār.

در حجمه کوچک در رخت خواب دراز کشیده است و تکرارش در پیرامون اولگون کمده
dar ḥujra-i kūchak dar rakh-i ḥuvar diraz kashīda ast va nukarān-ash dar pay-
rāmūn-i ʿū girād āmada (Intro. Trans. Haji Baba) "there, on a bed spread
in the middle of a small room, surrounded by several of his servants, I-1":
in the Persian there is an ellipsis of ʾādām and after āmada, though the preceding verb
keshīda ast is singular.

Compare—

bā ḥulat-i bāʿīg-i ḥayrat-i
hama, balki man wa ḥakīm 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 bāʿīg-i ḥayrat-i after balki).

(۲) In English the pronominal adjectives ‘each’ and ۲ ‘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 however a plural verb generally follows ‘each’ and ‘every’,
(هرک har yak and گردام har kudām) etc., not only in the modern but also in the classical ۴ language:

har yak (or har kudām) asp-i dārand (m.o.)
"each one has a horse." For examples from Sa’dī, vide § ۳۹ (۱) (۲).

1 In m.o. گدر کریمان

2 Note omission of یو būd.

3 Also either and neither; "vide "(f).

4 For examples of یو before a noun with the ی of unity and signifying 'every'
vide § ۳۹ (۱) (۱).

Quotation from the Quran, xvii. 72.
ance 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.'"

هَرِیک از ایشان مقتفي از صفات حمیده و خصصی از خصائص پسنیبده را تعریف می‌کردند

har yak az ishān šīfa-t-ī az šīfa-ī hamīda va khašala-t-ī az khaša-ī pasandīda rā ta‘rīf mī-kardand (Anv. Suh.).

داشیلم فرمود که تا این خواهد نشون شده مرفعت نشون هم و هیچ یک از حافران بر

dābīshīm farma’d ki tā in khvānda na-shavad shubha murtash na-khuwāhad shud va hīch yak az hāzīrān bar qā’ida-yi ān khutt

vujūf na-dāštand—(Anv. Suh., Chap. I, Intro.) "Dābīshīm said that until this should be read the doubt would not be removed, and that as no one of those present was acquainted with that character—."

It is however more logical to use the singular verb.

(2) هَرِیک (har kas), however, even in slovenly modern Persian, is usually followed by the singular verb, but هَم هَم hama kas by a plural one. The Persian translator of Ḥājī Bābā of Isfahān however uses a singular verb after هَم هَم hama kas.

مَلاحمان رکاب دوست ایشان هریک برای جلوی در های دو و او دو یک آرام بانند

mulāzīmān-ī rikāb-ī dawlat-īntisāb har yak bar lab-i ジャン dar sāya-yi darakht-i ărām yāftand (Anw. Suh., Chap. I, Intro.) "the attendants of his auspicious retinue disposed themselves to rest under the shade of trees on the bank of a rivulet and—" (East. Trans.).

In modern Persian it is not unusual for the same author to use the singular or the plural verb indifferently after هَم هَم 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 passage 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)‖ هَرِیک از دختران;

هَرِیک از دختران (Az āishān) ān āz har yak az dukhtarān bī-ulṭaqā-yi khud-i shān raftand tā ṭaḥāt shavand.

In modern Persian هَرِیک از ما گفتنی har yak az mā guftand; هَرِیک از ما گفتنی (Az āishān) ān āz har kas (Az āshān) inkār kardand, 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:

—هر صاحب منصب وسریاژ ادعای می کند که

—har sāhib mansāb va sarbāz iddi‘ā‘ mī-kunand ki—, but the singular verb for No. (2), as:

—همان سخن نمی‌گویم که

—har sāhib mansāb va har sarbāz iddi‘ā‘ mī 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'.]" —Hodgson.

As the pronouns in Persian have no distinction for gender, this error is practically absent. Thus the last example might be rendered:

—در خانه‌تان که راه آن کافی ندارد به آن باشند ومبینند

—dar Farangistān hīch kas tā vaṭi-i kīfāf na-dāshta bāshad ‘arūsī namī-kunad.— "Let every man do their own work"; 

—هرکس باید کار خودش را بکند

—har kas bāyad kār-i khud-ash rā bi-kunad.

The indefinite pronoun 'one,' is in Persian یک یک, انسان insān, 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 (if the pronoun be the subject) affect the verb, as:

—هر یک از شاها لایاق این کار نیستید

—hīch یک از شاها لایاق-ī in kar nisf (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 سرسرو دختر har pisar va du$khtar "Each boy and each girl."

2 Chin dar mulk-i—har kas mī-tavānand az vaqt-i tavallud savār bi-sharand—: better hana 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' (c).

5 "Error of Proximity " vide (a).

6 This error may in modern Persian be considered universal.
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, in jur "this kind" etc., is used before either a singular or a plural noun or verb, as: این دست از ایران خیلیست in jur adam dar Iran khayisti; "this sort of character is common in Persian" and این دست در ایران خیلی هستند in jur adamhā dar Iran khayisti hastand.

(h) With the exception of the feminine affix š 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 (l) and footnote to (l) (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: وجو در زندگی نیست دی ایشان در سر راه شاه (Tr. H. B., Chap. XXXIII), not only is šāh incorrect but the collocation is faulty. Omit šāh, and after zan insert dar sar-i rāh-ī Shāh.

§ 137. Government of Verbs, Prepositions (معلمات 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. An kas-i ki hamīsha Muhammad
(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!" Khudá hích ahmaq-i mišl-i man-i rá bi-payğhambari intikhab namī-kunad خدای حیصه احمدی مثل میلی را به پایگامبر انتخاب می‌کند (m.c.).

(2) "'In this state Frank Churchill found her, she [her] trembling, they [them] loud and insolent.' Miss Austen, Emma, Ch. 39.'" Fulân úrâ dar in hâlat yâst-úrâ larzan va ishân rá gustâk û فلاکن اورا در این حالات یاست اورا لرزان و یسان را گستاخ. In the Persian sentence if ú larzan û لرزان or لرزان were substituted, the pronoun ú would refer to Frank.

(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.

"God forbid that I should refuse a penny to a poor man—and he [him] my own son" حاشاه که من از یک پول داده بفیضیری اکان کننم و آنهم پسر خودم hâshâ ki man az yak pûl dâdan bi-faqrîr-i inkâr bi-kunam vaân ham pisar-î khud-am, or خدا نکنده که من پول داده بفیضیری اکان کننم و حال اکنده پسر خودم است Khudâ na-kunad ki man pûl dâdan bi-faqrîr-i inkâr kunam va hâl ân ki pisar-î khud-am ast.

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.," Hâshâ (or Khudâ na-kunad) ki bi-faqrîr-î pûl na-diham خدا (یا خدا نکنده که بفیضیری پول ندهم, etc., is unusual.

(e) One relative pronoun may do duty for more than one clause as, "Muḥammad who was born and buried in Tabriz—" Muḥammad ki dar Tabriz mutawcallid va madfûn shud مḫداد که در تبریز مکتوب و مصدوم شده—

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." 

(f) The following examples illustrate the government of some verbs and prepositions:

(1) Az ū pursīdand (mod.) (az or pursīdand (class)) "He was asked; they asked Urā pursīdand (or pursīdand (class)) him."

(2) Az shumā iltimās dāram ki—az shumā iltimās dāram ki—"I beseech you."

(3) Az shumā multīmas-am ki—az shumā multīmas-am ki—"I am (much) obliged to you."

(4) Muhūj-i ān (or muhtāj bi-ān) nistam = ān rā lāzim na-dāram "I am not in need of it."

(5) Dar fikr-i in amr hastam = dar fikr-i in amr hastam "I'm thinking about it."

(6) Dar vay nagar kard (class.) = bi-ū nagar kard (mod.) "he looked at him."

(7) Az ū khayli mī-tarsam (az or khayli mī-tarsam) "I'm much afraid of him."

(8) Bāyad bi-taqṣīr-i khud-i tīrāf kuni = Bāyad bi-taqṣīr-i khud-i tīrāf kuni "You ought to confess your fault."

(9) Az 'aqab-i ū ānjā āmadan am = 'aqab-i ū ānjā āmadan am "I have come here to look for him" (now or previously).

Az 'aqab-i ū ānjā raftam = 'aqab-i ū ānjā raftam "I went there to look after him" (on a certain day).

Az 'aqab-i ū atīādām (az or atīādām) = atīādām (either āmadan or raftan) "I followed him."

(10) Az mihmānī khayli mutamatti shudīm = "we enjoyed the entertainment"; (mihmānī here may mean being guests or being hosts).

(11) Khīlāt bi-hākim pūshānīdand (in m.c. bi-hākim) "The governor was presented with a dress of honour"; also hākim rá khīlāt pūshānīdand or kardand = "The governor or kardand presented the governor with a dress of honour."

(12) Az namāz pardākhīt = "he finished his prayers": Bi-namāz pardākhīt = "he began to pray."

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1 Or bi-shumā. 
2 Or dar 'aqab, or bi-'aqab. 
3 Or dar 'aqab, or bi-'aqab. 
4 Here khīlāt is used generally and does not need the ی of unity.
(13) Az nazar-i shāh pāshkūsh rā guzarāndandaz نظر شاه پخش را گذراندند "the gift was presented to the Shah."

(14) Az voy dar guzasht az rūyī dar gūshāت (class.) "he passed by him" (but in mod. Per.=" he forgave him his fault," or "he beat him in the race etc.").

Az û guzasht (or radd shud) (ردد شد) or az û gūshāت (mod.) "he passed by him."

(15) Bar û khandīdand (modern); az û khandīdand (class.) 

یک خندیدند "They laughed at him."

Az harf-i û khandīdand (mod.) also bar harf-i û—.

(16) Û az man bi-û (or pāsh-i û) shikāyat burd (or kard) که از من باو (پخش ای) شکایت برد (کرد) "he made a complaint against me to him."

(17) Az ān sukhan hīch iṭṭīlā' na-yāfta am بار آن سخن مطع نشد "I know nothing about the matter."
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:

"تفرج چیزی خواست" jaqir chiz-i khyāst " the beggar asked for something"; یا bi-safar raft "he started on a journey."

It is also a general principle that things to be thought of together should be placed in close conjunction. بعقوب برسف را بیشتاز همیا نرسندان دیگر خون دوست میداشت ya'qub yūsuf rā bishtar az hama-yi zarandān-i dīg-ī khud dūst midāsht " 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: در کنونت باد خدا کردم dar ān vaqt yād-i Khudā kardam (or Khudā rā yād kardam). Or dar ān vaqt yād-i Khudā kardam (or Khudā rā yād kardam). Or dar ān vaqt yād-i Khudā kardam (or Khudā rā yād kardam). Or dar ān vaqt yād-i Khudā kardam (or Khudā rā yād kardam). Or dar ān vaqt yād-i Khudā kardam (or Khudā rā yād kardam). Or dar ān vaqt yād-i Khudā kardam (or Khudā rā yād kardam).

(b) The dative generally follows the accusative, unless the accusative forms part of a compound verb, as: بای دیل کی دیل دادم bāz rā bi-ū dādam " I gave him the female goshawk"; or bi-mā salām kard.

(c) Words and phrases denoting time, when they apply to the whole sentence, are usually placed first, as: در کنونت باد خدا کردم shah-i qūz-i dar kiltāb-i did ki—" one night a Qazi read in a book that—" roz-i mard-i dar masjīd-i nīshta būd ki—" one day a certain man was sitting (seated) in a mosque when—" roz-i در شری دروسی shaharī dar šahr-i darvish-i dar-i dūkān-i baqqūl-i raft—" one day, in a certain city, a darvish went to the shop of a green-grocer."

(d) When the complement to the verb is a complete sentence, it is put last, as: مارد پرشید مرا احتمال که پنداری mard pursīd marā ahmaq mi-pindārī "the man enquired saying, ' Do you think me a fool?' "; دیدم که دریمان دریاری fidām ki dar miyān-i daryā chand kūhā-yi digar ham būd (m.C.) " I saw that there were several other rocks as well, in the middle of the sea."

(e) When the object is qualified by a relative sentence, the object may immediately precede the verb and the relative clause follow, as: چندگانه را—پادشاهی را

---

1 بعید خلابی az īnā khalābi yūstan ummīd nīst, or az īnā khalābi yūstan ummīd nīst.
2 بعید خلابی az īnā khalābi yūstan ummīd nīst.
3 بعید خلابی az īnā khalābi yūstan ummīd nīst.
4 بعید خلابی az īnā khalābi yūstan ummīd nīst.
5 بعید خلابی az īnā khalābi yūstan ummīd nīst.
6 بعید خلابی az īnā khalābi yūstan ummīd nīst.
7 بعید خلابی az īnā khalābi yūstan ummīd nīst.
8 بعید خلابی az īnā khalābi yūstan ummīd nīst.

1 Or بعید خلابی az īnā khalābi yūstan ummīd nīst.
2 بعید خلابی az īnā khalābi yūstan ummīd nīst.
3 بعید خلابی az īnā khalābi yūstan ummīd nīst.
4 بعید خلابی az īnā khalābi yūstan ummīd nīst.
5 بعید خلابی az īnā khalābi yūstan ummīd nīst.
6 بعید خلابی az īnā khalābi yūstan ummīd nīst.
7 بعید خلابی az īnā khalābi yūstan ummīd nīst.
8 بعید خلابی az īnā khalābi yūstan ummīd nīst.
9 بعید خلابی az īnā khalābi yūstan ummīd nīst.
10 بعید خلابی az īnā khalābi yūstan ummīd nīst.
11 بعید خلابی az īnā khalābi yūstan ummīd nīst.
ORDER OF WORDS AND PHRASES.

The collocation of relative sentences is fully illustrated by the examples in § 120 (q) Relative Pronouns, and § 130 Relative Clauses.

(f) 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:

(گویند که امکان گفته دست * بگذاری برادر بلطف و خوشی (که فرد) —
—
Kunun-at ki impān-i guftār hast
Bi-gū ay barādar bi-lutf u khushī
Ki fardā.........................(Sa'dī).

بهره آمیک ترو bi-raw bi-āhistagi, or less emphatic bi-āhistagi biraw.

(g) In m.c., a few verbs frequently precede their dative, as: رفت خانهRAFT khāna ¹ "he went home"; رسیدم بده؛ pūl rā dādam-ash "I gave him the money": پول را دادیم pūl rā dādam bi-faqīr "I gave the money to the beggar": پول را دادیم پل pūl rā dādam bi-faqīr "I gave the money to the beggar": پل pūl rā dādam bi-faqīr "I gave the money to the beggar": bi-raw bāzār ² "go to the bazar."

(h) The position of the first portion of a verb, compound and potential, is illustrated by the following examples: یتیج نمی‌توان صعبت کرد، or یتیج صعبت نمی‌توان کرد یتیج suhbāt namī-tavān kard or we (one) can’t talk together in this place."

(i) 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 Trajectory.

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 بخانه bi-khāna.
² For بی‌بزار bi-bāzār.
³ For ingilīb-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"

"Mard-i 'adil, 'aqil va qālih.

"one of you who is braver (than the rest)—and manly and strong should climb on to this pillar and—"

... smātext...

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"

miyarand salm kandgan

mubārak.and sulh kunandagan.

"For wide is the gate and broad is the way that leadeth to destruction"

zirū kā kā rāzī ṭārākh ast ān dar va vasi' ast ān rāh kā mū'adda bi-halakat ast. Ālim Ahmad ast, and—mard ān ast kī—this construction is called haṣr "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"

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 mi-dānam, (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: Nāzāmī Sīm u zar na dādam sīm u zar.

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1 Ordinarily mard-i 'adil-i 'aqil-i qālih-i-st, or mard-i 'adil va 'aqil va qālih-ist; 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 khushī bi-hāl-i sulh kunandagan.
In conditional, concessional, and temporal sentences, the object or subject may, for emphasis, precede the conjunction, as: "چشم و استخوان که گر تا بیژنی طفیلاً بندیدند جوان بخشید (H. B., Chap. X) "the eye and knucklebones of a wolf, attached to a boy’s person, give him courage"; حکم میں روا فیصلہ کرنا "when the doctor departed"; سواداں تو چشم بنا افواہ ہے تا کہ ناکامی کورندہ savārān rū چُن چَاشن bi-mā ustūd lákhtan āvardand, for چُن چَاشن savārān chun chasm-i savārān—.

(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 mi-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.' Examples: "At one blow was his head severed from his body" bi-yak żarb 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 Hājī Bābā is not clear at first sight:

بجای انتیکار بیشتر که دشمنی که بسیاری خوی فیرو کردن اگر معلوم است تقدیر نیست البته است

(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 صلیم و زنده sālim va zinda "alive and well", than زنده و صلیم zinda va sālim "well and alive." Vide also (n) (5).

1 And also 'Suspense.'
2 More forcible than "I’ll go if you stay"; man mi-ravam agar tu bi-māni.
3 Vide Herbert Spencer on "Style."
4 A semi-colon is required after نا to make the sense clear.
The following Persian examples of collocation will repay study:

1. *pādishāh guft man-am sullān-i in mulk*
   "the king said 'It is I who am the king of this realm.'"

2. *nā-gah darvish-i dar āmad bā dafē-i va ambān-i va 'azā-ī, 'suddenly a darvish entered with his habit, and leather bag, and staff.'*

3. *sāqī-yi gandam did az qadd-i ādam buland-tar* "he saw stalks of wheat, taller were they than a man's stature."

4. *khud-i shahr tijāratgāh-i buzurg-i ast* (mod.) "the same city is a large commercial place."

5. *bārū bārī dida shuda ast ki shakhs-ī rā ki bisyār sūd āyad hamān qadr ham-bī-ū ziyān mi-rasad.*

6. *si dafā'ar zamīn bi-chunān* (sī) *shiddat larzd ki rūy-ī zamīn-i ānjā 'imārat-ī bisyār buzurg-ī agar mi-būd yaqīnī mi-ūtūd* "the earth shook three times with such violence that had there been a large building there, it would certainly have fallen".

7. *dar vaqt-i khursātī dar jā-i ki khāna-am būd dar ānjā Chand khāna-yi zambil-sāzān būd* "there were several houses of basket weavers near the home of my youth."

8. *bāz dar dil-am guzashī ki az darakhāt-ī ki shākh-hā-yash rā gird-ā gird-ī khāna nihāl zada am agar az hamān darakhāt shākh-hā-yi kučak bi-yāram shāyad bi-vaqt-i bāftān-i zambil na-shikanand* "it then crossed my mind that if I were to bring some twigs from the same tree from which I had gathered the cuttings which I had planted round the house, perhaps, they would not break when weaving the baskets."

9. *chūn bi-āftāb mī bar āmadam* (Afghan) (m.c. *bar mī-āmadam*) "when I went out in the sun (sunshine)."

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1 *Chūn bā-chāntā mī bīr āmadem* (Afghan) (m.c. *bīr āmadem*) "when I went out in the sun (sunshine)."

2 *Note repetition of noun of place after relative clause: dar jā-i ki and dar ānjā. Also chūn khāna-yi zambil-sāz (sing.)."

3 *Note repetition of substantive after relative clause. Also that the plural verb na-shikanand is used after the neuter pl. shākh-hā to avoid the possibility of the word darakhāt being mistaken for the subject."

4 *Dar-i āftāb raftān, or pish-i āftāb raftān, mod. 'to go out in the sun.'"
ORDER OF WORDS—EXAMPLES OF ERRORS. 609

(10) "yak-i rā az mulūk maraz-i hār'il būd—
(Sa'dī) ‘a certain king was afflicted with a horrible disease.’

(11) "guf t ki ḫulān rā 2 dir shūd ki na-dīdi—
(Sa'dī) ‘he said with regard to So-and-so—it’s a long time since you saw him.’

(12) "yak-i rā az 3 ḥukamā shunidam ki mī-guf t—
(Sa'dī) ‘one of the leading men of the day, I heard him say that—’

(13) "zan-i javān 4 rā agar fūr-i
dar pahlū nishīnād bīh ki pūr-i—
(Sa'dī) ‘for a young girl it is better to be wounded by an arrow than to have an old husband.’

(14) "Na har ki bi-ṣūrat nikū ast
sīrat-i zībā dir ʿūst—
(Sa'dī) ‘not every one who has a pleasing exterior,
has a pleasing disposition.’

(15) "va bā shamsīr zād gardān-i salmānī rā—
(Prof. S. T.) ‘the neck of that barber he cut in two.’

(16) "guf t sukhan bi-ʿandīsā bāyād guftan va ĥarakāt-i pasandīda bāyād
kardan hama khālq rā, ḥāṣa pādīshān 6 rā—
(Sa'dī) ‘he said, to speak after consideration and to act with propriety is proper for all—but especially for
kings.’

(17) "mīzāj agarchī mustaqīm buvad
iʿtimūd-i baqā rā nashāyad—
(Sa'dī) ‘even if a person’s health be perfect, one
cannot hope for everlasting life for him on that account.’

(18) "manki pīšhtar az īn sajar-i jahāz na kordā būdām dil-am barham ḥuwurd
(m.c.) ‘I who had
never voyaged in a ship before, my stomach felt sick.’

(19) "banda hargiz īn jūr musāfarat
khush-am 7 nami-ʿayad (m.c.) ‘I never like this kind of travelling.’

1 More common yak-i az mulūk rā.
2 Note ḫulān rā object of na-dīdi.
3 Ḩukamā rā more usual order. Also shunidam ki yak-i az ḥukamā mī-guf t. In mod. Pers., the plural verb
mī-guf tānd would probably be used after yak-i az ḥukamā.
4 More forcible than agar zar-i javān rā tir-i dar
pahlū nishānād, or agar tir-i dar pahlū-yi zar-i javān
nishānād.
5 More forcible than sirat-i nikū dar
har ki bi-ṣūrat nikū ast nīt.
6 In modern Persian, to avoid the repetition of rā rā, this would be worded—
hamā khālq ḥāṣa pādīshān rā.
7 Note that there is no verb for banda; the subject to nami-ʿayad is
mūsāfarat: ‘vido’ § 130 (a) (2).
agar tambal na-bûd ü 1 ham yak gûsband gir-ash mi-âmad (m.c.) "had he not been lazy, he too would have got hold of a sheep."

منکه روز اوئل گلفه نشود که یار در گرم جھای هم نخواهم برد بین سخن وا دیست، 22
من کی راز ای اوال گفت دیگر نامی جھای هم کی راز ای اوال گفت کی
man ki rûz-i avel gufta bûdam ki bâr-i digar nâm-i jahâz ham na-khâvâhî burd in sukhan 3 rû dûst-i man bi-yâd âvarda 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."

حاتم طالی کی بابایان نشین بون اگر در مشورتی دی امیس گریاف که نبکارا کشی (22)
Hâtim-i Tâ'zî 4 ki biyâbân-nishin bûd agar dar shahr bûdi az jûsh-i gadâyân bi-
châra gashî (Gul., Chap. VII, St. 19).

و در زمرو صاحب جمالی منکه گمشاد عمران پر طیب عالم عادل عمود مطفر va dar zumrâ-yi sâhib-jamâlân mutajâlî na-shavad magar anâgîh ki mutajâlî girdad bi-zîvar-i qabûl-i amîr-i kabîr-i 'âtîm-i 'âdîlî
mu'ayyad-i muzaффar-i, etc. etc. (Gul., Muqaddama; Zikr-i, Amîr-i Kabîr-i, etc.,
3rd line).

(24) Vide example in § 129 (b), Remark and footnote.

اممہ مانند کی رہا، مسیرا نیما، بیرون پیشکشی از کمر تنست کہ ہی عمامہ آغا فرستم، (25)
amnh mânand-i radd-i mazâlim, nîma-yi biryân-i pîshkashi râ, kamar
bastam ki bi-Usmân Âghâ fîristam (Tr. H. B., Chap. IV) "but I determined
to send to 'Usmân Āghâ as a reparation, half the roast (sheep’s head) that
had been bestowed on me’: note position of کمک کوتی kamar bastam ki.

(26) طبیب کسان شخص حوب اسی، کہ tabîb hamân khûb ast ki—; or طبیب کسان شخص حوب اسی، کہ (26)
tabîb ân shakhs ast ki "he is rightly called a physician who—".

معتمد ادولو کے خو قِلمی وسّدہ کم مانند بود کہ کارش ساختیا شرود از تؤمار آن، (27)
Mu'tamad 5-d-Dawla ki az qûlînî va sudda kam mânanda bûd
ki kâr-ash sakhtî shaavad az tasîr-i ân habb hayât-i tâza yâft (Tr. H. B.,
Chap. XIX) "the Mu'tamad 5-d-Dawla, who from colic and an obstruction
in the intestines had very nearly died, got from this pill a new lease of life."

(n) The following are instances of faulty collocation:

(1) "The Moor seizing a bolster, full of rage and jealousy smothers her."

مغربی مبکری مگر استپ کپ از گیف سو قاش کس شرود از خفه میکن لگ 5
Mughribi muttabâ'î girîfta pur az ghayz, va khashm zan-ash râ khafa mi-kunad. Corrected, 'The
Moor, full of rage and jealousy, seizing a bolster, smothers her'...
ORDER OF WORDS—EXAMPLES OF ERRORS.

1. magribī pur az ghayz va khashm muttakā-i girīta zan-ash rā khaṣa mi-kunad.

2. "A keen eye and a graphic pen see and set down for us the characteristic details of both scenery and manners." (Corrected by Hodgson; 'a keen eye sees and a graphic pen sets down—').

The original collocation (apart from the error in the concord of the verb) would not be considered faulty in Persian, as: hama-yi umūr-i mamlakat rā chashm-i īz va qalam-i naqsh-band-ash mi-binād va mi-nigārad; (better chashm niṣṭa mi-binād va qalam niṣṭa mi-nigārad).

3. "Though all seeds do not contain albumen" agarchi hama-yi tukhmā nishāsta na-dārānd [bāz dar baʿzī paydā mi-shavad] (m.c.). If all seeds do not contain albumen, then is there no seed which contains albumen. Corrected "Though not all seeds contain albumen" agarchi har tukhm-nishāsta na-dārānd [bāz—].

4. "All who lay claim to these virtues, are not to be depended upon" hama-yi askhās-ī ki iddā-a-yi faṣl mi-kunand lā iq-i i'tibār nistand. Corrected, "Not all who lay claim to these virtues are to be depended on" na har ki iddā-a-yi faṣl mi-kunand lā iq-i i'tibār ast.

5. "He was bred and born in Kerman" u dar Kirmān buzurg va zāk īda shud; 'vide' (l). Corrected, "He was born and bred in Kerman" u dar Kirmān zākida va buzurg shud.

6. "Do you wish me to roast or boil the meat?" gūght ka gūght ra bīyān ya āb-paz kūnem? (Better gūght mī-khūāhīd ki gūght ra bīyān ya āb-paz kūnem?"

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1 Simple and more natural Magribī ki pur az ghayz va khashm bud muttakā-i bi-dahn-zan-ash gūghta rā khafa mi-kunad.

2 Obscenity is not necessarily a faqīh in Persian. However, in modern Persian, the simpler collocation in the corrected English example would be preferred—hama-yi umūr-i mamlakat rā chashm-i īz ash mi-binād va qalam-i naqsh-band-ash mi-nigārad.

3 This phrase is unidiomatic.

4 This phrase is unidiomatic.
ORDER OF WORDS—EXAMPLES OF ERRORS.

...gūštī rā bīryānī kūnām yā āb-paz—grill the meat or boil it).

...āmā māshqīrīn rā yā thānī yā bīnīrū-yī sihr bī-khud munhāṣīr mū-khūṣātīān dīyānīsūmī qūdī hāmā mahabbātū pādšāhī būmdān kī hama māhabbātū pādšāhī rā bī-nīrū-yī sihr bī-khud munhāṣīr mū-khūṣātīānd (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 bī-nīrū-yī sihr after hama).

...vagār na man na āgar Bu ‘Alī ham az gūr dar āyād, kārī az ū bar nāmī-āyād (Tr. H. B., Chap. 11) "—otherwise not alone I, why Avicenna himself could do nothing, were he to rise from the dead": [to make the sense clear insert, in the Persian, a comma after each na: also āgar should follow the subject of the conditional clause, i.e. be placed after ham].

...men Tūsān rā lāsrān kī nābūdū Arslān Sūltān bīyāyād va ustūkhūyānī munāzī shīr rā az miyān bī-rūbāyād Khudā pidarash rā bī-yāmūrzd, munāzīm nīz bī-miyan uttād (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 munāzīm before Khudā and the ambiguity disappears.


Remark I.—The order of sentences is no less important than the order of words in a sentence.

1 bīryān k. to roast or fry; qīrmīz k. to fry in oil or butter:
2 qūmāz k. to parch; also to bake bread in the Persian fashion; nābūdū Arslān Sūltān bīyāyād va ustūkhūyānī munāzī: šīr rā az miyān bī-rūbāyād Khudā pidarash rā bī-yāmūrzd, munāzīm nīz bī-miyan uttād (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 munāzīm before Khudā and the ambiguity disappears.

Remark I.—The order of sentences is no less important than the order of words in a sentence.

Example of اضمحلال الذكر a construction admissible in poetry only.
4 Or with the 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)\(^1\) 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 ⃝, 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 \(\times\) 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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\(^1\) bāb or sometimes گفتار.
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 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 تابع (pl. توابع) "the follower or appositive"; it follows the noun to which it refers, which is called مبوع "that which is followed."

Badal-i bat'zd, 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: خوریم ماهی را نصف کن - "I eat the fish—half of it.'

Badal-i ishtimāl 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 یک دل اشتمال badal-i ishtimāl than of یک دل بعض badal-i ba'zd. This دل badal is very rare in Persian.

Badal-i ghalaq is the substitution of a word or phrase to correct a lapsus lingua as "I rode the horse—the she-camel!" Savār-i asp shudamnā; shutor. This badal is rare in Persian. Possibly the following is an example: یکی روستایی سطح خرمش: villagers are considered dolts, خر khar, and the term سطح شدن saqat shudan "to die" is applied to animals, not to human beings. Another explanation of the construction is that بود būd is understood after روستایی rūstā-ī.

It will be seen that the distinction between these three last descriptions of دل badal is fine.

The simple term دل badal could with advantage be applied to all these descriptions of دل badal and also to عطف یاد for which vide (b) (4), Remarks I and II.

1 It must be recollected that the accusative has two forms, one with ṭī n and one without.

2 Viz. عطف یاد ماهی را نصف کن - "I eat the fish—half of it."
There is a sixth form of apposition in Persian, called تابع میان "the meaningless appositive", as: لوطی پزش "lutis and such like low fellows." Vide also § 140 (a).

(b) Examples:

(1) Pronoun and Adjective.
من از نشانه لطف که بروی "mīn dārūs sar u pā barahna (Sa’dī) "a dervish, bare headed and footed" darvīsh-i sar u pā barahna "a bare-headed and bare-footed dervish" دوست نشانه شال: فرگشته در بست حکمت دیگر گرد کرده جا i

(2) Noun and Adjectives, or Phrase: درویش سر و یا برون دار، darvīsh, sar u pā barahna (Sa’dī) "a dervish, bare headed and footed, but darvīsh-i sar u pā barahna "a bare-headed and bare-footed dervish" دوست نشانه شال: فرگشته در بست حکمت دیگر گرد کرده جا i

Adjectives and phrases in apposition may follow the verb, as:

یکی از کسان مرت بی در کوه سال دیوان خوان چون داروی " rūy-i khīrsak, 5 nā-shikīb chashm bi-rāh-i man 6 nishasta būd (Tr. Haji Baba) "—where I found the Banou seated on a carpet on the ground, waiting for me with great impatience." Here the adjective نا شکیب and the phrase chashm bi-rāh-i man are both in apposition to the nominative Bānū.

So common in Urdu.
3 In Arabic ummīdār here would not be considered apposition; it would be hāl.
4 So in Arabic ummīdār here would not be considered apposition; it would be hāl.
5 So in Arabic ummīdār here would not be considered apposition; it would be hāl.
6 So in Arabic ummīdār here would not be considered apposition; it would be hāl.

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.—

شخصی دیتا گوسفند بیضس نوکری

shâkh-i dâh tâ qisâfand bat-taxâssût-i nakvâri ta‘ârûf 1 fâristâd (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.—

پسر محمد میگرد

pisara Muhammad 2 mî-gûyad ki—"the boy Muhammad says—"

Zayd barâdar-i shumâ ‘amad “Zaid your brother come,” but better barâdar-i shumâ Zayd ‘amad, [or Zayd-i barâdar-at ‘amad (vulg.) m.c. and incorrect] “your brother Zaid came.” These are examples of badal, or badal-i kull.

Remark I.—"Explanatory Apposition" defines more particularly something that has gone before. It is also a form of badel or the "Apposition of Substitution." Ex.—عطیف بیان علی ابی عمر, is عطیف بیان, as the تکلم is a better known person; but علی ابی عمر, is بدل. There is, however, really no difference between the two.

Remark II.—A poet’s name and his takhallus, ‘nom de plume’, should grammatically speaking be in apposition: however, in Persia, but not in India, they are joined by an izâfat. In Persia, but not in India, a person’s name and his trade also are joined by an izâfat.

(5) Nouns in Vocative.—

وچون میرفت میگفت ای پسر ایشالم ای پسر ایشالم va chûn mî-raft migût ay pisar-am Abshâlûm, ay pisar-am pisar-am Abshâlûm! Kûshki bi-jâ-yi tu mû-murdam ay Abshâlûm pisar-i man! 8 "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.—

خواجه گفت زن هدایت خان برای شعله خانم سوغات فرستاده است khvâhîd guft zan-i Hidâyat Khân barây-i Shu’la Khûnum sakwât 8 fâristâda 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 ta‘ârûf could be considered حوال, or مفعول به ماف‘îl lah.
2 In Muhammad-i pisara, pisara is izâfat; but in pisara Muhammad, ‘Muhammad’ is ata‘i bayân or badel.
3 Also ay Abshâlûm-i pisar-i man. This izâfat is m.c. and incorrect.
4 An example of badal or ‘ata‘i bayân.
5 Saqwât is hîl or maf‘îl lah, and an râ understood, is maf‘îlubîhi or ‘object.’
6 An râ or nîm tana râ understood.
Examples of the construction ta'kid-i lafṣī are:

Muḥammad pish-i man āmad Muḥammad 
"Muḥammad, came to me"; tu zādī tu "thou struckest, thou";
Momand didam Muḥammad rā "I saw
Muḥammad, Muhammad, came to me"; man az bar-i tu
yugashīm az bar-i tu "I passed by thee, thee" or
man az bar-i tu az bar-i tu yugashīm; tu tu āmādi,
or better tu āmādi 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."

(2) In the species of apposition called ta'kid-i ma'nāvi the "Corroboration or
Strengthening in Meaning," the appositive is any word that strengthens the
idea of the self or of the totality of the
Examples of ta'kid-i ma'nāvi are: "Zaid, he himself came" Zayd khudā
āmad: "the people came all of them" mardum āmadand,
hama-shān: "I met the army all together" fawrā
didam hama rā bāham: "the two parties agreed—both of them"
(Table tarafayn rāzī shuudand har du taraf. Vide also (f).

(3) In, du man rūghan biyār "bring two maunds of ghī," man and rūghan, though in apposition, are not so considered by native gram-
marians: du man is called mīmārī muma'yyaṣ "specified," and rūghan
is called tamā'yiz "specificative," or else, muma'yyaṣ 'the specifier.' Vide also (b).

Remark.—chahār panj "four or five" is an example of

1 Corroborative Apposition (تکذیب), which takes place in the words. For Corrobo-
rative Apposition in sense vide (2) and (f).

2 Also Zayd bi-nafšā khud; or Zayd bi-nafšā "Zaid
himself": fulānīhā or fulān hā, binafsihim or khud-i-shāhm
(قلانیها) بینهم (کرون شان) or
APPPOSITION.

The following are further examples of تاکید لفظی mār! mār! 'snake! snake!' or مار مارست mār ast! mār ast!.

گر بها شب گذرانی چه شود چه شود آه توانی چه شود

شعله می شک در تنم همیشه شو ده کاغذ است حلقو حلقو بحلقه بحلقه کم ببزم

مدعی از حجم گریبان دل غافل سیبی ی نظره قطره رنگه رنگه موجه تفغان می‌شور

زینبار از قربین بد زنبور

(d) When a definite noun in the accusative has an adjective, participle, or phrase in opposition to it, the noun requires the affix ۰ rā. (The affix ا رā can, however, be added at the end of the entire phrase without much alteration in meaning).

If the noun is indefinite, the ا رā is not usually required to mark the noun, vide (b) (3).

Examples: ۰ zālim-i rā khufta ۰ didam, "I saw a tyrant asleep," but ۰ zālimi خفتة را دیدم, ۰ rā khufta ۰ didam, or ۰ zālimi خفتة را دیدم ۰ didam. "I saw a sleeping tyrant." علي (رضی الله عنہ) را بخواب دیدم, "Ali (raziya-llah-anha) ۰ bikhwāb didam, "I saw Ali (may Allah be pleased with him) in a dream." It is incorrect to place ا رā after علي "Ali, though often so placed. "I had a servant, a fool" نوکوری داشتم احتماق navkar-i dāshtam ahmaq; but نوکوری احتماق navkar-i ahmaq dāshtam, or نوکوری احتماق navkar-i ahmaq-dāshtam "I had a foolish servant."

A similar construction is admissible for the dative, as: میننات خدایا عز و جل minnat Khudāy rā 'azə wa jall(a) ki—; here ا رā could be added after the Arabic phrase عز و جل 'azə wa jall(a) shakhs-i rā guftam jang-āzmūda "I said to a certain person, who had seen much fighting"; but better shakhs جنگ آزموده را تفگم shakhs-i jang-āzmūda rā guftam (or shakhs جنگ آزموده را تفگم shakhs-i jang-āzmūda).

Sometimes the adjective or past participle is separated from its noun by a verb, as: اشجعی دیدم مشومن بالامر بسیری ashjārī didam māshhūn bīasmūr-i baisāy "I saw a lot of trees covered with fruits".

Vide also § 118 (c) (9) and (d) (4) and (5).

1. Khufta is ۰ ḥāl.
2. Ṣifat.
3. Šumla-ya Ṣifat. If rā were to follow immediately after 'Ali, the clause would be parenthetical, šumla-ya muṭtarīza. The Shias say 'Ali 'ala'y ā's-salām.
(e) Words connected by certain particles are also considered by Arab grammarians to be in apposition. This is عطف or 'Simple Apposition,' or عطف 'Apposition by means of a Conjunction.' Examples:—

(1) "and."—Zayd va 'Amr(ū) "Zaid and Amr."

(2) حتفا' "even to." زووار رستنده حتفا پیادگان همه 'the pilgrims arrived even to those on foot' (or زووار رستنده حتفا پیادگان 'the pilgrims arrived even to those on foot' حتفا)

(3) ماردوم را کشتن حتفا بیچگانی را نیز "they killed the people, even to the children."

(4) yū-ya "either—or." بیا 'ya فقه با حکمت تعلیم کرد است 'he has learnt either religious law or philosophy'; or بیا 'ya فقه تعلیم کرد است 'ya یا فقه' Compare with No. 9.

(5) na 'not.' زید امام نه عمر "Zaid came, not 'Amr."

(6) na khur 'no.' زید پیش من امام na khur 'Amr "Zaid came to me—nay, rather, 'Amr"; (ن جعیر) na-khur is عطف نسق اتف-i nasaq, and 'Amr is badal-i ghalat.

(7) khur 'no.' اسم را کشتم - خیر خیرا "a certain philosopher was asked, why out of all the noteworthy and fruit-bearing trees created by God, none is called 'free' except the cypress, which does not bear." Here سرو این sarv را may be considered in apposition to هیچ یکی را hich yak-i rā; the rā is necessary, both because sarv

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1 As distinguished from عطف بيان. This 'atf' is called عطف نسق.
2 'Amr spelt معور to distinguish it from 'Umar عور, called عور خطاب.
3 Better omit ham and نیز here.
4 This is 'atf-i nasaq.
5 Or مقصود داشت. In مقصود-اش من و نویبیم maqṣūd-ash man va tu budim (mod. Pers.), the verb should of course be būd; however most Persians say būdīm in this and like cases.
6 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, *saru* might at first be taken for a nominative qualified by the relative *ki*.

(9) من همه را فرستادم مگرکی را *man hama rā firistādam magar yak-i rā*1: "I sent all but one". Compare with No. (4).

(10) غیر از زید کسی را ندیدم *ghayr az Zayd kas-i rā na-dīdam* "I saw no one but Zaid."

(f) Apposition in Persian occasionally supersedes the genitive in English, as: *shakhs-i Ibrāhīm nām* "a person of the name of (or named) Ibrahim"; *shakhs-i Muḥammad nām* "the person called Muḥammad."

(g) On the other hand, in some cases where the English idiom requires apposition, the Persian idiom requires the *izāfat*, as: لب ۲۷-۲۸ لازم i daryā "the word sea"; ۲۷-۲۸ rād-i Nil "the river Nile"; ḍarākh-ī chīnār "the plane tree"; گل ۲۷-۲۸ aflās "the petunia"; ظهیر الإسلام mazhab-i Islām "the religion Islam" (or of Islam); میوه خربزه mīva-yi kharrūza "the fruit melon"; ۲۷-۲۸ filizz-i aḥān "the metal iron"; ۲۷-۲۸ tu-yi ghlūm "thou the slave"; ۲۷-۲۸ "Oh Abraham, the Friend of God" ۲۷-۲۸ "Oh Ibrāhīm Khālīl Allah" (m.c.): ۲۷-۲۸ "Oh, Zayd, the slave" ۲۷-۲۸ "Oh Zayd-i ghlūm" ۲۷-۲۸ "I am the slave of the man, Zaid" ۲۷-۲۸ "I am the beater of the slave Zaid" ۲۷-۲۸ "I am the beater of the slave Zayd" ۲۷-۲۸ man-am zamanda-yi Zayd-i ghlūm.4

If the Arabic interjection yū be used, it is better to employ the correct Arabic construction, as: *yū یا Ibrāhīm Khālīl الله* ۲۷-۲۸ "Oh, Ibrāhīm Khālīl Allah", but such a construction is of course not colloquial.

Remark.—It will be seen that in m.c., an *izāfat* is often incorrectly inserted: thus ۲۷-۲۸ "Oh slave of my son", or ۲۷-۲۸ "Oh, slave of my son", *ay ghlūm-i pisar-i man* (m.c.), "Oh slave of my son", *ay ghlūm-i pisar-i man*, might be said by a slave to his son: ۲۷-۲۸ "Oh Muhammad my son" is correct, but ۲۷-۲۸ "Oh Muhammad my son" though used in m.c. in the foregoing sense, might and should mean "Oh Muhammad belonging to my son". In *Muḥamm-

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1 *Jumla-yi isteqām*.
2 In speaking, this rā might be omitted.
3 من بند ۲۷-۲۸ *man-i banda* is sometimes used in m.c., but من بند ۲۷-۲۸ *man banda* sounds better; while *man-i bichāra* is better than *man bichāra*. The Afghans say, *man-i banda*.
4 *Atl-i bayān.
5 *Atl-i bayān and badal.
6 *Badal.*
mad-i ghlām "Muhammad the slave", or in Muhammad-i ghlām-i man "Muhammad my slave", the word or words following Muhammad are considered ṣifat; but in Muhammad ghlām-i man, the words ghlām-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:

\begin{itemize}
\item \textit{dāh man jaw} "a handful of barley":
\item \textit{farūmāya hazār man sang bar mi-dārad} (Sa'ādi) "this common fellow can lift a thousand maunds in weight":
\item \textit{chahār panj angusht pārcha} "four or five finger’s breadth of cloth."
\end{itemize}

Remark.—The words \textit{mablagh} "sum" and \textit{muvażi} "equal to (parallel), to the amount of," etc., are followed by the ḳuṭaf, as:

\textit{mablagh-i duwist tāmān} "the sum of two hundred tumans":

\textit{muvażī-yi panj jīlī kitāb} "five volumes":

\textit{muvażī-yi dāh nafar shutur} "ten camels":

\textit{miqār-dāh man gandām} "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 ḳuṭaf. Modern Persians prefer the ḳuṭaf with the singular but not with the plural personal pronouns. According to Platts, \textit{man} and \textit{mā} may either be in apposition (without an ḳuṭaf) to an adjective, or connected to an adjective by an ḳuṭaf; but the other separate pronouns cannot be joined by an ḳuṭaf to a qualifying adjective. From the following examples, however, this does not appear to be correct:

\textit{man-i banda} (m.c.) "I the slave," but \textit{man banda} (m.c.) "I, that is to say, the slave": Persians prefer the latter, Afghans the former.

\textit{mubadd-i Muhammad} and \textit{mubadd-i hakīm} are in m.c. preferred to \textit{mubadd} \textit{Muhammad}, and \textit{mubadd} \textit{hakīm}.

\begin{itemize}
\item \textit{bīchārā} \textit{Muhammad}, and \textit{bīchārā} \textit{hakīm}.
\item \textit{tu-gulām} or \textit{tu-yi-gulām} "thou the slave" (also

\begin{enumerate}
\item \textit{yak u nim gaz ūb} (Afghan).
\item For things that can be counted only.
\item Also, \textit{bīchārā ūnhā}, but rarely \textit{bīchārā ūnhā-yi bīchārā}; for the latter \textit{ān bīchārāgūn} is used.
\item Better \textit{man ki Muhammad am}, or \textit{man ki hakīm-am}, etc.
The izāfat does not appear to be used after ā, thus: ā shīr-i Khudā¹ is correct: ā-ī faqīr does not appear to be used, though grammatically correct.

With the plural, the adjectives are either coupled to their pronouns by an izāfat as ordinary adjectives, or else placed in apposition without the izāfat but in the plural, thus: mā-yi nādān, or mā nādānān; bīchāra bīchāra, or bīchāra bīchāra (or mā banda-qān-i Khudā “we the slaves of God,” or mā banda-yi Khudā; shumā bīchāra, (apposition), or shumā-yi bīchāra, (also mā and shumā, in modern Persian, colloquially admit of the plural termination hā when used in an extended sense; but mā mā-yi gunāhghār is Afghan, for mā mā gunāhkhārān.

§ 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 sound used for the sake of rhyme.

In khush u khurram² “pleased and cheerful” each adjective has a meaning by itself and the combination is more expressive than the single adjective. Similarly with the nouns bī shakk u shubha; zāriz gīrā u zārī. In tar u tāzāgī “freshness,” the yā-ī maṣdar is understood after tar which is an adjective: this is an instance of the Persian dislike to the repetition of the same sound; but tari u tāzāgī is also correct. In qāl u qūl, a vulgarism for qāl u qūl “chattering, wrangling”, the second word is meaningless. In jang u jadāl the first word is Persiān and the second Arabic. In urā lākht u lūch kurdand “he was robbed of everything”, the word lūch (properly “squin-eyed”) is vulgar for lūch “naked”.

¹ Better ā ki shīr-Khudā “at.
² The izāfat cannot be used when the predicate is in the plural.
³ mūradīf, synonymous.
⁴ From Arabic qīb “it was said” and qāl “he said.” In Arabic qāl u qīl.
In Persian, the second word is meaningless, but it gives a plural idea. It should be remarked that the form of this meaningless word is in Persia, as in India, fixed by usage: to say 

\[ \text{bachcha macha}, \text{m.c.} \]

would raise a laugh.

**Remark I.**—In Persia, in words of the 

\[ \text{bachcha macha} \]

description, the second word generally begins with 

\[ \text{mim} \]

unless the first word begins with 

\[ \text{mim} \] : in this case the second word usually commences with 

\[ \text{p} \] or 

\[ \text{b} \], as 

\[ \text{masst u past} \]

Curds' 

\[ \text{miz u bis} \]

Table, etc.'

This is called 

\[ \text{mies} \]

'the meaningless appositive, vide § 139 (a).

As a rule, the shorter of the two words comes first, but 

\[ \text{amad u shud}; \text{avar u burd} \]

'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 Kalanthar its reason and received the reply,

\[ \text{mardum dana hamchunin namiguyand luss pusi hami guyand} \]

(b) The same number repeated has: (1) sometimes a distributive sense, as: 

\[ \text{bi har kas yak yak chub dadd he gave them a stick apart} \]

(2) sometimes a continuative sense, as: 

\[ \text{baran nam nam miyad it keeps on drizzling} \]

(3) sometimes an intensive sense, as:

\[ \text{man bayad fikri hazar hazar nafar ra dasht basham (Vazir-i Lankaran) I must take thought for thousands of people} \]

\[ \text{parandaqan juj juj shuda paridand (m.c.) the birds rose in whole flocks} \]

\[ \text{zendar zendar very quickly} \]

\[ \text{zird zird anokh khilie shud and the tree's foliage settled} \]

1 Compare "chick or child." In some districts in India this jingling of words is carried to excess: 

\[ \text{pami tami, rasta mastal (or wasta), etc. etc. vide Hindustani Manual, Lesson 48.} \]

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 

\[ \text{takide lazi} \]

4 Or omit 

\[ \text{shuda} \]

5 Merid 

\[ \text{fog jafj afj amandand} \]

Juj colloquial for 

\[ \text{jawq}. \]
andak andak khaylí shavad va qatra qatrá sayl-i gurdad (Sa’dí) "many mickles make a muckle, many drops a flood":

إندک اندک بهم شور بسیار
دانا دانه است گل است انبار

Andak andak biham shavad bisyur,
Dána dána ast ghalla dar âmbar—(Sa’dí).

Remark.—Note the idiom ʿāb-i ʿāb bi-dih yā šīr-i šīr (m.c.) "give either all water, or all milk" (used literally): خاک خاک بهدیا یا گندم گندم کحک کحک bi-dih yā 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:—وزیر وزرا faqīr fuqārā$ "beggers and such like": وزیر وزرا غنی إفرا ghānī aghniyā "the rich and the well-off":  شریک شرکا sharīk shurakā "partners."

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: به مدق طب و طباق: به مدق مدق bi-gidq u sadāgat mashhūr ast. Here either word alone would be sufficient for the sense.

(e) In a few cases, a Persian plural precedes a Persian singular, as: سالهای سال: قرنهای قرن qarnihā-yi qarn "long ages." But ماههای ماه and هفتهای هفته haftahā-yi hafta are not used.

(f) Professional story-tellers frequently repeat a word several times to indicate continuation, as: کم کم کم کم کم: kam kam, kam kam, bihar mi-shavad (Prof. S. T.) "by little and little he improves": رست رست رست رست رست رست: raft raft raft raft tā bi-shahr-i rasid ki (Prof. S. T.) "he travelled on and on till he reached a city where": شخص باید در هر کاری سعی: shakhs bāyad dar karār-i sa’y kunad sa’y kunad sa’y kunad, tā bi-matlab bi-rasad (m.c.) "you must try, try, try again."

(g) The repetition of the same word or phrase is also used for emphasis, vide Corroborative Apposition § 139 (c): the example, there, "Thou struckest

1 Compare the Hindustani idiom dūdh kū dūdh yā pānī kū pānī "all milk or all water", i.e. one thing or the other.

2 Vulgarly, faqīr fuqārā is used for one beggar.

3 But faqīr fuqārā; and mast-i mastān 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 نو سرای ذُرُمزَةٌ tu marā zadi tu marā zadi.

Balay balay “yes, yes” and āray balay “yes certainly.” لطف کن لطف ہم یگانہ شور حائفہ بھیغہ lutf kun lutf ki bigāna shavad ḥalqa bi-gūsh (Sa'dī).

The following expressions give the idea of excess:

دشت در دشت فوج - کوئی در کوئی لاء - قطار در قطار گھو

Remark.—Compare شش گز در شش گز shash gaz dar shash gaz “four yards by four yards; four yards square.”

(b) The following example illustrates another signification of the repetition of a substantive with the iṣāḥat. In chapter XXII of Ḥāfi 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:

جوں از حالت نے عہدی طاق اطلاع کرلئے ہوئے از آن: نے جھکے لیکن دا نام بان ہوئی شک کہ ہا مجھے تامام ہوگی سگ شوہ یا گرگ گرگ chūn az hālat-i taraddud ṭaqat-ash īq shud va bīsh az ān tahammul-ash na-mānd, bar ān shud ki, bā mujāhada-yi tanām, 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 shīr-i shīr biyār yā āb-i āb (m.c.), or more commonly yā shīr-i shīr biyār yā āb-i āb (m.c.) “bring either pure milk or pure water.”

(i) The following examples illustrate the signification of repetitions, etc.:

va bū zabān-i kaj u maj guft (m.c.) “altering his accent he said”—

kām nā kām “willing or unwilling.”

jabr-ān va qah-ān “by force and violence”; khwāh ma-khwāh, or خواہ نخواہ khwāh-na-khwāh.

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 Muslima merely, balay) of a Zardushti bride, in reply to the questions of the Dastūr.

2 The ي in شوری and اپی is adjectival. Compare § 140 (b) Remark.
5. dawr-ā dawr-11 daryācha "all round the lake"2.
   sar-ā sar or sar bi-sar, or sar tā sar (also sarāpā, sarā sar tā pā, etc.) throughout, completely": dast bi-dast "hand in hand; also from hand to hand."

6. māl-ā-māl3 "heaped, to the fullest extent": gird-ā gird "right round, all round": kam-ā-bish "more or less."

7. lab-ā-lab5 "brimful": gūn-ā gūn "of various kinds": barābar (lit. "breast to breast") "level, opposite, equal to."

8. in-hā har kudām yak yak bi-ravand "let them all go singly."

9. suffara rā yak yak ahvāl-pursī kardam (Shah’s D.) "I asked the Ambassadors, each singly, the state of his health."

10. yak yak or yak yā yā yā yākāyak, yā gāy gāy or yā yāk yāk-ā yak-ā "singly, one by one": dutā dutā, or du bi-du "two and two."

11. hubara tak tak paydā mi-shavad "an hubara is to be found here and there."

12. badan-ash khatt khatt būd "it (the zebra) was marked all over with stripes."

13. ratq u fatq-ī umūrāt "ordering of affairs" (lit. ratq "closing a fissure, mending", and fatq "cleaving, rending").

14. gīl u gīl "altercation (vide page 619, footnote 1)."

15. psychiatrist: khatt khatt "loud jabber and chatter."

16. Dalīja, Dolīja (m.c.) "kestrels and such small (useless) hawks"; lār u mār "jumbled": lūsī pūsī "loose and low people, etc.", or khwurd u murd (or khurd u khamūr) kardān "to smash into bits."

17. shāh shāh dar shāh "entwined; ramified."

18. shūr u shūr "noise and tumult": zūr u shūr (of a waterfall, river; or of attacking soldiers entering a city).

19. dūr u darūz "far off."

20. kār u bār "business."

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1. dawr-ā dawr- from Ar. gird-ā gird, P.
2. This alif joining two words exactly alike is called alf-i rūbiya. 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-pā "head to foot"; takābi- pū "searching", it is called alif-i ‘alif; vide also § 110 (b).
3. For Ar. ḥabarī.
4. In falconers' parlance. Marīja is a meaningless appositive.
REPETITION OF A WORD OR PHRASE. 627

(dāda u dānista "knowingly, with the eyes open"; also purposely, wittingly": rafta rafta "gradually."
(22) kināra kināra raftām "we hugged the coast."
(23) bi-zūdī-yi zūd (m.c.) "as quickly as possible."
(24) khwurda būd ki khwurda būd (m.c.) "he embezzled it clean": raft ki raft (m.c.) "he went right off."
(25) shām u shab-i khwurdi (vulg.) "have you eaten any dinner?"
(26) kshan kshan fara nuz ḥakim burdand "they carried him before the Governor dragging him all the way."
(27) kash-ā-kash, or kash, ma-kash (subs.) "pulling and dragging different ways."
(28) rasm, or raḥ u rasm, or raḥ u rasm, u rūvāj, "custom."
(29) palida palida paydā namūdām (Afghan) "after a long continued search, or gradually searching, I found it."
(30) rūz rūz (Indian) "every day." rūz rūz (Pers.)
(31) rozh ṭūz (Indian) "every day." rozh ṭūz (Pers.).
(32) jīyān u pūyān, or jīyān u pūyān (m.c.) "seeking and searching": dāna ṭūz inānān ī dāna ṭūz (m.c.)
(33) in every condition: sarkān parkān (Afghan and Persian) "in great agitation."
(34) āvāz-hā-ye ẓarh ẓarh mi-khwāndand "the birds were all singing."
(35) dar har jauāl panjāh panjāh man būd (Afghan) "in each sack were fifty maunds:"
(36) nim nim man yā man man, būrūd dar ẓandūghā andākhtā zamin rā kanda jūdā jūdā gor kardam (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."
(37) vaqt bi-vaqt "in season and out of season; at all times": gāh gāh "occasionally": gāh na gāh (Afghan) "some time or other": yak-i na yak-i (m.c.) "one or the other."

1 The same as the classical bi-zūdī-yi harchi tamūn-tar.
2 The Persians do not double the past participle in this sense.
3 For sar kanad par kanad; probably old Persian.
4 The panjāh would not be repeated in Persia.
5 In modern Persian nim nim man yā man man būrūd dar ẓandūghā karda zamin rā kanda dāj/kardam.
6 In Mod. Pers. vaqt-i as awūt; but gāh-gāh as awūt "rarely."
mal u manāl "wealth and property."

sāl sāl mī-shavad ki man ṣūrā nānī binam "I don't see him from year's end to year's end; I only see him after an interval of years."

hafta hafta kāghaz-i az barūdar-am nānī-rasad, "weeks pass without my getting a letter from my brother."

chashm-i chashm "light of my eyes"; jān-i jān "life of my soul": (endearing epithets).

būd u bāsh (class.) "place of abode", guft u shanīd "controversy," etc., vide § 115 (j) to (o).

Under Alliteration, may be classed certain forms of the rhetorical figure Tajnīs or Jinās.

Also the figure Paronomasia etc. comes under Tajnīs or Jinās.
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 خطابة). 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), 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-Balāğah (علم البلاطة), or 'Ilm\"l-Adab (علم الأدب).

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1 In Arabic rhetoric, the term بلاغة is applied to a man but not to a word or speech, but in Persian it is applied to either. A word may be صميم (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, 'Ilm-"u 'l-Ma'ānī (علم المعاني), 'Ilm-"u 'l-Bayān (علم البيان), and 'Ilm-"u 'l-Badhī (علم البديع). Different writers, however, have applied these terms differently, thus while one writer calls the whole of Rhetoric 'Ilm-"u 'l-Bayān (علم البيان), another calls it 'Ilm-"u 'l-Badhī (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 (طريقة) 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 (مثول), or verbose (كثير الإلفاظ); or whether concise (مختصر وسريع), or terse (قلل ودقيق). It may be Figurative (بديه،) or Ornate (زخرفي); or the opposites of these, Unfigurative (ساد،) or Plain1 (ساد). It may be named after any Figure (صيغة) that predominates, as: Hyperbolical2 (ضخمة)، Antithetical (نقد)، 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.4

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1 An excess of elevated language is Bombast: a deficiency Tameness.
2 Arabs and Persians have divided Mubālaghah (مبايضة) or Hyperbole into three kinds: viz. (1) Tabilgh (تيلخيص) or exaggeration that is possible to reason and experience; (2) Ighrāq (اغراق) or exaggeration possible to reason but improbable; (3) Ghulūw (غلط) or exaggeration that is impossible.
3 The violation of (1) is Solecism, which is bad Syntax or violation of idiom (خلال معاوره).
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 (غرائب), 1 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 (غموض), vagueness (تشایه), or ambiguity (إبهام). A statement is clear (صراحت) 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. 2 It is also desirable to avoid using the same word in two different senses within a short interval. 3

The best known device for overcoming ambiguity (إبهام), 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 (حشو مطعوم). Simplicity (سالست مبارط) means being easily understood, and is opposed to abstruseness (دقت مبارط).

(e) Figures (صناع مبتوض) 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 معنوئي), and Figures of Thought (صناع لغطي). 6

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 Tashbîh (تشبه) is the English ‘Simile’, it is also more; it includes a great part of Metaphor: the Euphemism (حس تعبير) in Trans. Hāfī Bābā, p. 100, would by Persians be classed under the Majâz-â Mursal (مجاز مسرح) and the Oxymoron 7

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1 In Urdu (تکمیل تامار) 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 حشو مطعوم.
5 Such as the Tajnîs or Jinâs (جنس ياء نمجيد).
6 Such as and منافع، تنداد، وباطن.
7 The Oxymoron is a form of Antithesis.
would be considered, either an Antithesis¹ (تضاد و تناقض), or an Isti‘āra-yi 'Inādiyya (استعارة منادية).

(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) Pathos³ (دُرُر) awakens the tender emotions, sorrow, pity, sympathy. Examples of pathos are:—

"And when like her, O Sāqi, you shall pass
Amongst the guests, star-scattered on the grass
And in your joyous errand reach the spot
Where I made one, turn down an empty glass."

(Fitzgerald's Trans.)

(h) The Ludicrous style (كلم مشهك), 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 (طرائنة) is a combination of ideas, (1) unexpected, (2) ingenious, (3) consisting in a play upon words (تجلب). In English, the Epigram is regarded as the purest representation of wit. Next, are Innuendo ⁴ and

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¹ A Euphemism is often expressed by Antonomasia (naming instead of), a form of Syndoche.

² Hence Composition has been styled as "the art of varying well."

³ "Pathetic" نَفَد. When the language exceeds the occasion, it is maudlin or sentimental.

⁴ Innuendo or Insinuation is implying or suggesting, instead of stating plainly:  توجيه or متعلق إضديإ، إستقلاج، توجيه or إيجاه، or إسماج، and several other figures. Euphemism is a special application of Innuendo.
Ironic. The effect produced by double meanings (ذو معناين) including puns (تجنيس), 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 (نفاعل) 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 (Onomatopoeia). The softness of the following Persian couplet is intended to imitate the soft notes of entreaty:

گفتـم *بَتـا نَگاَرـا سَـرَوا مـا بـه‌راـ
*کاینـت دَین زَلفت بَگَشَا زَجهـرا دَین رَا.

The harshness of the following lines on Rustam’s fight with Afrasiyáb indicates noise or strife:

غورودِن عَمْر و غَوبَة کَس هَمی کرَد بَرودِ فَُرَان قوس.

In the following Persian couplet, the sound gives an idea of hurrying rapidity:

بِه‌دا و دِید و شَکْست و بَه بَست پَنَان رَاسِروسَنَه وَپَا وَدَسَت.

The cry of the wolf is suggested in:

“*There comes across the waves’ tumultuous roar
The wolf’s long howl from Oonalaska’s shore.***

Campbell.

In the following Urdu couplet on the birth of a child, dùn “shall I I give?”, imitates the sound of the naqqára:

کِجا زِبورُ َبِم ْسَم بِهِر شَکْرَ َْرَ دَون دُون خَوْشِی کِی خُبِر کْیوَن نَدوَن

“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 (مذاق), 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 نِمک 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 ی into ی.
3 In English, when successive words begin with the same letter or syllable it is called Alliteration (or Homoeophorophéron). 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 (نثر), 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 lan-
guages 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 (نامیه) 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 un-
rhymed 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 (نامیه).
There is no blank verse as in English, though there is in Hindi. A few of
the recognized Muslim metres (بِعْر) resemble English metre, as for instance

In this metre is the following:—

¹ The rhythmical arrangement of inarticulate sounds produces music.
² For the definition of بِعْر etc. consult a work on Prosody.
NOTES ON RHETORIC AND COMPOSITION.

"Twinkle, twinkle little star," resembles the metre

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. 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 (رام). The first includes Love Songs (عشقية), Drinking Songs (نامه), Odes (غزل), Ballads (صنفين), Stories (the magāez generally contains stories), Satires (همجو), the pure Elegy, and the Eulogy (пеية). The second includes War songs (شعراء رحح), the Margiya (مرئية), 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, is represented by Songs, Hymns and Odes, all being the expression of emotion or feeling. Under this head come Hymns or Sacred Songs (مناجات مفتشة), the War Song (شاعر), the Love Song (عشقية), the Drinking Song (نامه), the Political Song, the Sentimental song, the Comic song (شاعر طرفانه), the Ode (غزل), the Elegy or Dirge (مرئية), and the Sonnet.

The Epic, 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 (شاعر عناة) 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 Fō'ulūtun | Fō'ulūt, 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 gūl and not نظم.

3 Lyric poetry comes under بزم.

4 The Epic comes under رزم.
not narrate nor appear in his own person. Opera is dramatic poetry that is sung.

(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 ( المصدر), and one predicate (خبر): it contains only one finite verb (ورض), as: "He is mad or دعوانة است.

A Compound Sentence (جملة مركبة) is one that consists of two or more sentences, simple or complex.

A Complex Sentence contains subordinate clauses (فرع), besides one principal clause (فرع 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 طلوع كر و ابرام غائب شد): either assertion can stand alone.

In a subordinate clause (فرع نابع), the construction and meaning are dependent on the principal assertion, as: "He ran quickly that he might reach home first."

(2) When he different parts of a compound or of a complex sentence are made similar in form, they are Balanced, as:—

| but | He | remits | his | splendour | and
|-----|-----|--------|-----|-----------|-----
|     | retains | his   | more | magnitude | though
|     | pleases | more  | less. |           |     
|     | dazzles  | less.  |      |           |     

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 Ḥāfiz 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, Murājjas (موجز), in which the clauses are balanced but not rhymed,¹ as:

```
<table>
<thead>
<tr>
<th>تثنك</th>
<th>ذكر</th>
<th>واهب</th>
<th>تثنك</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
```

This is the ordinary "Balanced Structure" of English.

Second, Musajja' or Muqaffa (مسعى بمعنى معرف), i.e. Rhymed Prose, of which there are four kinds:—(i) Mutawāzi (معتازي) or "Parallel", in which the rhymed words have an equal number of letters, as:

```
<table>
<thead>
<tr>
<th>إست</th>
<th>وذبت</th>
<th>وبرن طوق</th>
</tr>
</thead>
</table>
```

(ii) Sāj-i Mutarraj (سعي مترف) or Diversified, in which the rhymed words have an unequal number of letters, as:

```
<table>
<thead>
<tr>
<th>إست</th>
<th>مور وقير خمسمة اطوار إست</th>
</tr>
</thead>
</table>
```

The following, by Professor E. G. Brown, is a skilful imitation, in English, of Sāj-i Mutarraj: "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"; (iii) Sāj-i Mutawāzin (سعي معطوان) or "Balanced," in which the final words are the same measure, but are unrhymed, as: faqīr (فقر) and jānūs (جليس); (such words are said to be ثانيه شعري or "syntactical rhymes", as opposed to قافية نحوي or "poetical rhymes"); (iv) Muraṣṣa (موجز) or "Jewelled" (which differs from موجز, only in that the balanced words are rhymed), as:

```
<table>
<thead>
<tr>
<th>إست</th>
<th>يرز</th>
<th>حقائق</th>
<th>دقات</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>جون</td>
<td>بذفون</td>
</tr>
</tbody>
</table>
```

This is the "Balanced Structure" of English, with rhyme added.

¹ From rajaz the name of a particular metre: it is mustaf‘ilun (مستفعيلن) repeated six times.

² If rhymed, it is either سعى معرف or the fourth variety of سعى معرف.

³ The term Muraṣṣa is applied to poetry also.
Third, 'Aṣri (أصري) 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 (بحر).

Remark.—Impassioned English prose ¹ has rhythm and occasionally uses poetic compounds, while rarely trespassing on the diction of poetry. It cannot be classed under any form of Saj' (سجع).

'Balance' in a sentence assists memory and is pleasing to the ear. It is frequently combined with Antithesis (نضاد و طباق). In "Might is Right" ² (نزير است), and "Meddle is Muddle" 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" ⁴; "More sinned against than sinning" ⁴; "The art of arts, the science of sciences."

The balance may be inverted ⁶, as: "We do not live to eat, but eat to live"; "It was dangerous to trust ⁵ the sincerity of Augustus; to seem to distrust it was still more dangerous."—Gibbon: "the words of kings are the kings of words": "the children ought not to lay up for the parents, but the parents for the children."—2 Cor. XII. 14.

The advantages of balance are great, but it must be employed with caution. The Fasāna-yi 'Ajā'ib (نضات معجز) in Urdu is an example of balance and rhyme (سجع مرسم) carried to excess.

(p) Persian is the spoken language of more countries than Persia: it is the spoken language of Afghanistan, Baluchistan, Bukhara, and Samarqand.

The word Fārisi for Fārsi (فرسی) "Persian", is the معرّب mu'arrab or Arabicized form of Pārsi, a word derived from Pārs the supposed son of Shem ⁷ and the founder of the Persian kingdom.

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¹ George Eliot is full of beautiful examples.
² This is ُۚناسباء مرن.
³ This would be classed under the Figure (تجدس جنس) رجنس، for which see any treatise on Arabic or Persian Rhetoric.
⁴ This is سجع اشتقات.
⁵ Styled in rhetoric, Chiasmus (نثقلب با تجنس). In an obverse declaration, the equivalent fact is stated for the opposite side, as; "Heat relaxes the system; cold braces it." For obverse iteration see "Proverbs of Solomon", Chaps. 12, 13.
⁶ صعت اشتقات با نضاد.
⁷ According to some dictionaries, Pārs is another name for Pahlū or Shem.
The word is also said to be derived from the Arabic *faras*, "mare", as the ten sons of *Pārs* 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 *Pārsi*, the dialect of Persepolis or *Istakh*; *Pahlavi*, the dialect of Ray, Iṣfahān, and Hamadān; and *Dari* (for *Darri*) 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 *Shāh-Nāma*. When confronted with the well-known lines:

\[
\text{Qazā guft 'gīr', u Qadar guft 'dīh',}
\text{Malak guft 'ahsant', jadak guft 'zih'}
\]

he shufflingly replied that he hadn't said *ahsant*, but that the angel had said it.

The poet *Nizāmī* is noted for his *Dari*.

The two most important countries where Persian is the language of literature but not of everyday life, are 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 *Inshāʿi Shāykh Abū'l-Fażl* ʿAllāmī. The Persian introduced into India was Tūrānian, and a constant inflow of Tūrānian Muslims kept it fresh. Hence the peculiarities of Indian Persian are chiefly the peculiarities of Tūrānian 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-

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1 Old Tūrān.
2 *Bahman* son of *Isfandiyār* is said to have made this the court language, so as to have one language for general intercourse.
3 Turkistan, Transoxiana. Said to be derived from *Tūr* a son of *Faridān*.
4 Indian writers have applied the term *Mughul* or Mongol to all Persian-speaking immigrants other than Afghans, and not merely to the Emperor Babur and his followers and their descendents. The term *Mughul* is therefore vague and includes Tūrānis and Irānis. At the present day in Bombay, a modern Persian is often called a *Mughul*, and the Persian language *Mughuli*.
5 By itself pronounced *abū* but in construction *abūʾl*—.
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 $\textit{mājāhāl}$ or "unknown" sound of the vowels is retained, and the $\textit{iṣāḥāt}$ 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 Turkish 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.

(q) 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 simplicity, 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 language, which renders the use of some parts of speech, specially the conjunctions and prepositions,1 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."

(8) 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 long3 and the short sentence has each its advantages and its disadvantages: a succession of long sentences weary, 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,4 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.

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1 In m.e., 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 prothesis of a condition or a concessional clause follows the principal clause.
(6) The rhetorical style of the Persians must be judged by a standard totally different from that of Europeans. The انتار سهیدی Anvār-i Suhaylī or "Lights of Canopus" by Ḥusayn Vā'īg ʾl-Kāshīfī, 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'īg, surnamed Kāshifī, 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."

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 them 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.

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1 These fables have been translated under various names into many languages. There are four Persian translations but that by Ḥusayn Vā'īg 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 Vā'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 verbooseness, 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'ān, 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 Vā'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 Ḥusayn Vā'iz’s Anvār-i Suhailī and leave the reader to judge whether Eastwick was justified in the severity of his remarks:—

نظر بر تعمیم فوائد انام و تکثیر مذاک و عام اشارات عالی ارزشی درمعود که این کینه
بی استعظام و خودکردنی بیشتر حسین بن علی الاعظم المرحم بالکافی ابدت الله تعالى
بالخفی جریت نموده کتاب مذکور را لباس که ورشا ورایت معنا اورا که
بعنوان اثر مغلقه و حجاب کل آت مشهور محجوب و مستور و به مناظره عبارات روش و عقوت
استعارات لطف جلود ده به خلیلی که دیده هر بینانی بی نظر تمیق و تمثیل نظر تواند از
جمال گن نازیمن حجابه میان نوره گرفته ول هر درنا را بی کلفت تغییر و تغییر کلئت میسر
شود لازم این ناز پروردگان حجیه ضیمر پر خوردن.

"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 ‘Alt-u-l-Wā’iz, known by the name of Kāshīfī (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.*

(a) 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'īz, and the simpler and terser style of the *Akhlaq-i Jalā'ī*; 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 *Nāṣīr-i d-Dīn* Shāh, and the travels of Ibrāhīm Beg.

§ 142. Number of Words and Arts of Abbreviation, etc.

(a) Language should be brief (ﷺ), *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 (ﷺ). 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 (ﷺ): (1) Tautology (ﷺ)

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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 truest 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 Nāṣīr-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 مطَولّ. *Brevity* is a general term. A statement may be brief because the most important things are omitted. A concise (جامع و مناع) 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. *Tersa* (قل و دل) means eloquent as well as concise. *Pithy* (پرماغ) is short but full of force.
(2) Pleonism (حشو ملیح), or Redundancy (حشو متریط); (3) Circumlocution (طاغب).

"They came successively, one after the other"' went on, "is Tautology (حشو تکیه).

"I saw it with my eyes" "is Redundancy (حشو متریط).

"I saw it with my own eyes" "is Pleonism (حشو ملیح).

The epithets of poetry are often pleonastic embellishments (حشور زفني). if not kept within limits, they constitute the vice of style called Turgidity.

Tautology (حشور تکیه) 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; consequently repetition and synonyms (this is حشور ملیح) are necessary: "Tell the truth, the whole truth, and nothing but the truth." In a Persian deed of sale, etc. occurs the following: "با معاوضه داشته و انجام داده شده --" ašim, ašim bi- 'l-law' va 'r-raghbat dün'ay li-krāh va 'l-ijār dāniša va fauhmā bi-saman-i mablayh-i julān...

(d) (1) Certain dual and tautological expressions as "null and void," and بی شک و مشه، are justifiable by use, being almost regarded as one word, and may be styled حشور ملیح.

(2) In girya u zārī and "what we have seen with our eyes and heard with our ears" هرچه به پیام دیده ام و گوش شنیده ام تأکید or emphasis, and constitute حشور ملیح. Vide also section on "Errors in Rhetoric."

Emphasis has sometimes the appearance of redundancy: "Not one single man of you" "نايک نافر را هند از شما" "all without exception" همه بلا استثناء hama bi-lā ististgnā: "there is not one that doeth good, no not one" هیچ کس نیکو کار نیست یکی هم نه hich kas nikūkār nist yak-ī ham Ṣ na.

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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 مترادف "synonymous."

3 In the Persian translation of the New Testament this is nikūkār-i nist yak-ī ham nay.
Emphasis sometimes requires the multiplication of connectives (Polysyndeton), vide § 140.

(3) The refrain or burden 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 حشر معلٰ.

(f) Circumlocution (اطناب) is a roundabout way of speaking. It is usually a defect. But it can be used for rhetorical effect, and then constitutes a Figure. As a defect, it is a form of diffuseness (نطويل) that cannot be remedied by the omission of superfluous words: the whole sentence must be recast in terser language. Under Circumlocution (اطناب), may be included digressions (حرف), and the introduction of irrelevant matter (ذكر كلام غير مرتبط).

The following are English examples of Circumlocution (اطناب) 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 (حسن تعبد) is often expressed by circumlocution (اطناب) as: “Terminological inexactitude” (a lie); “fond of romance” (a liar).

Circumlocution is notably used in Commentary (تفسير).

(g) Verbosity (لاتاني) is an excessive use of words, and arises from a natural gift of fluent expression that has not been corrected.

(h) Prolixity (نطويل لطالل) 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 Tarji band ترجيع بند 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 حشر معلٰ.

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,¹ the grammatical structure, and the employment of certain Figures.²

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) خیانت‌ دین را کامل می‌کند و حرف زدن حاضر جواب که پرند mard rā kāmil mi-kunad va ḥarf zadān ḥāżir javāb. (b) آن‌رود و دو سر واقعی سفر و کشیدنی تو، مو، و دو سری‌های تو، و تراله‌ای گنگا گرید an rā mardān bā baijan-i shajā’at va chigūna-yi safar va kashidan-i tvun, va zanān bi-navākhtan-i daf va tarāna-hā-yi-gūnāgūn bi-sar burdand—(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” s could not be inserted.

(j) (1) PARTICIPLES.—Participles present or past. Examples:—پشته سرآنا درب اقاق را دو دم دستی سخت بز کرد. دادمان بایان معین دختر (Vazir-i Lankaran) “when his back is turned,” Ziba Khānum, suddenly and with both hands, throws open the other door of the room, and comes in crying and screaming”;}
va't ba'd hama-yi in ajzā rā fardās fardās sā'īda az alak yā pārcha birūn karda mūlabiq-i vazn namūda nīm 'paund' namak sā'īda makhšīt namūda dar shīsha karda sar-i ān rā muhkam bi-gīrānd ki havā tāsarruf na-kunad ('Paund'-i Inglīsī 'sad misqāl') گشبنزو شنبلها بوداده و بعد ممة این احی ارا فورد فرود سالیده از انتهای پارچی بیرون گرده مطالع رود نموده نیم پوند نک سالده متخلوط نموده در شیره کره سرآن را مصعک بگیرند که هوا نصر فکنیه (پوند بگیری ته متعلق) "roast the coriander seed and fenugreek; pound all the ingredients separately and pass them through a hair-seive or through cloth; make them up to the weights (given above): mix in half a pound of pounded salt and keep in tightly stoppered bottles. (An English 'pound' equals a hundred misqal)."—Cookery Receipt.

(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 gawhar-i shab-lūb-i shab-chīrāg "a caruncle," or "a fiery," 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:—Maktab-i marqūm-i muvarakah-yi ghurra-yi Rabāb-i Murajjab-i sarkārā mašīh-i "pust" mutazamin bi-maṣāmin-i maḥabbatāna va mundarij bi-maraštāb-i muvaddatāna ziyyārat gardid مکتوب مرقد مؤرخه فرورد رجب المرجح سرکار مصعوب پوست مستمام بهمستان ومعنداری بمرقد مؤرخه زیارت گردید "your letter written and dated the first of Rajab, and sent by post and expressing your friendship (etc., etc.) reached me."—Modern letter.

(3) Participles⁸ 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 mard-i ṭalib-i in dunyā hich vaqt khus-hāl nami-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."

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¹ Va should be omitted.
² Note this common but faulty collocation. Read Maktub-i sarkār muvarrikha-yi.
³ 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 šamshir bi-dast mi-tarsad ‘sword in hand he fears’; while the sword—or though the sword 2 etc.

(k) Omission of the verb.—The verb or copula need not always be expressed, as: mā dar īn guflār va har du bā-ham girišār (Gul., Chap. VII., St. 19, about Sa’di’s Quarrel): lā jaram illijā bi-sāya-yi dāvār-i kardam mutaрагgīb ki magar kus-i zahmat-i ḥarr-i tamūz az man bi-barad (Gul., Book V, St. 8): ḥazār marṭaba bish az in ‘a thousand times more’; az tu ishāra kardān: zī man bi-sar dāvidān ‘you have merely to indicate an order and I obey’; az tu ishāra kardān: zī man bi-sar dāvidān ‘you have merely to indicate an order and I obey’; az tu ishāra kardān: zī man bi-sar dāvidān ‘you have merely to indicate an order and I obey’; az tu ishāra kardān: zī man bi-sar dāvidān ‘you have merely to indicate an order and I obey’; az tu ishāra kardān: zī man bi-sar dāvidān ‘you have merely to indicate an order and I obey’;

Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted. Example: bī bi-kinār, diğarān rū chī mī-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Hāfiz Bāhā, the verb is frequently omitted.

'l' Ellipsis.—Abbreviations of construction consist in omitting certain words, but these omissions should be of such a nature as can be supplied

\(^1\) 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 Baytār az ānchi dar chaehm-i chaḥārpa'yān kardī dar dīda-yi ū kashīd 2 بیطار از آنچه در چهارپایین کردی در دیدا ی او کشید (Sa’di) "the farrier (horse doctor) put something into his eyes of the stuff he was accustomed to put into the eyes of animals"; guftār-i bī-kirdār 3 chu daraḵht-i bī-bār juz sūkhtan rā na-shāyad (Sa’di) "words without deeds are like trees that yield no fruit; fit for naught but burning."

OMISSION AND NON-REPETITION OF THE VERB.— "Who wrote this letter?" "Muhammad [wrote it]" in kāghaz rā kī navisht? محمد [نواسته] [Muhammad[an rā navisht]] (Trans. Haji Baba) "if you are a poet and poor—" یکی از اناشیزادهان—:

yak-i az iṣhān zaban-i tabarruz darāz kard va malāmat kardan āghāz—(Gōl, Chap. II, St. 20).

چکان خونش از استخوان مندود همی گنست از هول جان میدید گوگرزم این من این تهران من و موش و وانسپیدرزن

Chakān khūn-ash az ustukhpān mā-david Hami-gutt u az hawel-jān mā-david

‘Ki gar rastam az dast-i in tīr-zan Man u mūsh u virāna-yi pār-zan’—(Anv. Suh., Chap. I). ‘From the bone 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 mice and the old woman’s cell.'" 4

(East. Trans.)—

(m) Metaphor briefer than literal statement. Dispensing with phrases of comparison (such as ‘like,’ ‘as,’ etc.), Metaphor is brief, and does not disturb the structure of the sentence:

"All flesh is grass" (Isa. xl. 6), is briefer than, "All flesh is as perishable as grass": dar jang shīr būd در جنگ شیر بود "he was a lion in combat."

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1 For examples of ellipses, correct and otherwise, vide § 136 (d).
2 The object (chīz-i) is understood.
3 Note kirdār, from کردار kardan, when کردار 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).
(2) For the non-repetition of a noun, vide § 121 (j).
(3) For the repetition of a noun, necessary for clearness, vide § 120 (h) Remark.
(4) For the non-repetition of an adjective or participle, vide § 121 (k).
(5) For the non-repetition of an adverb, vide § 122 (e).
(6) For the non-repetition of a conjunction, vide § 123 (d).
(6) Prepositions—for the non-repetition of, vide § 124 (b).
(n) General terms are briefer than particular terms. "He is fond of sport" or "shikār dūst mī-dārad," is shorter than "he hawks, shoots, and courses" or "ū bā bāz va tufang va ūlā va tāzī 8 shikār 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," for instance. "ibārat-i in kitāb ān tawr mughlaq u muḥbham ast ki hich kas namā-tavānah bi-faḥmad, is expressed better and more briefly by, "The style of this book is unintelligible." 8 General terms are "ibārat-i in kitāb lā yuḥam ast. "A mere stripling," pisar-i nābālīgh, is briefer and more forcible than "One who has not yet attained the age of manhood." kasī ki bi-hadd-i taklīf na-rasīda 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: "Jādīr nīshīn Shīrāzī chādār-nīshīn-i shīr-dīl jang iḵtīyār 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, as in: "Heal the sick, cleanse the lepers, raise the dead, cast out devils."—Mat. x. 8.

(Tr. H. B., Chap. XLI, p. 335).

(r) The imperative may be used for "if." Thus, biyā tā turākhidmat kunam "Come (for If you come) and I will serve you."

---

1 General terms are however not so forcible. General or abstract terms are less simple to conceive than particular or concrete terms.

2 Ūlā is "a pointer" and perhaps any "small dog" as opposed to tāzī "the greyhound (Arab)", and sog "the pariah dog" (and also 'dog' generally).

3 It is the opposite of Polyasyndeton, the multiplication of connectives.

4 Example of ġawāb-i āmr "Apodosis of a command."
(a) Affopition is brief:—

این سطحی بروید با هند و مسلمانان، مهدی را به رود سه می‌کنند.

The above is briefer than—که مشرف بر آب و صنف و شریف بود—ki mushrif bar āb va sabz u kharram būd va—būd—.

(1) Parenthesis² پارتی (تاریخی). Parenthetical clauses are commoner in modern than in classical Persian. In classical Persian, the parenthesis is usually a blessing or a curse, as:—

محمد (علی الله علیه و علی آلہ و اصحابہ و سلیم) —

بی‌گفت.

In a long sentence, English or Persian, parentheses are liable to obscure the meaning. Though conducive to brevity, they must be sparingly used.

Examples: ابن چاوش ⁸ (گناهش بگورن او که میگوود) روزی در زنگ مشهد سرترکیمانی—

موردی را بریده بود و از این رزید بیرون و کم تودی مربوط شد. (Pers. Trans. Hāji Bābā, Guftūr II) ¹¹ he was a character well known on the road between Tehran and Meshed, and enjoyed a great reputation for courage, which he had acquired for having cut off a Turcooman's head whom he had once found dead on the road” (Hājī Bābā, Chap II). “But in vain I endeavoured to cheer up his spirits by saying—” (Pers. Trans., Hājī Bābā, Guftūr-i Sivum).

Remark.—Clearness should be the first consideration. Some of the rules for brevity clash with the rules for clearness.

§ 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.” ¹⁴

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 Gūzi, "as though; you might say"; vide § 91 (b) (10).
² جمله معرفی " INCIDENTAL proposition."
⁸ Chāwāsh, 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.
¹⁴ A business letter, even in Persian, is usually worded in every-day terms.
Persian. A Zardushti Anjuman¹ when composing the usual congratulatory letter of New-Year greeting to the Anjuman of another city, or to the Shah,² will search the dictionary for obsolete words with which to adorn the composition.³ As an example of ambiguity, the following quotation from the Anvar-i Suhaylî will suffice: و باز که وحی و غریب ایست چون از او منفعتی نصوالت و مینولون کری و به اعزاز هرچه نامه می‌آورد و باست دی از آن و بر ساعت ناز از روی اعزاز‌بامنوزت va bāz ki vahshī u gharib ast chūn az ā manfa'at-i ātaawwur mītavān kard va bi-iżāz-i harchi tamāmtar urā bi-dast mī-ārand va bar sā'īd-i nās az rīy-i i'zāz bi-iẖtīzāz mī-parvarānand—(Anv. Suh., Chap. I, St. VI) "while the hawk,⁴ which is wild and strange—they allure with every sort of kindness and bring him⁵ 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 mī-ārand, which is found in the printed and lithographed editions. Keene translates biẖtīzāz 'to exercise.' It may bear that sense, or mean, 'with exultation.' The word is no doubt chosen on account of its ambiguity, which is such a source of delight to the Persian author, and of despair to the translator." [This is  депутать & bi-iẖtīzāz 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: در سامیا این به این هنالی دسته تیغ— در دل‌آکی هم به‌جا ماند و به‌جا شد اما کتاب در خود قرار نرفت و نشست و گذار نام. It was not till the discovery was made that ḥāl was not the Arabic word qawal, but the Turkish word qūl "a slave,"⁶ 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 Ṣadr-i Aʿżam.

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 Qizil-būš, 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 Rāfeʿ, i.e. Shīʿa, a term applied to the Shiʿa 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-shu‘arā when relating his adventures to Ḥāji Bābā (Chap. VII), takes the opportunity in the translation of reciting a ridiculous couplet of his own:

کو کو دل کو سر کو نهاد کو آئین کو کو کوش کو کو زراد

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. ¹ 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 Zardushti 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 ² 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 کبیر از سلطنت در مّ ذُنّ نفر ندشت hīch chīz kamār az saḥlanat dar madd-i naẓar na-dāsht 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 Ḥāji Bābā, the Persian translator describing the faded charms of the candidates for temporary wifehood, employs the expression چراغ کلال یکی شان از دم سر روزگار کاذب (است) chirāgh-i lāla-yi shān rā as dam-i sard-i ṭāzgār āfāt-hā (ast). It requires considerable thought on the part of a European to solve this passage. Lāla 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, چراغ chirāgh is here incorrectly used in the sense of "light." A cold breath (dam-i sard) might extinguish a candle: lastly āfāt-hā must be considered equal to صدایه sadmahā. Persians consider that this kind of equivocation exhibits the hunar of the writer.

¹ Examples of tajnīs.
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):—

*man az tāb-i rū-yash va tāb-i mū-yash dīgar tāb nadāram.* The first *tāb* signifies ‘‘brightness’’, the second ‘‘curling’’ and the third ‘‘endurance.’’

*Chu bar mazār-i man uftad guzār-at az pas-i marg*  
*Ma-shaw bi-ghuṣṣa-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 *tajnīs* or *jinaś.*  

(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. *Hīch yād-am nīst ki bi-tumr-am si jumla bā-ham gufta bāsham* (m.c.), is a sentence that would pass unchallenged by most modern Persians. For *bāham*, substitute *pay-i ham* or *push-t-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 *Hājī 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

¹ The figure *Ploce 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 Ḥāji Būbā, when the Shah visits the house of the physician Mirzā Ahmaq, the Maliks 'sh-Shu'arā recites:—

"The firmament possesses but one sun, and the land of Īrāq but one king.

Life, light, joy and prosperity, attend them both wherever they appear.

1 Name of the famous Prime Minister of Nūdīr.
2 Bahman is two months before Nau-rūz.
3 The Royston crow. Pisa 'piebald.'
4 Bād-riṣa &parens;bard pak&parens; has apparently no meaning here. It however rhymes with&parens;pīśa.
5 Chakāvāk a species of desert lark that sings both on the ground and in the air.
6 For Ḥosār Dastān.
7 Rāsta-būzār is the main street that runs straight through a city. It rhymes with Ḥosār but is very unlike a būzā.
The doctor may boast of his medicine; but what medicine is equal to a glance from the king’s eye?

What is *spikenard*? what *mūmiyāt*? what *fühl-zahr*? compared to the twinkle of a royal eyelash!'

This is bad, but in the Persian translation occurs the following:

\[
\begin{align*}
\text{Yak-ī 'st mihr-i munavvar sipihr-i gardūn rā} \\
\text{Bi-dīn dālīl ki yak Shāh hast Irān rā;} \\
\text{Ḥayāt u pārvarish-i kārīnāt u partav-i 'aysh} \\
\text{Buvad muṣī u mutūbī ham in u ham ān rā}
\end{align*}
\]

Barāy-i ān ki rasad dast-i Mirzā ʿAḥmaq
Bi-nabz, Ḥaqq ḥarākat bar-nihād shīrīn rā.\

Not quite so bad is the following from the *Anvār-i Suhaylī*:

\[
\begin{align*}
\text{Chu bar khārī zadā az khashm dumūl} \\
\text{Fikandī shīr-i charkh az bim changūl} \\
\text{Bar ān rāh-i ki ā yakdam nishātī} \\
\text{Guzār-i khālq tā sūlī bi-bastī.}
\end{align*}
\]

(Anv. Suh., Chap. I, St. 5.)

---

1 The *mūmiyāt* of Eastern bazaars 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 anciently used in Europe in medicine.

2 The bezoar-stone, obtained from the intestines of some animals and considered to be an antidote to poison.

3 These lines are said to survive in a book of poems by Fath ʿAli Khān-i Șāb-i Kāsī, *Malikū 'sh-Shuʿarā* in the time of Fath ʿAli Shāh. Whether the poet considered these lines poetry, or whether he recited them in derision of his audience, laughing in his sleeve the while, is doubtful.

4 The second line is to be translated first: as there is only one Shah, so by analogy there is only one sun and life, and all these depend both on the former and on the latter!

5 *i.e.* God made blood to flow in the arteries, solely that the physician Mirzā ʿAḥmaq might feel the pulse.

6 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.

Hâjî Bâbâ, replying to the questions of the Sardar as to the numbers and dispositions of the Russians, says:

"In my estimate, the numbers of the Russians are not as much as we thought they would be. But in any case, the Russian army is strong and musters a large force."

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:

"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.'

Sometimes however a violation of this rule gives force, specially in colloquial, as:

"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.'"

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:

(c) 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 (صَفْعَة) known as غُلو.
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 instances\(^1\) 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 chi favor for ketab ke khash bi-tavassat-i ki: <br>دژت و خروگ بته که: که که کم کم که همان ییکی یکی دسته تا کوک معلوم نیست دوختال و گزارتی بدر کود که: که که کم که همان ییکی ییکی دسته تا کوک معلوم نیست که که که که همان ییکی ییکی دسته تا کوک معلوم نیست.\(^2\)

"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')." Faylasufian-i ki rāy-i shān bar in qarār girīfta būd-<br>کی همای-یی آلام کسرازه u کسرازه ast, 'aqīda-yi shān 'ibārat ast\(^8\) az—<br>فیلسوفانی که راای شاه بین قرار گرفته بود که همه این عالم خوب و خیلی است عینیت دان <br>عبارت است، یکی (This is correct in Persian, but better)

8 عقیدة فیلسوفانی که راای شاه بین قرار گرفته بود <br>که همه این عالم خوب و خیلی است عینیت <br>'aqīda-yi faylasufiān-i ki rāy-i shān bar in qarār girīfta būd ki hama-yi in 'alam khwāb u khayāl ast 'ibārat būd 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 istījāl-i mufsidin kamantar az sāhib-manasibān-ash na-būd <br>فلاحسن خوابان امیرال علم سیاسیان مدفون که مگر و معاهده م-tabsi سیاسیان مدفون.

"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." Faqir hīch kamantar az ān ki njīb u tarihiyāt-yāfta maghrūr-i davlat rū ḥaqīr <br>مفسد که مریم که نجیب و تاریخی نام مفسدو در دولت مگر و جدایی نمی شدند.

\(^1\) Taken from Hodgson either directly or indirectly.
\(^2\) Or bi-tavassut-i ki va dar chi vagt
\(^3\) Or būd بود.
EXAMPLES OF ERRORS IN RHETORIC.

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’).”

Iraníhá urá kamtar az Sa’dí va Firdawsi düst nami-dárand

is ambiguous. The two following however are clear but with different meanings: Iraníhá urá kamtar düst nami-dárand ki Sa’dí va Firdawsi rú; Iraníhá urá kamtar düst nami-dárand chunánski Sa’dí va Firdawsi urá düst mí-dárand.

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. [Insert ‘it’ before ‘deserves’ otherwise ‘who’ may seem to be subject of ‘deserves.’] In

ān nutq khuláq-yi kuliya-i 'st az tarih-i hál-i in madar-i qábil ki bi-marátihi ‘áliya taraqí karda būd va muta'híq-i intishar va istihár dar dunyá 'st, the English error is repeated; but insert ān nutq after va, and the ambiguity disappears.

‘It is said, when he died, the Cardinal 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-gùyand Kárdbán Fulán ki murd panjáh zabán mí-dánist

is clear enough; but write Kárdbán panjáh zabán mí-dánist ki murd and the sense might be that he died because he knew fifty languages. Better Mi-gùyand vaq-t-i Kárdbán murd agallán panjáh zabán mí-dánist.

(c) The construction that looks to the implied sense rather than the

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1 Read va ān nuq sazavarr ast ki dar dunyá intisháh va istihár yábad. It is necessary to repeat the word nuq, as the pronoun ān can refer to animate beings as well as inanimate things.

2 Cardinal Mezofanti.

3 Or mí-dánista ast.

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’].’ “Ab u havā-yi mā mulāyim va bārutubat ast va ghayr az sāl-i yak da‘a ki zār-i barf ast dar sā‘īr-i awqāt sabz va khurram mi-numayad.  

The tobacco monopoly was broken down in such and such a year and may be included among the benefits owed to the Mujtahids.” Inhisār-i tutun-farūshī dar sana-yi fulān mawqūf shud va mi-tāvān fahmīl ki in yak-i az fawā'id-i st ki az mujtahidin rasidah ast. It was not the ‘monopoly’ but the breaking down thereof ‘that was a benefit.’ Insert tawqīf-i inhisār between in and yak-i.  

The weight of its skeleton [a whale’s] was thirty-one tons and was afterwards exhibited in London and Paris.” Vazn-i ustukhvan-hā yī badan sī va yak ‘tan’-i Inglīsī būd va dar Landan va Pāris barāy-i tamashā bi-mardum nishān dāda mi-shud.  

They both speak a little Persian though it is ten years since they left it (Persia).” Har du-yi īshān qadr-i Fārsī mi-tāvānand ērīz bi-zanand bā-vujūd-i ki dah sāl pīsh az in az ānjā raftand.  

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

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1 Pros to stēmainomenon ‘with reference to the meaning’, or the kēnā stēmēain ‘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 zoomamī zamān before ghayr az. If however zamān be omitted, there is according to Persian ideas not an actual mistake.  
4 Or rasīd. Ithākār 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‘dilā huwa aqrahab kit-taqva (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 bish az mard ast va dar Fransa kagrat-i zan az in ham ziyâd-tar ast va lîkin dar Ispâniyâ taqribî² barâbar ast va dar Itâzûni³ kagrat-i mard ast dar 2) 1 bini jiz mord ast va dar Fransa zan az anjâ hâm bishlar ast va lîkin dar Ispâniyâ zan u mard taqribî³ mûsâî st va dar Itâzûni kagrat-i mard ast 3) dar 2) 1 bini jiz mord ast va dar Fransa zan az anjâ hâm bishlar ast va lîkin dar Ispâniyâ zan u mard taqribî³ mûsâî st va dar Itâzûni kagrat-i mard ast 3) "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 rûz-nâmâ bâ hîch yak-i shân durust namâmad-kudâm shakh-i 'âqil mî-tavânîst 4) An rûz-nâmâ bâ hîch yak-i shân durust namâmad-kudâm shakh-i 'âqil mî-tavânîst 4) "Muhammad Hasan who was a friend of mine was a Kermani by birth and was educated in that town" 5) Muhammad Hasan kir yak-i az rujaqâ-yi man bûd Kîrmâni bûd zirâkî dar ân shahr tâvâlûd yâfta bûd. Vide p. 661, foot-notes 1, 2, and 5. 5) A somewhat similar error occurs in 6) fûlqâš-e savâr-e Kom and Pîrisîm dâb az nâm u nasab-i khud-at marâ âqâh kun: pursidan is "to ask", and not "to say," and should be followed by a question. 6) "His name is among the most distinguished of painters" ism-i û dar miyân-i muvâvîrîn-i mashaârî dîwâ-yi 'st Iasm âwahm duvâ-et dinâsât 7) Insert gabt before ast, and, naming, asamâ-yi after miyân-i 7) "Agarchi bi-lashkar-i pâdshâhi ki bâ-karrât u marrât bar sar-i nan firistâd, muaqâvamat na-tavânîstam, ammâ—Egarche befskâr-e Yâd-sha'îhí ko bâ karrat u marrat bar sar-i nan firistâd, muaqâvamat na-tavânîstam, ammâ—brûzûm dûsîr maqâvîst na-tavânîstam (H. B. Tr. Chap. XI) 8) "—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 firistâd is pâdshâh, understood from the adjective pâdshâhî; read firistâdâ shud or firistâdand, or else mention the subject of firistâd in the relative clause. 8) "The name of our present cook is Muhammad and a very good one when he likes." Ism-i ûsh paz-i hâliyya-yi 9) Mâ Muhammad ast, va khâyli 9) 1 Geography is not taught in Persia. 2 French = États Unis. 3 Hâliyya, fem., apparently for avqât-i hâliyya.
khūb ham hast agar bi-khuyāhad 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 khayālā ashpaz-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)."

"Guf't āmin' va bisyar 'zdāhā-yi dīgār nīz bā ū mā shudand va 'ahd-i khūd rā bi-pāyān rasūnīdand. Löf't kā'īn va bīghar mādā-hi dīgār tēbrūrā-ya ha mā' mirā-bān va bi-šūnā rā yāpān āsanīdand. insert after 'va', 'shāhībān-ī şdā ----

(d) Bi vāsita-yi ulāyīm va chā-pāyān va asphā ki shayha mī-kashīdand. mbu setā' āla'īn va gāhār 'pāān va shāhī chāmīshāndā, lāmā misīkīndān. sary'ī a-talāyīn-ī 'ālā. shayha mī-kashīdand does not refer to 'ālā asphā alone, but to all the animals: this is not considered incorrect in Persian.

Zeugma is a figure in grammar in which two 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 še vār, dīda, mā, šāhībān-ī 'vdā u shunīdā-hū-yi khūd rā bōz guft."

"'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'zart khvāest ki ghvbat-i shumā va fawil-i pidar-am mānī-i in shud ki bi-mujarrad-i murājāt-i jānāb-i 'ālī bi-khīmat bi-rasam. "or Mehdīt, gūhāest kā gūhāest thārā wakūthā yād mā fuqā'id āsī shād kā bātā. "aftārat mālātā 'ajjībālī bu'dārat bāscnāmā."

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 "aftārat mājānī." 

(c) 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.]." In, zanād mārātā 'dārāshā 'a qābul tānkēr. Īrānā shūrā 'urūtā va dūlāt dīnīa 'a qābulā, 1

1 Compare last example in (c).
EXAMPLES OF ERRORS IN RHETORIC.

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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 musafi hagflat daran part-gah sikandari bi-khurad hargiz na khwahad bar khast."

"The Queen, without exception, is one of the best transport ships abroad." [This phrase is meaningless, as the 'Queen' is said to be not the best, but one of the best, etc.]."

"The sad faces and joyous music formed an incongruous sight."

Su'at-ha-yi shamshirn-i nazarin va musiqi-yi tarab-angiz-i mutriban tanash-a i bid ki baham vilq na-dasht."

In modern Persian the plural mi-danistand is often (incorrectly) used.

This is not exactly Zeugma, 'vide' (d), as the error lies in a noun, and not in an adjective or verb.

1 Or better chiz-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 væqi'a dar tavârikh-i Askâltând bi-sâbiqâ ast va ummîd dârim ki hamîsha chunin bâshad (or khvâhid mänd) abîn wâqi'at dar noârang-e eskalând biy-e sâhâb-e astd va amin darâm khe hâshâqânâyé yâshad (or khvâhid mänd) va."

"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.']"

FAsl-i barâyi gulhâ mufidâr az in fašt taavur nomi-tavân kârd va yaqin as häch vaqt bihtar ham na-bûda ast nuqsh-i gîlânî miqâd fr irâzi, fûzî, 'âyé, mâyân, kâna yâqin va yâqin qa'iyat bâshad (correct).

'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.]

Raqâ-i û tamâshâchiyân-i Kirmânî râ bâr ân dâsht ki shâbâsh bi-guyand vaâl gumân namikunam dar Landan in tawr râms-i, tamâshâchâh-râ râbîr-dast ke shâbâsî bi-guyand vaâl gumân namikunam dar Landan in tawr bâshad. (Say tamâshâchiyân-i Landan in tawr bî-kunand).

(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:

Sûrat-i û jâma-yi majd u sa'ât râ tarâz
Ma'nî-yi û khâtîm-i iqbâl-i dawlat râ nigîn
Àrîz-i rangîn-i ashâr-âsh hama ghânî râ farîb
Tarâ-yi muskhîn-i aljâz-âsh sar-âsar tâb u chîn
Az kalâm-i kâmîl-âsh anvîr-i dînish shu'la-zan
Râst chûn asrâr-i 'ilm az sînâ-yi ahl-i yaqîn.—(Anv. Suh., Pref.).

"Its form is fringe-like to the robe of joy 1 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 khâna bi-sâzad bi-sar-i zulf-i tu sâzad

(Trans. Hâjî Bâbâ; 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 dâdan bi-nafs-i annâra bârîg-i ghâlaba-yiân khâyînhat shud chuñûnki asp râ agar bisîrî tawajjub va navâîsîh kunand dâgar savâîrî na-khâyîhâd dâd va sar-kashi khâyîhâd kard; amnâ agar az avval nafs va asp râ jalaw-gûri va labîb u tarbiyât numûyand az zahmat-i sar-kashi-yiân hâhî mi-yûband va sukkân-i bar du dar dast-i 'agl mi-mûnâd.

Tân dâdan bi-sâzad bi-sar-i zulf-i tu sâzad shud châlakâh eșâr râ gar misâr tovûkâh va nuwâlz Kânîn dîzgar súnîyîn khâyîhâd dâd va sorkhîyî nûmîd kî dîzgar az alâm nâmîrîn va sarp yî jâlûgîrî va tâdîb va fûbîhîn yamânîn az zahmat-sûrukhîyîn ânâmîn râhâîîn mî yâbînîn va sgar hûrû va dast-e inûn mî mâdîn. [For sukkân, read 'helm', and inân, 'inân' rein.]

"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."

İn ast vakî az sar-chashma-hâ-yi ki az ân-hâ hâsîl-i vâlîr-i musîf i ki â dar 'arz u fûl i zûd u bûm i sê khud pâshîda sar zada ast. Eyiştî wâgî az sar chashma-i iânîn hâmâl va aîfî mûfîdî yê kû va dar ûrûzay têl zûd va bûm gûdî yâsîhîn sar zûdê ast. [For az ân-hâ, read bi-vâsîa-yiân hâhî; and for pâshîda, read kâshê kâshê.]

"We see how difficult it is to eradicate the stamp which the mother puts upon her child."

Az in magal mî-bûnîn ki istîsîyl-i manqûshî yê mâdar bar farzand-i khud mânumayad chi qadr mushkil ast.

[Instead of mî-bûnîn, read mîhav kûrîn.]

The following, an instance of confusion of metaphors, is not considered inelegant in modern Persian:

dâman-i marhâmây-i shumâ chûn abr sâyâ afkand va mûşmîr-i gamar shud.

In a work on Persian Grammar, occurs this sentence, "This glare of

1 The word sukkân "helm" is not generally known to Persians as few of them have ever seen a ship. (Sukkân is also the Ar. pl. of sûkin "dweller.") The Anglo-Indian word 'sea-cummy' is a corruption of sukkân.

2 zûd u bûm, m.c. for zâd, 'add'; zûd-bûm.

3 Bi-vâsîa-yi in sar-chashma hâsîl râ kâshê am bûsûhê hâmâl ra kâshê kâshê is considered correct Persian.
anger was evident in his postures āṣār-i khashmdar ḥarakāt wa sukanāt ashpaidā ōmad." 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 ummīd-vār-am ki hamīn zūdāh duktūr-i kāmil-i bi-shavān zirāki ħāl mī-tavānām afṭāl rā mu'ālaja kūnam.

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: را مضمونی است که اپای هنی اما آرگه آز سر چشم‌های جدایگانه است این این نیم پردننده سیلی این غنی نذد برودی اگرنس که آل را ارواح چه سد و بندی نیست و از همه نمی‌افتد (H. B., Chap. XXIV).

(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 mahfūz mī-mānīn bīyād khayī shukr-i Kudā rū bi-jā āvarid az ārāmī kifāh shirki wāh min shahāf bād bi-mahz-i hijāzat 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 ūrā, ki ātash girīfta būd, khāmūsh kardand. In Persian this is said to be no mistake, as dāman is considered to be a masūj mūslā basī majāz-i māhāl bi-ism-i hāl 'the use of the place for what is in it.'

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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: نارون جاجیه شد nārdān ṣūri shud "the gutter in the roof 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 Antanachlaia.} Persians are fond of this figure. Example: —\footnote{Did and gardid is Tajnis-i zâ'id.} "(when she came to her senses) and saw herself in the arms of a stranger she became greatly upset": this use of bigâna is Tajnis-i tām. Râkh-l khâqāb na-dâshîn\footnote{Tajnis-i ishtiqâq.} zâhmînî na-dâsht.\footnote{For the three kinds of Hashv or 'stuffing' in Persian, vide § 142 Rhetoric.} (Trans. H. B. p. 30).

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.\footnote{Hashv-i gabîh.} 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{Berd-i ibhâm is hashv-i gabîh.}.

In Persian, if tautology adds to the jingling sound or is pleasing to the Persian ear, it is considered a branch of Ornament. Examples of tautology (Hashv-i gabîh) are:

"By the Portuguese law, every person is legally obliged to join the battalions arranged in defence of the country." Compare dar qânûn-i Irân hama-yi ra'âyâ bâyad az rûy-i hukm-nâma mulî-i sharî bâshand dar qânûn-i Irân hama-yi ra'âyâ bâyad az rûy-i hukm-nâma mulî-i sharî bâshand.

"In addition to these, there was superadded a still more fatal and indelible source of discord." Compare alâyva bar nuqâân-i tiyârat-ash fauet-i pidar-ash ham mazid bar ân shud. alâyva bar nuqâân-i tiyârat-ash fauet-i vidâr-ash ham mazid bar ân shud.

"He always communicated his directions with clearness and in the most concise terms, yet without obscurity."

Hâma-yi dastûr"l, "amal-i khud râ vâzîhâ" va bi-ikhtisâr-i harchi tamâmîr bi-dûn-i ibhâm bayân mî-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: در صل حیث تلفیق نقل آور از یک که عمد، زناiat بود dar ašl jihat-i fatvā-yi qatl-i ā az bābā lā, 'adam-i rišāyat-i mardum būd.

English redundancies sanctioned by good usage are, 'from hence', 'from thence', 'from whence.' In modern Persian a preposition is as a rule prefixed to the adverbs injā, and anjā āfāja, while some prepositions are now seldom used singly as, az barāy az بیارای bi-ghayr, bi-juz بی جوز. This redundancy is حشو مرتضی.

Emphasis sometimes assumes the appearance of redundancy, as: "all without exception" hama bi-lā istignū; "not one single man of you" na-yak nafār-i viāhid az shumā; "there is none that doeth good, no not one" hich kas nīkulār nist yak-i ham na. This Pleonasm is حشو مرتضی.

(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: دریست خود نیز در تنفس تروحی و ظاهر سازی ترفیل برمی نگرود. In second qasr کوشیدن و پیواینده نیز جنابی و سکوت ساخته و نوس رولی و نیم خلقی و نیم مزگی و ارایایی بگرد ندیره darēsh khud niz dar taqaddus-farūshi va zāhir-sūzī az qabil-i bi-zamin nigaristan, āh-i sard kashidan, va bīhūda lab-jumbāni, va sukūr-i sākhth, va tursk-rū-i, va kaj-khulī, va bi-mazāqī, va pārsā bi-gard-am nāmi-rasād.—(Trans. 'Ḫāji Bābā,' 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 Sujī-i Mutavāzin, 'vide' Ilm* 'l-Adab, Vol. I, Beyroud edition 1902, p. 150.

Note the change of subject in: "و بعد از این که در پاگاهی علی و گاه در منصب—عبادت ماند کریمیان یست و بلند دمی را خلیا جشیده واقع تیم کارپوراتی از جانب شاه. دیوانی فیضی فرستاده بودند. "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 (خیش). '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 قضیه را به دین انعامی که نمی‌خوری بی‌پیشنهاد نسقی را گرفت و برد (Tr. H. B.
EXAMPLES OF ERRORS IN RHETORIC.

Chap. XXXII, p. 259): the subject to گرفت girift is Farangi, but the subject to bi-murd is نسققي nasaqchi.1

(l) (1) An Antithesis may be faulty or it may be incomplete. An antithesis is faulty2 "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 mā darūn rā mi-nigārīm va shumā gāhīr rā.3 [Darūn' requires 'bīrān', and gāhīr' requires 'bādīn'.] 'man misgī insān-am va โ MISL-ULAGH; [for the all uglāgh read hayrān].

An antithesis is incomplete4 "when much of its possible effect is lost through non-preservation of consonance of the terminations," i.e. when it is unbalanced (غیر متوازن ghayr-i mutawāzin). "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) Climax5 (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 (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 shahevat ābistan shuda gunāh rā mi-zayad es va gunāh bi-anjām rasida maot rā tavālid mi-kunad.6

(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: شما شخص برگزی هستید با علم با نفل

---

1 ہیچھارہ نسقچی bi-chāra-nasaqchī, or in m.c. bi-chāra-yī nasaqchī. Both in English and in Urdu such a change of subject is bad.
2 Faulty Antithesis might be called نضار ذاتی نضار ذاتی.
3 تاژدی-ی غبیح Tāṣūd-dī ābīh.
4 Incomplete Antithesis might be called نضار ذاتی الإلقاط Nīsar Nāsīc al-Elaqāt.
5 No regular name in Persian but taragī or tadrij might be coined for this.
6 Trans. revised by Rev. R. Bruce, D.D.
7 Tanazul or ṣubhā; coined term.
EXAMPLES OF ERRORS IN RHETORIC.

He was eminently truthful in all things. I do not believe he would have told a falsehood, even on his oath.

Where is the man or minister either who has not read Guy Manners?

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 so introduced for the sake of effect).

Coherence (ربط با ارتباط) 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." (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."

2 The same illogicalness exists in the Urdu:

(i) خطرے سے بچو جب تک گؤم کری گؤم کری نہ ہو چاہئے ہو تو گؤم کری گؤم کری نہ ہو چاہئے ہو (xi) خطرے سے بچو جب تک گؤم کری گؤم کری نہ ہو چاہئے ہو گؤم کری گؤم کری نہ ہو چاہئے ہو (xii)
The sentence should logically be: "To avoid danger, keep your seats till the car stops." 1

Connecting, by the co-ordinating conjunction and, two statements that are not co-ordinate, is one common instance of incoherence (تعدد معنوي). 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 (تعدد معنوي). Note the ambiguity in:

اکھنو بالنسله پیشوار از دھلمی دور تر است لکھنُ پیشوار کی نسبت دلی سے زادہ دور ہے.

Reconstructed as follows, there is no ambiguity:

اکھنو کے ساتھ پیشوار کے دور تر است از دھلمی کے لکھنو کے دور دلی سے زادہ.

1 In Urdu خطرہ سے بھینے کے لیے پینی جگہ پر بہنگے وہ جواب نک کا نہیں گزاوی کہتے نہیں جواب۔ Study also the following English and Urdu sentences:

(a) *Irrational*: "I turned to reply, when the platform on which I was standing gave way with a crash."

میں نے جواب دینے کے لیے منہ پہینا جب چھپنا جس پر میں کہورا نہا دھمنے سے گر پڑتا۔ 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 تب. 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 thā* پہرہ 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 پہینا جب بنا جس پر میں کہورا نہا دھمنے سے گر پڑتا۔

(c) If you write, "When the platform on which I was standing gave way with a crash, I turned to reply."

جب چھپنا جس پر میں کہورا نہا دھمنے سے گر پڑتا، دیکے نے لیے منہ پہینا جب بنا دھمنے سے گر پڑتا, the idea is that the writer remained unmoved in the midst of the crash.

2 تعینید معنوی ایہاً.

THE END.
APPENDICES.
## APPENDIX A.

### ARABIC GRAMMAR.

**PART I.—ACCIDENCE.**

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ERRATA, ETC.

Page 694, Active Participle. For مفعول، read مفعول.

Page 697, II Stem, Passive Participle. For "None," read مفعول.

Page 702, footnote 2. For مفعول, read مفعول.

Page 731 (XIII). For مفاعولات, read مفاعولات.

Page 788. To § XXXVI (a) (5), add:

REMARK.—A noun governing an indefinite noun in the genitive, is indefinite in Arabic. Thus in بنت الملك, 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 رَبَّتُ عَن "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 (ارسم روایی) 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";

"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 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, حرف ماند.

3 In Persian, حرف ماند.

4 Under 'Nouns', Arabs include Adjectives and Pronouns, and also certain Prepositions, Adverbs, and Interjections. Nouns are either primitive (جادد), or derived

مثبت.

5 There are only a few quintessential primitive nouns.

6 Hence "acceptable to the heart", and in Modern Persian, "pretty."
(c) The seven servile letters (العروف الزائدة) used to expand a word, are contained in the Arabic word yatasmmanū "they become fat."

According to Arab grammarians there are ten زوالد, zawālīd, contained in the Arabic words سألنميها "you asked me about her." In this phrase, hamzah and alif are both given; $\tilde{a}$, as it is added to some infinitives, to form the noun of unity, etc., and to form the feminine; and $\tilde{a}$, 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 الأصلية), 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 $'$), are grouped under, and must be looked for under, this root.

(g) Arab grammarians have taken, as a typical root, the word فعل, $\text{jual}$, signifying action, and have expanded the root فعل in every possible way to form paradigms of every part of speech that could possibly be derived from a root, and the formulas 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 فعل. 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, 'āyn, lām. Each derived form of ُنَامْنُ 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 َوَازْن (١٠٠٣٠٠٣٠٠٣) of an Arabic word means, for him the following unscientific explanation is given:

The measure of the passive participle is منَعْرَل مَعْنَيِ، and of this measure are منَعْرَل - مَعْنَيِ. If, for instance, مَعْنَي مَعْنَيِ، 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 (١، ِوَاذَ): 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 ُ for the fourth, will be of the 'measure' منَعْرَل and will be a passive participle.

Conversely, ُوَلِيٍّ qāṭilِ‘ ‘killer’ is an active participle or agent. Now, what is its root and its measure? It has one servile letter, the second, َلِ. the triliteral root therefore must be َلِ (١٠٠٣٠٠٣٠٠٣) مَا. Expand by the same servile letter (َلِ), and you get the Form َلِِ. point the form with the same short vowels, and you get the Measure َلِِ. 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 َسْرَحَ and َسْرَحَ, but the Arabic measures are َسْرَحَ and َسْرَحَ.

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1 Some passive or past participles are also used as nouns, as: ُصَبْحَ written, also, ُصَبْحَ a letter ُصدْبَ in three parts, a triangle.
(k) Euphonic difficulties arise when the root contains any of the weak consonants or semi-vowels ی و ء (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 ( حكث ), 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. These changes are called the Permutations of Weak Consonants ( تعليل ). Example: ِمبعاد "place or time of promise; trysting and trysting-place; promised limit of time," is from ِنَعَم "he promised"; but the measure for the Noun of Instrument ٌمَعَال is ٌمَعاَل as and this would give ِمبعاد, which is uneuphonic: hence, according to rule, the kasra ( — ) conquers the ُؤُو (و ) and changes it into ِي (ي). So, too, ِيِدَم "depositing" is for ِيِدَام (v. n. 4 of ِيِدَم).

(l) As regards the second kind of euphonic change called ِنَعَل, if the soft dental ٌت follows ِض or ِب, it changes into the hard palatal ِب; if it follows ِب, it changes into ِب, or else both letters become ِب; if it follows the soft dental ِد, it changes into ِد; and if ِن, it either changes into ِن, or else both letters become ِن; if it follows ِن, it becomes ِن. Examples: from ِمَلَح; "he became fit," on the measure ِنَعَل we would get ِنَعَل; but, as Arabs find difficulty in pronouncing ِن immediately after ِض, the word, according to the rule given, becomes ِنَعَل "idiom"; ِمَلَح "to overlook, look down upon, (and hence) to know, be informed," from ِمَلَح "to rise (of sun):" ِمَلَح "to oppress", ِمَلَح or ِمَلَح "to be oppressed": from the root ِمَلَح; "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 لقّن (infinitive of لقّن، VIII Stem) لقّنوا، which in an Arab's mouth changes to لقّنوا.

(m) The weak letters are a real difficulty, and sometimes the Arabs even have mistaken the root of a word. For instance, مكان "place" is in some dictionaries said to be from كان "it was"; but by a mistake Arabs have taken the root to be مكان, and so have derived words from this non-existing root,1 as: مقين "dweller, well-fixed"; the broken plural of مكان is مقين, whereas grammatically nouns of time and place have broken plurals on the measure مقين.

(n) Another euphonic change is Assimilation (إغراق). 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 tashdid; thus, the root خاص "he became special" was originally خاص.

(o) In the 8th Conjugation of verbs beginning with أ - ب - 3, these weak letters are assimilated to the أ characteristic of that conjugation, as: أخذ from إنجاب; وبَر from إنجاب; وبَر from إنجاب.

Remark.—In extracting the root of a word with a doubled الت (الت) , one الت (الت) should be considered servile and eliminated, while the other should be converted into either a hamzah, or else a radical وَلِی, as: إنْمَاث "accident, chance," root وَق "it happened"; إِنْضَال "junction", root وَسَل "he united"; إنْخَذ "to take to oneself as, to take possession of", from ٰأخد. ٰ

A servile الت coming after 3, is changed into a د, as: إِذْدَحَم "crowd," root زَح "he forced his way through (a crowd, or forest)."

A servile الت coming after 3, is changed into a ل, as: إنْفِطَار "agitation (of mind, sea, air, etc.)," root ضَرب "he beat"; إنْفِطَار "great necessity, compulsion," root ضَر "he harmed."

1 There is a root مكان, but with a different signification.
(p) Positions of the Servile Letters.—A study of the various forms will reveal the following facts, that:

(1) The serviles ٌ and ٤ may occur at the beginning, middle, or end of a word, as: ِإِسْتِفْقَالٌ - ِإِسْتِفْقَالٌ - ِإِسْتِفْقَالٌ - ِإِسْتِفْقَالٌ.

(2) The servile letter ٤ always occupies the second place in a word and is preceded by the serviles ٌ or ٤, and followed by a servile ٤, as: ِإِسْتِفْقَالٌ - ِإِسْتِفْقَالٌ.

(3) The servile ٤ occurs only as a first letter, as: ۸۸ مَعِشَةٌ - مَعِشَةٌ - مَعِشَةٌ.

(4) The serviles ٤ and ٤ occur either in the middle or at the end of a stem, as: ۸۸ شَهِيٍّ - شَهِيٍّ - شَهِيٍّ.

(5) The servile ٤ occurs only in the middle, as: ۸۸ مَعِلَمٌ 'known'; ۸۸ غَفْرٌ 'very forgiving' (of God); ۸۸ سَجْدَةٌ 'prostrating oneself, placing one's forehead on the ground.'

§ 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 ٤: 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

\[ \text{But ٤ and ٤ can occur as the first letters in the Aorist, ٤ for the 1st pers. pl., and ٤ for the 3rd pers. masc. sing., dual, and plural, and 3rd pers. pl. fem.} \]
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: وجو 'existence' [trans. ابودن]; "being common"; but others are both active and passive in sense, thus 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:

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Remark I.—Stem I. is usually of the measure قئال, as: قئال "he killed"; but قئال (generally intransitive) is also found, as: قئال "he was sad" (intr.); قئال "he did" (trans.); also قئال, in intransitives only, as: قئال "it was beautiful." Occasionally, a form has varying Measures, as: قئال "to inhabit"; قئال "to grow old"; قئال "to be flourishing," according to the vowel of the 2nd Radical.

¹ Masdar (pl. مصادر), 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 Kasrah under the second radical often indicates temporary condition, while ضمائر over it, continuous condition.
Remark II.—Verbs on the measure ُٓلُنل, have always the second or third radical one of the gutturals, hamzah, غ, خ, ه, or ٓ.

c) The Arabic participles do not in themselves convey any suggestion of time; hence َقَيْلُلٓ may mean 'one who has killed' as well as 'one who is killing'; َمَقَيْلُلٓ '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 (ــ) of the last syllable of the Active Participle into fathah (ـ), as: َمَرْسَلُ 'sender,' َمُرْسَلُ 'sent' (فعل and مفتعل of Stem IV).

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, sometimes with variety in meaning, as: َنَصَدُ 'intention' and َمُصَدُ 'object'; َنَرْبُ 'nearness' and َقَرَأُ 'relationship.' One of the most common forms is َقَيْلُ 'killing.'

The infinitive of َقَيِلُ is generally َقَيِلُ 'being angry.' Other measures, from usually intransitive verbs, are: َجَلْسُ, َقَعَالُ, and َكَأَلُ 'sitting,' َسَلَمُ 'being in a perfect state, health,' َنَخِلُ 'entering.'

Note that all the stems that begin with hamzah (ٰ or ِ) form the Infinitive by inserting an alif before their last radical. In the longer forms, too, the second consonant after the hamzah 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 (ــ); and all other moveable letters must have zammah (ـ), as: َنَسَأَلُ Act., َتَسَأَلُ Pass.; َيَسَأَلُ َيَسَأَلُ Act., َيَعُسَأَلُ ustuf'îl Pass.; َبَأَلُ َبَأَلُ Pass.

Remark II.—The active and passive participles are also used as Adjectives and Nouns.

1 The same measure as the noun of place, as: َمُكَتَّبُ maktab (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.
§ II. The Fourteen Conjugations.

I STEM (i.e. the triliteral) أَفَعَلَ (or أَفَعَلْتُ, or أَفَعَلْتَ). Ex.: حَلَّفْتُ "he swore";
"he appeared"; خَبَرَ "he experienced, tested"; علم "he knew";
"he rejoiced"; عَمِلَ "he performed, worked"; حَزَنَ "he was sad";
"it was handsome"; نُضْرُ "to be bright (of the face), be blooming."

Active Part. فعل فَاعِلٌ. — Ex.: سَابِع "hearer"; نَاصِر "adviser";
"knowing, learned"; لَائِق لَائِقُ (for لَائِقُ) "having capacity, fit."

Passive Part. مُقَلَّل مَلْفَاعٍ. Ex.: مَرْحَب "blessed, late (i.e. dead, of Muslims)"; مَعْمَر "ordered, appointed"; مَقْبُوم "understood"; مُجْذُون "mad" (lit. possessed by a Jinn).

Infinitives مَعُل و مَعَل and مَعُل and مَعَل and مَعُل and مَعَل and مَعُل and مَعَل (and many other forms). Ex.: ضَرِب "striking"; فَيَل "opening";
"being kind"; عَمَل "working, doing"; حَلَّم "to be forbearing";
"to know, knowledge"; تَبَور "to accept, accepting"; حَضْور "being

1. Transitive or intransitive.
2. Always intransitive. An adjective on the measure فعل can be formed from all such verbs (فعل), as: حُسْن "beautiful," كَرِم "kind," قَيم "ugly," from كَرِم - حَسْن - قَيم; vide § XV (4).
3. But حَزَن "to grieve, sadden (some one)."
4. Also لَائِق لَائِقُ (لَائِقُ).
5. For Passive, vide Remark I to § II (f), and § XXV (a) and (b), and Table II, footnote 2 of Paradigms.

6. abstract noun from transitives فعل and فعل généralement from فعل when intransitive. كَرِم is from كَرِم.
7. فَعَل from when intransitive. فعل and مَعَل, منعولة, intransitive.
8. مَلْفَاع, uncommon as an Inf., is also the measure of the noun of place, as: مَكْتَب "a primary or preparatory school."
present, presence”;  كَلَمَّ “to speak, speech”; كَلَمَّ “to be perfect, perfection”; مَخرجٌ “going out, (also place of going out, exit)”; مَاتٍ “to die, death,” (from مَاتٍ, we get مَوتٍ, which by permutation becomes مَوتٍ “preaching”); مُتفَقٍ “to be benefited, benefit.”

Examples of less common forms are: لُسْتَ “being deprived”; جُمَّان مُدَاج “to have power, also one having power, i.e. sovereign”; نَادِمٌ “to regret, regret”; حَزنٍ “being sorry, sorry,” etc., etc.

II STEM (i.e. first derived form) فَعَلٍ, fa‘la.

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) (قُتِلَ “he killed”) قُتِلَ “he massacred”; (صَلَفَ “he struck”) صَلَفَ “he beat violently”; (نَفَعَ “he cut”) نَفَعَ “he cut in pieces”: (2) (نَزَلَ “he descended”) نَزَلَ “he brought down”; (عَلَى “he knew”) عَلَى “he taught”; (كَتَبَ “he wrote”) كَتَبَ “he taught to or caused to write” (دَخَلَ “he entered”) دَخَلَ “he caused to enter, introduced”; (كَثَرَ “it was many”) كَثَرَ “he increased”; (كَذَبَ “he told a lie”) كَذَبَ “he believed him to be lying, took him or declared him to be a liar”; (سَدَقَ “he was truthful”) سَدَقَ “he believed, or he declared to be truthful”; (جَيشٌ “an army”) نَجَشَ “he collected an army” (جلدٌ “a skin”), جَلدَ “to skin, bind books”; (5) (بَعَر “to turn into a Christian, convert”; مُعَجَّس “to convert

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1. فعل maf'ala, uncommon as an Infin., is also the measure of the noun of place.
2. مكتَب maktab, “a primary or preparatory school.”
3. *Nadāmat (فعلات*); incorrectly amongst Indians and Persians *nidāmat.*
4. Doubling a letter in Arabic has generally an intensive effect.
5. The Denominative forms of II Stem correspond to the English verb formed from a noun, as “to skin”; “to water” etc.
to *tamins* or fire-worshipping"; "to make (a foreign word) Arabic, to *Arabicize*"; "to say *الله أكبر*" (Infin. *تكرير*); "to say *لا إله إلا الله*" (Infin. *تكرير*); "he greeted him" (i.e. said *سلام عليك*); "to go East."

Active Part. مُعَلّم "teacher"; مُصْحَّح "corrector, proof-reader"; مِبَصَر "having a deep insight into."

Passive Part. مَعْلُوم "compounded; a mixture; ink"; مَرْجَع "bejewelled, inlaid with gold."

Infinitive تَأَخَّرَ "reminding; memoir; testimonial; passport"; تَجْرِي "experience; trial, essay."

Remark I.—Rare forms are "to repeat" (speech); to do a thing again" from يُبَيِّن "to explain."

Remark II.—The verbal nouns of all the Derived Conjugations form their plurals in *أَرجَيْف* (= sound fem. pl.), though those of II and IV Stems have also the broken plural *تَفَاسِير* "a commentary etc.," pl. تَفَاسِير; *بَعْض* "false news."

III STEM *جَالَل*, is formed by inserting an *اَلِيَٰ* 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: (قَتَلَ "to kill") but قَتَلَ "to try to kill, to fight with"; (كَتَبَ "to write), كَانَ "to correspond with" (with the accusative of the person); (قَفََّتَ "to overcome") غَالَبَ "to try to overcome." Hence a sense of reciprocity is
often implied, as: (مَعَّبَ "he struck") مَعَ "he struck and fought with"; (جَلَّ "he sat") جَلَّ "he sat with"; (جَلَّ "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: (لَا "to be soft, gentle") لَا "to exercise gentleness, to treat some one kindly"; لَا "to caress, etc."; (مَعَ "he journeyed alone") مَعَ "he journeyed alone, or (with the preposition مع) with some one else."

Note too the following:—" طَلَّبَ "to demand repeatedly"; عَارَ "to return to (frequently)"; " to hire by the month" (from شُثَرْ "to hire for the summer" (from شَفَة "to speak with" (from شُفَة "lip") عَلَّقَ "to embrace" (from عَلَقُ "neck").

Active Part. مَعَ "opposing, confronting" مَعَ (المَعَي) "contradictory" مَعَ "hindering."

Passive Part. مَعَ "blessed, auspicious."

Infinitive. مَعَ "opposition" مَعَ "dialogue" مَعَ "discussing with, argument" مَعَ "slaughter" (also مَعَ "quarrel."

IV STEM َُأَفَّالُ ُأَفَّالُ is formed by prefixing آ to the root and suppressing the vowel of the first radical (ف). With a few exceptions, it is transitive (taking the object in the accusative), and gives a causal signification to

1 But Stem VI ُنَقْتَالُ (formed by prefixing ُن to this stem) always clearly indicates reciprocity.

2 So too becomes جَلَّ and جَلَّ becomes َُأَفَّالُ للَّ. كُلَبُ لَّهُ.

3 This Passive Part. is rare in Persian.

4 Some concrete nouns are also found in this measure, as: َُأَفَّالُ "book" َُأَفَّالُ "stirrup-iron" َُأَفَّالُ "account," etc., etc.
the primary, as: ﷺ ﷺ ﷺ “he caused to descend”; ﷺ ﷺ ﷺ “he bid to sit down”; ﷺ ﷺ ﷺ “he caused to write”; ﷺ ﷺ ﷺ “to do good to”; ( ﷺ ﷺ ﷺ “to be fit for”)
ﷺ ﷺ ﷺ “to bring into good condition”; ﷺ ﷺ ﷺ “to cause to appear”; ﷺ ﷺ ﷺ “to cause to enter”; ﷺ ﷺ ﷺ “to cause to exit”; ﷺ ﷺ ﷺ “to expose for sale”; ﷺ ﷺ ﷺ “he found the matter important”; ﷺ ﷺ ﷺ “he found him praise-worthy.”

It often forms verbs from nouns, as: ﷺ ﷺ ﷺ “to do in the morning”; ﷺ ﷺ ﷺ “to receive Islam, become a Muslim.”

Frequently it has the sense of beginning a gradual movement (intr.), as:
ﷺ ﷺ ﷺ “he went to Shām (Syria)”; ﷺ ﷺ ﷺ “to go westwards”; ﷺ ﷺ ﷺ “to reach the top, be high; to look downwards on, overlook”; ( ﷺ ﷺ ﷺ “tostand, to rise up”)
ﷺ ﷺ ﷺ “to halt, dwell with; also to make to stand.”

Remark.—From some roots, the Stems II and IV are both used as causals, thus: ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ and ﷺ ﷺ ﷺ “both mean “to inform.” Sometimes there is a difference in meaning; thus ﷺ ﷺ ﷺ “to teach”, but ﷺ ﷺ ﷺ “to inform.”

Other examples are: ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ “the land became desolate”; ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ “the water became putrid”; ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ “the crop became fit for harvesting”; ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ “the child attained the age of weaning.”

Active Part. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ — Ex.: ﷺ ﷺ ﷺ “overlooking”; ﷺ ﷺ ﷺ ﷺ “polytheist, implying partnership (to God)”; ﷺ ﷺ ﷺ ﷺ ﷺ “benefactor.”

Passive Part. ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ — Ex.: ﷺ ﷺ ﷺ “inspired”; ﷺ ﷺ ﷺ “made ambiguous, ambiguous”; ﷺ ﷺ ﷺ ﷺ “forced into another, assimilated.”

Infinitive ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ — Ex. ﷺ ﷺ ﷺ (intr.) “yielding obedience, Islam”; ﷺ ﷺ ﷺ (tr.) “making apparent, declaration”; ﷺ ﷺ ﷺ “dividing into halves (two equal parts), justice.”

1 When the IV Stem is intransitive, as ﷺ ﷺ ﷺ “to come towards,” there is no passive participle; the active participial form only is used, side notes to VII and VIII Stems.
Remark.—The broken plural (vide Remark II, Stem II) is rarely
as: فِيْ مِثْلِهِمْ. The regular feminine plural is commoner.

V STEM تَعْلُكْ taf'ul, is formed by prefixing a ـه to No. II, of which it
may reflect the consequence, as: ( وَلَدْ "to give birth to, to beget" )
( 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: ( جَعِرْ "to drink" — جَعِرْ "to make to drink" )
( to sip ); ( جَمَدْ "to become frozen, or hard" — جَمَدْ "to cause to
freeze" ) ( ِتَجَمَّدْ "he hardened himself by degrees; ( ِتَجَمَّدْ "it was cold" — ِتَجَمَّدْ "to
make cold" ) ); ( كَسْرْ "he cooled himself by degrees" ; ( كَسْرْ "he broke"
( he shattered ) ) ( كَسْرْ "it was shattered in pieces, etc." ); ( َعَلْم « "he knew"
( َعَلْم "he taught, he caused to know" ) ) ( تَعْلُمْ "to be made to know, to learn"
( to stand still; to be acquainted ); ( تَفْوِئ "to make to stand still, to
stop" ) ( تَفْوِئ "he hesitated, he delayed."

Sometimes, it signifies to give oneself out as, or think oneself something,
pretending, as: ( كِبْرْ "he became great" ) ( كِبْرْ "he thought himself great, he
became proud" ); ( ِتَنَبْيا (or less common ِتَنَبْيا ) "to give oneself out as a
prophet" ); ( أَمْسِيْ "to pretend to be ill, to feign sickness" ); ( تَزَهَد "to pretend
to zuhd or monastic life."

It also means, derived from a concrete noun, "to adopt the tenets,
etc. of, to become," as: َتَنْصَرْ "to become a Naṣṣāniyya (Christian)";
( نَقْص "to become a Yahudiyaa (Jew); َتَنَأَّس "to become bold or fierce as a
lion" ( َتَنَأَّس ); َتُكَسَّب "to be propped, to lean on a وِسَّادَة."

Present Part. مُتَفَعَّلْ mutafa'il.—Ex.: مَتَفْكِر "thinking within oneself, being
anxious"; مَتَقْلِي "pretending to be a prophet"; مَتَكَلَّم "speaker, the
1st person in grammar"; مَتَعَلَّم "a student."

1 But in this sense, No. VI Stem is more common.
Passive Part. muṭafī‘āl. — Ex.: مبعر "being deeply versed in"; مترقب "expected."

Infinitive taḥā‘ul. — Ex.: تَفکر "thinking"; ناَب "taking warning"; ناَب "reflecting."

VI STEM, قَافل, is formed by prefixing 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: قل "to throw oneself down at full length"; ضارب = "God made Himself exalted above all"; ضارب "he struck, gave blows to"; ضارب "to give and receive blows from, to fight"; (كتاب "he wrote to") كَتَب "to write to and receive letters from, to correspond with."

This form has sometimes a sense of feigning and the subject may then be singular, as: جَاع "to be bold" — جام "to make another bold") نَجَام "to show or pretend to be bold"; یثاب "feigning sickness"; نعاب "pretending to have fever"; نام "to pretend to be a Christian."

Active Participle muṭafā‘ul. — Ex.: متراف "being synonymous";

Passive Participle muṭafī‘āl. — Ex.: متصاحب "taken as a companion." This form is not used in Persian.

Infinitive taḥā‘ul. — Ex.: ناَب "being contradictory"; ناب "clashing together"; ناب "feigning sickness"; ناب "feigning bravery" (but in Persian "bravery").

VII STEM, قَافل, is formed by prefixing in to No. I, of which it is always a neuter or passive (without any agent being mentioned), as: (كَسَر

1 In No. III, a second party is possible; in No. VI the reciprocity is necessary.
2 A meaning sometimes given by No. V.
"he broke" (彦ך) "it was broken"; (ך) "to expose, reveal"

"he showed himself openly, was revealed or discovered."

The original sense was a reflexive of No. 1, 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 ינעל is in use, have fallen into disuse.¹ One of the meanings of this form is "accepting the action of the primary," as: יַכְּרֵתָהוּ נָאַנְדָר "I broke it and so it was broken"; לוֹנָיִת אֶלֶבָב נַלֵּפְךָו "I opened the door and so it became open."

It sometimes implies that a person allows an act to be done to him, as:

להָנָזֵר "to let oneself be dragged"; יַנְנִיָּהוּ "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 ר-ל-ט or hamzah, this form is not used: form VIII (ינעל) takes its place.

(Active) Participle יַנְעֵלומַעַּר. Ex.: יִנְעֵל "revealed"; יִנְעֵל "being lonely"; יִנְעֵל "being concealed."

Passive Participle, None.

Infinitive יִנְעֵל. Ex. יִנְעֵל "being thrown down, demolition"; יִנְעֵל "turning aside, deflection"; יִנְעֵל "admitting wrong doing, hence shame."

¹ In some cases for euphony, in other cases to avoid ambiguity. Supposing from יַנְעֵל were in use, the root might be יַנְעֵל "to backbite", on the form יַנְעֵל.
² Fan-basarat. The of the Infinitive in a hamzat al wasl.
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, یتاء, is formed by prefixing ی to the first radical of No. I, which then loses its vowel, and by inserting ی(۱) 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: یکبُ "to acquire for oneself, earn one's living"; یجلد "he busied himself, he tried"; یذنل "he engaged himself, was busy in" (work for himself or another); یسَل "he borrowed (a thing)"; یشعل "to take fire"; یضَرب "he was exerting himself violently"; یمس "he touched"; ینمس "he sought to touch, he felt for"; ینصر "he he helped" ینصَر "he was victorious (by God's help), he was reinforced"; یملل "it was full"; یسَب "he passed by on the road, he excelled"; یستَب "he beat in a race, etc."; یخصَص "they contended or litigated with one another"; یجمع "to be collected"; یجَر "to be or get mixed with." 

Active Participle یمتاعلُ.—Ex.: یمَنِم "striving"; یمَنِم "managing, manager"; یمَنِم "waiting for"; یمَنِم "shunning."

Passive Participle یمتاعلُ.—Ex.: یمرَنِغ "elevated, high"; یمرَنِغ "shared, in common"; یمرَنِغ "abridged."

Infinitive یتیع.—Ex.: یتَنِع "objecting to, objection"; یتَنِع "avoiding"; یتَنِع "honouring, honour."

1 Verbs with ی as a first radical, do not appear to have this form. Vide Assimilation, § 1 (o).
2 When this VIII Stem is intransitive, as: یتاء "to be accused," the Active Participle form only is used, with a passive sense, as: muttahim (not muttaham) "accused." Vide also note 1 to IV Stem and note 3 to VII Stem.
IX STEM یفَلَل. This is formed from the triliteral by prefixing ی; suppressing the first vowel, and doubling the third radical. It expresses the becoming a conspicuous quality, such as colour or bodily defect, as: (کپر "he had a bilious complexion"; ینظر adj., "yellow") یکپر "to be or become yellow, to yellow"; (حنب "to be hunchbacked", یکپر "hunch-backed") یکپر "to become hump-backed"; (عور "to be one-eyed", ینظر adj.) ینظر "to become one-eyed." Of this form, one or two of the verbal nouns only are found in Persian.

Active Participle مفعول mugallā. Ex. منصر "becoming very red."
Passive Participle.—None.

Infinitive یفَلَل. Ex. اهناج ینظر "becoming crooked"; اهناج ینظر "becoming squint-eyed."

X STEM یستفْل. It implies inquiry, desire, opinion, or tendency, with regard to the matter predicated by the simple verb, as: ینظر "he wanted to know, he inquired"; ینظر "he asked for pardon"; ینظر "he thought it beautiful"; ینظر "he thought him contemptible."

Sometimes it is merely causal, as: ینظر "to make to swear, to administer an oath" = حلف.

This form is also a reflexive of No. IV, as: (ینظر "he taught") ینظر "he taught himself"; ینظر "to feel oneself lonely"; ینظر "to surrender."

1 This form is merely the 'adjective (noun) of colour or defect' with the final radical doubled, etc.; vide § XIV (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: ﻟُدْخَم "to call one to act as a ﺻٌدٌ" and hence "to engage as a servant"; إِسْتَشْهَدَ (tr. and intr.) "to produce as a witness" (tr.), and "to testify to, to become a Muslim" (intr.); إِسْتَعْطَر "to become like ﺣَجَر, to petrify."

Active Participle ﻣِسْتَعْطِر. —Ex.: ﻗِدْرَاء ("wanting to be in a hurry", i.e.) "hastening"; ﻣِسْتَعْطِر "coming towards, future"; ﻣِسْتَعْطِر "wishing to resign"; ﻣِسْتَعْطِر "deserving of"; ﻣِسْتَعْطِر "one who hires or rents, a lessee."

Passive Participle ﻣِسْتَعْطِر. —Ex.: ﻣِسْتَعْطِر "brought into use, used"; ﻣِسْتَعْطِر "thought to be good, appreciated, liked"; ﻣِسْتَعْطِر "hired, rented."

Infinitive ﻣِسْتَعْطِر. —Ex.: ﻧِمْلَم "using"; إِسْتَعْطَر "asking for pardon"; إِسْتَعْطَر "tendering one’s resignation from office."

[XI STEM, إِسْتَعْطِر if**اً, is formed from No. IX by inserting an alif after the second radical. It intensifies No. IX, as: إِسْتَعْطَر "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 ﻣِسْتَعْطِر. —Ex.: ﻣُمْعَر "becoming very red."

Passive Participle. —None.

1 In Persian ﻣِسْتَعْطِر (the definite form) also means "resigner, i.e. one who has resigned." The Past. Part. ﻣِسْتَعْطِر (note the absence of the dots under ﻓِ) signifies in Arabic "pardoned"; in Persian it is not used.

2 It is a rule in ﺔرّات, that when a hamzah follows a weak letter that is ﺖآkin, the weak letter has a maddah (written or understood); or in other words the long vowel is prolonged in sound; thus ﻓِنِّي shanq "he sang," but ﻓِنِّي shinâd (measure ﻓِنِّي) "singing" (verbal noun), in Persian ﻓِنِّي.
§ IV. Quadriliteral Verbs (رباعية).

Quadriliteral verbs are formed as follows: (1) A biliteral root expressing sound or movement may be repeated to indicate repetition, as: زلز "to cause to shake, to make to quiver" (زل to slip); وسوس "to whisper"; خطق "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: بعث "to raise up (dust, or from the dead; from عطر); شبع "to be proud (from رفع "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. گورب); تلمد "to become a: (4) They may be the prominent parts of a well-known formula, as: حورن "to say حمد "to say اهلا "to say praise be to God."

Remark.—A few derivatives of quadrilaterals are found in Persian. There are numerous onomatopoetic quadrilaterals as: دع "to gargle"; وسوس "to whisper."
I STEM  تَعْلَلُ fa'lab: in formation and conjugation corresponds to II of the Triliteral; it is both transitive and intransitive. Example:  دَبَّبُ "to cause to swing to and fro."

Active Participle  مَعَالَلُ muf'alla. Ex.:  مُرَلْلُ "quivering";  مُذَبِّبُ "dangled, dangling, hesitating."

Passive Participle  مَعَالَلُ muf'alla. Ex.:  مُذَبِّبُ "dangled, dangling, hesitating."

Infinitive  تَعَلَّلُ, or  تَعَلَّلُـنُ muf'alla. Ex.:  زِّرَلُ "quivering, an earthquake"; also  وَسُورُ or  وَسُورُ "whispering of the Tempter."

II STEM  تَتَأَلَّبُ tafa'lab: in formation and signification agrees with V of the Triliteral. Example:  تَتَبْبُ "to hesitate";  تَلَّلُ "to quiver";  نَيْطَنُ "to act like a  شَيْطَانُ."

Active Participle  مُتَنَعَلَلُ mutafa'illa. Ex.:  مُربَلُ "shaking, fanciful, volatile";  مُذَبِّبُ "hesitating."

Passive Participle, None.

Infinitive,  مَتنَعَلَلُ tafa'illa. Ex.:  زِّرَلُ "quivering; an earthquake."

III STEM  هُ دَ ثَيْلًا if'al, This form is intransitive, as:  إِنْ تُحِيِّرُ "to creep with terror (of a person, the skin, or the heart)." It corresponds to VII of the triliteral.

Active Participle,  مَتَنَعَلَلُ muf'alla. Ex.: "being at rest in mind" [from  مَطَأُ "he leant back (in a chair or on a pillow)";  مَتَنَعَلُ "withering."

Passive Participle, None.

Infinitive,  إِنْ تُحِيِّرُ if'il. Ex.: "being at rest in mind";  إِنْ تُحِيِّرُ "withering, vanishing."

[IV STEM  هُ دَ ثَيْلًا if'anlab. This form is very rare in Arabic and is not found in Persian.]

1 This is also the only form of the  مَذَدَّرُ - دَبَّرُ 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** (مَمَضِعْتُ, for مَمَضَعتُ) "to extend, to help"; قُرُب... "to flee."

2. **Hamzated** (مِمْعَزُو) as: أَمَرْتُ "to order"; سَأَلْتُ "to ask" (Imperative سَأْلَ and إِسْتَأْلَ or إِسْتَأْلَتْ); قُرِّي "to read."

**Remark I.**—If the first radical is hamzah, as in يَأْسِرْنَ "to be social," the III and IV Stems will be identical in form, as أَنْسُ! (III) "to become familiar, to become at one's ease" and أَنْسُ! (IV) "to make familiar, set a person at his ease."

**Remark II.**—If the last radical is hamzah (or ي or و) as in تُرَايْتُ "to read"; عُمِّي "to become blind"; يَعَدوُ (3rd radical و) "to go beyond," the Infinitive of its II Stem is يَعَدوُ.

3. **Assimilated or Weak of the Fa** (مَعْطَلْ إِلَاءِ يا مَتَالَ), as: وُعِّدْ "to promise"; بَيْسُ "to be dry."

**Remark I.**—A word cannot begin with alif. A verb beginning with .words is mahmūz, 'vide' 2.

**Remark II.**—Verbs with the first radical مَثِلْ, drop the, in the Imperative, as: وُعِّدْ "promise"; the measure of the Imperative is يَلِعْ. Such verbs may have one Infinitive of Stem I يَلِعْ, as: وُسِلْ or وَسِلْ, from وَسِلْ, "to join, unite, reach"; وَسُفْ or وَسُفْ, from وَسُفْ, "to praise, describe." In the Infinitive of IV, the ي changes to مَثِلْ, as: مُبَدْءِ (from وُجُدْ); while in VIII, the مَثِلْ, as also in the case of مَثِلْ, is assimilated to the مَثِلْ, that is characteristics of this Stem, as: مُبَدْءِ (from وُسِلْ), and إِسْتَسْأَرْ (from بَيْسُ).

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1 The Infinitive of III is إِنَفَاعَة, and of IV إِفْعَاء.
4. **Hollow, or Weak of the 'Ayn** (عَيْنُ السَّلَامُ بَيْنَ أَهْوَاءٍ), i.e. which have in their triliteral infinitive, either of the weak letters or ੁ as the second radical, as: يُقُولُ - قَالَ "to say" (from تَرَ شَا "saying"); بِيْعُ - بَاعَ "to sell" (بِنْ "selling").

The measure of the Imperative is " sell"; خَافُ "fear."

The verbal nouns of Stems IV and X add عَلَى after the third radical, as: قُمْ and إِسْتَقْمَة (from قَامَ).

5. **Defective, or weak of the Lām** (لاَمْ السَّلَامُ بَيْنَ أَهْوَاءٍ), as: يُؤْفِكُ - عُنْجا "to raid" (from يُؤْفِكُ - عُنْجا); يُرُميُ - رَمي "to throw; رَأْيَ - رُي بما "to be pleased." These have و or ى for their 3rd radical.

In the Active Participles, the terminations are changed into —, as: َنَاء (for دَعَ) and رَمْ (for رَمَي). For the Infinitive of II, vide Remark II to (2) above. In the Infinitive of III, the ى is changed into alif, as: مَلَأ (Inf. of فيَّ لَأَيَّ). In the Infinitives of IV, VII, VIII, and X, where the third radical follows an alif, the ى is changed into hamzah, as: َلِقْ (from لَقِ) إِسْتَفْقَي (from إِسْتَفْقَأ) 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 ئ as: ُبِيِ "to save," Imperative َلاَحِ. ُبِيِ.

Remark II.—The "Doubled" verb is a "Strong or Sound" verb : the remainder, especially classes (3) to (5) and (b) are "Weak"

§ VI. Indeclinable Verbs.

These are: (a) "he is not," and عَيْن "perhaps," which have a Preterite only. Both are conjugated in all persons, numbers and genders. (From
"am I not your Lord?" comes the Persian expression روز الست برکم "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 Azān.

§ VII. Verbal Nouns of Action formed with ﴿ ﴿ (responding to ﴿ ﴿).

(a) Besides the simple 'Infinitives' or Verbal Nouns, there are some verbal nouns beginning with ﴿, which have exactly the same meaning.

They are of the form of the nouns of time and place:

I. ( ﴿ ) or ﴿ or ﴿. Ex.: ﴿ ( ﴿) "striking"; ﴿ "sitting"; ﴿ "doing kindness"; ﴿ The broken plural of these is regular, on the measure ﴿, as:

II. ( ﴿ ) Ex.: ﴿ ( ﴿) "mixing."

III. ( ﴿ ) Ex.: ﴿ ( ﴿) (ordinary Infinitive ﴿).

IV. ( ﴿ ) Ex.: ﴿ ( ﴿) "honouring."

V. ( ﴿ ) Ex.: ﴿ ( ﴿) "being tight."

VI. ( ﴿ ) Ex.: ﴿ ( ﴿) "being long-suffering.";

1 In Persian and Urdu, pronounced as the accusative case, ﴿. In Arabic, the word has the three cases.

2 These infinitives in ﴿, 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 ﴿.
VII. متعلق (إقبال) "change."

VIII. متعلق (إقبال) "complaining"; مقترب (إقبال) "drawing near."

IX. متعلق (إقبال) (for متعلق). Ex: مهمل (إقبال) "being red."

X. متعلق (إقبال). Ex: مستخرج "the deducing."

XI. (إقبال) -Al-Maṣdar "l-Mimiyy not used.

(b) If the triliteral begins with مموم ( ), the measure is متعلق "promising"; مموم "inheriting." Also from a few roots that do not begin with مموم, the noun is formed on this measure, as: مموم "returning"; مموم "to be easy"; مموم "being easy"; مموم "being an orphan."

(c) In the case of verbs with four radicals also, the al-maṣdar "l-mimiyy is on the measure of the passive participle; as: زراة = مزلل etc., etc.

(d) The al-maṣādir "l-mimiyah, and the nouns of time and place of all derived forms from verbs of three or of four radicals, as also of the simple quadriliteral root, have no plural; but when these forms are past participles they have a plural.

§ VIII. Noun of Time and Place (اسما المكان و الأزمان).

(a) The measure from the simple triliteral is the same as for the al-maṣdar "l mimiyy, i.e. متعلق, متعلق, and متعلق, as: متعلق "a place of slaughter, a vital spot"; متعلق "place of alighting, stage, place"; متعلق maqām "place of standing, place", from قام "to stand"; متعلق مกาย "quarter".

1 The second vowel is not constant, thus: mahālakah or mahlikah; maqṣarah or maqṣurah. In a few cases only are two such measures found for one word. The pl. of these forms is مكثر instead of مكثر, مكثر and مكثر, wive § IX (d).

2 In Persian also "a palace": مملكة Ar., Per., and Urdu, "the quarter of a town."
"graveyard" (also مَهِلَّة or مَهِلَّة "place of destruction" or مَهِلَّة "place of execution"); مَهِلَّة "place of study, a college"; مَهِلَّة "place of giving decision, court"; مَهِلَّة "printing-office." The addition of the sand often gives the idea of "abounding in, as: مَمْدُودة "a place abounding in lions."

(b) (1) For verbs commencing with or ى, the measure is مَقْعِل and sometimes مَقْعِل, as: مَمْدُود "place or time of promise", and مَمْدُود "time or place of fulfilment of promise, rendezvous"; مَمْدُود (for مَمْدُود) "place or time of birth, anniversary of birth"; مَمْدُود "watering-place," etc.; مَمْدُود "a betting game at archery" (from مَمْدُود "to cast lots with arrows").

(2) This measure is also formed from some roots that do not commence with ى, as: مَسْجَد "mosque"; مَسْجَد "west, sunset"; مَسْجَد "place of striking"; مَسْجَد "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 دَلْبَب, as: مَرْعُى (for مَرْعُى) "to graze"; مَوَّى (for مَوَّى) from مَوَّى "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-maṣdar "l-mimīyy" also), as:—II. مَصْلُى (for مَصْلُى) "prayer carpet";

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1 مَقْعِل is one of the measures for the noun of instrument, as: مَأْرِز "for مَأْرِز "scales"; مَقْعِل "key."

2 Plural مَمْدُود. From Stem I, on the measure مَقْعِل.

3 Plural مَمْدُود. From Stem I, on the measure مَقْعِل.
NOUN OF INSTRUMENT.

V. مَكْرُوم‎ "place of ablution"; VII. مَمْدُود‎ "place of descent"; VIII. مَرْكَز (for مَرْكَز) "pillow."

Remark I.—Though neuter verbs have no passive (only the active) participle form, yet for the al-maṣdar l-mīmiyya, 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 مَكْرُوم (from أَكْرَم) may have four meanings, (1) "treated kindly" (past partic.); (2) "treating another kindly", or "being treated kindly" (al-maṣdar l-mīmiyya); or (3) "place of—"; or (4) "time of kind treatment" (i.e. noun of place or of time): while منطَب 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: سَكَسٌ "a knife";
فَدُوم "a hatchet, adze." Vide also § XI (a).

(2) The following forms are from triliterals (I Stem) only: مَمْدُود; مَمْدُودة; مَمْدُود. Examples: مَبْرَد "file"; مَمْطُو "butcher’s chopper"; مَمْطُو "a packing needle"; مَمْطُو "a strainer (metal)"; مَمْطُو "broom"; مَحَرَّة "fan" (from رَج "blowing pleasantly"); مَكْرَا "for مَكْرَا (for مَكْرَا) "a mirror";
مَمْطُو "girdle, zone of the earth"; مَمْطُو "strainer" (= the commoner form مَمْطُو).¹

(3) When this noun is derived from verbs with or ا as the medial radical, the weak letter remains unchanged, as: مَكْرُود "halter" (from يُقُرَد "to lead"); مَمْطُو "needle" (from خَط "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 مفعولٌ and مفعول مفعول of the noun of instrument are also rarely used as adjectives. They convey the idea of doing a thing like a machine and hence sometimes habitually, as: مفعولٌ "coughing habitually"; مفعولٌ "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 معمار "a builder; an architect."

(c) The noun of instrument sometimes indicates the vessel in which something is contained, as: مجمور or مجمور "a brazier"; معجاب "a milk-pail."

(d) The measure of the broken plural for مفعولٌ and مفعول is مبار "files", مناطق "girdles": of مفعولٌ it is مصرف "arch", pl. مصرفات.

§ X. Other Verbal Nouns.

(a) The Noun of the Number of Times (اسم العدد مفعول). This signifies the number of times an action is done. It is formed by suffixing a 3 to all Infinitives that do not already end in 3. It is a form of the Noun of Unity, vide § XII.

The measure for I Stem is مفعولٌ, as: "one blow"; وعدة "one promise"; شرية "one draught"; جلسة "one sitting"; قومة "one standing."

Examples: "I struck him once" (but مرفية ضربنا = "I struck him severely"); جلسوا جلسات "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.
NOUN OF KIND OR MANNER. CONCRETE NOUN.

Stems II \(^1\) and III, \(^2\) and the simple Quadrilateral, \(^3\) have two forms of Infinitive, one of each ending in \(\ddot{\text{i}}\); consequently for forming this noun, that form that does not end in \(\ddot{\text{i}}\) is selected.

When the ordinary verbal noun ends in \(\ddot{\text{i}}\), a word to limit its meaning is placed after it, as: 

واحدة إقامة أنا لدّي

I raised him up once only.' 

\textit{Vide} also Adverbal Numerals.

\(b\) Noun of Kind or Manner (عَمَلَة or مصدر الذِّوَم). This indicates the manner of doing an act. From the triliteral, it is of the measure 

عَمَلَة.

as: 

"mode of writing, handwriting": 

"I wrote like Yusuf)." 

If the verbal noun is already of the measure (as 

خُدْمَة), manner must be expressed by a paraphrase.

From the derived forms, this noun is the same as the noun indicating the number of times (\textit{vide} a), as: 

"he mixed it as a doctor does."

§ XI. The NOUN (إِسْمُ الْأَكْات). 

(a) Primitive Nouns (اسم العاء). Primitive nouns are those that cannot properly be referred to any verbal root. They may be triliteral, quadrilateral or quinqueliteral; as: 

"camel"; 

"saffron in flower";

"quince." They exist in varying measures of all three forms. They have no fixed forms or measures. They are always concrete and are not derived from verbs. Still, in dictionaries, they must be looked for under the form that \textit{might be} that of their root.

From primitive nouns, however, derivatives may be formed, as: 

\begin{itemize}
  \item [1] Infinitives 
  \item [2] Infinitives 
  \item [3] Infinitives 
\end{itemize}
"horse or mare," "horseman, good rider"; "a stone;" "to petrify"; "a lion"; "a place full of lions."

(b) Derivative Nouns (اسم مشتق) may be derived from nouns or from verbs.

§ XII. Noun of Unity.

Nouns of Unity (اسم واحد) indicate one individual form out of a species, as: "pigeon-kind" or "doves," "a pigeon or dove," (but used as singular is the masculine of "doves" and = "a cock pigeon"): "a gold coin" or "a piece of gold," from "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) فَعَلَةٌ فِيًّا لِّلْعَدْرَةٍ, as: "trading," "tailoring"; "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 فَعَالٍ, as: "butcher."

2. Pains and Diseases are فَعَلَ حَدَّةٍ (which is also one of the measures for sound), as: "headache"; "catarrh"; "cough"; "quinsy."

3. (i) Continuous or Unbroken Sounds are فَعَلَتْ (also used for some pains of the body), or بِنْعَلَتْ (also one of the measures for motion, etc.), as: "a cry"; "whistling" ("one whistle"); "the sound of running-water, snoring, etc." For these, the regular feminine plural in is used.

1 Vide end of § VIII (a), p. 652.

2 But or (from the same root) generally means "prostration (in worship)."
(ii) Broken Sounds are "\textit{cachinnation, the ha-ha-ha sound of loud laughter}"; "\textit{gurgling}"; "\textit{rinsing the mouth}"; "gurgling of liquid poured from a bottle." For these, either the regular feminine plural, or else ٌفَتَّاً is used, as: ٌفَتَّاً or ٌفَتَت. 4. Motion, Commotion, Emotion. ٌفَتَت (which is also one of the measures for sound), as: ٌفَتَت "running fast; also flowing"; ٌفَتَت "palpitation of heart"; ٌفَتَت "marching, departure"; ٌفَتَت "a torrent; fast-galloper (horse); traveller."

5. Flight or Avoidance, ٌفَتَت (which is one form of the triliteral Infinitive), as: ٌفَتَت "flight"; ٌفَتَت "drawing back; aversion"; ٌفَتَت "bolling, running away" (for ٌفَتَت) "refusal"; ٌفَتَت "veiling," and hence "modesty," also a "veil or screen"; ٌفَتَت "encountering unexpectedly," also a "veil"; ٌفَتَت "a sheath."

Remark.—Most nouns of the measure ٌفَتَت, make their plural in ٌفَتَت, as:

6. (i) A Small Bit ٌفَتَت, as: ٌفَتَت "a broken crust; also a broken piece of anything"; ٌفَتَت "a fragment"; ٌفَتَت "a rag"; ٌفَتَت "one of the ٌفَتَت or vertebrae of the back."

These take the regular feminine plural or else ٌفَتَت, as: ٌفَتَت or ٌفَتَت. Vide also Collective Nouns (c).

(ii) Small Pieces, Refuse ٌفَتَت, as: ٌفَتَت "filings"; ٌفَتَت "saw-dust"; ٌفَتَت "clippings, potsherds"; ٌفَتَت "sweepings." These take the regular feminine plural.
(iii) A small quantity, جمعة *fu'lat* (also the measure for colour), as:

"a draught of liquid"; قوبة "a handful"; نصفة "a small quantity";

شرة "small drink" (this may also be the Infinitive with the ُ of unity).

These take the regular feminine plural, or else فعل, as: نسخة "a copy," pl.

7. Colour in the abstract جمعة *fu'lat* (also the measure for a small quantity), as: حمرة "redness"; خضراء "greenness"; صفرة "sun-burntness, brunettleness"; but exceptions are بيضاء "whiteness";سود "blackness."

8. Vessel or implement جمعة *fu'lat*, as: حلب "milk-pail"; شراك "throng."

9. An office جمعة *fu'lat*, as: خانة "office of Khalisah."

10. Machine, or place where something is obtained جمعة *fu'lat*, as: حرابة "fireship"; كاس "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: حسن "handsome" (حسن "to be handsome"); فرحان (also) "happy" (from فرح "to be happy"); حذر "cautious" (from حذر "to be cautious"); عطشان "thirsty" (عش "to be thirsty"); عريان "naked" (from عري "to be naked"); مفر "empty" (from مفر; طيب "good" (from طيب - غاب).

1 *Ali* maga'irah (ي for في or ي) is written without the dots.
2 But صفر "to whistle." Also صفر "zero."
(2) The participles are also used as adjectives and nouns, as: مَتَّى "temperate"; مَكَسُّ "humble"; مَكَسُّ "accomplished" (فضل "to excel; also to remain over"); عَلَى "learned" (from علم "to know"); كَانَ "writing, a scribe"; مَكَسُّ "written, a letter"; مَكَسُ "existing" (pass. of مَكَسُ "to find"); مَكَسُ "mad."

Remark.—The measure فَعَّل when formed from فَعَّل and the transitive فَعَّل, is not only a real participle indicating temporary state, but also a substantive or adjective denoting habitual state or continuous action, as: حَامِذ, خَادِم, etc. But from the intransitive فَعَّل, and from فَعَّل (always intransitive), the measure has the participle sense only, as: جَانِ "rejoicing"; جَانِ "being cowardly" (from ضَاق); جَانِ "being narrow" (from ضَاق): the corresponding adjectives of these are: ضَاقِي, جَانِ, جَانِ.

(b) Adjectives (masculine) denoting Colour or Defect are of the measure فَعَّل, as: أحمر "red" (حَمَر "he was red"); أَصْفَر "yellow" (عُصفَر "to be yellow"); أَخْضَر "green" (خْضَر "to be green"): أَحْمَر "black-eyed"; أَحْمَر "squint-eyed" (حَمَر "to be changed, etc., to be squint eyed"); أَهِيف "to be thin in the stomach" (also in good sense of a man, "to be lean in the flank"); أَمْام "deaf"; أَمْام "a'maq (for آمَّام) "blind."

This form undergoes no permutation of weak letters; أَيْض (and not أَيْض). 

Remark 1.—The feminine of this measure, when it signifies colour or defect, is, as: بَيِّنّ "white"; حَرْلَاء "squint-eyed"; صَمّ "deaf"; صَمّ "deaf"; صَمّ "deaf"; صَمّ "deaf."
"blind." The termination is also found in substantives, as: مَعْدَرَاء and "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 فَعْل as: رَجَال حَمراء and نُسْوَان عَمَى; رَجَال عَمَى and نُسْوَان عَمَى.

(c) The Elative (إِسْمِ النَّطِيح). The same measure gives the masculine elative (i.e. comparative and superlative), as: أَحْسَن "better or best"; أَجَل "more or most majestic" (جَيل negative); أَعْلَى "more or most high"; أَكْبَر "more or most thirsty"; أَضْعَف "more or most naked." When the positive is already of this form, as in أبيض "white," the comparative and superlative are thus expressed: أَبْيَضَ "more intense as to whiteness"; أَلْسَن "the most intense as to black."

(d) When the elative is followed by the preposition "than" (صَ،), it is comparative and always remains masculine singular in form, as: أَكْبَر "she is greater than he"; otherwise it is superlative, as: أَكْبَر "this is the grandest (of all)"; أَكْبَر "the greatest"; أَكْبَر "God is most Great (of all)"; أَكْبَر "the noblest of men"; أَكْبَر "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 مَن as: "the weather is better to-day than it was yesterday" وَلَانَا أَهْمَيْدُ رَسُولٌ إِلَّا مَنْ أَهْمَيْدُ وَلَكِنْ بَحْرُ الْإِلَهَيْنِ: "and verily I was
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: َّنَّبَتُ َّعَلِيٌّ وَأُوَّلِيِّ الْبَرَّ. When, however, the Elative is defined by the article, or by a following genitive, or a suffixed pronoun, it is always superlative.

(e) 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: "tā‘ī, ‘to die.’"

Adjectives that express colour or defect do not admit of comparison on this measure, as they are already of the measure ُعَلِمُ.

(f) For the elative of the participles of the Derived Forms, a paraphrase is resorted to, as: َّذَهَبَ إِلَى ُعَلِيمَةٍ ُعَلِيمَةٍ, or better ِّنَّبَتُ إِلَى ُعَلِيمَةٍ.

(g) The feminine ُعَلِيمُa, 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: (أَسْمَاءُ ُعَلِيمٍ "the Most Excellent names of God"1; كِبْرَىَّ ُعَلِيمٍ ـَّبَّ "the largest of the cities"; but ُعَلِيمٍ ُعَلِيمٍ ّبَّ ُعَلِيمٍ "she is the handsomest of my daughters"; (and ِّنَّبَتُ أَحْسَسُ مَنَّىٰ َّبَّ "Zaynab is handsomer than she is"). Unlike the masculine, the feminine cannot be formed from every triliteral; thus ُعَلِيمُ, ُعَلِيمُ, ُعَلِيمُ etc. have no feminine: the masculine form is used, or else a paraphrase.

The plural of the masculine superlative is ُعَلِيمُ, and of the feminine ُعَلِيمُ; or (rarely) فَعَلِيمَات, as: َّنَّبَتُ أَكْبَرُ, pl. أَكْبَرُ, أَكْبَرُ, أَكْبَرُ, or أَكْبَرُ. **Vide § XXIII (r) (15).**

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1 *ī*: the Attributes of God (ْاَسْمَاءُ ُعَلِيمٍ). The essential name of God is ُعَلِيمُ. The exalted Name of God (ْاَلْمَعْلُومُ), is known to few: it has magic power.
Remark.—مَعْلِي may be the fem. of adjectives that are not superlatives, as: "pregnant," br. pl. حِبْلَيْنِ; حِبْلِي; خَفَافَيْنِ; خَفَافِي "hermaphrodite," br. pl. خَفَافِي; خَفَاف. and خَفِّي.

(h) "good," and "evil," are substantives or adjectives: they form the elative in the usual manner. However, their positives are often used for their elatives, as: هذا خَيْر "this is better than that"; خَيْر "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 فَعَّل. Ex.: قَالَ قَال "a great liar"; نَصَر "a great helper."

Remark.—Professions are generally of this form, as: قَال "a great imitator, a professional story-teller"; حَجَام "a barber"; كَبِر "glutton"; سَبَاح "a great traveller (especially by sea)"; غَدَّار "very treacherous."

(2) Ex.: صَدِيق "very truthful"; صَادِق "truthful"; صَدِيق "friend"; سَكِيب "very silent"; قَدِيس "very holy" (of men; but نَصْر "very drunken."

(3) Ex.: صَبُور "very patient"; عُفُور "very forgiving (of God)"; شُكْر "very thankful; also a great appreciator" (said of God with

1 This form is very rare: كَبِير "very great"; جَمَاع "great collector"; جَمَاع, vide (5).
reference to man’s few good deeds); “very frowning, looking angry”; إِكَالُ = أكيل “a glutton”; جَوْلُ “a great liar”; جَوُّلُ “very ignorant.”

Rarely, this form has a passive sense, as: تُفْلِحُ = فَلِحُ “acceptance” (but تُفْلِحُ = فَلِحُ “sent” i.e.) “Prophet”; here it has lost its intensive force.

(4) َبُئِلُ “very merciful” (of God); َعَلِيمُ “very learned” (of God or man; but عَلِيمُ of man only); َقَبْدُ “very intelligent”; ُلُعْلُ “very painful.”

This form is not always intensive, as: ْجُرُفُ “sick”; ْجَمِيضُ “a philosopher”; ْجَرِيبُ “dear”; ْشَرْفُ “noble, of good family”; ْعَدُونُ “deep.”

In ُبُئِلُ “very stingy, miserly,” the intensive meaning is contained in the root.

This form, when not intensive, has often the signification of the passive participle ُرِطَبُ “slain” ( = ُرِطَبُ “wounded” ( = ُرِطَبُ “wounded”);

* ُسُهُدُ “witness”; ُخَذَمُ “quarrelsome” ( = ُخَذَمُ “quarrelsome”), and also “enemy.”

There are other rare forms.

(5) To a few intensive adjectives, the addition of ُبِلُ gives still greater intensity, as: ُعَلِمُ “very learned (of God or man)” ; ُعَلِمُ “the very learned (of man only)” ; ُقَبْدُ “very intelligent”; but ُنِبَاهُة “the most intelligent of the age” : ُرَأْيُ ( ُلُؤُيُ ) “a relator of something that happened”; ُرَأْيُ “a professional story-teller”; ُقَوَلُ “talkative,” but ُقَوَلُ “a collector”; ُمُدْوَنُ “an habitual collector” ; ُجَمَاعُ “conferring favours ( ُمَعَةٍ ) on”; ُمُدْوَنُ “intensive. Vide § XIX (f).
In Persian, of this intensive form, perhaps the only words used are فاهامة and عامة.

Remark I.—There are other rare forms of the intensive not found in Persian, as: فاروق "an immoderate laughers"; but قدير "a great discriminator" (epithet of the Khalifah 'Umar) and قديم "Everlasting" are occasionally used in Persian. In the Quran occurs ويل كل الهدية لحمة "woe to every backbiter and defamer."

Remark II.—The Ismت مبئلghah (اسم المدلل) forms the plural regularly in oun; except the form with added 3, which has no plural. Ex.: oun, pl. of عامة; but عامة has no plural.

Remark III.—As stated in § IX (b), the two measures of the noun of instrument، and مفعول، are also used as intensive adjectives: these admit of the intensive 3 mentioned in (5), but they make no change for gender: they admit of the usual broken plural مفعول and مفعول.

(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 3 and rejecting the 3 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: مكي "belonging to Mekkah," from مكة; والدی "paternal, maternal, or parental"; حسینی "belonging to Hasan, or to the Hasanān"; حرامی "relating to the Haramān" (the sacred precincts of the two mosques in Mekkah and Medinah, or according to some Mekkah and Jerusalem).

1 Masculine and Feminine.
2 'defaming behind a person's back,' but 'defaming to a person's face.'
(a) If the noun itself ends in a ی preceded by more than two letters, there is no change, as: یه صلی یا a Sufyy.

(b) If the ی of the noun is preceded by only one letter, the first ی is marked with fathah, and the second changed to ی, as: یحیی Hayy" (name of an Arab tribe and a village), یحیی.

(c) If a noun of three or of four letters ends in ی or یی or یى (as یسیم, ینی), the final letter is changed to ی before the suffix, as: یسیم, rel. adj یسیم یعنصیی "youth," صفحی مصطفی "name of a hill in Mekkah, یحیی "John," rel. adj. یسیم یسیم; adj. یسیم یسیم; rel. adj. یسیم یسیم "Moses." adj. یسیم یسیم, rel. adj. یسیم یسیم.

(d) If the short final alif is the fifth letter, it is dropped, as: یصطفی "Mustafa" (chosen), rel. adj. یصطفی یصطفی یصطفی "mustafá" "the hubara bustard," یہوی "Moses" (for یہوی), rel. adj. یہوی یہوی یہوی "for the Deity, for God," rel. adj. یہوی یہوی یہوی.

But in nouns ending in ی with only three letters besides it, if the 2nd radical has a vowel, the ی is rejected; but if the 2nd radical is sakin, the ی may be changed into ی but is preferably rejected, as: یجمی "a swift ass," rel. adj. یجمی یجمی یجمی "the Barada River," rel. adj. یجمی یجمی یجمی "relationship," rel. adj. یجمی یجمی یجمی or یجمی یجمی یجمی.

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1 Such forms as یصراوی and یصراوی, though used by the Arabs of Baghdad, are incorrect, and are borrowed from the Persians. Modern Persians, for "Chinese", say چینی چینی چینی and چینی چینی. In Baghdad, چینی چینی (m.c.) means "Chinese silk."

2 In India and Persia یعسوی یعسوی for the era, and یعسی "a Christian." In Baghdad, there is an Arab Christian family known as یعسی یعسی.

3 Incorrectly, amongst Indians and Persians یصطفی.

4 In Persia یهوی.

5 Incorrectly in modern Arabic and in Persian یدیوی یدیوی یدیوی and یدیوی یدیوی یدیوی.
(e) Nouns that end in *alif* mamdūdah change the final hamzah into و, as: سَمَّى "sky," rel. adj. سَمَّتَيِ "belonging to the sky," but شَتَى "winter" becomes شَتَأ. From فَرْنَأْ or فَرْنَأْ "France," are formed فَرْنَأْيِ "French," and etc.

(f) A و that has been dropped, is restored in the relative adjective, as: دَمُ "father," أُخُو" "brother," دَمُ "blood," ذَهْعُ "missionary," ذَهْعَيِ "missionary,"

g) Occasionally there are certain changes in the short vowels, as: مَدْنَةٌ "Medinah," rel. adj. مَدْنَيْيِ "madaniyya"; قُرَشُ "Quraysh" (the Prophet’s tribe); قُرَشَيْيِ "Qurashiyya".

The kasrah in the measures فَعُلُ and فَعُلْلَةُ is changed to fathah, as: مَلْكُ "a king," rel. adj. مَلْكِيِ

(h) In the case of a proper noun compounded of two words, one is usually dropped, as: نَبِيُّ بَعْرُ from بَعْرَ نَبِيٍّ, and بَعْرَ from بَعْرٍ.

(i) The following are irregular: حَلْفُ "a follower of Abū Hanifah," but حَلْفُ "a follower of Haniyya" (an epithet of Abraham): before Islam, the Arab tribes styled themselves حَلْفَيِ.

(j) Another form of the suffix is يِ, principally used in technical terms, as: حَسَنَي "corporeal"; حَسَنَي "spiritual"; دَعَانِي "lower" (of letters dotted underneath; also of a storey in a building); قُرَنِي.

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1 In modern Arabic, as well as in India and Persia.
2 A special kind of shoe without heel that comes from Yemen, is now called بَلْدِي: it therefore annoys a Yamāniyya 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 h (١), and the abstract noun [vide (l)] by a long t (١).١

Remark.—Besides the regular masc. pl. [vide § XXI (p)], broken plurals are found, as: دمتري "a Moor," pl. دمتري "a Damascene," pl. دمتري "a Baghdadi," pl. دمتري.

(l) The Abstract Noun. The feminine of the Relative Adjective serves as an abstract noun١, as: إله "pertaining to God"; إله "divinity"; جاهل "foolish"; جاهل "state of ignorance, the time before Islam"; كيف "how?", rel. adj. كيف, and abstract noun كيف (−Pers. جاهل) "the howness, state, etc."; ما "what is that?", abstract noun ما "intrinsic worth, qualities, nature."

Remark.—In theological terms, the termination—ات—is found instead, as: دوم "divinity"; ملك "kingdom of God"; جابر "omnipotence of God"; ناصر "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: دوري, relative adjective, "materialist," دوري "the sect of dahriyy; جم hammer, singular noun, "camel-leader, or a man who lets out camels on hire," pl. جم "a body of camel-leaders").

١ As stated elsewhere, Persians have imitated this form and added the termination to some Persian words, as: سكبت "dog-naturedness (in a bad sense)."

Indians even write ديشريت ("everything is nature") and in slang say ديشريت "being a native."
§ XVII. The Diminutive (اسم التضفير).

(a) The Arabic diminutive, which is very rarely used in Persian, is formed from the triliteral by inserting a quiescent yūf after the second letter and pointing the first with zammah (←); the measure is فتيل, as: رجل "a man", dim. رجیل "a humble slave; also a slave-boy, or a little son of a slave."

The diminutive also expresses endearment (بذي), and even enhancement ("the very best")]. From quadriliterals the form is فتیل, as: عقرب "scorpion," dimin. مصیب, vide (c) (2). For more letters, the form is فتیل, as: "sparrow," dimin. مصیب, vide (c) (3).

Diminutives may be formed from substantives, adjectives, participles, demonstrative pronouns (e.g. دی "from", and دی "from"; note that the initial vowel is here — and not —), relative pronouns (الک, from), from certain prepositions that are substantives (بعد, from), and from some of the verbs of surprise and wonder (ما "how good he is"), and the numerals.

Remark.—Diminutives cannot be formed from nouns that are already of the measure, such as: كمیت "a bay horse."

(b) There are rules for the euphonous 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 زمماح (←) at the beginning, and کسره (→) at the end:—

"a date," dimin. صغری (fem. of masc. صغری) "smaller," dimin. Sauharya "dear little one"; خیره (fem.) "red," dimin. حمیراد حمیرا (pl. of paucity) "loads," dimin.

1 If the noun has a feminine termination, it is suffixed to the diminutive.
\textit{The Diminutive.}

\textit{Uhaymal}\textsuperscript{a} "little loads"; \textit{Salman}\textsuperscript{a} (prop. name), dimin., \textit{Sulayman}\textsuperscript{a} "(dear) Solomon"; \textit{Sukayran}\textsuperscript{a} "slightly drunk; also dear little drunkard" (the fem. 
expresses endearment; of a mistress that has \textit{Su} = \textit{Dar} (the female form of a noun); \textit{Tell} = \textit{Tell} "hill"; \textit{Sh} = \textit{Sh} (from certain fem. triliterals); \textit{Dam} = \textit{Dam}.

(c) \textit{With weak letters:-} (1) \textit{Baw} (for \textit{Baw}) "door," dimin. \textit{Buwayb}\textsuperscript{a}; \textit{Nieb} (for \textit{Nieb}) "eye-tooth, tush, tusk," dimin. \textit{Nieyab}\textsuperscript{a}; \textit{Mezar} (for \textit{Mezar}) "balance, scales," dimin. \textit{Muvaycin}\textsuperscript{a} "small scale"; \textit{Jada} "opulence" (from \textit{Wadda}), dimin. \textit{Mujadda}.

(2) \textit{Harb} "striker," dimin. \textit{Zuwayrib}\textsuperscript{a}; \textit{Heidr} "lion," dimin. \textit{Huwaydir}\textsuperscript{a}; \textit{Yusuf} "Joseph," dimin. \textit{Yuwaysuf} "dear little Joseph"; \textit{Gulim} "boy, also slave," dimin. \textit{Ghulayyim}\textsuperscript{a} (for \textit{Gulim}); \textit{Qadi} (for \textit{Qadi}); \textit{Adi} (for \textit{Adi}), dimin. \textit{Udyi} (for \textit{Adi}).

(3) \textit{Mafjah} "key," dimin. \textit{Mufayih}\textsuperscript{a}; \textit{Uffar} "sparrow" (often applied to any little bird), dimin. \textit{Uwaysir}\textsuperscript{a}.

(4) The following should be noted:

\textit{Ab} (for \textit{Ab}) "father"; \textit{Abi} \textit{Ubayy}\textsuperscript{a}.

\textit{Ayx} (for \textit{Ayx}) "brother"; \textit{Abi} \textit{Uhayy}\textsuperscript{a}.

\textit{Abt} "sister"; \textit{Abt} \textit{Ukhayyat}\textsuperscript{a}.

\textit{En} (for \textit{En}) "son"; \textit{Buniyy}\textsuperscript{a}.

\textit{Bun} or \textit{Bun} "daughter"; \textit{Bunayyat}\textsuperscript{a}.

\textit{Sh} "a thing"; \textit{Sh} or \textit{Shawat} \textit{Shawat}\textsuperscript{a} or \textit{Shuwayyat}\textsuperscript{a}. 

\textit{Shawat}\textsuperscript{a} or \textit{Shoua}\textsuperscript{a}.
GENDER.

"slave girl"; "mother";

(5) As in the formation of broken plurals, so too those nouns that have more than four radicals, reject all after the fourth, as: "quince", dimin. "sunrise".

(6) Compound nouns take the diminutive in the first part only of the compound, as: "humble slave of God" (as a name); "fifteen", "a mere fifteen"; "before sunset"; "a little before sunset".

(7) Diminutives may be formed from regular plurals, masculine or feminine, and also from "plurals of paucity," as: dim. pl. dimin. 

(8) A few diminutives are very irregular, as: "sunset", dim. 

§ 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: "a horse or a mare"; "a wing."

(b) The following are Feminine by form:

1. Nouns ending in servile ٍ, as: "striker" [unless the sense is masculine, as in "a Caliph" (pl. ُ)].

2. Nouns ending in servile ٍ, as: "Salma" (a woman's name); "most beautiful" [vide Elative, § XIV (g)]; "remembrance";

are feminine, without the tanwin, and make no change for case.
GENDER.

If however the \( \mathfrak{i} \) is radical, it may be masculine, as: 

- \( \mathfrak{f} \) (\( \mathfrak{f} \)) for \( \mathfrak{l} \) (youth); 
- \( \mathfrak{f} \) (\( \mathfrak{f} \)) for \( \mathfrak{l} \) (morning) (from sunrise till about 9 o'clock); 
- \( \mathfrak{f} \) (\( \mathfrak{f} \)) as a fem. (broken plural of \( \mathfrak{f} \) (\( \mathfrak{f} \)) for \( \mathfrak{l} \) (towns).

3. Nouns ending in \( \mathfrak{a} \), as: 
- Khansâ (a woman's name); 
- a plain; 
- the sky; 
- red (vide Adjective); 
- samâ (sky); 
- grandeur, magnificence, haughtiness; 
- 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 \( \mathfrak{l} \) that are applicable to females only, as: 
- a sister; 
- Egypt; 
- pregnant (vide also § XIX (f)); 
- barren; 
- menstruous.

2. The name of winds, fire, wine, as: 
- a strong or stormy wind, also flatulence; 
- North Wind (but Shimâl (the North, or the left-hand side): 
- fire; 
- wine; 
- and Scars, etc., etc., Hell.

3. The double parts of the body, as: 
- hand; 
- eye; 
- shoulder; 
- foot; 
- and also tooth (there are an even number) are feminine.

Remark.—These, besides the dual, make their plural \( \mathfrak{l} \) or \( \mathfrak{l} \), as: 
- feet; 
- ears (sing. 

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1 Because are all feminine.

2 In Persian, and in colloquial Arabic, the feminines are used.

3 The principal direction is the East or 

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4. Collective Nouns that denote living objects destitute of reason and that do not admit of the ٣ of unity to indicate an individual, are generally feminine, as: خيلُ "horse-kind," إبل "camels." Those that do take the ٣, are either masculine or feminine,٢ as: حمام "the dove or pigeon tribe"; حمام "a single dove or pigeon"; قوم "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: عصأ "a staff, rod"; ماء "a well"; دار "a house"; نار "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 ظهُر "the sun" is feminine, while قمر "a moon" is masculine.

Firdaus فَرْدُوس "Heaven" is masculine; but جنة "Heaven," and سَبَأ "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: نغ "cattle"; جراد "grasshoppers or locusts"; شجر "trees"; نمر "dates." These are masculine by form but feminine by signification (الجمعاء "totality"). Vide also Collective Nouns.

2. The names of the letters of the alphabet. (These are usually feminine).

3. Words regarded merely as such: لغة is masculine, while لفظ or كلام is feminine.

4. A considerable number of nouns incapable of classification, as: سلم "peace"; سوق "a ladder"; بazaar, market, street"; شجر "trees"; سبيل "a hare" (gen. fem.); "barley”; أزنب "a path, road."

٢ But حمام used for a single pigeon, is masculine.
§ XIX. Formation of the Feminine from the Masculine.

(a) The ordinary method is by suffixing ٞ (plural ٖ), as: ضارح masc., "striker," ضارحة fem.; متميمة fem. "served"; متميمة mutlahimat" "accused."

Remark. — اٛ before ٝ becomes ٝ, as: ٝنّ "a youth," ٝنّ "a young girl."

(b) (1) Adjectives of the measure ٠٣ٗ become ٠٣ٗ, as: ٠٣ٗ "drunk," fem. ٠٣ٗ "an old dotard," fem. ٠٣ٗ خشیان; ٠٣ٗ "timid," fem. خشیان.

(2) But ٠٣ٗ (with tanwin) and ٠٣ٗ make their feminines in the usual way, as: ٠٣ٗ "repentant," fem. ٠٣ٗ "naked," fem.

(c) (1) ٍ as a superlative (when defined by the article or a following genitive) becomes ٠٣ٗ, as: ٠٣ٗ "small") masc. "smallest," fem. ٠٣ٗ كبرى; ٠٣ٗ "great") masc. "greatest," fem. كبرى.

(2) But ٍ denoting colour or defect has for its feminine ٠٣ٗ, as: ٠٣ٗ "white," fem. ٠٣ٗ "chestnut, red-haired," fem. ٠٣ٗ "lame," fem. ٠٣ٗ "a white leper," fem.

(d) ٍ when it equals ٠٣ٗ (tr. or intr.), and is a predicate to or attached to a substantive singular, makes no change for the feminine, as: ٠٣ٗ "a contented girl."

1 It is incorrect in Arabic to write this ٝ as ٞ, though even in the Quran such orthography occurs.
2 Broken plural ٢٠٢٢. Vide also § XIV (d) and (g).
3 Plural for both genders ٠٢٢. The feminine of the dual changes hamzah into ٝ, vide § XXI (i) Remark.
But " когда it equals مفعول, or if no substantive (or pronoun) is expressed, takes the feminine عین, as  ذوب " a riding animal, camel "; زونه fem.

Remark.—The plurals are the regular feminine and masculine plurals.

(c) Vice versa, مفعول, when it equals مفعول, and is under the same conditions as مفعول makes no change for the feminine, as: إمرأة جرح " a wounded woman "; بنت قُدُل " a murdered daughter."

But " when it equals فعل, or is an ordinary adjective, takes the usual عين, as: شفيع " intercessor," fem. شفيع " sick", fem. مرضة.1

Remark.—These take the regular feminine and masculine plurals.

(f) Those adjectives or participles of the measure فعل that apply to females only, make no change [vide XVIII (c) 1], when they indicate some permanency, as: " divorcée " fem., (but حامل = مطولة " pregnant "); موقع " giving suck " etc. But هی طالقة عد " she will be divorced to-morrow."

Remark.—These form the plural regularly in عين— as: حاملات.

§ XX. Note on final عين

(a) In derived and primitive nouns it often forms a feminine عین, as: طفل " boy," fem. طفلة " girl."

1 When the Noun of Instrument is an intensive adjective [§ IX (b)] it is governed by the same rules as عين and تفاعل.

2 In verbs, it is عين, as: مرت " she struck." In Persian, the final servile عين of Arabic nouns is generally written عين, some words are written with عين only, and some either with عين or عين, indiscriminately. Occasionally, in Persian (and Urdu), there is a difference in meaning between the two, as: "aqīda " religious belief (generally) "; مفید "aqīdat " belief in a particular saint, etc." ; تُزیت تعزیت ta'zīya " the representation of the shrine of Hasan and Husayn," and تعزیت " condole."
(b) It forms the noun of unity, as: نَمْر "dates," نَمْر "a date."

(c) It sometimes distinguishes a singular from a broken plural, as: "a she-cat," "a copy, recipe," "village," "a rarity," "an animal" (specially a beast of burden), "a volume," "a mount," "a leader in prayer, etc.," "a leader in prayer, etc.,"

(d) *Vice versa*, it sometimes distinguishes a plural noun from a singular or else a feminine collective, as: "travellers"; "dwellers on the banks and drinkers of the waters of the same stream"; "a camel-leader (driver)," "camel-leaders"; "horse-dealer," "horse-dealers"; "a leader in prayer, etc.," "a tom-cat," "tom-cats"; the "Sufis."

(e) It forms substantives from participles, as: "water-channel": "a claim; summoning; missionary work."

(f) It corroborates a plural, as: "metal-polishers," "a Pharaoh," pl. "metal-polishers," "a Pharaoh." of "metal-polishers," "a Pharaoh."

(g) It emphasizes intensive adjectives or nouns, as: "a weight"; "taking out"; "giving help."

(h) It is used as a compensation for a letter dropped, radical or servile, as: "weight"; "for" "taking out"; "giving help."

1 *Vide* Relative Adjective.
§ XXI. Declension of Nouns.

(a) Arabic nouns have usually three cases, Nominative, Genitive and Accusative. They have three numbers, Singular (المفرد), Dual (المندر), and Plural (الجمع). The tanwin marks the indefinite, and the short final vowel the definite noun, as:

The Singular (المفرد).

<table>
<thead>
<tr>
<th>Case</th>
<th>Indefinite</th>
<th>Definite 1</th>
<th>Definite with Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kitāb</td>
<td>al-kitāb</td>
<td>kitābahi</td>
</tr>
<tr>
<td>Gen.</td>
<td>kitāb</td>
<td>al-kitāb</td>
<td>kitābi</td>
</tr>
<tr>
<td>Acc.</td>
<td>kitāb</td>
<td>al-kitāb</td>
<td>kitābai</td>
</tr>
</tbody>
</table>

A word in the Nominative is called مرفوع or منصوب: and in the Genitive منصوب or منصوب.

(b) A noun with three cases as above is called a Triptote, or by Arab grammarians, منصوب “declinable.” Every noun that has in the nominative is a triptote. Every noun (undefined) that has in the nominative is a Diptote (غير منصوب); vide (f).

(c) The words أب “father”; أخ “brother”; ذو “possessor”; فم “mouth” [فوره] “father-in-law”; and حن “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 يُ "my," as: "أَبِيُ زَید " of the father of Zayd." This is a survival of the ancient declension.

(d) The noun ُّن "son," between the name of the son and the father, drops its hamzah, and the proper name preceding it loses its tanwein, as: ُّن زَید بِن "Zayd the Son of 'Amr." But if the word ُّن happens to begin a line, the hamzah is not dropped. It is also not dropped when ُّن is used predicatively, as: ُّن زَید بِن "Zayd is the son of 'Amr."

In the name الله، the hamzah of ُّن is always dropped.

A weak radical, with or without tanwein at the end (تَنِى - َنَنِى), of course affects the case-ending, vide (k).

Remark.—The word ُّن is also used for "one of a pair, a fellow to," as:

(f) IMPERFECTLY DECLINED NOUNS (قُبَرِ مَنْصِرَ). Some nouns are imperfectly declined, i.e. they do not admit of the tanwein. These take zammah (ُّن) in the nominative, and fathah (ُّن) in both the genitive and the accusative, singular or plural. Such are called Diptotes.¹

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: ُّن للاکَبِر (def. with al) "for the very great persons," (but للاکَبِر indef.);

للاکَبِر الْذَنِى (def. without al) "for the very great ones of the people."

(g) Some proper names are triptotes, as: ُّن مُحَمَّد; others, diptotes, as: ُّن أَحْمَد. Some again always require the article, as: ُّن ُّن ُّن.

(h) Nouns ending in alif maqṣūrah have only the one¹ case, as: ُّن مُوسى; ُّنُكَر (fem. of أَكْبَر) .

¹ Words that have only one case like ُّن مُوسى or مُوسى ُّن, or any noun joined to ُّن مُوسى or ُّن مُوسى, are not considered ُّن مُوسى or ُّن مُوسى, nor are the regular masculine and feminine plurals considered diptotes, nor the plural of ُّن, nor words like ُّن فَقَار, though they have two cases.
(i) The Dual (تَنْيِئة).

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ٌنْتَيْنَانِ</td>
<td>مَلَكَتْنَانِ</td>
</tr>
<tr>
<td>Gen. قَتْنَانِ</td>
<td>مَلَكَتْنِينِ</td>
</tr>
<tr>
<td>Dat. قَتْنَانِ</td>
<td>مَلَكَتْنِي</td>
</tr>
</tbody>
</table>

In construction, or when followed by an affixed pronoun, the م is dropped, as: "the two books of Zayd" fi kitāb-y-h
"in his two books."

Remark.—If a noun ends in alīj mamdūdah followed by a servile hamzah (ٌ), the hamzah becomes, in the dual, as: صَعْراَوُنِ "two deserts"
(from صَعْراَنِ سُودَارَيْنِ; صَعْراَنِ "two black women."

(j) Regular, or Sane, Plural (الجَمْع الْسَّالِمِ).

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. قَتْبُنِ</td>
<td>مَلَكَتْنِنِ</td>
</tr>
<tr>
<td>Gen. قَتْبِينِ</td>
<td>مَلَكَتْنِ</td>
</tr>
<tr>
<td>Dat. قَتْبِنِ</td>
<td>مَلَكَتْ</td>
</tr>
</tbody>
</table>

The masc. and fem. dual, and the masc. plural, make no change for the definite form except prefixing ٌ.

(k) A final weak radical affects the case endings.

The word قَزَّٰنِ (indefinite) "a Qāzī" (from قَذَّى "to decide, finish"), is on the measure قَذَّىٰ: its proper forms for the nominative and genitive would be قَذَّيْنِ and قَذَّيْنِ; and with the definite article, the nominative and genitive would be al-qāzīyْnِ and al-qāzīyْ. But these sounds are considered uneuphonious (تَغْيِبٌ), so they become

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1 The ٌ (ٌ) of the feminine singular becomes (ٍ) when followed by an affixed pronoun.

2 If the َي were mushaddad, as in ِدْرِي، the sound would not be uneuphonious.
for both cases, with the tanwin قاضي qāzi, and without it قاضي al-qāzi. As fatḥah over a yā that is preceded by a kasrah is not considered uneuphonious, the accusative is regular, viz. Qāziyya and Qāziyy. With the affixed pronouns, the Nom. and Gen. become قاضي h; and the Acc. Qāziyy-h. Only the definite form of such words (without the article) is found in Persian and Urdu. The regular masculine plural is Nom. قانون, and Gen. قانون.

(1) Similarly, ناشتا fataq "a youth" (from ناشت "to be young"), is on the measure، standing for ناشت fatay, and قاضي al-fatay is for al-fatay. Consequently, according to the rules of permutation or Arab euphony, there is no change for case: all three cases in the singular are ناشت. Their declension is virtual (تقلب), not expressed (الفعل). The broken plurals and are regularly declined.

(m) So too رأي "usury or interest" (from رأي "to increase," intr.), and رضا "satisfaction with" (from رضا - رضا "to be satisfied"), are on the measure and stand for رأي ribaw and رضا rizaw; they, too, make no change for case.

(n) Words like و and کری are alwaysDeclension of Nouns. 729

(o) The present participle of all derived forms whose final radical is or، have the terminations of قاني، while the passive participle will be like نتش. The broken plural of words like جواري and جواري make and نئار in the Nom. and Gen. Sing., and جواري and جواري in the Acc. Sing.

1 But if the ق (or a ق) were preceded by a fatḥah, the ق (or a ق) would become alif. Arabs say that fatḥah is the most euphonious ( خخف ) of the short vowels.

2 Note the absence of the dots under ق to indicate alif maṣūrah. In the Quran however, the dots are omitted under every yā. With the affixed pronoun, alif maṣūrah becomes alif tawīlah for all cases, as: قاث.
Remark.—Nouns like مقصوضة QT and اقتضى ظافث are called "declined but with the final vowels understood."

(p) The Regular Masculine Plural is used for:

(i) Participles making their feminine in ئ and signifying rational beings.

(ii) Proper names of men, provided they consist of one word (and are not compound as عبد الله ) and do not end in ئ: and also diminutives of such names.

(iii) Diminutives of masculines that denote rational beings.

(iv) Relative adjectives in ي (qualifying a masculine plural).

(v) The elative أفعل with comp. or sup. meaning, as: الزبر، for الأزب

Remark I.—It cannot be used for adjectives of the measures فعل and فعيل when these are of common gender (i.e. when they do not admit of the feminine ئ; [vide Intensive Adjectives (3) and (4)].

Remark II.—Adjectives admit of the sound masc. pl., only when they qualify substantives denoting rational beings.

(vi) فعال when it denotes profession, as: نجار "carpenter," pl. نجارون (also نجاره).

(vii) There are a few exceptions to the above rule, viz.: بنس "sons"; "members of a family" (also "fit"); ذو "possessed of," pl. ذو and أرض "world," عالم "the universe"; أرض "land earth," and أرض (more commonly "a year," pl. سن "years," and some others.

1 The plural forms ثلاث عشرات, etc., are not the plural of " and (which


3 The oblique case is سذن 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.

(g) The Regular Feminine Plural is used for:—

(i) Feminine proper names.

(ii) Masculine proper names ending in ٢.

(iii) All feminines ending in ٢, as: خیاطات "tailoresses" (خیاطة sing.).

(iv) The feminine superlative ٤٥٦٧ (of masc. ٤٥٦٧). (The fem. broken plural is ٤٥٦٧).

(v) The feminine ٤٥٦٧ (of ٤٥٦٧ when it expresses colour or defect).

(Plural, both genders ٤٥٦٧.)

(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. ٤٥٦٧, and Stem IV ٤٥٦٧).

(ix) Diminutives for things, or for irrational animals.

(x) Foreign words even when they denote males as: ٤٥٦٧ (٤٥٦٧ T.);

(P.) "nightingales"; ٤٥٦٧

(xi) Feminine adjectives, the masculine of which has a sound plural.

(xii) Verbal adjectives that are used in the plural as substantives, as: مصغفات; موجودات;

(xiii) Feminine nouns in ٢— and ٢—, as: حبل "pregnant," pl. حبلات; ذكرى; ذكريات; حجيات; حجيات (also br. pl. حجيات etc.).

(xiv) It is often used for neuter nouns, even when the singular does not end in ٢, as: ٤٥٦٧ masc. a "Turkish bath," pl. ٤٥٦٧ (com.) ٤٥٦٧ "heaven" pl. ٤٥٦٧, vide (xiii). These have no broken plural.

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1 In Persian ٤٥٦٧.

2 In Persian ٤٥٦٧.

3 Imitated by Persians in such Persian words as: ٤٥٦٧.

Indians even say ٤٥٦٧ (vulg.) "letters" (for the plural of the Hindi ٤٥٦٧), and ٤٥٦٧ "ruins."

4 Vide § XXII (a) (x).
(xv) A few masculine nouns that have no broken plural take the regular feminine plural, as: حيوان, "an animal, a living thing," pl. حيونات.

Remark.—The Regular Feminine Plural is sometimes accompanied by a change in the short vowels, as: حملة, "a charge, attack," pl. حملات; حجرة, "a room," pl. حجرات and and حجرات.

§ XXII. Diptotes.

(a) The following classes are Diptotes:

(i) Proper names of more than three letters that are feminine, or that end in ة, masc. or fem., as: زينب (a woman’s name); مارية (a man’s name); مكة "Mecca"; عقرب "a scorpion," but أقرب "Aqrab" (a man’s name).

(ii) Foreign proper names of more than three letters, or foreign triliteral names with the second letter moveable, as: يوسف "Joseph".

(iii) Feminine Arabic proper names that are triliteral and have the second letter ساكن, may or may not be fully declined, as: هند (a woman’s name); مصر "Egypt," and مصر "a city." But such as have the 2nd radical مثاثر are diptotes, as: سفر "Hell."

Remark.—موسى is the same in all cases: vide § XXI (l) to (n). نوح is declinable, although foreign; because the second letter is ساكن.

(iv) Any proper names that are corruptions, as: زكار, corruption of زكاز.

(v) Proper names that are on the form of any part of a verb, as: أحمد (on أفعل "I do"); زيد (بزود "he increases"); شلم "Jerusalem."

(vi) All proper names ending in -ان, as: عثمان; and compound proper names of one word, as: نعيم.

(vii) All adjectives of the measure of أصغر (but not أصغر). [The feminine of أصغر as a superlative is أصغر, plural أصغر; but the pl. أصغر is an exception]."widower," fem أرملة.
(viii) Those adjectives of the measure 'thirsty,' fem. 'naked' and 'table companion,' fem. 'naked.'

(ix) Distributive or collective numerals from 1 to 4, as: 'whole' or 'by ones,' etc. (but 'units').

(x) All nouns in 61 in which the final hamzah is zā'īd [i.e. the final zā'īd not changed from 6 or as in 'district'], and not radical, as: 'district (name of a district). But 'water' is declinable because its hamzah is not zā'īd: and in the noun 'sky,' but figuratively when it means 'rain' etc. it is masc.; it was originally masc.; so too 'was.'

In such broken plurals as 'friends,' and 'martyrs,' the hamzah is zā'īd, but in 'names,' the hamzah is not zā'īd.

Remark.—'Pregnant' has no masculine form.

(xi) Broken plurals that have two or more letters after a servile alif, as: 'door' (pl. of 'doors'), (pl. of 'doors'); (pl. of 'doors'); (pl. of 'doors'); (pl. of 'heads'); (pl. of 'heads'). If however a 6 is added to such a plural form, the noun is declined, as: 'money-changers.'

(xii) The numerals ending in 6 when they stand also as pure numbers, as: 'three is the half of six.'

(xiii) The broken plurals 'first' and 'other'.

(b) All Diptotes that have 6, or a possessive suffix, or are a muqāf, 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 *tanūïn*. The plural of *ذَٰٰلَك* is not a diptote nor such words as *قَأَس* or *الْخَالِقُ
*.

(d) Feminine nouns and broken plurals that end in *يَز* or *-َنْ* are the same in all cases and have no *tanūïn*, as: بشرى *“good news”*; هدايا *“presents;* عمار *“sick men”*; مغرمى *“virgins.”*

Remark.—Those in which the *alif maqṣūrah* is radical (as in هدى *“guidance”* for هدى), 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 التكرير) 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: ولد *“a boy, a son,”* pl. ولدان *“boys,”* and ولد *“sons or descendants”*; عين *“eye, chief, spring of water, the letter ع”* (which resembles an eye), pl. عيون *“eyes;* فیخان *“chiefs”*; عيون *“springs”;* عبنات *“letters ع.”*

Many forms seem to be derived from obsolete singulars 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 نائل is generally used for limbs, etc.
(d) Arabs count two kinds of broken plurals, "the Plural of Paucity (جمع الافئة)" and "the Plural of Multitude" (جمع الكثرة).

The former has four measures, mentioned in the following Persian couplet:

جمع كلما را جهار است ایشیا انعل و انعل و فالة و افالة

All other broken plurals are Plurals of Multitude.

Plurals of Paucity are:

(i) as: انعل, as: أرجل "feet," sing. رجل; the dual could also be used: حروف "a letter"; أحرف "some few letters"; (but حروف "many letters").

(ii) as: فلما "some boys," sing. فلام (but فلان "many boys").

(iii) as: دواء "medicines," sing. دواء "medicine": أشربة "a few drinks" from شراب "a drinkable" (but شرب "many drinks"). This form only occurs in words that have the penultimate letter a long vowel.

(iv) 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 quadri-literals (i.e. انعل and انعل), 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 انعل is prefixed or not, as:

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 جل 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: شجر "tree-kind," "a tree," "some few trees," "trees: علامات "a sign," "few signs"; "many signs."

(3) The regular feminine plurals and the plural of paucity denote several individuals, while the broken plurals denote a class.

(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: رجال كريم (or رجال كريمون) "noble men," as well as by the regular plural, especially if the noun denotes rational beings, as: الغافر "the good horses"; دير شير "shining pearls."

An adjective in the broken plural cannot, however, qualify an abstract noun, as: عين دقية (and not عين دقية), but we can say عينات الإخلاص.

(j) There are three forms of broken plural: (i) Those that add a letter or letters to the singular, as: رجال "man," pl. رجال "men"; "property," pl. "a book," pl. كتاب "a ship," pl. سفينة: (ii) those that reject a letter or letters, as: الكتاب "book," pl. كتاب "ship," pl. كتاب: (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: أسد, "a lion," pl. أسد (also أسوع) "lions"; عظيم, "great," pl. عظام (also عظام عظام).


(l) 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: عندليب, "nightingale," pl. عندليب. عندليب, "spider," pl. عندليب: the rejected radical is generally the last. But foreign words, quadrilateral or quinqueliteral, if they begin with alif, are on the measure فانعة, otherwise as: فانعة, pl. فانعة. فانعة, pl. فانعة. فانعة, pl. فانعة.

Remark.—Note, too, such plurals as عيد الله, مبادلة, pl. of مبادلة.

(m) Plurals of plurals (منيني المجموع).

(1) These are formed on the measure of quadrilaterals and quinqueliterals, and indicate a large number, as: كلاب المحلة, "the dogs of the quarter," but كلاب العرب, "the dogs of Arabia." Examples: قول, "saying"; pl. قول, "some few sayings"; pl. of pl. قول, "many sayings"; أركان, "pillar"; pl. أركان; pl. of pl. أركان, "a hand"; dual بدين, "two
hands'; pl. ādi‘ī (أيدي) "some few hands"; pl. of pl. ādi‘ī (أيدي) "many hands, also assistance, benefits"; pl. ُسَحَفَة "a book"; pl. ُسَحَفَات "books"; pl. ُسَحَفَات "many books"; pl. مِدَيْنَة "a city"; pl. مَدِينَة; pl. of pl. مَدِينَة. 'Vide' (e).

(2) Sometimes the regular feminine plural is suffixed to the broken plural of a neuter noun, as: طَرِقَة "road"; pl. طُرِقَات; pl. of pl. طُرِقَات.

(n) Irregular Plurals. The following are quite irregular, or are formed from obsolete singulars:—

* أَمَامَات "mother," pl. أَمَامَات.
* مِمَّا "mouth," pl. مِمَّا "mouths; rumour."
* مَاء "water," pl. مَاء or مَاء.
* نِسَاء "woman," pl. نِسَاء or نِسَاء or نِسَاء "women."
* إنْسَان "man," pl. إنْسَان or إنْسَان (and pl. of pl. إنْسَان).

(o) Examples of Broken Plurals formed by adding a Letter:—

(1) جَبَل "a mountain," pl. جَبَال جَبَال. جََبَل "a man"
* رَجَال جََبَل "a footman"
* رِيح "a strong wind," pl. رَيح رِيح.

1 In Persian always ādi‘ī and ādi‘ī.
2 Not a plural of paucity.
3 But طَرِيْقَة met. "road," has a pl. طُرِيْقَات.
4 Also جََبَل: other plurals of "footman" are جََبَل جََبَل. جََبَل جََبَل جََبَل جََبَل.
Examples of Broken Plurals that Reject a Letter or Letters:

(1) kitābָn "a book," pl. کتب kutubָn.

1 Plural of paucity.

2 In Persian shajara. Shajarān, the reg. fem. pl., is a plural of paucity.

3 * جَذَرَ tree-kind.

4 But حِيَالِ, plural of حِيَال.

5 In Persian arghī/a, ajnīha, etc. These are, in Arabic, all plurals of paucity.
\[ madīnatu^a \, "\text{a city}" \, \text{pl.} \, mudun^a \]
\[ sasīnatu^a \, "\text{a ship}" \, \text{pl.} \, sufun^a \]
\[ qaryatun \, "\text{a village}" \, \text{pl.} \, qura^a.\]
\[ birka\text{un} \, "\text{pool, etc.}" \, \text{pl.} \, burak\text{un} \]
\[ millat\text{un} \, "\text{nation, etc.}" \, \text{pl.} \, milal\text{un}.\]

\[ \text{(q) Examples of Broken Plurals that Change a Vowel:—} \]

\[ karim\text{un} \, "\text{kind}" \, \text{pl.} \, kirım\text{un}.\]
\[ sawat\text{un} \, "\text{lash, whip for flogging,}" \, \text{pl.} \, siyat\text{un}.\]
\[ asad\text{un} \, "\text{lion}" \, \text{pl.} \, asud\text{un}.\]
\[ walad\text{un} \, "\text{son, boy, etc.}" \, \text{pl.} \, wulad\text{un}.\]
\[ khashab\text{un} \, "\text{wood}" \, \text{pl.} \, khashub\text{un}.\]
\[ falak\text{un} \, "\text{sky}" \, \text{pl.} \, fuluk\text{un}.\]

\[ \text{(r) The following may be considered Regular:—} \]

(1) The singular \[ \text{نفع} \, "\text{a rarity," pl. نفعa \, "\text{a sentence," pl. نفعa \, "followers of a particular prophet," pl. نفعa.} \]

(2) The singular \[ \text{نفع} \, "\text{generally has as one plural نفع, as: نفعa \, "\text{a book," pl. نفعa \, "a wall," pl. نفعa \, "a donkey," pl. نفعa.} \]

But the plural of \[ sahab\text{un} \, "\text{cloud,}" is also of the form نفع, viz. نفعa.\]

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1. Also \[ qaryatun = \text{plural of paucity, vide (f).} \]
2. The \[ \text{plurals \, \"ولدان = "\text{young, boys; but \, \"ولدان = "\text{offspring, descendants."} \]
3. Also \[ atā' \, \text{plural of paucity.} \]
(3) The plural نَفَّلٍ has always its singular نَفَلٍ, namely, "a trader," pl. حاكم, "Governor," pl. عامل, pl. جاهل, "ignorant," جَاللِهِمْنِ. However, the singular نَفَلٍ may have other forms of plural, as: جَاللِهِمْنِ [as well as جَاللِهِمْنِ vide (4)]: عَالِمٌ "learned" has علماء, and علماء, and the regular masculine plural علماء.¹

(4) When نَفَلٍ, without a weak letter, is an irrational or a neuter substantive, one of its plurals may always be قَوَّالٌ, "a governing word (in grammar)," pl. قَوَّالٍ, but عَالِمٌ "a Viceroy," pl. حَاجِبٌ "eye-brow," pl. شَهِيدٌ "Cavalier," pl. شاهدٌ "witness," pl. شاهدٌ (and شهيد and شهيد); but شاهد "a proof, sign," pl. شهيد.²

(5) The measure نَفَّلٍ has, without restriction of meaning etc., always one plural قَوَّالٍ, "a rule, a capital city," pl. قوَّادٌ "margin, marginal note," pl. حاولي "(Nom. and Gen. hawāšiy, Acc. hawāšiyā); حاولي or حاوالي "gut," pl. حاوريات or حاوريات "angle," pl. زوايا (and زوايا zauāyā ³).

(6) The plural نَفَّلٍ must have as its singular a verbal adjective قَالٍ, as: طالِبة "school-boys," sing. طالِب "seeking," but طَلِبُ "tillāb" and rarely طَلِب "tillāb" "seekers"; also adult students).⁴

¹ Also عاملون: the reg. masc. and fem. pls. of all participles may be used.
² Also the plural of قاعد "a woman past the age of child-bearing, an oldish woman."
³ All three cases the same.
⁴ Incorrectly amongst Indians and Persians طالِب: this measure does not exist in Arabic from طالِب.
Remark.—But مئل may be a singular, as: بقرة - شجرة.

(7) The measure مئل is always a plural of rational nouns derived from verbs with the third radical weak, as: قاص "رقص", pl. تفساء (for تفسية); داع "missionary (of any religion)," pl. دعا؛ راع "shepherd," pl. راعة; راع "narrator," pl. راقة. ظا "raiding, a warrior," pl. ظارة (for ظيرة); دال "Governor," pl. دالة (for دالية).

(8) From the feminine singular مئل from strong radicals, a plural مئل can always be formed, as: مدينة "city," pl. مدينة; مارة "wife," pl. مارة. عظمة "great," pl. عظام. But مئل from a root with the last radical weak, has one plural مئل fa‘alā, as: مكة (from مكة), pl. مكة; مكة "calamity," pl. مكة.

(9) Singular rational nouns that end in a weak letter and are of the measure مئل have their plural مئل, as: ولي "patron, friend, إنعام, etc.

---

saint, "miserable, hard-hearted, black-guard," pl. فسي. Also rational muza'd nouns of the measure تيمل, or adjectives confined to rational beings, generally have one plural of this form, as: طبيب "physician," pl. طبيب

*Remark I.*—"wicked" (pls. "أشرار and "شرار) is an exception. The pl. "أشرار is confined to rational beings, though the singular "قليل is not; so too with "عديد.

*Remark II.*—There are three common measures for the pl. of the verbal adjective viet. viz. نعالى, as: "أعمال "أعمال. Other measures exist, as: "نويل "نويل "_SLAVE," pl. "أسيئ "أسيئ "prisoner of war," pl. "أسيئ (and also "ассив) and "أسير (and also "ассив).

(10) The verbal adjective نعالي (fem. نعالي) has the plurals نعالى and نعالي "wrathful," pl. نعالي and "ئيى (and also "ئيى).

(11) Those feminine quadriliterals in which the third letter is a long quiescent vowel, servile, have a plural سيل, as: سيل "cloud," pl. سيل "a pamphlet, etc.," pl. سيل "the north wind" and سيل "the left hand," pl. سيل "an old woman," pl. "عجائز.

*Remark.*—This pl. is also rare in a few other cases, as: "صيصر "pronoun," pl. "حاجة "حاجة "a need, a thing," pl. "حور "أحور "a free woman," pl. "ليل "ليل "night," pl. "ليل (also "ليل)."

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1 In the meaning of 'saint', it is a contraction of ولي الله. The root meaning is "to come after, follow"; hence ولي العيد "heir apparent." 2 But ليلة, pl. ليلة.
(12) Quadriliterals (except those not counted), the consonants all radicals, have plurals, as: "fox," pl. "foxes," "a bridge," pl. "bridges." "gems," pl. "jewels," "a star," pl. "stars." The same measure is used for the pl. of those quadriliterals (not counted) that are formed from the triliterals by prefixing م- or م, as: إلـ "finger," pl. "fingers," مملـ "building," مملالـ "buildings," مملكلـ "building," مملكللـ "buildings," مملكللـ "building," مملكللـ "buildings." (13) Quinqueliterals (except those not included) not primitive or foreign, with the penultimate a long vowel, have a plural مللـ "an emperor," pl. مللـ "a large box or chest," pl. مللـ "an infidel, hypocrite," pl. مللـ "a key," pl. مللـ "a poor quiet," pl. مللـ "poor quiet." (14) The broken plural of مللـ "to act" is مللـ "to act," vide I Stem; but the regular feminine plural in مـ can also be used.

Remark.—The Infinitive of all other derived forms (with the exception of the al-masādir مـ mimiyyah) is the regular feminine in مـ, vide I Stem.

(15) When مللـ is superlative, it has, when used as a noun, its plural مللـ, in the masculine, vide § XIV (g).

Its feminine مللـ has optionally مللـ or مللـ. Vide § XIV (g).

When مللـ signifies colour or defect (fem. مللـ), the plural for both masculine and feminine is مللـ or مللـ, as: حمرـ "red," pl. حمرـ or حمرـ; مللـ "blind," pl. مللـ and مللـ.

(16) The noun of instrument has optionally مللـ or مللـ, vide § IX (d).

(17) The noun of time and place has مللـ. Vide also § VII (a) 1.
§ XXIV. Collective Nouns (إسم الجمع)، and Class Nouns (شبده الجمع).

There are a large number of words that, like the broken plurals, have a collective signification, as:

(a) Simple collectives (إسم 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"; ركب "a band of horsemen," [but ركبة 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 (إسم الجمع), formed by, adding ٌ to the singular, vide § XX (d).

(c) Inhabitants of a country (إسم الجمع), as: اليهود "the Jews." Such a noun is often identical with the name of the country, as: الهند "India, or the Indians"; الروم "Rūm, also the people of Rūm."

A single individual is formed by the relative ٌ. However the plural هند (the plural of هند) is restricted to "the Hindus" (not "the Indians").

The plural of أوروم is أوروم or أوروم.

(d) Class nouns (شبده 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, ٌ is always masculine plural, while ٌ 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, حمام, شجر, and طير are usually masculine, but in the Quran the last is feminine. Vide also under Gender.

1 In India, Rūm means Turkey. The desert Arabs call Turkey Rūm, while the town Arabs call Greece Rūm.
§ XXV. Conjugation of the Simple Regular Triliteral Verb.

The Active Voice (المرفوع).

There are three tenses: the Preterite (الاضرار), the Aorist (الاضمر المطلق), and the Imperative (المضار).

(a) The Preterite Active is 'فعلت', 'فعلت', 'فعلت' or 'فعلت', 'فعلت', 'فعلت' 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 'فعلت' and 'فعلت' are generally intransitive and denote a state or quality: the former denotes permanent condition, as: "حصن" "to be beautiful," the latter temporary condition, as: "حزن" "to be sad."

The Passive is always 'فعلت' and is declined in the same way.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>'فعلت'</td>
<td>'فعلت'</td>
<td>'فعلت'</td>
</tr>
<tr>
<td>fa'aln'</td>
<td>fa'alū</td>
<td>fa'alāt</td>
</tr>
<tr>
<td>&quot;They did.&quot;</td>
<td>&quot;They two did.&quot;</td>
<td>&quot;She did.&quot;</td>
</tr>
<tr>
<td>fa'altumna</td>
<td>fa'altum</td>
<td>fa'altumā</td>
</tr>
<tr>
<td>&quot;Ye did.&quot;</td>
<td>&quot;Ye two did.&quot;</td>
<td>&quot;Thou didst.&quot;</td>
</tr>
</tbody>
</table>

(b) The Aorist may be 'فعلت', 'فعلت', or 'فعلت'.

Usually verbs whose 2nd or 3rd radical is a guttural, and verbs of the form 'فعلت', take ——; while those of the form 'فعلت', take ——.

1 Note that this final alif is غفير الملفوق or otiose. In a word like 'قدروا' "they appreciated," were this alif not introduced, the final ج might be mistaken for the conjunction "and." Consequently, before the affixed pronouns the alif is dropped, as it fulfills no useful purpose.
The Aorist Passive is 

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 "fat'ah (------), 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: ُبَيْعُونْ ُبَيْعُونْ "they write," but ُبَيْعُونْ. The particles are: ُنُفِنْ "that" (with Pret. or Aor.); ُلْوَ ( ُلْوَ) "it will certainly not" (for future time only), or ُلْوَ ( ُلْوَ) (for any time); ُبَيْعُونْ "in order that"; ُبَيْعُونْ "in order that not"; ُلْوَ ( ُلْوَ) "then of course"; ُلْوَ "in order that not"; ُلْوَ "in the sense of "except that, unless" (not in the sense of "or"); ُلْوَ when it

1 There is often an ellipse of ُنُفِنْ, especially after ُلْوَ and ُلْوَ may take the Indicative, vide under Syntax.
means "otherwise, or so that"; 1 when it is equivalent to لَمْ (called لَامْ إلى the لَامْ that equals kay in order that 2); حَطَّنَ "until, so much so that."

(iii) Jussive Mood or Apocopated Aorist.—When the Aorist is preceded by the particles لَمْ "not, never" and لَيْ "not yet" (which give the Aorist a past sense); لِ "let" (لَامْ للأمر "the لَامْ of the Imperative"); لِ prohibitive (called لَامْ الأُمِّي لا لَامْهُ "n-nahy"); or when it is used as an Imperative, or follows an Imperative (and expresses the jazā of a condition), it loses its final vowel, as in: زِوَذَبِي "visit me less often and you will increase my affection for you" (said by the Prophet to a too-frequent visitor);

The verb كَانَ loses its، when the last radical is vowel-less, as: كَانَ. In those forms in which there are no inflexional suffixes, it can also reject the، as: كَانَ يَكَ.

Remark.—The following particles and pronouns apocopate the final vowel of two Aorists (protasis and apodosis): كَانَ "if"; صَرَّ "he who" etc.; مَ "that which, what"; مِمَّا "whatever"; مَ "whoever" etc. (declined); جِهَّلْمَا "wherever"; إِذَا "when"; إِذَا "whenever that"; مَتَّى "when, if" (only apocopates when conditional, not when temporal or interrogative); كَانَ "where"; كَانَ "where"; كَانَ "when"; كَانَ "however."

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1 Vide § XLV.

2 For past time حَطَّنَ is followed by the Preterite. Vide § XLV;

3 "at intervals, occasionally."

4 مَ - مِمَّا. Mā - مِمَّا are never joined to لَامْ but the rest may be joined or not.

After an indefinite noun, مَ = "a certain," or "any whatever."

4 3 حَيْثُ and 3 do not apocopate unless joined with مَ.

5 "whenever" (temporal) does not apocopate.
(iv) **Energetic Mood.**—The Jussive may be rendered more emphatic by adding و— and او— an and ًام (the second being stronger than the first), as: ِليفعلن and ِليفعل. 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 َو and ِي are shortened to (ى) and (ئ), as: ِليفعلن

*la-yaf'alِلْنَّاَّ* "they will certainly do" (for ِليفعلن ). 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 a *hamzat* ِل واصل, and, if the second radical has (ٌم), pointing it also with (ٍم); and if (ٍم) or (ٌم), pointing it with——:

<table>
<thead>
<tr>
<th>Plural.</th>
<th>Imperative.</th>
<th>Singular.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِليفعلن</td>
<td>ِليفعل علًا</td>
<td>ِليفعل</td>
</tr>
<tr>
<td>ِليفعل عُلًا</td>
<td>ِليفعلُلًا</td>
<td>ِليفعلُلًا</td>
</tr>
</tbody>
</table>

"Do ye."

"Do ye two."

"Do thou."

The remaining persons are formed by prefixing ِل to the Apocopated Aorist with or without the ُو or ِو, as: ِليِفَعَلُ "let him do"; ِليِفَعَلْلَ "let him certainly do." If َو 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.

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1 This ِل "certainly" (called ِل الم التأكيد) has no governing power.

2 Or ِفعل or ِفعل.

3 Or ِفعل or ِفعل.

4 The vowels may change as in the singular.
§ XXVI. Pronouns.

(a) Some pronouns are "separate" (منفصل), others "affixed" (المفصل).

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. F.</td>
<td>Common.</td>
<td>M. Common.</td>
</tr>
<tr>
<td>1. I</td>
<td>ُاُ (common)</td>
<td>——</td>
<td>We</td>
</tr>
<tr>
<td></td>
<td>اَتُā</td>
<td>ْنِ اللّهِ هوَ رَّبُكُمُ</td>
<td>Antum.</td>
</tr>
<tr>
<td></td>
<td>أنتُ</td>
<td>أنتُ</td>
<td>You</td>
</tr>
<tr>
<td></td>
<td>أنتُ</td>
<td>أنتُ</td>
<td>ْنِ اللّهِ هوَ الربُرِّ</td>
</tr>
<tr>
<td>2. Thou</td>
<td>ْهُوَ</td>
<td>ْهُوَ</td>
<td>They</td>
</tr>
<tr>
<td></td>
<td>ْهُوَ</td>
<td>ْهُوَ</td>
<td>They</td>
</tr>
</tbody>
</table>

When both subject and predicate are definite,² 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."³

This **Pronoun of Separation** (فصل) must be carefully distinguished from the **Pronoun of Emphasis** (فصل التأكيد) 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: "I am the Lord thy God."

If the conjunctions ٌوَ or َفَ "and," or ِلَ "certainly," are prefixed to َوَهُ or َفَهُ, the ْيُ may optionally lose its vowel, as: ْوَهُ، ْفَهُ، ْوَهُ، faḥy⁵⁴: this generally occurs in poetry.

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¹ ُاُ is pronounced اَتُā.
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></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1 My or ی</td>
<td>Your ی</td>
<td>Our or ی</td>
</tr>
<tr>
<td>Me. ی</td>
<td>or ی</td>
<td>Us. ی</td>
</tr>
<tr>
<td>2 Thy ی</td>
<td>Your ی</td>
<td>Your ی</td>
</tr>
<tr>
<td>or Thee. ی</td>
<td>or ی</td>
<td>or ی</td>
</tr>
<tr>
<td>3 His ی</td>
<td>Their ی</td>
<td>Their ی</td>
</tr>
<tr>
<td>or Him. ی</td>
<td>or ی</td>
<td>or ی</td>
</tr>
<tr>
<td>1st. ی</td>
<td>2nd. ی</td>
<td>3rd. ی</td>
</tr>
<tr>
<td>1st. ی</td>
<td>2nd. ی</td>
<td>3rd. ی</td>
</tr>
</tbody>
</table>

The affixed pronouns in the Accusative can stand alone, if suffixed to the particle ی as: ی*الله* "my giving it to him": *vide* also (i) (2). The second persons ی*ی* etc. are used as particles of warning.

(c) (1) With verbs, and certain particles, ی becomes ی*ی*, as: ی*بُرِّمی* "he struck me"; ی*ینا* or contracted ی*ینی* "verily I--"; ی*مینی* "from me." The added ی prevents confusion in verbs.

(2) After a long *alif*, it becomes ی*ی* as: ی*خَلَّیَّا* "my sins."

(3) If the noun ends in ی or ی (یَا, or یَا), it becomes ی*ی* as: ی*دُنْی* "oh my young man"; ی*قَزَیَّا* "oh my Qâzi"; ی*بُنْی* "sons") ی*بَنِیَّا* "oh my sons"; ی*آبَوَی* "oh my parents" (dual, ی*ابوی* + ی*بی*).

(d) (1) The *zammah* (---) of the 3rd pers. masc., sing. and pl., is changed into *kasrah* (---) if preceded by a *kasrah* or a *yā*, as: ی*کِتَابِی* "his book"; ی*عَلیهم* "on them."

---

1 The diminutive singular is ی*بُنَایَّا* "oh my darling boy."
(2) If a hamzah\textsuperscript{1} followed hum or him "they or them," kum "you," or antum "you," or -tum (the verbal ending), then the mim must be pointed with sammeh, as: \textsuperscript{5} alayhim\textsuperscript{2} s-salām\textsuperscript{2}. If \textsuperscript{1} is preceded by a long vowel, its sammeh is pronounced short; if by a short vowel, long.

(e) As the affixed pronouns make the noun definite, its tanwin disappears. Consequently the termination \textsuperscript{1} is written \textsuperscript{2} before the affixed pronouns; it is of course pronounced \textsuperscript{1}, as it is before all vowels, even when written \textsuperscript{2}.

(f) (1) The preposition ل ل̣̣ becomes ل ل̣̣ before the pronouns, except the first, as: ل̣̣ laḳ̣, ل̣̣ laḳ̣, ل̣̣ laḥ̣ etc., but ل̣̣ ل̣̣ \textsuperscript{1} "to or for me." Vide also § XXXII (b).

(2) But ا" near, with, in the opinion of," makes no change except before the first person, when it becomes كت̣̣ "ind-i "near me, etc."

(g) (1) The final letters \textsuperscript{1} of the dual cases, and of the regular masculine plural cases, are dropped before the affixed pronouns, as: كت̣̣ "his two books" ; كت̣̣ "his strikers (i.e. those who beat him)."

(2) Similarly the mute alif\textsuperscript{1} of the 3rd pers. masc. pl. of the Preterite, or of the apocopated Aorist, is dropped, as: كت̣̣ "they wrote it" ; كت̣̣ "they did not write it."

(h) Note the force of the pronouns in ماتي "I prayed the whole of

\textsuperscript{1} i.e. the hamzah in the article ل, the initial hamzah of all derived forms of the verb except Stem IV (af'alt\textsuperscript{b}), of إمرأ إم إسن\textsuperscript{c}, and إس إسن\textsuperscript{c} masc. and fem., and also the hamzah of the triliteral Imperative.

\textsuperscript{2} Though not here a letter of prolongation, it is called alif. The letter ل is only styled hamzah when it has a harakat, or when being sākin it is marked with an and has a guttural sound (ضمّطة اللسان) as in "despair."

\textsuperscript{3} With the Aorist, ل gives the sense of the Preterite.
that night"; 'بَيْكُ لِيَلَّهَا 'I wept the whole of that night'; 'بَيْكُ لِيَلَّهَ 'I wept all those nights.'

(i) (1) Two Accusative Pronouns.—Two affixed pronouns may be joined to one verb, as: 'بَأْتَلَكُهُ a'tayt-ka-'h 'I gave thee it.' The second may also be written separately if suffixed to the meaningless particle 'بَأْتَلَكُهُ iyyā'; thus 'بَأْتَلَكُهُ a'tayt-ka iyyā-'h.]

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 'بَأْتَلَكُهُ إِنَّا.

(2) When for emphasis, a pronoun precedes the verb of which it is the object, it is also suffixed to 'بَأْتَلَكُهُ إِنَّا, as: 'بَأْتَلَكُهُ إِنَّا نُعَبِّدُ إِنَّا نُسَعِّي '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 ر (ū) is inserted for euphony, as: 'بَأْتَلَكُهُ a'tayt-kum 'I gave you,' but 'بَأْتَلَكُهُ a'tayt-kumū-'h 'I gave you it'; 'بَأْتَلَكُهُ a'taytum 'you gave,' but 'بَأْتَلَكُهُ a'taytumū-'h 'you gave it.'

Remark.—The following are used in Persian: 'بَايْ هَرْبُبِي 'my master'; 'بَايْ هَرْبُبِي 'my lord,' (and 'بَايْ هَرْبُبِي 'our lord'); 'بَايْ هَرْبُبِي qurrat-, 'ayn- 'بَايْ هَرْبُبِي that which refreshes my eyes' (a son); 'بَايْ هَرْبُبِي sūrūr, 'bābūr, 'bābūr 'gladness of my heart' (to a wife or child); 'بَايْ هَرْبُبِي 'oh my friend.'

1 After verbs of giving, the receiver comes first and then the direct object.
2 The pronoun 'بَأْتَلَكُهُ should not be suffixed to Persian nouns. Nürchashmī نورُ شَمْسِي is, in modern Persian, used as well as the classical Persian nūr-i chashmī, as an affectionate epithet for a child. Originally this 'بَأْتَلَكُهُ may have been the Arabic suffixed pronoun 'بَايْ هَرْبُبِي 'my' (yā-yi mutakallim), or it may be the yā-yi tawṣīfī. Similarly with qibla-qāhī تَبْلَهُ قَمْي 'where is your father?'' and نورُ شَمْسِي 'bābūr, are common in modern Persian and show that the 'بَأْتَلَكُهُ is not now, at least, regarded as a pronoun.
(k) The Reflexive Pronoun is expressed by ١١٩٦١١٢٢١١٢٢٩٦١٢٢ "self" (agreeing in number with its noun) joined to the affixed pronouns, as:

(1) ١١٩٦١٢٢ "I went myself"; ١١٩٦١٢٢ "they went themselves"; ١١٩٦١٢٢ "he killed himself"; ١١٩٦١٢٢ "they killed themselves."

(2) ١١٩٦١٢٢ (pl. ١١٩٦١) "eye, essence" and ١١٩٦١٢٢ (pl. ١١٩٦١٢٢), are also used for "self," in the same way as ١١٩٦١٢٢

(l) (1) The Demonstrative Pronouns are ١١٩٦١٢٢ "this" (or more emphatically ١١٩٦١٢٢), and ١١٩٦١٢٢ "that."

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It is seldom used by itself.

It is usually compounded with the demonstrative particle ١١٩٦١ (written ١) and is declined thus: Sing. Masc. ١١٩٦١, and Fem. ١١٩٦١ (rarely ١١٩٦١), for all cases.

Dual Masc. nom. ١١٩٦١, and Fem. ١١٩٦١, gen. and acc. Masc. ١١٩٦١, and Fem. ١١٩٦١. Pl. ١١٩٦١ for both genders and all cases.

1 According to one authority ١١٩٦١ is used in the singular only, but this does not appear to be correct.

١١٩٦١ is also added for emphasis to other pronouns also, as: ١١٩٦١ "you and no other"; ١١٩٦١ "it was you (who) killed him."
(2) The words for "that, those" are formed by adding ك (in some cases with interpolated ل) to the simple forms, thus:

Sing. masc. ذاٰك or ذاٰك; fem. تاك or تاك; or usually لك or لك, for all cases.

Dual masc. nom. ذاتك or ذاتك; gen. and acc. بنيك or بنيك. Fem. nom. بنتك or بنتك; gen. and acc. مينك or مينك.

Plural أولئك (and rarely أولئك or أولئك) for both genders and all cases.

(3) In the Qur'an, the ك of ذلك and تلك is changed into the 2nd person of the affixed pronoun, singular, dual, and plural, with correct gender, when addressing people, as: ذاكما, ذاكما etc.

(m) For the Singular and Plural of ذو masc. and ذئ fem., "possessor," vide § 117 (VII, p. 445) on the izāfat. The Dual is, N. ذو, masc., and ذو (or ذو) fem.; G. and A. ذو guess masc., and ذو guess (or ذو guess) fem.

In pronunciation, the long final vowels of ذو and ذو are shortened before the article ال.

ذو is followed by the genitive case, as: ذو اليّين "concord"; ذو الجماليّن "pleurisy" (lit. "having or possessing the side"); ذو جمال "beautiful (of a woman)"; ذو جمال "handsome (of a man)"; ذو منفرة "pardoning (of God)"; ذو الفضل "gracious (of God)". There appears to be no rule for the use or omission of the article: it is usually used after ذو, but in the Quran several instances occur without the article, as: ذو ناس "great warriors" (speaking of extinct races); ذو ذو "powerful."

Remark.—Persians ignore case and number, and even prefix ذ to a few Persian words, as: ذ خر "wise."

(n) The Relative (Conjunctive) Pronouns.—الذي allazi "who" is an
Adjective and is used for definite antecedents only: its feminine singular is َالْلَّٰتِي allātī (all cases). The Plural is َالْلَّٰتِينَ allātīn masc., and َالْلَّٰتِينَ or َالْلَّٰتِينَ feminine (all cases): used for rational beings only. The Dual is, Nominative َالْلَّٰدانِ allādan masc., and َالْلَّٰدانِ fem.: and Genitive and Accusative َالْلَّٰذِينَ allāzayn masc., and َالْلَّٰذِينَ feminine. َالْلَّٰذِينَ is always definite, even when used substantively.

(o) Other Relatives (and the Interrogatives) are (1) مَّ مَّ (as a Con- junctive 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) مَّ مَّ (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. Мَّ مَّ is also an indefinite pronoun, as: Мَّ مَّ "on a certain day", also "some day"; مَّ مَّ "a certain man"; مَّ مَّ "I did not see any man whatever"; Q. َالْلَّٰذِينَ مَّ مَّ "which pen (do you want) ?" A. َالْلَّٰذِينَ مَّ مَّ "any pen you like."

1 If the antecedent is indefinite, the Relative is omitted. Colloquially however (not classically) the antecedent to مَّ مَّ may be indefinite.

2 Only two of the مَّ Мَّ can be pronounced. The sukūn over the first lām is never written. Compare مَّ مَّ. The pron. مَّ مَّ is compounded of the Article مَّ مَّ, the Particle مَّ مَّ, and the demonstrative مَّ مَّ. Мَّ مَّ, مَّ مَّ Мَّ Мَّ Мَّ Мَّ.

3 When the feminine is definitely stated, مَّ مََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََّ

4 A sākin nūn before mīm is pronounced mīm, as: رجَل مَّ مَّ = rajul-m-mā; رجَل مَّ مَّ = rajul-m-magṭūna, which is sometimes written رجَل مَّ مَّ. Similarly before r, a sākin nūn becomes in pronunciation r, as: محمد رسول الله مُهَنَّمَّ-r-rasūl lāh. Before b, a sākin nūn becomes mīm.

5 تَلََّلَبَ understood.

6 طَلَّبَ understood.
Remark II.—الذي is an Adjective: when it follows and qualifies a noun that noun must be definite, as: رأيت الرجل الذي جاء, “I saw the man who came”; الرجل الذي رآته, "the man whom I saw," lit. "the man who I saw him." But م من and ما are Substantives, as: رأيت من جاء, "I saw who (him who) came." Vide § LV.

(3) 4 ay\textsuperscript{m}a, masc., and 4 ay\textsuperscript{f}a 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 من and ما, this substantive forms 4 ay\textsuperscript{m}man "whosoever"; also "which of these?" (or ما? or ما؟) "whatever," (also "what of these?") the first portion of the compound being declinable. The first of these two must be followed by من 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, من 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: 4 زيد من أي رجل, "Zayd came to me—what a man (he is)!

(4) كلما, "all that, all which."

(5) كل من, "every one who, all who."

(p) Those relative clauses that do not refer to an antecedent, are introduced either by من or by من and ما. Vide § XL (b).

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1 Man من may be declined but practically never is: ما is indeclinable. After some prepositions ما becomes من, as: ل من "for what? why?"

2 را\textsuperscript{m}a: note transliteration.

3 The addition of ما is emphatic.

4 A s\textsuperscript{m}kin ннн before min is pronounced min, as: رجل من = rajul\textsuperscript{m}-m\textsuperscript{m}a; رجل من = rajul\textsuperscript{m}-m\textsuperscript{m}a, which is sometimes written رجل من. Similarly before r, a s\textsuperscript{m}kin ннн becomes in pronunciation r, as: محمّد رسول الله Muhammad\textsuperscript{m}-rasul\textsuperscript{m}llah\textsuperscript{m}. Before b, s\textsuperscript{m}kin ннн becomes min.
INTERROGATIVE PRONOUNS, ETC.

(q) Interrogatives. — (1) 'Who?'; masc. and fem.; e.g. "whose book?"; as an Interrogative "who is that?" may be inflected, but only when it stands absolutely: (2) "what?"; indeclinable; often strengthened by the demons. ُدی "what then?"; (3) ای, fem. ُدی [declinable, vide (o) (3)] with the following noun in the gen., as: ُدی ُدی, together with its compounds ُدی and ُدی, vide (o); "how many, how much?" with the following noun in the acc. sing., as: ُدی "how many boys?"

Note the following constructions for "I know which of them is in the house": (1) ُدی (هو) ُدی and (2) ُدی (هو) ُدی. In the first case, ای is treated as an interrogative, and in the second as a relative. Vide § XL (b).

Remark. — The interrogative ُدی must be distinguished from the assertyory ُدی "many a," which latter requires a genitive of the singular or of the broken plural, and also the Preterite tense, as: ُدی "many a (or how many a) slave have I owned." If however this ُدی is separated from its noun (کسی), the latter is in the acc., as: ُدی "many a bounty have I received from them at the time of want."

(r) Indefinite Pronouns. — ُدی "any one, some one," ُدی (lit. a portion "one, some" (sing. or pl.), as: ُدی "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 ُدی; also by ُدی بهم, ُدی etc. — ُدی "take revenge from each other"; ُدی "we helped each other."

(t) Other Pronouns ُدی "each"; ُدی "other than," before a genitive noun or affixed pronoun, as: ُدی "the king died and

1 Preposition: but ُدی 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

Masc. | Fem.
---|---
1 | إحدى
1 | إحدا ت
2 | التان
2 | التان
3 | الثالث or
3 | الثالث
4 | الرابع or
4 | الرابع
5 | الخمس
5 | الخمس
6 | السادس or
6 | السادس
7 | السابع
7 | السابع
8 | الثامن or
8 | الثامن
9 | التاني
9 | التاني
10 | عشر

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 ن¹ and governs the gen.pl. 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).³

¹ If it follows its (dual) noun in apposition, it does not lose the ن. It loses its ن in compounds, as: إثنا عشر "twelve."
² As عشر or جنجال عشرة.
³ As جنجال 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).

The numerals 20, 30 etc. to 90 are declined as sound plurals. In compounding with units, the unit precedes, the two are connected by , and both are declined.

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 بعض "a portion," as بعض رجل "some, a few, men"; في بعض سنين "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 تلألؤن are of common gender, and
are declined like regular plurals. The compounds of units with 20, 30, etc.,
are both declined, as: ٌرَأْيَةٌ أَرْبَعَةٌ وَعِشْرِينَ رِجَالٌ.

'A hundred' مائَةٌ, mi'ātus, 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: مائتان من الرجال
(or مائتا رجل).

(h) 'A thousand' ألف, is common gender. Its pls. are آلاف and
ألفون, the latter being used for 'thousands' in an indefinite sense.

(i) The thousands compounded with units, are treated as a thing
numbered. Thus for 3090 to 10,000, the genitive broken plural آلاف 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 *بضع* (بَضعة) 'some, a small number,' indicates a number between 3 and 10 and governs a broken genitive plural, as:
*بضع أيام* 'a few days'; *بضع من الغراب* 'a few of the horses';
*بضع سَنِين* 'his age was twenty and odd years.' *Vide* (a) Remark.

(k) An Indefinite number over 10 is expressed by *بضع* or *نِفْض*; it may
govern the genitive singular, as: نَفْض وعشرة 'upwards of ten';

---

1 This word must not be confused with *بعض* 'some (of any number),
one, a portion': *بعض المَرْأة* 'I eat a *part* of the loaf'; *أذكر بعض الفَرْغَى* 'a
certain poet says—'; *بعضهم كوابب، وبعضهم فيفِرْء* 'some of them are rich, and some
poor.'

2 Excess, surplus.
"twenty and odd"; "upwards of 100 (and 10)
men." Vide also § XXIX (g).

(l) Note the following constructions for "the three men."

(i) ٌللنُّجَالُ الثَّلَاثُةُ (apposition).
(ii) ٌللنُّجَالُ الثَّلَاثُةُ (apposition).
(iii) ٌللنُّجَالُ الثَّلَاثُةُ (apposition).
(iv) ٌللنُّجَالُ الثَّلَاثُةُ (apposition).

(m) When the numerals 3 to 10 precede a Collective Noun indicating the genus, ٌمَّن 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: سِبْعُ سِنِينَ "seven years," but سِبْعُ أَهْوَامَ (sing. masc., and سِبْعُ سِنَاتُ fem.).

(o) When the numeral is followed by ٌمَّن, vide (m), it agrees in gender with its substantive, even if the substantive be qualified by an epithet fixing the gender, as: ٌفَمُّ أَوْلِمِنْ َذَكَّرْ "four sheep, males," the word ْذَكَّرْ being fem. If however the epithet divides the numeral from its substantive, the numeral agrees with the gender of the epithet, as: ٌفَمُّ أَوْلِمِنْ َذَكَّرْ "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" ٌأَوْلِ، is on the measure ٌأَوْلِ، and consequently has for its feminine ٌأَوْلِ. From "second" to "tenth", the ordinals are on the measure ٌأَوْلِ masc., and ٌأَوْلِ fem., as: ٌاثْنَاهُ and ٌثَلَاثَةٌ.

"Sixth", however, is ٌسَادِسُ, but ٌسَادِسُ and ٌسَادِسُ are also found.
First and Second are diptotes. From Third to Tenth the ordinals are fully declined.\(^1\)

"Eleventh" حادي عشر masc., and حادية عشر fem. From Eleventh to Nineteenth the ordinals are indeclinable.\(^1\)

From "Twelfth" to "Nineteenth", they are formed by adding عشر or عشر (عشر) to the ordinals.

From "Twentieth" and upwards, the Cardinals are used, as: عشرون باباً "twenty chapters", but ألماشر "the twentieth chapter." The Ordinals of the units, however, are used before the cardinals, for the intermediate numbers, as: ثلاثون 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" لأول meaning "the first parts, the beginning," just as لأوارق means "the end parts," and لأوساط "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: 在 الساعة الثالثة "at three o’clock (at the third hour)."\(^2\) But predicatively, the cardinals are used, as: الساعة الثالثة "it is three o’clock (the hour is three)." Note that سبت ساعات would mean "eleven hours." "What time is it?" في الساعة مكم "in the hour of." 

"In the morning," "at midday" etc., are expressed by the adverbal accusative, or else by the preposition في or في الصباح of المباهلة: في الفجر or في الفجر ظهر or في الصباح مباهلة: في الفجر ظهر or في الصباح ظهر.

(e) Age is expressed thus: "How old are you?" عمرك كم سنة "I am twenty" or إن عمرك سنة or عمرك عشرون سنة.\(^3\)

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\(^1\) All make a change for gender.

\(^2\) The hours are counted from sunset.
(f) (1) Dates (the year) are expressed by the gen. of the Cardinals after the words في سنة, 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'ban";
الليلة الثامن عشر من رمضان;
the fourteenth of the month of Rajab";
اليوم الثامن عشر من رمضان;
"on Thursday the twenty-second of Muḥarram";
اليوم الثالث من (شهر) المحرم;
or
الثالث (شهر) المحرم;
"the 3rd of Muḥarram," and so on.

(ii) لليلة خلت من رمضان, or ليلة خلت من رمضان;
"the first of Rajab" (lit. "on one night of Rajab being past").
لليلتين خلتا من رمضان on the 2nd of Rajab";
"on the 3rd of Rajab," and so on up to the 15th, or في النصف من رمضان, or في منتصف (ليلة) خلت من رمضان.
"in the middle of Rajab." But after the 15th, the idiom is "when so many days or nights remained," as: لآربع عشرة (ليلة) بقيت من رمضان, or لآربع عشرة (يوما) بقي من رمضان;
"on the 16th Rajab, lit. when 14 (days or nights) were left of Rajab," and so on: لاكثر ليلة من رمضان = "on 30th of Rajab." Vide also § LII (b).

Remark I.—The subs. فترة, lit. "a blaze on a horse's forehead, a new moon," may be used for the first day of the month and 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 رابع أربعة; "one of four" نآئي أربعة.

(h) "He makes a fifth" هو خامس أربعة (he is a fifth of four), or هو خامس أربعة (he is fifth as to four).
§ XXIX. Other Classes of Numerals.

(a) Adverbial Numerals: (1) ٧ for مَرَّة "once"; ٨ for مَرَّة "twice"; ٩ for مَرَّة "secondly or a second time"; ١٠ for مَرَّة "thirdly or a third time"; etc., etc.

(2) إِسْم مَرَّة (vide § X) may be used to express "once or twice" of an action, as: ٤ "he struck him once or twice."

If that noun be wanting, the verbal noun is used, as: ٨ "he fought once or twice."

(b) Distributive:—These are diptotes, optionally of the measures or مَسْمَع, or are expressed by a repetition of the cardinal, as: ١ احْدَد, or ١٨-١٨٠, "one by one"; ٢٠٠-٢٠٠ "two by two"; ٣٠٠-٣٠٠ "by threes"; ٤٠٠-٤٠٠ "by fours"; ٥٠٠-٥٠٠ "by fives"; ٦٠٠-٦٠٠ "by sixes"; etc., etc., "I passed by people which were in groups of two and threes."

(c) Multiplicative:—"single, singular number, alone and simple."

The measure for the others is the measure of the passive participle of II Stem, as: ٢٠٠ "twofold, double, duplicate"; ٢٠٠ "threefold, triple having three, triangular"; ٢٠٠ "sixfold, six-cornered etc."

1 Once = "once upon a time, one day," is ٨ بَيْوُم or بَيْوُم. ١٨-١٨٠

2 The opposite to مَرَكْب "compound," is مَرَكْب "simple medicines" as opposed to مَرَكْب.
(d) Adjectival: \( \text{sunā'yy} = \text{"dual, consisting of two"} \)  
\( \text{"treble, consisting of three,"} \) as: \( \text{išrāb al-thāli li al-muj} \) \( \text{"the simple trilateral root,"} \) and so on.

(e) Fractions:-(1) \( \text{"a half,"} \) pl. \( \text{"dividing into half, justice"} \). From \( \text{"a third"} \) to \( \text{"a tenth,"} \) the ordinary measure is \( \text{"third"} \). Other optional measures are, \( \text{"tenth"} \) and \( \text{"thirtieth"} \). The Pl. is \( \text{"tenth"} \).
Examples: \( \text{tālam bā'} \), or \( \text{bā' bā'} = \frac{1}{3} ; \) \( \text{sām sām} = \frac{1}{4} \) etc. Two-thirds \( \left( \frac{2}{3} \right) = \text{"thirds"} \), and three-fourths \( \left( \frac{3}{4} \right) = \text{"fourths"} \). Above \( \frac{1}{10} \), the fractions are expressed by a paraphrase, as: \( \text{thālāthā aṯrār min arba'īn ḥārām} \) \( \text{"3 parts of 40 parts, \( \frac{3}{40} \)th."} \)
(2) A whole number and a fraction are coupled by \( \text{"and"} \), as: \( \text{aṯrā'āt ḥimṣah ṣādāh} \) \( \text{"four and five-sixths"} \) \( \left( 4\frac{5}{6} = \frac{29}{6} \right) \).

(f) Recurring numerals:—\( \text{"every third"} \): \( \text{bā' bā'} \) \( \text{"every fourth"} \) etc.

(g) Approximate numbers:—The following and similar expressions precede the numeral:—\( \text{"about"} \): \( \text{ma' yūdūn ʿalā} \) \( \text{"what exceeds"} \) etc.

The words \( \text{"or they exceed"} \) are sometimes added in imitation of the following passage in the Qur'an: \( \text{wa arasalāna ila ʿawādah al-fā wa ʿzādūn} \) (Qur. XXXVII. 147) \( \text{"and we sent him to a hundred thousand or more."} \) Vide also § XXVII (f) and (k).

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1 A maddah is placed over \( \text{alif} \) and pronounced, when a hamzah follows \( \text{alif} \), or when a doubled consonant follows \( \text{alif} \), as in \( \text{hājāj} \). This \( \text{alif} \), ( \( \text{ā} \) ) in the middle, not the beginning, of a word is lengthened \( \text{ā-ā} \). A maddah is also placed over \( \text{and} \) \( \text{y} \) and pronounced, when they are \( \text{sābīn} \) and are preceded by their sister-vowels and are followed by hamzah, as: \( \text{ṣi-sūr} \). \( \text{ṣi-līn} \) \( \text{"it was made bad."} \)

But in \( \text{ṣam} \) and \( \text{ṣūr} \), the weak consonants are not preceded by their sister-vowels, and so have no maddah.
§ 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 "Friday" 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 ١٠٠٠; and also by Christians ١٠٠٠ (modern abbreviation of latter, ١٠٠٠).

A.D. is ١٠٠٠; and also by Christians ١٠٠٠ (modern abbreviation of latter, ١٠٠٠, or simply ١٠٠٠. Muslims write "ixxi", abbreviation of ١٠٠٠).
THE YEAR.

A.H. is "the Flight Year" (16th July, 622 A.D.), [abbreviation & (butterfly h)]: and also by Christians "the Lunar Year."¹

B.H. is قِبْلَةُ الْمُحْقَرَة (written in full).

(b) Muslim Feasts. There are two chief festivals:—أَعيَادُ الصَّفِير (1) at the beginning of شَهْرُ أَيْضَان, the day after the termination of رَمَضَان and its Fast. In India this is known as عَيْدُ الصَّفِير, an abbreviation of its classical name عَيْدٌ النَّفْط ("the festival of breaking the fast"); or عَيْدُ الأَمْضى النَّفْط (2) ("the festival of sacrifice"): this falls on the 10th of ذُو الْعِدَد, when the pilgrims offer up sacrifices at مِنَا, a day's journey from مكة.

§ XXXII. Prepositions (حرف الإجر), Prepositional Nouns, Exceptive Particles, etc.

(a) Prepositions govern the genitive. The noun so governed is styled مُنْتَقِل. Prepositions are 'Separate' (منفصل), or 'Inseparable' (صل).

(b) INSEPARABLE PREPOSITIONS:—These are five: (1) بِ bi 'in, by, with'; [prefixed to the affixed pronouns ِ - ِهِ - ِهِم, it changes the َزَامَمان (—)]

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 بَاخْرُ "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 ٌفَرَاحان.
into kasrah (----), as بـ ـم vv. (2) لّ "to, for, belonging to," [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 یَا, as: یَا ْلُؤْبَد "come to the help of Zayd!"; but ُلِي لَّ "to me"). (3) كَ "like"
(not used with pron. suffixes): (4) وَ "(a particle of swearing), as: َوَاللهُ "by God!" = َبَِّاللهِ: (5) تَؤُو = ْوَ، except that َت can be prefixed to ْاللهُ only, whereas the other can be prefixed to any word; if a verb is used in the oath, ْبَ must be employed. For َبَ with the acc. vide § XXXIII (a) (ii), Remark.

(c) Separate Prepositions:—(1) بن "of, from (indicating commencement); than; some": ُعَن "from, off (indicates separation, substitution), after, at, about, on the authority of," etc.; (but ُعِن "from me") : ِلَّي فُ" "to, towards, up to, until": ُعَلَّي "upon against": ُعِن "from

1 After ِإِذَا "see! behold!", بَ may be used, as: ِلِإِذَا ِرَجَّلُ فَُّا النبيَّ (أَرَأَى) = "he is not a rider": ( ْعَلَّمُونَ or ُعَلَّمُونَ) = "they are not learned." Vide also § XLII (a) (2) and § LII (a) (2).

2 As a Conjunction with the Subjunctive, it denotes "in order that, so that"; vide § XXV (a), etc.

3 كَ cannot precede a pronoun or a verb; it can precede a noun only: ُمَثَّلَ or ُمُثَّلَ means "as it is, in the same state." كَ is really a noun signifying "similarity."

نَجَّيْنَانِ النَّجَّارِ "a certain merchant": ُكِرَّيْنِ مِنَ الخَلَّادِ "a chair (made) of wood"; ُمَا عَمِلْتُمْ بَيْنَ امْرَأَتِي وَمَا عَمِلْتُمْ "the wealth which I have": ُمَا كُنْتُمْ عِنْدَيْنِ مِنْ الْمَالِ "what you have done to us in the way of kindness" (i.e. "the kindness which you have done to us"); ُقُدْ أَرَاوْمُ مِنْ آيَاتِ ِهَا "he has already shown you some of his signs."

5 Before the affixed pronouns، كَ and ُعَلَّي change the final ُلِي maghūrah into ُلِي، as: ُأَلَّيْ "on thee"

ٌلَّيْ "towards him": ُعِلَّي "alayy "on me", etc.
PREPOSITIONS, PREPOSITIONAL NOUNS, ETC.

off"; من لدن "from near"; من على "from on"; في "in"; (but في "in me," "in him," etc.): مع "with, besides"; حتي "up to, until, as far as," (also a Conj.): متم "for" or متم "since"; لدن "with suffixes لدن, لدن, لدن," etc. "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: رب "many a noble man have I met."

(2) When min and امن precede the article, they are pronounced min and امن as: من الولد minul-walad, and امن "it is told

1 مع ذلک "in spite of that"; مع آن "in spite of the fact that, although."

2 Note the phrase "Akel السماکه حطی رآسها "I eat the fish even to its head"; here read either رئیل-hā, a genitive governed by the Preposition حطی, or else رئیم-hā an accusative as the object of the verb, in which latter case حطی is a Conjuction. حطی [even etc.] is not used with suffixes: يقلک "I will kill even you." حطی indicates motion towards and arrival at, whereas امن does not necessarily connote the latter meaning.

3 Before a noun, either may be used, but without a noun متم only, as in متم "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: ما كلمتی متم شکرنا هذو "I have not spoken to him since the beginning of this month."

4 The acc. (dependent on the interjection يا) of رب "multitude." رب 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 رب "many a man." With ام affixed (a verb adv.), it signifies "perhaps, probably, sometimes, frequently," and introduces a sentence. An indefinite gen. often occurs after the conjunction the particle رب being elided, as: رب "many a cup have I quaffed." رب means "a few," and also "many a." In Urdu رب has the same contradictory meanings; vide "Hindustani Stumbling Blocks," Supp. VIII, 18.
on the authority of *Ash-Shafi‘iyya*; but before other connective *alifs*, ٍ٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠_
(placed opposite'); 
حَدَاءُ = لَقَاءً, "opposite";  وإذا "before, opposite" (of place); خَلَقَ "after, behind" (time and place); بين "between or amongst"; مَتَانَ بين "from amongst"; دون "on this side of, under, without", less than or worse (dimin. دون).  

(c) The following are used as nouns and run through all the cases:  

٧٩٤ (vide p. 772 and note 1); مَثَلُ subs. "likeness" (= adj. "resembling, like"); مَثَلٌ adj. and شَبَه subs. "like"; مَثَلٌ adj. "resembling, like, match for"; as: مَثَلٌ زَيد, "like Zayd"; مَثَلٌ "like him")  

٧٩٥ (نزل or مَثَلٌ or) "I saw a man like Zayd." Also  

"alteration, difference, non- etc." as: نُفَر مَكَّمٌ "a non-Arab"; فِرَاء الْعَرَبٍ "impossible"; سَوَاء وَفِرَاء "kings and others"; (rarely and سَوَاء) "except, other than, another (besides so-and-so)."

1 If two substantives depend on بين, the preposition need not be repeated  
(بين).  

2 and بين sometimes mean, "both—and," or "partly—partly":  
"both rich and poor came to us." بين دَيْءُ "in his presence."  

3 In the meaning of "without," or may be used for دون; but  

4 مَثَلٌ etc. is construed as a noun in apposition to the preceding noun and runs  
through all the cases. Vide § LXII. The usage of مَثَلٌ and مَثَلٌ is similar.  

5 شَبَه refers to likeness of appearance only, but مَثَلٌ and مَثَلٌ are general terms.  

6 After وَفِرَاء and لا وَفِرَاء "not otherwise, nothing more," ذلك is understood, as:  

[مَثَلٌ دَرْهَم لَيسُ فِرَاء (ذلك)  "I have a dirham, and nothing more." Vide also (d).]
Remark.—These govern a genitive, as do جَمِيع “the whole, all”; and نَفْع “a part, one, some”; مَدْمَد “measure, size, quantity, worth”; ذِيَاء “number, computation” (= “about”); كَلّ كُلّ “both.” Vide § XXXVIII (h) and § LXI (k).

(f) لَا مُسَمَّا “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: أَعَجَبَيْنِي الْمَلَسَ لَا سَيْمًا زَيْدٌ (بُلْدَة) “all the people pleased me, especially Zayd.” The word is compounded of the acc. of سَي “an equal” and the negative لَا.

(g) To imply exception, are used: لَا (particle); مَا (مَا عَدَّا حَاشَا. مَا حَلَل). (particles of the nature of verbs); and the nouns غُفُر (declinable) and غُفِّر (indeclinable); vide § LIV. مَا and مَا حَلَل govern the acc., but if the مَا is omitted, they sometimes govern the gen.: حَاشَا or حَلَل governs the gen. or acc.

§ XXXIII. Conjunctions (حَرْوَاتِ النَّفْف).

(a) These also are ‘Inseparable’ and ‘Separate.’

Inseparable Conjunctions are: (i) w. “and”; حَلَل “and so” (as a consequence). The latter indicates a less close connection than حَلَل, and is frequently used for the English full stop: حَلَل is irrespective of order, but حَلَل distinguishes it.¹

With the Subjunctive, حَلَل = “so that.” It also introduces a Nominal clause after حَلَل “as for” q.v., and is also used in the apodosis of Condi-

¹ LIT. “be excepted.”

² Introducing a second nominal sentence, حَلَل means “while” (وَأَوَّلَ الحَالَ) as:

³ “Zayd departed, while (or and) ‘Amr. remained”: if the second clause is Verbal, the حَلَل may be dropped; vide also § XLIV (b) (3) Remark II and § LVIII. This use of condition sometimes introduces a nom. sentence that has no Part. or Acc., as: جَاهِدَ زَيْدٌ وَبِيَدِهِ سِيفٌ “Zayd came with a sword in his hand.” For two verbs coupled by حَلَل for a verb and an adverbial clause etc. vide § XXXIV (b) (7).
tional sentences q.v. It is often prefixed to particles: و... with a following Nominal clause or a Suffix means "for."

(ii) ج with the Subjunctive="so that," 1 and with the Imperative "let";
vide § XXV (c) and (d). With the particle ف, it loses its vowel, as: فییکتکب fa-l-yaktub.

Remark.—In the meaning of "with", the Conjunction ج takes the Accusative, as: جذب و آخاد "Zayd with his brother."

For ج with the Genitive vide § XXXII (b).

(b) SEPARABLE CONJUNCTIONS:—The following are the most common:

then, next, after a little while 2 (often followed by ل) connects words and clauses": ف indicates a shorter interval of time; also in indicating order, ف follows ف as: جذب و آخات نعمو تبکر; and جذب ف or ف could be used in both places, but ف could not precede ف.

"or", but followed by the Subjunctive="unless, unless that": جذب ف or جذب ف "either—or," or جذب ف (لما) "for

"give it either to Zayd or 'Amr."

"or" (in double interrogative clauses, as: ل... "shall I do it or not ??").

"and not, nor" (لما جذب و آخاد "a man did not come to me, nor a woman ").

1 With the same meaning are و... and negatively لیاک and نکیل "so that not." Also a preposition, vide § XXXII (b).

2 The Adverb تما is connected with تما.

3 If all came in quick succession, ف should properly be used of both. 
"lākin and ُلِکِنُ لَاکِنُ Lākinn" 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: لَاکِنُ لَاکِنُ both used.

"حِيثُ" is used to join clauses; لَاکِنُ لَاکِنُ Lākinn "wherever.

"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 لَاکِنُ Lākinn); لَاکِنُ لَاکِنُ Lākinn "whenever" (conditional; with two apocopated Aorists).

إِذًا "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 لَاکِنُ Lākinn (for لَاکِنُ Lākinn "Behold," vide Interjections). لَاکِنُ Lākinn "if ever, when, as soon as" (temporal; with Aor. or Pret.).

1 Lākinn is one of the three verbs of the conditional.

8 So too after لَا "if anyone," لَا "if anything," لَا "if even anything;" لَا "wherever;" لَا "however;" لَا "when," لَا "where;" لَا "where;" لَا "where;"

لَا "wherever;" لَا "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 لَا "or," as: لَا كُلُّ فَالَّذِينَ "it is all the same whether they are absent or present;" لَا and لَا etc. is to retain its meaning, لَا or one of its "sisters" is inserted, as: لَا "if his [Joseph's] shirt has been torn in front then hath she spoken truly." vide XLIV (a), (b) and § LVI Conditional Sentences.

لَا is also a particle of denial; vide § XXXIV (b) (3) Adverba, p. 783.

8 For example لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا Lākinn "but must have a verb after it.

4 But لَا لَا لَا لَا لَا لَا لَا لَا لَا لَا Lākinn "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." Sometimes = "and if" (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"; "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 (Ann) etc.; and "just as if, 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.
CONJUNCTIONS.

"because" ; ّلأ أت with or ّلأ أت "except that, yet." Vide § XLII (c) and § XLV.

امَّأ "as for," with a following Nominative (predicate always has ّف).

ذِمْنَا ( rarely بِينَا ) "while, whilst."

"when" (conditional) ; followed by Pret. vide p. 776 note 2 : ّنِئى ما "whenever, at the time when" (temporal only, does not apocopeate). Also adv. = "when?"

حتى "until" ( = إلى أن ) ; with a Nominal sentence often ّنِئى أنحى, vide § XLV (c). [ Vide § XXV (c) and § XXXII (c) and note 2, p. 771].

أَلّا or أَلّا "in order that:" ; takes Subjunctive : ّلِيَأ and ّلِي "in order that not."

عَلَى "when, after " ( followed by the Preterite, generally with Pluperfect meaning ; requires a complement, as: ّلِيَأ "I slept when, after, Zayd had gone"). Vide note 3, p. 776.

إِنْ or إِنْ "since" (former cannot precede a verb; both also used as prepositions), vide p. 771, note 3.

إِلَى "as long as" (followed by Pret. with present or future meaning); ّدَم "as long as" and ّدَم "as he continued";

"as long as he rode"; ّدَم "as long as I slept"). Vide § XLI (c) (13). Often occurs in compound Conjunctions, as: ّدَم ّلِي "after that": ّلِي "before that" (always with Aorist). It is often used to generalize, as: ّلِي "as often as"; ّنِئى "whenever" (temporal only, not conditional; does not apocopeate as ّنِئى does when conditional): also إِن "whenever," and إِن "if ever" q.v.

ّنِئى أنعى, 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 is practically a preposition, as: madam-l-hayat "for life," (but in Arabic ma' dam "as long as he was alive"); the Persian Conjunction is madam-ki, or madam-i-ki.

(c) Vide also § XXV (c), Subjunctive Mood.

§ XXXIV. Adverbs.

(a) inseparable: — an interrogative prefixed to the first word of the sentence, as: "did he beat you?"; but asm-ka Zayd "is thy name Zayd?": only used when there is no interrogative pronoun, e.g. ( or ) "hast thou done this?", but "who has done this?" Vide also § XLIII and § LIV.

(s inseparable) and saw (separate), are particles prefixed to the Aorist limiting its action to future time, as: ( or ) "I shall do it."

J "certainly, truly." This may be prefixed (i) in oaths, as: "by thy life"; (ii) in a complement to an oath, as: "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 , or ; (v) to the Predicate of a Nominal sentence beginning with .

1 In negative interrogative clauses, , as: "shall I not do it?"; "hast thou not done it?". But , "look here," is an interjection.

2 For the interrogative + (with the hamza in the word). A long vowel cannot precede a letter that is unless the letter is doubled. Also two letters never occur together, except in pause. For , in a double question see .

3 Saw indicates a more remote future than does , of which the latter is a contraction.
(b) Separate are:—(1) Nouns used in the accusative case, as:—

"at one time—at another time"; معا "together"; ٓتَرَى ٓمَا "often"; اٌٌفَٔتَا "by chance"; اليوم al-yawm "to-day"; لا جَرَّم "undoubtedly"; al-ān "this moment, now"; حالًا (in Persian often ُحدة) "at once"; (اللامة) "yesterday"; دائما "always"; إِذْ or إذن "in that case, then," as: إذن نروحن "let us go, then."

To the same class belong قَٔس "at the time of, when," ِبَٔس "sometimes, perhaps" [§ XXXII (c)] [1] Rem., ٓفَٔل "in the end" [particle of futurity vide (a)], لا ٓسِمًا "especially" [vide § XXXII (f)]; كيف "how (interr. or condit.), as"; وحده (used only with suffixes, as: ٓؤَدَه "he alone," وحدهم "they alone") and كُل "and" and نَٔدًا "whilst, during." For كُل, vide Remark to (h), § XXXVIII.

(2) Several nouns that are used as prepositions in the accusative without تَوْنَى, ['vide' § XXXII (d)], are used as adverbs also, but in this case they are pointed with ءامَٔلا instead of ُفَٔث, as: بعد, or ٓئَد "afterwards"; لَٔد, or لَٔد "already" (but as a preposition لَٔد "where" (not interrogative); ٓد "whence"; "in such a manner that, so that"; ٓد "wherever"; لا ٓد "nothing else" (inflected for case, only if there is an affixed pronoun to it, vide p. 772, note 3); مثل "like" (becomes مثل before لم or لم); ٓد "or فَٔس "or, vide تَفَٔس.

1 إذ is also a conjunction "when, if since, etc." and an interjection "behold!";

from ٓد, an obsolete word for "time"; the genitive of which occurs in ٓد "at that time," and "on that day." Vide p. 776.

2 كَٔف "as you do, so will I do."

3 The final ُفَٔث is of course dropped in Persian, but not in colloquial Arabic.

* Vide p. 776, note 2.
(3) Certain particles, as: "عُلْ "yes, certainly" (confirming a statement), as: "ما قَامَ زِيدٌ "Zayd did not stand up." عُلْ = "that is so, he did not." [But in reply to a question, ٌّنِم is better].

\[\text{ٌّل} = \text{ل} \quad \text{not'' + interrogative }\]

\[\text{ٌّم} = \text{ما} \quad \text{not'' + interrogative }\]

"or," in a double question, as: اَمّْإ "shall I do it or not?"

"true, certainly"; introduces Nominal sentences, the subject following being in the Accus. the Predicate is often strengthened by اَل, as: اَنّ اِنَّ زِيدًا اَلْتَّالِ "verily, Zayd is intelligent." With pronominal suffixes، اِنْ "verily he"; اِنْ "verily me"; اِنْ "verily we."

(\text{أَمَا}) "only"; always begins a sentence and qualifies the word or clause at the end, as: اَمَا اَنَّ اَمَا الصَّدَقاتُ لِلِّفَقِيرِ "the alms are for the poor only"; often corresponds to the Hindustani to and हि.

"how, where, in whatever way, whence?" (interr. or Conditional).

\[\text{أَيَّن} = \text{ما} \quad \text{and}\quad \text{when, whenever }\]

"i.e., that is" ( = بَنِي ); much used by Commentators.

"yes, yea; always followed by an oath, as: اَيَّن وَ اَللَّهُ "yea, by God!"

"yes"; vulgar form of اَيَّن وَ اَللَّهُ.

"where, whither?" (interr. or condit.); من اَنَّ "whence?"; اَيَّن اَلِّي "whither?"; اَيَّن اَنَّ "wherever."

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1 In negative interrogative clauses اَمَا اَنَّ "shall I not do it?"; اَمَا اَنَّ "hast thou not done it?"; but اَمَا "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: ُلِ ُلِ "Am I not your Lord? They said, 'Yes.'"

"while, whilst"; connected with the prep. ُبِسْعَ ُبِسْعَ (or in pause ُحُبَسْ "yonder, there"; vide p. 775, note 2.

"yes.

, often untranslatable; with the Preterite it signifies the completion or certainty of the action, and may sometimes be translated "now, already, really," as: ُجُرُدَنَا "we have mentioned (just now)." It signifies that something uncertain or unexpected has happened, as: ُجُرُدَنَا ُفِتْقَ ِلِم "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).

( for ُبَ ُبَ ) "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: ُرَأِيَ ُرَأِيَ "I have never seen him": 

, or ُرَأِيَ, or ُرَأِيَ "never," (of future time); always follows a negative Aorist, as: ُرَأِيَ ُرَأِيَ "I will never leave thee": ُرَأِيَ "never" (of either past or future time) is used with a negative verb.

ُرَأِيَ "not at all, by no means, certainly not"; vide also § XXXV (b).

ُرَأِيَ "not, no," used with Aorist in Present or Future meaning, as: ُرَأِيَ "I do not do it, or I shall not do it": or with Jussive in Imperative meaning, as: ُرَأِيَ "do not do it": ُرَأِيَ, followed by an accusative noun.

1 In Persian either ُبَلاك ُبَلاك or ُبَلاك ُبَلاك can be used for enhansive "but"; but in Urdu ُبَلاك only can be used; vide Phillott's Hind. Man., p. 210 (c).

2 Vide also §§ XLII and XLIII.
expresses complete Denial, as: 

لَا مَّ عُقْرُ "there is no escape at all." Also used as representative of the other negatives after ٌ.

لم "not," used with Jussive, to which it imparts a Past meaning as: لم يفعل "he did not do it."

لِمْ "not yet"; followed by Jussive.

(contraction of لَا يُفْكَرُ أن "not"; followed by the Subjunctive, which then has a future meaning, as: لن أفعل "I shall not do it."

لِما "not"; used with either Preterite, or with Aorist as a Definite Present.

إِنْ "a particle of Denial, as: إن رأبت معيها ٌ إِمَّا أُنْصِصْتُ "I have not seen anything of her, that I despise"; vide also § LIV (c) Exception. [For إن as a Conjunctive, vide § XXXIII (b)].

"when, at what time?" [Also Conjunction, vide p. 778].

نعم (rarely تَنَعِم) "yes" [derived from تَنَعِم "(what you say) is agreeable" ]; affirms any statement or question. Vide أَجِلُ.

هل introduces more lively questions than the Inseparable particle ۱, vide (a); introduces direct or indirect questions; in indirect questions = "whether," as: إِمَّا أَنْ تَنْظُرْيَ "tell me whether thou hast expected me"; not used in alternative questions; gives the Aor. a future sense. Vide § LIV.

ٌ (لَا + مَّ) "not"; used in Interrogative sentences, q.v.

1 Vide also §§ XLII and XLIII.

2 Correlates to the Hindustani (not Persian) use of ُاَيَّا.

3 The interrogative particles ۱ and مَّ are not used before the interrogative pronouns. Occasionally the two particles are combined, as: أَجِلُ.

Note the idioms: مَّ لَكَ أَنَّ فِي ِالْعَرَبِ "wouldst thou like some wine?"; مِلْ مِلْ ِرَفِيَّة "doest thou wish to sleep?": in these, some substantive as مِلْ مِلْ or مِلْ مِلْ must be supplied.
ADVERBS.

"here"; هاينا (or هيناه) "just here, right here, this very place," and هتان "there."

(4) Certain adverbial phrases, as: يوما (or يومَ) "shortly"; صن قريب "one day, once"; من جملة "from amongst"; على كل حال "any way, at any rate, in every case"; ( أَن or أَن) "perhaps" لا سيما "there is nothing like whatever," vide § XXXII (f); (from قليل "it was little or rare") "seldom," and من قليل "it was long") "not for a long time," Vide also § XLII (c) "Particles that govern like Verbs."

(5) The "Approximate Verb" كاذ "he was on the point of," signifies "nearly, almost" etc., and is followed by the Aorist, as: كاذ لموم (pronounced kit"") "I almost died"; كاذ بعده "he nearly did it." Vide also § LXI.

(6) ليت "would that!", and على or الم "perhaps," govern the accusative and also take the suffixed pronouns, as: (rarely ليني) تلبي.

1 By Arab Grammarians is considered an "Approximate Verb" and its subject is the clause following or أَن. In "perhaps" (said Moses) your Lord will destroy your enemy—"; "perhaps" is considered to be the subject of. This word usually stands first in the clause. The Pers. شاد, "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: قل ما جئتنا "thou hast not honoured us for a long time."

4 These are perhaps verbs.
"would that I—"; 
"perhaps I—" etc.; 
"Ya Liyt Yinku w (rarely لعلني "would that there were between thee and me the distance of the East from the West!")". But if مَا is added to لیت, the noun may be in the nominative; while if it is added to مُل or مِل, their governing power ceases. Vide also § XLII (c).

(7) Note the construction مُسجد فَاتِل (أَطَالِ السَّجْوَان) "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 يا, and, and ابَّنا or أَبَا For Vocative, vide Syntax of the cases.

(b) Some Interjections are: وأَلَا! "ah, alas!"; أَلَا! "alas, alas! or far from it!"; دَكَ "fie on thee"; كُلَا, or more emphatic Hاشا و كُلَا "never," vide also § XXXIV (b) (3); حَلَا "make haste" (with prep. b, as: ﷺ "come let us go!"); بَلْ "bravo!"; طوُي ل! "hail!" (as طوي لُوُب, or طوي لُوُب "hail to thee!"); وَنُكْ "woe!" (with suffixes, as: وَنُك "woe to thee!", vide (c) ]; وَ "oh!" (often with the following noun ending in ٌة; or in pause, or for an alif maghūrah in ﷺ, as: ﷺ "Oh Zayd!"; ﷺ "Oh Moses!"; ﷺ "Oh ٌة; اسَّفا "Oh sorrow," and also اسْفَى "Oh my sorrow!"; ﷺ and pl. ﷺ (and pl. ﷺ "come

1 But in pause ﷺ
2 In Persian, ﷺ expresses pain or disgust.
3 is also a Preposition.
4 ﷺ lit. "take and drag along" = "and so on, and so forth, et cetera."
here!, bring!, give!" (sometimes declined like an Impera.); هاَت "give, bring here!", declined as an Impera.; (properly Impera. IV of ٌل ٌتَي "to come"); حَي "come!" (= أَسِم "haste," or إِلَّا "keep to," or أَدُم "call") (with prep. علَى, as in حَي علَى إِصَلَاء "come to prayers!"); وَهَا لِ "for admiration or regret" "wonderful! or alas!"; مَمَّا "silence, hush!"; مَمَّا (also مَمَّا) "stop! let alone!"

(c) The substantives مَمَّا and مَمْلَكَ (formed from وَمَّا) are used as follows:

"owe to thee"; وَبِلَالْ "woe to Zayd"; وَبِهَا = وَبِإِصَلَاء "woe to him."

(d) The measure مَمَّا gives an interjedional Imperative, as: حَذْر "take care!"; فَرَأَ "give it up"; مَنْزِل "come down"; مَلَّا (m.o.) "stop work."

(e) إِذا or إِذ "behold"; often used after بُدُعُ or بُدُعُ; the former before a Nominal sentence and the latter before a Verbal: in the former case the subject may have مَنْ "behold a jinn came!"; مَا إِذَا بُدُعُ (إِذَا جَن) إِذَا "when suddenly I found a Jinn by me"; vide Conjunctions, for إِذَا.

(f) Many nouns in the accusative are interjections, as: مَرْحَبَا "welcome," or مَرْحَبَة وُثُقّة "willingly"; مَرْحَبَة وُثُقّة "welcome, you are at home, be easy"; مَلَّا "may'st thou perish"; مَلَّا "slowly, gently!" Vide also § XLI (d).

(g) Many religious phrases are used, as: حَالَبُ لله "God forbid! far be it from me, this cannot be!"; سِبَاعَانَ لله "praise be to God" (used for

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1 Most Arabic verbs denoting "to come" are transitive.

2 سِبَاعَانَ مَنْه "how strange! I wonder greatly at it."
admiration): "as God pleases" (to remove the evil eye). "thanks be to God!"; "if God will!" (often stands for the English "I hope so"); or "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 "God, exalted and magnified (be His name)!") (constantly appended to the name of God) etc., etc.

(h) There are also numerous calls to domestic animals, and imitative cries and sounds which may be considered as Interjections, such as ٓ لله for driving horses; ٓهي or ٓها for driving a dog away; ٓقْبُس for calling a dog; ٓجَنْي or ٓجَنْي for calling camels to drink; ٓمْنِر for making camels kneel; ٓطَّق the sound of a blow; ٓطَّق the sound of a stroke; ٓطَّق the sound of a falling stone; ٓطَّق sound of splash.

1 Also = "many", as: ٓكان لى من الأوالى مِنْ مِشَاء ٓ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) *Tanwīn* is equal to the indefinite article, as: کتاب طيب "*a good book*"; ملكة جميلة "*a glorious queen*".

(2) The loss of *tanwīn*, with the addition of *jī*, shows that the noun is definite (except in the case of certain proper names, and nouns that are imperfectly declined), as: الكتاب الطيب "*the good book*".

(3) The loss of both the *tanwīn* 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: بنت الملك "*the daughter of the king*"; polic "*the father of Zayd*"; أحدهم "*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*" (="*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 الملك "*one of the daughters of a king*"; "*a or the daughter of a king*" (according to context); نذر قهوة "*a cup of coffee,*" but نذر القهوة "*the cup of coffee*"; رجل من الهنود "*a Hindu, one of the Hindus*".

(b) The definite article often denotes *species* or class, as: هو كائن الجماع "*he is like a (the class) ass*"; الماء جمع الألمن "*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 الّ, as: ُهذا الكتاب "this book"; but when a noun is a predicate to a demonstrative, the noun may be either definite or indefinite, as: ُهذا الكتاب "this is a book"; ُهذا الكتاب "this is the book";

هذا كتابكم "this is your book," vide § XXVI (a). In this the day which you were promised," هو might be inserted after ُهذا for emphasis. Vide also § XXXVII (b) and § XXXVIII (c).

(2) Note the definite article in such phrases as, ُالساعة (adv.) "this very hour": ُاليوم "today" (cf. Scotch "the day").

§ XXXVII. The Copula "is" etc.

(a) The words for "is" and "are" are omitted, as: ُبكر "Bakr (is)

الرجال جميلة ( جميلون) or "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 الوعي "God he is the eternal";

[In this last example, after the adjective cannot be feminine singular, vide § XXXVIII (a)]; ُكنه الرجل هو أنا "that man am I"; ُمن هو أنا "who am I". In all such cases, both the subject and its predicate must be in the nominative.

(2) After ُو and ُأَن with a definite subject, the ُمَثَّلِر إِلَّا 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:

"I (am) thy Lord"; ُإِنك أنت الوعاب "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 الفصل).
"pronoun of separation" that there is a complete sentence, as: "الدين" (الدين) مطلب "the religion in God's gift is al-Islām.

(c) This pronoun must be distinguished from "the emphatic pronoun" (isāma al-thulūṣ) as: "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 ل is prefixed, as: "if we be the righteous."

(d) الله and إنها, etc., mean "there is" etc.; إنها "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"; قوم علامة "a united people"; قوم علامة "a miserly people." Occasionally a broken plural takes an epithet in the regular feminine plural, as: "numbered days."

(b) ثُمُر, generally makes no change for gender, as: (الجَلِيل) or (الكَبِير) or (الجَالِل). كيدم من الأجلال.

(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 generous man"; "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:

(c) The adjective follows its noun, the demonstrative pronouns precede their noun; but if the noun governs a genitive or has the affixed possessive pronoun, the demonstratives follow the noun, as: "this son of mine is noble"; "this son of Zayd’s."

Note the following "this book", but "this is a book"; "this is your book"; "this is the man"; "this is the man who came to me yesterday." Vide § XXXVI (c) and § XXXVII (b) (1) and (c).

(2) Before a collective noun, the demonstrative will be plural if the verb is plural. Note that the word "الناس" is always treated as a plural and requires the plural demonstrative before it.

(3) 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
"the glorious possessor of the throne,\textsuperscript{1}" the \textit{zammah} in clearly shows that it is Nominative, and therefore agrees with \textit{ذَٰلِكَ الْعُرُوشُ الْمُجِيدُ}.

If the phrase were unpointed, the word might stand for the genitive, in which case it would agree with \textit{الْعُرُوشُ}. \textit{"The spacious house of the Wazîr"} = \textit{بيت الوزير الواسع}.

(g) Generally when several adjectives qualify one noun, the copulative \textit{"and"} (\textit{و}) is omitted, as: \textit{إِذَا تَعْلَى جُوَّادٌ قَدْ مَكَّنْهُ مُلُكٌ فِي رُؤْفٍ رجِحِّمٍ}. But if the Adjectives are of the measure \textit{أَثْعَال}, they are coupled by \textit{و}, as \textit{خَلْقُ وَلَدَاءٍ}.\textit{ذَٰلِكَ الْعُرُوشُ إِلَيِّ} إِذَا كَبَّرَ أَصَلَّى وَأَعُوذَ بِهِ وَأَنَّمَ وَأُلْوَى وَأَكْبَرَ.

(h) (1) Some Arabic nouns, such as \textit{all}, \textit{"every one"}, \textit{"one, some, a part"}; \textit{مثل}, \textit{vide (c)}, Rem. p. 774 \textit{"like"}; \textit{كَلّ}, masc. and \textit{قلتُ} fem., \textit{"both"} \textit{[vide LXIII (d)]}; \textit{أُحَدِيْر} \textit{"another than"}, \textit{vide} § XXXII (d) and (e); \textit{رب} \textit{"many a,"} stand for English adjectives, but in Arabic govern a genitive. A peculiar use of \textit{كَلّ} in apposition is: \textit{كَلّ الْعَلَمُ} \textit{"he is a thorough, real, scholar."}

Note, that with a definite noun, \textit{كَلّ} = \textit{"the whole or all,"} but with an indefinite noun, it = \textit{"each or every,"} as: \textit{كَلّ الْيَوْمِ} \textit{"the whole of the day,"} \textit{كَلّ الْعِجْفَانَاتِ} \textit{"all mankind,"} \textit{كَلّ الْحِجَارَةَ} \textit{"all the animals"}; \textit{كَلّ الْوَهْيَ} \textit{"every stratagem,"} \textit{كَلّ الْيَوْمِ} \textit{"every day,"} \textit{كَلّ وَاحِدٌ} \textit{"each single one,"} \textit{كَلّ مِنَ} \textit{"every}

\footnote{Sale and Rodwell both translate this \textit{"the possessor of the glorious throne."} In the Urdu translation of the Qur\textsuperscript{ā}n this is \textit{بَزَرَة} \textit{عُرُوشُ وَالَا} \textit{عُرُشُ}, which is ambiguous, as \textit{بَزَرَة} \textit{مُحِي} may qualify either \textit{عُرُوشُ وَالَا} \textit{عُرُشُ}.}

\footnote{In modern Arabic, the final vowels are omitted in speaking; hence, to avoid ambiguity, a word signifying \textit{property} is inserted in Egypt, to indicate possession, or in Baghdad \textit{إِلَي}.}

\footnote{\textit{قَبَّر} \textit{عَمَّانِ} \textit{"impossible."}}
one who." Note, too, that كل may follow in apposition to a definite noun, as: الأرض كلها "the earth, the whole of it"; أناس كلهم "mankind, all of them."

Remark.—Note the peculiar use of kull (followed by a genitive) as an English adverb or adjective of excess, as: هو كان كل الكذاب "he is a perfect liar, thoroughly untruthful"; سعى كلسمي "I tried my utmost"; قرب كل الضرب "he beat him as much as he could." But without كل ضرب and كل معي = "in every kind of way, all kinds of", as: كل معي "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: في بعض الأيام "one day"; بعض الطلاب "some of the pupils"; بعض أشراف من بعض "some evils are easier to be borne than others"; ولامكان بعضهم لبعض عُهروا "even though the one of them should aid the other."

(3) Similar to the use of مثل etc. is the use of زيء and صد etc. [vide § XXXII (e) notes 4 and 5, and Remark], as: رأى في الماء سمكة مقدار ذراع "he saw in the water a fish, measuring a cubit"; يكون طول الصم زيء ثلاثين ذراعا "the height of the idol is about thirty cubits."

(4) For نحو and the prep. نحو vide § XXXII (d) note 2.

(f) An Adjective may govern a genitive, as: رجل قليل العقل "a man little of understanding." In such cases the muqaf, contrary to rule, may have ل, which is then considered to be a shortened form of الرجل الذي هو قليل العقل = العقل "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) = زيد حسنا وجهه "Zayd, his face (is) handsome" = زيد حسنا الوجه "Zayd (is) handsome of the face."

(ii) "the man, the handsome as to the face"

(here للذِّي = الٌّ) : (for other constructions and explanation vide Relative Clauses § LV).

(iii) زيد طول بصر "Zayd is long of his sight" (i.e. Zayd is long-sighted).

(iv) أكثر الناس "the most of men, most people"; سرت أمين "I walked, the quickest of walking" (i.e. very quickly).

(k) Sometimes an adjective is expressed by a substantive in apposition, as: "a girl [who is], a virgin;" صاحب عزة "a number of mosques"; ويعبدون أمثال حبا جها "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: الصنم الذهب (but not الصنم الذهب) "the golden image": ثوب حرير "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: إمرة عدل and رجل عدل, vide § LXII (d).

(l) The natural connection between substantive and adjective may always be broken, the words اعطني هو or هو هو being understood, as: جمزت زيد [ هو ]  كلمت زيد [ أعطني ] الالتزام, and جمزت زيد [ هو ]  كلمت زيد [ أعطني ] الالتزام.

(m) (1) COMPARATIVES from transitive verbs of loving, hating, etc. are followed by ل, as: هو أشد عدايا للذينكم "he seeks more after God than ye do." Verbs of knowing take ب.
(2) 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)."

(3) When the comparison is between sentences, with ما or or is used, as: "thy quitting this city is better than that thou shouldst remain in it"; "this book is better than that which I saw yesterday."

(4) (1) The superlative may govern an indefinite noun in the genitive, in which case it makes no change for gender or number, as: زينب أحسن جارية "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:—

هم أفصل القوم (هم أفصل القوم) or هما أفصل القوم, "they two are the most accomplished of their tribe"; بنات أحسن (حسن بنات) or حسنبنات "his daughters are the prettiest girls in the tribe."

Remark.—Note that أول and آخر, which are really superlatives, take the same construction. Either أول يوم or اليوم الأول is used for "the first day."

(2) The highest degree is expressed by the elative followed by ما or ما or ما, as: "the very best thing"; زينب إجمل ما "she is the most beautiful of the daughters of Hayy"; زينب إجمل ما بنات "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 Amir 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 "Zayd's slave would mean "his (some third person's) slave struck Zayd": a pronoun cannot be prospective. The same order is observed with "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 or, as: "none but Zayd is in the house"; "only Zayd is in the house" (but = "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 or, as: "certainly, a man is standing."

1 i.e. a sentence or clause beginning with a noun.
(iii) When the subject follows a negative or interrogative particle, as:

Had there been 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 an adjective), or is an adjective qualifying a noun understood, as:

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?

Vide also § XXVI (o) and (q).

Remark.—Before the interrogative pronouns, the interrogative particles, هل and ِّ are not used.

(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''; 'he might imply that there was only one person, but 'a man' implies plurality; vide also § XXVI (o) and (q).

§ XLI. Cases of Nouns; and the Verb Kān and its 'Sisters'

(a) Absolute Nominative. The subject (fa'āl) in a Verbal, and (fa'āl) in a Nominal, sentence) may be introduced as an absolute nominative, as: "Zayd's father died"; "Zayd's slave was beaten"; "the slave of Bakr is standing."

The Nominative (fa'āl) is sometimes used for the Vocative, vide (d).

(b) Genitive (jār or bi'na' ḥafṣ). 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 "a wild ass (an ass of wildness)," where a noun takes the place of an adjective.

Note too the use of words like إم - أبو - صاحب - أهل - ذو with a following gen., where in English a single adjective would be used, as: "dissembling" (lit. "father of two tongues").

(3) If the genitive refers to two nouns, it follows the first, and the second muzāf has a possessive pronoun, as: "we are the sons

1 The here, is to indicate the zamah of the nominative. This is only inserted when the word is a muzāf and is nominative. The accusative is إبن إله etc., etc.
and beloved of God” (said by the Jews): “the man’s hands and feet.”

(4) For “little of (the) understanding” = "empty handed” vide § XXXVIII (j), and LV (b).

(c) ACCUSATIVE CASE (رد). (1) The Cognate Accusative or absolute object (المفعول بالمنصوب) may be an infinitive, the noun of manner, or of unity, or other noun:—"I gave Zayd a good beating” (here the direct object Zayd is of course in the accusative):

1 "I gave him a (one) blow": "he struck me blows that hurt me”;

2 "he is walking in the path of his father”;

3 "he died the death of (those of) the time of ignorance (i.e. of a non-believer)”;

4 "he rides the best of riding” (i.e. ‘he is a good rider’)

5 "I walked the whole of the way’’;

6 "he made the sand into many parcels.”

Sometimes the cognate verb is understood, as: "slowly”, for "wait a bit”;

Even the Passive can be so used, as: "he was struck violently.”

(2) The INSTRUMENT with which an action is performed is in the accusative, as: "I struck Zayd with a sword” = "I beat Zayd so nimi, فِسْفَف

1 But "he beat me on two different occasions.”

2 Note that, grammatically, "أَحْسَن" 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.

- *أَتَتْ شُهْراً* "I stayed a month" ;
- *أَتَتْ صُلُحاً* "he came early in the morning" ;
- *نَظَرَ بِتْنَا وَشُهْراً* "he looked right and left, he looked around cautiously" ;
- *سَارَ مِلَأَا* "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:

- *جَلَّسَ مَعَ زَيْدٍ* "I sat in Zayd’s sitting-place, his seat" ; (but جَلَّسَ بِمَعَ زَيْدٍ "I sat in Zayd’s assembly").

When vague, indefinite, or abstract, as: قدَّت مَكَانًا "I sat in a place."

But when the place is concrete, a preposition must be used, as,

- *جَلَّسَ فِي رَسْوِي زَيْدٍ* "I sat in the chair of Zayd" ;
- *سَارَ مِلَأَا* "I travelled in a land."

(5) To express STATE or CONDITION (حال), as: جاء راكبا "he came riding" ;
- *سَارَ مَنْجِهَا إِلَى مُكَّة* "he journeyed, turning his face towards Mecca,"
- *يَجَا زَيْدَ رَاكِبًا أَبُو عُوَّام* "Zayd came walking, with his father who was riding."

*Remark I.*—The Accusative of State may be ambiguous: رَأَيْتُهَا كَالَّمَا 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:

- *هُوَ حَكَّمَتْ مَعَها* "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: *زَيْدَ الرَّكِبَ إِحْسَانَ مَنْذَ الْمَشْيِ*—"Zayd when he is riding (إِذَا رَكَبَ) looks handsomer than he does when walking (إِذَا مَشَى). The more usual construction would be زَيْدَ رَاكِبًا إِحْسَانَ مَنْذَ مَشْيٍ.
(6) The ACCUSATIVE OF SPECIFICATION (تَحْبِير), as: هُوَ أَقْبَرُ مَوْدَةً = "he is closer as regards friendship"; إِنَّ ذِي نَفَاقًا = "more of a hypocrite."

The accusative also expresses quantity, as: مَنْ وَأَلَفَ زَئْجًا = "two maunds of olive oil."

(7) The OBJECT FOR AN ACTION, if indefinite, as: قُمْتُ نَظُلَّيْما لَهُ = "I stood up to show my respect to him"; هَرَبَ حَوْنَا = "she fled through fear."

But if defined by the article لِا a preposition must be used, as: هَرَبَ مِنْ الْحَوْنِ = "she fled from the fear of me," and هَرَبَ مِنْ خَوْفِ الْخَبَّارِ = "she fled from the fear of being killed." Vide § L (b).

(8) The ACCOMPANIMENT OF AN ACTION, as: جَاءَ الْبَرَّ وَالْأَجْحَدَاتِ = "winter came with its overcoats"; "the water is equal with the sand" (i.e. "the water is very sandy"). In such cases ضَعَّ = "ma'as.

(9) The ACCUSATIVE WITH TANWIN is used for the VOCATIVE, when—(i) The person addressed is imagined, as: يا رجل = "O man," the speaker being in the dark; [but to a stranger in the street يا إِبْرَاهِيمُ, or يا إِبْنَاهُ, يا بُرُوجُلٌ (nominative)]; (ii) In construction, as: يا عَبْدُ الرَّحْمَانِ; (iii) When it is a participle governing an accusative, as: يا لَهَامًا جَعَلْ "Oh thou carrying a load"; or يا حاَملًا إِجْعَالُ يُعَلِّمِ "oh thou carrying the load." 2

(10) CAUTIONING: إِبَاكَ وَالإِسْمَد "take care of the lion!" (lit. "thee and the lion")!); إِبَاكَ وَصِيَاحَةٌ لَإِشْرَافٍ: (إِذْ خَذَلَ الْإِسْمَدَ (الإِسْمَدُ الْإِسْمَدُ) = "avoid the society of the wicked."

1 For a woman بدَأَتْ يَأْتَيْنَـهَا.
2 But يا حامِلًا إِجْعَالُ يُعَلِّمِ "Oh carrier of the load." Vide also § LXII (c).
3 Both are considered to be the accusative.
(11) The DIRECT OBJECT OF A VERB (مفعول به), as: "فرادت زیدا" "I beat Zayd"; "ای بک نعید" "Thee we serve."

Remark I.—Most verbs denoting "to come," are transitive and govern the acc.

Remark II.—Many verbs take two objects, as: "قلعت زیدا حکیما" I thought Zayd (to be) a ḥakīm."

Remark III.—The Infinitive and Active Participles may as nouns govern the genitive, or as verbs the accusative.

(12) The Predicate of Kān and its 'Sisters', vide (e); and the subject or the Predicate after certain particles, vide § XLII.

(d) VOCATIVE.—(1) The person called, is generally preceded by one of the vocative particles, of which ی is the commonest. Either the Accusative or the Nominative may be used for the Vocative, vide (c) (9). The particles یه masc. (and یه fem.), or یه, may be prefixed to the NOMINATIVE, which must however be defined by ی. Before a compound word, or an indefinite word, ی is prefixed, without tanwīn, or some particle other than یه.

In broken plurals however the tanwīn is not dropped after یا, as: یا أولاد "O boys!" (The tanwīn is dropped in collective nouns).

Note the following: یا "O my father!"; یا "O mother!"; یا رب "O my Lord!". The alif of ی is sometimes not written before another alif, as: یا "oh my brother!", یا "welcome!"

After ی "Oh!", the noun has sometimes ی added, to prolong the voice, when calling to a person at a distance, or for affection.

After ی (for grief), the noun has ی or ی added.

(2) The word ۚا is seldom used in the vocative, ۚا Allāhumma ( = Yā Allāh*), 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.
(c) The Verb ḫān* and its Sisters (kān ḫān) etc.—The following fifteen verbs, however, require the Predicate-adjective or Predicate-noun (ख़बर) to be in the Accusative. Numbers two to thirteen are called āhwāt kān. (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 ِلِس, they are regularly conjugated, both in the Aorist and Preterite:

1. īn ("was"); also "was and still is," as: ِلِس (الله علمه حكيمًا) "God is all-knowing and all-wise"; ِلِس abū l-marhum ِلِس (الله علمه عالما) "my sainted father was a learned man." For ِلِس vide § XLII (a) (2).

2. ِلِس (conjugated like a Preterite) "is not," which may also take a predicate with ِب, as: ِلِس (سعيد ولد) ِلِس زيد سانًا "Zayd is not a thief." ِلِس (رضي الله عنه) ِلِس "Sa'id is not a boy."

3. ِصَارُ (Aor. ِصَارُ) "became"; ِصَارُ (القشير مديا) "the poor man became rich"; ِصَارُ (باصلين) "we are getting tired."

4. ِصُبِحُ (or ِصُبِحُ) "he passed the morning," as: ِصُبِحُ (امسحت مشتخان) "I passed the morning thirsty," or "I became thirsty." (So too with ِصُفِر "to do at the dawn, etc.").

5. ِصُمُ (or راج) "he passed the evening," as: ِصُمُ (أمسي زيد حزينا) "Zayd became sorrowful" (not necessarily in the evening).

6. ِفُصُلُ "to pass the forenoon."

7. ِغَيْبُ "to continue (the whole day)," as: ِغَيْبُ (علل وجهة مسودا و هو ظلم) "his face became black and at the same time he suppressed his anger.

* And also ِتَعَزُ and ِتَعَزُ = "to become." For ِصَارُ امتحا "to become." vide § LXI.

* in the sense of "to begin." vide § LXI.

In such sentences as ِصُبِحُ (امسحت فريحا و امسبت حزينا) "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. لَمْ يَزَلْ) may also be followed by another verb, as: "Zayd was always an enemy to me"):

10. مَانَفَكَ "he relaxed not" = مَازَلَ.

11. مَازَلَ "he ceased not" = مَازَلَ.

12. مَازَلَ "he departed not" = مَازَلَ.

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";

15. "to remain," as: "I remained sitting."

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1 Ma'a, adv. "not"; also pronoun "that which." The Preterite زَلْ is used with the negative particles لم and the Aorist جَالَسَ with ل. Vide § XLIII.

2 Ma'a, adv. "as long as." Vide also § XXXIII (b) p. 778.

3 Some Grammarians do not include عَدَد and بِقِيَ amongst the "Sisters of كَانَ", they say the accusative is the "Accusative of State or Condition."
GOVERNMENT OF َما AND ُل، AND PARTICLES THAT GOVERN LIKE VERBS. 805

(f) The "Sisters of Kāna" may be followed by an Aorist instead of an Accusative, as: صَارَ لَكَ شَکِیلُ "he became speechless"; مَتَّى مَنظَرُ إلیہا "he continued looking at her."

g) لَمَا دُمَ and لَمَّا are used in the Preterite only. The others may be used in other tenses.

Remark.—بدوم_دام (without مَا) may also be used as an ordinary verb.

§ XLII. Government of َما and ُل، etc., and the Particles that govern like Verbs.

(a) (1) The particles َما and ُل when they = ليسُ have in certain cases the same government as the previous verbs [ § XLI (e)], as:

لا ما زيد قائمًا = زيد لا قائمًا; ليس زيد قائمًا = ما زيد قائماً

(2) The above could also be expressed by: ليسِ زيد نقال، وما زيد نقال، or ما كَانَ زيد نقال، or ما كَانَ نقال. Note this redundant بُ، which is also used with ما كَانَ، as:

ما كنت قائماً = ما كنت نقال; the former is better. Vide § LIV (e) and p. 783.

(b) When ِّل expresses general negation (نفي الجنس), it governs, before an indefinite noun, the accusative without tanwin, as: لا َلَا إِلَّا _ "there is no god but God"; لا لَا بُدُّ _ (or لَا مَحَالًا) mina*sh-shay' "it is absolutely necessary (there is no alternative from the matter)"; لا لَا بُلَّ _ "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: لا خَيْرًا من زيد عندنا "there is no one better than Zayd, in our opinion"; لا رَكِبًا _ "there is no rider of a horse," but لا رَكِبًا _ (ditto); لا حسنًا نعلًا مِدْمَومَ "no one is blame-worthy whose deeds are good.""

(3) If the noun is either definite, or separated from ِّل، there is no

1 It is a disputed point whether ِّل "not" has governing power, but ِّما has none.
government, as:  لاِنِي أَلْبِيَتِ رَجُلٍ "Zayd is not at home";  لاِنِي أَلْبِيَتِ "there is no man in the house."

(4) With several negations, if كَفَأَنَّ 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 كَفَأَنَن vide § LVIII (b).

(c) The government of كَفَأَنَن and كَفَأَنَن is extended to كَفَأَنَن (النَّسَبَ) and the negative كَفَأَنَن as: كَفَأَنَن سَاءَةَ مَدْمَرُ "it was not an hour for repentance"; كَفَأَنَن وَبِعَضَةَ "he rules over nobody"; vide § LIV (e).

(d) The following PARTICLES RESEMBLING VERBS (الحروف المشابهة بالفعل) 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 كَفَأَنَن أَثْنِيَتُ زَدَا "verily with you is Zayd."

If the pleonastic كَفَأَنَن is added, the particle loses its governing power, or else this indeclinable كَفَأَنَن may itself be regarded as the subject governed in the acc. and as meaning "the fact is," as: كَفَأَنَن زَدَا قَأَمُ, but كَفَأَنَن زَدَا قَأَمُ.

(1) كَفَأَنَن "truly, verily"; introduces with emphasis an independent nominal sentence, or a direct narration, as: كَفَأَنَن زَدَا قَأَمُ (النَّكَبَ) or كَفَأَنَن زَدَا قَأَمُ "verily, Zayd is standing?" كَفَأَنَن إِنَّ اللَّهُ هُوَ الْقَدِيْرُ "say that 'God is all-powerful'"; كَفَأَنَن صَاحِبُكُ "your friend is with you."

كَفَأَنَن is also used at the beginning of a clause connected with such particles as كَفَأَنَن "then," كَفَأَنَن "behold," and كَفَأَنَن "sit where there is Zayd sitting."

1 Named also كَفَأَنَن 2 A transformed nominal sentence.
If the subject of انِّ ِ is a suffixed pers. pronoun, it must be repeated in the predicate in its detached form, as: إنك آت الوفاة "verily Thou art the Liberal giver."

When the subject immediately follows انِّ, the predicate may take the corroborative جّ, as: انَّ جَعَلْتُهُ كَالقَطاَمْ, but when the subject is separated by a portion of the predicate, the subject may take جّ; vide example in Remark to (5). If, however, the predicate is either negative or a Preterite without قدّ, the جّ is not prefixed to it.

Remark.—If there are several predicates in a nominal sentence, the copulative وّ is usually omitted, as: إنّي حفيظٌ علّم "I am attentive (and) well-informed."

(2) انّ is "that" and its compounds إنّ "because" and كأنّ "as though, just as if," introduce a subordinate ‗Nominal‘ clause, as: إنّى أشهد أن محمد رسول الله "I testify that Muḥammad is the Prophet of God; (here the clause beginning with أنّ is the object): إنّى أ扪تْ فِي أَنَّك كَانب "I wonder that thou art writing;" كأنّ زيداً أسعد "as if Zayd were a lion."

Remark.—Either انّ or كأنّ may be used indifferently after (i) في signifying consequence, as: عن يأنيتًا لَا مَكْرَم "if anyone comes to me, then he is honoured;" (ii) after a particle of swearing provided the subject has not جّ, as: و الله إنّ زيداً تألم; (iii) after أما "is not?", and لَجِرمَ "undoubtedly," as: أما إنّ زيداً تألم "is not Zayd standing;" لَجِرمَ إن اللَّه غَفُور "undoubtedly.

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1 A Nominal Sentence (جملة إسبيدة) begins with a noun or pronoun: a Verbal Sentence (جملة علّيّة) with a verb. Before a verbal clause, انّ ("that") (and إنّ "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: "" the first thing I say is, 'I praise God.'"

(3) la'ākin (or la'ākun) ""but"": introduces a nominal sentence.

(4) la'ayt ""would that"" etc., as: ""oh that her father were alive"" = لَوْ كَانَ أبَا هَيَا = لو أن أبيها حيا = لو أن أبيها حي = لو أن أبيها حيا.

(5) la'all ""perhaps"": ""perhaps Zayd is sleeping.'"

Remark I.—Note the emphatic order in "" some words have magic power"" —(Prov.): the ordinary order would be, إن سُعِرَ مِنَ البَيْنِ = البَيْنِ إن سُعِرَ مِنْ البَيْنِ = البَيْنِ ""there is"" and ""the fact is""; vide § XXXVII (d).

Remark II.—All these particles are prefixed to a redundant if without it they would immediately precede a verb, as: ُقِيلُ إِنَّهُ كَانَ رَجُلٌ فِي مَدِينَةٍ. In, ُقِيلُ إِنَّهُ لَقَدْ قُضِلَ ""verily these are decisive words,"" the ّ after إِنَّهُ is redundant; it is a pronoun referring to ""Qur'ān."

(e) (1) The lightened forms لكَانُ and إنَّ (which must be used in a verbal, and may be used in a nominal sentence) have no governing power, as: ُعَلِّمَتْ أَنْ زِيدَ مُنْتَلِقٌ ""I know that Zayd is going away."

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1 But ُلاَكتَان* (which has no governing power), before a verb, as: ُوَلَا كَانَ قَالَ ""but he said""; but ُوَلَا كَانَ قَضَّ تَلَوْلَوْنِم ""but their hearts hardened."

2 Vide also Adverbs § XXXIV (6) (6).

3 If ""perhaps"" immediately precedes a verb, a pronoun must follow ُأَلْمُ, as: ُأَلْمُ ""perhaps he will come."
THE NEGATIVES AND INTERROGATIVE NEGATIVES.

(2) This إن takes ل before its predicate, a fact that distinguishes it from the negative إن, as: إن ذه لمنعن, "verily Zayd is going away," seldom occurs except before the (e.g. ك nen we نPorts and أخوتها).

(3) If a verbal sentence is introduced by كن, the particles و د or ل must be inserted, as: كن قد قام زيد, "as though Zayd had not stood up"; كن لم يأت زيد, "as though Zayd had not come."

(4) For ان vide § XLV (a).

§ XLIII. The Negatives, Interrogative Negatives and Particles of Incitement and Reproof.

(a) Before the Preterite, ام is usual, and before the Aorist لا: لم1 is used with the apocopated Aorist (Jussive) in a past sense, and is more forcible than ام with the Preterite; لم يفعل = "he never did."

(b) ام1 "not yet" (like ام) precedes the apocopated Aorist (Jussive), and gives it a past sense.

(c) لا prohibitive, is used before the apocopated Aorist (Jussive), or the Energetic, as an Imperative: (the Imperative proper is affirmative only).

In oaths and asseverations, لا with the Pret. has a future signification, as: "by God, I will not open this door"; but in blessings and curses it has an optative signification, as: لا رأيت شرا, "mayest thou never see evil!"

 لا precedes a Preterite (in its past sense), only when there are two or more verbs, as: فلا مبت ولا متي "and he neither believed nor prayed"; but in such cases the first negative is often ام。

لا also signifies simple negation, "no."

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1 لم is the negation of ل, but ل يفعل of ل يفعل. 
2 The infidel (generally).
Remark.—Note that the Energetic increases the force of the "Prohibitive."

(d) If لم is used, it must be used before every verb; but, if followed by more than one acc., ل succeeded, as: لم أر زيداً ولا عملته ل "I never saw Zayd, nor his slave."

(e) ل ( = لأن) precedes the Subjunctive (Aorist in —), and gives it a negative future sense.

(f) The interrogative negatives ل and لم with the Aorist (or the copula understood) often mean "truly, verily, certainly" in a present or future sense, إن being sometimes added, as: إلا أن تنازل العلم إلا بسعة "certainly thou wilt not attain learning save through six things"; إن إلا الجدية لا تدوم "truly youth does not last for ever"; إلا أنهم هم السفيان "verily these are the fools."

(2) ل ( لولا) are "PARTICLES OF INCITEMENT AND REPROOF" (حوروف التحذيب و العرض), and are used with the future tense in encouragement or with the past tense in reproof, as: إلا تصنف كتابا ففي الزهد "why dost (or wilt) thou not compose a book on asceticism" = "pray do compose one"; حلا أعقل ففي "why didst thou not inform me?"

ما is also so used, as: ما تقوم "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: والدلا لا أقسم بزقة "by God! I shall not remain in Mecca. Hence its use in conditions that express a foregone conclusion, as: إن قمت فقمت "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"; كما قال عمر "as al-Mutabnabbiyy has said."

(2) "God was and is Most High"; "God was and is all-knowing and all-wise"; كما قال العرب "as the Arabs say"; «الله تعالى إختلف العلماء» "the learned have always disagreed about this point."

(3) "I give you this" (expresses completion of the idea of giving); هل قبّلت = "dost thou accept this woman to wife?"; "I do."

(4) "May God have mercy on his soul"; (also as a statement رحم الله "God preserved him," of one who has escaped a danger): رحم الله "May God have no mercy on his soul"; رحم الله "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 إذا "when, if," من أي "whoever, if any body," and the particles (conditional) mentioned in § LVI (c), as: إذا جاء العدين لم تقع أذى ولا ضر; "he who strives, succeeds".

1 Or بعد.
2 The tanurin is over the ج; the و is merely added as a sign to distinguish the word from عمر, 'Umar.
3 If مثلا instead of يا were used, the meaning would be Preterite.
4 For ثبأ تبأي tabay; after لم 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, or one of its 'sisters' must be inserted; *vide* § LVI and p. 776, note 2.

(6) The particle "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: "we have just mentioned," or "we have already mentioned," or "we had mentioned." But "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 "had told thee to do this before that" (or—"") to the Preterite with or without "Zayd had told thee to do this before that" (or—"").

*Remark.*—The Perfect and Pluperfect are, however, more usually expressed by alone with the Preterite. But "whereas, notwithstanding, and yet"; "why hast thou raised me up blind whereas I had sight?" (what the infidels will say to God at the Resurrection); "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: "I would have done this, if I had had the power", or. In the latter example could not be omitted.

If two correlative clauses follow the hypothetical [or (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 ُكَانَ 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 ُسُوق saufa, or its inseparable shortened form ُسَ s, 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: ُجَاءَ بِضَحْفِ ( = ُجَاءَ ضَحَحًا) "he came laughing"; in both these examples the words ُقَانُى can be added after ُجَاءَ for emphasis: ُجَاَىَ ُبِلَابَ ُرِدَهُ "he came to me to ask for a dirhem"; ُدَهَبَ ُلِيِلَبَ ُدِرَهُ "he

1 Note that this changes the clause to a Nominal one, and vide § LV (c) 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: جاء زيد وما يركض "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: جاه جيد و في "Zayd came with a book in his hand"; جاه زيد والشمس طالعة "Zayd came while the sun was rising." This و وا is called الوا لوا الحالية "the الوا 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: رأيتهم و هم يقاتلون "I saw them fighting", or "I saw them when they were fighting."

The Imperfect, however, is usually expressed by prefixing كان, as: "I passed him when he was buying a slave girl";
كنا نغوش مع الإخضدي "we used to gossip (heedlessly) with the gossips"
(this will be said by the careless at the Resurrection): زيد يكن يقل كل يوم "Zayd used to tell me this every day."

Remark.—The Imperfect can also be expressed by كان with a following present participle.

(5) The Aorist indicates dependence on another verb, as: طفكا يخصف "they (Adam and Eve) began to hide themselves with the leaves of the Garden";
ما أقدر أتكلم العربي "he began to weep";
"I cannot speak Arabic";
ما زالت أمشي "I ceased not to walk, I continued to walk." Vide also § LXII Approximate Verbs (iii).
(6) The particle ٌما before the Aorist means "sometimes, perhaps," as: ٌما یکنون ذلك هاذا. "perhaps it may be so." Vide also (a) (6), and (7) Remark, p. 812.

(7) The Aorist of ٌما has generally a future meaning.

(8) The Future Perfect is expressed by the Aorist of ٌما with the Preterite, as: ٌما یکنون ذلك وصل إلی الدیة قبل أن أصل إلیبا. "Zayd will have reached Medina before I can get there." Note, too, the order.

Remark I.—When several Preterites or Aorists are coupled by ٌما or the particles ٌما یکنون, ٌما یکنون, and ٌما یکنون 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 ٌما (and its compounds ٌما یکنون and ٌما یکنون) introduces a fact, i.e. something in present or past time, it takes the Indicative, as: ٌما یکنون أن ينام. "I know that he is asleep"; ٌما یکنون أن یکنون یکنون. "I know that he said, did say"; but in such cases ٌما یکنون is commoner.

(2) After verbs of wishing, ordering, fearing, necessity, permission, effort, etc., ٌما is followed by the Subjunctive, as: ٌما أخاف ٌما یکنون یکنون. "I fear he will not leave me"; ٌما منهع ٌما یکنون یکنون. "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: ٌما یکنون أن یکنون. "I think he will get up."

Remark I.—In these cases the dependent verb with ٌما is said to take the place of the maṣdar; vide (b).

(4) ٌما can be preceded by the prepositions ٌما یکنون في ل ٌما, ٌما یکنون في ل ٌما. "I seek refuge with God..."
from that I might attribute partnership to him"; here "I have come for that I might salute thee," could be omitted.

The ellipse of an is common after

(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, the particles or, or, 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, ma, 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 muṣāf ilayh, 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) ( = "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!": "perhaps I may go on pilgrimage so as to visit thee": "wilt 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.

(c) It will be noticed from the above, that takes the Subjunctive in the same circumstances as ف. It is then styled "the wūw of simultaneousness"; it introduces an act subordinate to, but simultaneous with, the act in the preceding clause. It is said to be equivalent to "unless that," or "until that," takes the Subjunctive, as: لازلقن اکرأ واوابسم "I will certainly kill the unbeliever unless he turn Muslim": "I will stick to thee till thou givest me my due."

(f) or "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 إلى or an oath, takes the Subjunctive. For example, to the remark, "I will come to see thee to-morrow," the reply might be اکتماک لذن واللهم، "I will certainly visit Zayd," if the answer were, "Well then Zayd will treat thee with respect," the Indicative would be used (اذن زيد بكرمك), as is is separated from the verb by زيد; so too in the reply "then by God, thou wilt assuredly repent it," the Indicative is used, as سی is interposed.

§ XLVI. Optative Mood.

(a) Is expressed by أتِ with the Preterite, or less commonly with the Aorist. If negative, then ي precedes these tenses. It is especially used after verbs like and "to like," etc.: يا لیت أتِ "is also used." Examples: أتِ ودیدت "I would he had come"; أتِ أتِ "I wish he would come";
"and if thou couldst see (= couldst thou but see) when they are set before their Lord!"; لَيْتُ هذَا لَوْ ۖ زَدْيَٰنَهُ ۖ ذَٰلِكَ "Oh that this were thy brother."

(b) An infinitive without a verb may also be used, as: اللَّهُ الْغَفُورُ "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); verbs of giving, thinking, knowing, seeing, finding, making into, and others, as: "I taught Zayd Arabic"; ۚ حُسَبَت نَزْدًا "I thought him (to be) a thief"; ۝ مُسَفَّت الرِّجْلَ حَماَّةً "I turned the man into an ass"; ۝ رأُيَتِهُ نَامَ "I saw him asleep." In the last example نَامَ may be the acc. of state or condition.

(2) Note that سَمِعَتْهُ اللَّهُ الْجَافَّنَاتَا سَمَّحَ لهُ كَأَنَّهَا 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: ۚ جَآئَنِي زَٰبَد "Zayd came to me"; ۝ دَخَلَ الْمُسْجِدَ "he entered the mosque") but ۝ دَخَلَ فِي الْعَبْرَةَ "he closeted himself in the room, he entered and stayed"; ۝ أَدَخَلَوا الْبَابِ "enter ye the gate" ( فِي الْبَابِ could not be said).

Remark.—But verbs of going generally require a preposition.

(d) Some intransitive verbs become transitive with a preposition, as: ۝ ذَٰلِكَ بِالْكَلَّابِ "he brought him the news"; ۝ ذَٰهِبَ "he went", but ذَٰهِبَ بِالْبَلْدَ "he went".

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1 Accusative (الفَعَّل). 2 Nominative (الفَعَّل). 3 Verbs of thinking, knowing, finding, seeing, counting, are called "أَنْفَعَلُ الْقَلَب"; or "Verbs denoting a Mental Process."
"he took away the book." In the Imperative لَدْفَبُ = إِضْرِنْ بِيَا "let us go" (of one or more persons speaking to another).

Such verbs have a passive, always in the masculine singular, as:

٨٨٠ THE PASSIVE, —OF INTRANSITIVES.

"the book was taken away (by some one )"; َُُّ َِّ َدْفَبُ َبِاَلْكِتَأ ِّ نَُّبُأَسُ َ مَن َ َعُرَبَ "people from amongst the Arabs were brought to the Prophet."

Vide § XLVIII (b) and (g).

Remark.—As َّلِلَّيْلِ َيُّأَسُ (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: "he sent a servant," but َُُّ َدْفَبُ َدْهُبُ "he sent the dog" (i.e. some one in charge of the dog); the direct accusative could not be used here: َُُّ َدْفَبُ َيُّأَسُ َعُلُّمُ َيُّلْسُمُ َيُّلْسُمُ "I sent them," but َُُّ َدْفَبُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ "I sent for them," and َُُّ َدْفَبُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ "I sent a letter to them": َُُّ َدْفَبُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ "I busied myself with him (or with it)," but َُُّ َدْفَبُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ "I put the matter aside" (i.e. occupied myself elsewhere away from it): َُُّ َدْفَبُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ "he prayed to God for him," but َُُّ َدْفَبُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ "he prayed against him," (i.e. called down curses on him).

(f) Vide also Particlpes and the Infinitive § L.

§ XLVIII. The Passive.

(a) The Passive is employed when the agent is not known, or cannot be mentioned, as: َُُّ َدْفَبُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ "he could not be captured," َُُّ َدْفَبُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ َيُّلْسُمُ "he was killed by a tiger," must be expressed by the Active Voice, as the agent is mentioned.

(b) Intransitives that indicate action and not state, may have a passive, as: "he went," َُُّ َدْفَبُ "he was taken away"; َُُّ َدْفَبُ "he marched," َُُّ َدْفَبُ "a march was marched," i.e. "it was marched a march." Vide § XLVII (d) and (c) (iv).

1 Active Voices. 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 Ramazân was kept" ("he kept the fast of Ramazân").

(iv) A declinable noun used adverbially may be the subject, provided it is restricted by an adjective, as: "a good march was marched; without an adjective) would be wrong; but vide last example in (b). So too, the passive of "he sat by Zayd," or of "he recited the 'glory to God,'" would be wrong as neither nor 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 "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 "it is said of him 'he is Muhammad'"; note the omission of 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 (or ) .
(g) The Passive (even of neuter verbs) is sometimes used impersonally (in the mass. singular), as: يَتمَلُّو  عليه " it was finished on him", i.e. "he died"; َتَیرَيْلُو  عليه "the deceased woman"; َتَیرَيْلُو  عليه "he fell under the wrath of"; َتَیرَيْلُو  عليه "she is cursed by God"; َتَیرَيْلُو  عليه "those cursed by God (the Jews)"; َتَیرَيْلُو  عليه "he fainted"; َتَیرَيْلُو  عليه "she has fainted." In َتَیرَيْلُو "ye have been blinded," the feminine is used, perhaps because َتَیرَيْلُو  "eyes" is understood. Vide also § XLIX.

(h) Note the following ways of expressing passive state:— َتَیرَيْلُو  "I wonder at the dates being eaten, at the eating of the dates";
 َتَیرَيْلُو  "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: َتَیرَيْلُو  "He hath numbered them with an exact numbering"; َتَیرَيْلُو  "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: َتَیرَيْلُو  "they journey to him in the time of necessity"; َتَیرَيْلُو  "they journeyed to him in . . . . . ."; َتَیرَيْلُو  "they [the Christians] say that God has a son."

This impersonal passive must have a complement, such as َتَیرَيْلُو  or َتَیرَيْلُو  etc., as in the examples just given.

must precede a Nominal Sentence; it usually follows the verb َتَیرَيْلُو after which neither َتَیرَيْلُو  nor َتَیرَيْلُو  can be used. If a verb immediately follows َتَیرَيْلُو it is direct narration without any introductory particle.
PARTICIPLES, THE INFINITIVE AND VERBAL ADJECTIVES.

(2) By the 3rd pers. pl. active, as: "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 d2omination of anyone."

(5) By an intransitive, as: "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 "the
rain rains"; "the sky snows." Sometimes the subject omitted and the fem. verb only used.

Remark.—In such expressions, as: "it is necessary," "it is
necessary," "it is allowed," the subject is the following clause
introduced by "with the Subjunctive).

§ L. Participles, the Infinitive, and Verbal Adjectives.

(a) (1) The Active Participles may indicate time past, present, or
future, as: "who killed Zayd"; or "who is going to kill
Zayd?"; "I am fasting, or going to fast"; "I am

1 Vide footnote 1 on p. 822.
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 \(^2\) they may also govern the accusative. They may also govern by a preposition.

Ex.: هو القاتل = ‘‘this is the man who struck Zayd’’;

هو الرجل = ‘‘he is going to kill the man,’’ but هو قاتل الرجل = ‘‘he is the killer of the man,’’ and هو عالم بالعلوم = ‘‘he is going to kill a man’’;

هو عالم بالعلوم = ‘‘the striver after knowledge’’;

عهد القاتل = ‘‘he knows about many arts, etc.’’;

عهد القاتل = ‘‘the striver after knowledge’’;

عهد القاتل = ‘‘I have not ceased to love Islam’’ =

عهد القاتل = ‘‘one that kills people,’’ and قاتل الناس = ‘‘he who kills’’ =

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قатель الناس = ‘‘the one who kills people,’’ and قاتل الناس = ‘‘the one who kills people’’ =

قاتل الناس = ‘‘the one who pours poison into me,” and قاتل الناس = ‘‘he who reproaches me.”

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1 The governing word cannot then have أَلَّا.  
2 The governing word may have أَلَّا.
PARTICIPLES, THE INFINITIVE AND VERBAL ADJECTIVES.

(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:  

"Zayd’s killing Muhammad;" (hubbi al-watan) or "my love of my country."

(2) When a verbal noun governs a genitive, it may have a passive sense, vide § XLVIII (b). If however such a governed noun is separated from the muzaf, it must be in the accusative, as:  

"feeding an orphan, an orphan’s being fed," but 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 vi. noun can also be construed with the gen. of the subject, and the acc. of the object, as:  

"the hubara-bustard’s threatening the Saker Falcon," where is used for the Infinitive .

(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:  

"Zayd’s slave was beaten;"  

"Zayd of the beaten slave;"  

(but or 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:  

"with a mouth whose saliva is sweet"

1 Prop. hubbi al-watan; but as the a of al is hamza l-wagl, it is dropped, and as the y of is sakin, it cannot be joined to the lam of al, which is also sakin. It is a rule that to make a sakin letter mutaharrik, either fathah or kasrah is added. Here (after y) fathah is euphoniou.
"I saw there animals of various colours" = رأيت دروبٍ مختلقت آل اولئها; بلهم غلاباً. 

vide Adjectives § XXXVIII (a) and (d).

(2) The INTENSIVE ADJECTIVES or INTENSIVE AGENTS (chiefly and تعول) may govern like the vl. noun [vide (b) (I)], as:  طمّر بنمّا جماعة للكتب; علمهم قومه a great tyrant to his tribe; a great collector of books.

§ LI. Concord of Verb.

(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: ولب جناتهم كل آية "even though every sign should come (be shewn) unto them": here the verb agrees with the genitive آية.

(h) The verbs نعم "how good" and  بمث "how bad," generally take the masculine form, vide § LXI.

§ LII. Prepositions.

(a) (1) Verbs denoting to adhere, attach, seize, begin, hang on, believe in, swear by, take. It may be used with a predicate in negative sentences; vide § XLII (a).

1 [Vide § XXXII (b)] are used without any verb.
(2) It may be used with اَلْيَدَةُ - "see! behold", as: ِفَذَا هُوَ يَأْسَى "and suddenly a lion appeared"; ِإِذَا ِجَانٌ فَدَ حَقَّرْ "(then) when a lion appeared"; vide § XXXII (b) and footnote. ِمَايِتَ ُو َأَصْفَعَ "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) لِ expresses the Dative. It is used in dates, for "on": ِهِذَا وَقْعَ لِتَمُسُّ لِيّاَلْ خَلَوْنِ "this happened on the five nights that passed from Ramazān, " i.e. "this happened on the 5th night of Ramazān"; also لِتَمُسُّ "on the 5th day"; vide § XXVIII (f).

It is used for "by" before the names of editors or authors.

It signifies "for the benefit of" as opposed to ِ، "I prayed for him" (but ِ، "I cursed him") ; ِلِى عَلَى كِرِمِ "you owe me a dinar."

It denotes the purpose or cause. Vide also § LIII "To Have."

Remark.—The phrase ِلِلَّهِ ِأَبْكَ means "what a man thy father was!"; vide § LX.

(c) ِلِ "over, on, against."

Note the following idioms: ِ، "bring him here to me," but ِ، "you must stick to him, not leave him"; ِ، "I conjure thee by God"; ِ، "seize thou Zayd"; ِ، "it is incumbent on thee to obey thy parents"; ِ، "you must

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1 لِ as a conjunction = لَانَ in order that, so that," and takes the Subjunctive.
2 Khalawah 3rd pers. pl. fem. of Pret. of ِ، "to be empty."
3 In modern Arabic ِ، لِلتَّلْيَةِ ِالْعَظَا مِةِ would be used.
4 But لِ، لِ، لِ، لِ، fem., "on the 5th day."
never separate yourself from the majority, you must act as others do"; "you must look after the boy"; "he owes me a debt"; "if you want to train Shāhīns, then you must keep the Peregrine species"; "according to"; "on the supposition or condition that"; "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 it 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
PREPOSITIONS.

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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 " is often suffixed to " and ".

(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 

(2) It sometimes expresses motion into, as: "he fell into a tank"; "he fell into their hands"; "he set out with 50,000 men."

(g) "with, just at, besides, etc." as: " exactly at sunrise"; " 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 Elias is a tent-peg."

Remark.—The accusative " = "at the same time," (not in company with).

(h) (1) The preposition " amongst, between" (a noun in the accusative, but genitive "from amongst") has to be repeated

1 But "I own no property."

* The wandering Jew of the Muslims.
if one or more of the words governed by it is a pronoun, as:  "betwixt me and (betwixt) thee"; "between me and thy brother." But مَا الْفَرْقَ بَيْنِي وَرَسُولِ اللَّهِ "what is the difference between nabiyy and rasūl?"

(2) بَيْنَ وَبَيْنِ are also used for بَيْنَ.

(3) Note the idioms:  "before him"; بَيْنَ يَدَيْهِ "both rich and poor came to me"; هُوَ يُنِيبُ عَالِمًا وَجَاهَلًا "he is between learned and ignorant, half and half"; بَيْنَ يَبْنِ "middling, fair"; "the tribe was partly slain and partly taken captive," vide p. 773.

(i) دُونَ "on this side of (opp. to وزاء), under, without, besides, other than, less than," as: دُونَ النَّاَمِ "on this side of the river"; دُونَ كُتَّابَ قَوْمِ الأَمَامِ "under your book is a paper"; لَا يَقْتُلَ زَيْدًا وَمَا دُونَهَا مِنَ النَّارِ "I will certainly kill Zayd and all besides him of the Arabs"; دُونَ (يَدُودُ) وَمَا دُونَهَا "without that"; دُونَ (يَدُودُ) وَمَا دُونَهَا "ten or less," (but دُونَ "ten or more").

Remark. — دُونَ and دُونَكَمَا are interjections and = دُونَكَ and دُونَكَمَا "be- ware!" But دُونَكَ followed by a noun equals دُونَكَمَا "take," as: دُونَكَ زَيْدًا "seize Zayd"; دُونَكَ "seize him."

(j) نَحوُ is seldom used for "like" as it is ambiguous, and liable to be mistaken for the preposition; but نَحوُ (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 هذَا إلى هذَا "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"; más "more hateful" etc.; and with etc. signifying "near" as opposed to "far from," as: فإنه أقرب إلى "this comes nearer to reverence." 

Note the phrases: إلَيْ آخَرَة (contracted إلَيْ إلَيْ إلَيْ) "et cetera, and so forth," إلَيْ إلَيْ إلَيْ إلَيْ "stand off!"; إلَيْ إلَيْ "this is entrusted to him." 

(l) مدة (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: مدة عام أو "since last year"; مدة إمرو "I have not spoken to him since (the beginning of) this month"; مدة اليوم or "since this morning, to-day."

(m) For the repetition of a preposition after vide § LV (k).

(n) Vide also § LIII.

(o) من or مدة may be directly connected with a following proposition, as: ما رأيت من "I have not seen him since he was born"; من رحل "since the tribe departed." But the other prepositions require the interposition of إلى "to; till I grew up"; مع "though it is easier to destroy than build"; لما "that was because they disobeyed"; كما "as we sent an apostle to Pharaoh"; بعد ما "after So-and-so perished."

1 The redundant ما after ك is rare.
§ LIII. To Have.

"To have" is expressed by the prepositions لِنَفْعُ or لِنَفْعَ L.fld or لَنَفْعُ لِنَفْعَ according to the idea of possession. Thus لَنَفْعَ means "in company with or about the person," as: لَنَفْعَ سَاءة "I have with me a watch," but عَنْدَي لَنَفْعَ سَاءة "I have a watch."

ل also means actual possession, as: لَنَفْعَ "I own a watch," but عَنْدَي "I have (my own or some one else's property) a watch"; لَنَفْعَ "the property that belongs to Zayd."

ل is used for immaterial things, as: لَنَفْعَ "I know"; it also = "of" after an indefinite noun, as: لَنَفْعَ "a friend of mine."

"I have money (generally, i.e. on me or at home)," but لَنَفْعَ "I have money with me, on my person."

Remark.—لَنَفْعَ differs from لَنَفْعُ in being restricted to material objects, as: لَنَفْعَ "this assertion is right, in my opinion."

§ LIV. Exception, Adversative, Restrictive and Interrogative Sentences.

(a) (i) After a positive clause, لَنَفْع "except" (not a preposition), governs the accusative, as: لَنَفْع لَنَفْع أَلَى اللَّهِ أَمَامُ القُوْمِ إلا أَبِنَي. After a negative clause, the exception is rarely in the accusative; but generally, the same case follows لَنَفْع that precedes it, as: لَنَفْع لَنَفْع الَّذِي أَلَى اللَّهِ أَمَامُ القُوْمِ or لَنَفْع "I heard nothing but thy voice, I heard thy voice only."

After the لَّ of general negation, the exception is nominative, since it is the logical subject, as: لَّ لَّ إِلَّا اللَّه "there is no god but the God."

1 From لَنَفْع comes لَنَفْعة "opinion, intention."
(ii) "except" is an ordinary preposition and is indeclinable.

(iii) 

"besides, except, but") is a noun or pronoun vide § XXVI (f), 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 : 

and 

: 

In "none came but Zayd," is a noun"; so too in 

: 

but in the word may be treated either as a preposition or a noun.

(iv) 

, and , 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 

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).
(iii) بَلْ ( = "nay, not so, rather, but ") is opposed to an affirmative or a negative proposition, to a command or a prohibition, as: قَامَ زَيْدٌ بِلَّ عَمْرُو "Zayd stood up, nay it was 'Amr"; مَا قَامَ زَيْدٌ بِلَّ عَمْرُو "Zayd did not stand up, but (nay rather) 'Amr stood up"; إِضْرَبَ زَيْدٌ بِرَبُّ عَمْرُو "beat Zayd, not so—'Amr"; لَا تَفْرَبَ زَيْدٌ بِرَبِّ عَمْرُو (or كُلُّ) "do not beat Zayd, but (=nay rather) (beat) 'Amr."

(c) RESTRICTIVE CLAUSES are introduced by إِنَّا; vide § XXXIV (b) (3), p. 781.

(d) INTERROGATIVE CLAUSES.—(i) The particle ی may be prefixed to فِ رِ إِن and للام. It is used in direct or indirect questions and may introduce a clause containing alternative questions connected by أَو or أَم, as: وَمَنْ الْعَجَابِ أَعْجَبَ مِنَ هُوَ جَاهِلُ أَمُ السَّعِيدَ إِمَّا الْقَبِيلَ أَمَّا كَفَيْتُ بَخُذُمُ عَمْرُو "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: أَنَا الْبَلَدُ شَلَامُ أَمْ أَيْدمُ "I am king, whether ye like it or not."

If both clauses depend on the same verb, the verb is placed between, as: كَانَ أَو أَنَّهَ "whether he be rich or poor"; vide also ی under § XXXIV (a).

1 لِكْنِی has no governing power. It has the same meaning as in Persian, and the distinction between it and بَلْ is not drawn as in Urdu; vide Phillott’s “Hindustani Manual,” Lesson 60 (c).

2 For أَشْتَلْمُ.

3 For أَعْلَمْ.

4 It is said that أَم implies ignorance, in a simple question, as: أَزْدَنَتِ الْعَدَدُ أَمْ عَمْرُو "does either Zayd or 'Amr happen to be with you?"; if أَم were substituted it should simply that the questioner knows one is with you and asks which of the two it is.
(iii) The particle لَمَّا may be *preceded* by وَلَمْ, 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 أَمِّ or أَمْ in alternative clauses, but before أَمْ 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, لَا and أَلَا and (the particles of incitement and reproof) لَوْلا and لَوْما; *vide* § XLIII (f).

(iv) The interrogative pronouns "who?" and "what?" may stand in any case, as: "who art thou?" (but مَا أَلْتُ "what art thou, what is thy position, etc."), "whose daughter art thou?"; "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 (رَايِحٌ or مُّلَكِوَم), as: "قل مِن رِمَادَ (= يِدِ مِنِّم) مِلْكُوَم كُل شَيْ" "Say, In whose hand is the kingdom over everything?"

More lively forms are مَا ذَا دَا and مَا ذَا ذَا, which may occur even before اللَّهِ, as: "what is it (that) thou sayest?"; "who is it (that) has given orders?"

Though مَن and مَع are substantives, they cannot govern a genitive, nor be used in apposition.

¹ The relative adjective الدُّنيَّةُ = "of what tribe?"
After interrogative من, the verb is usually masculine but may be feminine, as: "who was thy mother?"

The interrogative في is rarely used of persons, but the relative في is not infrequently used for من.

*Vide* also under Relative Sentences § LV.

(c) (i) For أي vide § XXVI (o) (3), p. 757, and § XL (b), p. 797.

The interrogative أي may be used for أي, fem. and أي, pl., as: من أي "of what tribe art thou?"; وما ندري نفس بأي إني تموت "and no soul knows in what land it shall die"; من أي الناس أنت "of what people art thou?"

(ii) When أي 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, أي agrees with it in case, as: جناني نرجل أي رجل "thou hast brought me a man (and) what a man!" But if the preceding noun is definite, أي is put in the accusative of state جاً زيد أي رجل "Zayd came to me, what a man he is!" The first substantive may be implied by the verb, as: إنكوا [ كاية ] أي كاية "how they have been tormented!"

§ LV. Relative Sentences.

(a) A relative clause qualifying a definite antecedent is introduced by the adjective الذي, and the relative clause generally contains a pronoun (called بالمة or راجع) referring to the antecedent; this pronoun is either expressed or else contained in the verb, as: جاء الرجل الذي هو كريم النفس; here is expressed, as there is no verb in the relative clause: جاء القنئ الذي يغني "the youth who
sings, came"; here the pronoun is contained in the verb: جائِه الرجل الذي
مَكَّت أَبْوَهُ; here the pronoun is expressed, as the pronoun hidden in
cannot refer to the antecedent: جائِه الرجل الذي ظُلِّمَ أنَّهُ مِيت
"the man came whom you thought dead": الرجل الذي رأيتني
الذي كانت لأبي
"my shop which had belonged to my father."

(b) Before adjectives, the article أَلْ may stand for
الذي الخصوصية
"the man came to me the (who is) handsome of the face"
(سَيْدِي أَلْ), or ذِي خَسْوَة = ّالذي خَسْوَة, vide Adjectives
§ XXXVIII (d).

There is in Arabic no possessive "whose"; "the man whose beard is
long" is expressed by ّالرجل الطويل لحية, "the man the long of the beard";
here أَلْ = ذِي: this may also be expressed by ّالرجل الذي لحْيَته طويلَة.

Other ways of expressing this are: ّالرجل الطويل لحية, "the man, the long
as to the beard"; ّالرجل الطويل لحية ( لحْيَته), or لحية
"the man, the long as to beard (or his beard)"; ّالرجل الطويل لحية ( لحْيَته), or لحية
"the man, the long of bread (or of his beard)."

(c) Also, before a participle that is a مُعْفِف, أَلْ = "who," as: القاتل الرجل
"the killer of the man" = الرجل الذي قتال الرجل; vide § L (a) (4).

1 But interrogatively ّمن الذي كتب هذا؟ "whose book is this?" = من الذي كتب هذا.

Note the following: "I am at the house of the same person as thou art"
"I passed by the same person Sulayman did"

2 Here too the article أَلْ = ّالذي.
(d) The pronoun is occasionally omitted in the accusative, as: 

"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";  
"he had a son (who was) called Muhammad";  
"a man (who was) called Muhammad";  
"on the day (that) he was killed";  
"people believing, people that believe."  Such a sentence is called an adjetival 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 وَلِيَّة, or وَلِيَّة, or by وَلِيَّة, as...، as:... "verily they that believe will have gardens"; here, either وَلِيَّة could be substituted, or وَلِيَّة. Vide § XXVI (p).

Remark.—When وَلِيَّة stands for وَلِيَّة or وَلِيَّة, 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 وَلِيَّة "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:

... وَلِيَّة...  "and from amongst the people there are some who say (sing.)... but these are not believers; they deceive God";  
... وَلِيَّة... "and from amongst them are some who listen (plural) to thee";  
... وَلِيَّة... "whoever of the Arabs entered (or may enter) Syria..."

1 Note the concord.

2 مَرِيَّة  "I passed by the same person as Sulaymān did."
Note that $\text{ذِي} \text{لَيْحٍ}$ and $\text{ذِي} \text{نَصْرٍ}$ are always definite [for the use of اِنْ $\text{ذِي} \text{آي} \text{ات} \text{مَّا}$ vide § XXVI (a) (3), and § XL (b)], whilst $\text{ذِي} \text{مَّا}$ and $\text{ذِي} \text{لَيْحٍ}$ are either definite or indefinite; thus $\text{ذِي} \text{لا} = \text{ذِي} \text{جَازَ} = \text{ذِي} \text{مَّا} = \text{ذِي} \text{لَيْحٍ} = \text{ذِي} \text{مَّا} = \text{ذِي} \text{لَيْحٍ}$ = either "he who comes or one who comes"; $\text{ذِي} \text{مَّا} = \text{ذِي} \text{لَيْحٍ}$ = either "that which I have or something I have."

Though $\text{ذِي} \text{مَّا}$ and $\text{ذِي} \text{لَيْحٍ}$ are indeclinable, the pronoun referring to them must agree in gender and number, as: رأيت من النساء من لا تعجبني "I saw a woman who did not please me."

(h) The accusative $\text{ذِي} \text{مَّا}$ etc. ($\text{ذِي} \text{العائد}$) can also be omitted after $\text{ذِي} \text{مَّا}$, and $\text{ذِي} \text{مَّا}$, as: $\text{ذِي} \text{مَّا}$ خلقت طينا "shall I fall down before one whom thou hast made of clay?"; here خلقت could be used. Vide (d).

(i) The indeclinable substantive $\text{ذِي} \text{مَّا}$ = "that which, all that," as: $\text{ذِي} \text{مَّا}$ طال لك من النساء "marry what pleases you from amongst the women"; $\text{ذِي} \text{مَّا}$ نذمت على ما قلت "I repent what I said"; $\text{ذِي} \text{مَّا}$ عجبت مما قررت زيادا "I wonder for what thou didst strike Zayd"; $\text{ذِي} \text{مَّا}$ إن قضيت حاجتي كان لى علي من الجميل "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 $\text{ذِي} \text{مَّا}$, as: رأيت حمامات (و) كل منها (و) حمأه "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."

\(^1\) is here in the genitive.
"That is not a thing to be (which is) mentioned," Verily with the measure 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"

Remark.—A relative sentence is merely a nominal or a verbal sentence added to the principal word. When the relative sentence is nominal, the predicate is sometimes co-ordinated with the word qualified, as:

\[ \text{Remark.} - \text{A relative sentence is merely a nominal or a verbal sentence added to the principal word. When the relative sentence is nominal, the predicate is sometimes co-ordinated with the word qualified, as:} \]

(1) Vide also under Interrogative Sentences.
§ LVI. Conditional and Concessional Sentences.

(a) (1) If a condition is possible or likely, it is introduced by one of the Conditional Particles اَنْ or ْاَيَّ (before a verbal clause): if impossible or purely hypothetical, by اَلْوَأَنْ (or in nominal clauses اَلْوَأَنْ).

After اَلْوَأَنْ etc., the verbs in both clauses have the signification of either an English Pluperfect Subjunctive, or an Imperfect Subjunctive. After اَيَّ or اَلْوَأَنْ 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, اَلْوَأَنْ is used. In impossible conditions, the Preterite, or اَلْوَأَنْ with the Preterite, is used for the Pluperfect. After اَلْوَأَنْ the Apodosis may be introduced by اَلْ. After اَلْwConditional, the Jussive is seldom used. With اَلْوَأَنْ, 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 (ْاَلْوَأَنْ جَرَأَ or ْاَلْوَأَنْ جَرَأَ) is generally introduced by اَلْ, or less often by ْاَلْ.

(b) If the Protasis (ْاَلْوَأَنْ) is an Aorist, and the Apodosis a Preterite, the former must be apocopated (Jussive), as: اَلْ اَنْ تَرَّدَنَّ ضَرِّبْكَ أَمْرَكَ or اَلْ اَنْ ضَرِّبْكَ أَمْرَكَ “if you hit me, I’ll hit you.” Vide (b) and (c).

(c) If the Protasis is a Preterite and the Apodosis an Aorist, the Aorist may be apocopated or not, preferably not, as: اَلْ اَنْ ضَرِّبْكَ أَمْرَكَ or اَلْ اَنْ ضَرِّبْكَ أَمْرَكَ.

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1 اَلْ is temporal but conditional, vide § LVII (a) and (b).
2 كَبِّرُ is also used to express a wish (= “if only”); vide § XLVI, Optative Mood, and § XLVII, p. 847. كَبِّرُ = “even if, although”; vide examples on p. 846.
3 Vide also (e) (2) and (3).
(d) After 蜇, the first Aorist is usually not apocopated, as: تسجيل

"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).

(c) (1) Clauses that are introduced by ین "if", ین "if anyone", ین "if anything", ین "whatsoever", ین "how?", ین "howsoever", ین "when", ین "which, if any"; ین "whoever"; ین "everyone who"; ین "whatsoever (also whenever)"; ین "where"; ین "wherever", are considered as Protases, and the Preterite or Jussive is used with them for the English Present or Future, as: ین "whoso seeketh findeth, if anyone seeks he finds" = ین "if his shirt is (has been) torn in front, she has spoken the truth."

(2) If the Preterite is to have the signification of the Perfect, ی or one of its 'sisters' must be inserted between the particle and the verb, and the Apodosis (ین) must be introduced by ین, as: ین "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, ی or a 'sister' introduces its clause and is followed by ین as: ین "if they exerted themselves to attain an object, they attained it."

Remark.—The temporal clause introduced by ین is often nearly identical in meaning with a clause introduced by ین; but rarely is ین construed with the Jussive like ین. 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 ین 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 ف) may follow a Conditional Imperative, as: 

"visit me (= if you visit me), I will honour you." 

(h) The Jussive with و may occur in the Protasis, and the Preterite in the Apodosis. Vide (b).

(i) Unlike إن, the other conditional particles and pronouns require the verbs in both clauses to be in the same tense.

(j) "If not" is or إن لم or لولا with the Jussive; or for past time لم لولا with the Preterite, or لم لم with the Jussive.

(k) The Apodosis is introduced by في in the following cases:

(i) In a nominal clause; (ii) in a verbal clause where the Preterite expresses past time, especially with ت (were في omitted the time would be future); (iii) in a verbal clause beginning with س ("not") or ل, or ت (iv) in a clause expressing a command, prohibition, or wish; (v) in a final clause after interrogation, as: هل لكم من علم فتخيروا لنا "have ye any knowledge that ye can show us?"; (vi) in a verbal clause with a defective Preterite (نعم - ليس etc.).

(l) في is always used in the apodosis after a long or involved protasis. With لم and ل، the use of في is optional. If في is inserted, ل requires the Aorist Indicative.

1 Or زويني أو كرمنك.

2 The following may also be considered conditional:—Prohibitive sentences; Precautious sentences expressing polite invitation, urgent request, desire; hope (as "perhaps he will come and we will honour him"); interrogative, as: إن سالم بأعذب دلوما = "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 إن, the interjection إن "behold!" may be substi-stituted for في,
(m) As stated above, لو is followed by the Preterite; rarely, it is followed by the Aorist in the sense of an Imperfect Subjunctive: لو يُؤُرِّخُ الله الناس بظلمهم ما ترك عليهم من دابة ولكن يُؤْخِرُهم إلى أجل مسٍّ "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."

(n) For further examples of Conditional Sentences vide § LVII (f).

§ LVII. Temporal, Conditional, etc., Clauses.

(a) مَعْنَى "when" is strictly conditional, 1 as: مَعْنَى تَذْهَبُ إِذَا هُم "when you go, I’ll go" (i.e. if you don’t go, I won’t); but إِذًا "when, if", is also tem-
poral, as: إِذًا هُم فَجَاءَ وَجَدَتْهَا نَائِمًا "when (if) I go to him, I find him sleeping";
إِذًا 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: واللَّيْلَ إِذَا يُغْرِيُّ وَالنَّهَارَ إِذَا تُجِلُّ "I swear by the night when it covers, and the day when it shines out." Vide § LVII, p. 842 (c).

and مَعْنَى are followed either by the Preterite or by the Jussive, but إِذًا by the Preterite or by the Aorist Indicative.

(b) Note, in the following, the position of إِذًا, and the use of the Preterite instead of the Aorist after كَانَ in the sense of "used to, to be wont to"; كَانَ إِذَا عِرِقَ أَقَامَ بِالْيَدِ "he used, when he went out, to meet him at the door."

(c) For past time, كَانَ "when, after," is used, and the verb is usually rendered in English by the Pluperfect. For إِذًا, vide § XXXIII, p. 776.

(d) مَعْنَى can be used, either with the Preterite, or with the Aorist Indic. or Subj., vide § XLIV(c). Note the مَعْنَى, and the order, in the following:

1 مَعْنَى is also interrogative, "when?"
2 If إِذًا begins a clause, it is followed by the Preterite.
"I followed him until I overtook him, as he entered the house."

(e) "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, كأن is inserted as in § LVI (e) (2) and (3).

The negative "as long as not" is expressed by كأكما with the Jussive.

(f) Further examples of Conditional, Concessional, Optative and Temporal sentences:

"When (if) he spoke, he spoke eloquently" كأن إذا ذكر أبلغ; "Accept my excuse readily or (at least) be indulgent, if I have committed a fault" أنت أما إذا كبرت أو جئت في العذر أنت ظالم; "You are unjust, if you have done it" إن تعلت فأنت عادل; "What will you do if we do not allow you to be in a position (to do) that?" ماذا تحمل إذا لم ندعكم نتمكون من ذلك; "If you wish, send some to see if (whether) one of your people has seen her" إن شئت فأرسل أحداً للنظر إذا كان أحد توهمك رآها; "When two misfortunes befall a man, the best thing is to choose the lighter" إذا ذكر بالأساس مصيبة فالأولة أن يختار أشد أشد; "If you remain fixed in your determination, I will make you taste the reward of your rebellion to the day of your death" إذا تقيت على مسيرة نفس ذا جزء عصيب إلى يوم مصيرك; "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 allows me a fair portion, I am thine and thou art mine" لا تحزن علي يا ابنتي العزيزة إذا أسفاذي هولاك الإسفهان.لا تحزن علي يا ابنتي العزيزة إذا أسفاذي هولاك الإسفهان. كأس المذون لانني إن شاء أمت شريفا أمام عاديك وإن قسم لى الله نصيحا حسنا ثانى لك و
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; 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.
COPULATIVE SENTENCES, AND STATE OR CONDITION.

§ LVIII. Copulative Sentences, and State or Condition.

(a) For the differences between ٌ and ِ، 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 أنا وحضرت Jacob, or حضرت أنا وحضرت Jacob. Here أنا 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: أكرمه وود "I and Zayd have honoured thee."

(ii) "Your, and your fathers', Lord" ركبم وربكم. In such cases the governing word (here رب) is usually repeated. "Thy book and Zayd's" كتابك أنت وزاده: rare construction.

(iii) "The king's sons and daughters" بنو الملك وبناتها.

(iv) "To me and his brother" لي وليه. In such cases the preposition must be repeated.

(v) "He killed him and her" قتلها وقتلها. or "He killed my brother and sister" قتلوا ولاكمه وانه." or "He killed my brothers and sisters" قتل بها وقتلها.

(vi) For omission of َ and with predicates in a nominal sentence, vide § XLII (d) (1), Remark, p. 807.

(b) The negative َ after َ:

1 Until.
2 = Couldst thou but see.
"Neither my father nor my mother remains alive" نَمَّى فِي بَيْتِ رَبِّي وَلَا أَبِي: here  ﻃَأْٰلَ and saves a repetition. In, "there has been neither combat nor dispute between us" وَمَا وَقَعَ بَيْنًا ﻻ قَتَالٍ وَلَا كَتَالٍ, the first  ﻻ might be omitted.

"It was impossible for me to do anything or to conclude anything" وَلَا ﻻ أَمْرًا: here the  ﻻ 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  ﻻ and  وَلَا, where in English more definite particles would be used, as: ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ "God knows but (whilst) ye do not know." This is practically a جِمَالَةُ حَالِيَةُ, vide (e).

(d) Note the use of  ﻻ and  ﻻ in such sentences as "سَجَدَ فَأَطَالَهُ " he prostrated himself for a long time" ( ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ 

(5) Remark.

(e) A nominal or a verbal sentence that is equivalent to an adverb and expresses state or condition, is generally introduced by  ﻻ, 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" قَامَ زَيْدٌ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ 

"Ye lied wittingedly, ye lied knowing the while that ye did so" ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ 

"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  ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ ﻻ 

"why do you harm me, knowing the while (knowing as ye do) that I am the Apostle of God unto you?"
It is negativized by لَا, or by لَا (without و), or in a past sense by لَمْ or لَمْ, and the Jussive, as: لَا يَفْتَرُونَ إِلَّا أَنْفُسَهُمْ. And لَا يَفْتَرُونَ لَا يَفْتَرُونَ, "but they deceive only themselves, without knowing it."

(iii) Verbal with Preterite.—The clause is generally introduced by وَكُلُّ or قَدُ, or both, are omitted. Ex. وَكُلُّ أَمَّةٍ تَفْتَرُونَ لَا يَفْتَرُونَ أَمَّةٍ "such is her singing, now that she is grown old"; وَكُلُّ أَمَّةٍ تَفْتَرُونَ لَا يَفْتَرُونَ أَمَّةٍ "he [Zacharias] said, 'How shall I have a son as my wife is barren, while I have reached such a great age ?'

It is negativized by لَا or rarely by بِ, as: لَا جَاءَ زِيدُ وَلَا كُلُّ "Zayd came without having ridden"; لَا جَاءَ زِيدُ وَلَا كُلُّ "Zayd came without his father having stood up."

(f) is sometimes a simple copulative (and not a preposition), as: لَا جَاءَ زِيدًا دُخِلَتْ الكَوْنَةُ لَا جَاءَ زِيدًا دُخِلَتْ الكَوْنَةُ = "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: جَاءُوا جَاءُوا. "they attacked and rushed on the enemy"; جَاءُوا جَاءُوا جَاءُوا. "rise, go forth, and go to him"; in these cases وَ or لَا could be inserted before two Imperatives. After several Imperatives without "and", the conjunction لَا is usually inserted before the last.

§ LX. Verbs of Wonder, Surprise, Admiration, etc. (العنَصَجِيَّ.)

(a) (1) There are two special forms, to express wonder or admiration, viz.,

(i) لَا أَشْعَرُ (the 3rd pers. sing. masc. of Pret. Act. of IV) followed by an accusative, as: لَا أَشْعَرُ مَا أَشْعَرُ مَا أَشْعَرُ "how quick is his walking !"; لَا أَشْعَرُ مَا أَشْعَرُ "what a good man Zayd is ! or how goodly is Zayd ! ";

(ii) لَا أَشْعَرُ (the 2nd pers. sing.)

1 Vide also XLI (c) (5), Remark III.
masc. Imperat. of IV), as: 

\[
\text{"how generous is Zayd!"}
\]

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: 

\[
\text{"how good Zayd was!"}, \quad \text{or}\quad \text{"what has made good that which Zayd was?"}
\]

(2) The complement of these forms may be a clause introduced by 

\[
\text{"how fit it is for a man of intellect to seem patient."}
\]

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 

\[
\text{ذَلْكَ}
\]

or 

\[
\text{ذَانِجُهُ}
\]

which express an act in which one agent cannot excel, nor from negative verbs, nor from verbs defective in inflection like 

\[
\text{ذَانِجُهُ}
\]

and 

\[
\text{ذَلْكَ}
\]

or defective in meaning as 

\[
\text{ذَانِجُهُ}
\]; nor from quadrilaterals.

Grammatically, too, they are not formed from derivatives of the trilateral, 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 

\[
\text{ما اَمَّالَهُ}
\]

"how good, or goodly, he is!"

\[
\text{ما اَحمَدُهُ}
\]

occurs, and also of 

\[
\text{ما اَميِلِهُ}
\]

"how handsome he is!" and of 

\[
\text{ما اَحَبَّهُ}
\]

"how sweet it is!"

(b) If the second radical is 

\[
\text{ما اَمِلِهُ}
\]

or 

\[
\text{ما اَميِلِهُ}
\]

there is no permutation, as: 

\[
\text{ما اَميِلِهُ}
\]

"how soft her voice is!" (not permuted as 

\[
\text{ما اَميِلِهُ}
\]

"how bounteous is Zayd!" (not 

\[
\text{ما اَميِلِهُ}
\].

(c) Other forms are: 

\[
\text{مَنْ اَحْمَدُهُ}
\]

\[
\text{ما اَميِلِهُ}
\]

"what a fine horseman he is!";

\[
\text{بَشَرَةٌ}
\]

\[
\text{مَنْ اَحْمَدُهُ}
\]

\[
\text{ما اَميِلِهُ}
\]

1 From 

\[
\text{ما اَميِلِهُ}
\]

\[
\text{ما اَميِلِهُ}
\]

\[
\text{ما اَميِلِهُ}
\]

The literal translation appears to be, "To God may his milk be, while he is a horseman."
(here § "his" is in the genitive case): "مَآ إِلَّا ذَٰٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ gre|الله | در | ذَٰٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ|"what a good reader Zayd is!": "how exquisitely the poet has said!"

(d) A noun repeated in the genitive and separated by & تًئ | ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | often expresses admiration, as: "لِبًتٔ | أٔٔٔٔٔٔٔٔٔٔٔٔٔ | ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | "what a man!", vide p. 757(3).

§ LXI. Verbs of Praise and Blame (انعال | المدجِ | والذَٰٔٔٔٔٔ|ٔٔٔ|ٔٔٔٔ|); and Approximate (and Inceptive), and Potential Verbs.

(a) "how good" and "how bad," are generally indeclinable, though some grammarians do decline these words: ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | "excellent is the companion Zayd," i.e. "Zayd is an excellent companion." This has the same meaning as: ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | "excellent as a companion is Zayd." These require a definite agent.

(b) Also indeclinable is ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | "bravo! or how good!"; which is said to be derived from ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | "it is agreeable" and ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | "that"; it must be followed by a nominative, which is in apposition to ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ.

(c) ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | "how bad" must agree with the agent in gender and number; ـٔٔٔٔٔٔٔٔٔٔٔٔ | "what a bad companion he is!": ـٔٔٔٔٔٔٔٔٔٔٔ | "how bad an abode it (Hell, fem.) is!"

(d) ـٔٔٔٔٔٔٔٔٔٔٔٔٔ | "that, which, what" can be added to all except ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | "good is what thou didst!"

(e) ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | "but"

(l) ـٔٔٔٔٔٔٔٔٔٔٔٔٔ | (fully declinable) has the same constructions as ـٔٔٔٔٔٔٔٔ. It may also have the same construction as ـٔٔٔٔ|، and often occurs with this construction in the Quran for ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ

1 ـٔٔٔٔٔٔٔٔٔٔٔٔٔٔٔ | is also a transitive verb "to offend."
(g) APPROXIMATE (and INCEPTIVE) VERBS.—These are of three kinds: all take the Aorist (Indic., or Subj. with ان). (i) First, those that express that an action is on the point of taking place ("he nearly, or almost, or well nigh—"), as: [ن ا ان] (1st pers. sing. Pret. بُكُّنَ - كَانَ - كَأَدَ (Act. Part. كَأَدَ); rarely followed by ان and the Subjunctive; ان - ان (Act. Part. كَأَدَ); rarely used in the Preterite, is personal or impersonal: and is used in the Preterite only; is rarely followed by ان with the Subjunctive. Examples: ان - ان (both personal), or ان (impersonal, the subject of ان being the following clause) "Zayd is on the point of coming."

(ii) Those that express hope, expectation, or possibility, as: ان (1st pers. sing. ان, and rarely ان), used personally or impersonally like ان (q.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 ان and the Subjunctive; it may also be used with an acc. suffixed pronoun ان "perhaps he" etc.; it is sometimes used with the negative ان (rare) "it is likely, probable, that—"; may be used personally or impersonally: ان (rare). Examples: ان (أَلْزَدِرُونَ عَسَى ان يَقُومَ) etc., etc. "perhaps Zayd, may, will, stand up"; ان (أَلْزَدِرُونَ عَسَى ان يَقُومَ) (or ان (أَلْزَدِرُونَ عَسَى ان يَقُومَ) etc. "perhaps the Zayds will stand up"; ان (عَسَى ان كَرَهُوهُ شَأْنًا وَهُوَ خَبَرٌ لَكَم "perhaps ye may be averse from a thing, though it be good for you"; ان, or ان (أَقَامُ ان يَقُومُ) (compare لَعَلَ ان يَقُومُ p. 785).

(iii) Those that express commencement, as: ان - ان - ان - ان - ان - ان - ان - ان "to begin." These are used as inceptives, in the Preterite only (followed by an Indic. Aor.), as: ان "he began to reproach him"; ان "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 = ‘‘to call to account, to capture in the act,’’ when there is no āl].

Remark.—It will be noticed that 'āk and ūsī, 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 'ān, the Indicative is used.

(h) POTENTIAL VERBS.—(i) 'ādār is followed by the Aor. Indic., or by 'ān with the Subjunctive, as: 'ādār ā'āmāhī ‘‘I cannot walk’’; āmāhī ā'ādārīāhī ‘‘he cannot complete this work’’; ā'āmāhī ā'ādārīāhī ‘‘I could not get near him’’; (ii) 'āmāk ‘‘to enable etc.,’’ with a suffixed pronoun, followed by the same constructions, as: 'āmāk āmākī ‘‘I cannot do it’’; āmāk āmākī ‘‘it is possible that’’; āmāk āmākī ‘‘it is not possible to do this.’’

Remark I.—Compare the phrase:— ān ān ‘‘can you—?’’

Remark II.—‘‘Can’’ in the sense of ‘‘to know how to do,’’ is expressed by 'ārū, 'ārū as: 'ārū 'ārū ‘‘he can write.’’

§ LXII. Appositives (الكوابيع).

(a) Words in Apposition are put in the same case, as: jā'hāh zādāh kūrim ‘‘there came Zayd, the generous one.’’

The Arabs distinguish five kinds of Apposition:—

(1) The Descriptive or Qualificative Apposition (الصفة, or the التعم). The
idea of ُرَجَل ُكُرْمٍ is "a man, a generous being"1 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: ُرَجَل ُكُرْمٍ "I passed by a man, a generous being" and ُرَجَل ُكُرْمٍ أُبَي ُرَجَل ُكُرْمٍ "I passed by a man whose father is a generous being"; vide § XXXVIII.

(2) Connective Apposition or the Connection of Sequence (عَطْف النَّسْقِ، or عَطْف الْبِلَاغِ), i.e. where words are joined by the particles (conjunctive or disjunctive) َوَ "and," َوَ "and," َوَ "then," َوَ "even to," َوَ "or" (disjunctive), َوَ "or" (after "whether"), َوَ "either," َوَ "not" (simple negation, as in "Zayd came, not Amr"), َوَ "nay, rather," َوَ "but."

(3) Explanatory apposition (عَطْف الْعِلْبَةِ) or the asyndetic connection of a substantive with a preceding one which it defines more particularly, as in َكُلَّمَ مَعَ َوَسْعَ "he shall be given to drink water (i.e.) pus."

(4) Permutative Apposition or the Apposition of Substitution (الْبَدْلِ).

(5) Corroborative Apposition (الْعُظْدِ) vide § LXIII.

Remark.—Even two finite verbs in the same tense may be regarded as in Apposition, as in; َقَامَ ُسَجَدَ َقَامَ ُسَجَدَ َقَامَ ُسَجَدَ ُسَجَدَ ُسَجَدَ ُسَجَدَ ُسَجَدَ ُسَجَدَ ُسَجَدَ ُسَجَدَ "he arose (and) prostrated himself before him"; َعَلَى ُأَحْسَ "he sang well"; compare p. 785 (7) and p. 848 (d). In َبَرَزَ عَلَمُ، the second verb may be an example, either of Apposition or of "State" (الْعَالِمِ). 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.
APPPOSITIVES.

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." If however the word in apposition governs another word, it must be in the Accusative (vide § XLI (c) (9)), as: "By Allah, a horse of Solomon." If the occur between two proper names loses its hamza, the noun to which it is in apposition may be either in the Nominative or Accusative, as: "Oh 'Umar the son of Khattab!"

(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
(1) Size. "a street 100 yards long"; "a yard of stuff"; "two yards of stuff." But "a man six feet high"; (here could not be omitted).

(2) Likeness. "a man like a woman." "I saw a man like a woman."

If is substituted, [الدى هو] is understood, as: [الدى هو] "a man like a woman.

(3) Material. "a chain made of iron" (سلسلة حديد). But when the noun is indefinite, as in the example, it is better to use "a gold chain." If definite, the genitive alone can be used, as: "the golden chain."

(4) The substantives Kull, Kaffat, and Jamii, and "every" and "all" either govern the genitive or else stand in apposition, as: "the whole house"; "the whole of the people"; "every people"; "all the people" or "all the world." Vide also § XXXVIII (h).

Remark 1.—"Every person" = كل من الناس, or كل واحد (من الناس).

Note that before a definite noun, كل means "the whole or all," as: "the whole day," and "all the animals"; but that before an indefinite noun, it means "each or every," as: "every day."

(5) So too with Ba"portion" in the sense of "some, a part"; بعض الناس بعضهم, or بعض الناس.

(6) Ghayr "another than." "another than he came."

جاء رجل غيره."
(7) Ibn, lit. "son," "a man thirty years of age."

(8) Kunniyyat, 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, "title, nickname," as: أبو هربة, lit. "father of a kitten" (a nickname for one of the Companions who was fond of cats).

§ LXIII. Emphasis or Corroboration (التأكيد).

(a) This is also called Corroborative Apposition. It is either: (i) i.e. repetition of a word or clause, or repetition by a synonym; or (ii) i.e. 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."

"yes, yes!"

"he came running, running."

"thou hast struck, thou."

"I saw thee, thee."

1 Such nicknames are also given to animals and lifeless things, as: أم عامر  "mother of 'Amir" (the hyena); ابن أوي  "son of a seeker of shelter" (i.e. the jackal);

daughter of the vine" (i.e. wine); أبو مرض  "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 daurī, daurī, pahunch-gayā = "he ran the whole way till he arrived."

3 The pronoun may always be so repeated separately in its nominative form.
or

"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 ( إنها قائمة or إنها قائمة ) "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 ( دين اسم . . . ) ( pl. نقص ) and دين اسم ( pl. اسم ) "self", or دين اسم or دين اسم "totality, all", with an affixed pronoun agreeing with the noun; the elative دين اسم (a diptote) "altogether"; and the dual noun دين اسم masc., and دين اسم fem. "both", with an affixed pronoun.

Examples: ( دين اسم or دين اسم or دين اسم or دين اسم or دين اسم ) "I saw the people all of them", or دين اسم دين اسم "more emphatic than the previous"; دين اسم دين اسم دين اسم دين اسم or دين اسم دين اسم دين اسم دين اسم "he himself came."

Remark.— ツ is used in the singular only.

Not 1 ツ . . . .
Not 2 ツ . . . .
§ LXIV. Paradigms.

TABLE I.

(A.)

Paradigm of I stem of the sound or strong (صَعْب or صَعْبٌ) verb قَتِلَ, "he killed."

Infinitive قَتَلْ; Participle قَتُّلَ.

Active Voice (المعلوف).

<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>
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<td></td>
<td></td>
<td>Indicative.</td>
<td>Subjunctive.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Jussive, or Apocopated Aorist.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Energ. I.²</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Energ. II.²</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Imperative.¹</td>
</tr>
</tbody>
</table>

| 1. c. |        |                                      | **wanting**                        |
| 2. masc. |        |                                      | **wanting**                        |
| 2. fem. |        |                                      | **wanting**                        |
| 3. masc. |        |                                      | **wanting**                        |
| 3. fem. |        |                                      | **wanting**                        |
|        |        |                                      | **wanting**                        |

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>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc. Sing.</td>
<td></td>
<td></td>
<td></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."
TABLE II.
PARADIGM OF SOUND OR STRONG VERB  "HE WAS KILLED"

Infinitive نَفَّل (Nal); Participle مَجِهِل (Maghil).

Passive Voice

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Präterite Tense (or Perfect State)</th>
<th>Aorist Tense (or Imperfect State)</th>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc...</td>
<td>Sing.</td>
<td>قَتِلَ ليقاتِل</td>
<td>ليقاتِل ليقاتِل</td>
<td>ليقاتِل ليقاتِل</td>
<td>ليقاتِل ليقاتِل</td>
<td>ليقاتِل ليقاتِل</td>
</tr>
<tr>
<td>3. fem...</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. masc...</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. fem...</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>3. masc...</td>
<td>Dual.</td>
<td>قَتَلَ ليقاتِل</td>
<td>ليقاتِل ليقاتِل</td>
<td>ليقاتِل ليقاتِل</td>
<td>ليقاتِل ليقاتِل</td>
<td>ليقاتِل ليقاتِل</td>
</tr>
<tr>
<td>3. fem...</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. c.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>3. masc...</td>
<td>Plur.</td>
<td>قَتَلْتُ ليقاتِلْتُ</td>
<td>ليقاتِلْتُ ليقاتِلْتُ</td>
<td>ليقاتِلْتُ ليقاتِلْتُ</td>
<td>ليقاتِلْتُ ليقاتِلْتُ</td>
<td>ليقاتِلْتُ ليقاتِلْتُ</td>
</tr>
<tr>
<td>3. fem...</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. masc...</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. fem...</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

1 The Passive lacks the Infinitive and the Imperative, but the want of the latter may be supplied by ليقاتِل and the Jussive, as: ليقاتِل "let him be killed."

2 All forms of the Verb have an Active and a Passive, except intransitives of the measure فعل, and the Stems IX (فعل), XI (فعل), and XV; and also those verbs of the measures فعل that denote, not a transitive or an intransitive act, but a state or condition.

The difference between the Passive and Stems V (فعل), VII (فعل), and VIII (فعل) 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 Quadriliteral Verb** (نقطر، نفطر، نمططر, نلطر) **"TO TIE UP; BE ASSEMBLED."**

**Active Voice.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>I Stem (=5th Stem of triliterals)</th>
<th>II Stem (=6th Stem of triliterals)</th>
<th>III Stem (=9th Stem of triliterals)</th>
<th>IV Stem (=7th Stem of triliterals)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
</tr>
<tr>
<td>Aorist</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
</tr>
<tr>
<td>Imperative</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
</tr>
<tr>
<td>Participle</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
</tr>
<tr>
<td>Infinitive</td>
<td>نئطر and نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
</tr>
</tbody>
</table>

**Passive Voice.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>I Stem (=5th Stem of triliterals)</th>
<th>II Stem (=6th Stem of triliterals)</th>
<th>III Stem (=9th Stem of triliterals)</th>
<th>IV Stem (=7th Stem of triliterals)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
</tr>
<tr>
<td>Aorist</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
</tr>
<tr>
<td>Imperative</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
</tr>
<tr>
<td>Participle</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
</tr>
<tr>
<td>Infinitive</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
<td>نئطر</td>
</tr>
</tbody>
</table>

---

1 There are numerous onomatopoetic quadriliterals, as: نئطيل, "to howl (in mourning)."

2 Measure نئطع. Another example is نئطع, "to translate."

3 Measure نئطع. Another example is نئطع, "to become Sultan" (from نئطع to appoint Sultan").

4 Measure نئطع. Another example is نئطع, "to be quiet, to quiet oneself; to be low (of land)."
### Table IV.

**Paradigm of Stems I to X of the Strong Verbs.**

<table>
<thead>
<tr>
<th>Tense, etc.</th>
<th>Pret. Active</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
<th>Infinitive</th>
<th>Pret. Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>IV</td>
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<tr>
<td>V</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>VI</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>X</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 Verb "he fled."**

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>التار</td>
<td>فرط</td>
</tr>
</tbody>
</table>

**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>قرر</td>
<td>فرر</td>
<td>فرر</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>قررت</td>
<td>فررت</td>
<td>فررت</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>قررت</td>
<td>فررت</td>
<td>فررت</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>قررت</td>
<td>فررت</td>
<td>فررت</td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td>نفروا</td>
<td>نفروا</td>
<td>نفروا</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual.</td>
<td>نفروصن</td>
<td>نفروصن</td>
<td>نفروصن</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>نفروصن</td>
<td>نفروصن</td>
<td>نفروصن</td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td>نفروصن</td>
<td>نفروصن</td>
<td>نفروصن</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>نفرنونن</td>
<td>نفرنونن</td>
<td>نفرنونن</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>نفرنونن</td>
<td>نفرنونن</td>
<td>نفرنونن</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>نفرنونن</td>
<td>نفرنونن</td>
<td>نفرنونن</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>نفرنونن</td>
<td>نفرنونن</td>
<td>نفرنونن</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>نفرنونن</td>
<td>نفرنونن</td>
<td>نفرنونن</td>
</tr>
</tbody>
</table>

*Note.*—So too are conjugated "to prolong"; يفس "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, *vis.* فرر or فرر.

2 In the pl. fem., the *hamza* 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>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. The Energetic forms are ینقر and ینقر. Pass. Part. m. ینقر.
### TABLE VII.
Paradigm of Derived Stems of "

<table>
<thead>
<tr>
<th>Tense, etc.</th>
<th>I</th>
<th>III</th>
<th>IV</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>
</tr>
<tr>
<td>Aorist</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>
</tr>
<tr>
<td>Participle</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>
</tr>
<tr>
<td>Preterite Passive</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>
</tr>
<tr>
<td>Participle</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:
- "لَبْسٌ to be curly"
- "لِبَسُ to be intelligent"
- "شَهْرٌ to be bad"
- "لَبَسٌ to be in one's dotage,"
and some others of the measures "فعل" or "فعل" may also occur in uncontracted forms.

1 The forms "لَبْسُ نَفَارِم فَأر" (for "فَأر"), are exceptions to the rule which prohibits a quiescent letter from following a long vowel.
<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. Sing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to quote,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>and to hope.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to exhale strong odour.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to be slender.</td>
</tr>
</tbody>
</table>

### Passive 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. Sing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

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," "to command," and "to eat," drop their first radical in the Imperative of Stem I, as: حدت, etc.

In Stem VIII (رفعت), the verb حدت assimilates its hamzah, as: حدت.

The tense inflections are the same as those of the Sound verb.

But from the Imperative is حدت.
TABLE VIII—(continued).
(B.)
Forms having Hamzah for the Second 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>سأل</td>
<td>سأل</td>
<td>إسأل</td>
<td>مسألة</td>
<td>to ask.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to be averse.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to be of low origin; be miserly.</td>
</tr>
</tbody>
</table>

*Passive 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>سأَل</td>
<td>سأَل</td>
<td>مسؤول</td>
<td>مسؤول</td>
<td>to be asked.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note.*—The verb **سأل** has in its Jussive **سأل** (or **يسأل**), and **سل** (without hamzah); and in its Imperative **سأل**, fem. **سلي**, etc., as well as **إسأل**, 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 **ي**, the dots are omitted.

The inflections are the same as for the Sound verb.

But **لام** (Inf. **لام** "to dress or bind up a wound, accuse of being low (in character or origin)," and **لام** (Infus. **لام** "to blame."
TABLE VIII—(continued).

(C.)

Forms having *Hamzah* for the Third 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>بُنَى</td>
<td>برَئْنَى</td>
<td>برُؤً</td>
<td>برُؤً</td>
<td>برُؤً</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
<td>&quot; &quot;</td>
</tr>
</tbody>
</table>

*Passive Voice.*

| 3rd masc. | Sing. | بُنَى | برَئْنَى | برُؤً | برُؤً | برُؤً |
| " " | " " | " " | " " | " " | " " | " " |
| " " | " " | " " | " " | " " | " " | " " |

*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>Root</th>
<th>Preterite Active</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Passive</th>
<th>Preterite Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Stems V or VIII, or the Passive of I, are substituted. Vide § III, Stem VII, Remarks.
<table>
<thead>
<tr>
<th>Preterite Active</th>
<th>سٰل</th>
<th>تٰل</th>
<th>استٰل</th>
<th>انَال</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aorist</td>
<td>يسٰل</td>
<td>يسٰل</td>
<td>يسٰل</td>
<td>يسٰل</td>
</tr>
<tr>
<td>Imperative</td>
<td>سٰل</td>
<td>سٰل</td>
<td>سٰل</td>
<td>منسٰل</td>
</tr>
<tr>
<td>Participle</td>
<td>سٰل</td>
<td>سٰل</td>
<td>سٰل</td>
<td>منسٰل</td>
</tr>
<tr>
<td>Infinitive</td>
<td>منسٰل</td>
<td>منسٰل</td>
<td>منسٰل</td>
<td>منسٰل</td>
</tr>
<tr>
<td>Preterite Passive</td>
<td>سٰل</td>
<td>سٰل</td>
<td>سٰل</td>
<td>منسٰل</td>
</tr>
<tr>
<td>Aorist</td>
<td>بسٰل</td>
<td>بسٰل</td>
<td>بسٰل</td>
<td>بسٰل</td>
</tr>
<tr>
<td>Participle</td>
<td>سٰل</td>
<td>سٰل</td>
<td>سٰل</td>
<td>منسٰل</td>
</tr>
</tbody>
</table>

1. Also بتوافثٰ. To and so on.
2. Sometimes contracted to براتٰ.
<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>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</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>
</tr>
<tr>
<td>Imperative</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>
</tr>
<tr>
<td>Infinitive</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>
</tr>
<tr>
<td>Aorist</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>
</tr>
</tbody>
</table>

1 Measure حفرة. Defective verbs with their third radical و or ي have also this measure for the Infinitive of Stem II.
<table>
<thead>
<tr>
<th></th>
<th>First Radical</th>
<th>First Radical</th>
<th>First Radical</th>
<th>First Radical</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>أرست. خ.</td>
<td>أرست. خ.</td>
<td>أرست. خ.</td>
<td>أرست. خ.</td>
</tr>
<tr>
<td>I. Preterite Act.</td>
<td>الوصول.</td>
<td>الوصول.</td>
<td>الوصول.</td>
<td>الوصول.</td>
</tr>
<tr>
<td></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>إصل</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
</tr>
<tr>
<td>Imperat.</td>
<td>إصر</td>
<td>إصر</td>
<td>إصر</td>
<td>إصر</td>
</tr>
<tr>
<td>Infinitive</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
</tr>
<tr>
<td>Aorist Pass.</td>
<td>الوصول.</td>
<td>الوصول.</td>
<td>الوصول.</td>
<td>الوصول.</td>
</tr>
<tr>
<td>IV. Preterite Act.</td>
<td>الوصول.</td>
<td>الوصول.</td>
<td>الوصول.</td>
<td>الوصول.</td>
</tr>
<tr>
<td>Aorist</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
</tr>
<tr>
<td>Partic.</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
</tr>
<tr>
<td>Infinit.</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
</tr>
<tr>
<td>VIII. Preterite Act.</td>
<td>الوصول.</td>
<td>الوصول.</td>
<td>الوصول.</td>
<td>الوصول.</td>
</tr>
<tr>
<td>Aorist</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
</tr>
<tr>
<td>X. Preterite Act.</td>
<td>الوصول.</td>
<td>الوصول.</td>
<td>الوصول.</td>
<td>الوصول.</td>
</tr>
<tr>
<td>Infinit.</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
<td>إصل</td>
</tr>
</tbody>
</table>

*Note.*—Verbs that take kasrah (---) in the Aorist as the characteristic vowel, drop the initial ع, as: مَلْلَ "to arrive". Aor. مَلْلَ; Impera. مَلْلُ.

1 A division of the Weak verb.
Some with fatḥāh (و)، have the same peculiarity, as: ṭaʿṣṣūb "to place"; Aor. ṭaṣṣūb; Impera. ṭaṣṣūb. In the Infinitive of most, the  is dropped and ṭ suffixed.

A few verbs with ṣammah (س) and fatḥāh (و) in the Aorist, preserve the  as:  "to be afraid."  "to be insalubrious.

Doubled verbs retain the  as:  "to love."

In the Aorist Passive, the  is retained even though lost in the Active, as:  "to find";  "to be found."

The changes in assimilated verbs are, that when a kasrah (ـ) or a ṣammah (س) precedes a weak letter, the weak letter is changed into the homogenous weak consonant, as:  (for  إِبْجَلْنَ), Imperative of  إِبْجَلْنَ.

In Stem VIII, the  is assimilated to its following  ت, as:  "to unite," VIII إِصْلُ "to be continuous," Aor.  "to des-pair of," VIII إِناسُ "to despair."

The same rules apply for the formation of nouns; thus from  وَلَدُ comes  إِبْلَادُ "time of birth" (for إِبْلَادُ).

"to fear":  وَسُنُ "to slumber, also to awake."
### Table XI.

**Paradigms of Hollow Verbs (فعل أجرف); Second Radical**.

I Stem of قال (for دُلل) "he said"; Inf. تقول; Act. Participle قائل.

#### 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>تقول</td>
<td>تقول</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;</td>
<td>ثلاث</td>
<td>تقول</td>
<td>تقول</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1. c.</td>
<td>Dual</td>
<td>قالًا</td>
<td>żeli (يدل)</td>
<td>تقولا</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>قالوا</td>
<td>تقولا</td>
<td>تقولا</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. c.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>3. masc.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

*Note.*—The form قَلّ is conjugated in the same way, as: قال (for دُلّ) "to be long," Aor. قَلّ.

---

1. A division of the Weak verb.
2. Weak of the 'ayn.
3. For تقول; but as two vowelless letters cannot occur together, the or ا in such cases is dropped. Hence too the Imperative قال (not تقول).
### TABLE XI—(continued).

(B.)

**Paradigm of Hollow Verb; Second Radical ي.**

I Stem of سأر (for مسأر, "to march, travel"); Inf. مسار، مسأر، مسار.


Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Perfect</th>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Jussive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>سأر</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>سأر</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>سأر</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>سأر</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>سأر</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>سأر</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td>سأر</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>سأرون</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>سأرون</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>سأرون</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>سأرون</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>سأرون</td>
<td>ليس</td>
<td>نسي</td>
<td>مسار</td>
<td>—</td>
</tr>
</tbody>
</table>
### TABLE XI—(continued).

**Paradigms of Hollow Verb.**

(\text{C.})

1 Stem. Second Radical \text{ش} and \text{ي}, Passive Voice.

**Passive Voice.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Jussive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 3 m.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 3 f.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 2 m.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 2 f.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 1 c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual 3 m.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 3 f.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 2 c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. 3 m.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 3 f.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 2 m.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 2 f.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot; 1 c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Participle.**

| Sing. m. | منفعل | ميمون | [ غير ] |

1 For منفعل.  2 For منيمون from بيع = \text{بِیع} "to sell."
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd pers. masc. sing.</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>
</tr>
<tr>
<td>Imperative</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>
</tr>
<tr>
<td>Preterite Passive</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>
</tr>
<tr>
<td>Participle</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>
</tr>
</tbody>
</table>

Notes.—(i) A few hollow verbs of the measure فعل preserve their or and are conjugated as sound verbs, as: يبور "to be one-eyed"; بصرت "to have glanders."

1 For سآر. So too from مل (ماع) the Passive Participle of I Stem is مين.
(iii) Hollow verbs denoting colour or defect always retain their \( \stackrel{\rightarrow}{\text{س}} \) in Stem IX, as: ﴿ إِسْمُور ﴾ "to be or become black", Aor. ﴿ إِسْمُور ﴾ "to be or become white", Aor. ﴿ إِسْمُور ﴾.

(iii) The \( \stackrel{\rightarrow}{\text{س}} \) is often retained in X Stem, as: ﴿ إِسْمُور ﴾ "to approve," Aor. ﴿ إِسْمُور ﴿.

(iv) Hollow verbs that have \( \stackrel{\rightarrow}{\text{س}} \) or ﴿ إِسْمُور ﴿ as a third radical always retain their ﴿ إِسْمُور ﴿, as: ﴿ إِسْمُور ﴾ "to be worth", Aor. ﴿ إِسْمُور ﴿.

(v) Hollow verbs that have ﴿ إِسْمُور ﴿ or ﴿ إِسْمُور ﴿ as the third radical, assimilate it with a following ﴿ إِسْمُور ﴿ or ﴿ إِسْمُور ﴿, as: ﴿ إِسْمُور ﴿ "he died", but ﴿ إِسْمُور ﴿ (for ﴿ إِسْمُور ﴿) "I died";

(vi) In the measure أَعْلَمُ، verbs with the 2nd radical weak, use the strong form, as: ﴿ إِسْمُور ﴿ "black" (not ﴿ إِسْمُور ﴿) ﴿ إِسْمُور ﴿.

(vii) On the measure أَعْلَمُ، is ﴿ إِسْمُور ﴿ (for ﴿ إِسْمُور ﴿); Aor. ﴿ إِسْمُور ﴿; Impera. masc. ﴿ إِسْمُور ﴿, fem. ﴿ إِسْمُور ﴿.
TABLE XII.

(A.)

Paradigm of Defective Verb (فعل ناقص), Different Forms.

azzo (ازوز) "to raid"; Inf. ّازو. Last Radical و. Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Jussive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>ّازوا</td>
<td>ّازو</td>
<td>ّازو</td>
<td>ّازو</td>
<td>ّازو</td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>ّازتا</td>
<td>ّازو</td>
<td>ّازو</td>
<td>ّازو</td>
<td>ّازو</td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>ّازتو</td>
<td>ّازو</td>
<td>ّازو</td>
<td>ّازو</td>
<td>ّازو</td>
<td></td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>ّازتى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td></td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>ّازت</td>
<td>ّاز</td>
<td>ّاز</td>
<td>ّاز</td>
<td>ّاز</td>
<td></td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>ّازوا</td>
<td>ّازو</td>
<td>ّازو</td>
<td>ّازو</td>
<td>ّازو</td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>ّازتى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td></td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td>ّازتى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td></td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>ّازوا</td>
<td>ّازو</td>
<td>ّازو</td>
<td>ّازو</td>
<td>ّازو</td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>ّازتى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>ّازتى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td></td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>ّازتى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td>ّازى</td>
<td></td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>ّازت</td>
<td>ّاز</td>
<td>ّاز</td>
<td>ّاز</td>
<td>ّاز</td>
<td></td>
</tr>
</tbody>
</table>
### TABLE XII—(continued).

**(B.**

**Paradigm of Defective Verb.**

Last Radical (تَعَلَّمَ)  

(to throw'); Inf. َّتَعَلَّمَ; Act. Part. َّتَعِرّفَ m., rَّتَعَلَّمَ 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></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>زَّيِّنُ</td>
<td>اَبْتَعَ</td>
<td></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>زَّيِّنُ</td>
<td>اَبْتَعَ</td>
<td></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>زَّيِّنُ</td>
<td>اَبْتَعَ</td>
<td></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>

1 Energ. I َّتَعَلَّمَ and II َّتَعَلَّمَ.
### TABLE XII—(continued)

#### (C.)

**Paradigm of Defective Verb.**

Last Radical **رَضِيّ** (to be pleased); Inf. **رضوان** and **رضيّ**; Act. Part. **راضي** 

<table>
<thead>
<tr>
<th>Active Voice.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
</tr>
</tbody>
</table>
**TABLE XII—(continued).**

**(D.)**

**Paradigm of Defective Verb.**

_Last Radical ي or 期货 to decide._ Inf. 期货 and 期货 Pass. Part. 期货 m., and 期货 f.

**Passive Voice.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Perfect</th>
<th>Indicative</th>
<th>Subjunctive</th>
<th>Jussive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>期货</td>
<td>期货</td>
<td>期货</td>
<td>期货</td>
</tr>
<tr>
<td>3. fem.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>2. masc.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>2. fem.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>1. c.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>期货</td>
<td>期货</td>
<td>期货</td>
<td>期货</td>
</tr>
<tr>
<td>3. fem.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>2. c.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>3. fem.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>2. masc.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>2. fem.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>1. c.</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
</tbody>
</table>

1 Pass. Partic. of 期货 is 期货 m., and 期货 f.
TABLE XII—(continued)

<table>
<thead>
<tr>
<th>Paradigms, Derived Forms of Defective Verbs, 3rd Radical, and c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. 3rd Radical</td>
</tr>
<tr>
<td>( kristá )</td>
</tr>
<tr>
<td>or</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Preterite Active</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>
**Note.**—(1) The participles are declined like قاس : vide § XX (k).

(2) Verbs whose 3rd radical is are treated in the derived forms as if their 3rd radical were.

(3) In the Infinitives of Stems IV, VII, VIII and IX, where the third radical follows an alif, the yā is changed into a hamzah without a support.

<table>
<thead>
<tr>
<th>Preterite Passive</th>
<th>Aorist</th>
<th>Participle</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>1</th>
<th>For</th>
<th>2</th>
<th>For</th>
<th>3</th>
<th>For</th>
<th>4</th>
<th>So too</th>
<th>5</th>
<th>From</th>
<th>6</th>
<th>For</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>For</td>
<td>8</td>
<td>For</td>
<td>9</td>
<td>For</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table XIII.
Paradigm of Doubly Weak Verb.

(A.)

(One Radical Hamzah and another a Weak Letter.)

I. 1st Radical hamzah and 2nd or ي.

• َأَبَ or ُأَبَ (or ُأَبَ) “to return”; Inf. أَبَ and إِبَّ

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Particip.</th>
<th>Passive Preterite</th>
<th>Passive Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>َأَبَ</td>
<td>or َأَبَ</td>
<td>َأَبَ</td>
<td>—</td>
<td>َأَبَ</td>
<td>إِبَّ</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>—</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>}</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Note.—So, too, are conjugated َأَبَ (for أَرف “to injure”); أَلَ (for أَرَل “to come, return”); أَكَّ (for أَيد “to be strong,” Stem II إيّ “to strengthen.”)
TABLE XIII (A)—(continued).

II. 1st Radical hamzah, 3rd radical و or ي.

<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 پی آنی "to bring"; Aor. پی آنی; Juss. پی آنی; Impera. پی آنی.

Passive Pret. پی آنی.

(2) So, too, are declined پی آنی "to refuse"; Aor. پی آنی "to pay," II Stem پی آنی (same meaning), Inf. پی آنی "to grieve, mourn."

1 The Subjunctive is, 3rd m. پی آنی, 3rd f. پی آنی, etc.

8 At the end of a sentence written پی. In pause, all Imperatives that consist of one letter are similarly written, as پی for پی.
### TABLE XIII (A)—(continued).

#### III. 2nd Radical hamzah and 1st و or ي.

<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>بَلَسْ</td>
<td>بِيَاسْ</td>
<td>بَلَسْ</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>بَلَسْ</td>
<td>بِيَاسْ</td>
<td>بَلَسْ</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>بَلَسْ</td>
<td>بِيَاسْ</td>
<td>بَلَسْ</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

#### IV. 2nd Radical hamzah and 3rd و or ي.

زَأِی “to see”; Inf. رَأَی and رَأَیة.

---

### Preterite.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>زَأِی</td>
<td>زَأِی</td>
<td>رَأَی</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>زَأِی</td>
<td>زَأِی</td>
<td>رَأَی</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>زَأِی</td>
<td>زَأِی</td>
<td>رَأَی</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>زَأِی</td>
<td>زَأِی</td>
<td>رَأَی</td>
</tr>
<tr>
<td>1st c.</td>
<td>زَأِی</td>
<td>زَأِی</td>
<td>رَأَی</td>
</tr>
</tbody>
</table>

---

1 The verb بَلَسْ is neuter has no Passive Participle. But مَأَبَس as Passive Participle of كَلَس is wrongly used by Persians and Indians in the sense of “disappointed.”
<table>
<thead>
<tr>
<th>Case</th>
<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>يربى</td>
<td>يربى</td>
<td>يربى</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>
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</tr>
<tr>
<td>2nd masc.</td>
<td></td>
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<tr>
<td>2nd fem.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>1st c.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd masc. Dual</td>
<td>بَيْنُونَ</td>
<td>بَيْنُونَ</td>
<td>بَيْنُونَ</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>
<td></td>
</tr>
<tr>
<td>2nd c.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd masc. Plur.</td>
<td>بَيْنُونَ</td>
<td>بَيْنُونَ</td>
<td>بَيْنُونَ</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>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd fem.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>1st c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</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: يَرَى "he saw him"; يَرِى "he sees her," etc.

(3) The following Derived Forms occur: III يَرَى "to dissemble," Aor. يَرُى, Inf. يَرَى, and and IV يَرَا "to show," Aor. يَرُى, Juss. يَرَى, Impera. يَرَا. Inf. يَرَى and and VI يَرَا "to look at one another"; VIII يَرَا "to think."
TABLE XIII (A)—(continued).

V. 3rd Radical *hamzah* and 1st or ى.

"to tread"; Aor. ْبُطَأ; Inf. ْرَطَأ.

VI. 3rd Radical *hamzah* and 2nd or ى。

سَأَء or سَأَء (for سُأَء) "to be bad"; Inf. سُوء.

<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>سَأَء</td>
<td>بَسَء</td>
<td>بَسَء</td>
<td></td>
<td>سَأَء (Passive Aorist)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
<td>( Passive Aorist</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
<td>&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd fem</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td></td>
<td>&quot;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—(1) IV Stem أَسَاء "to make bad"; Aor. أُسَي; Imperative أَسَي. Inf. أَسَاء; Act. Part. أَسَي.

(2) So too from ضَأَء (for ضَاء) "to shine, be bright"; IV Stem أَضَأَء "to light."
<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>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
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<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
<td>ٍ٠٠٠٠</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Note.—So from ٍ٠٠٠٠ (for ٍ٠٠٠٠), II Stem ٍ٠٠٠٠ "to prepare"; Inf. ٍ٠٠٠٠.

ٍ٠٠٠٠ or ٍ٠٠٠٠ (for ٍ٠٠٠٠) "to wish"; Inf. ٍ٠٠٠٠ and ٍ٠٠٠٠.
TABLE XIII.

(B.)

(TWO RADICALS WEAK LETTERS).

I. 1st and 3rd Radicals Weak.

\( \text{ٌقَتُنٍ} \) "to guard"; Inf. \( \text{ٌقَتُنٍ} \) and \( \text{ٌقَتُنٍ} \).

<table>
<thead>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>( \text{ٌقَتُنٍ} )</td>
<td>( \text{ٌقَتُنٍ} )</td>
<td>( \text{ٌقَتُنٍ} )</td>
<td>( \text{ٌقَتُنٍ} )</td>
<td>( \text{ٌقَتُنٍ} )</td>
<td>( \text{ٌقَتُنٍ} )</td>
<td>( \text{ٌقَتُنٍ} )</td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>( \text{ٌقَتُنٍ} )</td>
<td>( \text{ٌقَتُنٍ} )</td>
</tr>
<tr>
<td>2nd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>( \text{ٌقَتُنٍ} )</td>
<td>( \text{ٌقَتُنٍ} )</td>
</tr>
<tr>
<td>2nd masc. Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note.**—(1) VIII Stem ٌقَتُنٍ "to fear (God)."

(2) So, too, ٌقَتُنٍ "to be complete, to fulfil (a promise)"; IV Stem ٌقَتُنٍ "to fulfil a vow," Aor. ٌقَتُنٍ, Impera. ٌقَتُنٍ, Inf. ٌقَتُنٍ (and) ٌقَتُنٍ "to be near," Aor. ٌقَتُنٍ, Juss. ٌقَتُنٍ, Impera. ٌقَتُنٍ, Inf. ٌقَتُنٍ.
### TABLE XIII (B)—(continued).

II. 2nd and 3rd Radicals Weak. These retain the 2nd radical. 

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active</th>
<th>Passive Preterite</th>
<th>Passive Participles</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>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note:** So, too, are conjugated  "to be worth"; "to be strong"; etc.
TABLE XIII (B)—(concluded).

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td>Hā'ī</td>
<td>bā'ī</td>
<td></td>
<td>Hā'ī</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[3rd masc.</td>
<td></td>
<td>Hā'ī</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
<td></td>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td>Hā'ī</td>
<td></td>
<td></td>
<td>bā'ī</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note.—II Stem حيا “to let live, greet,” Inf. نعی; X Stem إسْحَحْيَا “to spare alive” (but in the sense of “to be ashamed” generally written with one ی, as: إسْحَحَيْ), Aor. بسْحِي.*
TABLE XIV.

PARADIGM OF TBEELY WEAK VERB OR VERB WITH THREE WEAK RADICALS.

A. 1st Radical hamzah.

\[\text{\textquotedblright} \text{to take refuge\textquotedblright}; \text{Inf.} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquoteright} \text{\textquote...
TABLE XIV—(continued).

B. 2nd Radical hamzah.

"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>وَأُيْ</td>
<td>وَأُيْ</td>
<td>يُلْمِي</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>وَأُيْ</td>
<td>تُأْ</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>وَأُتْ</td>
<td>تُأْ</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>وَأُتْ</td>
<td>—</td>
<td>—</td>
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<tr>
<td>1st c.</td>
<td>—</td>
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<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd masc. Dual</td>
<td>وَأُيْ</td>
<td>يَايَا</td>
<td>—</td>
<td>—</td>
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<td>—</td>
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</tr>
<tr>
<td>3rd fem.</td>
<td>وَأُيْ</td>
<td>تَايَا</td>
<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>وَأُتْ</td>
<td>تَايَا</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>وَأُتْ</td>
<td>تَايَا</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd masc. Plur.</td>
<td>وَأُيْ</td>
<td>يَاوَا</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>وَأُيْ</td>
<td>تَاوَا</td>
<td>—</td>
<td>—</td>
<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>وَأُتْ</td>
<td>تَاوَا</td>
<td>—</td>
<td>—</td>
<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>وَأُتْ</td>
<td>تَاوَا</td>
<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>1st c.</td>
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<td>—</td>
</tr>
</tbody>
</table>

*Note.—Such verbs are inflected like سَالُ and وَقُيُ.*/
**TABLE XV.**

The negative substantive verb لَيْسَ "he is not" has no Aorist or Imperative. It is inflected like verbs with the 2nd Radical و and ي.

<table>
<thead>
<tr>
<th></th>
<th>1 c.</th>
<th>2 fem.</th>
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APPENDIX B.
(Continuation of § 125.)

The following examples of the use of the tenses will repay study:

(1) Vaqt-i ki dar šabrā mī-raft did ki hama-yi darakhthā ustāda and 葡萄酒 كن درصدوا عرفت دید که همه درکنها افتاده اند; here the plural verb gives the idea of number, but ustāda ast would also be correct. Instead of the Preterite did, the Historical Present چه چی mī-binad 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 bachcha būdam hama-yi dandāshāyam ustād. 葡萄酒 چه بچه بودم همه دنداشتباها اند. Here the Preterite is used because the time is defined. The plural ustādand would not be good.

(3) Khvāhish-i mā raftan bi-Būshahr būd چهخهش ما رفت به بوسهای بود. "we wished to go to Bushire but it was impossible to do so without repairing the ship." Dar shab chūnin āwāzā-yi mūhib-i shunidim ki raftan bi-sāhil mumkin na-būd در شب چنان گویی چه که می‌تویست به ساحل ممکن نباشد "we heard such terrible noises on the land that it was impossible for us to go to the shore."

The two Infinitives (raftan) are nouns; ینی شد nami-shud in Mod. Pers. = mumkin na-būd.

Vulgarily in Persia ساحل رفت نمی‌شود bi-sāhil rafta nami shud is used. The Afghans frequently use this construction; probably in imitation of the Urdu.3

(4) "You ought to have acted on my advice" می بايست نصیحت مرا قبل mī-bāyist naṣihat-i marā gabūl karda bāshid.3

(5) Shīghāl harchi paydā mī-kunad dūzdāda va mī-ravad دزهداره و می‌کنند "the jackal steals whatever it finds." Here the Aorist bi-kunad would signify that there was a doubt about the jackal finding anything; mī-kunad shows that finding is its occupation.

The copula ی is wrong or at least a redundance. Grammarians consider the final ی of the past participle a copula conjunction.

1 Mi-ravad could be used for did, but might be mistaken for the Future.
2 Tagdīr se tarā nahīn jāda تقدیر کی لازم نہ ہے جانا (Urdu) "it is impossible to fight against Fate."
3 Or classically بايست-بیایست gabūl mī-kardīd.
(6) Agar janāb-i ṣāhī Ṿārā yak nāzahr bi-farmāyad ummid ast ki bi-zūdi shīfā yābad. Here the Subjunctive shows the doubt after ‘I hope.’ The Future hvārahad yāft could be substituted to show certainty; but in this case it would be better to substitute yaqīn ast for Ṿāhī Ṿārā ummid ast.

(7) Nām-i ān mulk ki jahāz bi-ān ravanda būd fūlān būd. Note: 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 jahāz bi-dānjā mi-bāyis. bi-ravad, or raftanā būd; or—ki jahāz da-shurf-i hurakat bi-dānjā būd, or mushrīf bi-raftan bi-dānjā būd.

(8) An-qadr bi-lālī ast ki agar barāy-i āb khurdan biravad jāb mi-khushkād, or khatraw dāvkhād khwāhād khushkād ‘he is so unfortunate that were he to go to drink water, the stream would dry up.’ If āb were substituted for ast, it would be followed by mi-rāft and mi-khushkād.

(9) ‘I did not think that he would come to-day.’ hūch bi-khıyāl-am na-raśid ki u imrāz bi-yāyad or khvāhād āmad. From neither of the subordinate tenses is it clear whether he came or did not come.

(10) In, Shabḥū nātīda-am tā marā in iarzān bathshīda ast. ‘I wept many nights till (God) gave me this son,’ the Preterite would also be right. The Perfect nātīda-am signifies, indefinite time, and bathshīda ast because the son is still present. Nātīdam could be used if the year or place had been stated, and it could be followed either by the Preterite bathshīd or by the Perfect. The Pluperfect nātīda būdam, 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 khūb ast ki tā raśid-an man bi-Shirāz zan-am zāīda- bāshad (or bi-zāyad) ād. In m.c. both the Pres. and Past Subjunctive are used here with the same signification.

Instead of čeh khob ast čeh khob ast čeh khob ast čeh khob ast, the Future chi-khūb ast, bi-xwāhād būd, or xwāhād shūd, could be used.

Agar ‘if’ could be substituted for ast ‘that.’

1 Better Nām mulk-ī ān nām i mulk-ī ān—; the two ān sound bad.
2 In speaking an izāfat would often be inserted after mushrīf.
"Whatever people thought, they thought wrong" 

(13) "—that is to say I am fool enough to have believed it (if you had told me the story)." 

In the above instances, the meaning of mi-kardam or bi-kunam is practically the same.

(14) "Kujà bûdî?" "where were you (when I called for you)?" 

(15) Na ânke ‘ilâj karda-i balki mu’jaza karda-i ‘its not a cure you’ve done but a miracle.’ 

(16) "I would go through fire and water to serve you."
to-morrow, I would go through fire to serve you”; transfer fardā to the second clause and Mi-gufūd will give either a past or a future sense. In agar dīrūz Mi-gufūd—Mi-andākhtam, the whole supposition becomes past.

(17) “I forgot it up till to-day” Mi-imrūz fārāmūs karda am (not Mi-kardam), but Mi-imrūz fārāmūs karda būdam (not Mi-kardam).

(18) Khuwāb-ī dīda am. Gust khayr būd; chi dīda-i—(Gul) Khwāb khāy būd; chi dīda. "I have had a dream. He said ‘I hope it was a propitious one; what did you see?’" Here the Perfect is used as the time is indefinite. Later on the addressee says "I have had a dream. He said ‘I hope it was a propitious one; what did you see?’" 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" Kāsh-ki ān ḥāb-i dīrūzī barādar-i shumā Ghānim dar āmada būd (or dar āmada būd); here the Pluperfect without dīrūzī shows that the time is past; the Imperfect alone (as also the Past Habitual) might refer to past or future time, but the adjective barādarī dīrūzī clearly indicates past time. "Would that this young man (now present) were your brother Ghānim" Kāsh ān ḥāb-i dīrūzī barādar-i shumā Ghānim būd (or dīrūzī barādar-i shumā Ghānim būd); here the three tenses are indefinite as to time, but the demonstrative pronoun ān in gives the clue; 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" 3 waqīt-ī muṭavallid shudam tā hāl darūgh na-ṣūfam am. Here the Perfect tense, because the effects of the action continue.

(21) Qā'ida-yi man ān ast ki har rūz rūz-nāma bi-khuwānam Na'de; 4 kāsast kā hūroz rov Nāma bi-khuwānam means "it is my usual habit to read the paper daily" (but I may have omitted to do so occasionally). Substitute mi-khuwānam for bi-khuwānam 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 mi-bāyst (ki) dar ān waqīt-ī musībat bū man ham-dardā karda bāshīd. Instead of mi-bāyst, bāyst can be substituted, followed by the Imperfect mi-kardād, but this construction is used in writing only. In

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1 Būda būd is not used, but would be grammatically correct.
2 Bi-kunūd might be used but could be incorrect.
Kāsh mi-āmad "I would he had come": "Would you have come to-morrow?"

Chi kār kunīm ki ghafat na-karda bāshim. (Afghan) "have you written the letter (yourself), or have you had it written for you"? Similarly in šfarāt khwāhām kard (Afghan).

"How did you imagine that I would agree to this?"

Hargiz na-shuni-da-am ki kas-i tālib-i Shaylān shavad. "I have never heard of any one loving Satan." Here shavad gives the idea of indefinite time, past or present, but shuda bāshad would mean "I have never heard that any one ever has been in love with Satan" (past time only).

"There was an earthquake a few days ago" and chanḍ rūz ast ki zalzala shuda ast (not chanḍ rūz bāshad) or chanḍ rūz pāsh zalzala shud; or az vaqt-i ki zalzala shud chanḍ rūz ast.

"I have seen you going about barefooted for a long time" man mi-bīnām ki khaylī vaqt ast pä barahna rāh mi-ravi (m.c.) here mi-bīnām shows that the

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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 chiqūna khwāḥam kusht “In what manner shall I kill this?” , but substitute bi-kusht 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’dā mi-kunam ki biyāyam “I promise to come,” but wa’dā mi-kunam ki khwāḥam ādam “I promise that I will (and shall) come.”

(32) In sadā- yi pā az ā khwāhad būd “this must (I feel certain) be his footstep”, but in sadā- yi pā az ā bāyad bāshad “this ought to be (but may not be) his footstep.”

(33) Injā kas-i hasti ki Turkī bi-dānād “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,1 but in this case the meaning might also be “There is some one here who knows Turki.”

(34) Ummid-vār-am shumā bi-yāyiid “I hope you may be able to come”; ummidvār-am shumā khwāhid āmad “I hope and know that you will come.” Umīdvar būdam shumā bi-yāyiid “I hoped you might come”; ummidvār būdam shumā khwāhid āmad “I felt certain you would come.” To express certainty yaqīn dāshtam is to be preferred to ummid-vār būdam.

(35) “They should have said B’ism ʿillāh but they didn’t” mü biyāst faa ʿillāh gufta bāshand, na-gufta- and Had the speaker been present at the occasion, he would have said na-guftand.

(36) Dar qadim injā daryācha-i būda ast “there has been (was) a lake here formerly” : būd 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 tuy-i ‘arrāda ghārat shuda ast3 “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 Urdu 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 ast shuda ast 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 would mean ‘they may have been stolen.’

(38) ʿarīza-i bi-man dāda ast ki pas pariruz dar ‘arz-i rāh-i Tifsīs bā jānvarān-i khūd mi-āmada ast : o’rūbiyā tūs mi da’dā ast ki dāda ast signifies indefinite time: mi-āmada ast 1 shows that the speaker was not present. Mi-āmād mi ākham might be substituted, but would not indicate whether the speaker was present or not.

(39) Gūsh dādam, dīdām hamān faur ast ki khayāl karda am: ʿarīza-i bi-man dāda ast ki dāda ast ast 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 ko‘ram would mean as I had thought on one occasion. Mi-kawādam as I had thought for some time, or frequently.

(40) Ay nūdān in rā bād-i tund namī-guyand: magar bi-jubhā-yi kūchak va nahr-hā-yi khūrd safar-karda mi-bāshī i’lā Nādasan ibis wa bād Namī Gūndam grebā (Afghan) “Simpleton! this is not called a gale. Your voyages have been confined to streams and canals, have they not?” Safar karda mi-bāshī Sfar Korda mi-bashī Sfar Korda is a compound adjective like Safar-korda mi-bāshī is simply the Present Tense.

(41) Fulān 2 dirūz dushnām dāda ast: nūdān in dīvorz dushnām dāda ast “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 dād.

(42) Namī-dānist ki kuja mi-rajad: nūdān in dīvorz dushnām dāda ast “he didn’t know where he was going.” Namī-dānist ki kuja mi-rajad (not so good and more uncommon) has the same signification. Dīdam ki mutaghayyīr mi-shavad va nasīhat-i marū bi-karāṭat mi-shinād mēshom va mānīwīya bātāt mēshon “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-shud would be open to no such interpretation.

(43) Payghambar gufta ast “the Prophet once said” (the speaker not being present). Payghambar mi-gufta ast “the Prophet used often to say” (the speaker might have been present).

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1 “Has been coming.”
2 Or fulānī.
(44) یحییا می‌رَآثِح کی از خوافه آمد "he will probably come." Though the Future is often used in such cases after کی, both in speaking and writing, it is incorrect. The Pres. Subj. should be used after احتمال می‌رَآثِح, as there is a doubt. However بتین دارم که از خوافه آمد یاغین دارم کی از خوافه آمد is correct.

(45) Waqtِی کی رنج زیاده شود (or ast, or بَشَد) سوَبی بَسْحَت خوافه بد (or می‌بَشَد, or ast, or می‌شَوَاد; but not بَشَد); وانقباکه رَنِج زیاده هَش. "وعتی که رنج زیاده شد" (ki می‌اندام دیدام کی چراغِی شومنی می‌سَعِکَت (or می‌سعاد)) وانقباکه می‌آفند دیبد که جواح شیاماموسکت می‌بَسورد.

(46) Agar nami-tarsadam کی دیر شهاد انجا می‌رَآثِم اگر نامی‌ترسیدم که دیر شود کنگا میرنهم. This may signify either, "Had I not been afraid that it was too late to have gone there," or "were I now not afraid that it would get late I would go there." The adverbs dirâz or چراغ jardâ would fix the time as past or future; also if میروم mi-ra'am were substituted for میرنهم, the Future would be clearly indicated.

(47) Vaqtِی کی مان باچچا بدیا ام az یک-سالمی harf می‌زادا ام وانقباکه حرف میزیده ام می‌می‌زادا ام shows continuity of the action up to the present.

(48) Az qarârِی کی دارویش می‌گَعْت کی رَعِزِی پادیشَحِی bi-shikâr می‌رَآثِم ast shighâlِی دید ان رَعِزِی 'ید بدیا ast az نورمه درویش میرنهم که روزی بارشامی "according to what 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. 'ید.' می‌رَآثِم ast میرنهم shows that the Darvish might have been present on the occasion; the Imperfect میروم mi-raft could be substituted but would indicate that the darvish was not present. Instead of یک-سالمی بدیا-است, it would be equally right to say یک-سالمی بدیا-باد.

(49) 'Ajab نیست کی (or agar) می‌رَآثِح "it is not strange if he go"; but 'ajab نیست کی (not agar) خوافه Raft, "عجب نیست که (آخر) خوافه نیست (not) "it is not strange that he will (or should) go (as he will go).

(50) Muddatِی banda muntazîrِی مِلّعِتِی sharîf بدیا ام (or می‌بَشَم) مدنی بهدنة منظور ملّعیااف شریف یک-سالمی (or می‌بَشَم) مدنی بهدنة منظور ملّعیااف شریف یک-سالمی می‌بَسورد می‌ماهِیم (not بدیا ام).
"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 rastaam bi-shumā ittiilā' mi-dīham

"after I have gone there I will inform you of my going"; here bi-ravam could be substituted for raftam: also vulgarly rafta bāsham.

(52) Kāghaz-i ki dar fulān tārīkh bi-man navishta būdīd imrūz rasīd

"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 mi-kunam ki chiz-i az ān qism na-dāram (or na-dāshtā bāsham)

"I dont think I have anything of that sort." Na-dāram is here Present Tense, Indicative.

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