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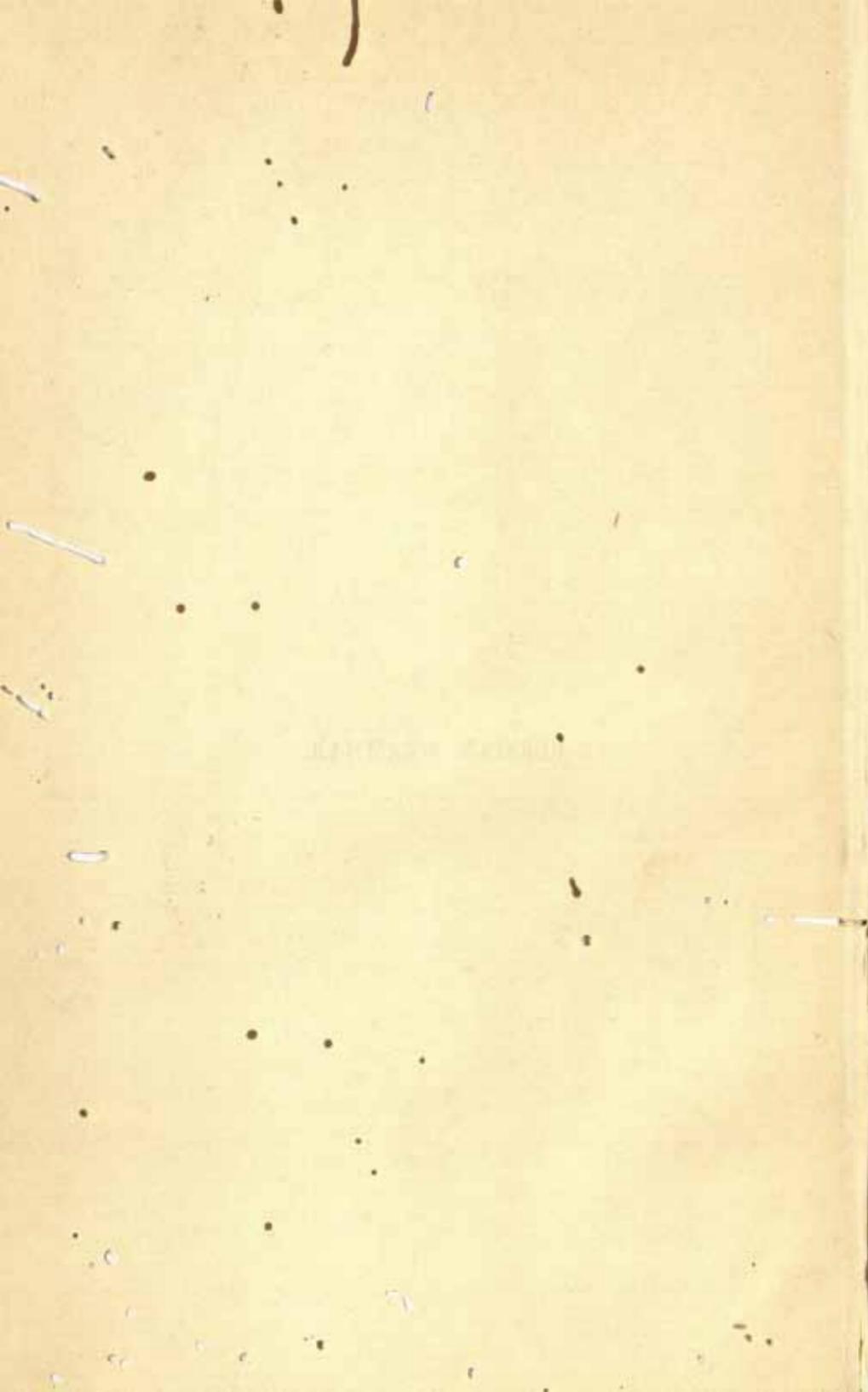
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PERSIAN GRAMMAR.



# PERSIAN GRAMMAR

CONTAINING

A SHORT GRAMMAR, DIALOGUES AND  
EXTRACTS FROM NASIR-EDDIN SHAH'S DIARIES,  
TALES, ETC. AND A VOCABULARY

BY

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D<sup>r.</sup> FRITZ ROSEN.

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To HIS EXCELLENCY

The Right Honble the Marquis of DUFFERIN and AVA,

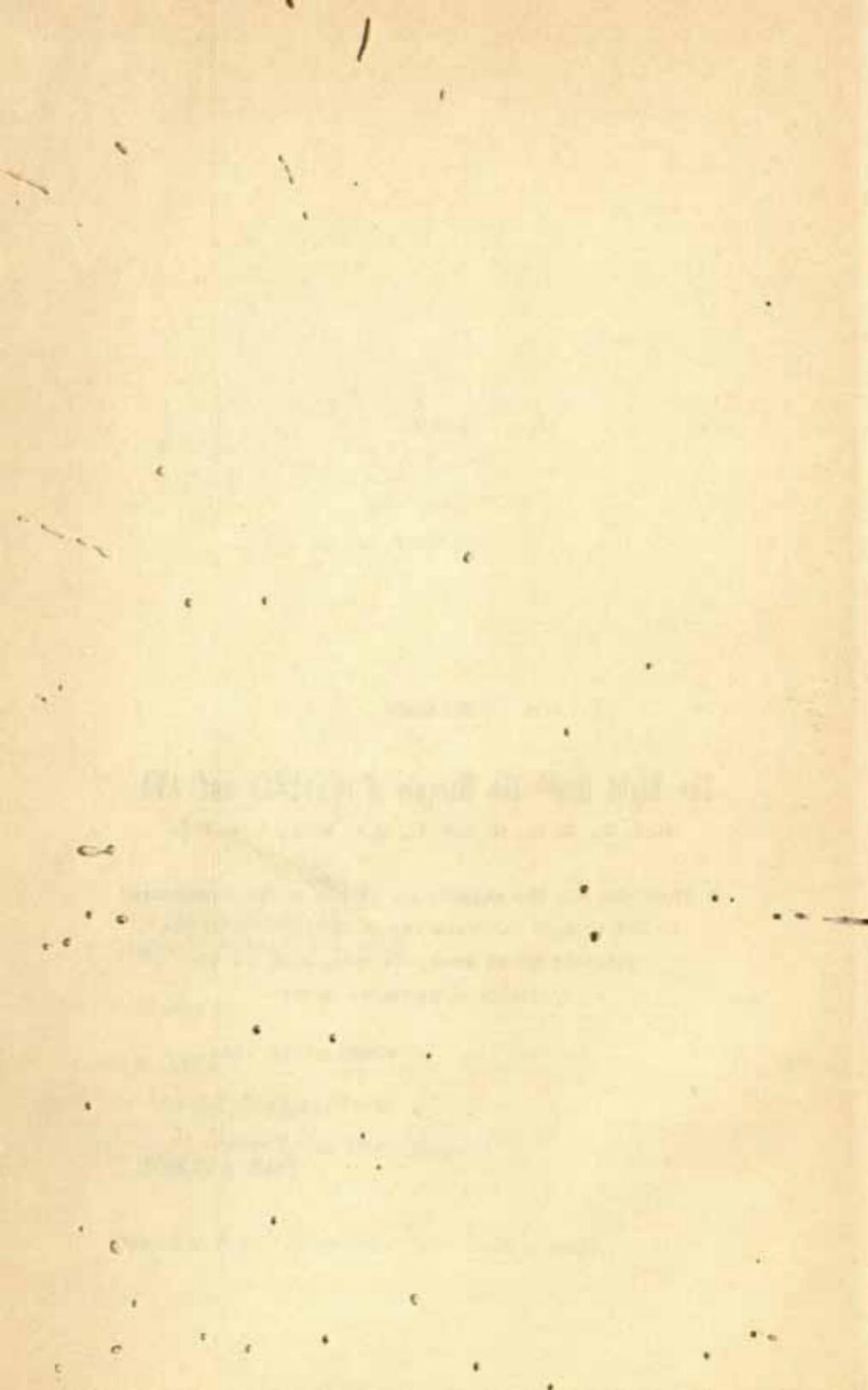
G. C. B., K. P., G. C. S. I., G. C. M. G., G. C. I. E.

IN GRATITUDE FOR THE EXAMPLE SET BY HIM IN THE ACQUIREMENT  
OF THE PERSIAN LANGUAGE AND IN RECOLLECTION OF THE  
PLEASANT HOURS SPENT, LISTENING WITH HIM TO  
A PERSIAN STORY-TELLER IN INDIA

THESE PAGES ARE

DEDICATED BY

THE AUTHOR.



## PREFACE.

The "Modern Persian Colloquial Grammar" is a translation and revision of my "Neopersischer Sprachführer" published at Leipzig by C. A. KOCH in 1890. Its object is to assist the student in learning the language now spoken in Persia.

The Persian Grammars hitherto written in English have, like FORBES' Grammar and CLARKE'S Manual, dealt with the Persian of India, which differs in every respect from the language of Iran. A few English books, it is true, such as FINN's little vocabulary, HAGGARD and LESTRANGE's able edition of the VAZIR of LANKURAN and WOLLASTON's excellent dictionaries, have dealt with the Persian of Modern Persia, but I think that a work containing a grammar, dialogues and various specimens of colloquial prose together with some information regarding journeys and life in Persia will be found useful to all travellers and residents in that country as well as in Baluchistan and Afghanistan.

The principal additions to the German edition are

the introduction throughout the book of the Persian type along with the Latin transcription. This will enable the student to acquire the rudiments of reading as well as of speaking. Further-more an alphabetic vocabulary has been substituted for the tabulated collection of useful words contained in the German edition. Since publishing the "Neopersischer Sprachführer" a residence of six years in PERSIA has enabled me to make many corrections and amplifications.

The English translation of the diary of Nasir-Eddin SHAH's journeys to Europe has been taken from Mr. REDHOUSE's "The Diary of H. M. the Shah of Persia during his Tour through Europe in A. D. 1873. London, 1874".

I have much pleasure in thanking Prof. E. DENISON Ross, of University College, London, for the kind assistance he has lent me by reading a great part of the proofsheets while I was in Persia.

Teheran, April 1897

*The Author.*

## INTRODUCTORY REMARKS TAKEN FROM THE PREFACE TO THE GERMAN EDITION.

Persian, the most elegant and harmonious of all the languages of Muhammedan nations has, from the earliest days, enjoyed an importance far beyond the boundaries of the Shah's dominions and has still survived the many vicissitudes of Eastern history.

As early as the seventh century Persia lost her independence and fell under the successive sway of the Arab, the Turk and the Mongol. But it was under the foreign rule of the Turkish dynasties of the Ghaznevide and Seldjuk kings and their successors the Atabegs that Persian literature attained its highest development. It so far influenced the turkish conquerors as to render them instrumental in spreading Persian thought and speech over a great part of Asia. Even the Mongols fell beneath its charm. When they first invaded Irân under Jangiz Khan they had attempted to extirpate from its soil the inhabitants together with their civilization. But we see them not long afterwards when they invaded India under Babur — the great grandson of Tamerlane — in 1526, appearing as the bearers of Persian speech and thought and introducing into India the higher standard of Persian civilization; and the country, as it fell beneath their undisputed sway, attained an unprecedented degree of wealth and magnificence. The

invaders introduced Persian art, Persian architecture and Persian industry, and *Persian* became the language of the court and government of the Moghuls. In fact, there can be no clearer illustration of Persian influence, than the transformation of a savage Tartar horde into the polished and magnificent courts of Dehli and Agra. To this day Persian is not only spoken at all the courts of India, but it is to a certain extent the official language of the Indian Foreign Office in its dealings with the native Princes, and it is taught in all the middle-class schools throughout Northern India. Out of the language of the Tartar conquerors has sprung up the language of the «horde» (*ordū* or *urdū*) or «Royal camp», the modern *Urdū* or *Hindūstānī*, which is itself three parts Persian.

Persian has exercised almost as much influence on the *Turkish* literature and language as on Hindustani, and the Persian classics are the foundation of higher education among the Turks both of Turkey and of Turkistan.

But though the Persian language has formed a bond of intellectual union between the nations of Islam inhabiting the immense tract between the *Syr*, the *Brahmaputra*, the *Euphrates* and the *Danube*, yet it has had to yield considerably to foreign influences even on its original territory, the plateau of Iran: All Persian provinces are more or less populated by Turkish tribes. Several races of Mongols are settled in Afghanistan, who have however partially adopted the Persian language or in some instances the East Persian dialect *Pukhtū*, while in Baluchistan a distinct race, the Brahui talk a language of their own.

It is clear that this encroachment of foreign nations on Persian territory must have necessarily exercised an influence on the language. Already with the invasion of the Arabs and the conversion of Persia to Islam a countless number of Arabic words and phrases had been adopted into the classical language. In the

same manner, at a subsequent period, Turkish expressions found their way into the language and literature

The addition of a considerable foreign vocabulary affected to some extent the original language. By far the greater number of foreign words were substantives and adjectives. The verb with its simple inflection remained for a long time untouched. But by degrees the Arabic or Turkish «ism» (noun or adjective), in conjunction with a Persian verb, supplanted the old *simple verb*. Thus there came into use a number of compound expressions formed by nouns and adjectives with auxiliary verbs, of which a list is given on page 47. This tendency produced a proportionate decrease in the number of simple verbs. E. g. آموختن *āmūkhtan*, to learn has been replaced by گرفتن *yād gرفтан* or درس *dars* خواندن *khāndan*, — بخشیدن *bakhshidān*, to bestow, has been replaced by مرحمت کردن *marhamat kardan*.

A further change resulting from the foreign elements was the introduction of *adverbs*. No special form had existed for this part of speech in classical Persian, the meaning being expressed by an adjective used adverbially. In the modern language the arabic adverbs in *ī, an*, are the rule, whereas in the classical language they were the exception.

Another class of modifications might be styled *organic* and to these all languages are subject with the lapse of time. Two forces, a desire for lucidity and an inclination to laxity of expression, are especially powerful in producing this change. The old words lose their power and must either be strengthened or replaced by stronger expressions.

This phenomenon is most clearly marked in the case of the *prepositions*, for the prepositions of the classical language are now either doubled or strengthened or their place taken by simple concrete nouns. — It has been found necessary in a similar way

to strengthen the *pronouns*, because like the prepositions, being small words, they were likely to be completely lost. Thus we now nearly always find *Khudam*, *khudat khudash* used instead of the shorter form *khud* of the classical language. Double forms like: *chi kär* or *chi chīz* have replaced the simple form *chi*; *hich kas na* is used for the original *kas na*; *chi vakht* for *key* etc.

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 partially apparent, partially real arbitrariness and inconsistency of the language, which renders the use of some parts of speech, especially the conjunctions and prepositions, a difficulty for the pupil and for 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 were distinctly differentiated.

But vanity and love of effect, which, from the earliest days, have been weak points of 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 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 the 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. The Persian of India may

be looked upon as a petrification of the old classical language. It has also preserved the «majhūls» vowels *e* and *o* for *i* and *ü* and many other differences in pronunciation. The Persian speaking Indians, whose studies are mostly confined to the classics and to poetic exercises, have followed none of the developments of the modern language.

In order to obtain a fixed standard in the midst of this confusion of styles, I have submitted nearly everything that has been written in purely modern Persian to a careful examination. The limited number of these publications has considerably lightened my task. Besides a few plays, of which the *Vazir of the Khān of Lankurān* is the best known, a small volume: *tādib ul atfāl* (education of children) and the newspapers printed at Teheran, Isfahan and Constantinople, there are only the works of *Nāsir-eddin Shāh* which are written in a modern and colloquial style. The excellent dialogues in Mirza Ibrahim's grammar of the Persian language (London 1841) belong half to the classical language, whose influence their author could not entirely shake off. In these it is only the uneducated people who use the style which *Nāsir-eddin Shāh* has now raised to the dignity of a written language.

The descriptions which the late Shah has published of his travels in Persia and Europe are the best and truest specimens of the modern colloquial language spoken at the Persian court and capital. I have often during audiences with His Majesty been able to ascertain, in the course of long conversations, that the Shah spoke in exactly the same manner as he wrote, and frequently, in reading his most entertaining diaries, the very intonation of his voice has come back to me.

It is because the language of the Shah is the simple colloquial language committed to writing, that I have made it the foundation of the vocabulary, the grammar and the conversational parts of this book. All the examples given and all the dialogues are in

strict accordance with the style used by the late Shah in his diaries.

As regards the *Turkish words* in the language, they follow the same rules in forming the plural etc. as purely Persian words. It has not therefore been necessary to devote a special chapter to them, as has been the case with the arabic words.

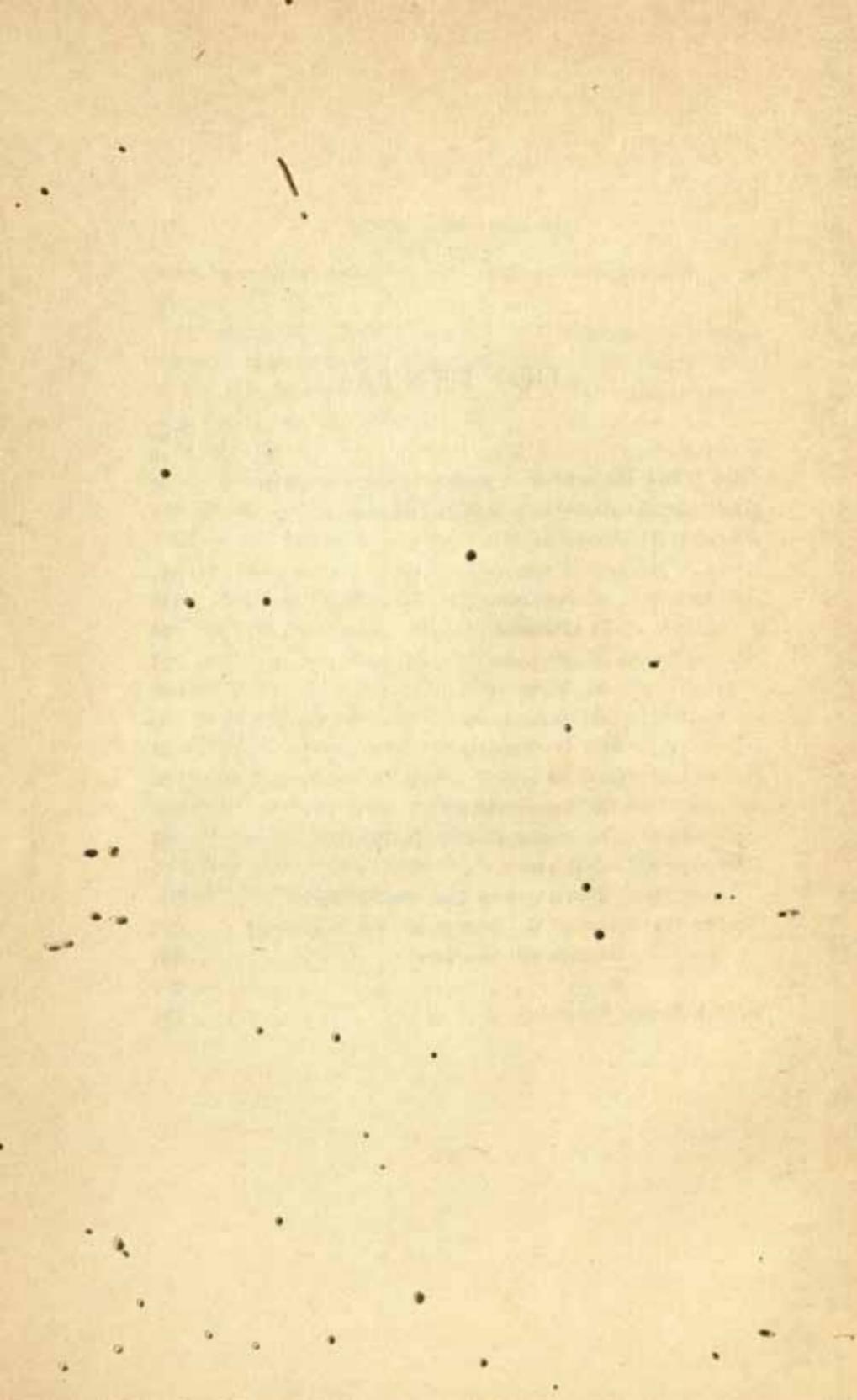
In drawing up the vocabulary and the conversations I have chiefly kept in view the requirements of the traveller. He may also derive useful information from particular chapters, as «a walk in the bazar» and «a journey through Persia» and others. I have taken especial pains to give such information as I have found useful in my first ride across the country, from the Persian Gulf to the Caspian Sea. A knowledge of the distances of the posthouses one from another, as given in the tables, may frequently save the «täza värid» (new arrival) from overcharge.

I would finally venture to express the hope that this *Grammar of Colloquial Persian* may awaken amongst some of my readers a certain interest in the modes of Persian thought and Persian expression, and that, after conquering the difficulties of the Persian characters, they may become acquainted with the very rich and fascinating classic literature, a knowledge of which is indispensable to the thorough mastery of the modern language. . .

• F. R.

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## CHAPTER I.

## ALPHABET AND PRONUNCIATION.

The Persian alphabet consists of 32 letters which differ according to their position at the beginning, middle or end of a word or group of letters. The letters are written from right to left and, when made into words form a sort of shorthand.

As the table of the alphabet shows, some letters: ب، پ، ز، ر، ڙ and ڻ, are never joined to the following letter. If they occur in the middle of a word, a gap is formed, similar to the interval between two separate words ex: بارادر bar ā da r (barādar), brother.

In the so called شکسته shikasta, writing, all letters forming one word are connected. This greatly facilitates quick writing, but renders reading very difficult.

A number of letters, as may be seen in the table, represent identical sounds in Persian, f. i. س = s, or ش = s, or چ = h, or ڙ = j, ڦ = و = z, ڻ = t, ڻ = t, ڻ = spiritus lenis. — In Arabic, from which language the Persian alphabet is taken, these letters represent different sounds, but in Persian no distinction whatever is made between them. It is therefore useless for the student to trouble about the pronunciation of Arabic sounds like ح, ط or ص.

E X A M P L E S.

	connected with the preceding only.	connected with the preceding a with the following.	connected with the preceding a followed by a vowel.	(see p. 12) spiritus lenis or long a.
alif	ا	ا	ا	ا
bo	ب	ب	ب	ب
po	پ	پ	پ	پ
te	ت	ت	ت	ت
so	س	س	س	س
jim	ج	ج	ج	ج
chim	چ	چ	چ	چ
he	ه	ه	ه	ه
kho	خ	خ	خ	خ
dil	د	د	د	د
zil	ز	ز	ز	ز
re	ر	ر	ر	ر
ze	ز	ز	ز	ز
je	ج	ج	ج	ج
Persian names of letters.				

= English b.  
= Italian r (slightly rolled).  
= English z.  
= French j in jour or s in English measure.



The arabic alphabet contains no vowels proper. The three letters **ا**, **ء**, and **ى** are semivocalic consonants, viz: **ا** = spiritus lenis, i. e. the sound, not written in English, which introduces every initial vowel. — **ء** = *e* and **ى** = *y* in *yard*.

The vowel sounds short *a* 1) *u* and *i* are expressed by the signs **فَاتِحَة** or **سَابِقَة** for *a*, **زَامِنَة** or **ضَيْهَة** for *u* and **كَسْرَة** or **سَيْرَة** for *i*.

If these signs are added to the corresponding semivocalic consonants mentioned above, they form the long vowels **أَ**<sup>2)</sup>, **ئَ** and **ئِ**, ex: **جَالِينُوس** Jältnüs (Galen).

If they are added to the other consonants, they express short vowels, by which these consonants are followed ex: **مُنتَظِرٌ** *muntazir*, expecting.

If a letter is to be followed by no vowel sound at all, the sign **سُوكَانٌ** (*sukān*) is placed over it ex: **مُشْتٌ** *musht*, fist, **مُنْتَظِرٌ** *muntazir*, expecting.

As a matter of fact these signs are *hardly ever used*, either in print or in writing. The consequence is, that the reader must either *know* or *guess* the vowels. This

1) The **fatḥa** — transcribed by **ـ** — is a short vowel very nearly resembling the English *a* in *\*apple\** or *\*hat\**. The final *a* represented by **ـ** has the same sound, and *not* that of the Italian *a* in *\*Roma\**, as is the case in *Hindostāni* and *Indian Persian*.

2) Long *ə* is pronounced very much like in the English word *\*bard\**. Sometimes the sound is a little nearer the *o*, but never as much as in the English words *\*soft\**, or *\*hawk\**.

difficulty however is diminished by the general rule that:

ا, و and ي between consonants represent long ā, long u and long i respectively, ex: مار mār, snake موش mūsh, mouse, میز mīz, table.

In the transcription used in this book the long vowels, are marked with —, all vowels not bearing this sign being short.

ا in the beginning of a word, as also ع, is a mere spiritus lenis which can introduce any vowel or diphthong, ex: اسپ asp, horse, انسان insān, man, اردو urdu, camp, عرب 'Arab, Arab, عراق 'Irāq<sup>1)</sup>, عرف 'urf, civil code, عین 'ein, eye, اوقات ouqāt, times.

Long initial ā is expressed by تـ (the sign ~ is called *madd*, prolongation) and by لـ ex: آدم ādam, Adam, عادت ādat, custom.

ا which may be sometimes replaced by a hamza in the middle of a word, is in some cases a spiritus lenis as it is when initial, ex: راس ra's cape (pronounce ra-as), رئيس ra-īs, director. Whenever the sign ' occurs in the transcription, a distinct hiatus must be heard, i. e. the word must be as it were, interrupted by a very short pause.

Initial و and ي are always pure consonants, ex: درج varag leaf ... یavar major.

Final short a is expressed by the letter هـ ex: بند banda slave, صفحه safha page. No h-sound is heard.

1) Vulgar 'Irāq.

If this final *s* is to be followed by an *i* or *i*, this is expressed by a = *hamza*, over the *s*, and the sound of a *y* is inserted, so as to avoid the hiatus, ex: صفحه *safha-yi* a page, خدا بندۀ *banda-yi khudā*, the slave of God.

The following words are spelt with a , as if they had a long *u*, but pronounced with a short *u*.

دو	<i>du</i>	two
تو	<i>tu</i>	thou
خود	<i>khud</i>	self
خوردن	<i>khurdan</i>	to eat
آخر	<i>ākhur</i>	manger
خوراک	<i>khurāk</i>	food
خوش	<i>khurish</i>	stew
خورد	<i>khurd</i>	small
خورده	<i>khurda</i>	a little
خورشید	<i>khurshīd</i>	the sun
خورسند	<i>khursand</i>	happy
خوش	<i>khush</i>	pleasant

The words چو and همچو are in modern Persian pronounced *chi* and *hamchi* as.

The syllables *ān* and *ām* are frequently pronounced *ān* and *ām*, especially in the South of Persia ex: نان *nān* or *nān* bread, شام *shām* or *shūm* evening.

In the following words the , is not pronounced at all:

خواب	<i>khāb</i>	sleep
خوابیدن	<i>khābīdan</i>	to sleep

---

In some Arabic words final *ā* is represented by a *ي* Ex: مصطفی *Mustafa*, الى *īlā* until.

خواجہ	<i>khāja</i>	eunuch
خوار	<i>khār</i>	abject
خوارزم	<i>khārizm</i>	the khanate of Khiva
خواستن	<i>khāstan</i>	to desire
خواعش	<i>khāhish</i>	desire
خوان, خوانچه	<i>khān, khāncha</i>	a tray
خواندن	<i>khāndan</i>	to read
خواهر	<i>khāhar</i>	sister

## Diphthongs.

There are two diphthongs in Persian, *ei* and *ou*, ex:

حوض *houz* (not unlike English *hose*) a tank میل *meil* (not unlike English *mail*) inclination.

## The Consonants proper and Orthographical Signs.

The consonants require no particular explanations beyond what is said in the table of the alphabet.

The only case where the pronunciation differs from the writing is the *s* at the end of the words *سی si* three, *بی bi* to *سی chi* what and *کی ki* who (,) where no aspiration is heard.

The *s* standing for a short *a* at the end of words has been explained p. 5.

In order to show that a consonant is doubled, the sign *-*, *tashdid* is placed over it, ex. *داره darra* valley, *محمد Muhammad*.

Another orthographical sign much used in Persian is the *tanvin* *!*. It is originally the termination of arabic

accusatives, used in Persian as adverbs ex: مثلاً masalan for instance, غالباً ghāliban mostly, اتفاقاً ittifāqan accidentally. The ل preceding the tanvīn is a short *a*.

When the ل *l* of the arabic article ال al is assimilated with the following consonant, which is always the case before the dentals ت d ث t ظ z ن n, the sign - *vasla* is placed over the ل ex: عارون الرشيد Hārūn ar Rashid, جبل الطارق jabal at Tāriq the mountain of Tāriq (Gibraltar) ash Sheitān the devil.

All orthographical signs are frequently omitted in print and usually in writing.

#### The Accent.

The accent falls on the last syllable of all words except certain parts of the verb and some particles which are explained below.

The only Persian noun which has the accent on the first syllable is صنار sānnār a penny, the contraction of صد دينار sad dinār a hundred dinars.

The following parts of the verb have the accent on the first syllable:

1) All forms beginning by the prefixes می mī and بی bi ex: میگیرد mīgīrad he takes بپرسم b/pursam shall I ask?

When either *mī* or *bi* are omitted, the accent remains on the first syllable, ex: کنم kūnam I may do كوييد gūyad he will say.

The accent is particularly strong on the *bi* of the Imperative ex: بزن bīzān strike! برويم bīravīm let us go!

2) The negative forms, beginning with نـ na, ex: نـکن ná-kun do not! نـکردم ná-kardam I did not. نـمیکنم ná-míkunam I do not.

In the past tense the syllable, which in the third person is either the last or the only one, keeps the accent throughout all the other persons of the tense ex: فرمود farmúd he ordered; the other persons are: farmúdam, farmúdī, farmúdím, farmúdíd, farmúdand. داد dád he gave; the other persons are: dádam, dádī, dádím, dódíd, dádand (compare conjugation table p. 49).

All other parts of the verb have the accent on the last syllable. These are:

1) The infinitive, full or shortened, ex: پرسیدن pur-sídán, پرسید pur-síd to ask.

2) The participles, present ex: کنند kunandá doing, خوانند khánandá singing,

and past ex: گرفته giriftá taken, بارده burdá carried off.

3) The gerund ex: خوردنí khurdi a thing to be eaten گفتنی guftaní a thing to be said.

A few Arabic and Persian particles have the accent on the first syllable:

آیا áyā interrogative particle بلی báli yes

اما dmmá but لیکن líkan but

وی váli however یعنی yá'ní that is to say.

The í at the end of a word, when it is the indefinite article is not accentuated. In this way words connected with the indefinite article are to be distinguished from abstract nouns or adjectives spelt and otherwise pronoun-

ced in the same way, ex: پادشاهی *pādisháhi* a king, پادشاهی royal power. — دولتی *doulátí* a government, *doulátí* governmental. — شهری *sháhrl* a town, *shahrl* belonging to the town, municipal. — گدای *gadái* a beggar, *gadái* beggary.

There is a third *i* in Persian, which may be called the *relative i*. It connects the relative pronoun که *ki* with the preceding word. This relative *i* has the accent, which makes it distinguishable from the *i* of the indefinite article before mentioned, ex: شخصی *sháhslí* the person who, but شاکسی *shákhslí* a person who اسپی *aspí* که *jou nakhurda ast*, the horse which has eaten no barley, but اسپی *aspí* که *jou na-khurda ast*, a horse which has eaten no barley.

A number of words are *enclitic*, i. e. they are so closely connected with the preceding word, that they have no accent of their own. These are:

1) The *suffixed pronouns* ام *am*, ات *at*, اش *ash*, ملن *mán*, تان *tán*, شان *shán*, see p. 32, ex: مادرش *máddár-ash* his mother.

2) The present forms of the verb to be ای *í*, ام *am*, ات *at*, اید *íd*, ایند *ind*, and, see p. 41, ex: چه *chi* ساعت *síráh* است *ast*? what is the time?

3) The short *i* called *izáfa* see p. 13.

## CHAPTER II.

### GRAMMAR.

The grammar of the Persian language is extremely simple, there being only *one* declension, *one* conjugation and *no* gender.

#### 1. THE NOUNS.

The Plural in classical Persian used to be ان *ān* for persons and ش *hā* for things, ex: ادشاھان *pādishāhān* kings, تختها *takht hā* thrones.

Names of animals used to have their plurals formed both ways, ex: سگها *saghā* and سگان *sagān* dogs.

In modern Persian the plural in ان *ān* is almost obsolete and ش *hā* is generally used for persons as well as for things, ex: سرباز *sarbāz* soldier, plur: سربازها *sarbāzāhā*, زن *zan* woman, plur: زنها *zanhā*, کتاب *kitāb*, book, plur: گدا *gadā*, کتابها *kitābāhā* beggar, plur: گداها *gadāhā*.

The obsolete method of forming the plurals of Persian words in s, viz: *agān* for persons and *ajāt* for things is still in use, especially in books and official writings, ex: بندگان *banda* slave, plur: بندگان *bandagān* نوشته *navishta* writing, plural: نوشتجات *navishtajāt* روزنامه *rūznāma* newspaper; plural: روزناماجات *rūznāmajāt*. — کارخانه *kārkhāna* factory, plural: کارخانجات *kārkhānjāt*. — But at the same time the modern forms are used:

کارخانها *bandahā*, بندوها *navishtakā*, نوشتهها *rūznāmahā*, مذنونها *kürkhānahā*.

Some arabic collective nouns in *s* form their plurals in *ajāt*.  
ex: عمله *'amala* workmen, plur: عملجات *'amalajāt*.

مرد *mard* man, has three plural forms: مرد *mardhā*, men مردم *mardum* and مردمان *mardumān*, people.

The *Accusative* is formed by adding *!*, *rā* either to the singular or to the plural, ex: سگ *sag*, dog, acc: سگرا *sagrā*, noun plur.: سگها *saghā*, plural acc: سگهارا *saghārā*, سرباز *sarbāz* soldiers, acc: سربازرا *sarbāzrā*, plur. nominat. سربازها *sarbāzhā*, plur accusative سربازهارا *sarbāzharā*, زن *zan* woman, accus: زنرا *zanrā*, plur. nominat: زنهما *zanhā*, plur. accusat: زنهارا *zanhārā*.

The accusative ending *!*, *rā* is also added to the obsolete plurals mentioned above as well as to the arabic plurals.

The accusative ending *!*, *rā* has the meaning of a *definite article* which otherwise does not exist in Persian. If *rā* is omitted, it leaves the word indefinite, ex: اسپهرا *aspīra* دیدم *dīdam* I saw the horse, but اسپ دیدم *asp dīdam* I saw a horse.

In order to express the *indefinite article* in the singular *i* is added to the corresponding words. This *i* is long and not accentuated, see pp. 9 and 10, ex: اسپی *aspī* a horse, خوب اسپی *khüb aspī* a good horse. If a noun is followed by an adjective, the *i* of the indefinite article is added to the adjective ex: کوه بلندی *küh-i bulandi* a high mountain, سگ زردی *sag-i zardī* a yellow dog.

## The izāfa.

1) The genitive is formed by adding a short *i* called *izāfa* to the governing noun, which generally precedes the noun governed.

The *i* of the *izāfa* is either not written at all or expressed by a - (kasra).

## Examples of the genitive.

کوه نور اسپ شاه *asp-i Shāh*, the horse of the King  
 kūh-i nūr the mountain of light ایوان زن وزیر پادشاه *zān-i vezīr-i pādīshāh-i Irān*, the wife of the minister of the King of Persia.

When the governing word ends in a vowel, the *izāfa* is pronounced *yi*, so as to avoid the hiatus, and spelt with a ی, ex; پای فیل *pā-yi fil* the foot of the elephant, روی زمین *rū-yi zamīn*, the surface of the earth.

If this vowel is the *a* expressed by a (hamza) over the *a*, ex: خانه درویش *khāna-yi darvīsh* the house of the dervish, بند خدا *bānd-e khudā* the slave of God.

2) *Adjectives* are connected in the same way with their nouns as the governed word with the governing in the case corresponding to the English genitive, ex: اسپ شاه *asp-i shāh* the horse of the king, اسپ سیاه *asp-i sīāh* the black horse — کوه نور *kūh-i nūr* the mountain of light کوه بلند *kūh-i bulānd* the high mountain. The above examples show that for the Persians there is no difference

between the possessive case and a noun connected with an adjective.

3) If several adjectives form attributes to the same noun, they are connected by the *izāfa* unless they are connected by the conjunction و, *va*, and ex: اسپ عربی سیاہ اسپ خوبی *asp-i 'arabī-yi sīāh-i khūbī* a good black arab horse.

کوہ بلند سنگی برفدار a high, rocky, snow-covered mountain.

4) The *izāfa* is furthermore used to form possessive pronouns, by connecting the personal pronouns with the governing word, in the same way as adjectives are connected with their nouns, ex: (من man, I) اسپ من *asp-i man*, my horse (ما mā we) خانہ ما *khāna-yi mā* our house.

#### Omission of the *izāfa*.

The *izāfa* is omitted in certain *arabic genitives*<sup>1)</sup> when the governing and the governed word form one compound noun or express one notion.

The most frequent governing words used in this way are: صاحب *sāhib* owner, possessor, میر amīr or میر lord, ولی *valī* lieutenant, ابن ibn or بن bin son ex: صاحب منصب *sāhib mansab*, possessor of rank, officer.

صاحب قرآن *sāhib qarān* a Ruler over a space of 30 years.  
صاحب کمال *sāhib kamāl* possessor of perfection.

1) In Arabic the genitive is formed by mere *juxta*-position ex: باب دروازه *bāb* gate, باب الوادی *bāb al wādī* valley وادی *wādī* at the gate of the valley, يد محمد *yad* hand يد محمد *yad Muhammād* the hand of Muhammad.

The great number of *arabic titles* now used in Persia are all formed in the same way, by mere juxtaposition, i. e. without the *izâfa*, ex:

صدر اعظم *sadr a'zam* most high chief, grand vizier.

ولی عهد *valî 'ahd* lieutenant of the office, heir apparent.

ظلّ السلطان *zill as sultân* shadow of the King (title of the present Shah's eldest son).

نایب السلطنه *nâyib al-saltâne* lieutenant of royalty (the present Shah's third son).

بن سلطان *bin sultân* son of a king. • • •

ولی نعمت *valî ni'mat* lord of bounty, Sovereign.

أسد الدوّلة *asad ad doula* lion of the state.

امین الملک *âmin al mulk* confidant of the Kingdom.

عزيز السلطان *'azîz as sultân* favourite of the king.

صمعام السلطنه *samsâm as saltâne* scimitar of the kingdom.

عزة الدوّلة *izzat ad doula* honour of the state | titles  
عصمت الملوك *ismat al mulûk* chastity of kings | of  
امير تومان *amîr tûmân*. lord over 10,000, general. | princesses

مير پنج *mîr panj* lord over 5(000).

مير غضب *mîr ghazab* lord of wrath, executioner.

مير شکار *mîr shikâr* master of the hunt.

مير آخر *mîr âkhur* lord of the manger, master of the horse.

In the same way some *turkish-persian* genitives are used without the *izâfa*, ex:

نایب چاپار *nâyib chapar* postmaster.

شاكىرد چاپار *shāgird chapar* postboy.

بىكلربىك *beiglarbeig* under governor (lit. chief of chiefs). but also with the turkish sign of the possessive case ex: بىكلر بىكى *beiglar beig-i* chief of chiefs.

دریا بىكى *daryā beig-i* lord of the sea, admiral

In all the examples quoted above the two words connected without the *izāfa* express *one* notion and are to be considered as compound words. When this is *not* the case, the *izāfa* must be used ex: صاحب خانه *sāhib khāna* householder but *sāhib-i khāna* the owner of the house صاحب منصب *sāhib mansab* an officer, but صاحب سرهنگى *sāhib-i mansab-i sarhangī* the holder of the rank of a colonel.

The other cases are formed by prepositions as in English or French:

به <i>bi</i> , to	پيش <i>pish</i> , to, (used only for persons).
برای <i>barāyi</i> , for	
از <i>az</i> from	
با <i>bā</i> with.	

The following forms of frequently used verbs should be learnt by heart. They will be necessary in order to illustrate the formation of the cases.

آمد <i>āmad</i> , came	برد <i>burd</i> took away
رفت <i>raft</i> went	آورد <i>āvurd</i> brought
گفت <i>guft</i> said	گرفت <i>girift</i> took
دید <i>did</i> saw	داد <i>dād</i> gave

On the following page are given a few examples which will serve to illustrate some of the foregoing rules:

## GRAMMAR.

سرباز اسپ براعی شاه آور	sarbaz asp barayi Shah avurd.	a soldier brought a horse for the King.
سگ نان کهارا بود	nag nān-i gada-ra boud.	the dog carried off the beggar's bread.
کشتی انگلیس بلاران آمد	kashṭti-yi Inglij bi Irñ āmad.	an English ship came to Persia.
وزیر فرطهران رفت به فرنسستان	vazir az Tahrān rafṣ bi Fa-rangistān.	the minister went from Tehran to Europe.
مرب شمشیر شاهرا دید	mard shamshir-i Shahra did.	the man saw the sword of the King.
شاه پول از وزیر گرفت و بگدا داد	Shah pūl az vazir girift va bi-gada dad.	the King took money from the minister and gave it to the beggar.
دوسست میں بیش میں آمد	dūs̄est miñ biš miñ āmad.	my friend came to me.
دوسست تو بتوچھے گفت	dūs̄est tu bi tu chi guft?	what did your friend say to you?
كتابرا بمن تهاد	kitāb-ra bi man na did.	he did not give me the book.
كتابامي از من گرفت	kitābāyi az man girift.	he took a book from me.
شاه با وزیر بمسجد آمد	Shah ba vazir bi masjid āmad.	the King came with the minister to the mosque.
دروش از خانه وزیر بهمام رفت	darvish az khāna-yi vazir bi-hammām raft.	the dervish went from the house of the minister to the bath.

## 2. ADJECTIVES.

Adjectives generally follow nouns and in this case are joined to them by the *izōfa* (see p. 13) ex. اسپ عربی *asp-i 'arabī* the arabian horse, کوه بلند *kūh-i buland* the high hill, دست راست *dast-i rāst* the right hand, پای چپ *pā-yi chap* the left foot.

To form the accusative را *rā* is added to the adjective only, ex. اسپ عربی را *asp-i 'arabī-rā*, کوه بلند را *kūh-i buland-rā*, پای چپ را *pā-yi chap-rā*.

The termination of the plural is added to the nouns only, ex. اسپهای عربی *aspahā-yi 'arabī* arabian horses, کوههای بلند *kūhhā-yi buland* high hills, دستهای راست *dasthā-yi rāst* right hands, پاهای چپ *pāhā-yi chap* left feet.

Examples of the plural accusative:

اسپهای عربی *aspahā-yi 'arabī-rā*  
کوههای بلندرا *kūhhā-yi buland-rā*  
دستهای راسترا *dasthā-yi rāst-rā*  
پاهای چپرا *pāhā-yi chap-rā*

If a number of adjectives follow a noun, را *rā* is added to the last of these adjectives only, ex. قلی بزرگ خوشرنگ ترکمنی را *qalī-yi buzurg-i khushrang-i turkmanī-rā* the large finely coloured turkoman carpet.

A few adjectives sometimes precede the noun, which is generally followed by the indefinite article *ی i*, and in this case the *izōfa* is mostly omitted.

ex. عجیب هوای ajab havā-i, (a) wonderful air  
خوب اسپی khāb aspī, a good horse.

In very few cases adjectives precede the noun *with* the *izāfa*. ex. پیر مرد pīr-i mard an old man, پیر زن pīr-i zan an old woman, پیر بازار Pir-i bāzār the Saint's bazaar, سبز میدان sabz-i meidān the green square.

Adjectives frequently precede nouns to form compounds, ex. بدبو badbū of bad smell, خوشران khushrang of fine colour, سیاهبیشه siāhbīsha Black Forest, سفیدکوه Safidkūh White Mountain.

The degrees of comparison are formed by adding to the adjective:

تر tar for the comparative and ترین tarīn for the superlative.

#### Examples.

خوبترین khābtarīn better خوبتر khābtar better خوب khāb best.

بدترین bihtarīn better بدتر bihtar better بد bad bad بدترین badtarīn worst.

بزرگترین buzurgtarīn bigger بزرگتر buzurgtar bigger بزرگ buzurgtarīn biggest.

کوچکترین kūchiktarīn smaller کوچک kūchik smaller kūchiktarīn smallest.

Than is expressed by از az ex. بیتاری bihtar az jān better than life, بزرگتری buzurgtar az fil, bigger than an elephant.

The superlative construction is the same as the go-

nitive ex. مَرْدُومٌ بِهٰتَرِينٍ *bihtarîn-i mardum* the best of men, مَلِكُوكَرِينٍ بِزَرْكَرِينٍ *buzurgtarîn-i padishâhhâ* the greatest of kings (the greatest king).

## 3. NUMERALS.

## 1. Cardinal Numerals.

۱	یک	<i>yak</i>	1
۲	دو	<i>du</i>	2
۳	سی	<i>si</i>	3
۴	چهار	<i>chahâr</i>	4
۵	پنج	<i>panj</i>	5
۶	شش	<i>shish</i>	6
۷	هفت	<i>haft</i>	7
۸	هشت	<i>hasht</i>	8
۹	نود	<i>nuh</i>	9
۱۰	ده	<i>dah</i>	10
۱۱	یازده	<i>yâzda</i>	11
۱۲	دوازده	<i>davâzdah</i>	12
۱۳	سیزده	<i>sîzdah</i>	13
۱۴	چهارده	<i>chahârdah</i>	14
۱۵	پانزده	<i>punzdah</i>	15
۱۶	شانزده	<i>shunzdah</i>	16
۱۷	هیفده	<i>hîvdah</i>	17
۱۸	هیجده	<i>hîjdah</i>	18
۱۹	نوزده	<i>nuzdah</i>	19
۲۰	بیست	<i>bîst</i>	20
۲۱	بیست و یک	<i>bîst u yak</i>	21
۲۲	بیست و دو	<i>bîst u du</i>	22
۲۳	بیست و سه	<i>bîst u si</i>	23

۲۴	بیست و چهار <i>bīst u chahār</i>	24
۲۵	پنج بیست و پنج <i>bīst u panj</i>	25
۳۶	شش بیست و شش <i>bīst u shish</i>	26
۲۷	هفت بیست و هفت <i>bīst u haft</i>	27
۲۸	هشت بیست و هشت <i>bīst u hasht</i>	28
۳۶	نه بیست و نه <i>bīst u nuh</i>	29
۳۰	سی <i>sī</i>	30
۳۱	سی و یک <i>sī u yak</i>	31
۴۰	چهل <i>chihil</i>	40
۵۰	پنجماه <i>panjāh</i>	50
۶۰	شصت <i>shast</i>	60
۷۰	هفتاد <i>haftād</i>	70
۸۰	هشتاد <i>hashtād</i>	80
۹۰	نود <i>navad</i>	90
۱۰۰	صد <i>sad</i>	100
۱۱۱	صد و یک <i>sad u yak</i>	101
۲۰۰	دویست <i>davīst</i>	200
۳۱۱	دویست و یازده <i>davīst u yāzdeh</i>	211
۳۰۰	سی صد <i>sī sad</i>	300
۴۰۰	چهارصد <i>chahārsad</i>	400
۵۰۰	پانصد <i>punsad</i>	500
۶۰۰	ششصد <i>shishsad</i>	600
۷۰۰	هفتصد <i>haftsad</i>	700
۸۰۰	هشتصد <i>hashtsad</i>	800
۹۰۰	نحصد <i>nuhsad</i>	900
۱۰۰۰	هزار <i>hazār</i>	1000
۲۰۰۰	دو هزار <i>du hazār</i>	2000
۱۰۰۰۰	ده هزار <i>dah hazār</i> <sup>۱)</sup>	10 000
۱۰۰۰۰۰	صد هزار <i>sad hazār</i>	100 000

1) i.e. ... is also called *lak*. (The Indian *lak* is 100 000.)

۰...۰	کرور	500 000
۱.....	میلیون	1 000 000

یک بیک صد *sadhā* hundreds, هزارها *hazārhā* thousands, یک بیک *yak* *yak* or یک *yak bi yak* one by one, یک بیک *yakāyak* suddenly, دو بدو *du du* or *du bi du* by twos, etc.

جفت *juft* a pair, لنگا *linga* the other of a pair.

Rule After cardinal numbers the noun is employed in the singular, not in the plural, as in English ex. هفت لشگر *haft lashgar* seven armies (not *haft lashgarhā*, چهل ستون *chihil sutūn*, forty columns, روز پنجاه *panjāh rūz* fifty days.

Often, and more especially in writing, collective nouns follow the numerals, ex. باب خانه *davīst bāb khāna*, 200 houses, نفر فرآش *panj nafar farrāsh*<sup>1)</sup> 5 footmen, یک دستگاه فنجان *yak dastgāh finjān* a set of cups, رأس اسب *ra's dah rā's* asp 10 horses.

- رأس قاطر *chahārdah ra's qātir*, 14 mules.
- دو زنجیر فیل *du zanjir fil*, 2 elephants.
- صد نفر شتر *sad nafar shutur*, 100 camels.
- شش عراده توپ *shish arrāda tūp*, 6 cannons.
- یک دانه سرداری *yak dāna sardāri*, 1 coat.
- دوازده عدد صندل *davāzdah adad sandalī*, 12 chairs.
- دو تا دستمال *du tā dasṭmāl*, 2 handkerchiefs.

In ordinary conversation نفر *nafar* is used for persons and generally تا *tā*, sometimes دانه *dāna* for things.

Learn the following idioms: دو سه تا *du si tā* two

1) It is difficult to translate the word *farrāsh*. A farrāsh may be called upon to act as housemaid or executioner.

or three; تا چهار پنج تا *chahär panj tā*, four or five; تا هفت عشتم *haft, hasht, dah tā* some seven or ten (in this case تا *nuh* 9 is always omitted.)

## Ordinals.

یکم	<i>yakum</i>	first	عشنتم	<i>haftum</i>	seventh
دوم	<i>duyum</i>	second	هشتم	<i>hashtum</i>	eighth
سیم	<i>siyum</i>	third	نهم	<i>nuhum</i>	ninth
چهارم	<i>chahärum</i>	fourth	دهم	<i>dahum</i>	tenth
پنجم	<i>panjum</i>	fifth	صدم	<i>sadum</i>	hundredth
ششم	<i>shishum</i>	sixth	هزارم	<i>hazärum</i>	thousandth

Besides the Persian ordinals the Arabic ordinals are to a certain extent used:

اول	<i>aval</i>	first
ثانی	<i>sānī</i>	second
ثالث	<i>sālis</i>	third
رابع	<i>rābi'</i>	fourth
خامس	<i>khāmis</i>	fifth
سادس	<i>sādis</i>	sixth
سابع	<i>sābi'</i>	seventh, etc.

Of these Arabic ordinals اول *aval* the first, is used in dates, ex. اول ماه رمضان *aval-i māh-i Ramazān* the first of the month of Ramazan.

The first day of the month is also called غرّ *ghurra* and the last day سلخ *salkh*.

The plural of اول *aval* is اویل *avāyil*, which means the first days, the beginning.

The Arabic ordinals are also used to distinguish so-

شاه عباس اول vereigns bearing the same name, ex. Shah Abbās-i avval, Shah Abbas the First. شاه طهماسب ثانی شاه Tahmāsp-i sānī, Shah Tahmāsp II.

In enumeration the adverbial form of the arabic ordinals is mostly used: اولاً *avalan* firstly, ثانياً *sānian* secondly, ثالثاً *sālisān* thirdly, etc.

#### Adverbial numbers.

These are formed by adding دفعه *daf'a*, بار *bār* or مرتبه *martaba* to the cardinals, ex. يك دفعه *yak daf'a* once, دو بار *du bār* twice, سه مرتبه *si martaba* three times.

دو بار *du bāra* means: over again, once more.  
 $2 \times 2 = 4$ : دو تا دو چهار *du tā du chahār* mishavad.

#### Fractions.

$\frac{1}{2}$  نیم *nīm* or نصف *nisf*

$\frac{1}{3}$  ثلث *suls* or يك سه *yk si* *yak*

$\frac{1}{4}$  ربع *rub'* or چهار يك *chahār yak*

$\frac{1}{5}$  خمس *khums* or پنج يك *panj yak*, etc.

5% صد و پنج *sad u panj*

20% صد و بیست *sad u bist*

20° (twenty degrees) بیست درجه *bist daraja*.

#### 4. PRONOUNS.

##### 1) Personal pronouns.

من *man* I

ما *mā* we

تو *tu* thou

شما *shumā* you

او *a* he, she, it

ایشان *ishān* they.

The second person singular تو *tu* thou, is used in speaking to inferiors only, especially to servants. Otherwise شما *shumā* you, is used like in English or *vous* in French.

In speaking of a person of superior rank, the plural ایشان *ishān* is used instead of the singular او *ū*.

The accusative of من *man* is مرا *marā*. Otherwise the declension of the personal pronoun is the same as that of the noun.

The personal pronoun *in the accusative* can also be expressed by adding the shorter form of the possessive pronoun to the word preceding the verb. Thus there is no distinction between the personal and the possessive pronoun in Persian.

## 2) Possessive pronoun, shorter form.

	Singular.	Plural.
1 person	ام <i>am</i> my, me.	مان <i>mān</i> our, us.
2 „	ات <i>at</i> thy, thee.	تان <i>tān</i> your, you.
3 „	اش <i>ash</i> his, hers, its, him.	شان <i>shān</i> their, them.

Examples of this pronoun used both as personal and as possessive:

دل *dil*-am, my heart, و لم کن *vil-am kun*, let me go, صدات *sadāt* نهشتنيدم *na-shanidam* I have not heard your voice, كرم *kardam* صدات *sadāt* I called you, ميبينم *mibinam* اش *ash* بيار *pish-ash* ميبينم *ash* I see him, بيار *bīār* bring him forward.

These forms are also sometimes used for the dative (which in classical Persian was identical with the accusative), ex. نام بدم *nām bidih* give me bread, گفت *guft* شان *shān* he told them.

The longer form of the possessive pronoun is identical with the personal pronoun on page 24. ex. من اسپ *asp-i man* my horse.

Illustration of the two forms of the possessive pronoun.

اسپام	<i>aspam</i>	or	اسپ من	<i>asp-i man</i> my horse
اسپت	<i>asp-at</i>	"	اسپ تو	<i>asp-i tu</i> thy horse
اسپاش	<i>asp-ash</i>	"	اسپ او	<i>asp-i u</i> his horse
اسپمان	<i>asp-i mān</i>	"	اسپ ما	<i>asp-i mā</i> our horse
اسپتان	<i>asp-i tān</i>	"	اسپ شما	<i>asp-i shumā</i> your horse
اسپشان	<i>asp-i shān</i>	"	اسپ ایشان	<i>asp-i išan</i> their horse.

The former of these two forms is the more frequent one in ordinary conversation.

In order to form the *accusative*, را *rā* is added to the pronoun: اسپمرا *aspamrā* or اسپمرا *asp-i marā*.

To form the *plural* ها *hā* is added to the noun ex. اسپهای من *aspahā-yi man* or: اسپهای *aspahā-am*.

The possessive case is often expressed by مال *māl* (property) ex. اسپ مال من *asp māl-i man* my horse کتاب مال حکیم *kitab māl-i hakim* the doctor's book.

3. The *Reflexive Pronoun* in classical Persian is خود *khud*. Though this form is sometimes used in colloquial Persian, the following forms are much more usual:

خودم *khudum* myself

خودت *khudat* thyself

خودش *khudash* himself, herself, itself  
 خودمن *khudimān* ourselves  
 خودتان *khuditān* yourselves  
 خودشان *khudishān* themselves.

*Rule:* Personal and possessive pronouns must be replaced by the reflexive pronoun when they refer to the same subject, ex. من خودمرا *man khudamrā* من نیشناسم *na-mīshanāsam* I do not know myself, اسپ خودشا دید *asp-i khudashrā dīd* he saw his horse.

In ordinary conversation this rule is not always strictly observed, ex. میخواهم دستمرا بشورم *mīkhāham dast-amrā bishāram* I want to wash my hands, for دست خودمرا *dast-i khudam-rā*.

#### 4. Demonstrative Pronouns.

این *in* لَن *in* (commonly pronounced *un*) that. When used as nouns they are declined in the ordinary way.

عین *hamīn* this same one  
 عمان *hamān* (*hamun*) that same one  
 چنین *chunīn* همچنین *hamchunīn* such a one as this  
 چنان *chunān* همچنان *hamchunān* such a one as that  
 چندو *hamchu* generally pronounced *hamchi* so, such  
 چندان *chandān* همچندان *hamchandān* so much.

#### 5. Relative Pronouns.

که *ki* who, that, accusative: که... اورا *ki... urā* which.  
*ki* ... *urā* or اش... که... *ash... ki* ... *ash*. ex.

سریازکه اسپ اورا *sarbāz ki asp-i urā* کشتہ بودند *kushta būdand* the soldier whose horse they had killed,  
 اسپیکه دمشرما بیریلند *aspī-ki duim-ashrā burridand* the horse whose tail they cut off.

The relative pronouns که *ki* and چه *chi* are often connected with the demonstrative pronouns;

که اینکه *inki*, آنکه *ānki* (unki), آیدچه *inchī*, آنچه *ānchi* (*unchi*). ex. اینکه *inki raft* this one who went, آنچه *ānchi gufti* that which you said.

If a noun is followed by a relative sentence which is to define it, a ی *i* is added to that noun ex. شخصی *shakhsī*-*ki* the person that, سگیرا *sagirū*-*ki* the dog which (accus.).

This relative *i* must not be confounded with the *i* of the indefinite article or the *i* which serves to form adjectives and abstract nouns, see pp. 12 and 13.

Note the construction of the following examples: شخصی *shakhsī*-*ki* بلو پول داده بودم *shakhsī-ki bi u pūl dāda būdam* the person to whom I had given money, چوبی که از او قشق میسازند *chūbī-ki az u qāshuq mīsāzand* the wood out of which they make spoons.

شہری-*ki* دار *u* یاک فقیری نا-باشد a town in which there is not one poor person.

6. *Interrogative pronouns.* These are identical with the relative pronouns: که *ki* who? and چه *chi* what? The latter is generally followed by چیز *chīz* thing, کار *kār* business, حرف *harf* word.

که	<i>ki</i>	who?
چه	<i>chi</i>	
چه چیز	<i>chi chīz</i> (thing)	
چه کار	<i>chi kār</i> (business)	
چه حرف	<i>chi harf</i> (word)	what?

Among the common people چه جی chi chi is often used for چه چیز chi chiz.

Note the construction of the following sentences: این in asp-i kī-st? (ki ast) whose horse is this?

این چه حرف است in chi harf ast? what word is this?  
 (what do you mean by this?) آن مرد که بود ān mard ki būd? who was that man?  
 از این چه بهتر است az īn chi bihtar ast? what is better than this?

کدام kudām which? ex: کدام شخص kudām shakhs?  
 which person? کدام کتاب kudām kitāb? which book?  
 چند نفر بودند chand nafar būdand? how many were they?  
 این تفنگ را چند خریدی īn tufang-rū chand kharidī? how much did  
 you give for this gun?

چرا chirā (originally the accusative or dative of chi) why? ex. چرا نگفتی chirā na guftī? why did you not say (so)?

چرا chirā in vulgar Persian is very frequently used instead of the affirmative بله bēli or اری ārei yes, ex.  
 چرا پول داری — chirā have you any money? — yes. This is an abbreviation of باشم bāsham? why should I not have any?

کجا kuju? where?

کی	kei?	}
چه وقت	chi vakht?	

when?

کی میشود kei is also used in the meaning of how, ex. kei mishavad? how can it be?

#### Table of Indefinite Pronouns and Adverbs.

هم hama all

همه هما hama hama all together

هر یک	<i>har yak</i>	every one
هر کدام	<i>har kudām</i>	
هر که	<i>har ki</i>	
هر آنکه	<i>har an-ki</i>	whoever
هر کس	<i>har kas</i>	
هر کسیکه	<i>har kasi-ki</i>	
چند نفر	<i>chand nafar</i>	some (persons)
چند تا	<i>chand tā</i>	some (things)
هر چیز	<i>har chiz</i>	everything
هر چیزی	<i>har chizi</i>	
هر چه	<i>har chi</i>	
هر آنچه	<i>har unchi</i>	
هر چیز	<i>har chiz</i>	whatever
هر چیزیکه	<i>har chizi-ki</i>	
همدجا	<i>hama jā</i>	everywhere
هرجا	<i>har ja</i>	
هر جایکه	<i>har jāy-ki</i>	whereever
هر کجا	<i>har kuja</i>	
هر طرف	<i>har taraf</i>	
بیه سمت	<i>bi har samt</i>	whereever (in whatever direction)
هر سو	<i>har su</i>	
هر طریکه	<i>har touri-ki</i>	in which ever way
هر وقت	<i>har vakht</i>	at any time
همیشه	<i>hamisha</i>	always
هر روز	<i>har rūz</i>	every day
هر شب	<i>har shab</i>	every night
شب و روز	<i>shab u rūz</i>	day and night
شبانه روز	<i>shabāna rūz</i>	
همه روز	<i>hama rūza</i>	all day long
هر دو	<i>har du</i>	both
بیه حال	<i>bi har hāl</i>	in any case, at all costs.

## 5. THE VERB.

The Persian verb is particularly simple and easy to learn. There is only one conjugation. All tenses are formed from two fundamental parts, the *imperative* and the *infinitive*. The terminations added to these are the same in all verbs without any irregularities.

1. The auxiliary verb بودن *būdan* to be, is slightly irregular only in so far, as it has three radicals: هست *hast*, بود *bud* and باش *bāsh*.

*Infinitive* بودن *būdan* to be.

*Indicative.*

Present (weaker form).

ام <i>am</i>	I am,	ایم <i>īm</i>	we are
ای <i>ī</i>	thou art	اید <i>īd</i>	you are
است <i>ast</i>	he, she, it is	اند <i>ānd</i>	and they are.

Present (stronger form)<sup>1)</sup>

هستم <i>hastam</i>	I am	هستیم <i>hastīm</i>	we are
هستی <i>hasti</i>	thou art	هستید <i>hastid</i>	you are
هست <i>hast</i>	he, she, it is	هستند <i>hastand</i>	they are.

Present negative.

نیستم <i>nīstam</i>	I am not	نیستیم <i>nīstīm</i>	we are not
نیستی <i>nīstī</i>	thou art not	نیستید <i>nīstid</i>	you are not
نیست <i>nīst</i>	is not	نیستند <i>nīstānd</i>	they are not.

1) The stronger form is more emphatic than the weaker form ex. تُوی جنگل شکار است *tūyī jangal shikār ast?* Is there game in the forest? answer: هست *hast* there is. — وکنه من عمان خاکم که *waknē man ḫamān khākām kē* otherwise I am but the dust I (really) am. (Saadi).

Similarly words ending in a long vowel are contracted with forms of the present **هستم hastam** when followed by them, ex. ماست *māst* (for ماسـت *mās̄t*) شـماست *shumā-st* (for شــما است *shumā-ast*).

تو *tu* (thy, thine) and است *ast* form *tust* (with a short vowel)

ک *ki* (who, whose) and است *ast* form *kist*, the other forms with ک *ki* are: کـیـسـتـم *kistam*, کـیـسـتـیـ کـیـسـتـیـم *kistī*, کـیـسـتـیـد *kistīd*, کـیـسـتـنـد *kistand*, ex. این شـخـصـ کـیـسـتـ *in shāchs kist?* who is this person? ما سـگـ کـیـسـتـیـم *mā sag-i kistim?* whose dogs are we? (idiom).

Very often this contraction is not expressed in writing, but exists none the less in pronunciation.

#### Preterite (French *je fus*)

بودم <i>būdam</i>	I was	بودیم <i>būdim</i>	we were
بودی <i>būdi</i>	thou wert	بودید <i>būdid</i>	you were
بود <i>būd</i>	he, she, it was	بودند <i>būdand</i>	they were.

#### Imperfect (French *j'étais*)

مـبـوـدـمـ <i>mibūdam</i>	I used to be
مـبـوـدـیـ <i>mibūdi</i>	thou used to be
مـبـوـدـ <i>mibūd</i>	he, she, it used to be
مـبـوـدـیـمـ <i>mibūdim</i>	we used to be
مـبـوـدـیـدـ <i>mibūdid</i>	you used to be
مـبـوـدـنـدـ <i>mibūdand</i>	they used to be.

#### Perfect.

بـودـمـ <i>būda am</i>	I have been
بـودـیـ <i>būda i</i>	thou hast been
بـودـهـ است <i>būda ast</i>	he has been

بوده ایم *būda īm* we have been  
 بوده اید *būda īd* you have been  
 بوده اند *būda and* they have been

## Pluperfect.

بوده بودم *būda būdam* I had been, etc.

## Future.

(formed with the auxiliary verb خواستن *khāstan* and the shortened infinitive بود *būd*)

خواهم بود	<i>khāham būd</i>	I shall be
خواهی بون	<i>khāhi būd</i>	thou wilt be
خواهد بود	<i>khāhad būd</i>	he will be
خواهیم بود	<i>khāhim būd</i>	we shall be
خواهید بود	<i>khāhid būd</i>	you will be
خواهند بود	<i>khāhand būd</i>	they will be

## Infinitive.

بودن	<i>būdan</i>	to be.
عستن	<i>hastan</i>	

## Past participle.

بوده *būda* been.

## Imperative.

باش *bāsh!* be! The other persons of the imperative are identical with the corresponding persons of the subjunctive present.

## Subjunctive.

## Present.

باشم <i>bāsham</i>	I may be	باشیم <i>bāshim</i>	we may be
باشی <i>bāshī</i>	thou mayest be	باشید <i>bāshid</i>	you may be
باشد <i>bāshad</i>	he may be	باشند <i>bāshand</i>	they may be.

## Imperfect.

- میباشم *mibāsham* I might be  
 میباشی *mibāshī* thou mightest be  
 میباشد *mibāshad* he might be  
 میباشیم *mibāshīm* we might be  
 میباشید *mibāshid* you might be  
 میباشند *mibāshand* they might be.

The Pluperfect of the Subjunctive is expressed by بودم *būdum*, میبودم *mibūdam*, or بوده باشم *būda bāsham*. See special usages of the tenses p. 43.

The Optative باد *bād* may he (she or it) be, is used in phrases expressing a wish e.g. عمرت دراز باد *'umrat dirāz bād!* may your life be long! مبارک باد *mubārak bād!* may it be blessed!

2. The auxiliary verb بدن *shudan*, "to become", is a regular verb and as such forms its indicative and subjunctive present from the imperative شو *shou*, while all the other parts are derived from the shortened infinitive شد *shud*. The , of the imperative شو is pronounced *v* when a vowel is added, e.g. شویم *shavīm*, شوند *shavānd*.

## Indicative.

## Present.

- میشوم *mishavam* I become  
 میشوی *mishavī* thou becomes  
 میشود *mishavad* he becomes  
 میشویم *mishavīm* we become  
 میشوید *mishavīd* you become  
 میشوند *mishavānd* they become.

Preterite (French *je devins*).

شدم	<i>shudam</i>	I became	شدیم	<i>shudim</i>	we became
شدی	<i>shudi</i>	thou becamest	شدید	<i>shudit</i>	you became
شد	<i>shud</i>	he became	شدند	<i>shudand</i>	they became.

Imperfect (French *je devenais*).

میشدلم	<i>mishudam</i>	I became
میشدلی	<i>mishudi</i>	thou becamest
میشد	<i>mishud</i>	he became
میشلیم	<i>mishudim</i>	we became
میشلیدی	<i>mishudit</i>	you became
میشلند	<i>mishudand</i>	they became.

## Perfect.

شدام	<i>shuda am</i>	I have become
شده	<i>shuda ī</i>	thou hast become
شده است	<i>shuda ast</i>	he has become
شده ایم	<i>shuda īm</i>	we have become
شده اید	<i>shuda īd</i>	you have become
شده اند	<i>shuda and</i>	they have become.

## Pluperfect.

شده بودم	<i>shuda būdam</i>	I had become
شده بودی	<i>shuda būdī</i>	thou hadst become
شده بود	<i>shuda būd</i>	he had become
شده بودیم	<i>shuda būdim</i>	we had become
شده بودید	<i>shuda būdīd</i>	you had become
شده بودند	<i>shuda būdand</i>	they had become.

## Future.

خواهم شد	<i>khāham shud</i>	I shall become
خواهی شد	<i>khāhī shud</i>	you will become
خواهد شد	<i>khāhad shud</i>	he will become

خواهیم شد *khāhīm shud* we shall become  
 خواهید شد *khāhid shud* you will become  
 خواهند شد *khāhand shud* they will become.

### Infinitive.

شدن *shudan* to become.

### Present participle.

شوند *shavanda* becoming (hardly ever used).

### Past Participle.

شد *shuda* become.

### Gerund.

شدنی *shudanī* what ought to become.

### Subjunctive.

### Present.

شم *shavam*<sup>1)</sup> I may become  
 شوی *shavī* thou mayest become  
 شود *shavad* he may become  
 شویم *shavim* we may become  
 شوید *shavid* you may become  
 شوند *shavand* they may become.

The Imperfect of the Subjunctive is identical with the Imperfect or the Preterite of the Indicative.

The Pluperfect of the Subjunctive and of the Indicative are also identical, شده بودم *shuda būdam*.

### The Regular Verb.

All infinitives end either in دن *dan* or in تان *tan*.

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1) or بشم *bishavam*, see p. 44.

In order to conjugate a verb, it is necessary to know its *infinitive* and its *imperative*.

The imperatives of all verbs in يدَن idan are obtained by cutting off this ending e.g. Infin: پرسیدن pursidan to ask, imperative: پرس pur! ask!

From the *Imperative* are derived:

1) the Present of the Indicative, by prefixing the syllable می mī and adding the terminations م am, می i, می ad, etc. پرسیم mī-purs-am, پرسیسی mī-purs-i, etc.

2) the Present of the Subjunctive, by prefixing the syllable بی bi and adding the same personal terminations: پرسیم bī-purs-am, پرسیسی bī-purs-i, etc.

All other forms are derived from the shortened *infinitive* i.e. the infinitive less the ending an, ex: پرسیدن pursid-am, پرسیدی pursid-i, etc. — گفتن guftan, to speak, shortened, infinitive, گفت guft, preterite, گفتم guft-am, etc.

### *Paradigm of the Regular Verb.*

#### *Active Voice.*

Radicals	Infinitive: گرفتن giriftan to seize, to take. Imperative: گیر gir! take! <sup>1)</sup> .
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#### *Indicative.*

##### *Present.*

میگیرم mīgīram I take میگیری mīgīrī thou takest میگیرد mīgīrad he takes	میگیریم mīgīrim we take میگیرید mīgīrid you take میگیرند mīgīrand they take.
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1) In colloquial Persian the form بگیر bigir is always used, instead of gir.

Preterite (French *je pris*).

گرفتم	<i>giriftam</i>	I took	گرفتیم	<i>giriftim</i>	we took
گرفتی	<i>girifti</i>	thou tookest	گرفتید	<i>giriftid</i>	you took
گرفت	<i>girift</i>	he took	گرفتند	<i>giriftand</i>	they took.

Imperfect (French *je prenais*).

میگرفتم	<i>migiriftam</i>	I took or used to take
میگرفتی	<i>migirifti</i>	thou tookest
میگرفت	<i>migirift</i>	he took
میگرفتیم	<i>migiriftim</i>	we took
میگرفتید	<i>migiriftid</i>	you took *
میگرفتند	<i>migiriftand</i>	they took.

## Perfect.

گرفته ام	<i>girifta-am</i>	I have taken
گرفته	<i>girifta-i</i>	thou hast taken
گرفته است	<i>girifta ast</i>	he has taken
گرفته ایم	<i>girifta-im</i>	we have taken
گرفته اید	<i>girifta-id</i>	you have taken
گرفته اند	<i>girifta and</i>	they have taken.

## Pluperfect.

گرفته بودم	<i>girifta būdam</i>	I had taken
گرفته بودی	<i>girifta būdi</i>	thou hadst taken
گرفته بود	<i>girifta būd</i>	he had taken
گرفته بودیم	<i>girifta būdim</i>	we had taken
گرفته بودید	<i>girifta būdid</i>	you had taken
گرفته بودند	<i>girifta būdand</i>	they had taken.

## Future.

خواهم گرفت	<i>khāham girift</i>	I shall take
خواهی داشت	<i>khāhi girift</i>	thou will take

خواهد گرفت *khāhad girift* he will take  
 خواهیم گرفت *khāhim girift* we shall take  
 خواهید گرفت *khāhid girift* you will take  
 خواهند گرفت *khāhand girift* they will take.

## Infinitive.

گرفتن *giriftan* to take.

Present Participle (rarely used).

گیرنده *giranda* one who is taking.

## Past Participle.

گرفته *girifta* taken.

## Gerund.

گرفتنی *giriftanī* what must be taken.

## Imperative.

بگیر *bigīr!* take! (obsolete: گیر *gīr*). The other persons of the Imperative are identical with the corresponding forms of the Subjunctive.

## Subjunctive.

- بگیرم *bigīram* I may take
- بگیری *bigīyī* thou mayest take
- بگیرد *bigīrad* he may take
- بگیریم *bigīrim* we may take
- بگیرید *bigīrid* you may take
- بگیرند *bigīrand* they may take.

The past tenses of the Subjunctive are identical with the past tenses of the Indicative. The Perfect of the Subjunctive is گرفته باش *girifta bāsham*. See: Special usages of tenses p. 43.

## Passive Voice.

The passive voice is formed by adding the auxiliary verb شدن *shudan* to the past participle.

## Indicative.

## Present.

گرفته میشوم *girifta mishavam* I am taken, etc.

Preterite (French *je fus pris*).

گرفته شدم *girifta shudam* I was taken, etc.

Imperfect (French *j'étais pris*).

گرفته میشدم *girifta mishudam* I was taken, etc.

## Perfect.

گرفته شده ام *girifta shuda am* I have been taken.

## Pluperfect.

گرفته شده بودم *girifta shuda būdam* I had been taken.

## Future.

گرفته خواهم شد *girifta khāham shud* I shall be taken.

## Infinitive.

گرفته شدن *girifta shudan* to be taken.

## Past Participle.

گرفته شده *girifta shuda* having been taken,

## Imperative.

گرفته شو *girifta shou* be taken.

*Subjunctive.*

## Present.

گرفته شوم *girifta shavam* I may be taken.

The past tenses of the Subjunctive are identical with those of the Indicative.

All Persian verbs are formed in the same way as گرفتن *giriftan*, by adding the verbal terminations to the two radical forms viz. the shortened infinitive and the imperative without ب *bi*.

In the so called *irregular verbs* the irregularity consists only in the infinitive and imperative being derived from different roots, as دادن *dādan* to give, imperative: دی *dih*, or دیدن *didan* to see, imperative: بین *bīn*. Otherwise they offer no irregularity, the tenses being formed as in the case of regular verbs.

Thus in order to form all its parts, it is necessary to know the *infinitive* and the *imperative* of a verb, e.g. the verb *to see*: shortened infinitive: دید *did*, imperative: بین *bīn*, present: میبینم *mibīnam*, preterite: دیدم *didam*, subjunctive present: ببینم *bibīnam*, etc.

All verbs whose imperatives end in a long vowel (ā or ī) insert a ی *y* between these radical vowels and the termination, e.g.: گفتن *gufstan* to say, imperative: گو *gū*, present: میگویم *mīgūyam*, نمودن *namūdan*, imperative: نما *namā*, present: مینمایم *mīnamāyam*.

In the same way verbs beginning with a vowel insert a ی *y* between the prefix ب *bi* and the initial vowel, thus giving the sound of ī, e.g.: آمدن *āmadan* to come, imperative: تا *tā* and بیا *bīa*. Mark the forms

showing this inserted ی (y and i) in the following couplet of *Saadi*:

گفته بودم چون بیایی غم دل با تو بگویم  
چد بگویم که غم از دل برود چون تو بیایی

*Gufta būdam chun biāyi gham-i dil bā tu bigūyam;  
Chi bigūyam, ki gham az dil biravad chūn tu biāyi.*

I had meant when thou shouldst come, to tell thee the sorrow of my heart. What shall I say, since sorrow flees from my heart when thou comest.

#### *Obsolete Parts of the Verb.*

Some parts of the verb are almost obsolete in modern Persian and are only occasionally used in speaking. These are:

1) The subjunctive بوم *buvam* I might be, for which پاشم *bāsham* is used.

2) The negative imperative نه *ma*, ex.: مکو *magū* do not say مگیر *magīr* do not take. (In classical Persian the distinction between the two negatives نه *ma* and نی *ni* is kept up exactly as in Hindustani: نہ *mat* آو, do not come, and نہ آیا عی *na āyā hāi* he did not come). In modern Persian the negative نی *ni* is almost exclusively used: نگو *na-gū* do not speak, نگیر *na-gīr* do not take.

3) The present participle is almost obsolete. When it is used it mostly has the meaning of a noun or adjective, e. g.: بخشند *bakhchanda* gracious.

4) The present participle in ان *ān* is only used in phrases like the following: کنان صحبت *suhbat kunān*

conversing, لند لند کنان lund lund *kunān* murmuring,  
کشان کشان kashān kashān dragging.

*Special usages of Tenses.*

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: بشهر رسیدیم بزار رفتیم شخصی صدا کرد *bi shahr rasidim, bazar raftim, shakhsī sadā kard*, we reached the town, we went to the market, somebody shouted. In this case the three actions follow one another. But in the following sentence: بشهر رسیدیم بزار رفتیم شخصی صدا میکرد *bi shahr rasidim, bazar raftim, shakhsī sadā mikard* we reached the town, we went to the market, someone was shouting, — the third action took place either simultaneously with or before the second one. The *preterite* corresponds with the French *passé défini* and the *imperfect* with the French *imparfait*.

Secondly the *Imperfect* is used to denote the duration or frequency of an action, ex. شخصی طوطی را میبروید *shakhsī tutjārā mīparvarid* a man was bringing up a parrot (duration) وقت صبح قرآن میخواند *vakat-i subh qur'ān mīkhānd* in the morning he used to read the Koran (frequency).

Thirdly the *Imperfect* is used to denote actions which are not real, but only supposed (Subjunctive), ex. شما میامدید *shumā miāmadid?* would you have come? اگر باران میامد خیلی بد میگذشت *agar bārān miāmad, kheili bad miguzasht*, if it had rained it would have been very disagreeable.

In the language of the common people the *imperfect* is sometimes used instead of the present tense, both in the indicative and in the subjunctive mood, ex.: چه جی میخواستید chi mīkhāstid? or چه جی میخواستید chi chī<sup>1)</sup> mīkhāstid? what do you want? — تا میشنیدند tā mīshānidand for تا میشنوند tā mīshāvand, that they may hear.

Irregularities in the use of می mī and بی bi are not unfrequent, but ought not to be imitated.

بودم būdam and باشم bāsham<sup>c</sup> do not take the prefix می mī, e.g.: اگر باشم agar būdam if I was. اگر باشم agar bāsham if I were. اگر بودم باشم agar būda bāsham if I had been. Both forms شوم shavam and بشوم bishavam are in use.

داشتمن dāshṭan when it means *to have* never takes the prefix می mī, but only when it means *to keep*, *to hold*, ex.: پول دارم pūl dāram I have money; but پولرا نگاه میدارم nīgāh mīdāram, I keep the money.

As داشتن dāshṭan, *to have* takes neither می mī nor بی bi, there is no difference between the Indicative and Subjunctive present. In order to avoid this identity, the *perfect* of the subjunctive is used instead of the present, ex.: داشته باشم dashta būsham I *may have*.

When خواستن khāstan means *to wish*, *to want*, the prefix می mī may not be omitted. The present خواهم khāham (without mī) has the meaning of *I shall* and is used to form the future, ex. خواهم گفت khāham guft I shall say, میخواهم بگویم mīkhāham biguyam I want to say.

1) The common people often use chī for chis چیز thing.

برخاستن *barkhīstan* to rise, بُرداشتن *bardāshstan* to lift and بُرگشتن *bargashtan* to return, take the prefix می *mī* after بُر *bar*, ex. برمیخیزم *barmīkhīzam* I rise, برمیگردیم *barmīgardīm* we return. The prefix به *bi* in these verbs is omitted altogether, ex.: بُرخیز *barkhīz!* rise! اگر بُرگردم *agar bargardam*, if I return. In the same way the verbs composed with در *dar* have the *mī* and *bi* after the preposition. These verbs are: در کردن *dar kardan* to empty, در آمدن *dar āmadan* to get out, در آوردن *dar āvurdan* to bring out and در رفتن *dar rafstan* to escape, ex.: چوب پنبه در بیار *chūb-i pamba dar biār* pull out the cork, تریپ در میکنند *tūp dar mīkunand* they are emptying (firing) a cannon<sup>1)</sup>.

\* The shortened infinitive (without *an*) is used:

1) with خواهم *khāham* (Future).

2) after the impersonal verbs:

میتوان *mītavān* it is possible

میشود *mīshavad* it is possible

میشد *mīshud* it was possible

باید *bāyad* it is necessary

بایست *bāyist* it was necessary

and their negatives, ex.: کمان رستم نمیتوان کشید *ka-mān-i Rustam na-mītavān kashīd*, it is impossible to draw Rustam's bow.

The Subjunctive is always used after میخواهم *mīkhāham* I want and میتوانم *mītavānam* I can, ex.: میخواهم *mīkhāham*

1) Verbs composed with وا *wā* follow the same analogy ex. وا ایستادن *wā istādan* to stop, stand still, imperat. وا ایست *wā ist!* stop! وا گذاشتن *wā gusāshstan* to leave to, وا کردن *wā kardan* to open.

نَانْ بِخُورْمِ mīkhāham nun bikhuram I want to eat bread,  
نَمِيتَوَانِمْ پَا شَوَامِ namītavānam pā shavam I cannot rise.

The Subjunctive mood is generally employed when an *intention*, a *desire*, a *condition* or a *doubt* is to be expressed. It is immaterial in such cases, whether the conjunctions تا tā تاکه tā ki, so that, اگر agar, if, کاش kāsh, would that! are added or not. These conjunctions are naturally often omitted in a language remarkable for its extreme terseness of expression.

*Examples of the use of the Subjunctive.*

- بِبِينِمْ bibinam let me see
- تَابِعِينِمْ tā bibinam that I may see
- کَاشِ بِبِينِمْ kāsh bibinam! would I might see!
- بِكُو بِيَايدِ bigū biyāyd tell him to come
- بَاشَادِ bāshad let it be.
- بِرَدِ بِپُوشَدِ burd bipushad he took it away to put it on
- حَرِ كِتابِيرَأْ بِكُونِدِ har kitābirā biguyand whatever book they might name
- بِدِه بِخُورِمِ bidih bikhuram give (me something) that I may eat
- دَادِمْ دَرُسْتِ كِنَندِ پِسِ بِكِيمِ dādam durust\* kunand, pas bigīram I gave it them to repair that I might then take it back.

*Causal Form.*

The causal verb is formed by adding اندن īndān or انيدн īnīdān to the imperative root, ex. ترسِ tars fear ترسانیدن tarsāndān to frighten روانیدن rāvāndān go, وانیدن ravānīdān or روانیدن ravānīdān to cause to go.

د *dou*, run. دواندن *davāndan* or دوانیدن *davānidan* to put to a gallop (a horse). The causal form نشاندن *nishāndan* to cause to sit down, to seat, from نشستن *ni-shastan* to sit, is irregular.

### *Compound Verbs.*

In modern Persian the use of simple verbs is very limited. The original simple verbs have mostly been replaced by an auxiliary verb joined to a noun or adjective. These latter are not unfrequently arabic, especially the abstract nouns.

The verbs mostly used as auxiliaries are the following:

کردن *kardan* (imperat) کن *kun* to do

نمودن *namūdan* (نما *namā*) to show, to do

شدن *shudan* (شو *shou*) to become

بودن *būdan* (باش *bāsh*) to be

زن *zadan* (زن *zan*) to strike

خوردن *khurdan* (خور *khur*) to eat, to be struck<sup>1)</sup>

دادن *dādan* (دی *dīh*) to give

گرفتن *giriftan* (کیر *gīr*) to take, to seize, to begin

آوردن *āvurdan* (آر *ār*) to bring

بردن *burdan* (بر *bar*) to take off, to carry

رسیدن *rasīdan* (رس *ras*) to arrive

رساندن *rasāndan* (رسان *rasān*) to make arrive, to cause

1) The passive voice of all verbs meaning: to hit, to knock, to strike, to throw, can be expressed by خوردن *khurdan*, ex.: زخم *zakhm* زدن *zadan* to strike a wound, passive زخم خوردن *zakhm khurdan* to be wounded. In a similar way the following expressions are used تکان *takān* زمین خوردن *zamin khurdan* to receive a push, زمین زدن *zamin zadan* to fall on the ground, etc.

- بستن *bastan* بند (band) to tie  
 افتادن *uftādan* افت (uft) to fall  
 انداختن *andākhtan* انداز (andāz) to throw  
 نهادن *nihādan* نی (nih) to place, to put  
 داشتن *dāshtan* دار (dār) to have, to hold  
 خواستن *khāstan* خواه (khāh) to wish, to want  
 کشیدن *kashīdan* کش (kash) to draw, to pull, to suffer  
 آمدن *āmadan* آمد (ām) to come  
 رفتن *raftan* رو (rou) to go  
 ساختن *sākhtan* ساز (sāz) to make  
 بیندن *didan* بین (bīn) to see  
 فرمودن *farmūdan* (farmā) to order (used in speaking  
 of anything done by superiors)  
 یافتن *yāftan* یاب (yāb) to find.

#### 6. PREPOSITIONS.

The *Prepositions* form the only difficult chapter in Persian Grammar. The difficulty is caused by the fact that in cases where the classical language demands their use, modern Persian frequently discards them or else replaces them by various idiomatic expressions. The student would do well to commit the following examples to memory and to carefully observe the way in which the prepositions are used in the dialogues and Persian text given in this book.

The original and partly obsolete *prepositions* will be marked by brackets [ ]. They are not followed by the *isāfa*.

The words which, in the language as spoken at the present day, replace the original prepositions, are mostly

concrete nouns like *رُو*, *rū* face, سر *sar* head, پهلو *pahlu* side, etc.

The secondary prepositions, which are really nouns, require the *isāfa* to connect them with the word they govern ex: میز روی *rū-yi mīz* on the table (surface of the table) پرده پشت *pusht-i pardā* behind the curtain (back of the curtain).

Very frequently however the preposition is left out altogether:

1)	[	در <i>dar</i>	.	{
		تو <i>tū</i>	.	
		میان <i>mīān</i> (middle)	.	
		در میان <i>dar mīān</i>	in, into, (at, on)	
		داخل <i>dākhil</i> (entering)	.	
		اندرون <i>andarūn</i> (inside)	.	
		رو <i>rū</i> (face)	.	
		بی <i>bī</i>	.	

Of the above equivalents of the English prepositions *in*, *into*, etc. تو *tū* and the leaving out of the preposition are the most common.

در *dar* is mostly used with names of towns and countries, with dates or in connection with other prepositions conveying the same meaning.

#### Examples:

تُوی شیشه *tū-yi shīshā*, in (into) the bottle.

در طهران *dar Tahrān*, at Teheran.

در شهر *dar shahr*, in town.

در زمان خاقان مغفور *dar zamān-i Khāqān-i maghfūr*, in the days of the deceased monarch.

در روز هیبت *dar rūz-i id*, on the day of the festival.

تفنگ دست او بود *tufang dast-i u būd*, the gun was in his hand.

تبرزین در دست داشت *tabarzin dar dast dāshht*, he had an axe in his hand.

در عوا *dar havā*, in the air.

روی عوا *rū-yi havā* in the air.

میان دریا *mīān-i daryā* in the sea:

در میان کاغذ *dar mīān-i kāghaz* in paper (wrapt).

روی رخت خواب *rū-yi rakht-i khāb* in bed.

اندرون اوطاق *andarūn-i utāq* in (side) the room.

سوار کلساکه *savār-i kālaska* in a carriage.

بغل او *baghal-i u* in his arms.

خانه حکیم *khāna-yi hakim* in the house of the doctor.

در نزدیکی سراپاره *dar nazdīkī-yi sarāparda* in the neighbourhood of the Royal tents.

رکاب شاه dar rikāb-i shāh	in the King's retinue.
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بی قایق نشسته *bi qāiq nishasta* sitting in a boat.

بزمین فرود میراد *bi zamin' furūd mīravad* it penetrates into the earth.

اموالی که داخل ایران میشود *amvālī-ki dākhil-i Irān mīshavad* gods which are imported into Persia.

2) [ بُر bar]			
رد rū (face)			
سر sar (head)			
سوار savār	{ (riding)		on, upon, over, across.
سوار بہ savār bi			
بین bein between			
در بین dar bein between			on, upon, over, across.
بالا bālā above			
در بالا dar bālā above			

[بُر bar] is hardly ever used alone in modern conversation.

### Examples.

پلی بُر روی رودخانہ ساخته بودند pulī bar rū-yi rūdkhāna sākhta būdand They had built a bridge across the river.

پلی سِر روی رودخانہ ساخته بودند pulī sar-i rūdkhāna sākhta būdand They had built a bridge across the river.

پادشاہ روی تخت نشست pādishāh rū-yi takht nishast The King sat down on the throne.

روی صندلی rū-yi sandalī on a chair.

روی دریا rū-yi daryā on the sea.

سر میز sar-i mīz on the table.

زینی کہ سِر اسپ بود zīnī-ki sar-i asp būd the saddle  
that was on the horse.

سر تاخته اسپ sar-i tākhta asp on a galloping horse.

خاکستر سِر آتش بود khākistar sar-i ātash būd there were ashes on the fire.

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سوار صاحب منصب سوار *sāhib mansab savār-i asp būd* an

اسپ بود officer was riding on a horse.

سوار شتر *savār-i shutur* on a camel.

سوار کشتی *savār-i kashtī* on board ship.

بین راه، درین راه *bein-i rāh, dar bein-i rāh* on the way.

برف زمین ماند بود *barf zamin mānda būd* snow had remained on the ground.

از رودخانه گذشتم *az rādkhāna guzashfim* we went across the river.

از تمام ایران گذشتم *az tamām-i Irān guzashfim* we went across all Persia.

3) [به bi]

طرف *taraf*

سمت *samt*

بسمت *bi samt*

سو *sū*

رو بده *rū bi*

to, towards.

به *bi* is often left out when it is the equivalent of English *to*, before names of places. ex: منيل رفت he went to the house. In the language of the common people it is omitted also when it stands for the daitive, ex: بده من *bidih man* give me, instead of: بهن بده *bidih bi man*.

The various ways in which به *bi* and its equivalents are employed, may be seen in the following examples:

کتابرا بهن بده <i>kitābrā bi ḥan bidih</i>	give me the book.
کتابرا بده من <i>kitābrā bidih man</i>	

بکالسکه *bi kālaska* by carriage.

باردو رسیدیم <i>bi ʿardū rasidīm</i>	we came to the camp.
بشیراز <i>bi Shirāz</i>	to Shiraz.

بقدر یک انگشت *bi qadr-i yak angusht* one finger's breadth.

باب *bi ab* with water.

باحتیاط *bi ihtiāt* with care.

بینج تومان میفروشم *bi panj tūmān mīfurūsham* I sell it for 5 tumans.

پنج تومان میفروشم *panj tūmān mīfurūsham* I sell it for 5 tumans.

بصرف جیب خود مان *bi sarf-i jib-i khūd-i mun* from our own pocket.

طرف کوهستان *taraf-i kūhistān* towards the mountains.

بسمت اردو *bi samt-i urdū* towards the camp.

سوی منزل *sū-yi manzil* towards the station.

رو به بالا *rū bi bālā* upwards.

برو منزل *birou manzil*, go home.

طهران رفت *Tahrūn raft*, he went to Tehran.

کنار دریای حزر رسیدیم *kanār-i Daryā-yi Khazir rasidim* we came to the shore of the Caspian Sea.

بازار میروی *bāzār mīravī?* are you going to the bazaar?

4) با *bā* | with, by.  
همراه *hamrāh* (same way) |

#### Examples.

اهل ایران بادست میخورند *ahl-i Irān bā dast mīkhurand* The people of Persia eat with their hands.

فرنگی‌ها با کارد و چنکال میخورند *Farangihā bā kārd u changāl mīkhurand* the Europeans eat with knife and fork.

حکیمرا همراه بیار *hakīmrā hamrāh bīār* bring the doctor with you.

چند نفر عمراء شاه  
فرنگستان رفتهند *chand nafar hamrāh-i Shāh Farangistān raftand?* how many persons went with the Shah to Europe?

برادرم همراهم بود *barādar-am hamrāh-am būd*, my brother was with me.

همراه قافله رقمتم *hamrāh-i qāfīla raftam* I went with the caravan.

با قافله رقمتم *bā qāfīla raftam* I went by caravan.

با جان دل *bā jān u dīl* with heart and soul.

هر چه میشود بشود *har chi mīshāvad bishāvad*, *bā Khudā-st*. با خداست come what may, it is "with God".

با این علم باز خواست *bā in hama 'ilm bāz khar ast* notwithstanding all this knowledge, he is an ass.

5) بی [ *bī* ]  
بدون *bidūn* { without.

بی دوربین *bī dūrbīn* without a telescope.

بی زحمت *bī zahmat* without trouble.

بدون اطلاع من *bidūn-i ittilā'ī man bīrūn na-rou* without my knowledge do not go out.

با *bā* and *bī* are much used to form compound adjectives, and *bī* also to form nouns and adverbs ex:

با صفا *bā safā* fine, lovely

باتاطلاع *bā ittilā'* endowed with knowledge.

بامصرف *bā māsraf* useful,

بی صفا *bī safā* ugly.

بی اطلاع *bī ittilā'* ignorant.

بی مصرف *bī masraf* useless.

بی ادبی *bī adabī* incivility.

بی ادبانه *bī adabāna* impolitely.

6)	[جز] <i>juz</i>	except, besides.
	الا <i>illā</i>	
	بجز <i>bi juz</i>	
	غير از <i>gheir az</i>	
	باستثنى <i>bi istisnā</i>	

## Examples.

غیر از من کسی	<i>gheir az man kāsī namīdānād bi</i>
نمیداند بجز دو نفر	<i>juz du nafar az dūsthā-yi man</i>
از دوستهای من	besides myself nobody knows it, *except two of my friends.
نیست خدا الا خدا	<i>nīst khudā illā khudā</i> there is no God but God.
همه کس از این کار راضی اند باستثنای بنده	<i>hama kas az īn kār rāzī and, bi istisnā-yi banda</i> Everybody is pleased with this affair, except myself (lit. the slave).

7) از <i>az</i>	from, out of, by, of, (for) (French <i>selon</i> )
از راه <i>az rāh</i> by way of	
از روند <i>az rūn</i> from, according to,	

- از اصفهان آمد *az Isfahān īmadam* I came from Isfahan.

این اسپ از دست میرود *īn asp az dast mīravad* this horse gets out of hand.

این کتاب از سعدی است *īn kitāb az Sa'di-st* this book is by Saadi.

از راه التفات *az rāh-i iltifāt* by way of kindness.

از روی کتاب حوشخط مشق میکنم *az rū-yi kitāb-i khush-khatt mashq mīkunam* I am doing exercises from a well written book.

جمعیت زیاد از مرد *jam'at-i zīād az mard u zan a*  
 د زن *zīād az jān-i khud-at na-mītarsī?* do you  
 خودت نمیترسی not fear for your life?

- 8) [ تا *tā*] [ الى *ilā*] (arabic) { to, up to, until.  
 تا بد *tā bi*

### Examples.

از طهران تا اصفهان *az Tahrān tā Isfahān chand farsakh rāh ast?* How many farsakhs is it from Tehran to Isfahan?

بین تفاوت راه از کجاست تا بکجا *bibin tafāvut-i rāh az kuja-st tā bi kuja* see the difference (distance) of the way from where to where (Hafiz).  
 معطلم تا پول برسد *muattal-am tā pūl birasad* I am waiting till the money comes in.

تا بدینیم *ta bibinīm* until we may see.  
 از طهران الى قزوین *az Tahrān ilā Qazvīn bīst u panj farsakh rāh ast* from Tehran to Qazvin the distance is 25 farsakhs.

از صبح تا شام *az subh tā shām* from morning till night.

- 9) زیر *zīr* \*  
 بزیر *bi zīr*  
 در زیر *dar zīr*  
 پا *pā* (foot).  
 پاین *pāīn* (at the foot)  
 دامن *dāman* (skirt)
- { under, below, down,  
 at the bottom of.

## Examples.

زیر درخت *zir-i dirakht* under a tree.

زیر لب حرف نزن *zir-i lab harf na-zan* do not speak under your lip (indistinctly).

در زیر ده *dar zir-i dih* below the village.

دامن کوه *daman-i kuh* on the skirts of the mountain.

پای منار *pā-yi manār* at the foot of the minaret (below the minaret).

پائین کوچد *pāin-i kūcha* at the bottom of the street.

سر خودش را ببر *sar-i khudash-rā bi zir andākht* he let his head sink.

10) از لا *az lā* 'through, across.

## Examples.

چادر شمارا از لا *chādur-i shumārā az lā-yi dirakhthā*  
درختها دیدم *didam* I saw your tent across the trees.

گلوفه از لا نیها *gulāla az lā-yi neihā bi shikūr khurd*  
 بشکار خورد The bullet hit the game through the reeds.

11) بیرون *bīrūn* | خارج *khārij* | outside.

## Examples.

بیرون شهر *bīrūn-i shahr* | outside the town.  
خارج شهر *khārij-i shahr*

- 12) نزد *nazd* (almost obsolete  
except in writing)

نرديك	<i>nazdīk</i>	by, close by, near, next to.
نرديكى	<i>nazdīkī</i>	
پهلو	<i>pahlū</i> (side)	
دم	<i>dam</i> (breath)	

بیخ	<i>bīkh</i> (root)	near the town.
نرديك شهر	<i>nazdīk-i shahr</i>	

نرديك بشهر	<i>nazdīk bi shahr</i>	near the gate.
نرديكى شهر	<i>nazdīkī-yi shahr</i>	

پهلوى من بنشين	<i>pahlū-yi man binshīn</i> sit by me.	Tahrān is situated at the foot of the Elburz mountains.
دم دروازه	<i>dam-i darvāza</i> near the gate.	

### Examples.

بيلر پيش *bīlār pīsh* bring (him) forward.

پيش از عيد	<i>pīsh az īd</i>	before the festival.
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درا پیش کن *darrā pīsh kun* shut the door.  
 پیش روی قاضی *pīsh-i rūyi qāzī* } before the judge.  
 در پیش قاضی *dar pīsh-i qāzī* } before the judge.

رو بروی من گفت *rū bi rū-yi man guft* he said so  
before me.

پیشخدمت جلو رفت *pīshkhidmat jilou raft* the servant  
went in front.

فانوس را جلو ببر *fānūsrā jilou bibar* carry the lan-  
tern to the front.

14) پس *pas* (back)

پس از <i>pas az</i>	after	back, backwards, after.
بعد از <i>ba'd az</i>		
عقب <i>'aqab</i> (heel)		
پی <i>pei</i> (heel)		

Examples.

پس از عید نوروز *pas az 'īd-i nōrūz* } after the New  
بعد از عید نوروز *ba'd az 'īd-i nōrūz* } Year festival.

کتابرا پس بده *kitābrā pas bidih* give the book back.  
بقطارچی بگو جلو *bi qātirchī bigū jilou birāvad yā 'aqab*  
بزود یا عقب *bimānad* tell the muleteer to go to  
بماند the front or to keep at the back.

پشت <i>pusht</i> (the back)	behind.
پشت سر <i>pusht-i sar</i> (the back of the head)	

Examples.

پشت پرده *pusht-i pardā* behind the curtain.  
پشت سرم چه *pusht-i sar-am chi kār mīkunī?* what are  
کار میکنی you doing behind my back (my head).

پشت هم *pusht-i ham* one after (behind) the other.  
رفت پی کرد *raft pei-i kara* he went to fetch (lit. after) butter.

15) رو برو *rū bi rū* | opposite.  
مقابل *muqabil*

رو بروی مساجد *rū bi rū-yi masjid* | opposite the  
مقابل مساجد *muqābil-i masjid* | mosque.

16) دور *dour* |  
دورادور *dourādour* (all round) | around.  
اطراف *atrāf* |  
حوالی *havālī* | (surroundings)

فوج دورادور شهر *fouj dourādour-i shahr harakat mīkunad*  
حرکت میکند the regiment is marching all round the town.

اطراف شهر بیابان *atrāf-i shahr bīābān ast* all round the town  
است there is desert.

از حوالی دریا az *havālī-yi daryā bi jangal rasīdīm*  
جنکل رسیدیم from the neighbourhood of the lake we reached the forest.

کلهارا دور حوض بچین *gulhārā daur-i houz bichin* place the flowers round the tank. \*

17) برای *barāyi* |  
از برای az *barāyi* | for, on account of, because of, out of.  
محض wahz  
باجهت bi *jihāt-i*  
واسطه vāsita (middle)  
 بواسطه bi vāsita  
خاطر khātir (mind)

## Examples.

- برای تو آمدم *barāyi tu āmadam* I came for you.  
 اسپ از برای *asp az barāyi* *vasir āvardand* they brought  
 فریاد آورند *zirāt āvand* a horse for the minister.  
 بجهت تاریکی *bi jihat-i tārīkī* on account of the darkness.  
 بواسطه ارتفاع *bi vāsita-yi irtifa'-i kuhha* on account of  
 کوچه *kūjeh* the height of the mountains.  
 چنان واسطه *chāñ vāsita-yi khānum kujā-st?* where is the  
 خانم کجاست *khānum kājast?* tea for the lady?  
 مخصوص احترام *mahz-i ihtirām* out of respect.  
 مخصوص خاطر *mahz-i khātir-i khānum* for the lady's sake.  
 خانم

## 7. CONJUNCTIONS.

The Conjunctions mostly used are the following:

اگر	<i>agar</i>	if
و گر	<i>vagar</i>	and if
و گرند	<i>vagarna</i>	and if not, otherwise
مگر	<i>magar</i>	but, however
و	<i>va, u</i>	and
هم	<i>ham</i>	also
نیز	<i>niz</i>	
که	<i>ki</i>	that
چرا که	<i>chirā-ki</i>	because
زیرا که	<i>zirā-ki</i>	
با نا بر اینکه	<i>binā bar in-ki</i>	in consequence of
اما	<i>ammā</i>	
ولی	<i>valī</i>	
ولیکن	<i>va likan</i>	
لیکن	<i>likan</i> or <i>lākin</i>	

از بس که	<i>az bas ki</i>	since (causal)
نہ — نہ	<i>na — na</i>	neither-nor
القصہ	<i>al qissa</i>	well, in short خلاصہ <i>khulāsa</i>
بلكہ	<i>balki</i>	
با وجود اینکه	<i>ba vujūd-i inkī</i>	in spite of, although اگرچہ <i>agarchi</i>
هر چند (کہ)	<i>har chand</i>	
پس	<i>pas</i>	consequently
بعد	<i>ba'd</i>	afterwards
یا	<i>yā</i>	or
خواه	<i>khāh</i>	either — or
چه	<i>chi</i>	what with — and
چون	<i>chun</i>	when
از آنکه	<i>az ān ki</i>	since
از وقتیکہ	<i>az vakhī-ki</i>	since
طوریکہ	<i>touri-ki</i>	thus
همین کہ	<i>hamīn-ki</i>	as soon as.

If , is used to connect two words which together form one notion, it is pronounced *u*, otherwise it is always pronounced *va*, ex: شب و روز *shab u rūz*, night and day, زن و مرد *zan u mard*, woman and man, گرد و خاک *gard u khāk* dust. — but: کتابها و صندوقها و صندلیها *kitabha va sandūqha va sandalīha* books and boxes and chairs.

If a Dependent Clause begins with اگرچہ *agarchi* although, the Principal Clause is, contrary to the rule in most European languages, generally introduced by اما *ammā* or لیکن *likan* but, باز *bāz* yet ex: اگرچہ این را ندانست *agarche ayn rā nadanast*

اما خیلی با کمال است *agarchi in-rā na-dānist, ammā kheili bā kamāl ast* although he did not know this, (yet) he is very accomplished, اگرچه خلاف کرده است باز آدم *agarchi khilaf harda ast, bāz ādam-i khūbi-st.* though he has failed, (yet) he is a good man.

#### 8. ADVERBS.

There are no Adverbs properly so called in Persian. Nouns with or without prepositions and especially adjectives are used adverbially.

##### Examples of nouns with prepositions used as adverbs.

از حد *az hadd* unlimitedly  
با احتیاط *bā ihtiāt* carefully  
با خوبی *bi khubī* well  
بی ملاحظه *bī mulāhaza* without paying attention to

##### Examples of nouns without prepositions used as adverbs.

آسودگی *āsudagī* safely  
یاواشگی *yavāshagī* gently (vulgar)  
 Rahat āmadīm راحت آمدیم *rāhat āmadīm* we came comfortably  
Adjectives used adverbially require no explanation.

The Arabic adverbs in *an*, as e. g. *yaqīnan* certainly or *masalan* by way of example, etc., form a special class. They will be dealt with in the chapter on the Arabic element in Persian p. 72.

## 9. CONSTRUCTION.

The order of the parts of a simple sentence is, generally speaking, the same as in *Latin*, i. e. subject—object—verb. ex: اسپ جو میخورد *asp jou mīkhurad* (equus hordeum edit) the horse eats barley.

When there are two objects in a sentence, the accusative generally precedes the dative. ex: پدرم کتاب را بمن داد *padar-am kitābrā bi man dād*, my father gave me the book.

If however the accusative forms a part of the verb, it stands in close connection with the latter after the dative. ex: شخاصی به سلام گفت *shakhsī bi mā salām guft* somebody saluted us.

In cases where the object is a pronoun in English, it is mostly omitted in Persian. ex: دوست ندارد *dūst nā dārad* he does not like it

نمیگذارد *na-mīguzārad* he does not let me (do it)

نداریم *na-dārim* we have not got it or any

پاک کن *pāk kun* clean it

میخواهم بفروشم *mīkhāham bifurūsham* I want to sell it

دیگر نمیکنم *digar na-mīkunam* I shall not do it again

نديديم *na-didim* we did not see him.

The Verb is almost always placed at the end of the sentence.

A few verbs sometimes precede their datives. There are: دادن *dadan* to give, گفتن *guftan* to say, رفتن *raftan* to go, رسیدن *rasīdan* to arrive, سپردن *supurdan* to entrust, ex:

رفتیم لار رسیدیم باره چادر زدیم *raftim Lār rasīdim*

*bi urdū, chādur zādīm.* We went to Lar, we reached the camp, we pitched the tents.

بِقَرْبِ لَارِ پُلْرَا دَادَ بِفَقِيرٍ *pūlra dād bi faqīr* he gave the money to the poor man.

گفتم بـنوكـر *gūftam bī noukar* I said to the servant,  
بـرو باـزار *birou bāzār* go to the market.

When the nominative of a sentence is the plural of an inanimate object, the verb is frequently used in the singular ex:

عـمـة مـيـل وـاسـيـابـ ما در سـفـر شـكـسـتـهـ شـدـ *hama yi mubl u asbāb-i mā dar safar shikasta shud*, all our furniture and things were broken on the journey. — جـنـكـلـهـاـی مـارـنـدـرـانـ درـ اـینـ خـصـلـ سـلـمـ تـيـقـيـتـ *jangalhā-yi Māzandarān dar īn fasl sālim nīst*, the forests of Mazandaran are not healthy in this season.

The oblique narration is hardly ever used in Persian. The words of another person are generally quoted in direct speech and introduced by کـ ki ex: مـيـگـوـيدـ کـهـ دـيـرـدـ آـمـدـ *mīgūyad ki dirūz āmadam*. He says he came yesterday پـرسـيـدـ کـهـ آـنـ شـخـصـ كـيـسـتـ *pursid ki ān shakhs kīst*? he asked who that person was. — گـفـتـنـ کـهـ مـيـخـواـحـيـمـ صـبـرـ يـكـنـيمـ *gūftand ki mīkhāhim sabr bi-kunīm*, they said they wanted to wait.

After گـفـتنـ *gūftan* to say the conjunction *ki* is often omitted ex: گـفتـ فـرـدـاـ مـيـاـمـ *gūft fardā miāyam* he said he would come tomorrow.

A construction resembling the oblique narration appears to be sometimes used when speaking of a given order; ex: بـگـوـ بـيـاـيدـ اـيـنجـاـ *bigū bīyāyd īnjā* tell him to come here حـكـمـ دـادـ بـرـ لـبـ درـيـاجـهـ يـزـنـدـ *hukm dād ber lab drīyājeh yeznēd*

*dādam urdūrā bar lab-i daryācha bizanand.* I gave orders that they should pitch the camp on the bank of the lake.

In the above examples the forms بیاید *bīyād* and بینند *bīnand* may be quite correctly regarded as imperatives. If this view be taken, the oblique narration may be said not to exist in Persian.

#### *Dependent Sentences.*

Dependent sentences are generally introduced by the conjunction که *ki*, which however may be omitted. ex: میخواستم بیاید *mīkhāstam bī-yād*, I wish he had come.

#### *Interrogative Sentences.*

Interrogative sentences are sometimes marked by the interrogative particles مگر *magar* or آیا *āyā* ex: مگر تو سیدی *magar tu Seiyid-i?* are you a Seyid? (descendant of Muhammed).

آیا دیروز آمدی *āyā dirūz āmadī?* did you come yesterday?

مگر *magar* may also be placed at the end. ex: دیوانه شده مگر *divāne shuda-i magar?* have you gone mad?

Another way of marking the interrogation is the adding of نه *ya na?* or یا خیر *ya yā kheir* or not. ex: پول داری یا نه *pūl dārī ya na?* have you got money or not? شما فارسی حرف میزنید یا خیر *shumā fārsī harf mīzanid ya yā kheir?*

In most cases however no interrogative particle is used, the tone of the voice alone being sufficient.

All interrogative pronouns immediately precede the verb and are strongly accentuated. ex: حضور که بود *hāzur ke būd*

*huzūr kt bud?* who was in the (royal) presence? این  
 خانه کدام شخص است *in khāna-yi kudām shakhs ast?*  
 whose house is this? این اسپ کیست *in asp-i ki-st?*  
 whose horse is this? تا شهر چند فرسخ راه است *tā shahr chānd farsakh rāh ast?* how many farsakhs is it to the town?  
 طول این راه چند فرسخ است *tūl-i in rāh chānd farsakh ast?* How many farsakhs long is this road?  
 دیشب بودی کجا *dīshab kuja būdī?* where were you last night?

#### 10. THE ARABIC ELEMENT IN PERSIAN.

Through the influence of Muhammedanism a great number of Arabic words have been introduced into Persian. As these words have preserved their own orthography and to some extent their Arabic inflexion, a certain acquaintance with Arabic grammar is clearly essential to the mastery of Persian. Students are therefore recommended to acquire some knowledge of Arabic and especially of the *Arabic verb* which is fully explained in any Arabic grammar. We shall here restrict ourselves to a few remarks on the *Arabic duals, plurals, adverbs and phrases* embodied in Persian.

#### Arabic Duals.

The *arabic dual* is used with words denoting things of which not more than two are supposed to exist. It is formed by adding *ein* to the singular ex:

Singular.	Dual.
جانب <i>jānib</i> side	جانبین <i>jānibein</i> both sides
طرف <i>taraf</i> side	طرفین <i>tarafein</i> both sides

کون	<i>koun</i>	existence	کوئین	<i>kounein</i>	both existences
عالیم	<i>'alām</i>	world	علامین	<i>'alamein</i>	both worlds
يد	<i>yad</i>	hand	یدین	<i>yadein</i>	both hands
والد	<i>välid</i>	parent	والدین	<i>välidein</i>	both parents
حرام	<i>haram</i>	sanctuary	حرامین	<i>haramein</i>	both sanctuaries (Mekka & Medina)
نور	<i>nür</i>	light	نورین	<i>nürein</i>	both lights * (sun and moon).

#### Arabic Plurals.

Arabic plurals are very much used both in writing and in speaking. They may be divided in two classes: regular and irregular or broken plurals.

1) The regular plurals are formed from the singular by adding *in* for the masculine; and for the feminine gender by changing the termination *s*, *at* into *ات*, *āt*; for the neuter by adding *āt*.

#### *Examples of regular Arabic Plurals.*

##### Masculine.

Singular.		Plural.	
حاضر	<i>hāzir</i> present.	حاضرین	<i>hāzirin</i> those present.
سایر	<i>sāir</i> other	سایرین	<i>sāirin</i> the others
محبوس	<i>mahbūs</i> prisoner	محبوسین	<i>mahbūsin</i> the prisoners
مسافر	<i>musāfir</i> traveller	مسافرین	<i>musāfirin</i> the travellers
ناظر	<i>nāzir</i> one who sees.	ناظرین	<i>nāzirin</i> those who see.

## Feminine and Neuter.

## Singular.

## Plural.

حيوان	<i>heivān</i>	animal	حيوانات	<i>heivānāt</i>	animals
حضرت	<i>hazrat</i>	Highness	حضرات	<i>hazarāt</i>	gentlemen
ساعت	<i>sā'at</i>	hour	ساعات	<i>sā'āt</i>	hours.

Sometimes the ending *āt* is added to a plural, which gives it the meaning of "all sorts of" ex: جوهر *jouhar* precious stone, simple plural حواجر *javāhir* precious stones; double plural جواهرات *jarāhirāt* all sorts of precious stones.

In imitation of these regular plurals of arabic feminines, Persian nouns in *ish* frequently form their plurals in *āt* ex:

## Singular.

## Plural.

فرمایش	<i>farmāyish</i>	an order	فرمایشات	<i>farmāyishāt</i>	
نگارش	<i>nigarish</i>	epistle	نگارشات	<i>nigarishāt</i>	

The arabic plural of persian nouns in *s a* as

## Singular.

## Plural.

نوشتہ	<i>navishta</i>	letter	نوشتچات	<i>navishtajāt</i>	
کارخانہ	<i>kārkhanā</i>	factory	کارخانچات	<i>karkhānjāt</i>	
میوه	<i>mīva</i>	fruit	میوهچات	<i>mīvajāt</i>	

has been mentioned pp. 14 and 15.

Arabic plurals of some other persian words occasionally occur in the spoken language, though more often in writing, ex:

## Singular.

## Plural.

دیہ	<i>dih</i>	village	دقفات	<i>dihāt</i>	
باغ	<i>bāgh</i>	garden	باغات	<i>bāghāt</i>	

کوهستان	<i>kūhistān</i>	mountain- range	کوهستانات	<i>kūhistānāt</i>
شمران	<i>Shimrān</i>	a district near Teheran	شمرانات	<i>Shimrānāt</i>
گیلان	<i>Gilān</i>	a province on the Caspian Sea.	گیلانات	<i>Gilānāt</i>

2) The *broken* or *irregular* plurals are so numerous and anomalous, that it is impossible here to enter into a full explanation of them. They belong rather to the dictionary than to the grammar. In the vocabulary at the end of this work the broken plurals will be marked, and should be committed to memory as well as the corresponding singulars.

The number of broken plurals entirely depending on the whim of the writer or speaker, is unlimited.

Though an exhaustive list of broken plurals cannot be given here, yet some of those most frequently used are added as examples:

Singular.	Plural.
شجر	<i>ashjār</i>
<i>shajar</i> tree	اشجار
برج	<i>burūj</i>
<i>burj</i> tower	برج
قنات	<i>qanavāt</i>
<i>qanāt</i> subterranean watercourse	قنوات
ساحل	<i>savāhil</i> <sup>1)</sup>
<i>sāhil</i> coast	سواحل
لوطی	<i>alvāt</i>
<i>lūti</i> a good for nothing	الوط
فاکیده	<i>favākīh</i>
<i>fākiha</i> fruit	فواكه
مسجد	<i>masājid</i>
<i>masjid</i> mosque	مساجد
لون	<i>alvān</i>
<i>loun</i> colour	الوان

1) From this plural *savāhil*, coasts, is derived the name of the language of the eastern coasts of Africa: Savāhili (Suaheli).

قسم	<i>qism</i>	kind	اقسام	<i>aqsām</i>
اسم	<i>ism</i>	name	اسامی	<i>asāmī</i>
ملك	<i>milk</i>	landed property	املاک	<i>amlak</i>
مملکت	<i>mamlikat</i>	province	ممالک	<i>mamālik</i>
معبر	<i>ma'bar</i>	passage	معابر	<i>ma'ābir</i>
ولد	<i>valad</i>	child	ولاد	<i>oulād</i>
طفل	<i>tifl</i>	infant	اطفال	<i>atfāl</i>
امر	<i>amr</i>	affair, an order	امور	<i>umūr</i>
امیر	<i>amīr</i>	chief	امرا	<i>umara</i>
فقیر	<i>fāqir</i>	indigent	فقرا	<i>fuqarā</i>
وزیر	<i>vazīr</i>	minister	وزرا	<i>vuzarā</i>
حکیم	<i>hakim</i>	doctor	حکما	<i>huikamā</i>
طبیب	<i>tabib</i>	physician	اطبا	<i>atibbā</i>
قانون	<i>qanūn</i>	law	قوانين	<i>qavānīn</i>
مكان	<i>makān</i>	place	اماکن	<i>amākin</i>
بهیمه	<i>bahīma</i>	beast	بهایم	<i>bahāyim</i>
وحش	<i>vahsh</i>	wild beast	وحوش	<i>vuhūsh</i>
طیر	<i>teir</i>	bird	طیور	<i>tuyur</i>
قوم	<i>qoum</i>	nation	اقوْم	<i>aqvām</i>
طایفة	<i>tāyifa</i>	tribe	طایف	<i>tavāyif</i>
مذلت	<i>millat</i>	community	ممل	<i>milal</i>
دکان	<i>dukkān</i>	shop	دکاکین	<i>dakākin</i>
سبب	<i>sabab</i>	thing, reason	اسباب	<i>asbāb</i>
یوم	<i>yoom</i>	day	ایام	<i>ayyām</i>
بلاد	<i>balād</i>	town	بلاد	<i>balād</i>
خادم	<i>khādim</i>	servant	خدم	<i>khuddām</i>
شخص	<i>shakhs</i>	person	اشخاص	<i>ashkhaṣ</i>
قلب	<i>qalb</i>	heart	قلوب	<i>qulūb</i>
بندر	<i>bandar</i>	port	بنادر	<i>banādir</i>

## Adverbs.

*Arabic adverbs* are formed by adding the accusative ending *i an* to the noun or adjective ex:

## Adverbs.

تقريبٌ <i>tagrib</i>	approach	تقريباً <i>tagriban</i>	approximately
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فرضٌ <i>farz</i>	supposition	فرضًا <i>farzan</i>	supposing
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ابدٌ <i>abad</i>	eternity	ابداً <i>abadan</i>	never
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مثلٌ <i>masal</i>	example	متلًاً <i>masalan</i>	for instance
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غالبٌ <i>ghālib</i>	most	غالبًاً <i>ghāliban</i>	mostly
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مستقيمٌ <i>mustaqim</i>	straight	مستقيماً <i>mustaqimam</i>	straight
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أقلٌ <i>aqall</i>	least	أقلًاً <i>aqallan</i>	at least
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مجدَّدٌ <i>mujaddad</i>	renewed	مجدَّداً <i>mujaddadan</i>	renewedly
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## Gender.

The *Arabic Gender* is sometimes used with Arabic adjectives, especially in writing ex:

شہر مشهور شد زن در *in zan dar shahr mash-hūra shud*, this woman became celebrated in the town.  
جہاتِ اربعہ *jihāti arba'a* the 4 points of the compass.

It is, however, never necessary to use it in speaking.

*Some Arabic Locutions commonly used in Persian.*

بین الاثنين *bein ul isnein* between the two  
 كلنمش في الحجر *ka an-naqshu f'l' hajar* like the  
 carving on the stone

وقد على هذا *va qis 'ala hāzā* and conclude from  
 this

وغيره *va gheira* etc.  
 على هذا القِيام *'ala hāzā 'l qīās* in the same way  
 (lit. by this analogy)

والله *v'Allāhi* or *v'Allāh* | by God  
 بالله *b'Illāhi* or *b'Illah* |

والله اعلم *v'Allāhu a'lam* and God knows best  
 الله اكبر *Allāhu akbar* God is great  
 استغفر الله *istaghfir Ullāh* may God forgive,  
 God forbid

بارك الله *bārik Allāh* may God bless you,  
 bravo.

انشاء الله *in shā Allāh* if God will

ما شاء الله *mā shā Allāh* as God will  
 بسم الله *b'ism Illāh* in God's name

بسم الله الرحمن الرحيم *b'ism Illāh ar Rahmān ar Rahīm*  
 in the name of "God the Merciful,  
 Bountiful."

الحمد لله *al hamdu l'Illāh!* praise be to God!

لا حيل ولا قوة الا بالله *lā houla wa lā qūwata illā b'Illah*  
 there is no help nor strength  
 except in God.

يَا امِيرُ الْمُؤْمِنِينَ *yā Amīr ul Mu'minīn!* O Lord of the Believers! (Ali)

يَا سَيِّدَ الشَّهِادَاتِ *yā Seyid ash Shuhadā!* O Prince of Martyrs! (Husein)

يَا سَيِّدَ الْمُرْسَلِينَ *yā Seyid ul Mursilīn!* O Prince of Prophets'. (Muhammad)

يَا عَلَىٰ *yā 'Alī!* o Ali!

يَا عَلَىٰ مَدْدَ *yā 'Alī madad!* o Ali help! (dervishes cry)

نَعُوذُ بِاللَّهِ *na'uzu b' Illāh!* let us take refuge to God!

بَيْنِي وَبَيْنَ اللَّهِ *beinī va bein Ulāh* between me and God (truly)

مَعْهُذًا *ma' hāzā* all the same (lit. with this)

لِهَذَا *li hāzā* therefore

عَكْذَا *hakizā* thus

عَلَى الاتِّصال *'alā 'l ittisāl* continually  
لَا يَنْقَطِعُ *lā yanqati'* without interruption

لَمْ يَزْرَعْ *lam yuzra'* uncultivated (land)  
بَعْيَنَةً *bi 'einah* exactly alike (lit. as its eye).

CHAPTER III.

DIALOGUES.

دیدن ، باز دیدن	<i>Dīd u bāz dīd.</i>	<i>Visiting.</i>	Is your master at home?
آقا تشریف دارد بلی آقا خانه است سولی شدند بیرون تشریف گردند	Aghā tashrif dārad? Dālī, aghā khāna ast. savār shudand, bīrūn tashrif bārdand.	Yes, my master is at home. He (they) <sup>1)</sup> has mounted, has gone out riding.	Yes, my master is at home.
اندرون رفته است خلوت کرده اند	andarūn raftha ast. khalvat kardān and.)	He is gone into the harem. He has gone into his private apartment.	In the name of God, please walk in.
بسم الله الرحمن الرحيم	bism Illah, bifarmāyid!	In the name of God, please walk in.	You are welcome, you have brought happiness.
خوش آمدید صفا آورید بفرمایید بنشینید	khush amādd, safī avurdid. bifarmāyid binshīd.	You are welcome, you have brought happiness.	Pray be seated.

1) Here the plural is used instead of the singular to denote respect.

سلام عليکم السلام شریف چند طور است	salāmūn aleikum! علیکم السلام احوال شریف چند طور است	Peace be with you! With you be peace! How are you? (lit. How is your august health?)
الحمد لله	al hamdu l'Ilāh.	Praise be to God! (i. e. Quite well, thank you.)
از شاء الله احوال شریف سرکار	in shā Allāh ahvāl-i sharif-i خوب است	I hope (If God will) your (worship's) august health is very good.
الحمد لله از التقدیمات سرکار	al hamdu l'Ilāh, az iltifat-i barkār. az marhamati janāb-i alī bis-yār khub ast.	Thank God, by your kindness, Barkār. By your Excellency's kindness, very good.
از مرحمت جانب عالی بسیار خوب است	kheili zahmat kashidid.	You have had much trouble.
خوبی زحمت کشیدید راحت است	zahmat nist, rāhat ast.	It was no trouble, it was a pleasure (rest).
فردا به بنده منی تشریف خواهید آورد	fardā bi banda-manzil tashrif khāhadid āvard?	Will you come (bring honour) to my (the slave's) house?

in shā Allah sharafyāb mi-	I hope (if God will) to have
shavam	the honour.
agar manī' peida nashavarad,	If I am not prevented, I will
khidmat-i sarkār mīraam.	come to you (will wait upon
you).	you).
partruz, ki sarkār bi manzil-i	The day before-yesterday,
banda taeħrif āvurda budid,	when your worship had come
man hamān yakħit manzil-i	to the slave's dwelling, at
sarkār rafta budam.	that moment I had gone to
asfūs mikhuram ki muliqat-i	Your Excellency's house.
sarkār muyassar na shud; az	I am sorry that I did not meet
badbakhīt-i man bud.	(did not obtain a meeting
بُون	with) your Excellency. It
baħħaha! ehħi biċċard!	was my ill-luck.
qaliūn meil misfarmäyid, ya	Servants! (children) bring tea.
sigār biċċand?	Will you have a Kalian <sup>1)</sup> , or shall they bring cigars?
قليان ميل ميسفرايد يا سيكار بيزارند	

• 1) The Persian water-pipe or bubble-bubble.

بَلْ كَلَيْانْ قُدُورْ عَادَتْ نَكْرَذَهْ أَمْ	bi qalīān hanuz adat na gitā riftā am.	I have not yet got used to a „Kalian.“
بَلْ كَلَيْانْ كَدوِيْ يَا سَلِيقَهْ جَافَ	yak qalīān-i kadur ba salīqā chaq kun, sāhib bibnad.	Get ready a gourd Kalian with great care, so that the gentle- man may try (see) it.
كَنْ بَيَارْ صَاحِبْ بَيَنِيدْ	Sharbat biār, qalvā-yi shirin biār.	Bring something to drink (sher- bet), bring sweet coffee.
شَرِبَتْ بَيَارْ قَهْوَهْ شَبِيرِيْنْ بَيَارْ	qadri meil mifarmāyid az īn shirni?	Will you take some of these sweets?
قَدْرِيْ مَيِيلْ مِيفَرْمَاهِيدْ اَزْ اَيْنِ	marhamat-i shumā zīd! hamā ehiz khurdam.	Thank you! (your kindness is great!) I have eaten of every- thing.
شَبِيرِيْ شَهْمَا زَيَادْ قَسَهْ جَيْزَ خَرَمْ	hala digar raf-i zabmat mi- kunam, merakhkhās mishā- vam.	Now I will remove the cause of trouble, I will take my leave.
حَلَّا دَيْكَرْ لَعْ رَجَمَتْ مَيْكَمْ	bi In zūdī tashrif mīharid?	You wish to go so soon? Excuse me, I have promised to go somewhere else.
مَرْخَصْ مَيْشَرِيْمْ	bibakhtahid, jūl vāda dīram.	Goodbye, (God keep you)
بَلْ زَيَادْ تَشَرِيفْ مَيْشَرِيْدْ	خَدَنْ حَاطَ	
بَلْ خَشِيدْ جَائِيْ وَعَدَهْ تَارَمْ		

## DIALOGUES.

Khuda haft-i shumā!	خُدّه حافظ شما	Goodbye!	
lutf-i shumā zīd!	لطف شما زیاد!	Thank-you (your favor is great).	
iltifat-i shumā zīd!	النفّات شما زیاد	Thank-you (your kindness is great).	
marhamat-i shumā zīd!	مرحّمات شما زیاد	Thank-you (your benevolence is great).	
mahabbat-i shumā zīd!	محبّت شما زیاد	Thank-you (your friendship is great).	
izzat-i shumā zīd!	عزّت شما زیاد!	Thank-you (your glory is great).	
sīya-yi shumā kam na shavad!	سیّاه شما کم نشود	Thank-you (may your shadow never grow less.)	
dast-i shumā dard na kūnad!	دست شما درد نکند	Thank-you (may your hand not hurt you!).	
az lutf-i shumā!	از لطف شما	Thank you (by your favor).	
az iltifat-i shumā!	از النفّات شما	Thank you (by your kindness).	
az shafaqat-i shumā!	از شفّاقّت شما	Thank you (by your mercy).	
az tavajjuh-i shumā!	از توجّه شما	Thank you (by your condescension).	

	<i>Ahol purši.</i>	<i>Ahol purši.</i>	<i>Asking after health.</i>
احوال پرسی	احوال شویوف شما امروز چه طور است	abval-i sharfi shum <sup>z</sup> imrūz ehi tour ast?	How is your august health to day?
قدری کسلم	قدري ناخوش	qadri kasil am. qadri nakhush am.	I am rather unwell. I am rather ill.
خدا نکند		Khuda na kunad!	God forbid! (may God not do it!)
		ohi kasilat dard?	What indisposition have you?
		chand rūz ast sar-am dard	For several days I have had
		mikunad vā mizbjān kasil hastam.	a headache and my health has not been good.
		dishab chi tour guzasht?	What kind of a night did you have? (How did last night pass?)
		bi vāsita-yi kamkhābiyi dāshab kheili kasil hastam, vā az imrūz subh dard-i sar shiddat karda ast.	I am feeling very tired because I slept little last night, and since this morning my head-ache has become violent.
		بواسته کیم خوبایی دیشنب خیلی	
		کسل قسمت د از امروز صبح	
		درد سر شدت کرده است	

لپضن شهارا بیننم تسب نداشند باشند	nabz-i shumara bibnam, tap na däshta blashd.	Let me feel (see) your pulse, I hope you have no fever.
در امیس مصلح مو بسپیل بد د موروت امرلاعن سخت است اسست اینچیجا در در چشم م خیلی فرادن اسست	dar In fal hava hisyar bad va mürisi amritz-i sakht ast. injaha dard-i chashm ham kheili faravân ast.	In this season the air is very bad, and is the cause of serious illnesses. In these parts also bad eyes are very common.
من م چند روز اسست مبتلا ب تب و نزدیک سخت است بزم معلوم اسست چالیده باشید	man ham chand rûz ast mubtalî bi tap va nouba-yi sakht bûdam.	I also have been troubled with fever and strong intermittent fever for some days.
بلی آقا بشکار رفته از کهوا عیوب رکل کردند بزدم سیما خردم زکم شدند و تپکه بخوب رسیدم سیم درد کرفت و نزدیک آمد و لایز کردم وقت صبح بدروه شادیدو	ma'lüm ast ehâda bâshid. Bâlt äghâ, bi shikar raftha az garmî araq-i zîd karda bûdam va sarmî khurdam, zukkam shudam. vakhti-ki bi manzil rasdam, sar-am dard girift va nouba amid va lâz kardam. vakht-i subh bi nouba-yi shadidi va tap,	You must have caught a cold. Yes, sir, I had gone out shooting, and had perspired very much on account of the heat. I then took a chill and caught cold. When I got home, my head began to ache and I shivered. The next morning I had strong intermittent fe-

که مرض این واقع است  
دوچار شدم بسیار بد و بکسلت  
کلشمن

وقت صبح جم طور بودند  
تب تا صبح طبل کشید صبح  
با سرور شد بدی از خواب  
پنجمین حکیمها خوستم معافی  
گرد

دو بشما داد با خبر  
حرب کند کند داد  
شب بیکرم باز نوبه کرم صبح  
نهتر شدم

vakht-i subh chi tour būdī?

habb-i gana-gana dād.

الحمد لله

tap ta subh til kashid; subh  
bā sardard-i shadid az khab  
barkhāsta hakim-rī khāstam,  
mufalija kard.

shab-i digar ham būz nouba  
kardam, subh bihtar shudam.

بسبیر جای شکر است  
دیروز بیجیات بد-دی خوبی

How were you in the morning?  
Did he give you any medicine?

dava bi shumā dād yu' kheir?

حرب کند کند داد

شب بیکرم باز نوبه کرم صبح

He gave me a quinine-pill.

habb-i gana-gana dād.

شکر جای شکر است

دیروز بد-دی خوبی

The fever lasted till the morning; I woke early with a very bad head-ache, and sent for the doctor, who cured me.

shab-i digar ham būz nouba  
kardam, subh bihtar shudam.

بسبیر جای شکر است  
دیروز بد-دی خوبی

Did he give you any medicine?

al hamdu l'Ilāh!

بسبیر جای شکر است

دیروز بد-دی خوبی

Praise be to God!  
It is a cause of thankfulness.  
Yesterday I felt very tired because I had indigestion

man<sup>c</sup> az miva va turshi  
karda and, hich chiz sarf  
na shud, gardish-i bâgh bi-  
maza bûd va misl-i shakhs-i  
rûzdar bûdam.  
  
خستگی بودم چون اطیا منع از  
صرف نشد کسری پلیغ

(lit. pain at the heart). As  
the doctors had forbidden  
me to eat fruit or anything  
acid, I could not eat any-  
thing. My walk in the gar-  
den gave me no pleasure,  
and I was like one who is  
fasting.

Imrûz âhvâl-am al handu!  
Illah khûb ast, hâkim az  
man khûn girifta ast; gust:  
bâyad biravid istihmâ-i  
âbi garm-i mûdanî bina-  
mâyid.

امروز احوالِ ام الهد خوب  
است حکیم از من خون کشته  
است نکفت بلایت بوزید است مکمل  
کرم معنی بد نمایند

Today, praise be to God! my  
health is good. The doctor  
bled me. He said "You must  
go and take baths of warm  
mineral water".

dandânâz-i khûbî dâr Târân  
hast?  
yak dandânâz-i farang hast  
va dallâkhâ-yi târân hâr<sub>a</sub> dan-  
dân-kashi mikunand.

دندانساز خوب در طهران  
قىسىت  
پىلىم دندانساز خونى قىسىت  
دالخاپ ايزلىق دندان كشى  
مېكىندى

Is there a good dentist in  
Teheran?

There is a European dentist  
there, and the Persian bar-  
bers also extract teeth.

هوا و هو	ah u havā	The Weather. (lit. Water and Air).
امروز هوا بسیار صاف و شفاف است	imruz havā bisyār sāf va bī abr u mih ast, jā-yi shukrī bisyār ast.	To-day the air is very clear, and there are neither clouds nor mist. It is a cause of much thankfulness.
هوا مازندران پر میں وہ است جانی شکر بسیار است	havā-yi Mazandarān pur mīn va tūrk ast; rutubat-i an vilyāyat mashhūr ast.	The air of Mazandarān is very cloudy and dark; that pro- vinces is known for its mois- ture.
هوا مازندران پر میں وہ است جانی شکر بسیار است	muntazir hastam ki havā bīz shavad.	I am waiting for the air to become clear.
شب باران د باد شدیدی آمد	shab bārān va bād-i shadīd āmad.	In the evening it rained, and there was a strong wind.
لیشمیه باران د رعد د برق	dishab bārān va rād va bārq-i shadīd bud va qadri tagarg	Last night it rained, thun- dered, and lightened; it also
شدیدی بود د قدری تگارگ	ham bārd, hāla bārān istada ast va havā bīz shud.	hailed a little. Now the rain has stopped and the air has become clear.
اسنن و هو باز شد		

چند دو ریش از تشریف آوردن	ehand rūz pish az tashrif	A few days before your arrival it was very cold in these parts. It had snowed on the high mountains near by, and the water was frozen.
شما اینجاها خیلی سرد بود	*avurdan-ihamānijahā bēheilī sard bud. kubhā-yi buland-i	
کوههای بلند اطراف را برف زدید و آب بخوبی بسته بود	atraf-ra barf zads būd va ab yakh baata bud.	Is there much ice in Persia or little?
ریخ در ایران بسیار است یا کم	yakh dar Irān bisyār ast yā kam?	It is found in most places. The Persians keep it in an ice-cellar, and in the summer-time they put it in their drinking-water.
اعلیب جاها بهدا میشون اهل	aghlab-i jahā peida mishavad.	Yesterday at daybreak a strong wind was blowing, and the sky was cloudy. It looked like rain, but, thank God, it did not rain.
ایران در پنج چهل انبر میکنند	ahl-i Irān dar yakhchāl am-bār mikunand, vakht-i tabis-tān tū-yi ab-i khurdan mi-andazand.	To day it is warm and the weather is cloudy and oppressive.
وقت تائستان توی ای خودین	dirūz havālti-yi subh bad-i sakht vazid va havā pūshida az abr shud; him-i barān būd, ammā al hamdu l'Illāh na bārid.	
مس اندیزند	imrūz havā garm va pūshida az abr va khafa ast.	
سیزده حوالی صبح بار نسخت		
وزید و خوا بیشیده از این شد		
نیمه بیان بود اما لامد نگد		
آموز خوا کنم و بیشیده از این د		
خنده است		

صبح هوا بسیار بد بود پوشیده  
از ابر و دلتنک و خنده باران  
متصصل مبارید کنی شدید گئی  
خوبی

nubh hava bisyār bad bud, This morning the weather was  
pūshidā az abr va diltang vā very bad, it was cloudy,  
khafa. bārān muttasil mibū-  
rd, gahi shaddid, gahi khafī.  
I am waiting for the rain to  
stop.

The rain comes down steadily.  
It depresses me. (lit. it ma-  
kes my times bitter).

On our journey across the  
mountains, the rain turned  
to snow. It snowed very  
much. On account of the  
height of the mountains, the  
sun did not shine at all on to  
the ground.

The water of the river is muddy  
on account of the excess of  
rain.

اب رودخانه از تخته باران می  
آیده است

bārān nam nam mīyād, ouqāt-  
am-rū talkh mikunad.

در سفر کوهستان باران میکند  
برف شد برف زلائق بارند  
بساطه ارتفاع کوچه ها آتیلب  
شیخ بیرون میمایید

هوا از گرد و غبار تیره و تار است	havū az gard u ghubār tīra va tār ast.	The air is dark with the dust.
پد از جلو است	bād az jilou ast.	The wind is (blowing) from the front.
پد از عقب میزد	bād az aqab mīzad.	The wind is blowing from behind.
هوا مثل بهار است	havū misl-i bahār ast.	It is like Spring weather.
هوا مثل نسیم بهشت است	havū misl-i nesīm-i bīshīt ast.	The air is like the zephyr from Paradise.
آب دهاری عراق مثل بهشت است	āb u havū-yi Iraq misl-i bīshīt ast: havū khushk ast, barān kam mībarād, shabnam hīch nīst.	The climate of Iraq is like Paradise: the air is dry, it rains little, and there is no dew.
کم میبارد شنیدم قیچ نیست		
آب دهاری تمام مملکت ایران	āb u havū-yi tamām-i mamlakat Irān hamn' ast?	Is the climate of the whole country of Persia the same?
غمین اسفت	khīr āqā ab d-e sīrāy sōwādīl	No, sir, the climate on the shores of the Caspian Sea,
خیبر آقا آب دهاری سواحل	vāhīl-i daryāyi Khazir, ya'nī Gilān u Māzandarān u Astāribād shabih bi ab u havā-	namely of Gilān, and Māzandarān and Astāribād is
دریاچه خزر بعده کیلان د		
مازندران و استریاباد شبهه با آب د		

yí Hind aast, havá garm va like the climate of *India*. The  
air is hot, damp, and oppressive.

شیریٰ قند اسست حوا کم د  
تر و خنده اسست

*The time and the hour.*

vakht va sá<sup>c</sup>at.

ohi vakht aast?  
chahár sá<sup>c</sup>at bi ghuruk munda  
ast.  
si sá<sup>c</sup>at az tulú<sup>c</sup>-i áftab gu-  
zashta ast.

échand sá<sup>c</sup>at bi zuhr dárím?

du sá<sup>c</sup>at dárím bi zuhr,  
mutabiq-i sá<sup>c</sup>at i frangi sá<sup>c</sup>at-i  
dah ast.

qarib bi zuhr aast, tūp hanúz

What time is it?  
It is four hours before sunset<sup>1).</sup>

Three hours have passed since sunrise.

How many hours have we till noon?

We have two hours till noon.  
By European time it is ten o'clock.

It is near noon-day, the

1) The Persians reckon their time by sunrise, noon, and sunset.

نیزهاده اند و ساعت نیزه  
است زاد است.  
امروز چند ساعت از خواب  
پرداختید?

نمایندگیها و را سُعَتْ نا  
gun has not yet been fired  
and the clock has not struck.  
imrūz chi سَعَتْ az khāb bar-  
khāstid?

dam-i subh bīdār shudam, bīz  
khāb-am burd. vakhti-ki du  
bāra bīdār shudam yak sā'at  
u nim az āftūb guzashta būd.

At day-break I awoke, then I  
went off to sleep again. When  
I again awoke, it was an hour  
and a half after sunrise.

avval-i āftab khābīdan khüb  
nist. Musalmānān pish az af-  
tāb barkhāsta namāz mikhā-  
nand.

bīhtar ast pish az ghazā ya  
ba'd az ghazā qadri rahat  
kunid.

chi vakt mikhahid biayid,  
khazīnī-yi Shāh-ri tamashā  
kunim?

To-morrow and the day after-

کل شده بود  
ای اقبال خواهیدن خوب نیست  
مسلمانان پیش از آقتاب پرداختید  
نمایز میخوازند

این ایست پیش از غذا باید  
از غذا قدری راحت کنید  
چند وقت میخواهید بیاید  
خریدن شاهرا میشا کنیم

نمایندگیها و ساعت نیزه  
است زاد است.  
امروز چند ساعت از خواب  
پرداختید?

dam-i subh bīdār shudam, bīz  
khāb-am burd. vakhti-ki du  
bāra bīdār shudam yak sā'at  
u nim az āftūb guzashta būd.

At day-break I awoke, then I  
went off to sleep again. When  
I again awoke, it was an hour  
and a half after sunrise.

avval-i āftab khābīdan khüb  
nist. Musalmānān pish az af-  
tāb barkhāsta namāz mikhā-  
nand.

To-morrow and the day after-

dāram va chahār rūz bishṭar  
bi 'īd nādarim, agar neil dā-  
rid tā yak hafta-yi digar  
khidmat-i shuma khaham rū-  
sīd.

دَهْمَارِ رُوزِ بِيَشْتَرِ بَعْدِ نَدَارِم  
اَكْوَمِيلِ دَارِيدِ تَأْبِيلِ هَفْتَهَ بَعْدَ  
خَدْمَهَتِ شَهْمَا خَوَاهَمِ رسِيدِ

بِسَهْلَارِ خَوْبِ مَعْلُومِ اَسْبَتِ بِهِشِ  
اَزْ عَيْدِ بِهِشْهُونِ رَفْتَ مِنْ . قَمْ  
بِيَشْتَرِ وَقْتَهَا كَارِبَادِ بَعْدِ اَزْجَنْدَ  
رَوْزِ دِيكَمِ اَنْشَاءِ اللَّهِ فَرَصْتَ بَلْهِ  
خَوْلَمِ دَاشْتَ

to-morrow I have no time,  
and we have not more than  
four days till the festival.  
If you like, I will come (will  
wait upon you) next week.

Very well, of course we can-  
not go before the festival. I  
also am generally engaged.  
In a few days, please God, I  
shall have more time.

shuma dar rūzi īd chi kar  
dārid?

شَهْمَا دَرِ رُوزِ عَيْدِ چَدِ كَارِ دَارِيدِ  
خَانَهِ دَوْسَتَهَا عَيْدَلَيْهِ مَهْرُوسَتَمْ  
اَزْ جَرْكَسْهِيِّ كَهْ مَهَآيدِ پَلْهَرَاؤِيِّ  
مَهْكَمْ دَهْمَهَتِ دَهْرَبَلَهِ عَيْدِ

What do you do on the day of  
the festival?

I send presents to the houses  
of my friends, and I receive  
every one who comes. I con-  
gratulate them, (*lit.*; I say con-

میکریم یعنی عیین شما مبارک میکریم یعنی عیین شما مبارک	ya ūn i 'cid-i shuma muba- rak!' <sup>1)</sup>	gratulations and blessings for the feast) saying : "May your festival be blessed!"
امشب مهمانی دنور محترم کلپس میزپس باید لباس رسمی	imshab bi mīhmāni-yi vazir mukhtār-i Inglis na-mīravid! hayyad libās-i rasmi bīpūshid, dir nashavad.	Are you not going this evening to the English Minister's party ? You must put on evening-dress before it gets late.
پیروشید دیر نشود	hanūz zūd ast, agar tā b'ad az yak rub'i digar tabdil-i li- bās bikunam, sur-i vakht khāham rasid.	As yet it is too early. If I change my clothes in a quarter of an hour, I shall get there in time.
فیروز رون است اگر تا بعد از نیمه ربيع دیگر تبدیل لباس نکنم سر و قوت خواهم رسید	binišhā-yi in shahr az kei binišhā-yi in shahr az kei masjid-i jum'a, dar zamān-i sultānat-i Shah Safi-yi avval va hammām haftāl sal qabl az in, dar zamān-i Khūqān-i	When have the buildings of this town been erected ? The Friday Mosque ') was erected in the time of the reign of Shah Safi the First, and the bath was built seventy
بنادی اون شهور از کمی بنا شده است	masjid-i jum'a, dar zamān-i sultānat-i Shah Safi-yi avval va hammām haftāl sal qabl az in, dar zamān-i Khūqān-i	
مسجد جمعه در زمان سلطنت شاه صفی اوی و حمام دفتاد سل قبل از این در زمان خاقان		

1) The Principal Mosque, in which the Persians assemble on a Friday.

مَعْفُورٌ بِنَا شَدَّهُ اسْتَ	maghsūr <sup>1)</sup> bīnā shudā ast.	years before this in the days of the Deceased Sovereign <sup>1).</sup>
سَلَلْ كَلْمَشَنَهْ بِرَسْلَلْ	sāl-i guzashtha pārsil.	Last year.
امْسَلْ	im-sāl.	This year.
سَلَلْ آيَنْدَهْ	sāl-i īyāndā.	Next year.
سَلَلْ بَسْلَلْ	sāl bi sāl.	Year after year.
در سَنَدْ بِلَهْ حَزَارْ وَ سَهَادَهْ وَ سَهِيزَهْ تَحْجِيرِي مَطَابِقْ بِلَهْ حَزَارْ	dar sanā-yi yak hāzār u sā- sad u sāzdaħ hijri, mutabiqi yak hāzār u haṣṭ u navad u panj. Isavī.	In the year 1313 of the Ma- homedan era, which cor- responds to the year 1895 of the Christian Era.
وَ قَشْتَصَدْ دَنَدْ وَ بَنَجْ عَيْسَوْنَوْ	pīsari-shumā chand sāl da- rad?	How old is your son?
بَسْمَوْ شَهَما جَدَدْ سَلَلْ بَارَدْ	bāchā-yi pānsula ast, dukhtar- i chahārlāla ham dīram.	He is five years old; I also have a daughter, who is four years old.
سَالَهْ ۴۷۰		

1) This term is used in speaking of Fath Ali Shah, great-grandfather of the late Shah.

در خانه من هیچ اطفال خود را ساله  
نیستم قمه لله لله بزرگ  
شده اند

and.

dar khānā-yi man hīch atfāl-i  
khurdsala nist; kama al  
hamdu l'Ilāh buzurg shuda  
pas khud-i shumā chand sāl

قریب پنجاه سال دارم.

بادر نیکنم از صورتتان میچو معلم

میشور که سین تان از سی و  
پنج یا سی و هشتم سال بیشتر

نیست

خیر آقا چرا دروغ بکویم زایل

دشی من است

احوال ولد شما خوب است

حمد لله الکریم پسر است و  
ریش سفید شده است لیکن

At home I have no very young  
children; thanks be to God,  
they have all grown up,

Well, how old are you yourself?

I am nearly fifty years of age.

I cannot believe it! From your  
looks it is plain that you are  
not more than 35 or 36 years  
old.

kheir gāhā! chīrā durūgh bi-  
guyam? laqā-i rish-i man

ast?

ahvāl-i valid-i shumā khüb

ast?

al hamdu l'Ilāh, agarchi pr  
ast va rish-ash safid shudā

DIALOGUES.

ast, likan mard-i qavi heikal  
va bā bunya-l-st va ahvāl-  
ash as bāchagri tā pīri ha-  
mīn būda ast.  
بودن است

Khuda 'umr-i validi-shumārī  
zīhd kūnad! khudā padar-i  
shumārī-bāmūrad!

iam-i tu chi ohiz ast?

ghulām-i shuma Khallī.

iam-i sharif-i shumā?

Muhammad Husein Khān, nou-  
kar-i shumā.

yaki az dūstān-i man Mash-  
hadī Rīza nūm gūyā bā-  
shamā ashānā-st.  
بنده نمی‌شناسم

مود قوی چیکل د با بجهه است  
واحوالش از بچگئی تا بهر قوی  
خدا پدر شمارا بیاموزد

خدا عور والد شمارا زیاد کند  
خدا پدر شمارا بیاموزد

اسم تو چه چیز است

غلام شما خلیل

اسم شریف شما

حکیم حسین خان نوکر شما

بکی او دوستان من مشهدی رضا  
علم کوها با شما آشنا است

مود قوی چیکل د با بجهه است  
واحوالش از بچگئی تا بهر قوی  
خدا پدر شمارا بیاموزد

خدا عور والد شمارا زیاد کند  
خدا پدر شمارا بیاموزد

What is thy name?

Your slave Khalī.

What is your honoured name?

Mohammed Hussain Khan, your  
servant.

One of my friends named Mash-  
hadī Rīza is perhaps an ac-  
quaintance of yours.  
I do not know him.

*Short sentences.*

مسالیہ من اسست بسپار تعریف از  
جنلب علی میکردن  
بسپار گلبل تعریف نیستم

hamalya-yi man ast, \*bisyar  
ta'rif az junb-i al mikkard.  
banda qâbil-i ta'rif nist, khelli  
iltifat dârand.

میخواهم شمارا با جنلب نفر نیکر  
از دوستان خودم معوق بگنم

milkâham shumârâ bâ chand  
nafar-digar az dûstan-i khu-  
dam mu'arrâf bikunam.  
kamîl-i tashakkurâ khâham  
dasht.

میخواهم خدمتی بشما رجوع کنم  
بدیناید آقا ها جان دل برواف  
آنچه فرمیشانت سوکار حاضر

He is a neighbour of mine,  
he praised Your Excellency  
very much.

This slave is not worthy of  
praise, you have much kind-  
ness.

I want to introduce you to  
some other friends of my  
own.

I shall be most grateful.

I would confide a certain ser-  
vice to you.

Be pleased to command, sir.  
I am ready, with life and  
heart, to carry out your wors-  
hip's orders.

bah bah! — afarin bar tu!  
خوب نفهمیدم دو باره بدریمیدن

Bravo! — Bravo!  
I have not understood rightly,

bisarmayıd, dar khidmat-i janib-i allı muqasas na-shavam.

در خدمت جنابعلی مفتر  
نشم

'eib na-dhārad.

غیب ندارد

agar ju-yi digar d'avat na shuds-id, itifat bisarmayıd bi banda-manzil tashrif bi-arid,

اگر جای دیگر دعوت نشده باشد  
التفات به موقاید به بندو مبنی  
تشوف پیارید

agarehi digar hīh bi mihmāni na-miravam, likan bā kamāli neil da'yat-i sarkār-rā qabūl mīkunam.

اگرچه دیگر هیچ همانی نمیتوان  
لیکن با کمال میل دعوت سوکار  
قبل میکنم

chand rūz ast bi mulhqat-i barādar-i shumā musharrāf na-shudam, janib-i aazîr mārī bū ham ashānī karda būd.

چند روز است بلات برادر  
شما مشوف شدم جناب دنگ  
مرا با م آفنا کرد بود

please say it once more, so that I should not fail in my service to Your Excellency.

It does not matter (*lit.*: there is no fault).

If you are not invited elsewhere, have the kindness to come to the dwelling of the slave.

Though I otherwise do not go out to parties, yet with the greatest pleasure do I accept your worship's invitation.

For some days I have not had the honor of seeing your brother. His Excellency the Minister had made us acquainted with one another.

کجـا بـون  
پـر عـمارـت حـصـرـت صـدرـ اـعـظـم کـه  
ماـ قـرـر دـو آـجـها آـمـد وـ رـفـت

بـرـادـرـ بـرـی اـسـتـقـبـلـ اـلـجـیـ  
اـنـلـیـس مـهـمـانـدارـ شـهـدـ اـسـتـ  
شـدـاـنـدـ

دـبـرـوزـ جـنـبـی دـبـرـیـرـ مـخـتـارـ بـلـاتـ  
دـزـرـاـ وـارـکـانـ دـوـلـتـ رـقـهـ بـوـنـدـ  
وـمـرـوزـ هـمـهـ اـعـیـانـ وـنـجـهاـ بـیـازـیـدـ

ایـچـیـ جـدـیدـ آـمـنـدـدـ  
شـهـمـاـ کـضـرـ پـاـشاـ رـفـتـ اـیـدـ

شـهـمـاـ بـیـلـیـ رـاـضـیـلـ بـلـیـ

وـنـعـشـ چـهـ طـرـوـ بـونـ

ماـمـاـ صـفـ کـشـیدـهـ درـ طـلـاـرـ

Where was this?

In the Palace of His Excellency  
the Grand-Vizier, where we  
both have free access.

My brother has been appointed  
to receive the English Am-  
bassador.

Yesterday His Excellency the  
Minister had gone to see the  
Viziers and Ministers of State,  
and to-day all the lords and  
nobles came to return the new  
Minister's call.

Have you had an audience with  
the King?

Yes, I have had the honor.

What was it like?

We were all standing drawn

up in a line in the Hall of the Marble Throne. When His Majesty entered we all bowed. The Shah condescended to converse with everyone in the kindest possible way, as well with those whom he knew, as with the strangers. After that we were dismissed.

What shall I say? (lit. what petition shall I make?)  
What else shall I say?  
I am not telling an untruth.  
I have a petition.  
I beg you to... (lit. I give you the trouble that...)  
I will trouble you no more (lit. there is no more trouble).

لَبْرِيٌّ تَكْهِتِيٌّ مَارْمَارِيٌّ تَسْكَدَا  
بُودِيمْ. وَعَكْتِيٌّ كِيٌّ شَاهِزَادَا  
رَسْكَدَانْدِ مِنْ هَامَةٍ تَزِمْ نَاظِيمِ  
مُودِيمْ. شَاهِ بَاهِهٍ كَسْ اَشَنَا  
اَشَانَانْ وَغَهَرْبِ بَاهِ كَامَلِي  
مِهْرِبَانِي سُبْبَاتِ فَرْمُودَانْ,  
بَاهِدِ اَزْ اَنْ مُرْخَصِ  
فَرْمُونْدَ بَعْدِ اَزْ اَنْ مُرْخَصِ  
بَاهِدِ.

وَهِيَ اَرْزِ لَعْنَامِ؟  
دِيَكْرِ اَرْزِ عَرْصِ كَنْمِ  
دِيَلَافِ اَرْزِ نَيْكَنْمِ  
عَرْضِيٌّ دَارِمِ  
زَحْمَتِ مَيْدَهِمِ كَهِ  
دِيَكْرِ زَحْمَتِيٌّ نَيْسَنْتِ

مُوسَرِ اَجْسَادِيِّ بَرْدِيمْ وَتَبِيكِه  
اعْلَاجِ شَرْطِ رَسْكَدَانْدِ مَاهِهٍ نَاظِيمِ  
نَوْدِيمْ شَاهِ بَاهِهٍ كَسْ اَشَنَا  
وَغَرْبِ بَاهِ كَامَلِي مُهَرْبَانِي حَجَبِتِ  
فَرْمُونْدَ بَعْدِ اَزْ اَنْ مُرْخَصِ  
بَاهِدِ.

دِيَكْرِ اَرْزِ عَرْصِ كَنْمِ  
دِيَلَافِ اَرْزِ نَيْكَنْمِ  
عَرْضِيٌّ دَارِمِ  
زَحْمَتِ مَيْدَهِمِ كَهِ  
دِيَكْرِ زَحْمَتِيٌّ نَيْسَنْتِ

Bazaar rajtan,	Going to the Bazaar.
Gharib. Rah-i bazar az kudam taraf ast?	Stranger. Which is the way to the Bazaar?
(ا) پلبد از همین راه که میروند تا میدان میدان پلبد رفته آجدا آپی بازار است	Balad. Az hamin rah ki miravid, ta Sabz-i Meidan bayad raft, hujjat avval-i bazar ast.
غريب دستت چه امست با دستت رسوت	Gharib. Dast-i chap ast ya dast-i rast?
بلد بيش رو شهامت راست رسوت که میروند میرسیدن به بازار کدام بازار میخواهم اسندیدن غريب میخواهم بازار فوش فوشها	Balad. Pish-i ruyi shumast, rast rast ki miravid, mirasid bi bazar, kudam bazar mi-khastid biravid?
بردم قل و نهد بخند و ساعدت	Gharib. Mikhaham bazar-i farah surishhah biravam, qali u namad bikharam va siat-i khushnud.

1) derived from greek *πολιτης*, means a citizen, a native. Also one who knows his way about, a guide, and lastly, one who knows in the most general sense of the word. Ex: Har kaas piano balad ast, bizanad. Whoever knows how to play the piano let him play.

dam-rā ham bidaham durust  
bikunand.

خودهارا هم بعدم درست بکنند

Balad. Kheili khüb! barayi  
shumā baladī mikunam. av-  
val-i bazar bazaar-i hazzazha-  
st, b'ad az an bazar-i zar-  
garhā-st. dukhanhā-yi sa'at-  
alzū bi un muttasil ast.  
میکنم ای بازار بازار چراغاست  
بعد از آن بازار گوشه است  
د تاهی سلاعت سازهای بکن  
مقابل است

خوب خیلی خوب ای میردم  
د کان ساعدت سار آجبا کار خوب  
را آخمن ناده مشتخص میکنم که  
د تاهی بیکر کجا است

نور عرض میکنم دکان ساعدت  
مساز رسیدم

pet. I also want to give my  
watch to be repaired.

Natse. Very well, I will be  
your guide. The first part of  
the Bazaar is the linendra-  
per's bazaar; after this comes  
the goldsmith's bazaar. The  
watch-makers' shops are quite  
near this.

Stranger. Very well! I shall  
first go to the watchmaker's  
shop. When I have given my  
work to be done there, I shall  
ascertain where the other  
shops are.

Servant. I beg to state that wp  
have arrived at the watch-  
maker's shop.

Għarib. Kheili khüb l'avval ml-  
ravim dukkan-i sa'atsaf, unja  
kār-i khudam-rā anjām dada  
mushakkhas mikunam ki  
dukkanhā-yi digar-kuja-st.

Noukar. Arz mikunam dukkan-  
i sa'atsaf rastdim.

Sā'atsāz, Chi chi makhustid  
Watchmaker. What did you  
wish for, sir?

Aghā. Shā'at-am harrūz bi qadr-i dah yā yāzdaħ daqiqā kund kar mikunad, va shisha-yash shikasta ast; mitavānīd zūd durust-ash kūnīd?

Watchmaker. Why (not)? By  
to-morrow I will have it ready.

Master. Can I not have it back  
by this evening? I want my  
watch very badly.

Watchmaker. Very well! If  
your servant can come back  
half an hour before sunset,  
shortly before they shut the  
Bazaar, he can take it.

Master (to the servant). Hold  
the horses' bridle and the  
stirrup, I want to mount.

Sā'atsāz, Chi chi makhustid  
Watchmaker. What did you  
wish for, sir?

Aqā ساعتمن صر در بعدن ده با  
دوزاده دقیقه کند کار میکند  
و شیوه شن شکسته است  
میتواند زود درستش  
کنید

Sā'atsāz. Chirūj, tū fardā durust  
mikunam.

Aghā. Na-mishavad tā imshab pas bigram sā'at-am-ra bis-yār lazim dāram.

Sā'atsāz. Kheill khlūb! noukar-i-kān nim sā'at bi ghurūb munda qadri qabl az bastan-i bāzār bīayad, bigrad.

Aghā (bi nonkar). Dahana va ri-kub-i aspam-rā bigir, savāt shavam.

ساعتمن چه جی میخوستند  
آقا ساعتمن صر در بعدن ده با  
دوزاده دقیقه کند کار میکند  
و شیوه شن شکسته است  
میتواند زود درستش  
کنید

ساعتمن سار جو تا فردا درست  
میکنم  
آقا نمیشود تا امشب پس بگیرم  
ساعتمن بسیار لام داد

ساعتمن خیلی خوب نمیکنند

ساعتمن خیلی خوب نمیکنند  
قبل از بستن بازار بیاید بگیرد

قبل از بستن بازار بیاید بگیرد  
آقا (بد نوک) دهد و رکاب اسهم  
را بکیور سوار شوم

Noukar. O hashm!	Servant. By my eyes!
Aghā. Biron jilou vā dñkkān: <sup>i</sup>	Master. Go on in front and find
آخه برو جلو دنگان قایقران	the carpet-seller's shop.
سوانح کی	
نوکر سوزنده داد میزند که	Noukar (savir shuda dād mizand ki). Khabardar! khabār-
خبردار خبردار بنا	dar! bipā!
کسبه دیگین طرفیون راه (متصل	Kasasba-yi dākākēn-i taraf-ein-i
صدرا میکندند که) آقا چهارم	rāh (mattasil sadā mikunand
چهارم هنرخواستید پیشید ایندجا	ki). Aghā! āghā! chi chi mr-
اسبب ملا سبل بکنید چهارمی	khaṣtūd? bīayd inja asbāb-i
از من بکنید	mārā sell (1) biknid, ohizi
نوكر دنگان فرش دروش میزن است	az man bigird!
تالی میخواستید با کلیم	Noukar. Dukkān-i farashforūsh
آقا گل نمد لازم دار کلیم خم	hamin ast. qālt mikhāstid yā
بکو نشانم بعد وند	gillim?

1) *seit vulg. for sir.*

## DIALOGUES.

Noukar. Bacha bîh, dahana-yi asphara bigir, yak chizi in'âm bi tu mîdaham.

نۇوكار بىچە بىپا دەندە اسپهارا  
بەكىر بىلە جىرىق اندىم بەتە مەيدۇم

تاجىرى عرض مېكىنم آقا كە اكىر قالىي  
خىوئى خسواتىدە بىشىپ جىزى  
نىشانىشان مېيدۇم كە مناشى  
(اتا امۇزۇز ھەتكە نەيدە بىشىپ  
(بىشا كىن) قىلى بىزەك مىل كۆرسەن را  
بىمار وائىن (اتقا) ملاحىزى  
بىغىمىتىپ آقا جىزىق غىربىي  
خەدمەت سۈركار حەنخۇر كۆرم بىلە زام  
از اين قالى قىشىنگۈر ئەھىست مەل  
كۆرسەن اسست

Servant. Boy, come here! Hold  
the horse's bridles. I will give  
you something as a reward.

Tajir. Arz mlkunam, üghâ, ki agar qill-i khübi khasta bashid, chizi nishun-i tun midaham, ki mial-ash-rü tüsürüz har giz na dida bashid. (bi shügird) qâl-yi biazurg mäl-i Kurdistân-rü bîär, vâkun. (bi üghâ) mulâhabaza bifarmiyid, üghâ, chizi gharibi khidmat-i sarkar hâzir kardam. Bîlgî-i Iram az in qilli qushangtar nist, mäl-i Kurdistân ast.

Merchant. I beg to state, sir,  
that if you wish for a good  
carpet, I will show you something,  
the like of which you have never seen until  
this day. (to his apprentice)  
Bring the large Kurdistan  
carpet, and spread it out. (to  
the gentleman) Please to look  
at it, sir. I have got ready a  
wonderful thing for your  
worship's service. The garden  
of Iram is not more beautiful  
than this carpet. It comes  
from Kurdistan.

Aghâ. Push-tash-ri bibinâh,

آقا پېشىتىش را بىبىم جايى

jāt vasla va rufū na-shudā bašhad.	وصله و روشنده باشد.	It has no join nor darn, I suppose.
Tajir. Kheir āghā, hīch jā yak sūlakh <sup>1)</sup> na-dārad.	تاجر خبر آقا قیمع جا بیک سولاخ نیدارد.	Merchant. No, sir. It has not a hole anywhere.
Aghā. Hūls gūsha-yi qillīrī zamīn bugzār, khüb pahn kun, mā tūm shavad kajī dī- rad yū kheir. mibinam kaj ast, kū dārad va sāf na-mi- shavad.	آقا حلاج کوشیده قالبها زمین بکنار خوب هنن کسی معلوم شنود کچی دار پای خبر میبینم چیع است کیمی نارد و حفاف نمیبند شavad.	Master. Now put down a corner of the carpet on to the ground, and spread it well, so that I can see whether it is uneven or not. I see that it is uneven; it makes a fold and does not lie smoothly.
Tajir. Eib na-dārad, hamā-yi qillīhā chunin and.	تاجر عیب نیدارد عمه قالبها چنین اند.	Merchant. That does not matter all carpets are like that.
Aghā. Rang-ash ham jouhar ast.	آقا رکشیم عم جوخر است	Master. It is also coloured with Aniline dyes.
Tajir. Na kheif, nishan bidahid, rang-ash sābit ast.	تساجر نه خبر نشان بدھید رنگش ثابت است	Merchant. No, look at it, its colours are fast.
Aghā. Qimat-i in qillī chi chiz ast?	آقا قیمت این قالب چیز است	Master. What is the price of this carpet?

1) Vulg. for سرخ *mārākh*, hole.

## DIALOGUES.

Tajir. Banda chi <sup>c</sup>arz kənam?  
 تاجیر بندە چە عرض کەم ۋەزىھە  
 دىلىغان بەخواپل بەن مەرجمەت  
 يۇرمائىپەن يەشكەش شەما اسىت  
 بىزىدەن

Merchant. What petition shall  
 the slave make? Whatever  
 your heart wishes, you can  
 give me, by your kindness, I  
 make you a present of it,  
 take it.

Master. Say the price in one  
 word; I have not too much  
 time for discussions. I have  
 work to do.

Merchant. The price of this  
 carpet is 15 tumans, but I  
 will give it to your worship  
 for 12 tumans.

Master (to his servant). Give  
 (him) 10 tumans.

Merchant. No sir, I had said  
 12 tumans. Go over the whole  
 Bazar; you will not find such  
 a good rug anywhere.

Tajir. قىمات يېلىك كىله، يېمىتىپەن  
 تاجير قيمەت يېلىك كىله، يېمىتىپەن  
 فەصەت كەنگۈرى بىلەن نادارم كار  
 تاجير قيمەت ئىلى قالىپ تاۋىدە توپان  
 اسىت آقا بىسروڭار دوازىن توپان  
 مېيدەن

Aghā. Qimat yak kalama bigü.  
 يىد، fursat-i guftugلىنىد  
 nadüram، kär däram.

Tajir. قىماتىن qılıpunzadah  
 tuman ast، ámmä bi sarkür  
 davüzdah tuman midaham.

Aghā (bi noukar). Dah tuman  
 bidih.

Tajir. Kheirüñghä davüzdah tu-  
 man arz karda büdäm, tamim  
 i bütär bigardid bi in khübi  
 qılıchqa peida namjähavad.

Tajir. خىر ئاقا دۈزۈن توپان عرض  
 كىردىن بىزىم تىعلم بازار را يېمىتىپەن  
 يېلىش خىرىق تالىبىچە بىلەن نەمىشىن

آقا (بۇنكىر) دە توپان بىدە  
 تاجير خىر ئاقا دۈزۈن توپان عرض  
 كىردىن بىزىم تىعلم بازار را يېمىتىپەن  
 يېلىش خىرىق تالىبىچە بىلەن نەمىشىن

*Aghā.* Bishtār az dah tuman namazad. agar mīkhāhd pūl-ash-rū bigird, khüb ast. iktiār bā shumāst.

Master. It is not worth more than 10 tumans. If you like to take the money for it, all right. The decision rests with you.

*Merchant.* What shall I say? I bought it myself for more than 10 tumans, but I do not want you to go away disappointed. Give (me) 10 tumans and a half!

*Ma-ter.* I never take my word back. (to the boy). Bring the horse here, so that I can mount.

*Merchant.* Take it sir, give me 10 tumans, although I lose by it. I have not yet struck a bargain to-day, (the servant pays the money) May God

آقا بیشتر از ده تومان نمایارون  
اگر من خواهد پولش را بکنید  
خوب است اخیراً بشما آست

تاجر چه می‌خواص کنم از ده تومان  
خسرو خسرو خسرو خسرو  
نمی‌خواهم شما (نیکیده) بیویلد ده  
تومان د نیم بدیعید آقا

*Aghā.* Az harf-i khudam bar na-migardam (bi bacha) asp-rū nōjā biār, savīr shavam!

Tajir. Bigirdīgħi, dah tuman bidahid, agarchi zarar-i man ast; tā bi hāl dasht na-kardam. (noukar pūl-rā adī m-kunad) khudā barakat, bida-

آقا از حرب خودم بر نمی‌کرم  
(بیچ) اسپرا اینجا بیار سور  
می‌کند

تاجر بکنید آقا ده تومان بدیعید  
اگر چه صور من آست تا حلل  
دشت نکردم (نوكم بیل را ادا  
می‌کند) خلدا پرست بدیعید

آقا از حرب خودم بر نمی‌کرم  
(بیچ) اسپرا اینجا بیار سور  
می‌کند

تاجر بکنید آقا ده تومان بدیعید  
اگر چه صور من آست تا حلل  
دشت نکردم (نوكم بیل را ادا  
می‌کند) خلدا پرست بدیعید

had! lutf-i shumū ztād! \*dīgar  
 chi mīkhāstid! qālīhā-yi māl-i  
 Arabistān va māl-i Kirmān  
 va māl-i Khurāsān va māl-i  
 Ṭāl-i Fūrā kheilā dārum, gi-  
 llīha-yi khūb ham hast, ki  
 valhāt-i safar kheilā bi kār  
 mīkhārad; yaki gīlm-i pashm  
 andar pashm-i māl-i Shīrvān,  
 dīgar pashm andar pamba  
 māl-i Shīrvāz va misl-i gūsh-i  
 gurbā garm va narm va sa-  
 buk ast.

لطف شهسا را دیگرچه  
 میخواستید قایلیهای میل عربستان  
 ، میل کرمان و میل خراسان و  
 میل اسلام شارس خبی نار  
 کلیمهای خوب می خست که  
 قوت سفر خیل بکار میخورد  
 بکسی کلیم پیشمن اندرون پیشمن میل  
 شیروان دیگر پیشمن اندرون به میل  
 شیراز د منهل کوش کوئه کرم و  
 زم و سبله است

bless you! Thank you! What  
 else are you wishing for? I  
 have many Arabian, Kirmān  
 and Khorassan carpets; also  
 carpets made by the Nomads  
 of Fars. There are also good  
 woven carpets, which are very  
 useful for travelling purposes.  
 One of them is a woven car-  
 pet from Shirvan, in which  
 the warp and the woof are  
 both of wool; the other one  
 is a woven carpet from Shī-  
 raz, wool and cotton mixed,  
 and it is like the ear of a  
 cat: warm, soft and light.  
 \*Master. I who do not travel,  
 do not need travelling car-  
 pets. \*

Aghā. Man, ki safar na-mira-  
 vam, gīlm-i safarī lazim na-  
 dārum.

Tajir. Barāyi khāna namad-i  
 تاجیر برای خانه نماد بزد

Yazdi az hamā-yi farshī  
bihār ast, bibmīd chi qadr  
kulust u narm ast.

Aghā. Imrūz digar farsat na-  
dirām ba'd az du sīh rūz-i  
digar in shā Allāh mīyām,  
jins-i shumārā mībinam.  
Khuda hafiz!

Master. I have no more time  
to-day. If God will, I shall  
come (back again) in two  
or three days to see your  
goods. Goodbye.

Merchant. May God be your  
keeper! I hope you will re-  
turn very soon and condes-  
cen to honor me.

Dinner-time.

Master. Ismail!

Ismail. Yes, sir!

Master. Tell Abdullah the but-  
ler to come also.

از خدہ فرشها بهتر است بیشیند  
که قادر کلفت و نیما است

آقا اموز دیگر فحصت نهاده بعد  
از سو در دیگر انشاء اللہ  
میلیم چشمیں شمارا میعنیم  
خدما حافظ  
تجیر خدما نکنار شما انشاء  
الله زدنسر بر میگردید مرا  
سوزارز میغوارید

*dar sufra.*

Aghā. Ima'm!

Ismail. Bali sāhib! 1)

آقا اسمعیل بلی صاحب  
عبد الله بیش خدمت م  
بکو بیلیم

1) *sāhib*, Sir, is a title given to Europeans only.

## DIALOGUES.

Ismail, Abdullah is ready.

Aghā. Hālū birou Ghulām Rizayi farrāsh-rā bū ustid Mehdiyi tāhpaz hāzir kun, va khdāt ham bīā.

اسعیل عبد الله حاضر است

آقا حالا برو علم رصاف فرش  
ما استاد مهدی آشہز حاضر  
کس و خودت چ بیا

Ismail. Hamah hāzir and, sahib.  
Aghā. Kheili khub, gūāh kundi! dīdam barāyi shumā zahmat ast yak shām-i muassalt bi man bidahid. Az in jihat im-shab nun u panir u kara chizi digar na-mikhāham bikhurām. Mitavānd bi vakht va bi dard-i sar hāzir kundi?

اسعیل قمہ حاضراند صاحب  
آقا چبلی چسب کوش نکید  
ندیدم براو شما رحمت است  
پلک ششم مفضلی بنم بدھید  
از این جهت امشب تان و پنجه  
و کسرو چیزی نیکر نمیخواهم  
بچون میتوانید بوقت دفع در  
سر حاضر کنید

Master. Now go and tell Ghulām Riza, the second servant, and Master Mehdi, the cook to get ready, and then come back.

Ismail. All are ready, sir.

Master. Very well, listen! I have seen that for you it is a great trouble to give me an elaborate dinner. For this reason, this evening I do not wish to eat anything but bread and cheese and butter. Can you get this ready at the right time and without troubling (me)?<sup>1)</sup>

All the servants. God forbid,  
sir! We are ready for any

Hama-yi noukarhā. Istaghfir Ullāh, sahib! mā baruyi har

تمه نوکرها استغفیر اللہ صاحب  
ما بیاری چر خدمتی حاضریم

1) litt.: without giving me a headache.

service; whatever you order,  
farmāyid vasa-yi-tun (vslg.  
for visita-yi tūn) pēdā ml.  
kunim. Khidmat-i sarkar-rā  
buzurgtarin-i ni'mathū ml.  
dāñfīn.

Cook. I make the petition, sir,  
that for this evening I wis-  
hed to prepare a very good  
dinner for your Excellency.  
After the soup, salmon, then  
"fishinjanehliou" (a Persian  
rice dish), then some roast  
venison with lettuce and  
peas, and lastly, an excellent  
sweet dish, the like of which  
you have not yet tasted.  
Now if you order me not to

فوجنه بفرمائید واسطه تسان  
پسها میکنیم خدمت سوکار ر  
بزرگترین نعمتی میباشیم

لشیز عرض میشود صاحب یزد  
امشب بله خروان خیلی خوب  
مدخلستم واسطه سوکار درست  
بنکم بعد از سوپ آزاد ماقی و  
بعد ازان فسنجان جلو و بعد  
کاخی و نکودتی شکار با کاکو و  
از آن کتاب شکار با کاکو  
نخنیم و سرکی و سلک شنیدیم  
بسیز انسانی که تسا بحال  
نخوردی باشید میخواشند  
درست کنم حال میفرمائید

1) taken from the English or French.

گوست نکم نیکنم اطلاعت میکنم	kunam, dorust na-pikunam, itē'at mikunam.	get this ready, I will not do it, I will obey you.
آقا اسباب آن قمه خروکا حاضر است	Agha. Asbāb-i un hama-yi khu- rak hāzir ast?	Master. Are the things ready for all these dishes?
آشپز چرا غده اش تیری خانه حاضر است به ملاید شایبا بکنید	Ashpaz. Chirā! hama-y-ash tū-yi ashpažkhanā hāzir ast, bisfarmāyid, tamāshā bikonid.	Cook. Certainly! Everything is ready in the kitchen. If you wish to see,
آقا پس ناخود فونکی دعوه را بپار بینم	Agha. Pas nukhud-i farangīva māhīrā bñar bibnam.	Master. Well then bring me the peas and the fish so that I may see them.
آشپز شاکردم رفته بازار، حالا میار	Ashpaz. Shāgird-am rafṣa bī- zār, hālā miarad.	Cook. My boy has gone to the bazar, he will bring them at once.
آقا پس حاضر نیکست خروکا بپار را مرجد قسمت بپار اینجا میار	Agha. Pas hāzir nīst khurāk-i dīgar-rā har chi hast bñar Injā.	Master. Then they are <i>not</i> ready. Bring whatever else there is here.
آشپز چشم (میار) بیرون	Ashpaz. Ohashm! (mīravād'bi- rūn).	Cook." By my eyes! (very good Sir) (he goes out).

آقا سالا باز بنشما میکړو ساعت  
فټت بعد از ظهور میخواهم شام  
بهخون نان و پنیر و کوبه بشد  
حاضر بشد.

تمه نوکرها جسم حاضر میکړیم  
(تعظیم کړیده بهردون مهروند)

آقا (صدما میکند) آشپز را بوضیبد  
ایندجا نوکرها (از بهردون) جسم

آشپز فرمایشی داشتید آقا  
نوکرها (ز بهردون) جسم

آشپز فرمایشی داشتید آقا  
آشپز فرمایشی داشتید آقا

آقا آن خوارکمی کده کتفتی آشپز  
خانه حاضر است کچه است

آشپز فرمودید نان و پنیر میخواهم

*Aghā*, Hālā bāz bi shumā mī.  
gūyam sū'at-i haft ba'd az  
zuhr mīkhāham sham bikhū-  
ram, num u panīr u kārgābā.  
yad hāzir bashad.

*Hama-yi noukarhā*, Chashm!  
Hāzirm mīkunīm. (ta'zīm kar-  
da bīrun mīravand).

*Aghā*, Sadā mīkunad Ashpaz-  
ra bifristid ījbal!

Noukarha (az bīrun). Chashm! \*  
Servants, (outside). By our

Cook. Have you any orders,  
sir?

*Aghā*. Un khurūki, ki grūtī  
ashpazkhana hāzir ast, kujil-  
ast?

*Ashpaz*. Farmūdīd nūn u panīr  
Cook. You said you wished to

*Master*. Now once more I tell  
you that I want to have sup-  
per at seven hours after noon.  
The bread and cheese and  
butter must be ready.

*All the servants*. Very well!  
We will get it all ready. (Ha-  
ving bowed, they go out).

*Master* (calls) Send the cook  
here!

Servants. (outside). By our  
eyes!

mīkhāham bikhuram, khurāk-i digar peidi na-kardam.  
Aghā. Pas unehi gnti hamayash durūgh būd.

بخاره خوراک دیگر بینا نکرم  
آقا پس از چه کتفی همه اش  
دروغ بود

آقا (میخواهد چند تا شلاق  
باشند چوند) کوهه عرق خردی  
و مسنتی

Cook. What petition shall I make? If you order it to be an untruth, it probably is an untruth, but (your slave) I have been in European service for ten years, and until now no one has seen any dishonesty in me.

Ashpaz. Chi <sup>c</sup>arz kunam? Shumā mifarmāyid durūgh ast; durūgh būshad, vali banda hala dah sil ast noukari-yi farangi milkunam, tā bihār-hich kas az man khūnati nadida ast.

آقا (میخواهد چند تا شلاق  
باشند چوند) کوهه عرق خردی  
و مسنتی

Master. (threatening the cook with a whip) Perhaps you have had some arak and are tipsy.

Aghā. (Mīkhāhad chand ta shallagh bi ashpaz bizanad) güyā <sup>c</sup>araq khurdī va mast-i.

آقا (میخواهد چند تا شلاق  
باشند چوند) کوهه عرق خردی  
و مسنتی

Cook. Forgive me, sir! I have eaten dirt, I have told a lie, I will not do it again.

Ashpaz. Bi bakhshid sāhibi guh khurdam, durūgh gustam, dīgar na-mikunam.

آقا کم شو (بیرونیش میکنند) mikunad).	<i>Aghā.</i> Gum shou! (birūq-ash out).	<i>Master.</i> Be off! (turns him out).
آقا اسمعیل ساعت قشت است و شام غنور حاضر نیست	<i>Aghā, Isma'īl!</i> Sī'at-i hasht ast va shām hanūz hāzir nīst.	<i>Master.</i> Ismail! It is eight o'clock, and the supper is not yet ready.
آقا جمه طبر حاضر است غنور سفره نیز اخند اپد	<i>Ismā'il.</i> Hāzir ast, sāhib. <i>Aghā, Chi tour hāzir ast?</i> ha- nūz sufra na-y-andukhta-īd.	<i>Master.</i> It is ready, sir. <i>Master.</i> How can it be ready? you have not yet laid the cloth.
آقا مسعود میپذیرانم صاحب (سفره میاران)	<i>Ismā'il.</i> Mīandazam, sāhib (su- fra mīrad).	<i>Ismail.</i> I will lay it, sir (he brings the table-cloth).
آقا خوبی طول میکشد عین اللہ کجا است	<i>Aghā, Khoīl tōl mikashad. Ab- dullāh kuju-st?</i>	<i>Master.</i> It is taking a long time. Where is Abdullah?
آقا رفت حمام	<i>Ismā'il Raft hammūm.</i>	<i>Ismail.</i> He has gone to the bath.
آقا پس غلام (ها) بیاید	<i>Aghā, Pas Ghulām Rizā bī- yad.</i>	<i>Master.</i> Then let Ghulam Riza come.

*Ismail.* Ghulam Riza is not here.

*Aghā.* Kujā-st?

*Ismail.* He has gone for the butter.

*Aghā.* The cook is to come here.

*Ismail.* He has gone to fetch the bread.

*Master.* Have you brought the cheese?

*Ismail.* What kind of cheese do you wish me to bring? European cheese, or Persian cheese?

*Master.* Say, have you brought it or not?

امعیل غلام رضا نیستش ۱) | *Ismail.* Ghulam Riza is not here.

آقا کچالسس | *Aghā.* Kujā-st?

اسمعیل رفت بھی کرو | *Ismail.* He has gone for the butter.

آقا آشپز بیاید | *Aghā.* The cook is to come here.

امعیل رفت نان بکارو | *Ismail.* He has gone to fetch the bread.

آقا پنیر آوردید | *Aghā.* Panir avurdid?

اسمعیل چه پنیری میفرمودد  
بیارم پنیر فرنگی یا پنیر امرانی | *Ismail.* Chi panir mifarmayid biuram? panir-i farangi ya panir-i Iranī?

آقا بکو آورده با نم | *Aghā.* Bigū Avurda-i yu na?

1) *nist-ash* vulgar for *nist*.

اسعیل چس مه رض کنم بینیم  
شما کرد آشیور آورده است  
خواست

آغا شما کرد آشیور بخواهیم بینیم تو

اسعیل چشم

شما کرد آشیور سلام

آغا استاد مهدی تو

شما کرد آذیت که کم التقدیز  
فرمودید احوالش بخواهیم خواست  
کردیه فتنه منزل افتاده خواهیم

آغا برو کم شو زهرمار  
mar!

*Ismā'īl*, Chi 'arz kunam? *bi-*  
nam shāgird-i āshpaz ḥvurda  
ast yū kheir.

*Aghā*, Shāgird-i āshpaz bigū  
biyad tū.

*Ismā'īl*, Chashm!

*The cook's boy*. Salaam!

*Master*. Where is Master Mehdi?

*The cook's boy*. From the time  
of noon, when you showed him  
a lack of kindness, his health  
became bad, he got fever,  
went home, lay down and  
slept.

*Master*. Be off, disappear, ser-  
pent's poison!

1) The omitting of the copula *ast* is very frequent among the common people

*Ismā'il.* Sheikh Hassan amad khidmat-i sarkar.

آقا بسم اللہ ذشیوہ بیہار  
میریار

*Aghā.* B'ism Illah! tashrif bin-rad.

آقا شیخ حسن سلام علیکم انشاء

*Sheikh.* Hasan Salamun 'aleikum! in shā Allāh kaslati na-durid.

آقا شیخ حسن سلام علیکم انشاء  
الله کسلاتی ندارد

*Aghā.* Kheir, ahval-am az ilift-i shumukh khub ast, ammā ouqat-am misl-i sag talkh ast.

آقا خیر احوالام از شما خوب است اما او قائم مثل سله تلخ است

*Ismail.* Sheikh Hassan has come to see your Excellency.

*Master.* In the Name of God ! let him come in.

*Sheikh Hassan.* Good evening ! (Peace be with you !) I hope you are not indisposed.

*Master.* No, my health is good, thanks to your kindness, but my times are bitter like those of a dog.

*Sheikh Hassan.* Well, what has happened ?

*Master.* As the servants never gave dinner and lunch at the appointed time, I said that this evening I would eat very simple food: bread, cheese,

شیخ حسن پس چھ شد است

آقا جون نورکرها ٹھیچوخت ششم دنہار بوقت معین نہیں آندہ کنتم امشب بیک خوراک خیلی مختصری بخورم نان و پیتو

nun u panir u kara chizi  
digar na-khusta budiām. Inrū  
ham bi man na-didand. bi  
in jür mardum chi kur biku-  
nam?

دُبُرَ جَبْرِيْ دَبَرَ نَخْلَسْتَه  
بَلْمَ اَبْسَرَ قَمَ بَسَنْ دَادَدَد  
بَلْمَ اَبْسَرَ قَمَ بَسَنْ دَادَدَد  
بَلْمَ اَبْسَرَ قَمَ بَسَنْ دَادَدَد  
بَلْمَ اَبْسَرَ قَمَ بَسَنْ دَادَدَد

شیخ حسن میدانید آقا جیونق  
خواسته بودید که انجام‌میش  
حال است

شیخ حسن نای و پنیر در تمام  
طبران پیدا نمیشون

*Sheikh Hassan.* Do you know,  
sir, you have asked for some-  
thing, the accomplishment of  
which is impossible.

*Master.* How is that? Is it im-  
possible to find bread and  
cheese in all Tehran?

*Sheikh Hassan.* Bread and  
cheese praise be to God! are  
plentiful, but honest servants  
are not to be found. All these  
servants cannot manage to  
live on their wages, living  
is also expensive nowadays.  
They all wish to make an

Aghā. Chi tour? nun u panir  
dar tamān-i Tahran peida  
na-mishavad?

*Sheikh Hassan.* Nun u panir az  
faal-i Khuda faryān ast,  
amma noukar-i durustkari  
yafit namishavad. In hama  
noukarhā navajibl-i darand  
kafriyat-i-shun namlikund;

درست کاری یافتد نمیشون  
این خده نزکرها مراجیبی کند  
دارند کفایتشان نمیکند کرانی  
هم سست چه میخواهد بر

enormous profit by buying and selling. For these reason they did not get the bread and the cheese.

*Master.* Well then, why do they not serve other dishes properly and punctually? And why do they have an excuse for anything I tell them to do?

*Sheikh Hassan.* That is their nature. A lazy man will give a thousand excuses instead of doing one thing. If you wish to remain in Persia, you must have much patience.

madakhil-i xiādi bikunand.  
Az in sabab ast, ki nun u  
panir hazir na-kardand.

بکند از این سبب است که  
نان و پنیر حاضر نکردند.

Aghā. Pas khurāk-i digar-ri  
chirīt hich vakht khūb va bi-  
vakht farsham nā-mīrānd  
va barāyi har kārī ki bi unhā  
rujū<sup>c</sup> mikunam yak <sup>c</sup>uzrī dā-  
rand?

آقا جسم خسروالا بیکار را  
دوست خوب د نمود و درم  
نمیازد و هرای غیرکارو کند  
باها رجوع میکنم یک عذری  
دارند

*Sheikh Hasan.* In tab<sup>c</sup>at-i-  
shun ast. Adam-i tambal  
<sup>c</sup>avaz-i yak kar hazar 'uzr  
mīrād. Agar dar Iran mī-  
khāhid bimānid, bryad khenī  
sabr u housala dashta bashid.

متعلاع حسن آنچ طبعتشان است  
آدم تنبیل عومن یک کار حزار  
علمه میزار اگر در ایران  
میخواهد بهمیاد باید خوبی  
صبر و حوصله داشته باشید

در سواری *dar savāri.*

*About riding.*

آقا دو ساعت بعد از ظهر سپب که در باری می داشت را برای خوب زن بن کن. <u>جلودار</u> چشم برای سرکار نخوند	<i>Aghā''). Du sifāt ba'd az zuhr, asp-i kahar-ri barayi man va qizil-ru barayi khudat zin kun.</i>	<i>Master.</i> At two o'clock in the afternoon you must saddle the bay horse for me and the grey horse for yourself.
آقا آبخوی زن بن جزم با آبخوی <u>جلودار</u> آبخوی شکسته است	<i>Jiloudar. Chashm-i baryi sar-kar dahana bizanam ya ab-khuri?</i>	<i>1st Groom.</i> By my eyes! — Shall I put on a curb or a snaffle for your Excellency? <i>Master.</i> Put on the snaffle.
آقا آبخوی زن بن <u>جلودار</u> آبخوی شکسته است	<i>Aghā. Abkhurī bizan.</i>	<i>1st Groom.</i> The snaffle is broken. <i>Master.</i> Then just put on the curb.
آقا پس عمان دعنه را زن بن <u>جلودار</u> دعنه زنچیش کم شده است جلو قم پلاره است	<i>Jiloudar. Pas hamun* dahana rū bizan.</i> <i>Jiloudar. Dahana zamjir-ash gum shunda ast, jilou ham para ast.</i>	<i>1st Groom.</i> The chin-chain of the curb is lost, the bridle is also torn.

(1) آقا master and آغا eunuch are both pronounced alike.

Aghā, Pas chi bryad kard? —  
اَقا بس چه بلد کرد عجالما  
بکمی امداد بکړو تا مهدا بدنه  
تمهیز کنند

جیلودار خپلی خوب  
اَقا اسپ موند چه طور اسپت  
بکړو شده استر

جیلودار عیوب ندارد قدری سیدنه  
کوښ شده استر

جیلودار کوند قدري میلنکند  
اَقا از کمی میلنکند

Master. Well then, what is to be done? for the present borrow one, and get ours mended by to-morrow.

Jiloudār. Kheili khüb!

Jiloudār. Eib na dārad, qadrī sīnā-gir shuda ast.

Jiloudār. Kurand qadrī milqan-gad.

Aghā. Az kei mlangad?

Master. How is the dun horse?

Aghā. Asp-i samand chi tour ast?

Aghā. Khanum mīkhastamand-ri savar shavad, zin-i zanana bi asp-i kurand bizan.

Aghā. Az kei mlangad?

Master. Your mistress wished the matter with him, he has only caught cold.

Jiloudār. The groom. There is nothing the matter with him, he has only caught cold.

Jiloudār. The chestnut is rather lame.

Aghā. Az kei mlangad?

Master. Since when is he lame?

جلودار از پیور که نعلش کویدند  
میلکد میخ شورده است و  
دستش را زمین نمیکنارد

*Jiloudär.* Az dīrūz, ki na<sup>i</sup>-ash kardand, milangad, mīlk khurda ast va dast-ash-rā zamin na-mīguzarad.

آقا بس اسب قرہ کھوار را پیور  
بکھش خلبی بسد نیمار شدند  
است

*Aghā.* Pas asp-i qara kahar-ra bīrūn bībāsh. — kheili bad tīmār shuda ast.

آقا بس اسب قرہ کھوار را پیور  
بکھش خلبی بسد نیمار شدند  
است

*Mihtar.* Sur-i shumūt! har rūz si daf'a timār mīkunam, shal mīmālam. yal u dum-ash-rā har rūz mishūram.

آقا بس اسب قرہ کھوار را پیور  
بکھش خلبی بسد نیمار شدند  
است

*Aghā.* Pas chirk<sup>i</sup> inqadr kāsif ast? kheili ham līghir ast yaqīnam jou-ash-rā tamām na-mīdāhī.

آقا بس اینقدر کشیف است  
خوبی<sup>۹</sup> لغیر است پیشنا جوش  
را تمام نمیکشی

*Mihtar.* Vallah! bi sar-i shumūt va jan-i khānum yāk dīna

2<sup>d</sup>

*Groom.* By your head! Every

day

I groom him three times,

I rub

his head and his tail every day.

Master.

Well then, why is he

so

dirty? He is also very

lean.

Surely you do not give

him

the whole of his barley.

2<sup>d</sup>

*Groom.* By God! By your

head and by the soul of my

## DIALOGUES.

jou khāmat na-mīkunam na-  
mak bi harāmī na-kardam.  
Agar mīkhāhdīn asp chaq  
shavad, bayad bi qasīl bi-  
bandīd.

نوبیکم نعلی بھرامی نکردم  
اکر مہجوا عبید این اسپ جھان  
شود بلید بقصیل بیندید

نوبیکم نعلی بھرامی نکردم  
اکر مہجوا عبید این اسپ جھان  
شود بلید بقصیل بیندید

Aghā. Hīlā vakht-i qasīl nīst,  
‘alaf hanūz khelī girāu ast.  
Yak hafṣa-yi dīgar sabz mī-  
dahim.

آقا حلا وقت قصیل نیست  
علف هنوز خیلی کران است  
بلکه هفتاد دیگر سبز میدهیم

Master. Now is not the season  
for green fodder. As yet  
\* grass is very dear. In a week  
we will give him green fod-  
der.

Mīhtar. In asphā hīch kudam  
na jul dīrad, na namad,  
hamā-y-ash tīku para ast.  
Mīfārāyid, būzār mīrāyam,  
tīza mīkharam.

میتار ایوس اسها چیچکدام نمی  
چل رار نه نمی چمه اش  
تیکه بارا است میفرمایید بازار  
میروم ترازو میخترم

Groom. Not one of these hor-  
ses have a cloth, nor a felt  
rug, all are torn. If you al-  
low it, I will go to the bazar  
and buy new ones.

Aghā. Kheir, ba‘d az chand  
rūz-i dīgar jul-pīrāhan mī-

آقا خیر بعد از چند روز دیگر  
جل پیروان میبنندم خوا کرم

Master. No, in a few days we  
will \* give the horses their

شلده است	bandim, havv garm shuda ast,	summer clothing (lit. shirt-eo-vers) the weather has become warm.
مہتر بیله بیا بنند و دو تا دین است	Mihtar. Yak pāband u du tā mīkh-i tavla va yak afšar ham lazim ast.	Groom. A rope and two iron pegs and a halter are also necessary.
آقا مون روز میخواهی بازار برو میل خل برای خودت پیدا کنی آنچه میخواست خرید نکلو در و تعمیر کسی برای چند روز کاه و بینجه بایم	Aghā. Har rūz mīkhāhi bazar birāvi madakhlī barayi khū- dat peida bikunī. Uchi hast khūb nigah dar va ta'mir kun. — Barayi chand rūz khāh u yunja darīm?	Master. Every day you want to go to the bazar to make a profit for yourself. What- ever we have you must look after well, and have it repaired. For how many days more have we got straw and hay?
جیلودار براو امشسب و فردا شب ناریم میفرغیم فردا برم میدان بخشم	Jiloudār. Barayi imshab u fardā shab darīm. Mifarmāyid fardā biravam meidān bikhā- ram?	1st Groom. We have (enough) for this evening and to-mor- row evening. Do you wish me to go to-morrow to the mar- ket to buy some?
آغا بسیار خوب بدر	Aghā. Bisyar khub, bikhār.	Master. Very well, buy some.

*Siloudar.* Pas pūl ilifat kūnūd  
keth u jou bikharam, asphā-  
rū ham na'sbandī bikhunam,  
tūl bندو بکنم و اسپهارا م

جیلودار پرس میں بخوبی المتفات کنید  
کہا و جس بخوبی د اسپهارا م  
تول بندو بکنم

آقا تختنه عطا خبی کم است  
کردا پھر اس نے شرحتی  
بهمامی خبی کہا قاتی  
کردی پھر تختنه بکنید اگر  
فرو طریلہ مثل امور شلوف  
اسست شمارا پیغ فزار جو بہ  
میکنم

*1st Groom.* Then please give  
me some money to buy straw  
and barley, I must also get  
the horses shod.

*Master.* The dung-litters<sup>1)</sup> are  
very scanty; I suppose you  
have sold the dung to the  
bath-man<sup>2).</sup> You have also  
mixed it with much straw.  
You must take more care! If  
to-morrow the stable is in dis-  
order as it is to-day, I will  
fine you five qarans, (lit. five  
thousand dinars).

*2d Groom.* By my eyes! I will  
obey.

مختار: چشم اطاعت میکنم  
آقا رکاب و دنونه خبی زند

*2d Groom.* By my eyes! I will  
obey.

*Master.* The stirrups and the bit

1) In Persia, dried dung is used for the horses' litter.

2) In Persia, the baths are heated with dung.

زندگی است و زینهایا هر از کوب د  
خانک شده است  
جلودار سمبادا نداریم و زرد  
از اصل نداشتهیم

zang zada ast va zinhe par  
gard u khak shuda ast

Jiloudar. Sambada na-darim ya  
zara ham az asl na-dashtim.

آنا عذر بدلتر از کنده نهارها  
خانک آجر خوب بالا میشون  
خوب مواظبت کسی اسبابها  
صالح نشون

Aghā, 'Uzr badtar az gunah na.  
y-ār! ba khak-i ejur khīb  
pak mishavad. khīb muvizzi.  
bat kun, asbībū zā' na-  
shavad.

Master. Do not give excuses  
worse than the faults. With  
brick-powder they will get  
quite clean. Take great care  
not to let my things get  
spoilt.

Extracts from Nasir ed-Din Shah's Diaries.

*At an Exhibition in London.*

صروف خرچ دیده شد پرسیدم  
قیمت‌نش چند است، تیپس  
اسپوژرسیون که مرد فربه  
پیش سفیدی بز و قیمت‌هارا

Sūrat-i khāri dīda shud. Pur-  
sīdam: \*qīmat-ash chand  
ast?" — Rāis-i akspīzīyān,  
ki mard-i farbī-i rīsh  
safīd bild va qīmatārā mi-  
khund, guft: \*sad līra-yī in-

The picture of a donkey was  
seen and I asked the price of  
it. The Director of the Ex-  
hibition, a fat, white-bearded  
man, who gave information  
about the prices, told me it

میخواهد کفشت صد لیبرا  
انکلیسی که معلم دویست  
د بنجاه تومن ایران است  
کوئم قیمت خر زندہ منتها  
بنج لیبرا است اینکه شکر  
خراست چرا بلند باین کرتی  
بلند روپس کفت چون خرجی  
ندار جزو و کاه نمیخورد  
کفتم اکرخرچ ندارد بازم  
نمیکشد و سواری نمیزند  
بسیار خندهیدم

glis", ki mu'adil-i davlat u  
panjih tuman-i Iran ast. Guf-  
tam: "Qimat-i khar-i zinda  
muntahia panj lira ast; in ki  
shikl-i khar ast, chint bayad  
bi in girani bishad?" — Ra's  
gust: "Chun kharji na darad,  
jou va kah na mikhurad." —  
Gustam: "Agar kharij na  
darad, bar ham na mikashad  
va savari na midahad. Bisayar  
khandidim."

I remarked: "The value of  
a live donkey is at the out-  
side five pounds. How is it  
then, that this, which is but  
a picture of an ass, is to be  
paid so dearly for?" The  
Director said: "Because it  
is not a source of expense,  
as it eats neither straw nor  
barley (the eastern substitu-  
tes for hay and oats.)" I  
replied: "True; it is not a  
source of outlay; but neither  
will it carry a load, or give  
one a ride".

We laughed heartily.

Safar-i Irān,  
Journey to Persia.

سفر ایران

فرنگی میخواهم سفر بروم

Farangi, Mikhaham safar bi.  
ravam.

*Persian.* I want to go on a  
journey.

ایرانی کجا انسلاه اللہ خیل  
دارد بروید

*Persian.* Where, if God will,  
do you think of going?

فرنگی میخواهم بیاران سفر بکنم

*Persian.* I want to travel to  
Persia.

ایرانی برای کساز مخصوص  
میروید با چهین برای سفر  
سبیخت

*Persian.* Are you going there  
with a special purpose, or  
only for the pleasure of  
sightseeing travelling?

فرنگی خبر آقا میخواهم زبان  
فارسی را باد بکنم

*Persian.* No sir, I want to  
learn the Persian language.

ایرانی خوب برای تحصیل

*Persian.* Very well, for lear-

نیست بروی میرود  
زبان فیض چیز از سفر نهاد  
اگر از شاء الله بعد از پیش  
از خواهش نارم که

فرنگی از شاء الله بعد از پیش  
می بکسر و خواهش نارم که  
بعضی اطلاعات از وضع عالمت  
و راه و رسم سفر ایران نهاد

زبان فیض چیز از سفر نهاد  
نیست بروی میرود  
آفرینی بقایا باشد و جان  
آنچه اطلاع دار موصی می کنم  
جهه چیز است می خواستید  
پنهانید

Farangi. In shā Allāh bā' d az  
yak mīh-i dīgar, va khākhish  
dārām ki bu 'z̄ittilāt az vāz̄  
i mamlīkat va ḡāfi u rasm-i  
safrā-i Iran bi banda bidahd.  
فرنگی از شاء الله بعد از پیش  
می بکسر و خواهش نارم که  
بعضی اطلاعات از وضع عالمت  
و راه و رسم سفر ایران نهاد

Irān. Bi farmayid nighā! bā dīl  
u jan anchi ittilāt dāram  
'arz mikunam. chi chīz ast  
mikhaṣid bisafahmīd?  
آفرینی بقایا باشد و جان  
آنچه اطلاع دار موصی می کنم  
جهه چیز است می خواستید  
پنهانید

Farangi. Mikhastam bidānam  
az kudam rāh az Ingls̄ bi  
Iran mitavān raft.  
آفرینی می خواستم بدایم از کدام  
راه از انگلیس به ایران می توان  
رفت

نیست بروی میرود  
زبان فیض چیز از سفر نهاد  
اگر از شاء الله بعد از پیش  
از خواهش نارم که

European. If God will, in  
another month, I should like  
you to give me some in-  
formation about the ways of  
the country, and its roads  
and the manner of travelling  
in Persia.

Persian. Please to command,  
sir! With heart and soul I  
will give you any informa-  
tion I can. What were you  
wishing to know?

European. I want to know by  
which route one can go from  
England to Persia.

Persias.

meil dārd biravd, bryad az sea, "you must take a ship from London. That ship goes from London to Gibrallar, and from there to the island of Malta, which lies in the middle of the Mediterranean (the White Sea). Having passed through the Suez Canal, you enter the Red Sea. After that you go to the port of Aden, which is a town in Arabia. At last, crossing the Indian Ocean, you reach the port of Bombay, where you must stop for some days.

Landan savr-i kashti bishavid. an kashti az Landan miravad bi Jabal ut Tariq va az anja bi jastra-yi Malt, ki min-i Daryā-yi Safid vəqiqi ast. az Nohri Savis guzashta dakhili Daryā-yi Ahmar mishavid. ba'd az an miravid bi bandar-i 'Adan, ki az shahr-hā-yi 'Arabistan ast. khulusa az rah-i Bahri ul Hind varidi bandar-i Bambai mishavid, ki anja chand ruz bayad tavaqquf namud.

European. Can I get from India to Persia by land, or not?

Persian. As between India and Irāni. Chun miān-i Hindustan

دارید بروید بلاید از لندن سولار کشته بشوید آن کشته از لندن میروند به جبل الطارق و از آنجا به جزیره ملٹ که میان دریاق سپید واقع است از نهر سوپس گلشنده داخل دریابی احمر بنشوید بعد از آن میرسید به پدر عدن که از شهرهای عربستان است خلاصه از راه به سرمهند وارد بندری بعدی میشوید که آنجا چند روز باید توقف نمود

فرانگی از هندوستان میتوان از پرا خشکی به ایران رسید بالخوب Farangi. Az Hindustan mitavan az rah-i khushki bi Irāni rasid, ya' kheir?

## DIALOGUES.

Persia lie the countries of Afghanistan and Beluchistan, whose inhabitants do not allow strangers to pass through their country, it is impossible to go by land.

Persia lie the countries of Afghanistan and Beluchistan. Then I must go by sea?

Persian. Of course! From the port of Bombay to the port of Bushire, which lies on the coast of the Persian Gulf, an English ship goes once a week. You will be able to travel in perfect ease and comfort.

va Iran mamalik-i Afgānīstān tān va Baluchistān vāqī<sup>c</sup> ast, ki adamha-yi an taraf nāmiguzānd kharjia az mulk-i-shin 'ubur bikunad, namahavad az rīh-i barri bīravid.

Farangi. Pas az rīh-i bahri bīyad raft?

Irāni. Albat! az bandari Bambai tū bandari Abū shahr, ki lab-i khālji-i Fars vāqī<sup>c</sup> ast, har hafsa yak daf'a yak kashtr-yi bukhār-i mal'i-i Inglis miravad, shumā bi kamal-i nākyish va rīhat se-far khāhid kard.

European. I never care for

European. Az safar-i daryā har

بلوچستان واقع است کنه.  
آمیقان آن طوف نمیکند از  
خارجه از ملکشان عبور نمیکند  
نمیشور از راه بزرگ بوده و

فرانگی پس از راه بزرگ باشد و

ایرانی البته از بندر بینشی تا  
بندر ایسرا شهربند که لب خلیج  
فارس واقع است در جنده بین  
دشنه هیله کشتی با خسایر مال  
انگلیس میرود شما با کمال  
آسایش در احست سفر خواهید

کرد  
فرانگی از سفر درها هر کو خوش

نیپید و از توان و جنبش  
کشته بیشتر وقتها حالت  
میخورد دو قائم مثل سک تنخ  
میشود

gis khush.am na-mayyed va  
az takan u jumbish-i kashti  
bishtari vakhtu hiflat-am/  
bi ham mithurad va ouqut-am  
misli sag talkh mishavad.

آبرانی هس چرا سه میروند  
فرنگی نمیدانستم که این قادر  
سفر دریا ببلند کرد و کرده  
شلید خیل ایس سفر شرکر  
نمیکردم

Irāni. Pas oshra safar miavid ?  
Farangi. Na-midānītam ki in  
qadr safar-i daryu bīyad  
kard va garnā shayad khayal-  
i in safar hargiz na-mikar-  
dam.

آبرانی خود آقا سفر از مرجد باشد  
مرای تربیت آم بستر است  
تا شاختمی سفر نکند پخته

Irāni. Kheir ughī, safar az har  
chi biashad barayi tarbiat-i  
adam bihtar ast. ti shakhs  
safar na-kunad pukha na-

Persian. Then why do you go  
on a journey ?  
European. I did not know that  
one had such a long journey  
by sea. Had I known, I should  
never perhaps, have conceived  
the thought of (going on) this  
journey.

Persian. No sir, a journey is  
better than anything else for  
the education of a man. Till  
a person has travelled, he

## DIALOGUES.

<p>میکوبد و شیخ سعدی ت بد کان خانه در کوفه مکر ای خام آدمی نشوی مرو اندر جهان تفرج کن بهش ازان وز کو جهان برو</p>	<p>mishavad va Sheikh Sa'âdî mignyad: atk bi dukkan-i khana dar gi- rou-I, "hargiz, ei khân, adami na- shavi. abirou andar jahan tasarruj kun, "ipish az m ruz k'az jahin bi- ravil —</p>	<p>does not become experienced (lit. ripe), and Sheikh Sadi says: "As long as you remain a for- feit in the shop of the house, "Surely, you will not, oh un- ripe one! become a man. "Go into the world and look about you. "Before the time comes when you have to leave the world. European. That is true, and the poets have also said: "There is nothing difficult which may not become easy "A man must not be frighte- ned."</p>
<p>فرنگی درست است و شرعاً حم کفته اند مشکلی نیست که آسمان تنشود مرو بلید که حراسان ذهوب</p>	<p>Farangi, Durust ast, va shurâ'at ham gustâ and: "mushkil nist, ki nâm na- shavad, "marad buyad ki harisân na- shavad.</p>	<p>Now then, tell me, how many days' journey is there be- tween <i>Bombay</i> and <i>Bushire</i>? *</p>

پرسنی اکر مہنخواہید مسقنا را  
کد شہر مشهور عربستان است  
سے بینید دوارہ روز طبل  
میکشند

فرانگی میسان بخشی و بوشهر  
چند منزلاں است  
فرانگی میسان بخشی و بوشهر

پرسنی کشتنی اول روز بشمل  
میور تا بندر کوچی کد بکی  
از بنادر معظم ممالک چند  
است و آجبا بلک شب و بیل روز  
توقف میشون اکر میل ناشنہ  
پاشید میتوانید شر مہمانخانہ  
شہر کراچی مول کنید  
پرسنی کراچی شہر بزرگی  
است پاکخون

Persian. If you wish to see  
Masqat, which is a celebrated  
Arabian town, the journey  
takes 12 days. Otherwise it  
takes 10 days.

European. How many stations  
are there between Bombay  
and Bushire?

Persian. At first the ship goes  
in a northerly direction to  
the port of Karachi, which  
is one of the most important  
Indian ports, there it stops  
for a night and a day. If  
you like you can stay at  
the hotel of the town of Ka-  
rachi.

European. Is Karachi a large  
town or not?

Farangi. Karachi shahr-i bu-  
zurgast yu kheir?

پرسنی کراچی شہر بزرگی  
است

*Persian.* Yes, the town is large and populous. It has more than 104,000 inhabitants.

*Irānī.* Chirū, shahr buzurg va ubad ast, az sad u chahar hazir nafar bishtar jam'at darad.

ایرانی چر شہر بزرگ و آباد است از صد و چهار هزار نفر پیشتر جمعیت نارد چهار بیشتر

*European.* Are the inhabitants of the town all Mohammedans?

*Farangi.* Ahali-yi shahr hama-yi-shan Musalman hastand?

فرانگی اهلی شهر عده شلن مسلمان هستند

*Persian.* No, half of them are Mussulmans and the other half are Hindus (namely: idol-worshippers), Parsees (namely: fire-worshippers), and Christians.

*Irānī.* Kheir, nisf-i-shan Musalman hastand va nisf-i digar Hindi (ya'ni butparast) va Parsi (ya'ni Gabr ya atash parast) va Isavi.

ایرانی خیر نصف شان مسلمان هستند و نصف دیگر هندی (بعضی بهت پرست) و پهارسی (بعضی بهت پرست) و پرسنست (بعضی کبر یا آتشش پرست) و عیسوی (بعضی شیعیان) و عیسی و عیسی شیعیان ام که تجارتی دارکری است

*European.* I have heard that it is an important commercial town.

*Farangi.* Shandam ki tijrat gāh-i buzurgi ast.

فرانگی شندام کی تجارتی دارکری است

*Persian.* That is true. From all parts of the world steamers and sailing-vessels come

*Irānī.* Durust ast, az har taraf dunya kaashihā-yi bukhār va badbāni mayyānd, mal va

ایرانی درست است از هر طرف دنیا کاشیهای بخار و بادبانی

میلند مال و جنس هندوستان  
bi vilayathn-yi digar mibar-  
rand, markaz-i tijarat-i un-  
dal-st.

فرنگی پس از کراچی کجا  
بلند رفت

آزادی اولاً بکاردار که بندیر  
کوچک مکران است

فرنگی مکران چه مملکتی است

آزادی مکران اسم سخن  
بلوچستان است از کاردار  
میزد بمسقط

فرنگی مسقط قبل بلدن است

آزادی بطور از سندھ و درہ

jins-i Hindustan-rw bñr kard.  
bi vilayathn-yi digar miba-  
rand, markaz-i tijarat-i un-  
dal-st.

Farangi. Pas az Karachi kuju  
buyad raft?

Irāni. Avvalan bi Gvadar, ki  
bandar-i kuchik-i Makran  
ast.

Farangi. Makran chi mamli-  
kati-st?

Irāni. Makran ism-i asthil-i Ba-  
luchistan ast. az Gvadar mi-  
ravid bi Masqat.

Farangi. Masqat qabil-i drdan  
ast?

Irāni. Bi gheir az sang va daryu  
Persian. There is nothing to

to fetch Indian goods and  
wares, and take them to  
other countries. It is an im-  
portant centre of commerce.

European. Well, where do we  
go to after Karachi?

Persian. First to Gvadar, which  
is a small port in Makran.

European. What country is  
Makran?

Persian. Makran is the name  
of the coast of Beluchistan  
From Gvadar you go to Mas-  
qat.

European. Is Masqat worth  
seeing?

chaz̄ d̄da na-mishavad, cha-  
har panj t̄q qasr va qal'ā sur-i  
sang-hing karda and. du t̄  
khana-yi bu safa bishtar na-  
darad, yaki khana-yi safir-i  
Inglis va am digar īmarat-i  
Seyyid.

پنج تا قصر د چالعه سر سنگ  
بنا کردہ اند دو تا خانه  
با صفا بیشتر نیازد یکی خانه  
سیپر انگلیس و ان بیهوده عمارت  
سید

فرنگی سید که را میکویند  
Irānī. Seyyid ki-ri migu-  
yand?

be seen but rocks and sea.  
Four or five forts have been  
built on the rock. Masqat has  
only two fine houses; one is  
the house of the English re-  
sident, the other\* is the  
palace of the Seyyid.

Persian. Whom do they call  
Seyyid?  
Persian. They call the Sultan  
of Masqat Seyyid, because  
he is a descendant of the Pro-  
phet. The name of the decea-  
sed Seyyid was Seyyid Turkī.  
He was the brother of the  
deceased Sultan of Zanzibar.  
The present Seyyid is the  
eldest son of Seyyid Turkī;  
his name is Seyyid Feisal.

ایرانی سلطان مسقط را سید  
میکویند چرا که از خاندان  
پیغمبر است اسم سید مرحوم  
سید ترکی بود برادر سلطان  
مغفور زنگبار بود سید حالیه  
پسر بنزک سید ترکی است  
اسمهش سید فیصل است

*Farangi tijrat-i Maskat zind.* European. Is the commerce of  
Masqat great or small?

فرنگی تجارت مسکات زیاد

است یا کم

ایرانی چندان زیاد نهست  
بلارش قم کوچک است بنداد  
فروشی بهمار است زنگی هزار  
از زنگبار میزند به مشقت دار  
آنچه میفستند بهتران و  
بینهاد آبادی حولی شهر کم  
اسدت از اطراف شهر خرسنا  
میآورند میفروشنند تاجری  
بنگی دنبه خرمای مسکن  
بان کشته میزند بولایت  
خود شلان فربه شهر خیز  
سوزی دیده نوشود کماد و  
الغ آنچه عرضی علف ماضی  
Masqat mashhur ast; tu bi

*Irāni.* Chandān zīd nīst. bazar.<sup>f</sup>  
ash ham kuchik ast banda-  
furnshī bisyār ast. zanghi-  
rā az Zangbūr mīrand bi  
Masqat vā az anjā misfiristānd  
bi Iran va bi Baghdād abud-  
yi havāl-yi shahr kam ast.  
az atrāf-i shahr khurmat min-  
varand, misfirishand tajirha.  
yī Yangi Duyuñ khurmī-yi  
Masqat-rah kashti mībarand  
bi vilayat-i khud-i shīn. qā-  
rib-i shahr hīch sabzī dīda  
na-mishavad. gav va ulīgh-i  
anjā 'avaz-i 'uluf mīhi-yi  
khushk mīkhurand. halvā-yi  
Masqat mashhur ast; tu bi

Persian. It is not much, and  
the bazaar is small. There  
is much slave-trading. They  
bring the negroes from *Zan-*  
*zibar* to *Masqat*, and from  
there they send them to *Per-*  
*sia* and to *Boghdād*. There  
is little' cultivation in the  
vicinity of the town. From the  
environs of the city, dates  
are brought, and are sold.  
American merchants take the  
Masqat dates in their ships  
to their own country. Near  
the town nothing green is  
to be seen. The cows and  
donkeys of those parts eat

Hind u Iran haml u naql mishavad.	شلک میخوند حلوا مسقط است تا هندا ایران جمل و نقل میشنود	dry fish instead of fodder. The halva (a sweet) of Masqat is famous and is exported to India and Persia.
Farangi. Ab u havariyi Masqat chi tour ast?	فرانگی آب د هوای مسقط چه طور است	European. What is the climate of Masqat?
Irani. Mish-i jahannam ast, az Hind ham garnitar ast, ba vujud-i in amraz-i sakht dar anja kum ast.	ایرانی مثل جهنم است از هند هم کرمتر است با وجود این امراض سخت در آنجا هم است	Persian. It is like hell; it is hotter than India. Nevertheless, serious illnesses are rare there.
Farangi. Dar Masqat chand sa'at tavaqquf mishavad?	فرانگی در مسقط چند ساعت توقف میشنود	European. How many hours do we stop at Masqat?
Irani. Davazdah sa'at, subh razida sham az anja miravid; subh-i digar in shā Allah mi- raad bi Jaskh, ki langargah-i	ایرانی دوازده ساعت صبح رسیده شام از آنجا میرايد صبح دیگر انشاء الله میرسید	Persian. Twelve hours. You arrive in the morning and leave in the evening. If God will, you then reach Jashk,

کوچک-i Makran ast. مکران است	جاشکی که نیکی دارد کوچکان مکران است	which is a small landing- place in Makran.
Farangi, Jashk ham shahr-i umdat-ast?	فرنگی جاشک هم شهر عده است است	European. Is Jashk also an important place?
Jārīn, Kheir, qasaba-yi ku- chikt-st, safar na-dārad. ta- lagraf-khana-yi inglez dar Jashk ast. az Jashk tā Ban- dar 'Abbas yak shabana ruz rūh ast.	ایرانی خیر قصبه کوچکی است صفاتی نسدار تلکرایخانه انقلیبیون در جاشک است از جاشک تا بندر عباس پکی شباده روز راه است	Persian. No, it is a small vil- lage. It is not pretty. There is an English telegraph-office at Jashk. From Jashk to Ban- dar 'Abbas it is one night and one day's journey.
Farangi, Shanrdam ki Bandar 'Abbas-ri Shah 'Abbas bina karda va dar an zamān shahr- i mu'tabarr bude ast.	فرنگی شنیدم که بندر عباس را شاه عباس بنا کرد و در آن زمان شهری معتمد نبود است	European. I have heard that Shah Abbas built Bandar Ab- bas, and that in his days, it was an important town.
Iraqi, Balr ahvalat-i Bandar 'Abbas az tarikh-i Iran ma- lum ast. hala ham markaz-i tijrat ast, amni Linga az	ایرانی بلى احوالات بندر عباس از تاریخ ایران معلوم است حال قم مرکز تجارت است	Persian. Yes, the condition of Bandar Abbas is known from Persian history. It is still to- day a centre of commerce,

## DIALOGUES.

bundar-i 'Abbas' b'uzurgtar  
va purjam tattar ast.  
تر و بزر جمعیت تر است

اما لنکه از بذریع عیاسی بزر  
فرنگی لنکه کجها واقع است

Farangi. Linga kujū vīqī ast?  
European. Where does Linga lie?

Persian. It lies in the Persian Gulf, and its landing-place is good, because it is protected from the North Wind, which is very violent in the whole *Persian Gulf*. It has good bazaars. They export Persian woven and felt carpets from Linga to Masqat and to Zanzibar. They also build good ships at Linga.

European. Which is the station after Linga?

Irāni. Dakhil-i khaltij-i Fars ast  
va langargh-ash khub ast,  
chira ki az bād-i shamal, ki  
bād-i sakht-i tamām-i Kha'līj-i  
Fārs ast, mahfuz ast.  
Bazarhā-yi khub dārad qīl  
va gilm va namad mal-i Iran  
az Linga mībarand bi Ma-  
sqat va Zangbār, kashti-yi  
khub ham dar Linga misaf-  
zand.

Farangi. Ba'd az Linga kudym  
manzil ast?

فرنگی داخل خلیج فارس است  
ولوکس اوش خوب است  
که از باد شمال که با سختی  
نمای خلیج فارس است محظوظ  
است بزارهای خوب نارد  
تل و کلیم و نمد میان ایران  
از لنکه میبرند به سقط و زنگبار  
کشته شد و در لنکه  
میسازند

فرنگی بعد از لنکه کدام محل  
است

<p>فارسی جزیره بحرین است که موارد در آنها از تهدید روابطها میگذرند که شنیده ایند که مسراپ خلیج فارس مشهور است اغلبیش مال بحرین است رسیس جزایر بحرین آباد و سر و پر از مرغوب خودها است اولانهای بحرین بسیار قوی و بزرگ و خوب ترکیب دندرو و بلوچ تواری از بلوچ بختیار اند از بحیرات بوشتر رود بشمل میبرند         </p>	<p><i>Irānī Jazira-yi Bahrein</i> ast, ki murvard dar unjā az tah-i daryā peidā mikonand. qayyā shanida-d ki murvard-i khanlij-i Fars mashhūr ast, agh-lab-ash matl-i Bahrein ast. Zamin-i jaziyir-i Bahrein abad va sabz va pur az dirakht-i khurmā-st. ulugħħi-yi Bahrein bisyar qavī va buzurg va khush tarikh va tundru va bariyyi savar az yabuhihtar and, az Bahrein bi Bushahr rubi shamāl miravid.</p>	<p><i>Farangi</i>. Al hamdu l'illah ki European. Thanks be to God</p>
<p>Persian. It is the island of Bahrain, where they find pearls at the bottom of the sea. Perhaps you have heard that the pearls of the Persian Gulf are famous. Most of them come from Bahrain. The soil of the Island of Bahrain is well cultivated, and covered with verdure full of date-palms. The donkeys of Bahrain, are very strong, tall, well made, and swift. For riding they are better than ponies. From Bahrain to Bushire you take a northwardly direction.</p>	<p><i>Persian</i>. It is the island of Bahrain, where they find pearls at the bottom of the sea. Perhaps you have heard that the pearls of the Persian Gulf are famous. Most of them come from Bahrain. The soil of the Island of Bahrain is well cultivated, and covered with verdure full of date-palms. The donkeys of Bahrain, are very strong, tall, well made, and swift. For riding they are better than ponies. From Bahrain to Bushire you take a northwardly direction.</p>	

## DIALOGUES.

dar Bushahr az 'azab-i safar-i daryâ khâlta khitham shud.  
Dar Bushahr mihmankhâma-yi khubi yaft mishavad yâ kheir?

از علیاً ب سفر دریا خلاص  
خواهم شد در بوشهر مهمانخانه  
خربي پادت میشود پا خبر

*Irâni.* Kheir, mihmankhâma-yi na-dard, kervansarâ dard, ammî bâryâ shumâ bîtar ast khâma-yi vâkil ad doulâyi Inglis manzil kunid.

از علیاً ب سفر دریا خلاص  
خواهم شد در بوشهر مهمانخانه  
خربي پادت میشود پا خبر

*ایرانی* خیر مهمانخانه ندارد  
کارون سرا نارد آنا بروی شما  
نهنتر است خانه و کبیل المدینه  
آنکه لپس منزل کنید

*Farangi.* Chi tour dar khâna-yi vâkil ad doulâyi Inglis manzil kunam? na-mishanamash.

فرانگی چه طور در خانه و کبیل  
المدینه از کلیپس منزل ننم  
نمیشناسم

*Irâni.* U na-miguzârad ja-yi digar manzil kunid, har kas az Furanghat bi Bushahr misayad, mihmân-i vâkl ad doulâ mishavad, bisyâr udh-

that in Bushire I shall be delivered from the sufferings of this sea-journey. Is there a good Hotel at Bushire?

*Persian.* No, there is no Hotel; there is a caravansery. But for you it is better to stop at the house of the English Resident.

*European.* How can I stop at the house of the English Resident? I do not know him.

*Persian.* He will not allow you to stay anywhere else. Whatever European comes to Bushire, becomes the guest of the "Resident. He is a very

مهمان‌بودست و مهربانی است  
Farsi. Dīgar az Farangi  
dar Bushahr kāst ham hast?

i mihrāndust-i mihrānī-st.

فرنگی دیگر از فرنگها در بوشهر  
کسی قم هست

فرنگی دیگر از فرنگها در بوشهر  
کسی قم هست

Irānī. Bal dāh davazdah nafr  
tūjir dīrad va ēchand nafr  
talgrafebi ham dar Bushahr  
sakin and. khud-i shahr tijā-  
ratgāh-i buzurg va pur ja-  
māfat ast. khārd u furnish  
biyār dīrad. har mil at-  
tijāra ki az taraf-i Isfahan va  
Shiraz mibāyad bi labi-  
daryā va har chi az khārijā  
mīārand dakhil-i Iran bina-  
mīyānd, az Bushahr migu-  
zārad.

European. Is there any other  
European at Bushire?

Farangi. Bi gheir az bazar chizi

فرنگی بخواهد از بازار جیوی نار

دراز، کی قابلی دردان باند  
شاد؟

که قبل بیدن بشد

*Irānī.* Chizi na-durad, ba'd az tavaqquf-i chahar panj ruz bayad rāt biustid biravād Shiraz.

آبروی چهار پنج روز بشد را  
توفف چهار پنج روز بشد را  
بیمیدد بروید شیراز

*Farangi.* Bisfarmiyār chi tour mitavān safar kard? magar kalaska va turumtās peida mishavad?

فرزند بسفر اسپید جمه طور  
میتوان سفر کرد مگر کالاسکه  
و ترماتام بینها میشنو

*Irānī.* Na kalaska dārad, na turumtās va na rāh-i īhan. du jur mitavān masafarat kard, yekr bā qafilā mitavān raft va digari chāpari.

آبروی نه کالاسکه دار نه  
ترماتام و نه راه آهن دوچهار  
میتوان مسافرت کرد بکسی با  
قایله میتوان رفت دیگری

*Farangi.* Bi man ta'lim bi-yāz  
mayid bidham chi tour  
bayad raft.

فرزند یعنی تعلیم بسفر اشید  
بدانم چه طور باید رفت

is there anything worth  
seeing?

*Persian.* There is nothing. Af-  
ter a stay of four or five  
days, you must set out for  
Shiraz.

*European.* Please tell me how  
I can make the journey? can  
I get a carriage or a tarantas?

*Persian.* There is no carriage,  
nor tarantas, nor railway.  
There are two modes of tra-  
veling; you can either go  
by caravan or with post-  
horses.

*European.* Please to tell me  
all about it, so that I know  
which route to take.

ایرانی چشم بشما حال میکنم  
میعنی سپاه و شیراز چهلبر  
نیست پس با قاتله بسلسله  
رُخت بعده دو سه این نظر  
تزویج بند و بار و بیان  
سری خودشان کرایه کرده  
دری بیان منزل یعنی مسافت  
بسنخ شش فرسخ را طی  
میکنند

*Irānī. Chashm t bi shumg hali mikunam : mian-i Bushahr va Shiraz chapar nist, pasbat qafila bayad rast, ya'ni du si ras qatir barayi buna va bir va yak yabu barayi savari-yi khud-i tan kiriyā karda, ruzi yak manzil, ya'ni masafat-i panj shish farsakh-rā tei mikund.*

Persian. With pleasure! (lit.: by my eyes) I will explain all to you. As between Bushir and Shiraz there are no posthorses, you must go by caravan; that is to say: you must hire two or three mules for the baggage and loads, and one pony for yourself to ride. Every day you can do one station, which is a distance of five on six leagues.

*Farangi. Hamm-rā qafila mi-guyand? banda khoyal karda budam, ki qafila jam-tat-i buzurgat az mard u shutur u asp u qatir va gheira, ki bg ham musafirat mikunand.*

European. I this what they call a caravan? I had thought that a caravan consisted of many men, camels, horses, and mules etc. that travel together.

*Irānī.* Qafilâ "Ibrat" ast az m.  
 ki bâ har mali ki az mahall-i  
 harakat sâvir shudid tâ ma-  
 hall-i maqsid tamâm-i ma-  
 sitfat-i safar râ tei kund; va  
 ma "nî-yi chupr" m ast, ki  
 dar har manzil asp "avaz hi-  
 kunid. shumât ki balad-i râh  
 nistid, buyad ki yak noukar  
 • ki balad bâshad hamrah bi-  
 gird, banda bi noukar rafta  
 am va shûgird chupr bi  
 qadr-i luzûm khidmat mi-  
 kard.

آپرنسی فنالله عبارت است از  
 این که با مر ملای که از محل  
 حرکت سور شدید تا محل  
 مخصوص قلم مسافت سفر را  
 طی کنید و معنی چهلدر این  
 است که در مر منزل اسما  
 عرصون بکنید شما که بد  
 را نیستید بسند که بشه  
 نوکر که بلد بشنید قدر ام  
 بکنید بدهی توکر رفته ام  
 و شب کرب چالبر بقدر لجه

خدمت میکرد

*Persian.* The meaning of ea-  
 ravân is this: that you should  
 ride the whole way to your  
 destination on the same ani-  
 mals which you started with.  
 The meaning of travelling by  
 post is this: that in each sta-  
 tion you should change hor-  
 ses. You, who do not know  
 the way, must take a servant  
 with you who knows it. I  
 (the slave) went without a  
 servant, and the post-boy did  
 the necessary service.

*Farangi.* "Arz mikunam ki hâli-  
 am bifarmiyid safar-i shâhâ  
 az Bushahr tâ bi Shirâz chi  
 tour guzasht.

فونکی صحری میکنم که حالم  
 بطریقیان مسیر شما از بوشهر  
 تا به شیراز چه طور گذشت

أَبْرَاجِيْ حَدَشْمَ تَفَصِّيلِ سُلْطَنِ  
خَوَدَارَا خَدْمَتْ سُرْكَار  
مُحْتَصِرًا عَرْسَنْ مِيكَمْ بَا دُو نَفْرَ  
فَيْقَ شَدَهَ ازْ بُوشَهَرْ حَرْكَتْ  
ثُومَ كَهْ دُرْ عَزْرَى مِيكَوْنَدْ  
الْأَفْقَى قَمْ الْأَفْقَى يَعْنِيْ أَنْ  
فَيْقَ بَيْدَهَا كَمْ وَبَعْدَ ازْجَانْ  
سَفَرْ بَرْدَهَ خَلَامَهَ دُرْجَى  
صَبَعْ سَوَارْ كَرْجَى شَدَهَ تَا  
شَيْفَ رَقَبَهَ كَهْ دُرْ طَرْفَ  
بَدَكَرْ مُونَابَ بُوشَهَرْ وَاقَعْ اسْتَ  
آنْجَى جَلَادَارْ بَا مَلَ مَنْظَرْ  
هَا بَوْ اسْبَلْ سَفَرْ رَا بَارْ كَرْهَه  
سَوَارْ شَدَيْمَ بَرَاهَ اقْتَادَهَمْ تَا

*Irānī. Chashm! taslī-safir-i khudam-rā khidmat-i sarkar mukhtasarān 'arz mikun/m; ba du nafar rafiq shuda az Bushahr harakat namudam, ki dar 'arabi miguyand: "arrafq thumm at-tariq" ya-nī avval rafiq peidā kun va bād az un safar birou khulasa ruzi avval-i subh savar-i kara-jai shunda tā Shīf raftim, ki dar taraf-i digar-i murdbati Bushahr vug'i ast. anja char-vadar bi mal montazir-i ma bud. asbab-i safar-rā bar karda savar shudim, bi rāh uftadm.*

Persian. With pleasure! I will relate for your benefit all the particulars of my own journey. Together with two companions, I started from Buahire, for in Arabic they say "A companion, then the road", which means: find a companion before going on a journey.

Well, one day at day-break we took a boat and went to Shīf, which lies at the other end of the lagoon of Bushahr. There the mule-driver was waiting for us with the mules. After having put up the loads, we mounted and started on our way. Till the foot of the mountain, there

is a sandy soil. It was very hot. Here and there we found some water, but it was mostly brackish. The date-palms in that plain, which is known as *Garmir*, are innumerable.

بـلـادـمـانـهـ كـسـوـهـ رـوـكـسـتـانـ اـسـتـ  
خـطـيـهـ كـسـهـ بـهـوـ جـاـجـهـ آـبـ  
پـهـنـهـ مـيـشـنـ وـلـيـکـنـ اـغـلـبـشـ  
شـورـ اـسـتـ دـرـخـتـ خـرـمـاـ درـ  
آـنـ صـحـراـ كـهـ مـشـهـدـهـ اـسـتـ  
کـوـهـسـهـرـ اـسـتـ بـيـشـعـارـ اـسـتـ

بـلـكـ سـاعـعـتـ بـعـرـدـوبـ مـانـدـهـ  
رسـيـدـهـ بـهـ بـرـاجـونـ دـهـ  
اـسـتـ آـمـاـ کـارـاـنـسـرـاـقـ عـلـيـهـ  
دارـ بـنـدـهـ تـلـکـوـلـقـاـزـهـ هـمـهـانـ  
شـلـمـ وـ اـرـ تـلـرـلـاـقـچـىـ بـلـ اـرـبـىـ  
اـسـتـ مـسـافـتـ رـاهـ رـاـ بـرـسـيـدـهـ  
کـفـتـ کـهـ خـفـتـ فـرـسـخـ رـاهـ طـيـهـ  
کـوـهـ اـيـدـ

At one hour before sunset we arrived at *Burazjun*. It is a small village, but it has a large caravansery. I was a guest in the telegraph-office, and we asked the telegraph-clerk, who is an Armenian, about the distance of our way. He said: "You have travelled seven farsaks".

يـاـكـ سـاـعـتـ بـعـرـدـوبـ مـانـدـهـ  
رـاسـدـمـ بـيـ بـرـاجـونـ دـهـ  
كـوـچـكـيـهـ اـمـمـاـ کـارـاـنـسـرـاـقـ عـلـيـهـ  
تـالـاـغـرـكـهـ مـيـمـانـ شـعـرـاـ  
دـارـ بـنـدـهـ تـلـکـوـلـقـاـزـهـ هـمـهـانـ  
دـامـ وـ اـرـ تـلـرـلـاـقـچـىـ بـلـ اـرـبـىـ  
أـرـمـانـيـهـ مـاسـفـاتـ رـاهـ رـاـ بـرـسـيـدـهـ  
پـورـسـدـامـ غـرـفـتـ کـهـ حـفـتـ فـرـسـخـ رـاهـ طـيـهـ  
سـاـكـهـ اـيـدـ

صـبـعـ سـوـلـرـ شـدـهـ رـقـبـهـ بـهـ کـنـارـ  
شـتـنـهـ شـشـ فـرـسـخـ رـاهـ اـسـتـ

In the morning, having mounted, we went to *Kunar*

صـبـعـ سـوـلـرـ شـدـهـ رـقـبـهـ بـهـ کـنـارـ

*Takhta*. It is a distance of six farsakhs. It is all stony, mountainous and bad. On the right was the mountain, and on the left the plain. At the foot of the hill, warm sulphur water springs forth; there are also several petroleum-springs there. In consequence of the quantity of horseflies, it was very bad for man and beast.

Two hours before noon we reached the village of *Dalaki*. We had luncheon near the caravansery of *Dalaki*. From there the road went along the foot of the hills. There are dangerous defiles and dreadful precipices here.

رَاهِ اسْتَ تَامِنْ-اَشْ سَانْجَلَكْ  
وَ كُوْ دَبَدَهْ  
وَ كُوْ دَبَدَهْ سَنْكَلَاخْ دَكُوْ دَبَدَهْ  
اسْتَ دَسْتَ رَسْتَ كُوْ دَبَدَهْ  
دَسْتَ جَمْ دَشْتَ اَزْ نَامَهْ  
کُوْ آبْ کَمْ کَمْ کَمْ کَمْ  
بَرْ بَدَیْ مَيْدَعَدْ جَهَدْ تَا  
بَرْ بَدَیْ مَيْدَعَدْ جَهَدْ تَا  
جَهَمَهْ نَفَتْ مَهْ درْ آنْجَسْتَ  
بَهْجَتْ کَبَرْتْ خَرْمَكَسْ بَرْمَهْ  
وَ عَلَهَا خَلِيَّهْ بَلْ کَلَشْتَ دَوْ  
رَاسِدَمْ نَاهَرْ دَامَهْ کَارْ  
وَنْسَرَهْ دَالَاكِهْ سَارْ شَدْ  
اَزْ اَنْجَهْ رَاهْ  
سَاعَدْ بَطْهَرْ مَادَهْ بَقَرْهَهْ دَالَاكِ  
(سَيْدَهْ) نَهَارْ دَمْ کَارَدَهْ سَارَهْ  
دَالَاكِهْ صَوْفْ شَدْ اَزْ آنْجَهْ رَاهْ  
کُوْ اَنْتَادْ تَنْكَهَهْ اَهْ  
خَوْفْ دَغْلَهْ اَهْ مَهْبَبْ  
دارْ اَزْ رَوْ خَانَهْ خَشْتَ  
کَلَشْتَهْ کَهْ آبَشْ شَهْرَهْ اَسْتَ

بیل سنگی بر روی رودخانه  
 بسته اند بعد از آن رسیدم  
 بکوبل ملو که بهبار بسیت  
 و بلند است راه ساخته  
 قسمت اما سنگ فرشش بطریق  
 است که اسب نمیتواند زاد  
 از رو بلا که رسیدم میلاد  
 پیش این صاف و دندان مانند  
 سطح آب معکوس است آنچه  
 قدمی داشته باشد لست  
 بوقه کنار و درخت خرسان  
 قوان است

We passed the river *Khish*,  
 whose waters were brackish.  
 A stone bridge has been built  
 across the river. After that  
 we reached the *Pass of*  
*Mallu*, which is exceedingly  
 steep and elevated. There is  
 also a built road there but  
 its pavement is such that a  
 horse cannot walk on it.  
 When we got to the top,  
 a plain was to be seen; it  
 was flat and smooth, like an  
 expanse of water. Evidently a  
 small lake was there in olden  
 times. Jujube-bushes and date-  
 palms are there in plenty.

در تاکرایخانه که  
 اتفاق خالی بود منون کردم  
 در talagrafkhana, ki ittifāq  
 qan khair bud, manzil kar-  
 dim. ghulam-i talagrafkhana

bizum va ab va birinj va telegraph-office brought wood,  
pinz va roughan va nun<sup>۱</sup> water,\* rice, onions, melted  
taza haair kard. min-i bag<sup>۲</sup>, butter, and fresh bread. Having  
atash roushan karda tu 'am.  
pukhtim, khurdim. farsh va  
bilapish unchi dashtim ru-yi  
buris andakhtis rihat shudim.  
which we possessed on to the  
matting, we rested.

We rose very early, and mounted our horses. We knew we had to reach Kazarun that day. It is 8 farsaks and a hard road. We passed the river and the Pass of Kamarij. This pass is also very steep, high, and dangerous. Sometimes the mules fall and roll down to the bottom of the

غلام ناکرایانه قیم و آب  
د چینع د بیمار د ریعن و لان  
نزا حاضر کوب میان بلغ آتش  
دوش<sup>۳</sup> کسرد طعم پختیم.  
خودیم فوش طلا پوش آلچه  
پاشتیم روی سرمه انداخته  
رحت شدهام

سبع زدن هر خاستیم سوار شدهام  
معلوب شد که امروز تا کارون  
باید رفت قشوت فرسخ سکنهش  
ای است از زدن خانه د از  
گستبل کمارج گلشنیم ایس  
گردنه قسم خیلی پسست د  
بلند د خطرناک است گلخی  
قطاب روی پور شده تا نه درو  
پندا شuda به رفیم. az

subh znd barkastim, savor shudim. mac'um shud ki im-  
ruz ta Kazarun bayad raft.  
hasht farsakh-i sangin rah  
ast, az rудkhana va az kutil-  
i Kamarij guzashtim. In gar-  
dama ham kheil past u bu-  
land va khaternak ast, gah  
qatirba part shudu ta tah-i  
da'ra mighaltand, mimrand.

میغلهطنند میمژنند همچنان

بندی - یی dih-i Kawārij va  
gardan-یی kuehki guzashtha  
bi julga-یی Kāzorūn rāidim.  
tamam-ash bi safi va sabz va  
ibad ast. zamīn-ash khuk-i  
narm-i khubī-at va yak rājabi  
zamin dar tamīm-i an julga  
khushk va lam yazra<sup>۱</sup>) nist.  
ji bi ju ab az kuhbat-yi  
dast-i chap bi qadr-i yak  
song<sup>۲</sup>) u du sang mirzad,  
bagħħit ri marshrūb mikkunad.  
aqṣam u anvaři<sup>۳</sup>) mivvajt va  
fawakkih-i<sup>۴</sup>) mumtaż ‘amal  
mīayad.

بندی - یی سنه و دو سنه  
کهارج و گردنده کوچکی کلشنده  
بچیکه کازرون رسیدنهم تماش  
باشها و سبز و آبد است زینش  
شک نیم خوبی است و بکی  
و جب زیتون در میام آن جانده  
خشش و لیم پیاز نیست جانده  
آب از کبوتر قلچ دست جو  
بقدیر ییک سنه و دو سنه  
میورزد بلطفه امشروب میکند  
اقسم و اثواب میروجات  
فواکه ممتاز عمل میکند

pass and perish. We walked to  
the top. After we had passed  
by the fields of the village of  
*Kamarij*, and by a small pass,  
we reached the valley of *Ka-*  
*zarut*. It is all beautiful,  
green, and cultivated. Its soil  
is a soft, good earth, and  
not one span in the whole  
of that valley is dry or un-  
cultivated. Here and there to  
the left, flows water from  
the mountains, enough for  
one or two stones<sup>1</sup>), and  
waters the gardens. (All)  
kinds and sorts of fruit are  
grown there.

- 1) arabic for "not cultivated".
- 2) The Persian measure water by the number of mill-stones it can drive.
- 3) arabic plurals of قسم qism and نوع nou', both meaning "kinds".
- 4) arabic plural of فاكه fakha, fruit.

## Kazari.

## • Kazari.

سَهْ سَاهَتْ بَغْرُوبْ مَانَدْ بَشَهْ  
كَلَازِرُونْ رَسِيدِيَمْ دَرْ تَلَكَرْلَانَهْ  
بَلَيْسْ آسِدِيَمْ بَعْدْ اَزْ صَرَفْ  
عَصَرَانَهْ كَوْدَشْ نَمُودِيَمْ هَمَبِلَانْ  
سَهْ بَلَدِيَمْ بَهَيْكِرُونْ بَلَارْ دَكَوْهَرَانْ  
جَاهَا كَرِيمْ بَعْدْ قَهْمَمْ بَلَغْ  
مَسْهُيَمْ بَدْ بَلَغْ نَظَرْ بَلَغِيَسْتْ مَهَلَانْ  
بَهَشَتْ وَتَأْنِيزْ اَزْ كَلَسْتَانْ اَمْ

At three hours before sunset  
we reached the town of *Kazarin*.  
We stopped at the telegraph-office. After partaking  
of an afternoon meal,  
we had a walk. Our host was  
our guide. We saw the bazaars and the streets, then  
we went into a garden, called "The garden of Nazar."  
It is a garden like Paradise  
and fresher than the rose-garden of *Iram*.

## Nazm.

## Verse.

گَلَسْتَانِیَمْ جَوْ كَلَارْ جَوَانِی

"A flower-garden like the bed  
of roses of youth,

## DIALOGUES.

گلش سیلاب زاب زندانی  
نیای عدن دلپیش هشت انکوچ  
تسیم عطر سایش راحت آمیز

عَرْلَى الْأَرْضِ وَالْمَاءِ  
وَالْجَنَاحِ وَالْمَلَائِكَةِ  
وَالْمُلْكَةِ وَالْمُلْكَةِ  
وَالْمُلْكَةِ وَالْمُلْكَةِ

"gul-aah strab 'z nb-i sindagani,  
qavv-i 'andalib-asah 'ishrat angz,  
qasim-i 'itrat-yash rihat kuni.  
"Its roses watered by the Water of Life,  
"The Song of its Nightingales  
causing delight,  
"Its perfumed Zephyr bringing peace".

mian-i chaharbagh' houz-i, ki  
ub-ash bisyar saf va khush-  
gavar va khunak ast. jam'i  
diarakha-yi chaharbagh mu-  
rakkab ast, ya 'nI naranj  
va niranji va limu va pur-  
tuqal. avval-i shikufa-yi ni-  
ranj biid. az bu-yi shikufa-ha  
va az avaz-i bulbul-ha mast  
shudam. migufand har di-  
rakht-i portugal zinda az  
hazar dana bar midahad.

میلن چهار باغ حوضی است  
که آتش بسیار صاف و خوش  
کشور خشنده است جمیع  
درختهای چهار باغ موبیکان  
اسمت یعنی نارنج و نارنگی  
دسته دیگر تفال اول شکوفه  
نارنج بود از بحق شکوفه  
و دیگر دیگر تفال اول شکوفه  
میخندند قدر درخت است بر تفال  
زیاده از حرارت داده بار میدهدند

bears more than a thousand  
fruits. There are also many  
date-palms. Going north from  
*Kazarun*, we saw no more  
date palms at all.

درخت خرماء بسیار است  
از کارزوں د بشمیل که قدم  
بیکر قمیع درخت خرماء ندا  
نشد

صبح زو ممکن نشد که بدین  
معنگی را بینهتم قاطرچی  
میتواست عال جزو بعد و  
جهه کشست جزو بیکر نیاورد  
فصل عال دادن بود آنها عصب  
اینکه در همه کارزوں بله می  
جو پیدا نشد

Early next morning we found  
it impossible to continue our  
journey without delay. The  
mule-driver wished to give  
his animals some barley.  
However much he tried, he  
could nowhere get barley. It  
was the season for giving  
green-fodder. Yet it was won-  
derful, that in all *Kazarun*,  
not one single "man" of bar-  
ley was to be found.

## From Kazarun to Shiraz.

## At Kazarun to Shiraz.

ار کارون تا شیراز

دو ساعت و نیم بظهر مانده  
مشوار شدیدم باران متصل  
میبارد راه از شدت بارندگی  
کل و باتلاق شده بود و  
بسیاری های راه تا کله کنی  
میشد نزدیک بود دست چون  
کس رسیدم در پنهان پیداشد  
مسیح بدری بیرونشان نمیتوار  
و لحق زار اطراف در پنهان بسیار  
است و پنجه از نوکدار و از طه  
و مرغابی است پسل چهوی  
روی یک کوشش دریاق بیرونشان  
بسند بودند که از او عبور

At two hours and a half before noon we mounted our horses. It rained incessantly. On account of the quantity of rain, the road was full of mud and mire, and on the road our clothes were covered with mud right up to our hats. As we approached the mountain, to the left, we saw a lake, called the *Parishan-Lake*. There are many reeds and much swamp round the lake. It is full of snipe, duck and water-fowl. A wooden bridge had been erected across

1) lit: long beak.

aksari takhtahār-yi an jiš  
shikasta va kharab shuda  
būd, umid ast, ki tū imāz  
marammat karda bāshand. a corner of the Parishan  
Lake. Over this we went. Many  
of the planks of that bridge  
were broken and rotten. Let  
us hope that they have now  
been repaired.

From there the road goes into  
a mountain-valley. A quan-  
tity of Nomads moved along  
the way, and on both sides  
of the way. The road had  
got so muddy, on account of  
the traffic of man and beast,  
that we could not go on foot.

At last we reached the Daugh-  
ter's Pass. The mountain is  
rocky, high, very imposing  
and precipitous, but they  
have removed all stones,  
and made a pavement and

شہد اکثر تخته‌چوای ان جسوس  
شکسته و خراب شده بود  
امید است که تا امروز موت  
کرده بشنید

az mija rāh bi darrā-yi kuh  
miuftad. jam'at az rāt dar  
rāh va tarafein-i rāh harakat  
mikard. rāh az 'ubur u mu-  
rūr-i mardum va buna bi  
touri batalq shuda bnd, ki  
piada namitavanistim rāh bi-  
ravim.

khulasa bi Kūtaž-i Dukhtar  
rasidim. kuh-i sangi-yi mur-  
tafi' va bisyar muhib va  
sarahrab ast ammu sang-  
chini karda va sangfarsah va

خلاصه به کوتل دختر رسیدم  
که سکونی مرتفع و بسیار  
میباشد سرشاریب است اما  
سنگچینی کرده و سنگفرش و

از آنجا راه بدره کسو میباشد  
جمعیت از ایلات در راه و  
طوفی از حركت میکند راه  
از عبور د مردم و بهمه  
بهتری باطلانق شده بود که  
پیمان نمیتوانستم راه برداشم

که سکونی مرتفع و بسیار  
میباشد سرشاریب است اما  
سنگچینی کرده و سنگفرش و

## DIALOGUES.

daryahā satkha būdānd, bi  
touri ki shutur bi bar khub  
va bi rāhat miguzarad.  
میرجھا ساخته بوند بطوری  
کہ شتر بار خوب د براحت  
میکندر میکندر کہ رسیدن باران  
سیر کردنے کے رسیدن باران  
ایعتنانہ و فرا صاف شد و  
دریاف پوششان خوب چھما بود  
قدیر راحست کوئیم بار بار  
اتنادر چنگلی مشکور بخشش  
بزم پھاندہ دو میدران اس بز  
بود جنگل بلوط است و آنچا  
م احتفل میورد قلیم دروازه  
بوده اسست

steps, so that riders and car-  
mels with loads can pass  
quite well and easily.

When we reached the top of  
the Pass, the rain had stop-  
ped. The air had become  
clear and the Parishan-Lake  
was clearly to be seen. We  
rested a little, then conti-  
nued our way. There was a

forest called Dashi-i Barm,  
at the distance of the length  
of two gallops of a horse. It  
is a forest of oak-trees, and  
there was most probably a

lake there formerly.

In the mountains near Dashi-  
i Barm there are lions. Some  
years ago a male lion,  
very big, used to attack men

در کوهابو اطراف دشت بزم  
شتر دار چند سعل قبل کند  
شتر سیر بسیار بزرگ بسیار

sar-i gardana ki rustim bāran  
Istāda va havī saf shud va  
Daryā-yi Parīshān khub  
peidā būd. qadr rāhat kar-  
dām, bāz bi rāh ustādim. jan-  
gali mashhūr bi Dashi-i  
Barm bi fasila-yi du meidān-  
i asp būd. Jangal-i ballut ast  
va unja ham ihtimal mra-  
vad qadim daryachar buda  
ast.

dar kuhā-yi atraf-i Dashi-i  
Barm shir dārad. chand nill  
qabl yak shir-i nar-i bisayar  
huzurg bi madum-i qaffa

and caravans. He once nearly killed an English officer. Jumping, he thrust his claws into the horse's quarters. The officer fell to the ground, then fled, not knowing what had become of his horse. At last the horse was brought into the station very badly wounded. This same male lion that I have just mentioned, was killed by a Noman. Zill as Sultan<sup>1)</sup>, who was Governor of Isfahan and Fars, gave this plucky man a cloak of honor and one thousand tumans reward.

hamla minvurd, yak eftib-  
mansabi Ingila-ri ham na-  
dik bud biderad. khiz zada  
changal bi kafsl-i asp-i u  
zada bud, arhib-mansab za-  
min khurda gurkht, na-mi-  
danist asp-ash ohi shud.  
ikhir-ul-amr aspgr bi manzil  
avurdand zakhm-i and khurda  
bud. hamin 'shir-i nar-ri ki  
gustam yak nafar az rilt  
kusht. Zill as Sultan<sup>1)</sup>, ki  
hukim-i Isfahan va Fars bud,  
khalfat va hazar tuman bi  
an shakhs-i dilavar in'm  
farmudand.

نیمه حمله می‌آورد یکه صاحب  
منصب اینکلیس را قم نزدیک  
بیرون بیدرد خیز زد چندی  
بکار آسب او زده بود صاحب  
منصب زمین خودو را که خوب  
نمی‌دانست اسپهش چه شد  
آخر الامر اسب را بعنوان آوردن  
(خشم زیاد خود را بود همچنان  
شیوه تو را که کفایم یکه نتوان  
ایلات کشت طل سلطان که  
حاکم اصفهان و فارس بود  
خلعت و حرب را تومن بد آن  
شخص دلار انعام فرمودند

1) "Shadow of the Sultan", the eldest son of the late Shah.

## DIALOGUES.

*Farangi* هر لیل دار آن سمعتیها شهور  
فرانسی حلاصم در آن سمعتیها شهور  
دیدند میشون

*Irānī*. Dar sar-i jadda kheir,  
amma dar birahu-yi kuhha  
tak tak peidā mishavad.  
ایرانی در سرِ جادهٔ خیز اما در  
پیراهن کوهها تک تک بیدن  
میشون

Ba'd az guzashtan az *Dash't-i*  
*Darm* rah biaz sarbala miravaud.  
کوچهٔ زیستی را و سرگلخ است  
بعد از گذشتی از داشتی دارم راه  
باز سر بالا میشود کوچهٔ زیستی  
بیش راه و سرگلخ است

آجبا کوتسل پیشتر ان ابیست  
میکوبند پیشتر زنی این معجزه  
کسوچهرا احتمالات کردند و  
سندیچهی نموده است و قدر  
لیتو زن در سرگردانه نهادند  
است

*European*. Does one still find  
lions in those parts?

*Persian*. Not on the road it-  
self, but in the mountain  
wildernesses one occasion-  
nally finds them.

After passing through (the fo-  
rest) *Dash't-i Barn*, we again  
went up-hill. There are no  
roads on the mountain, which  
is covered with rolling stones.  
The name of this place is the  
*Old Woman's Pass*. They

relate that an old woman dis-  
covered this passage over the  
Mountains and removed the  
stones from there; the tomb  
of the old woman is to be  
seen at the top of the Pass.

Bi vnaite-yi irifa-i kuh va | In consequence of the height  
 badi-yi rih na-mirshud ha- | of the mountain and the  
 min ruz tu bi sur-i kital bir- | badness of the road, it was  
 sm. dar karyansarai mash- | not possible to get that same  
 hur bi Mian Kital utraq | day to the top of the Pass.  
 namudm, ki imrat-i vast-i | We stopped at a caravansery  
 khubi-st va dar tu-yi taqehac- | known as «Mian Kital». It  
 yi itash afrukhta sham khur- | is a fine spacious, building.  
 dim. chun hreh hasr va | Having made fire in a niche,  
 farsh na-bud rü-yi sang kha- | we supped. As there were  
 bidim. in-qadr sard shud, | no mats nor carpets, we lay  
 ki ba'd az nisf-i shab az | down on the stones. It got  
 zur-i sarma bidar shuda, pa | so cold, that after midnight  
 shudim. | we were awakened by the  
 intensity of the cold, and so  
 we rose.

Aftab na-zada rih uitadm. | Before sunrise we started on  
 'ubur az Kital-i Piri Zam | our way. The passing over  
 bi qadri mushkil ast, ki | the Old Woman's Pass is so

بومستانه ارتفاع کوئ د بدی راه  
 نمیشد همان دوز تابهور کوتول  
 سرمهیم سر کلارهانسرای مشکل  
 بمعان کوتول اطراف نموده  
 عمارت وسیع خوشیست در  
 تپه طلاق چه آتشش افوهند  
 شام خود راه چون پیغم حمیر  
 و فرش نسبید روی سلسک  
 خوابیدم اینقدر سر دند که  
 بعد از نصف شب از زور سرها  
 بیدار شده بنا شدم

آفتاب نزد راه افتادیم غیره  
 از کوتول پیش نم بقدی مشکل  
 است که خوارها قاطر سر راه

difficult, that thousands of mules die on the road. As far as one's eyes could see, the place was strewn with carcasses and bones of mules. For this reason, vultures are plentiful in those parts.

On the Northern side of this Pass there is a plain named *Bash-i Arjan*. All round it are high mountains, covered with snow. To the right is a lake with reeds and swamps, and to the left is an excellent spring whose water is strong enough to drive four mill-stones, and which flows from a cleft in the mountain-rock. A great many Nomads were passing through

بازاره qatir sur-i rāh mi-  
mrand, tā chashm kār mi-  
kard lishā ya ustukhāni-i  
qatir rikhtā shudā būd. bi  
m jihat lahhkhur dar anjā  
faravān ast.

میهربان تا چشم کار میگرد  
لشمه و استخوان قاطر و نکته  
شده بود باش جهت اشخوار  
در آنجا فراولن است

Taraf-i shamal-īm kūtal dashti-  
st monsum bi *Dash-i Arjan*,  
douridour-ash kuhā-yi bu-  
land-i barfdar ast, dashti-rast  
daryacha va lajan-zar va  
neizer ast, va dashti-chap  
chashma-yi 'azmit-st ki ub-  
ash bi qadr-i ehahār sang  
az shigaf-i kuh-i sangi mi-  
rizad, jam'at-i buzurg az

طرب شمال این کوتل بشنی  
است موسم بخش است  
دواردوس کوههای بلند بزیبار  
است دست راست در پلجه  
است دست راست زار و نهار است و  
ولجمن زار و نهار است  
سبت چسبی چشمی عظیمی  
است که آبیش بقدر چهار  
سنبله از شکاف کوی سکنی  
میگیرد جمعیت برکسی از

Ilst az an ab cubur mina-mud, kheill tamashu dast: bachehahū vu barraha tu-yi khurjin basta ru-yi gav va ulagh guzāshta budand, va murghā-rū sari' har hasta bindand. zanhan sovar-i asp bi hama kār mashghul bu-dand: yaki kara durust mikard, digart pashm mirisht va gheira.

ایلهات از آن آب عبور مینمود  
خیلی تماش داشت بهجا و  
برآ ها تیغه خرچین بسته  
روی کار و اواع کلشنه بودند  
و، مرغهارا سر بر بسته بودند  
زنبها سوار اسپ نمود کار  
مشغول بودند یکی کرد درست  
میدون بیکوی پشم میتوشت  
وچو

This water. It was a curious sight: children and lambs were tied up in the saddle-bags, which were placed on the backs of cows and donkeys. Fowls were tied on top of the loads. The women, on horseback, were occupying themselves in various ways: one was making butter, another was spinning wool, etc.

The telegraph-office of *Dashki*-*Arian* lies near this spring. *Arian* lies near this spring. Having rested a little, we ascended a small hill. The road was good, and free from stones and mud.

Half an hour before sunset we reached the caravansery of

*Nim sāt* at *bi ghurub munda bi karrvansarā-yi Khāna Zan-*

تلارخانه دشت (رجس قریب)  
صلان چشمها واقع است قدری  
استراحت نموده بالای کوه  
کوچکی رفته راه خوب دید  
مند و بی کل بود  
کاردسرای خانه زیتون

*yān* rāstdm. havā bi qadri  
sard bud, ki ab yakh mikard.  
shab kheilā had bi mā gu-  
zash̄t. subh ta du sāt az  
nifstab guzash̄ta jala ru-yi  
zamīn minmānd.

*Az Khāna Zanyūn tā Shīrāz*  
hasht farsakhs-i sangm̄ rah  
ast. bi wujud-i sarvī-yi  
shab-i guzash̄ta qarib-i zuhr  
hava bisyar garm shud. qā-  
tirhā kheila khasta shuda  
budand, ki na-tavānistim  
hich savar bishavim. tumam-  
i rah-rā piada tei kardim.  
Du sāt az zuhr guzash̄ta vā-  
rid-i Dār ul 'ilm-i Shīrāz  
shudim.

رسیدیم خوا بقدیری سرد بود  
که آب بیخ میگرد شب خیلی  
بد بها بیگدشت صبح تا دو  
ساعتم از آنلب کندنده زاله  
دو پیش میماند

از خانه زنیون تا شیراز فشت  
فوجی سکنیون را است با وجود  
سرماشی شب کلشنده قریب  
ظهر خوا بسیار کم شد فاطرها  
خیلی خسته شدند بودند که  
نمیتوانستیم چیزی سور بشویم تمام.  
را پیلانه طی گردیدم

دار سعتم از ظهر کندنده دار  
دار العلم شیراز شدیم

*Khāna Zanyūn*. The air was  
so cold, that the water was  
frozen. We spent a very bad  
night. In the morning, un-  
til two hours after sunrise,  
the ground remained frozen.

Between *Khāna Zanyūn* to *Shīrāz*  
there are eight farsakhs  
of hard road. Notwithstanding  
the cold of the previous  
night, near midday it be-  
came very warm. The mules  
were so tired that we could  
not ride them. We did the  
whole distance on foot.  
Two hours after mid-day, we  
arrived at the "House of  
Science"<sup>1)</sup> *Shīras*.

1) The principal Persian towns have titles. Tehran is called "House of the Chalifate" (*Dār al Khilāfah*) Isfahan  
is called House of the Sultanate (*Dār as Saltana*).

فرانگی در شیراز شبلید خاند  
بومت خوب قان پیبله شبلید

ایرانی بله دوستم خوب بوزار  
شهر بلخ و اکبرستان و خاند

دارد آنجا منل کو زیم  
دارد آنجا منل کو زیم

فرانگی شما بقین از رحمت شیر  
بسیار خسته شده بودید  
ایرانی خسیر آقا مسی که بر  
نکشیده بودم خسته تم نشدم  
پسی ملها نیم مرد بودند

Farangi. Dar shayyad Shiraz  
khānayi dast-i khud-i tan  
pīda shudid?

Irāni. Bali dust-am qarib-i  
darvaza-yi shahr bagh va  
anguristān va khāna dārad.  
unja manzil kardim.

Farangi. I suppose you were  
much fatigued with the hard-  
ships of the journey.  
Persian. No sir, I who had

not borne a load, was not  
tired, but the mules were  
half dead.

Shiraz.

Shiraz.

فرانگی شیراز میدانم که شهر  
بنزگ و مشهور و معروف نهیبا

European. Did you stop at the  
house of your friend at  
Shiraz?

Persian. Yes, my friend has,  
near the gate of the town,  
a garden, a vineyard and a  
house. There we stayed.

Farangi, Shirāz midanam ki  
shahr-i buzurg va mashhūr  
va ma'ruf-i dūnya'st, ammū

ابست اما شها به مردم پيد که  
چيز در شيراز بليد تمادها  
بکنم

shum<sup>۱</sup> bifarmayd<sup>۲</sup> ki chi chiz  
dar Shīrāz bayad tamashā  
bikunam.

اماني بکني حافظه و سعدیه  
بهمن قمر خواجه حافظه و شاهجه  
سعده فرگسکه شيراز ميلاد  
زهارت هزار آهن دو شاهنامه نامدار  
را مينماید قمر دو در خارج  
شهر دانع اند و بنغلات خوب  
هم در اطراف شهر دارد بليد  
گوش كنيد

فرانگي خود شهر بناعاف خوب  
قدیم نارد

اماني عمارت شهر اکثر شان

But please tell me what I ought  
to see at Shiraz.

*Irānī*, Yakt Hāfiṣīya va Sa<sup>۱</sup> dīya,  
ya<sup>۲</sup> ni qalr-i Khūjīa Hafīz va  
Sheikh<sup>۳</sup> Sa<sup>۴</sup> dī, har kasi ki Shī-  
rāz mīyad, zarat-i mazār-i  
in du shāfir-i namdarī mī-  
namayad, har du dar kharij-i  
shahr vāqī<sup>۵</sup> and va bāghat-i  
khutb ham dar atrāf-i shahr  
darad, bayad gardish kuniid.

*Farangi*, Khud-i shahr banaha-  
yi khub-i qadim darad?

*Irānī*, 'Imarat-i shahr aksari  
shan az zamān-i Karīm Khān-i

Persian. Firstly tho "Hāfiṣīya  
and Sadiya, namely, the tombs  
of Khāja Hāfiṣ and of Sheik̄h  
Sadi. Everyone who comes  
to Shiraz makes a pilgrimage  
to the tombs of these two  
celebrated poets. Both lie out-  
side the town; there are also  
pretty gardens round about the  
town, in which you should  
take a walk.

European. Are there any fine  
old buildings in the town  
itself?

Persian. Most of the buildings  
have remained from the time

of Karīm Khan-i Vakīl, who died in the year 1193 of the Mohammedan era, which corresponds to the year 1779 of the Christian Era. It is he who built the houses, gardens, mosques, baths, forts, citadels, moats, gates, tanks, and bazaars. You, who are an European, will not be allowed to see the mosques and the baths; but the gardens and the bazaars, especially the *Vakīl's Bazaar*, you must make a point of seeing properly.

*Vakīl* baqī munda ast, ki dar sāma-yi bazar u yak sad u naved u si hijri mutabiq-i hozar u haft sad u haftad u nuh ūsavi fout shuda ast. hamm ast, ki buyitat<sup>1)</sup> va baghat<sup>1)</sup> va masjid<sup>1)</sup> va hammamat<sup>1)</sup> va qal'a va hisur va khandaq va darvāzah va birkahā va bazarha bina karda ast. shumūl, ki Farangi hastid, ijza-yi didan-i masjidhā va hammamhu bi shumūl na-khāhand dard, ammā baghha va bazarha va khususan bāzār-i Vakīl-ru khnb tamāshā bayad bi-kunid.

از رهان کریم خلیل و کبیر  
باقی مادده است که در سنه  
۱۱۹۳ میلادی مطابق اینها عیسوی  
فوت شده است میتوان است  
بیویات و باغات و مساجد و  
حمامات و قلعه و حصار و  
خندق و دروازه و بزرگو  
و بازار بنا کرده است شاه  
که فرنگی مستتب اجراه دیدن  
مسجد و حمامها بشکنند  
نخواهد داد اما بلهها و بازار  
و خصوصاً بازار وکیل را خوب  
نمایش باید بکنید

1) Arabic plurals of بیویت *bait* (house), بلاغ *bāzār* (garden), مسجد *masjid* (mosque), حمام *hammām* (bath).

فرنگی بسیر خوب من مر جانو  
که عکس باشد انشاء اللہ خوازم  
رخت

فرنگی بسیر خوب من مر جانو  
که عکس باشد انشاء اللہ خوازم  
رخت

*Irānī.* In shāt Allāh! bāz d' az  
seir-i Shirāz bi Isfahan mi-  
ravid.

امروزی انشاء اللہ بعد از سیر  
شهر از پصفهان میرود

*Farangi.* An rih-rū ham bā  
qafila tei bonyad kard?

خونگی آن راه را عدم با قائله طی  
بلید کرد

*Persian.* May it be God's will!  
After having seen Shiraz,  
you will go to Isfahan.  
*Farangi.* An rih-rū ham bā  
qafila tei bonyad kard?

*Shāh-i safar-i chāpārī az  
Shirāz va Isfahan va Tahrān  
va Qazvīn va Rāshīt tā lab-i  
Daryā-yi Khazar.*

*Description of a post-journey  
from Shiraz to Isfahan,  
Tahrān, Qazvin and Resht,  
to the coast of the Caspian  
Sea.*

*Irānī.* Az Shirāz rū bi shamūl  
chāpākhāna dārad, agar mi-  
khāhd tund rah biravid,  
rāh mōyid chāpārī mōyid

*Persian.* From Shiraz, going  
north, you will find post-  
houses. If you wish to travel  
quickly, go with post-horses.

*Farangi.* Safar-i chapari chi  
tour mishavad? marhamat  
farmida boyan kund.

European. How does one travel  
with post-horses? Please  
have the kindness to explain.

*Irani.* Chashm! az chaparkhan-  
na-yi Shiraz yak tuzkira ba-  
riyi du ra's<sup>1)</sup>) asp bigird.

Persian. With pleasure! you  
must take, from the post-  
house at Shiraz, a pass for  
two horses.

*Parangi.* Agar tanhit biravam  
yak asp kafiyat na-mikunad?

European. If I travel alone,  
is not one horse sufficient?  
*Irani.* Khoir, shumi savar-i  
yak asp mishavid va shagird  
chapar savar-i aspi digar,  
va u ham khurjin-i tun-rū bū

khudash haml minamat yad  
ba'd az vurudi-i maqsad shi-  
gird chapar malhārā pas  
mirbarad manzil-i khodash

Persian. No, you must ride  
one horse and the post-boy  
the other. He will also carry  
your saddle-bags. After ar-  
riving at your destination,  
the post-boy takes the horses  
back to their station.

فرنگی سفر چهاری چه طریق  
میشن مرحومت فرموده بیان  
کنید ایرانی چشم از چهارپارخانه  
شیراز بله تقدیم براف دو رس

اسپ بگیرید فرنگی اگر تنها چروم بله اسب  
نطلب نمیگیرد ایرانی خود شما سور بله اسب  
میشنید و شاگرد چهاری چهاری اسب  
اسپ بگیر و او هم خرچین  
تسایرا باخودش جمل میماید بعد از درود مقصود شاگرد  
چهار مالهارا بس میبر مدنی

جوبش شها در مم منظر اسپ عومن میکنید	shumis dar har manzil. asp cavaz mikunid.	You, change horses, in each station.
فرنگی از مدلول تا مدلول نکرم چند قدر مسافت است	Parangi. Az manzil tu manzil-i digar chi qadr masafat ast?	European. What is the distance between the stations?
ایرانی سه فرسخ ای هفت فرسخ و هشت فرسخ را است	Irāni. Si farsakh ilk haft farsakh va haشت farsakh rab ast.	Persian. From three to seven or eight farsakhs.
فرنگی د کرایه اسپهای جبار چند میشهون	Parangi. Va kirāya-ye asfah-yi chāpiari chand māhavad?	European. And as to the hire of post-horses, what does it come to?
ایرانی برق شر اسپهی. فرسخی بلکه فزان	Irāni. Barqi har aspi farsakh yak qarīn.	Persian. For each horse one qaran a farsakh.
فرنگی روزی چند فرسخ میتوان نمود	Parangi. Ruzi chand farsakh mitavim tei namud?	European. How many farsakhs can I do in one day?
ایرانی اکر آموخته باشید در بلکه روز بیست و هجده نی سی	Irāni. Agar amukhta bashid dar yak ruz bist u panj ilāst farsakh rab mitavanid bivard.	Persian. If you are used to it, you can do 20 or 30 farsakhs in one day.
فروسرخ را میتوانید بروید	فرسخ را میتوانید بروید	

*Parangi.* Ajab! m az tundt-yi  
kulaaka-yi bukhār chandān  
kamtar nist. pas tamani-i  
ruz-ru yurtma ya chahārna<sup>i</sup>

bayad raft?

*Irāni.* Kheirīghū, yak meidān-i  
asp yurtma ya chahārna<sup>i</sup> ki  
raftid, yak meidān qadam bi-  
ravid tā māl nafas bigrad.

فرنگی خوب آقا بده میدان اسپ  
کالسکه خوار چندان کمتر  
نیست جس سایه ندارد رفت  
بلهار نعل بده رفت

افرانی خوب آقا بده میدان اسپ  
بزنه ها جهار نعل که فتید  
بله میدان قدم بروید تما مل  
نفس بکشید

فرنگی اسپهای چهاری چه  
طواند خوب بآ بد دار آکش  
افرانی خوب دهد دار آکش

شان این قدر ضعیف و بد و  
سمست دلگراند که خوب کنی  
سر میشون خیل میکند که  
این مل بقدر بک فرسخ راه  
خواهد رفت بالدو بک از غرف

European. How wonderful!  
That is not much slower than  
a train. Then must I trot or  
gallop the whole day?

Persian. No sir, if you trot or  
gallop the length of a horse's  
canter, you must walk a bit  
afterwards, so that your horse  
may recover his breath.

*Parangi.* Asphariyi chapari chi  
tour and, khub ya bad?

*Irāni.* Khub u bad dirad.  
aksar-i shan inqadr zaif va  
bad va smt va laghfir and,  
ki har kas savar mishavad,  
kheyal mikunad ki in mal  
bi qadr-i yak farsakh rāh  
nakhatad raft, bū vujud-i in

European. Are the posthorses  
good or bad?

Persian. There are good ones  
and bad ones. Most of them  
are so weak, bad, tired and  
lean, that everyone who rides  
them thinks: this beast will  
not go one farsakhs' distance.  
Notwithstanding this leanness,

بعضی این اسبها که مثل جبار  
چیزی میباشد سردار را باز  
میخواهد که اسپر  
چیزی دیدم که نهایت خوب  
و تندرو بود و مثل آنور

میباید قریب امدهان سور  
پیک اسپه شدم که اسپهای  
شاه هم از اینقدر نیستند اسپ  
عیار یون صادقش بعنی پلیپ  
چیزی بود معناد از عربها  
نمیتوان خوب بود چیزی  
اسپهای بزرگ ترکمنی از  
پارهای کوچک بخواند

لیغیر بازی میباشد کی  
مشی ایشانهای عرب  
نند، سواری بار بی  
مانیل میفرسانند، گاهی اسپ  
ی چاپر دردام، کی نیخان  
کنوب و تاردن بود و میل  
ی ای میباشد. گارب-i Isfa  
han savar-i yak aspi shudam,  
کی اسپهای شاه هم از ع  
بیتار نیستند. اسپ-i ارابی  
بود. سهیب-ash، یافت نایب  
چاپر-i Ma'yār az Arabha  
پونذاد تuman kharida būd.  
باری چاپر اسپهای بع  
زورگی turkman az yabuhā  
yi kuchik bihtar and.

European. Must I take my own  
saddle and bridle, or cannot

Farangi, زم و دهانا کو  
dam hamrah bibaram, yes

فرمودم بدم بآ از نایب  
چیزی

امالدت بهمود  
az nāyib-chapar amānat bi-  
gram?

*Irānī.* Dahana va zīm va <sup>‘</sup>araq-  
gir va khurjin va du tū tang  
buruyi bastan-i bnr buyad az  
khud-i tun bushad.

امرالی دهنه و زیمن و عرقه بر  
و خرچین و دوتا تندک برای  
بستن بر پلبد از خوب تان  
بداشد

*Persian.* You must have your  
own bridle, saddle, saddle-  
cloth, saddle bags, and two  
girths for fastening the loads.

*Farangi.* Nazdik-i chaparkhu-  
nahi kirvansara ya mihman-  
khana yu jū-yi digari peidā  
mishavad, ki shab-ri bugza-  
rīnam?

امرالی نزدیک چسابر خانهها  
کاروانسرا یا مهمانخانه با حاف  
بندگی پهلا میشنون که شب را  
بندگانم

*Persian.* Near the post-houses  
are there caravanseries, inns,  
or such places, where one  
can spend the night?

*Irānī.* Tuyi khud-i chaphar-  
khana bayad mund. bariyi  
seiyahā-yi mü‘tabar dar ba-  
lakhema khatibgah moujud ast.  
rakht-i khāt ham dar bishtar-  
i jahā peidā mishavad.

امرالی تو خود چهار خانه  
بلید ماند بیانی سپاههای معنبر  
در عالم خانه خوابکاه موجود  
است رخت خوب م در پیشتر  
چاهیلیدا میشد

*European.* Perhaps food is also

*Farangi.* Pas khurak ham shu-

خونکی بس خوراک م شناسید

yad dar chaparkhāhī hazir  
mi-shavad?

در. چاهیار خانه‌ها حاضر می‌شود  
می‌شاد؟

*Irāni.* Bali, juvi, nān u māst  
u tukhm-i murgh u chūt u  
qalyan hama jā peidā mi-  
shavad, agar chiz-i digar  
khinsta bāshid, az dīh yā bā-  
zār mīlānd, ammūt har kasti-  
ki bi zudi mīkhāhad harakat  
kunad, bi gheir az nān u  
māst u tukhm chizt na-mī-  
khurad, ki ashab-i mu'attali  
na-shavad, dar chaparkhā-  
nāhī.yi shahrī va qasaba-hū  
har chizt ki meil dāshtha ba-  
shid moujed ast.

*Farangi.* Ilifat bifarmāyid tāl  
va ism-i manzilhāt bein  
kund, bidānam manzil bi  
manzil chi qadr rāh ast va

to be found at the post-  
houses?

در. چاهیار خانه‌ها حاضر می‌شود  
می‌شاد؟

*Persian.* Yes, but it is scanty.  
Bread, sour milk, eggs, tea,  
and galans are to be found  
everywhere. If you order  
anything else from the vil-  
lage or the bazaar, they  
bring it; but those who wish  
to move on quickly, do not  
eat anything except bread,  
sour milk, or eggs, so as  
not to be kept waiting. In  
the post-houses of towns and  
villages, there is everything  
that you can wish for.

*European.* Have the kindness  
to make me acquainted with  
the distances and names of  
the stations, so that I know

فرنگی التفات بفرمایید طلب د  
اسم منزههارا بیان کنید بهنام  
منزل عزل جه قدر راه است

**kiraya-yi asphu ohand bryad**  
bidalam.

کرایه اسپهای چند بلند بدید  
bidalam.

کرایه اسپهای چند بلند بدید  
bidalam.

**Irānī** Kheilī khub, manzil-i rūb-ru az Shīrāz guzashita tā bi Tahrān va az unja tā lab-i Daryā-yi Khazir 'arz khaham namul.

ایرانی خیلی خوب ممتاز را راز از شهر از کلانشته تا بطریان و از آنجا تا لب دریای خزر عرض خواه میم.

از شیراز تا زرغان ۵ فرسخ  
از شیراز تا زرغان ۵ فرسخ  
قوم اباد  
مشهد مرغلب  
شیبد  
خان خود  
سرمهک  
آباده  
شلکستان  
بزندخاست  
مقصود گنجی

how far each station is, and  
how much I must give for  
horses' hire.

*Persian.* Very well. I will name  
the stations on the road from  
Shiraz to Tehran, and from  
there to the coast of the  
Caspian Sea.

az Shīrāz ta Zargān panj fars,	From Shiraz to Zarghan 5 fars,
Pūza panj	Pūza 5
Qavamābād shish	Qavamabād 6
Mashhad-i Murghab	Mashhad-i Murghab 7
Dahbād	Dahbād 7
Khān-i Khura panj	Khān-i Khura 5
Surmāk	Surmāk 7
Abāda shish	Abāda 6
Shulgistān panj	Shulgistān 5
Yazdikhāst shish	Yazdikhāst 6
Maqṣud Begī shish	Maqṣud Begī 6

فرسخ	az Shiraz ta Qumishah panj fars.	From Shiraz to Qumishah 5 fars.
معبار	Ma'yar panj	Mayar 5
مرغ	Maryāh panj	Maryāh 5
اصفهان (جلفا)	Isfahan (Julfā)	Isfahan (Julfā) 3
سبلیز رفقان و سبوز قبرهای	Mīn-i Zarghūn va Pūza qabr-hā-yi Shabān-i ayyām-i qadim va kharābāhī-yi buyūtāt va īmārat-i 'azīm va nīshāh-dahū-yi buzurg ast, ki ism-i an jū Takht-i Jamshid ast. az rāh-i ohapart taraf-i mashriq bi fusila-yi yak farsakhi vāqī'i ast, bāyad birāvd khub tamishū bikunid. nazdik-i Pūza ham usur-i zamān-i qadim moujud ast va unjārū Naqsh-i Rustam miguyand.	Between Zarghūn and Pūza are tombs of kings of olden times, and ruins of buildings, fine palaces, and great fire-temples. The name of this place is <i>Takht-i Jamshid</i> 1). It lies east of the road at a distance of one farsakh. You must go there and see it all. Near Pūza there are also remains from olden times; these they call: <i>The Picture of Rustam</i> . Portraits of kings and heroes, and very old inscrip-

1) The throne of [the Persian King] Jamshid is the name which the Persians have given to the ruins of Persepolis.

vñhñ va khutut-i bisyñ qa-  
drñ, ham mikhi va ham pah-  
lavî bar kamarkash-i kuh-i  
buland-i sangi namiyân ast,  
kheilt ja-yi dilchasp-i qabil-i  
dirdan ast.

وستم میگویند صورت پارشنهان  
و پارلرها د خنده بسیار  
فیلم میگوشی و پارلرها  
کهور کشی کوی بلند سکنی  
پارلرها است جهیچه حاج دلچسپی  
قابل بیدن است

وستم میگویند صورت پارشنهان  
و پارلرها د خنده بسیار  
فیلم میگوشی و پارلرها  
کهور کشی لکلیس آنها ساکن  
تلار اوچی لکلیس آنها ساکن  
اسست جای با صفاتی است  
و انکوستنی زیاد دارد در  
خرابی مشهد مرغاب سنتوها

tions, cuneiform and pahlavi<sup>1)</sup>)  
are visible on the side of the  
high mountain. It is a very  
interesting spot, and well  
worth seeing.

Az chaparkhma-yi *Piza* ta-  
rith ast.

از چاپارخانه پیرو تا نهش رشتم  
بلو فرسخ راه است

From the post-house of *Piza*  
to *Naqsh-i Rustam* is a dis-  
tance of one farsakh.

On this side of *Qaramâbad*, you  
reach the village of *Sieand*.  
It has a telegraph-office, and  
an English telegraph-clerk  
lives there. It is a pretty  
place and has many vineyards.  
In the plain of *Mashhad-i*  
*Murghab* columns are to be

1) The Persian language<sup>a</sup> at the period which preceded the mohammedan conquest.

بَنِيَّهُ مُبَشِّشُونَ كَهْ آلَهَا غُمْ از  
تَشَرِّعَهُمْ لَهُمْ أَسْتَ وَ عَلَارَتْ  
سَنَكَى سَرِّ رَاهْ أَسْتَ كَهْ أَهْلَ  
اسْلَامْ مِيَكِينَدَ قَبْرَهُ مَادَرَ سَلِيمَانْ  
أَسْتَ وَ قَبْرِكَيْهَا مِيَكِينَدَ قَبْرَهُ  
كَلَّصَرَوْ أَسْتَ

az nsar-i zamān-I qadim ast,  
va 'imarat-i sangi sar-i rāh  
ast ki ahl-i islam miguyand  
*qabr-i Mādar-i Sulimān* ast  
va Paranghāt miguyand *qabr-i*  
*Kei Khuarou* ast.

در ده بیبید تلک اوچی ازلکلیس  
سَكَنَهَا دَارَد

An English telegraph-clerk li-  
ves at *Dihbid*.

*Abāda* is a large village. It  
has a fort, a bazar, and a  
telegraph-office. The spoons  
and beggars' bowls of *Abāda*,  
which are beautifully and  
tastefully carved in pear-  
wood, are celebrated.

*Yuzdikhast* is also an impor-  
tant village. It has been built

بَنِيَّهُ مُبَشِّشُونَ كَهْ آلَهَا غُمْ از  
تَشَرِّعَهُمْ لَهُمْ أَسْتَ وَ عَلَارَتْ  
سَنَكَى سَرِّ رَاهْ أَسْتَ كَهْ أَهْلَ  
اسْلَامْ مِيَكِينَدَ قَبْرَهُ مَادَرَ سَلِيمَانْ  
أَسْتَ وَ قَبْرِكَيْهَا مِيَكِينَدَ قَبْرَهُ  
كَلَّصَرَوْ أَسْتَ

آبَادَهُ قَبْيَهُ لَيْلَكَى أَسْتَ قَلَاعَهُ دَه  
بَلَارَ وَ تَلَمَّارَ لَهَنَهُ دَه  
كَشَكَلَهُ مَلَّهُ بَادَهُ كَهْ اَرْ جَوَبَهُ  
كَلَّاچَ بَسَبَارَ خَرَبَ دَه بَاهَ سَلِيمَهُ  
دَه سَمَتَ مِيَكِينَدَ مَشَهُورَ أَسْتَ

بَنِيَّهُ مُبَشِّشُونَ كَهْ آلَهَا غُمْ از  
تَشَرِّعَهُمْ لَهُمْ أَسْتَ وَ عَلَارَتْ  
سَنَكَى سَرِّ رَاهْ أَسْتَ كَهْ أَهْلَ  
اسْلَامْ مِيَكِينَدَ قَبْرَهُ مَادَرَ سَلِيمَانْ  
أَسْتَ وَ قَبْرِكَيْهَا مِيَكِينَدَ قَبْرَهُ  
كَلَّصَرَوْ أَسْتَ

که در وسط دره ایستاده است  
بنا شده است پل طرف قصبه  
بلی است که از او عبور  
میشون غیر از آن عیچ جا  
دروازه ندارد کاروانسرا دچالهار  
خانه در خارج قصبه است

sang-i past u buland, ki  
dar vasat-i darr-a-yi istada  
ast, bina shuda ast, yek taraf-  
i qasaba puli-st, ki az u cubur  
mishavad, gheir az an hich  
ju darvazayt na-darad, kur-  
vansari va chapar-khita dar  
khitij-i qasaba ast,

Qumishah shahr-i kuchiki-st,  
ki atraf-ash zarikat-i bisyar  
ast.

on a steep and high rocky  
hill which stands in the cen-  
tre of a valley. On one side  
of the village is a bridge,  
over which one can pass.  
Except at this place, there  
is no other gate. The cara-  
vansery and the post-house  
are outside the village.

Isfahan, chunrochi ma'rif ast  
dar zamān-i sibiq pāyitakhti-i  
Iran buda ast. agarchi shahr  
bulu bi buzurgi-yi zaman-i

اصفهان چنانچه معروف است  
در میان سپاهیان بایق بخت  
امان بوده است اکنون شهر

Qumishah is a small town, the  
environs of which are very  
well cultivated.  
Isfahan, as every one knows, was  
formerly the capital of Persia.  
Although the town is not as  
large now as it used to be,

and although it has a population of not more than 200,000 people, yet it is considered one of the towns of first degree, and is known as *Dar as Saltana* (House of the Kingdom). It has splendid bazaars, large squares, heavenly avenues, magnificent bridges over the river *Zandarid*, buildings, mosques, and excellent schools, which have remained from the days of the *Safavi* kings.

The village of *Julfā* is situated near the town of *Isfahan*. The inhabitants of *Julfā* are all *Armenians*. The post-house

جلا بجزئی زمان کلشته نیست  
و جمعیتیش بیشتر از چهل هزار نفر نباشد بلز از شهروهای  
درجه اول کم سریع و پیدا رساندن  
معروف است بازار قوی ملوق  
و مسیده ایهای وسیع و چهار  
بلع جنت طراز دیلهی تغذیه  
و خانه زنده رو د عمارت  
و مساجد و مدارس عظیم  
دارد که بلق ملاده الیم بودت  
سلطنه صفویه است

قصبه جانا بهلوی شهر اصفهان  
واقع است اهل جانا قمه شنان  
رومی اند چهار خانه و خانه ای

فرنگیها	م در جملها است	nahā-yi <i>Farangīhā</i> ham dar Julfī-st.	and the houses of Europeans are also at Julfī.
منزهیان	راه طهران از اینون فرار	manzilhā-yi rāh-i <i>Tehrān</i> az In qarār ast:	The stations on the way to <i>Tehrān</i> are the following:
از اصفهان (چهلده) تا گرگ ۳۰ فرسنخ		az <i>Isfahān</i> tū <i>Gaz</i> si farsakh Mūrcha-khār shish	From <i>Isfahān</i> to <i>Gaz</i> 3 fars.
مرجع خوار		Bidashk shish	Mūrcha-khār 6
بیداشک		Qahrūd shish	Bidashk 6
قهرود		Kāshān haft	Qahrūd 6
کشان		Sinsin	Kāshān 7
سوسن		Pārsangān haft	Sinsin 6
پاسنکان		Qum chahar	Pārsangān 7
شم		Manzaria	Qum 4
منظمه		Kushk-i Nusrat	Marzaria 4
نمرت		Qatā-yi Muham-	Marzaria 4
کوشک		mad Ali khān	Kushk-i Nusrat 4
تمامه	محمد علی خان	Hasanābād	Qatā-yi Muhammad
حسن آزاد		Kahrizak	Ali Khān 4
کهربا		Tehrān	Hasanābād 4
طهران			Kahrizak 4
			Tehrān 4

The pass of *Quhrud* is so elevated, that the snow lies there till mid summer<sup>1)</sup>. The village of *guhrud* itself is like Paradise. It has much water. Beneath the cultivated land of the village is an ancient dyke. You will be astounded at the view, which you have from the top of the Paas. The whole northern horizon is bound in by the line of the *Alburz* mountains. When I passed there in the spring, all these mountains had snow, and the highest and tallest of them, the mountain *Damatand* was visible. *Kashan* is a large town. It has important bazaars and

کوئنل قهود بقداری مرفع است  
که تا سوست نایستان بروف در  
آجبا بلق میماند خوب ده قهود  
مشیل پیشست است آب بسیار  
دارد. دار زری گبدی-ی  
قاریا گند-ی گدمی-ست از  
چاشمدادی کی از سرگردان  
انسداری که از سرگردان  
خواهدید داشت حیران خواهدید  
شده تمام اوتف شعلی ریشه  
کوئستانی البرز کردنه است در  
پهاری که کلشنشم قله این  
کوه بیف داشتند واز مه بلند  
و بلند تو کوه داماد علیان بود  
کلشان شتر خرسی است بارزو  
و کاروانسرایی معنبر دارد و

کوئنل قهود بقداری مرفع است  
که تا سوست نایستان بروف در  
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دارد. دار زری گبدی-ی  
قاریا گند-ی گدمی-ست از  
چاشمدادی که از سرگردان  
انسداری که از سرگردان  
خواهدید داشت حیران خواهدید  
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کوه بیف داشتند واز مه بلند  
و بلند تو کوه داماد علیان بود  
کلشان شتر خرسی است بارزو  
و کاروانسرایی معنبر دارد و

*Kashan* aahr-i buzurg-st blazār-  
rīh va kārvānsarīh-yi mu-

1) This pass is about 9000 feet high.

تَلَكَ الْخَانَهُ قَمْ نَارَنْ دَرْ كَاشَان  
 عَنْرَبْ وَبِشَهْ بَقْدَرْ قَرَادَنْسَتْ  
 كَهْ مَثَشَرَا جَيْعَنْ جَاَيْ بَهْرَ  
 لَهْبَدَهْ اَمْ وَقْتْ خَوْلَيْدَنْ خَوبْ  
 نَكَاهْ بَلَبَدْ كَرَدْ تَوْيَ رَضْتْ  
 خَوْلَيْتَانْ عَقْرَبْ بَنَشَدْ

caravanseries, and it also has a telegraph-office. In Kashan scorpions and mosquitoes are so plentiful, that I have never seen the like in any other place. At the time of going to rest, you must search your bed-clothes to see that no scorpion is in them.

*Qum* ham misl-i *Kashan* shahrist, ki jam'iyat-ash bi qadr-i panjeh hazar nafar ast. kashikari-yi masjid-i Qum nihayat khushrang va qashang ast.

قَمْ مَهْلَ كَلَشَانْ شَهْرِي سَتْ  
 كَهْ جَمِيعَتْ اَشْ بَقْدَرْ بَنَجَهْ  
 خَوارْ نَفَرْ اَسْتْ كَلَشَيْ كَلَارِي  
 مَسَاجِدْ قَمْ بَهْلَاسَتْ خَوشْ  
 وَلَهْ وَقَشَنَهْ اَسْتْ

mian-i *Qum* ya *Honez-i Sultan* Dashti-Kavir ast, ki nb-i un hama-yash shur ast. bayad

مَيْانْ قَمْ دَحْرَصْ سَلَطَانْ دَهْشَتْ  
 كَوْرَاسَتْ كَهْ آبْ آنْ حَمَّهْ اَهْ

*Qum* is also a town like *Kashan*, having a population of 50,000 people. The tiles on the mosques of *Qum* are exceedingly fine in colour and very beautiful.

Between *Qum* and *Houz-i Sul-tan* is a *Salt-Desert*, the water of which is brackish.

شُور است باید مظاره بلغاری  
در از آب خیزدن غواه داشته  
پشید و حلول در این نقطه نه  
سلال است که در پاچه تشكیل  
باقی است

matra-yi bulghari pur az ib-  
i khurdan hamrah daشتا  
bushid. va hal dar m nuqta  
dah sul ast ki daryachayi  
taskhil yafra ast.

You must have a leather  
bottle full of drinking-water  
with you. It is now 10 years  
ago that a lake formed it-  
self at this place.

Az Qum tā Tahrīn rāh-i sakhta  
ast, ki az ruyi-un kataska  
mitavanad kar bikunad.

از قم تا طهران راه ساخته است  
که از روی آن کلسکه مهتواند  
که بکند که بکند

در طهران خانه کمی میخواهد  
محل پذیرید

From Qum to Tehran there is  
a made road, on which car-  
riages can go.

Dar Tahrīn khana-yi ki mi-  
khāhid manzil bikunid?

Farangi. Na-midinam, ba hich  
kas ashna nistam.

فرانگی میدانم با هیچ کس آشنای  
نیستم

At whose house do you mean  
to stay at Tehran?

European. I do not know, I  
am not acquainted with any  
one.

Irāni. Banda midinam ki  
shumā hukman jāt mihmān  
khāhid shud, vagarna mihi-  
mānkhana-yi khubi dard.

تعزیز بای قوت ملک محسوسه  
را خسرو اهم کرب احوالات دار  
الخلافه طهوان در سفر ناچیات  
سیاحیه فرنگی پقدور نظریات  
نشنیده شد است پیغام از شرح  
خود مفتر نیکو قیمی رحمتی  
بعدم از طهران تا زرده رود  
ساخته خوبیست که کاسکه و  
ترمتان کل میکند اگر میل  
داشته باشید به کاسکه  
میتوانید بسیاری دمنزال را  
تا پیش از آین قرار است

Tacrif-i payitakhti *mamālik-i mahra-rū*) na-kham kard, ahvalati *Dār ul Kkī-lāfayi Tahrān* dar safarnāmajati seiyāthayi Farangi bi qadr-i kafayat navishta shud ast, bi gheir az sharhi khud-i safar digar hich zahmati na-midaham. az *Tah-rān* tū *Qazvin* rāh-i sākhāti khubi-st, kālaska ya turumta kūr mikunad, agar meil dāshtha bishid, bg kālaska mituvānd biravid va manzil-i rāh tū bi *Qazvin* az in qarir ast:

I will not describe the capital of the "Protected Provinces".  
The "House of the Chalifate, Tehran", has been often enough described in the European Books of Travel. I will not trouble you with anything but an account of the journey itself.  
From *Tehran* to *Qazvin* there is a good, made road, over which carriages and tarantas can go. If you like, you can drive in a carriage. The stations on the way to *Qazvin* are the following:

1) *Mamlakat mamālik-i mahruš* i.e. the "protected provinces" is the official title of the Persian Empire.

## DIALOGUES.

			From Tehran to Shahabad 4 fars.
چهار	az Tahrān ta Shāhābād chah. f.	Hisāruk chahār farsakh	Hisāruk 4 "
چهار	از طهران تا شهر انداد چهار فرسخ		Yangī Imām 4 "
چهار	حصارک اعلم	Kavanda	Kavanda 4 "
چهار	بندگی کنده	Qazvin	Qazvin 4 "
چهار	قدوس		
			In Qazvin there is a good, big Hotel, with furniture and other things, and you can get any kind of food there. Qazvin itself is an important Persian town, and was formerly the capital of Persia. They say that the inhabitants of Qazvin are great ruffians and rascals, and the following verse is well known:
			"If you see a serpent and an inhabitant of Qazvin, oh wise man!
			Māru Qazvīn chu bini mard-i hush,
			مار و قزوین جو بینی مون عش
			محل mubīl furniture is the French word meubles.

(1) م محل mubīl furniture is the French word meubles.

مار را بکنار، قوبی بکش  
از قزوین تا رشت بهجهت ازتفاع  
کوچها عبور و مرود تر متناس نقدا  
غیر ممکن است خصوصاً میان  
هزاعه دیگر چهار کوتول بلندی  
اسست مسوسرو به خزان که  
غیر از آن بهمال و مردم خیلی  
علمه میزند

Mar-rā bugzār u Qazvin bi kush.  
az Qazvin ta Rast-i hijat-i urtīfā-i kuhbā 'nbur u murūr-i turumīs naqđan gheir mumkin ast, khustusan minn-i Mazra'ā va Paichinār kutil-i bulandi-st mousum bi Kharzān ki 'ubir az an bi mal ya mardum kheili sadama mizanad.

Leave the serpent alone, but  
kill the inhabitant of Qaz-  
vin."

From Qazvin to Rast-i, on account of the height of the mountains, the going to and fro of carriages and tarantasses is at present impossible; especially between Mazra'ā and Paichinār, where there is a high pass called Kharzan, the crossing of which causes great discomfort to man and beast.

The stations on the Resht road are the following:

From Qazvin to Mazra'ā 5 fars.	Pachinār 5
"	Manjil 4
"	Rustamābād 5

Mazra'ā-yi rāh-i Rast-i in qarar ast,

az Qazvin ta Mazra'ā panj fars.	Pachinār " "
"	Manjil chahar "
"	Rustamābād panj "

منزهای راه رشت از این قرار  
از قزوین تا هزارده پنج فرسخ  
پاچینار پنج  
منجیل چهار  
رسنماباد پنج  
اسمت

از قزوین تا هزارده پنج فرسخ	پاچینار " "
"	منجیل " "
"	رسنماباد " "

کلیدم بچمع فرسخ  
ریخت ششی فرسخ

Kuhdum panj fars.

Rashī shish "

در منیل موزعه بیل جانوری پیپدا  
میشور مشهور بد مله بناکه از  
جنس سلام اسست و از اور  
غیرب تر میگویند تجهت آنکه  
بیک نروع سمی دارد که اگر  
بوی خارجکنن اصله از نمکند  
اما اگر غربا کرد از سخنی  
مینماید و کنای منحر هنگات  
میشون بتهیج وجه آنها  
نخواهند

Kuhdum 5 fars.

Rashī 6 "

In the station of Mazraa an insect is found, known as "omalla" or "ugana". It is a kind of bug, which is also called "ugharib gaz", (bitter of strangers), because it has a kind of poison, which never harms the natives, if they get bitten. But if this insect bites a stranger, it does much harm, and is sometimes the cause of death. Do not on any account stay the night there!

قریب بقریب منجبل بکنار سطیں  
رود میرسیب رود خانه خبلی  
عمریں عمریقی است یعنی سننی

DIALOGUES.  
Near the village of Manjil you reach the banks of the Safirud river. The river is

qi-st. pul-i sangi, ki dar unj  
rn.-yi ab basta budand, chand  
sal qabl az shiddat-i seiln<sup>b</sup>  
tamfīman kharab shuda bud.  
seilab tamāna khārib shde bū  
halā durust karda and, banda  
dar an safar bi karajī<sup>c</sup> ubur  
karda budam. bi visita-yi  
kasrat-i ib<sup>d</sup> va shiddat-i būd  
him-i ghār shudan bud.

که در آنجا روی آب بسته  
بودند چند مسال قبل از شدت  
سبلاب تمامًا خراب شده بود  
حال درست که هماند بنده در  
آن سفر با کرجی عبور کرد  
پس بوسنده کثوت آب و شدت  
بله بینم غرق شدن بود

very broad and deep. The stone bridge, which had been built across the water several years before, had been completely destroyed by the violence of a flood. Now it has been re-built. I (the slave) at that time crossed in a boat. On account of the quantity of water, and the strength of the wind, we were in danger of being drowned.

Concerning the wind which blows at *Manjil*, His Majesty *Nasir ad din Shah*, in the description of his first journey to Europe, has written: Among the marvels and wonders of this place, is this: that at whatever season it may be,

Dar hab-i bād ki dar *Manjil*  
mivazad, A'īnhazrat-i *Nāsir*  
ad dīn Shāh dar musafarat  
numa-yi avval-i *Fārāngistān*  
ohum tahrir farmuda and,  
ki az əjyib va badiyī<sup>e</sup> mki  
dar in manzil, dar har fasl  
ki bashad, nazdik bi 'astr

درباب بلاد که در منجیل میزد  
اعلیحضرت ناصر الدین شاه  
در مسافت نماید ای خونستان  
چنان تحریر فرموده اند که  
از عجیب و بیانی اینکه در  
ایش منزل در فروردی نصل که  
پسند نزدیک بعصر بل شدیدی

bād-i shaddīr mīrāzad, bi  
tourt sākht va shaddīd ast,  
kī dirakhthā-yi zeittn, ki dār  
mīr rustu ast, yak sar bi  
taraf ki bād mīrāzad, kaj  
va mutamāyil gashṭa ast.

a strong wind blows every  
afternoon; it is so strong and  
violent that the olive-trees  
which grow there, are all of  
them crooked and bent over  
towards the direction in which  
the wind blows."

میزد بخوبی ساخت و شدید  
است که درختها زنگون که  
در آینه‌جا رسند است بله میزد  
بنفع کنم بشان میزد کسح د  
متاپل گشته است

Az *Manjīl*, ki avval-i khākī  
*Gīlān* ast hama jū rū bi sha-  
māl mīrāvid. tā qarib-i *Kuh-*  
*dum* dast-i chap kuh va dast-i  
rust rūdkhāna ast. kūhhā-yi  
sangī va khākī-yi mīrāsfī-i  
bisfār muhibh va sarāshīh  
tarafeini-rūh ast.

از منجیل که اول خال کهکشان  
است نموده جا به شمال میزدید  
تا قریب کهلم دعست جنوب  
کوه و دعست راست رود خانه  
است کوههای سنگی و خاکی  
بنفع بسیار مهیب و سراشیب  
طریقی راه است

بعد از کلشتن از قصبه روبار  
است که درختها زنگون که  
در آینه‌جا رسند است بله میزد  
بنفع کنم بشان میزد کسح د  
متاپل گشته است

Bād az gusaštan as qasaba-  
After passing through the vil-

yi Rūdbär, ki misli bāgh-i  
Iram<sup>1</sup>) sabz u khurram va  
abād va pur dirakht va pur  
gul ast, rāh bi jangal minuf-  
tad, va tarasefin-i rāh ham  
kubhā pushida az jaungal ast.  
zughālāzīhā aghlab-i ashjūr-i  
jangal-ru burrida zughal  
karda and, az chand sāl qabi  
ila hāl, ki in rāh-rū drda  
būdam, ashjūr-i iznāndānkhta  
jangal-ru khalt karda and.  
ngarechi ba'zi jahā bāthiq-i  
sakhti-st, bāz kheili jā-yi bāz  
safayi-st, dirakhtā-yi mot-i  
مقدّسی است در حکم‌های میر  
که مثل بلع ام سبز و خرم  
و آبد و پر درخت و پر کل  
سبت راه بچنگل می‌باشد و  
طريق راه کوچها پوشیده از  
چنگل است زغال‌سارها اغلب  
اشجار چنگل را بوده زغال  
کردند از چند میل قبل  
از محل که آیند اخوا نیمه  
بیرون اشجار را باز از خنده  
چنگل خاند تونه اند آنکه  
بعضی جاوه بطاطی ساخته  
سبت بساز خلی جلی با

lage of *Rudbar*, which, like the garden of *Iram*, is green, cheerful, cultivated, and full of trees and flowers, the road leads into the wood. On both sides of the way there are hills covered with forests. Coal-burners have cut down the forest-trees in many places, and have made charcoal out of them. It is several years ago now since I saw this road; they must have cut down more trees by now and have made the forest bare. Although in

many places there is deep  
morass, yet it is a lovely spot.

1) A fabulous garden much praised by Arabic and Persian poets.

جنگلی طبیعت ری درختهای  
نارون وغیره کشیده شده  
است از همه جا جوها و بسیاری به سهیار صاف از بالو  
کو میزند همه آنها بسیهای رود ریخنه منصب دریای خزر  
میشود

jangal<sub>i</sub> tabr<sub>at</sub>an rī-yi di-  
rakhthā-yi nārvān vāgheira.  
kashida shuda ast. az hama-  
ja jubbū va īshīrhā-yi bis-  
yār sīf az bala-yi kuh mi-  
rizand. hama-yi abha bi Sa-  
fidrūd rikhtā munsabb-i Da-  
ryā-yi Kharazir mishavad.

از جنسی که کوچستان علم  
میشود که اسم آن نقطه اهل  
زاده عاشم است خیبلران  
دولتی خیبل خود است اما  
بعضی جانها تعمیر لازم دارد  
اعلی آن ولایت اکثر محب

Wild vines have sprung up  
and covered the elms and  
other trees. Everywhere there  
are brooks, and very clear  
waterfalls, which flow from  
the summit of the hills. All  
these waters flow into the  
Safidrud and then into the  
Caspian Sea.

Just where the mountains end,  
the spot being named 'Imam  
zada Hashim', there is a very  
good state-road, but in some  
places it wants repairing. The  
inhabitants of this province  
mostly travel in a litter<sup>1)</sup>.

1) The "stakht-i radis" (travelling-throne), is generally carried between two mules.

safar mukunand, banda har  
گی از میجر مسافرخواست  
خوشم نمیلید تکان بخوبی  
روان بمن خوبی صدمه میزند

آب و هوای کهبلان مثل هند کرم  
و تمر و خفده است و مواد امراضی  
سخت است چند نظر از  
دوستیا ف من در نشست ناخوش  
شده قلب کردند آن

روان نشسته سفر میکنند بدنه  
فرمود از این چیز مسافرخواست  
خوشم نمیلید تکان بخوبی  
روان بمن خوبی صدمه میزند

Ab u havā-yi *Gīlān* misl-i  
Hind gurm u tar u khafa ast,  
va mūris-i amrāz-i sakht ast.  
ehand našar az dūstū-yi man  
dar Rašt nūkhush shuda tap  
karda and.

دوستیا ف من در نشست ناخوش  
شده قلب کردند آن  
لسب دریای طبرستان دائم  
امست

I do not at all like this mode  
of travelling. The shaking of  
the litter causes me much dis-  
comfort.

The climate (water and air)  
of *Gilan*, like the Indian  
climate, is warm, damp and  
oppressive, and is the cause  
of many severe illnesses. Se-  
veral friends of mine became  
ill at *Rešt* and had fever.

*European*. Is the town of *Rešt*  
itself situated on the shores  
of the Caspian Sea?

*Farangi*, Magar khud-i shahr-i  
*Rešt* lab-i *Daryā-yi Taba-*  
*rīstan* viq'i ast?

دوستیا ف من در نشست ناخوش  
شده قلب کردند آن  
لسب دریای طبرستان دائم  
امست

*Persian*. No, from *Rešt* to  
*Pira Bazaar* it is more than  
one farsakh. From there you  
go by boat to *Anzeli*.

*Irinī*, Kheir, az *Rasht* tu *Pira*  
*Bazar* yak farsakh bishtar rāh  
ast. az unju savar-i karajī  
shuda miravid tu *Anzeli*.

دوستیا ف من در نشست ناخوش  
شده قلب کردند آن  
لسب دریای طبرستان دائم  
امست

شہر از بادکن و میرزاپور جزوی در دهنه  
میراب افغانستان است که بیل  
طرف دریاچه بلوک و طرف  
چکوش دریاچه کوچک است  
گشته قلعه خوار میل رسیده

تربیلک الپه نکر میاند از  
و به امضا که سرحد ایران و  
رسوس است رخته از آجها  
لکنون و به بلکوبه میورد

Shahr-i Anzali sar-i nm jazira-yi, dar dahong-yi Murdab aftida ast, ki yak taraf daryâ-yi buzurg va taraf-i digar-ash daryu-yi kuchik ast, kashtta-yi bukhâr mili-i Rusia nazrik-i Anzali langer mi-andizand ya bi Astara, ki sardadd-i Iran va Rûs ast raftha az umja bi Lankurân va bi Balkaba mirayad.

Az Badkona mitavard savir-i kalaska-yi bukhâr shuda bi Tiflis va bi Bütün hiravid. Az Bütüm tâ Udisa yâ Jelâmbâl kashter-yi bukhâr kar mikunad va az Udisa va İstambul rih-i ahan ast tâ vilayat-i shumuk.

The town of *Anzali* is situated on a peninsula at the mouth of the *Lagoon*. On one side is the open sea, on the other the lagoon.  
Steamers belonging to Russia anchor in *Anzali*, then go to *Astara*, which is the Russo-Persian frontier. From there they go to *Lankuran* and to *Baku*.

From *Baku* you can take the train and go to *Tiflis* and to *Batum*. Ships sail from *Batum* to *Odessa* or to *Constantinople*. From *Odessa* or *Constantinople*, there are trains to your country.

از تفلیس م سوار کالاسکه امپه  
تا دادی قشمار مهتوانید  
بروید و از آنجا بهمراه جا نا  
فرنگستان

از Tiflis ham savar-i kalaška-  
yi aspi tā Vladiq qafqaz mi-  
tavard biravid va az unjū  
bi hama jā tā Farangistān.

Rah-i digar ham az Bādkaba  
hast, savar-i hamun kašti,  
ki az Aneāfi amadid bi shahr-  
i Hāji Tarkhān, dahana-yi  
rudkhāna-yi Vulgā mirasid.  
kašti-ye digar shumā-ra bi  
Tsūrīšin ki istastun-i rahi-i  
nhan ast, miras nad, rahi-i  
uhan mūl-i Rūšta az rahi-i  
Muskiū va Pitr tā hama ja-  
yi Farangistān miravad.

From Tiflis you can also go  
by earring to Vladikavkaz,  
and from there to any place  
in Europe.

There is yet another way from  
Baku. With the same ship,  
with which you sailed from  
Anzali, you can reach the  
town of Astrakhan, at the  
mouth of the Volga. Another  
ship brings you to Tsarīšin,  
which is a railway-station.  
The Russian railway takes  
you via Moscow and St. Peters-  
burg to any place in Europe.

راو دیدکوچ م از بادکوبه قصمت  
سوار قیان کشته که از ایندو  
آمدیده بشهر حاجی ترخان  
دهمه دوشاخنیولکا مسیر سپید  
کشی دیگر شهار به قره قتسنیون  
که استامبوق راو آقون ابست  
میرساند راه آقون میل رسیده  
مز راو مسکو و پطر تا وہ

جای فرنگستان مهون .

## حکایات

### Hikâyat 1.

### Anecdote №. 1.

روزی کسی ده تا گوستنده با  
پیل کاغذ بتوسط نوک براف  
دوسست خوش تعارف فرستاد  
آن نوکر بیک از آن گوستنده هار  
در بیرون راه درینهاد دنه  
تای آن را نا کاغذ پیش  
دوسست آقابش آور و حقی کند  
آن پاکت را داز گردید خواهد  
دید که ده گوستنده نوشته  
شدند است گوستنده هارا که  
شمود دید نه تا است از حامل  
گوستنده لرسید اینها نه گوستنده  
است حامل جواب ناد آمد

Ruzi kasi dah ta gusfand bi  
yak kughaz bi tavasut-i  
noukar barriyi dust-i khud-  
ash ta faruf faristid. An nou-  
kar yakt az an gusfandharg  
dar bein-i rah duzzid va muh  
ta-yi un-ri ba kughaz pish-i  
dust-i agha-y-ash avurd.  
Vakhtr-ki an pâkat-ri vez  
kardla khund, did ki dah gus-  
fand navishta shuda ast. Gus-  
fandhargh ki shumurd, did  
nuh tarst. Az hamil-i gusfand  
pursid: "amha nuh gusfand  
ast?" hamil javub ded: "ohi  
carz kumam? nuh te bashad".  
Gucht: "dur kughaz dah ta"

Once somebody sent ten sheep  
with a note by a servant as  
a present to his friend. This  
servant stole one of those  
sheep on the way and brought  
nine of them with the note  
to his master's friend. When  
that (friend) opened the en-  
velope and read it, he saw  
that ten sheep had been writ-  
ten. When he counted the  
sheep he saw there were nine.  
He asked the man who brought  
the sheep: "Are these (only)  
nine sheep?" The bearer  
answered: "What can I say?  
there may be (only) nine".

(The other) said: "In the letter is written *ten sheep*". Again the bearer answered, "What can I say? There may be *ten*". That man thought to himself: "This servant is perhaps an idiot (lit: ass-man) and does not distinguish between *nine* and *ten*. Therefore, in order to make the servant well understand that *nine* is different from *ten*, he called ten of his people and said to that man: "Count these". The servant counted them. He then asked: "How many are they?" He answered: "ten". He said: "Very well! now let every one of these singly go and lay hold of one sheep, so that

*navisha shuda ast*". But his master said: "uchi 'urz kunum? dah tā bishad". Un shakhs pish-i khud kheyal kard, ki m noukar shayad adam-i khari-st miāni-nuh tā va dah tā farq na-midahad. Pas, bartayi miki khub bi noukar hāli kund, ki nuh tā gheir az dah tā-st, dah nafar az udamhī-yi khudash-rū sadū karda bi un mardaka gust: "inbara bishumur"! noukar shumurd. Purid chand nafar hastand? guft: "dah tā" guft: "bisayar khub! hāli mhu har kudam yak yak biravand, yak gusfand bigrand, bi-bmi chund tu az gusfandu kam ast". pas

گرمه کنم نهادن باشد کفت در کاغذ نه تا نوشته شده است باز حامل جواب داد چه عرض کنم نه تا باشد آن شخص پیش خود خیل زدن که این توکر شنید آن خوب است سپاه نه تا و نه تا فرق بیدن پس براف اینکه خوب توکر حلال کند که نه تا غیر از نه تا است نه توکر از همای خودش را صدای بجه موند که کفت این علاج بشمار توکر شمرد پرسید چند توکر مستند کفدت نه تا کفت سپهار خوب حالا این خوب بدمام بیان بیان بروند بینی چند کوسفند بکوشند بینی کم است

you may see how many sheep are missing". So these ten men went and each one caught hold of a sheep, (only) the tenth had no sheep. That man said to the servant: "Look here, there are ten men, as you have counted them yourself. If there were ten sheep, each one of the men ought to have one sheep. Now, according to this there are nine sheep". The servant again said: "What can I say? Let them be nine". (The other) said: "Then why has the tenth man remained without a sheep?" He answered: "Each of those who caught a sheep was quick, the tenth

ئىن داڭ ناتۇر ياك ياك راستا  
ياك گۈسفاند گىرىفتاند. دەپى  
كۈسفاند نداشىت آن شەخچىس  
بۇكىر كېفت بىپىن آتىمەغا د  
تەسىتىندىم بىن ئەلەر كە خۇرت  
شەمدى اکىر كۈسفاندۇ تا  
پاشىد بىلدى قۇرمۇدام بىك كۈسفاندى  
داشىت باشىد بىس از اپىن قىزاز  
باز كەلتى جە عەرچىن كەنم تىز  
تا باشىد كېفت بىس جەرا تىم  
نىمى بىي كۈسفاند مائىد كېفت  
اپىسا كە سەركىدام كۈسفاندى  
كەقىندى زىنلە بودۇند آن دەپى

تَبْلِيل بُورِد اَكْسَر تَبْلِيل بُورِد او  
قُمْ بِلَكْ كُوسَنْدَنْ كَبِيش مَيْ  
آمَدْ اَهْنْ تَقْصِير بَلْدَه نَيْسَتْ  
تَقْصِير تَبْلِيل خَوْشِنْ اَسْتْ

bud; agar tambal na-bud, u ham yak güsfand gır-ash minmad. In taqṣir-i banda nist, taqṣir-i tambal-i khu-dah ast.

man\* was slow; if he had not been slow, he too would have caught hold of a sheep. This is not the slave's (my) fault, it is the fault of his own la-siness,

### حکایات ۲

### Hikayat-i tuyum.

### Anecdote №. 2.

ترکی شتر خوده را سور شدند  
بشنیو رفت و در آنجا قدروں  
کندم خوبید چون از کندم  
پقدار بیک بار نبود کندم خوار  
سر بیک لندک رخت و در لندک  
نهکر قموزان کندم سنده  
کنداشت و قر دو نکدرا بار  
شتر کردہ مهار شتر را  
پیشاده از شهر بینون آمد

Turk shutur-i khudashg var shuda bi shahri raft va dar unja qadri gandum kharid. Chun an gandum bi qadr-i yak bar na-bud, gandumhāri dar yak linga rikht va dar linga-yi digar, humvazn-j gandum, sang guzāzht va har du linga-ra bar-i shutur karda mahar shutur ra girifta piada az shahr brun Having placed both loads on the camel's back, he took the

camel's rope and walked out  
of the town.  
Having gone a little way, he  
met a man on foot.  
This man asked him: "What  
is your camel's load?"  
The Turk answered "On one  
side is wheat and on the other  
side are stones".  
The man on foot said to the  
owner of the camel: "Make  
your camel lie down! Let me  
arrange this load in such a  
way, that not only your ca-  
mels' burden should become  
light, but that at the same  
time you should be able to  
ride and not go on foot". The  
turkish camel-driver made  
the camel lie down. The tra-

تماد. Qadri rih ki ئىل kard,  
yak nafar pinda-yi digar bi  
ئىل rasid.  
Az u parsid, ki: "ubar-i shu-  
tur-at chi chiz ast"?  
Turk javib did ki اچاڭ linga-  
yi bar-i shutur gandum ast  
va linga-yi digar sang".  
An shahks-i pinda bi un shu-  
turdar guft: "Shutur-را bi-  
khaban! yak karf bi m bir-i  
shutur bikunam, ki ham bish-  
i shutur-at sabuk bishavad,  
va ham khud-at savar bishavi-  
va pinda rith na-ravi". Shu-  
turban-i Turk shutur-را khan-  
band. An piada tamam-i

قدرى راه كە طېنى كۈد يېك  
نەفر بىلەنە نېڭىر بىلۇر وسېپىد از  
او بىلەنەد كە بىلە شەنۋەت جەم  
جەنچىز اسست تۈرك جۈلپ داد كە  
بىلە لىندە بار شەنۋەت كەندىم اسست  
و نىڭىد دېكىر سەنلىك آن شەنخۇص  
بىلەنەد بىلە آن شەنۋەتدا كەنۋەت  
شەنۋەت را خۇلۇن بىلە كارى بىلە  
أمىسى بىلە شەنۋەت بىلەنە كە قۇم بىلە  
شەنۋەت سېلىك بىشۇد و قۇم خۇدۇت  
سەورا بىشۇي د بىلەنە را زۇرۇق  
شەنۋەتلىن تۈرك شەنۋەت خۇلۇن بىلە  
آن بىلەنە تىمائ آن سەنلىك قىل

را بیرون رخت نصف ان  
کدم را در نمکه نگو رخت  
و زانها بر خود نمودند  
کفم حلا خودت م سور شو  
شترین با خوشحال سوار شد و  
از عرض و عقل آن بیشه  
منکر بس بعده از اینکه  
قدرت را نداشت از سپاه  
تو سپید شما با این عرض و  
خوبی خود را بد چوی  
دار قیچی شترین خیله بود  
که شاید کوچند زیار گرد  
پرسید چه خود نومند دیو  
بساز جواب بار غیره چیز  
نویسید چه قدر بیل و بیل

im sang-hi-ri brrn rikht, n  
nisf-i-in gandum-ri darlinga-  
yi dgar rikht va sātān bar-i  
shutur karda bi shuturbin  
guft: "Hālā khudat ham sa-  
vir shou". Shuturbin bī  
khushhalī savar shud va az  
hush u "aq-l i in piāda mu-  
taheyyir hūd. Bā'd az inki

qadrī rāh raft, az piāda pur-  
sid: "Shumā bī in hush u  
kamil chi qadr shutur dārid?"  
javib did: "which". Shuturbin  
kheyāl kard ki shayad gus-  
fand-i zind dārid; pursid:  
"ehi qadr gusfand dāri?" bāz  
javib did: "which". Pas pur-  
sid: "Chi qodr pul u doulat

nes, and put half of the  
wheat into the other saddle-  
bag. Secondly having put up  
the loads, he said to the ca-  
mel-driver: "Now you can  
also ride".

The camel-driver joyfully moun-  
ted and was astounded at the  
cleverness and intelligence of  
the traveller. After having  
gone a short way, he asked  
him: "You who are so clever  
and wise, how many camels  
have you?"

He answered: "None". The ca-  
mel-driver thought that he  
must have many sheep, and  
asked: "How many sheep have  
you?" Again he answered:

"None". Then the other asked, "How much money and wealth do you possess"? The wanderer answered "I have nothing, I am a poor man". The camel-driver, having heard these words, quickly got off the camel, and made him lie down. He then put back all the wheat into one saddle-bag, filled the other bag with stones and went on walking by his camel's side. The other traveller said: "Why did you do this"? He answered: "Science and wisdom are of bad omen and bring ill-luck. If they did not cause ill-luck, you would, with your cleverness, possess

داری جو حباب داد چیزی نیاید  
دیرام و ماردی فاقیری قسمت شترپاٹ  
و مرد ظهیری قسمت شترپاٹ  
باشندین ایس حرف درد زد  
باشندین پسیاده شده شترپاٹ  
مشترک را در پا  
خوارنید و کندم را در پا  
لرکه تخت باز لرکه تخت را  
از منکه پر کرد خوش بود  
با شندر معرفت پیمانه گفت  
لرکه تخت جواب داد که  
علم و نالشی منشی است  
سبب بد تختی است اکر  
مشقیم نبود تو باید با این  
قویش خوبی شتر و رسه ناشنده  
باشی و طار مشقیم را بصورت اول

bi surat-i avval kardam, tar-  
sīdam ki mabdg az nikbat-i  
ilm-i tu yak badbakht va  
balat bi man va shahr-i man  
birasad.

کسیم ترسیم که میل از  
نکبت علم تو بله بخوبی  
و بخوبی من دشتر من برسد

### حکایات ۳

پیش شیرازی به اصفهان آمد  
شنبده بود که در آجها جیب  
تر بسیار خستند قدری جیبی  
شکسته بصورت بیل درست  
کرده در جیب خردش رخت  
و غرر نظر در پلار اصفهان راه  
میتوست منتظر بود که بله  
چیزی بیش خود نیکی جیبی

many camels and flocks. So  
I have replaced my camel-  
load as it was, for I fear  
that through the misfortune  
of your cleverness an adver-  
sity or calamity will befall  
me and my camel.

### Hikāyat 3.

Yak Shīrāz bi Isfahan əmada  
shamida bud ki dar unja jib-  
burr bisyār hastand. Qadri  
chmī-yi ahikasta bi surat-i  
pul durust karda dar jib-i  
khudash rikht va har ruz  
dar bazaar-i Isfahan rah mi-  
raft; mutazir bud, ki yak  
jibburr jib-i urūk biburrad, ta  
gul bikhurad. Likan jib-i ura

### Anecdote No. 3.

A man from Shīrāz had come  
to Isfahan and had heard that  
there were many pickpockets  
there. He made some broken  
china into something resem-  
bling money, put it into his  
pocket and walked about every  
day in the bazaars of Isfa-  
han; waiting for a pickpocket  
to pick his pocket and be de-  
ceived.

hich na-burrland. Ruz dar  
 jat bu chand nafar Isfahani  
 nishasta bud. Guft: «Man  
 shanida budam, ki dar Isfa-  
 han jiburr faravān ast va  
 hala muddati, ki pali ziad  
 dar jib daram va hama ja-  
 ham gardish karda am; ha-  
 nuz na tavanista and, jib-i  
 mara biburrard. Yakt az in  
 Isfahani guft: «ei biehara!  
 dab dafa' unchi dar jib-i tu  
 bud dar avurdam; drdam ki  
 hama chini-ye shikasta ast,  
 bizz tu-yash guzishtam va tu  
 na-fahmid.

But his pocket was not picked.  
 One day he was sitting with  
 some people of Isfahan and  
 said: «I have heard that there  
 are a great many pickpockets  
 at Isfahan and now for some  
 time past I have had much  
 money in my pocket and have  
 also walked about everywhere;  
 as yet they have not been able  
 to pick my pocket. One of  
 those Isfahanis said: «My  
 good fellow! ten times have  
 I taken out what you had  
 in your pocket; I saw it was  
 only broken china and put  
 it in again and you did not  
 notice it?»

لورا چیز نمی‌بندد روی در  
 جاتی بی چند نفو اصفهانی  
 نشسته بود که مت من شنید  
 بدم که در اصفهان چیز بر  
 قوان اسد حلا مدن است  
 چه بیو زیاد در چیز دارم  
 چه کوش کرده ام قدر  
 نتوانسته اند چیز می‌بینند  
 یکی از آن اصفهانیها که مت  
 اق بیچاره نه بطبعه آنچه  
 در چیز تبر بود در آدم  
 نیم که چیز شنیده  
 است بساز توشیش کیا شدم ،  
 تو نفهمیدم

## Extracts from Nasir ed-Din Shah's Diaries.

نهان راه اعن

Beyn-i rah-i ḫan.

Description of a train.

کلسکه عای راه آعن از کلسکه  
شای مخصوص امیراطرور بود  
بسیار خوب و سبیع و متنفس  
و اطاقهی متعدد از سفروخانه  
و خواجه و اطاق بهندهائی  
مزون بهتران و میز و صندلی  
و شخت دینم شخت کلسکهها  
له جمع کلسکه قا میشد  
نست و آمد اشخاصی که در  
کشنی قسطنطین با ها پوندد  
در کلسکهها نشستند  
شاھزاده کن و سالیون با بکلستند

The railway carriages were a special train of saloons for the use of the Emperor, very handsome, spacious, and beautifully fitted up. They contained many different apartments, dining-saloons, sleeping-carriages, reception-saloons, all furnished with lamps, tables, chairs, sofas, and couches. They all communicated with one another, so that one could pass from end to end of the train. Those of our suite who accompanied

Kalaskah-i rih-i ḫan az kalaska-ha-yi makhshus-i Imperator bud, bisyar khub va vast' va muzeiryan; va utiqqih-i yi muts' addad az sufra-khana va khabagh va utiqq-i pozirat hama muzeiyan bi chiragh va mitz va sandali va takht va nim-takht. Kalaskahu hama bi ham vaal bad, touri-ki bi jami'-i kalaskahia mishud raft u amad. Aekhasti-ki dar kashtri-i "Qustantin" bu ma budand, dar kalaska-yi mat nishasta, va shahzadegan va

us on board the "Constantine" were placed in the same saloon with ourselves; our princes and the rest following in a separate train. This is the first time we travel on a railway, and very nice and comfortable it is; it goes five leagues in an hour.

سازن بُل داستا-يی کالاسکه  
کو-یی دیگر از عقب میمادند  
که مونبه است که پکالاسکه  
خواهی نشینیدم بسیار خوب  
دروخت است سلاعی بچو  
رسانی راه میبرد

کالاسکه دیگر از عقب میمادند  
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دروخت است سلاعی بچو  
رسانی راه میبرد

### The river Neva.

The river *Neva* flows from the north of St Petersburg in a south easterly direction; and is a very large river. Large steamers navigate it. Every day many pieces of ice like mountains are brought down by it from the north,

### Rudkhāna-yi Nava.

Rudkhāna-yi *Nava* az sunt-i shumal-i *Pitr* bi turaf-i mī-bein-i junib va mashriq jari vu kheilirudkhāna-yi 'uzimi-st. Kashki-yi bukhari-huzurg dur un kar mikunand. Har ruz parehuhā-yi yakh-i zind, miānand-i kūh az shamāl hā.

دو خانه نوا  
دو خانه نوا از محنت شمال  
چه طرف بطرف ماین جنوب و  
مشرق جباری و حبیبی دو  
خانه عظیمی است کشنی  
خوار بزرگ در آن که میکند  
سر دز پسرچهی بسیع زبان  
مانند کوه از شمال میارد که

which are extremely pure and beautiful, like the ice on the mountain Tschal in the Elburz. It is said that the water of the Neva is not wholesome, and the Emperor cautioned us against drinking it. On one side of the stream is the palace in which we have our quarters, and on the other side is the old fort built in the time of Peter the Great, within which thero is a church with a high tower and spire of gold. The tombs of the sovereigns of Russia are in that church. The mint of the Government is also within the fort. — The streets of St. Petersburg are lighted with gas.

rad, ki bisyar sūf u khub misl-i yakh-i Tuohūl-i Alborz ast. Mīguyand ab-i Navā sīl-lim nist. Imparītūr ham mīrā az khurdan-i un man ē mīkard. Yak taraf-i rīdkhāna īmārat-i at ki manzil-i māst, vataraf-i muqībil qaf'a-i kuhnai. st ki dar ayyām-i Patar Kāhīr sākhtu and. Kalisāȳ dur vasat-i qal'a ast; manūra va mili bulandī az tilla dārūd, va maqbura-yi salatīn-i Rasdar un jū-st. Zarrab-khīna yi doulati ham dar qal'a ast. — Kuehahūl-yi Patarburgh bāguz roushan mishavad.

بسم الله الرحمن الرحيم  
توجل البرز است میگویند  
آب نوا سلام نیست امیراطر  
نم مرا از آشیانیدن آن منع  
میکرد بکنف و د خانه عالی  
است نه هنر ما است و طرف  
مقابل قاعده کهنه است که در  
اسلام پندر کمتر ساخته اند  
کلمساتی در وسط قاعده است  
منار و میل بلندی از خلا در  
مفتون سلطان روس مر آجها است  
سرای خانه دوشه قاعده  
است کوچه هی بپندر بروغ با  
کبار روشن میشود

سرحد روس و آلمان

*The Russian and German frontier.*

Sarhadd-i Rūs u Almān.

در این سر حد وضع مه جنگ  
از آنم د رعیس و کالسکه د  
خوراکی وغیره تغییر کرد. آنها  
خشک بیرون از رعیس پیشتر  
اسست هرچه نکاه میکردند  
خانده آنم اسب مادیان کار  
کوئند حسن راعت آب  
کلهای المون بود از روختانه  
لذاب کلشتم آلبانی بسیار  
پس از دور و نزدیک پیشدا  
پیش تا رسیدم بیان استسانهون  
استفادم صدر اعظم بکالسکه

Dar m̄ sarhadd vaz̄-i hama  
chiz az adam va zam̄n va kā-  
laska va khurkti va gheira  
taghyir kard: Abadri-yi khak-  
i P̄-Rūs az Rūsia brahtar ast.  
Har chi nigāh mikardim dīh,  
khama, adam, asp, mindan,  
gav, gusfand, chaman, zartat,  
ab, gulha-yi alvan bud. Az  
rudkhama-yi zindgi guzashit.   
Abadri-yi bisayar pukta az  
dur u nazdik peida bndarasi-  
dim bi yak istāsyūn, intidm.  
Sadr a zam̄ bi kataska-yi ma-

In these regions everything  
became changed, — the men,  
the country, the carriages, the  
food, etc. The populousness  
and cultivation in the land  
of the Prussian are greater  
than in Russia. Whenever I  
looked out there were villa-  
ges, houses, men, horses, oxen,  
mares, sheep, meadows, town-  
fields, water, and flowers of  
all colours. We crossed many  
rivers. Human improvements  
of charming aspect came in  
night, near and afar. And so  
we came to a station. The  
train stopped; the Grand-

نماد؛ talgrafchi-yi Prus ta-lagraf-i zind-i az Tahrin did، Khunda shud؛ alhamdu lillah akhbar-i khub dasht， Baz bi rāh uftadm.

Vazir came to our carriage.  
The Prussian Telegraph Of-ficer handed in a number of telegrams from Tahrin, and these were perused. Thanks be to God, they the conveyed good tidings. Again we star-ted.

As the Prussian train travelled very fast, within two hours and a half of our leaving the Russian frontier we ar-rived at Königsberg, a city of Prussia, and very near to the Baltic Sea. A large river passes through this city, which is named the Pre-gel. Merchant-steamers come up from the sea to the in-terior of the city, and return

تمکن از زیادی از طبلان دار  
خود را شد. لعله الله اخبار  
خوب داشت بفریاد اخبار

چون میل سکنه بخار بسیار تند  
میرفدت از شهر حدود روس دو ساعت و نیم کشیده تا رسیده  
بشهر کنیکس بزرگ که بکسر از شهر خاری؛ روس و دریای بالتیک  
بسیار تند پیک است و در خانه عظیمی از وسط آئین شهر  
میکنند که اممش چون امانت  
کشته بخار تجارتی از دریا  
وسط شهر هیله و میرون شهر

کلچکی اسست امسا قشنگ  
جعینیش نوب و پنچ چرار نور  
اسست

کلچکی اسست امسا قشنگ  
Jam'at-ash navad u panj  
hastar nafr ast.

کلچکی اسست امسا قشنگ  
جعینیش نوب و پنچ چرار نور  
اسست

کلچکی اسست امسا قشنگ  
جعینیش نوب و پنچ چرار نور  
اسست در عصرا خشک  
امروز بیدار شد که کل زرد  
بسپار خوش نکی داشت بزرگ  
و غنچه میکارند که بجهت  
چرب کردن آلت هاشیون را  
آهن و غیره خیلی بکار میبرند  
بسپار کشته بودند و صفتی  
بولاق بصحرای داده بیرون طبیعتنا  
سلمه خسرا جسمی اسست و  
چنگلها سود و تسلیم امدا در  
خال بیوس بسپار کهنه از خال  
دوست اسست

in like manner. It is a small city, but pretty; its population is 95,000 souls.

We have to-day seen in the Prussian territory the cultivation of rape-seed, which has a yellow flower of a very charming tint. It is sown for its oil (colza oil), which is much used for the lubrication of locomotives, and the like. It was very extensively cultivated, and it gave a peculiar charm to the landscape. Naturally, the country is all meadowland interspersed with forests of fir and yews, though these latter are far less common than in Russia.

In fine, we reached the station,

Khulasa varidi gar shaydim.

خلاصه دار گار شدیده صادم

where there was a large body of troops and officers, all very handsome young men, with helmets on their heads, and beautiful clothing on their bodies. They were a very pretty soldiery. The Prussian Kingdom is all soldiery. The bands here, like those in Töhrin, have all drums and fifes, whereas in Russia they have not this kind of fife.

Infinite numbers of men and women lined both sides of the streets everywhere. I mounted an open carriage and drove off. Crowds of children ran by its side. It was a curious hubbub. We passed down a long street. The hou-

Sahibmansab va sarbizi-i zadi budand. Hamajavanhā-yi bis-  
yar khüb, kulinb-i khüb bar sar, libatihā-yi khüb dar tan,  
kheir qushūn-i khubi bu-  
dand. — Mamlikat-i Prus  
hamaqushūn ast. — Muzikun-  
chian-i mija, misl-i afvij-i  
Tabrīz, hama bilabān va nei  
dirand, ammā dar Rus in  
qism-i nei na bād.

Mard u zan ilk gheir annih-  
yat hama jū dar du taraf-i  
rīsh saff kashida budand. Man  
savār i khalaka-yi rubzat  
shuda rāndam. Atfāl-i zadi  
dour-i khalaka midavidand;  
yak hangama-yi ghartbi būd.  
Kucha-yi tuluni tōi shud.

منصب و سرپار ریالی بودند  
که جوانهای بسیار خوب  
کله خود پر سر لباسهای خوب  
در تئی خوبی قشون خوب  
بودند مملکت همچوں فهم  
قشون است همچوں چهل  
لینجا منک اسلیح طهران  
بلاین دنی دارند اما در روس  
این قسم نی بود.

مُنْد وَنَ لِي غَيْرِ الْهَبَّةِ  
جَلَّ حَرَدَوْ صَفَرَ رَاهَ صَفَرَ  
كَشِيدَه بُونَدَه مُنْ سَرَرَ  
كَالْعَكَه دَه بَارَ شَدَه اَنْدَمَه  
اَطْفَلَ زَلَّدَه دَه كَالْسَكَه  
مُبَدِّدَه بُونَدَه بَكَه قَنَادَه

خانه‌ای همان سیم شاهزاده  
با کلچیک و تاریخ است.  
بی اماراتی دولتی یقیناً  
کی پرساد سل ایست بین شده است.  
رستاد، در امارات پندا  
شده، از پالایی زندگی بالا  
راست. امیراتی کوئنده  
زمینی بلطفه رفته عمارت  
امسات همکی همراهان خود  
شمازدگان و عمه خلوات داشت  
آنندند.  
چون اهل این شهر معرفت ایوانی  
نیزه‌ده بودند از ملاقاتی  
خوبی متعجب بودند.

چون اهل شاهزاده هر چیز  
فرمی نداند از معاشران  
لذتی می‌کنند متعجب بودند.  
ایرانی ایشان ایشانی  
آنندند.

ایرانی حاکم شاهزاده  
کلساکنه قلاؤ ایشان  
واسمهای کلساکنه همان بریادی  
د خوشی کلساکنه های دس  
واسمهای آنچه نیست

ses are all of three or four stories, small, and narrow. We arrived at an ancient palace, built five hundred years ago, dismounted at its gate, and went up many stairs. It is an old structure. The whole of our suite, princes, household-officials, etc., all came there.

As the people of this city had never seen a Persian, they were much surprised at the sight of us.

The name of the Governor of the city is Vivekler. The carriages of this place, and the horses in the carriages, are not so numerous nor so beautiful as those in Russia.

Kabutar-i bazzukn-i dumsrah •Black-tailed tumbler pigeons,  
va gheira, ababil-i sinh,  
laqlaq va kaligh-i ablaq dar  
in vilayat zind dida shud.  
Asya-yi bâdr ham bisyir ast.  
Khulusa shabrat ohand dasta  
muzikanchi, zir-i īmārat  
istada, bisyar zadand, ya nî  
tabl-i shabrat mizadand.  
Ahang-i sheipurha-yi muzi-  
kan va vaz-i unha kheilt  
khub bud. Tabl-i buzurg-i  
sarbiziru ham bi yak sag-i  
buzurgi bestra bûndand. Zir i  
tabl ē arrada bud, ki sag mi-  
kashid.

•Black-tailed tumbler pigeons,  
and others, swifts, storks, and  
magpies, appeared very nu-  
merous in this country; wind-  
mills are in great plenty.  
In the night several military-  
outside bands stood in front the  
palace and played a long time,  
i.e., they beat the night-roll  
on the drums. The harmony  
of the fifes of these bands, and  
the tenue of the men, were  
excellent. A great military  
drum, too, was fastened to  
a large dog, with a truck  
beneath it, which the dog  
drew.

کبوتر باری کن هم سپهاد و غیره  
ابیبل سپهاد لفاف دلخواه ابلق  
در این مولای بت زیاد نبید شد  
آسیاق بادع قسم بسیار است  
شناخته شنسر جند نسته  
موزیکانچی زیر عمارت استاده  
بسیار زند پنهان طبل شنبه را  
میزند آفندیک شنبه روز قلاق  
موزیکان د وحص آنها خلبان خوب  
بسیار طبل بورک سپهاد رام  
بسیار سلک تراکی بسته بودند  
زیر طبل عزاده بود کند سلک  
میکشند

## Yurd-i Berlin.

## Arrival at Berlin

دریں پڑیں

بادلی اطراف شہر، سارے  
کاسکہ را آفیں را کھوی (و)  
پل کو بلاکٹ پلین میورنند  
و، قلچ بی میکراندنند مغل  
اسہی کہ بونے آن سبست  
آدم بائید خیلی جانی نجیب  
پس د را آفیں بسیار نرم  
تیر کشیده است وکون و  
لوکوموتیو زناد از حد در را.  
میدہ شد کاسکہ بخار بادی  
امروز با ما تلاقی کوئ خلاصہ  
دار کر شد، پہلے شد

Bi abdi-i atrafi shahr rasti-  
dim. Kalaska-yi rah-i nhanra  
gahi ri-yi pul, gahi buli,  
gahi pan mibardand, gahi  
bar migardan and misl-jaspı,  
ki dahana-yi un dash-i ıdam  
bashed. Kheili ja-yi ta'ajub  
bud; va rah-i nhan bisyar  
dar har taraf kashida ast;  
vugun va inkemutvi zinda az  
hadd dar rah dirda shud. Ku-  
laska-yi bukhari zindi im-  
ritz bi na taluq kard. Khu-  
lisa yurd-i gür shuda, prada  
shudm.

We reached the outskirts of  
the town. Our train was ta-  
ken sometimes over a bridge,  
sometimes up and sometimes  
down, and then again turned  
back, like a horse, whose bit is  
in a man's hand. This was to  
us a source of wonder. Many  
lines of railway are laid down  
in every direction. Carriages  
and engines without number  
were seen on the lines, and  
many trains passed us on  
the road to-day. At last we  
reached the station and aligh-  
ted.

اعلیحضرت امپرаторِ ایالات کیمی  
A'īhāsrat-i Imprātūr-i Al-  
mān Gīyām<sup>1)</sup> va Nāvāb Va-  
li'ahd, pisari-i ishān, va Nav-  
vab Prins Shārl, birādar-i  
ishān, va Frādārk Shārl, pī-  
sar-i barādar-i Imparātūr,  
ki fatih-i Matz'at, va Shāh-  
zādah-yi digar az khanvāda-  
yi saltanat, misli Prins Hō-  
hānzūlān, ki javānakāst,  
va jang-i Almān u Farānā  
dar sar-i hamnshahzādashud, <sup>میرزا</sup>  
ki Farānāsāfiān rāxt na bu-  
dānd padishah-i Ispāñūl  
shavad, Prins Bismārk, va-  
zir-i mashhūr-i mārūf-i dou-

و نوب و بیمهد پس ایشان  
و نوب پرسنس شارل برادر  
ایشان د فردیک شارل پسر  
برادر امپراطور که داشت هنر  
است و شاهزاده بیگر از  
شاندار سلطنت مثل پرس  
موقن زادن که جوانکی است و  
جنده آلمان د فرانسه در سر  
میرزا شاهزاده شد که فرانسویان  
اچی نبودند پادشاه اسپانیول  
شب پرس بیرونی دنیز مشهور  
عمرف دولت آلمان و مارشل

His Most Exalted Majesty, the  
Emperor of Germany, Wil-  
liam, the Nawāb the Heir-  
Apparent, his son, the Naw-  
āb Prince Charles, his bro-  
ther, Frederick Charles, son  
of a brother of the Em-  
peror and captor of Metz,  
together with other prin-  
cesses of the royal family,  
such as Prince Hohenzollern,  
a mere boy, and the very  
prince respecting whom the  
war between Germany and  
France occurred, as the French  
were not willing that he  
should become king of Spain;  
also Prince Bismarck, — the

1) Guillaume. Most European names are adopted by the Persians in their French form.

lat-i Almin, va *Märshäl Fün*, famous Chancellor of Germany, *Marshal Roon*, the Minister of War and Premier of Prussia, and *General Moltke*, now Marshal and Generalissimo, very celebrated, and much spoken of, and other generals and officials, with a battalion of the Guards, a band, a cavalry regiment, and the like, a vast course of people moreover there was at the station who gave us a hearty reception. Taking the hand of His Most Exalted Majesty, we mounted an open carriage; and drove along a wide street, bordered on either side with ancient trees and

لدون وزیر چنگ و صدر اعظم  
پروس و چنگال مورک که حالا  
marshal و سپهسالار د بسیار  
معروف و مشهور است با سلطان  
چهارها و صاحبمنصبان و فوج  
شاهزاده مورثکانچی سورا نظم

و پیشواد جمعیت زبانه از حد  
نه سر راه آقون بودند بزیرانی  
بسیار چهاری کردند نسبت  
اعلیحضرت امیر اطهرا کوفته سور  
کلسکه روایق شده از کوچه  
و سعی که طرفین آن مهد  
از درختهای کمی و کلسفید

تشوشه بسته و پیش چا سندان

موزه و چهارم و سیاهاتلر va  
Prus, va janaröl Mark, ki  
hala marshal va sipahastlur va  
bisayar ma'ruf u maahhur ast,  
ba sifir-i javaralha va sahib-  
mansabn va fonj-i khnasa,  
muzikanchi, savara yi nizam  
va gheira va jam'at zinda az  
hadd hama sar-i rahi than  
budand, pazar-i bisyar khubi  
kardand. Dast-i a'jazrat  
Impariatarra girifta, savari-  
kulaska-yi rubuzi shuda, az  
kucha-yi yaari, ki tarafein-i  
un hama az dirakhta-yi  
kuhan va gulafard khusha

فیض و وسیع و اطراف عد  
خانه بود کلشتم  
بود، گوزاشتیم.

جسم عجیب زیباری بود غیر  
میکشیدند من مجهو تعارف  
با امپراطور فرانسه حرف  
میزدم تاریخ ای رسانیدم در دور  
مازنه درختها تمام شد کوچه  
سبعی بود طریقی عمارت  
چند مرتبه بیک سقوی  
دیده شد که تارو بیان کار  
نکن خواسته میگردند و غیر  
نکنم است

basta, va hama ja sangfārāh  
va vao<sup>c</sup> va atrif huma khana  
būd, guzaشتیم.

Jam'at-i zinār būd, hāra mī-  
kashidānd. Man ham bi hama  
ta ārif mikardām.  
Bu Imparitur bi zābin-i Fa-  
rimā harf mīzādam, tū bi  
jā-yī rasidim darvazāmānānd.  
Dirakhthā tamām shud; kū-  
ehā-yi vasi<sup>c</sup> būd, tarafīn  
īmarat-i īlī-yī chand mar-  
tabu. Yak sutiñi didā shud,  
ki lizza li yadgar-i fath-i Fa-  
riusa misizand, va hanuz  
nātāmī ast.

white cluster roses in flower,  
everywhere paved with sto-  
nes, and spacious, with hou-  
ses the whole way.

The crowds were great. They  
all shouted hurrahs while I  
saluted them.  
I conversed with the Emperor  
in French, until we reached  
a place like a gateway,  
where the trees ended. It  
was a wide street, with  
sumptuous palaces on either  
side, of several stories. We  
noticed a column recently  
erected in commemoration of  
the victory over France, and  
not yet completed.

A statue of Frederick I., i.e.  
of Frederick the Great, cast

Yak surāt-i Fradarik-i Aaval,  
ya<sup>c</sup>ni Fradarik-i Busurg, ki

بلک صورت فردیسک آی بعنی  
فردریک بزرگ که بهام فرغ

ba mafarrigh rikhta ami,  
sar-i rāh būd.  
اونهريسته کلشنتم مدرسه  
پوسير گلبيست دو خوار نظر  
شاكون در اجها تحصيل ميكند  
لوارسلان که طوف چوب بود و  
دست راست از عمارت مخصوص  
امير اطهور که او زبان و پنهان  
تحالی قوان جسا می نشيدين

Az Arsenal, ki taraf-i chap  
būd, va dast-i rist az 'imarat-  
i makhtus-i Imparatur, ki az  
zamān-i val'ahdi tū bi hal  
hamun ja'm mishinad, ya ba'd  
az khana-i Val'ahd guzashtha  
rastim bi meidani, ki du  
houz dasht, ya az har yak  
favarra-yi bulandi mijast.

د بعد از خانه د پنهان  
کلشنمه رسیدم بهدانه که  
دو حوض داشت و از هر يك  
فواره بلندی مخصوص

in metal, lay on our road.

We passed the University, a great place of instruction

where two thousand students study; we passed the Arsenal, on our left hand; while on our right was the Emperor's own palace, in which he has resided from the days

when he was Heir-Presump-

tive until now. Next we pas-

sed the palace of the Heir-

Apparent, and so reached a

square with two basins of

water, from which sprang

lofty jels d'ean.

On our right was a royal re-sidence, that was assigned to us. The crowd extended right up to this building.

Dast-i rist qasr-i sultani ast,  
ki barayi ma mu'eyyan karda  
budand. Tu dam-i qasr jam'at  
būd.

دست راست قصر سلطنتي است  
که برای ما معین کرد بودند  
تا تم قصر جمعیت بود

Pm̄da shudim. Sarbzām-i qadrni bu libash̄-yi khub, ki qaravul-i ‘imarat būdand, tuyi utaqhi; qaravulan, az savara, ki javāmā-yi bisyrr khub-i khushgīl-i khushlīla būdand, dam-i darhā, bā pishkhāmetān va gheira hama istāda būdand.

Az pallaha bala raftim. Vastati meidān-i jilou-i ‘imarat baghehahā-yi bisyrr qeshang ast, ki aqsam-i gulḡ az yāsi Shirvani va gheira kashita and. Du mujassama-yi asp ham, ki dahana-yi har yak dast-i fidamī ast, az chudan rikha and. Imparātir hama utaqhāri bi mā nishām dā-

We alighted. Veteran troops in beautiful uniforms, who are the guards of the palace, were in the rooms; patrols of cavalry, all handsome young men, with good figures, and fine uniforms, were at the gate, with officers of the household, etc., all stationed.

We went upstairs. The middle of the square in front of the palace was laid out in beautiful beds of flowers and shrubs, lilacs, and the like. There were also two cast-metal statues of horses, each held by the bridle by a man. The Emperor showed me all the apartments. There are

بیان شد ام سلطان قدری  
با سهای خوب که قراط عمارت  
بودند تو اتفاقاً فرداً از  
سورا که جوانهای بسیار خوب  
خوشکل خوش لبام بودند  
نم درقا بی پیشنهاد نهان  
و غیره می اینستاده بودند

از پله ها با بلا رفیم وسط  
میدان جلو عمارت بلطفهای  
بسیار قشنگ است که اقسام  
کلها از پیاس شهروانی و غیره  
کیشنه اند دو مجسمه اسب  
قسم که دننه قربان دست  
آدمی است از جلوی رختنه  
آنند امیراطر قمه اتفاقاً بی  
شن دندند بودها و اشغال

some beautiful paintings and  
portraits in this palace.  
I presented the Grand Vazir,  
the princes, and others; the  
Emperor also at the station  
had presented his princes and  
servants.  
Next we went to a private  
apartment with him, and had  
some conversation, at which  
the Grand-Vazir was present.  
When the Emperor left, I  
waited a short time, then  
entered my carriage, and  
drove to his residence. He  
came to the foot of the stairs  
to meet me; we went in;  
we sat down; a conversation  
ensued; and after a few mi-  
nutes I returned.

دند. Pardahu va ḡashkū-i  
khub dar mīn īmārat bud.  
Main sadr a'zam va shahzādahu  
va gheirari mū'arrifi kar-  
dam, va Imperatur ham sar-  
i rah-i nthān shahzādagun va  
noukarshū-yi khud-i-shāhru  
mu'arrifi karda budand.  
Ba'd bi tāhan bi utiq-i khalvat  
rafta, qadri subhat kardim;  
sadr a'zam bud. Imperatur  
ki raftand, ba'd az daqqaqā yi  
ma bīn savar-i kālaksha shuda,  
raftim khana-yi tāhan. Tu  
pa-yi palla istiqbal kardand.  
Raftim, niāhastim, subhat  
shud. Ba'd az chand daqqaqā  
murajaat kardim.

من صدر اعظم دشنه ایادها  
و غیرا معرف کردم و امیراطر  
هم سر را آهن شاهزادگان و  
نورهای خوششان را معرف کردم  
پسند بعده با اینسان پلاطون  
خلوت قدر معرف صحبت  
کردم صدر اعظم بود امیراطر  
که نتند بعد از دقیقه می  
باز سوار کالسکه شدند و قدم  
خانه ایشان تا پایی پله  
استقبال کردند رفته نشستند  
محبت شد بعد از جند نکنند  
مرا جمعت کردم امیراطر هفتاد

Imparāt̄r̄ hafṣd u shīsh s̄l  
darand, barādar-i iškān haf-  
tad u s̄h s̄l, ammū har du  
dar kamīl-i bunya va qurvat  
hastand. Prins Biemärk pan-  
jah u hasht s̄l, Mārshāl  
Mulk hafṣd u pañj s̄l, Na-  
vāb-i Vatī 'ahd chihil u du  
s̄l durand. Khulāsa shabru  
jāti na raftim.

Shahr-i Barlin bā chiragh-i  
gaz roushan ast. Chiragh-i  
mja bish az Pitr ast.

شتر نیل با جاغ کار دشمن است  
چراغ اینجا پیش از پنطر است  
مقابل عمارت مان طرف میدان  
مارت مسروچ دریں است بکه  
شرف گلیسا و طرف پنکو

Muqabil-i 'imārat-i mā, un-  
taraf-i meidān, 'imārat-i  
Muzayi Barlin ast; yak  
taraf ham kalsā, va tarafi  
dīgar 'imārat-i jubbakhāna

The Emperor is seventy-six  
years of age; his brother se-  
venty-three. Both of them,  
however, are in perfect bodily  
health and strength. Prince  
Bismarck is fifty-eight, Mars-  
hal Moltke seventy-five. The  
Nawwāb the Heir-Apparent  
is forty-two.

This evening I went nowhere.  
The city of Berlin is lighted  
with gas; the lamps being  
more numerous here than  
in St Petersburg.

Opposite our palace, on the  
other side of the square, is  
the building of the Berlin  
Museum. On one side is  
a church, and opposite it  
the Armoury. In the centre

of the square is a raised platform, with steps all round, on which is a cast-metal equestrian statue of *Frederick the Great*.

The exterior of the buildings of Berlin are coloured ash-colour, which takes away somewhat from the appearance of the city; on the contrary, at St Petersburg, the edifices are of all colours.

The river that flows by Berlin is named the *Spree*: a branch of it runs through the middle of the town; but it is narrow, and its water is also very bad.

ast. Vasat-i meidān bākī-st az atrū palladār va mujas-sama-yi Fradari-k Kabir-rā savūra az chūdan rikhtā and.

وسط میدان سقوشی است  
از اطراف بله دار و پیشنهاد  
سپه ریک کبیر بر سپهراز  
چهارمین دوختنه البد لبر روچ  
عالات سرلی زنگی خاکستروی  
مالیده از لد قدری شهروار  
جلوی انداخته است بخواهد  
پیش که عمارت بنا شوند زنگها  
بلطف اسست در دشانه کند از  
کنار شهر بیرون میکندند و دعوهش  
اسهوده اسست شعبه از آن  
از وسط شهر میکندند اما کم  
سرض دلپیش م بسیار بد

Bar rū-yi 'imārat-i Barlin rang-i khākistari milida and.  
Qadri shahrrā az jilva aurdākhta ast, bur khilaf-i Pitr ki 'imārat bi anvāz-yi rangha mulavyan ast.

Rudkhāna-yi ki az kanfari shahr-i Barlin miguzarad, vā ismash Aspara ast, shi<sup>c</sup>ba az un ham az vasat-i shahr miguzarad, ammā kam 'urz, vā ab-ash ham bisyār bad ast.

امروز هم فرستاد راه را در پارس  
سعنت طی کردیم

امروز هم فرستاد راه را در پارس  
سعنت طی کردیم

Imruz hašħid farsang-i rahrā  
dar yazdah s̄fāt bei kardm.

### رُضْ بِ پُوتْسَدَامْ

### Raftan bi Potsdam.

### Visit to Potsdam.

دوشنبه شنبه پنجشنبه شنبه پنجشنبه  
الشنبه امروز پنجم پنجم پنجم  
کند خی رج این است سوار  
کمال مکد شدن از غافن دروز  
و توجه نه دز قبل وار شده‌ان  
خیلی خوبی زیاد در خنده  
قیچی جنگلی خانه‌ها خوبی  
جلد خانه‌ها بدجهایی کمالی  
بیهوده خوب قشنگ خوبی

Rūz-i pāyshamba pāyjum-i  
shahr-i Rābī assānī.  
Imrūz rāftim Potsdam ki kharij-i  
Barlin ast, savar-i kalaaka  
shuda, az hamun dārvizā va  
kucha ki ruz-i qabl varid  
shudim khārbahā-yi zind,  
dirakhtā-yi qavri-jangal,  
khānahā-yi khub, jilou-i khūc-  
nahū baghchahā-yi gulkari-  
yi bisyar khub-i qashang,  
houzkhā-yi savaradīr gar-

To-day\* we travelled eighty  
leagues distance in eleven  
hours.

*Thursday the 5th of the month  
of Rabi' assānī.*  
Today we went to the town  
of Potsdam, which is out-  
side Berlin. Entering our  
carriage, we drove along the  
same track, and through  
the very gateway that we  
traversed yesterday, passed  
by many avenues, noble fo-  
rest trees, beautiful houses  
with exquisitely pretty flower-  
gardens in front of them, and  
basins of water with fountains

dish-i xurd namudim ya raf-tim bi gar.

شوارن ر کوش زیار موده و  
ر قبیم بخار نشسته اندیم

بکالسکه بخار نشسته اندیم  
نم سلعت راه طی شده

رسیدم بلن شور

Bi kalaška-yi bukhar nishasta randim. Nm s̄at-i rah tei shuda, rasidim bi in shahr. We took our seats in the train, started, and after a journey of half an hour, arrived at this town.

Shahr-i kuchiki-st; ohibili u du hazar nafar jam'at darad, aghlab nizamit hastand. Hakim-i shahr va gheira amandand. Pinda shudim. Rud-khana-i azimi ham dard, ki ism-asah Hāvat ast.

شهر کوچکی است چهل ده  
هزار نفر جمعیت دارد اغلب  
نظمی قسم شهرو  
دشیرو آمدند پیاده شدند  
و دخانه عظیمی قم دارد که  
امعش قاب اسست

It is a small place, with forty-two thousand inhabitants, for the most part regular troops. The Governor of the town came out to receive us.

We alighted. There is also

a large river here, named the *Havel*.

We entered a carriage (drawn by horses), and having passed houses and other buildings of the town, we entered an avenue,

The parks, avenues, etc. in this place are similar to those in

Savari-i kilasku-yi aṣpi shuda, az khmahi-yi shahri va gheira gruzashta, dakhili-i khābanha shudim. Vaz̄-i khābanha va boghhu va gheira shabih bi baghat-i

سوار کالاسکه اسپی شده  
از خانهای شهرو و غیره  
کیلشته داخل خیابانها  
شده و وضع خیابانها و بلطفه  
دشیرو شبیه بیانشات رسیده

Russia bud. "Imārat ki dūrad, yakti *Potsdām* va digar *Sānsāsih*-st. Har du az binihi-yi *Fradarik Kabir* ast. Manzil-i Vali'ahd dar *Potsdām* ast. Ba kahaka rastim dām ast. Ba kahaka rastim dām-i 'imārat. Manzil na budand.

Rāndim barayi gardish. Az khārbānha-yi khub va hāgh-ehāhā-yi mārghub guzaštrīm. Baghāt-i injā jangal-i hānūrgi-st misl-i Māzandarān.

امروز چنین روز بکشنبه است  
کلی مردم در گردش و جمعیت  
ریسلی در خیابانها بودند  
رسیدم به فواره پر کمی کده می

بود مارکته دارد یکمی پنتمام  
و دیگر سالمندی است غر  
دو از بنایی شریذک کبیر  
است منزل دیگرها در پنتمام  
است با کمال منزه رفیع  
مارت منزل بودند

راندم هرگز کوشش از خیبلهای  
خوب و ساقچهای مرغوب  
کلشنهای بلاغات اینجا جنگل  
برگیست مثل مازندران

To-day being Sunday, (Whit-sunday), all the walking world was out, and the avenues were thronged. We came to a large fountain, the water of which shot

Russia. Of the two palaces, one is called *Potsdam* and the other *Sans-Souci*; both built by *Frederick the Great*. The residence of the Heir-Apparent is in *Potsdam*. We drove in our carriage to that palace; he was not at home.

We then took a drive and passed through magnificent avenues in beautiful parks. The parks here are great forests, like those of *Māzen-darān*.

Imruz chun ruz-i yakshamba ast, kull-i mardum dar gardāy, va jam 'at-i zāfīd dar

بی فارواری بوزرگ، کی  
سی زار<sup>۵</sup> اب-ی اون میجاست.

مجسمه‌یی مهمر بسیار خوب کی  
قدیمی بیو پلچهار و حرصها  
زیب بیو خلاصه این خوار  
را با اسباب بخار تعییه کرده  
اند که بزرگ شار آب بالا

thirty ells (105 feet) into the  
air.

Statues of marble, very beau-  
tiful and antique, were to be  
seen around the gardens and  
the basins. In short, this foun-  
tain is one of the wonders of  
the world. Its head is due to  
steam power, by the force  
of which the water is raised.

Izdiham-i mardum qadri mani'  
az tamashā bud. — Gul-i  
yas-i Shirvānī ziad bud. Bul-  
bul va hazzārdastan dar di-  
rakhtān mikhundand. Khosh  
'alamī dīshīt.

Through the thronging of the  
people, we were somewhat  
impeded in going about. Lilacs  
abounded. Nightingales and  
other singing birds sang in the  
trees. It was delightful ful.

Ba'd raftim bi khānbān-i mu-  
qabil-i m fāvvārā. Intihū-yi  
m houz-i digar bud. Fav-

از حجم مهدم قدری مسلیح از  
تماشا بود کل بس شیروانی  
زیب بود بلبل و غریب دستگان  
در درختان مخواهدند خوش  
علی ناشست

بعد رفتم به خانه‌یان مقابل  
این خوار انتہای این حرص

" basin, the jet-d'eau of which was very lofty, but not equal to that of the first.

We then got into our carriage, and went to the palace of Sans-Souci to visit the Queen-Dowager, wife of the former Sovereign of Prussia, who was a brother of the reigning Emperor. The first Lord-in-Waiting and the Chief Usher of the Queen (Dowager) and others received us. We went to the apartment of the Queen (Dowager); she rose and came to the entrance of the apartment. She is a woman seventy years of age, or even more of her life may have elapsed. We sat down on chairs, and con-

vara-yi un ham buland mifast, ammā na bi m iritfā.

بعد سور کالسکه شده رفیم به  
میتوحست اما نه باین ارتفاع

Ba'd savari-i khalaka shuda  
raftim bi 'irārat-i Sānsāsi,  
dīdan-i Malika-yi qadim, ya'm  
zān-i padiāshah-i atiq-i Prus,  
lei baradar-i Imperatur-i ha-  
liyya buda ast. Pishkhidmat-  
bashi va 'ahlakghābzabāhi-yi  
Malika va gheira jilou ama-  
dānd. Raftim bi utaq-i Malika;  
barkhāsta tā dam-i utsq  
nimad, zanīst musim; haftād  
sal bishtar az 'umr-ash mira-  
vad. Ru-yi sandal nishastim,

میور رو منلی لشستیم

suhbat shud. Bacd.barkhasta  
gashim.

پیش بین شد بعد بر خاسته  
کشته شد.

امس عمارت مخصوص فردیس  
کنیه است اطاقی که صاحبا

vibration ensued. We then  
arose and walked about.  
This is the special palace of  
*Frederick the Great*. We  
saw the very room in which  
he died. The chair in which  
he expired, his writing-table,  
a time-piece, and other ef-  
fects of *Frederick*, were all  
there. They had covered the  
chair with something as a  
mark of respect. And the  
hands of the time-piece have  
remained since his death in  
the very same position to a  
minute, never having been  
set since then. There were  
many beautiful paintings, left  
from that time.

In 'imarat-i makhsus-i Fra-  
darik-i Kâbir ast. Utqî ki  
hamunja murda ast, drda  
shud. Sandali, ki rü-yi un  
fout shuda, miz-i tahrir, sa'at  
i majlis, sîri-i ashâb-i Fra-  
dark hama anjâ dida shud.  
Chizi mahz-i ihtiram rü-yi  
sandali andakhta bûland, va  
aqrabak-i sa'at ba'd az fout  
dar rü-yi har daqiqâ bûda,  
hamun tour munda ast, ki  
digar tû bi hal knk nakarda  
and. Pardalik yi ashkâl bis-  
yur khub dâشت ki az hamun  
zaman munda ast.

غصه شد جزئی حضن احترام روز  
مندی انداخته سوخته  
آسیاب قودریک همه آجها دیده  
شد چیزی مخفی احترام روز  
متوجه سعادت بعد از خوت  
و تقدیم سعادت ملده است که دیگر تا  
در روز پنجه نسبت نموده اند پردعای  
پنهان نموده اند پردعای  
اشکل بسیار خوب باشد که  
از قلن زمان ملده است

Gustand vakhî ki Nâpulyân

کفند و قتنی که نایابون ای

They told me that when the

*Aval* in shahrit fath karda,  
muhut-i ru yi miz-i Fradarik-  
ru para kardn ast; hamun  
tour parvari nighā dashtha  
and.

این شهر را قلع کرده ماقول  
روی میز خود ریکه را بارو کرد  
امست چهلان طیور پیلار  
نگاهداشته اند

first Napoleon took possession  
of this town, he tore the  
cloth on the table of Frede-  
rich, and that it has ever  
since been preserved in that  
state.

There were beautiful rooms,  
and many relics of antiquity.  
We then descended. In front  
of the palace there is a lofty  
terrace. In front of the emi-  
nence there are very beauti-  
ful gardens, with small basins  
of water. From the top they  
have arranged statues, from  
the mouths of which water  
flows into basins. The view  
from this terrace and this  
eminence has not its equal  
in the world. That lofty jet-

Utaqhiyi khub dashth. Az  
asir-i qadim ziad bud. Bu d  
pain amadim. Jilou-i 'imarat  
mahtabi-i bulandi-st. Dar  
ru-yi tapa baghchaha-yi his-  
yur khub va houzhu-yi kū-  
chik dirad. Az bulandi mu-  
jassamahā-yi khub qarar  
dada and, ki az dahān-i umhā  
ib bi houz mīrzad. Chashm-  
andizi-i in mahتاب va bu-  
landi dar 'ilmām nazir na-  
dirad, va un favvara-yi bu-

اضفهای خوب داشت از آن  
قبلیم زبان بون بعد پیش  
آمدیم جلو عمارت مهتابی  
بلندی امست گز روی تپه  
بساغ چهای بسیار خوب و  
حروشهاي کسریک دارد از  
بلندی چشمی خوب فخر  
دارد اند که از دهن آنها  
آن بخوبی میتوان چشم انداز  
این مهتابی و بلندی در  
علم نظر ندارد و آن ممتاز

zurg muh̄z̄i-yi m̄ hashm̄-d'eau is opposite to this emi-  
anduz ast.

بِنْزُوكِ مُحَلَّدِي أَبِنِ جَهْمِ الْمَذَارِ

اسْبَت

خَلَاصَهُ فَوَرَقَا دَبَشَهَا وَ

خَسَبَلَانَهَافِ خَوبِ زَيَادِ بَزَدِ

فَسَرَقِ كَشَتَبِيمِ بَعْدِ سُولَرِ

كَلْسَكَهُ شَدَهُ رَنْدَهُ دَرْ حَلَى

آمِيرَهَا خَرَابَهُ دَيَّدَهُ شَدَهُ اَرْ مَهَدَهُ

سَرْدَرَلَهُ كَبِيرَهُ مَانَدَهُ اَسْبَت

وَتَارَخَيِ دَارَنِ مَعْلُومَهُ شَدَهُ وَقَنَى

كَمَهُ فَوَرِسَكِ خَسَوَسَهُ بَزَدِ

آجِراً بَسَازَهُ قَرْجَهُ كَرَدَهُ بَزَدِ

آمِيرَهَا اَزْ مَاحَبَشَهُ بَخَرَدَهُ كَمَهُ

بَلَغَ نَاقَعَ بَلَشَنَهُ رَصَنِي بَشَدَهُ

بَزَدِ

In short, the fountains, the parks, and the beautiful avenues were numberless. After

walking about for a while, we entered our carriage and drove to a place where we saw a ruined mill, which has remained from the time of Frederick the Great, and has a history. We gathered that when Frederick wished to build this place, he was unable, do what he would, to induce the proprietor of the mill to sell his property, so that the park might not remain incomplete. He would not consent; and

yārū hamuntour nigah dāchita  
and.

بنشانه عدالالت ایس آسپارا  
بناظر نکاهی شته اند

بعد رختیم بکرمانه و  
نیارخستان از آجر و شیشه و  
غیره ساخته اند اما میانهای  
ترفیم همه کلها درختهای  
از حماله هرود آورده بودند  
جلو نازنخستان بساقچه و  
حوض و مهتاب است مجسمه  
قیلی مرسمر بسیار خوب و  
بلاغ چهار خیلی قشنگ دارند  
از اینجا بهله زیادی است

the mill has been preserved  
in the same condition ever  
since as an example of jus-  
tice.

We next went to the hot-hou-  
ses and orangeries (conser-  
vatories), which are con-  
structed with brickwork, glass,  
and other appliances, but we  
did not enter them, the whole  
of the flowers and shrubs  
having been brought out of  
doors. In front of the con-  
servatory there is a garden, a  
basin of water, and a terrace,  
with statuary parterres of  
flowers, steps lead down from  
here, and flower beds are very  
nicely arranged on successive

levels. Here we walked about a little; and then, entering our carriage, we drove to the palace and summer residence of the wife of Prince Charles, a sister of the Queen of Prussia, (i. e. the wife of the Emperor), and mother of Frederick Charles. It has a pretty courtyard, with statues and ancient stone figures and sculptures, from Egypt, Syria, Nineveh, Mosul, etc., such as a leg, a head a shoulder, an arm (or hand), figures of animals and man large or small, imperfect or whole, collected therein of every kind, and fixed to the wall in an artistic manner. It was

st, ki murtabu bi martabu  
bügh ast, bisyur khub sâkhta  
and. Qadri gashtn, ba'd savar-  
i kaluska shuda roudim barü-  
yi 'Imarat va yeiliq-i zan-i  
*Prins Shir'i*, ki khâthar-i Ma-  
liku-yi Prus, ya'ni zan-i Im-  
paratur, va midur-i Frâda-  
rik Shir'i ast. Huiyati bisyar  
qashhangi dasht. Az ashkal-i  
sangt va hujjari-yi qadm-i  
Misr va Shâm va Nînava va  
Mousil va gheira, va mujas-  
samahî-yi mukhtalif, misl-i  
yak pâ, yak sar, kitf, dast,  
shakl-i heivânit va insan,  
buzurg u kuchik va naqis  
u tamam-i hamn nou'r jam  
namûda bi divarhu bi tarz-i  
qashhangi nash karda and.

که مرتبه مرتبه بلغ است بسیار  
خوب سپاهنسته اند فدری  
کشته بعد سور کالسکه شده  
(اندیم) برای عمارت د نیلوان  
برنس شارل که خواه  
ملکه بروس پنهان نن امپراتور  
پسرانه شرمند شارل است  
چیزی بسیار قشنگی داشتند  
از اشکال سنگی و حجری  
قدیم مصر و فلام و نیلوان  
موصل و غیره و مجسمهای مختلف  
مثل بکهها بکسر کتف دست  
شکل جوانان و انسان چون  
و کوچک و ناقص و تمام چون  
ترسی جمع موده بدوری  
بطری قشنگی نصر کرد اند

معلم بون که پرنس شارل  
و زنیش علم و ب سلیقه قشتند  
خلاصه بشکجهای خوبی خوب  
و خوار و چمن وغیره داشت

Ma'lum bud, ki Prins Shari  
va zan-eah 'alim va bi salqa  
hastand. khulasa bighechhah  
yi' kheili khub va fav  
vara va chaman va gheira  
distaht.

بسلا رفته قدری در اطراق  
نشستم زن پرنس شارل چیزی  
علیر خواه و اظهار خجایت  
میگرد از اینکه دور خبر شده  
است و میگفت نه لارانی نزد  
بودند که شما امور نیازی  
کنای آور اسم خودرا در آنجا  
نوشتم زن مستقیم است

Bali raftha qadri dar utaq ni  
shastim. Zan-i Prins Shari  
kheili 'uzrkhâhi va izhuri  
khajalat mikard az m, ki dir  
khabar shuda ast, va miguft:  
utalagirri karda bûdand, ki  
shumâ imrûz na miayrd".  
Kitâbi iyurd, ism-i khudra  
dar unjî navishtim. Zani  
musinist.

evident that Prince Charles  
and his wife were persons of  
learning and taste. In short,  
most beautiful gardens, foun-  
tains, lawns, and the like,  
were there to be seen.

We went upstairs and sat down  
a while in a room. The wife  
of Prince Charles offered many  
excuses, and expressed great  
regret that notice (of our  
visit) had been given to her  
late, saying: "They telegra-  
phed to inform me that you  
would not come to-day". She  
brought out a book, in which  
we inscribed our name. She  
is an aged woman.

On leaving this place, we

بعد برخاسته سور کالسکه

drove to the residence of the wife of *Frederick Charles*. She was not at home. In front of the avenue leading to the gate of *Frederick Charles*, there were two statues of reumbent stags, on the top of the railings, most beautifully executed. We drove on, and passed some charming spots; among others a small pavilion most beautifully situated, which belongs to the Emperor. It has some pretty gardens, and a charming prospect over a large river.

We then returned to the city by train. On the route we

شدهایم هم منسول زن فوریه که  
مالار قم رفتهیم خانه نبود هم  
در خیابان فوریه شعله دو  
پیشنه موال نیز خوبیده بالوی  
معدن تپ بسیار خوب ساخته  
بودند راندیم از جاقوی خوب  
کلشنه رسیدیم بیک فتو  
کوچک بسیار خوش وضعی که  
مال امیر لطیف است بلطفه قوی  
نشسته و چشم اندیاز چشمی  
بود خانه علیهی داشت

بعد راندیم بکالاسکه بخوا  
نیسته راندیم برای شور در

دَرْ بَيْنِ الرَّهْ مَارْدُمْ بَارِيْ غَبَّيْ دَرْ  
يْغَهْتِيْ دَارَيْرَدْ بَوْلَدْ جَسَادِرْ بَهْشِيْ  
أَوْرَدْ بَوْلَدْ جَسَادِرْ بَهْشِيْ دَرْ  
قَلَنْدَرِيْ دَرْسَتْ كَرْدَهْ دَرْ دَورْ  
جَلَدِرْ رَا كَالْسَكَهْ دَسَبْ مَفَّاَنْيِيْ  
سَهَّا خَتَّهْ اَطْفَلْ مَرْدُمْ سَوْلَرْ آنْ  
اسَبَهَا ، كَالْسَكَهْ شَهْدَهْ بَوْلَدْ  
جَلَدِرْ مَتَّصَلْ بَسَعَتْ جَهْجَهْ  
مَهْبُورْ كَالْسَكَهْ قَهَا دَسَبْهَا دَهْ  
آمَهَّاَمْ دَوْرْ مَهْبُورْ خَلَاصَهْ  
وَرْ مَنْزُلْ شَهْدَهْ

remarked a singular pastime  
which they had devised. The  
top part of a round tent had  
been pitched, and around the  
tent there were pasteboard  
carriges and horses, on  
which people's children rode,  
while the tent revolved with  
speed, causing the carriges,  
the horses, and their riders  
to go round also.  
Finally we reached home.

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*Bāgh-i vahsh-i Berlin.*

*The Zoological Gardens of  
Berlin.*

Rūz-i shishum-i shahr-i Rabī'  
اسَنَانِیْ.  
Ba'd az nahār safar-i yakhrija  
آمَدَنْدَنْ حَصَرْ اَبْلَجَهْ فَرَانْسَهْ

The 6th of the month Rabī'  
اسَنَانِیْ.  
After our breakfast the foreign  
representatives came to an

rānsa naymada bnd; chun Musyū Tyar istī'ī karda, ikhtiyārnama na dashta ast. Ba'd raftim bi utaq-i dīgar. Sufarītī yak yak avval-pursakardam. Ba'd Prins Bismārk amad; kheilh ba'u suhbat shud. Ba'd Mārshāl Rūn, yazrī jang, ba'd Mārshāl Mulk amada, qadri suhbat shud.

نیاماده بود چون مسیهو طبلار استغف کرد و اختیار نامه نداشته است بعد قبیم باطلیق دیگر سفر را بده بیک احوال پرسی کرد بعد فرانس بیزمارک آمد کهیل با او صحبت شد بعد مارشل رون وزیر چنگی بعد مارشل مسلک آمده قدری صحبت شد

audience. The French representative had not come, because, M. Thiers having resigned, he had no credentials. We then went to another chamber, and spoke to each of the representatives, separately, enquiring after their health. Subsequently Prince Bismarck came, and conversed at some length. Next

Marshal Roon, the War Minister came; and then Marshal Moltke, with whom we conversed a little.

After this, changing our (state) costume (for a private one), we entered our carriage and drove to the Zoological Gardens. Today also (Whit-Mon-

Barkasta, taghyr-ilibas dāda, savār-i kalaska shuda, raftim bi bagh-i vakhsh, Imruz ham ruz-i 'Id-i Farangian bnd. Jamī'-yi ahl-i shahr dar hā-

خاسته تغییر لباس نداه سوار کالاسکه شده قبیم بلغ وحشی اسروز قسم در عیین فتنپیان بود جمیع اهل شهر در حركت بودند جمیعیت

rakat budand Jam<sup>ī</sup>zād,  
khlaṣtā-yi bisyār dar rāh va  
tarafein-i rāh būd. Muzkān  
ham dar bugh mizāzānd. Dar-  
yachahālī-yi zād va aqām-i  
murgħħa-yi abī dar dary-  
chahū būd.

بعد کمالکه بسیار در راه و  
فرمیں راه بودند موزکان د  
دریغه میزند دیلچهنه بود  
و اقسام مرغهای آن در دریاچه  
بعد

day<sup>ī</sup> was a festival of the  
Franks, and the whole po-  
pulation of the city were  
astir. There was an enor-  
mous crowd, and a great  
many carriages on the road  
and on both sides of the road.  
Bands were playing in the  
gardens. There were many  
ponds, and various species of  
aquatic fowl in the ponds.

Next we looked, one by one,  
at the beautiful large cages,  
in which the various kinds of  
beasts were kept apart. Differ-  
ent birds of prey, such as  
eagles, and a pair of condors,  
which are a well-known bird  
of prey brought from the New  
World (America).

Ba'd yak qafashū-yi bu-  
zurg-i khub dōhā shud, ki  
har nou<sup>ē</sup> heivānān dar qafas-  
i 'alāhidda guzaštha būdānd.  
Anvār<sup>ī</sup>-i murghā-yi shikarī,  
az qarraqish va kūndur, ki  
murgħ-i shikarī-yi ma'sūf-i  
buzurg-st va az Yāngī Dūnya  
miavarānd, yak juft az un

بعد بکمال فضای بزرگ خوب  
دیده شد که خوب نمی چیزی  
را در قفس عالی تر کردند  
بودند انواع مرغهای  
از قرقاوش و کوندر که مرغ  
شکاری معروف بجزیکیست و از  
بندهای دنیا میباشد بکمال  
از آن بعد حسیون غربی

بیست رنگ سپاه نیزه دارد  
بسیار میگویند میتوانی اسنت آنها  
جنده کشش مثل فراوش نیزه  
نیزه از جنس از شکر خود  
اسفت

bud. Heivan-i gharbi-st. Rang-i sāth tira durad. Bisyar murgh-i muhribat, ammī chāngal-ash misl-i qaraqush tiz nist. Az jins-i lāshkher ast.

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اسفت

Digar aqsam-i durnāhā-yi Afrīq va Hind va Yangī Duyā ya gheira bud, kheilt durushtiar va khushgiltar az durnāhā-yi muta 'arif-yi Iran. Anvā'-i tugārī, ki dar 'Alam bi ham mirasad, hama dar unju monjūd bud. Bi navish-tan na miyayad. Unchi ashkali dar kitabhu 'drūd budam, dar inja zinda didam.

بعد اقسام دریاوهایی امریق  
و قند و هنگی دنها و غیره  
بعد خوبی درشت تمر و  
خوشکل تمر از دنواهی متعارف  
ایران از لون طیور کده در عالم  
میگویند که در آنجا موجود  
بعد بنوشتن بیانید آنچه  
اشکال در کتابها دیده  
بود در اینجا زندگی نیم

There were various kinds of cranes from Africa, India, the New-World, and other parts; bigger and more beautiful than the common cranes of Persia. All the different species of birds produced in the whole world are there collected together, so that it is impossible to mention them all. What we had formerly

seen portrayed in books, we here saw living.

We then entered the corridor

Ba'd dinkhil-i dālān-i qafashā-

of the *carnivorous quadrupeds*, — the beasts of prey. Here were wild beasts that cannot be imagined, *maned-lions* of Africa, — which I had not hitherto seen, save in books, — huge in bulk, terrible in appearance, with very thick black manes hanging down, their heads as large as those of elephants, or larger; with glaring eyes fearful to look on; with graceful bodies resembling velvet. The keeper held up a piece of flesh; the lion rose on his hind feet and seized the flesh. His stature was from three to four ells ( $10\frac{1}{2}$  feet) to 14 feet). The flesh was placed on

yi hevīnāt-i daranda shū-  
dim. Anva'-i sāba<sup>c</sup>, ki bi ta-  
savrur na miyyad, bud: shir-  
i yūldir-i Afriq, ki juz dar  
kitib na dida budam, bisyar  
e nam al jussa va muhib, yil-  
i stah-i bisyar zakhm-i  
rikhta, sar-ash bi qadr-i sar-i  
fil, balki buzurgtar, chasmhi-  
yi dardā, kheil' muhib, ba-  
dan-i khushgil misl-i makha-  
mal. Shirban gusht buland  
kard. Buland mishud, gusht  
bigrad, sih chahar zar<sup>c</sup> qadd-  
ash bud. Guashhara ru-yi

حیوانات درند، شده از لع  
سبیع که بخوده غیلیده بود  
شیر پیال نار اشیوق که جو  
در کتاب نسیپیده بوسم بسیار  
سبیع الچنه و مهیب پیال  
سبیع بسیار خشم و بخته  
سبیع بلور سوی بلکه فرگن  
سبیع بلور خوشکن مثل چوب  
چشمیلیق دردنا خنی مهیب  
چشمیلیق دردنا خوشکن مثل چوب  
شیر بسان کوشت بلند کرد  
بلند میشد کوشت بکرد  
سمه چهار فرع قدمش بود

arradu guzahta miKashidand  
va mididand.

مکوشهارا روی عراده کنداشت  
میکشیدند و میداندند

محلی که بدانان منظر دارد  
قیانه خانه جلوی حیوانات  
اسرت دری دارد از تخته صخره  
که با زنجیر بلند میکنند کن  
طرف در مخصوص کسرپوش  
حیوانات است نزد راه که بلند  
میکنند حیوانات پل سمعت  
میزدند فرونا این در را اندادند  
اطلق را تمیز میکنند زیور  
آند بسیار غیر احمدی میتوانند  
نیز بله ای ای حیوانات بودند  
کوشت را تم از سویخ پیچیدند  
میدند خلاصه بایل بود

a truck, and so conveyed from den to den and given to the beasts.

The compartment which looks out on this corridor, and is subdivided to hold the different beasts, has a door of stout timber that can be raised by a chain. The other side of the door is where the animals walk about. When the door is raised, the beast goes to that other side; the door is then quickly lowered, and the den is swept out. The compartment is very carefully floored with wood. No one is allowed to go near these creatures; and the flesh is given to them through the

Khulnas mail bndam, muddct-i tamashft-yi in shrrn biku-nam, valz az hujum-i mar-dum-i tanashftchi mumkin na bud.

مددتی تماشای این شهر را  
بکنم و سی از قلچو میدم  
تماشاچی ممکن نبود

"bars" of their cages, I was extremely tempted to stay and observe this lion a long while; but through the thronging of the crowds of spectators, this was impossible.

Ba'd chand babr-i bisyar bu-zurg didam, az babrhi-yi Hind va Afriq, du palang-i siāh ham dida shud az Afriq, ki khelit gharib u mithib budand. Shir-i māda ham bud, ki chand bacha-shir han-munjit zindā, va bacahāt-yash buzurg shuda budand.

بعد چند بیو بسیار گرگ دیدم  
از هیوای چند و افریق دو  
بلند سیاه قم نیزه شد از  
آفریق که خپلی شریس و  
مهیب بودند شیرها میدم  
بعد که چند بچه شدند  
توجا زیستند و بهجه قایقی  
ترک شدند بودند

بلند زیاد بیو صاف مختلف  
کفتار قایع عجیب میباشد  
آفریق که صد اهواق غرب  
میگردند

I saw several enormous tigers, African and Indian; two black leopards, from Africa, very singular and terrific. There was a lioness whose cubs had been born and bred on the premises.

There were many leopards, various cheetahs, strange-looking hyenas from Africa that made curious noises

خالصه قنهای متعدد بیدم  
که در جویل انواع حیوانات بود  
میهنهای مختلف و غیره بود  
نیل بود بکی بسیار بزرگ بود  
از هند آورده بسیار ناشست  
از افریقا نیل از پیش بسیار  
تفاوت نداشت نیل هند ناشست  
کوشاهش خوبی بزرگتر داشت  
مُر بود

*Khulasa qafashā-yi mutaqaddim*,  
did didim, ki dar har yak  
anvāz-i hevīnāt bud. Meimunh-yimukhtalif vagheira.  
Du fil bud, yaki bisyār būzurg, ki az Hind āvurda  
budand, digari az Afriqā.  
*Fil-i Afriq* bisyār tasvir  
ba fil-i Hind dāsh, gushāyash  
kheili buzurgtar va  
pahntar bud.

In short, I saw numerous ca-  
ges, in each of which were  
various animals many kinds  
of monkeys, and the like.  
There were two elephants;  
one very large, that had been  
brought from India; the other  
from Africa. The African  
elephant differs much from  
that of India, its ears being  
much broader and larger.

There were three giraffes, and  
a zebra, i. e., a wild horse, the  
body of which is in stripes,  
and very beautiful. Also many  
bisons, the wild buffaloes of  
Africa and the New-World;  
there were many, large and  
small; buffaloes (yaks?) of Tibet,  
az atraf-ash unqadr bet, from the sides of which so

Sib zarrāfa bud. *Zabir* ham  
bud, ki gār-i-aasp ast. Badan-  
ash khatt khatt va bisyār  
maqbil ast. *Bizān* bud, ki  
gāv-i mīsh-i vahshī-yi Afriq  
va Yangi Donyā-st; muta'-  
addid budand buzurg u kū-  
chik. *Gav-i mīsh-i Tibbat*  
bud; az atraf-ash unqadr

سیب زارفہ بود زبر حام بود که  
کوڑا اسپ است بلخی خطف  
بیشتر بسیار مظہل اسپ است  
بیشتر بسیار که کامدھنی  
و حشی افریق دینکی دنیا است  
منعدد بسیار بزرگ و کوچک  
کامدھنی تبت بود از اطرافش  
آنقدر بششم آینخندہ بود که

pashm ḻikhtā bud, ki ȳi  
zamin mikashid; bisyar mu-  
hab bud.

کمه جرمیین میکشید بسپار  
میبب بود

لما که حیوانی است ملین شنزو  
د کو د ارقل و گر کوچ و غیره د  
بسپار تند همدوید تنوی  
بسنک پکتای دیبع بود دوش  
معجزه اندفع ارقل د گر کوچی  
و آفر بود از قند و اونق  
مشلا ارقل دیبله شد بقدر  
اسب بشاشها بلنده صدروم  
تیپر که قیمع شباهتی  
آقالهای اهلان سداشت نزیع  
خیل و کراز حیوانات گنجید  
نکدر قم آنقدر در آنجا بود  
که جسلب نمی آید ورنوی

much wool hung as to trail  
on the ground; they looked  
very ferocious.

*Llamas*, an animal between the camel, ox, *argali*, *ibex*, and other species, and which runs very fast, were kept in spacious gardens enclosed with railings. There were *argalis*, *ibexes*, and *antelopes*, from India and Africa; for instance, there was one *argali* as big as a horse, with long, straight, sharp horns, having no resemblance to the *argali* of Persia. Also various kinds of *swine* and *wild boars*; curious animals, too, of other species, and in such varieties, were collected in that place

as cannot be computed. All sorts of animals, wherever they may naturally exist, have been there brought together, and are there fed with all care and cleanliness.

Various parrots, peacocks, golden pheasants of Australia, that are very pretty, were there; also many kinds of birds with magnificent plumage were flying about and disporting in large cages.

The name of the director of these Zoological Gardens is Doctor Bodinus, a learned and distinguished man.

هیوان کے درمیان اقلیمی بوده  
در آجھا جمع نموده اند در  
کسل نظافت دیا ہرگز  
خراک خوبی را میدیند

Anvā-i tūfīhā va tāñs-hā va qarāqīnūthā-yi tilātī-yi Ustrā.  
تیکوں طوطیها و طلاں  
قرقاویہا و طلائی اسٹرالیا  
بسبار فشنک بون انواع مرغیوں  
خوش رنگ در قسمی بسبار  
بزرگ مشغول پرواز د بارو  
بوزند

Khulasa ism-i rās-i īn bāgh-i vahsh, ki mard-i fuzl-i 'Ali.  
خلاصہ اسم رئیس ایمن باغ  
و حشش کے مسجد فاضل علی

امست حکیم بودنبوں امست  
حکیم بودنبوں امست

شلاحدہ اسم رئیس ایمن باغ  
و حشش کے مسجد فاضل علی

بیکساعت بعروف ملکه رسیدم  
پکار خانه کروب مسیو بروپ  
خدوش سور راه آقین آند، بود  
شناختن پلندقت لاغری است  
تمام این کارخانه قرار خوش  
ساخته است تریب کل دوچرخه  
از اینجا میدهد نوع تریب  
از تریب بزرگ قلعه و تریب  
کشتی و تریب چنان تحریبی  
نه اینجا ساخته میشود

Yak sī'at bi ghurub mundab  
rasidm bi kārkhanā-yi Krūp.  
*Musyā Krūp khud-ash sar-*  
*i rāh-i nhan mada bnd.*  
Shakhs-i pīr-i bulandqadd-i  
Inghir-st. Tamam-i In kar-  
khānah-rā khudash sikhita  
ast. *Tūp-i kull-i duvalra az*  
*tūjā midlāhad.* *Anvār-i turpī*  
*az tūp-i buzurg-i qaf'a va*  
*tūp-i kashfī va tūp-i jang-i*  
*sahruī hama injū sikhita mi-*  
*shavad.*

ستکله د کارخانهای بخار  
ممثل یک شهر عظیمی است

*Dastgāh* va kārkhanāhā-yi  
bukhīr misl-i yak shahr-i

At an hour to sunset we ar-  
rived at the *works* of M.  
Krupp, who came himself to  
the railway (to meet us). He  
is a tall, thin old man. He  
has himself, in a certain space  
of time, created the whole of  
these works and from this  
place he supplies cannon for  
all governments. Gums of  
every description, such as  
large *cannon* for *forts*, *cann-*  
*on* for *ships*, and *cannon* for  
*field use in campaigns*, are  
all manufactured here.  
His *plant* and *steam works*  
resemble a mighty city. He

azimi-st. Puzdah hazir amala dirad, ki bi jihat-i hama khāns va nishman sakhta va muzz u kharj mi-dihad. Ba'd az vaz̄-i makhārij-i sūlī shish-sad hazir tumān naghd madakhl-i khud-j ust.

پیمانه هزار عمله دارد که بهجهت قمه خانه و نشیون ساخته دهن و خرچ میدارد بعد از وضع منظر توان نقد ششصد هزار تومن نقد مداخل خود اوسست

employs 15,000 workmen, for the whole of whom he has erected houses and lodgings, paying them salaries and wages. After deducting his expenses, his own yearly pendiure, his own yearly income amounts to 600,000 tumans.

We went to the shop of the steam hammers. They are wonderfulhammers,like mountains; and worked by steam, are used for forging cannons. They make these of any pattern they desire. When the hammer strikes the gun, the floor of the workshop groans and trembles. It was a marvellous thing.

خلاصه به کارخانه چکشی بخار رفته چکنهای شریعت است مثل کسو بسا زدن

بخار بسانکاره تسبیب میخورد نتو تربیم که بخواهد آنرا درست میکند و قنیم چکشی به تربی میخورد زهیں کارخانه صدا میکند و میلزید چیز غریب است

کارخانه را کشته بعده  
انداختند بعد رفته بخانه  
که معین کرد بودند آجی شاه  
خود را شسل خوبی دادند  
درخانی در تاریخ سلطان خانه  
دیدند شد که هر آن بود  
در ع دنیم طول و نیم زمان  
عرض نداشت

Hama-yi karkhānati gashtha,  
ba<sup>c</sup>zī t̄phā-yi buzurg va kū-  
chikrāndikhtand, ba<sup>d</sup> raftim  
bi khāna, ki mu<sup>e</sup>eyyan karda  
būland. Unjā shām khurdm.  
Sham-i khubi dādānd. Di-  
rakhtidar nāranjistān-i khāna  
dida shud, ki barg-i un du  
zar<sup>c</sup> u nim tul va nim zar<sup>c</sup>  
‘arz dasht.

We went all over the works,  
and they turned out some  
large and some small cannon.  
We then went to a house  
which he had prepared, and  
there we dined. He gave us  
an excellent dinner. In the  
conservatory of this house  
we saw a tree, the leaves of  
which were two ells (seven  
feet) long, and half an ell  
(twenty-one inches) wide.  
The steam hammers, in spite  
of their great distance from  
this room, made the earth  
shake here as though there  
had been an earthquake.

M. Krupp made us a present  
of a most magnificent breech-

تُنْمَمْ اسْبَابْ بِهَا يَدْعُوكَشْ كَرْدْ  
بَيَانْ رَوْدَخَانَةَ (۳) tamam-i astab bi me pish-kash kard.

*Beyan-i Rudkhana-yi Ran.*

بَيَانْ رَوْدَخَانَةَ (۳) Bi shahr-i Kūblans rasdim.  
Kalaška istadih hukim-i unja  
va gheira bi huzur ıma-  
dand, az qal'a-yi unja tup  
andikhtand. Shahr-i bozur-  
gi-at.

زَمْبَلْ رَوْدَخَانَةَ نَرْ كَلَشَنْيَمْ  
لَيْلَيْجَيْ روْدَ نَرْ كَمْ عَرْصَنْ مِيشَنْدَدْ  
وَ طَرْفَنْ آنْ كَوْدَ اسْتَ كَنَارْ  
وَ دَخَانَهْ قَمَهْ نَهْ وَ قَبَهْ دَهْ  
زَاعَتْ اِنْكَوْرَ وَ دَرْخَتْ بَيلَاسْ  
وَ غَنْوَرْ بَونْ كَيلَاسْهَا قَمْ (سَيْدَهْ)  
وَ سَيرَلَرْ بَونْ خَرْتَانْ رَيْبَانْ

تُنْمَمْ اسْبَابْ بِهَا يَدْعُوكَشْ كَرْدْ

loading six-pounder cannon,  
with all its appliances.

*Description of the Rhine.*

We next reached Coblenz.  
The train stopped; the Go-  
vernor of the place, with  
others, came to an audience.  
The guns of the fortress fired  
a salute. It is a large place.

We crossed the Rhine river by  
a bridge, the river being nar-  
row, with hills on either side.  
The bank of the river is all  
villages, towns, vineyards  
cherry-trees, and the like.  
The cherries were ripe and  
the trees laden with fruit.  
Each vine was bound to a

باستا و. *Tamām-i kuh va zamin takistān ast. Sharāb-i mashhur-i Ran az hamm an-gurha 'amal miyad.*

کسوه و زمین تاکستان است  
شراب مشهور ن از عمهیون  
ازدروها عمل میاید

طربیس رودخانه راه آهن و  
متصل کالاسکه بخار در حرکت  
است او کالاسکه عزله و  
بیلارو قم است خیلی پاکیزه  
و تبریز شام زمین کاسستان است  
و سرها و خراق انکوز  
و درخت میتو و باتجھاف  
کلار و خپلان و بادلهن.  
مسافت شهر و قصبه است  
آنم جهوت میکند و از تملاش  
سهر نیشید

basta and. *Tamām-i kuh va zamin takistān ast. Sharāb-i mashhur-i Ran az hamm an-gurha 'amal miyad.*

stout stake. The whole hill-side and the plain is one continuous vineyard, the famous *Rhein-wein* being produced from these very vines,

*Tarafain-i Rudkhima rāh-i nhan va muttasil kalaaka-yi bukhār dar harakat ast. Rāh-i kalaaka-yi 'arrūda va pi-davou ham ast, kheili pākiza va tamiz. Tamām-i zamin gu-listan ast, va hama kuhha va sahrahā angur va dirakht-i mīva va bughohahā-yi gul-kari va khimbān, va bi andak masifat shahr va qasaba ast. Adam heirat mikunad va az tamashī sir na mishavad.*

نکتک قصرهای خوب ،

On either side of the river there is a railway, and trains run continually. There are also roads for carriages, wagons, and pedestrians, well made and kept. The whole region is a garden. All the mountains and plains are grape-vines, fruit-trees, flower-gardens, and avenues; with towns and cities at frequent intervals. One wonder, and is never tired with admiring.

Every now and then a beauti-

*Taktak*

qasrhā-yi . khub va

ful solitary pavilion, with large and small summer-houses, in the best taste and of the most graceful forms, are seen erected on the hills overlooking the stream, like a paradise. We also noticed some ruins of old castles on the mountains and on the river bank. The passing of the trains, the buildings, the verdure and flowers, both natural or artificial, put one beside one's self. For several leagues our road was (through a country) similar to that seen on first arriving in the land of Gilan and by the river Safid-rud.

گوشکهای بزرگ و کوچک از سلیقه با کمال قشنگی در دنار رودخانه و پلای کوهها کمپ مشرف بزرگترانه است مساخته اند مثل بیباشت ساخته اند، misl-i bishabt. Ba zī īār-i qalā, kharibahā-yi qadim dar kuhha va kanār-i rūdkhana doda shud. Tarraddud-i kālaskahā-yi bukhār va īmarat va sabzāhā va gulhā-yi tabī'ī ya masnū'i adāmī valīh mīkard; tū chand farsang rāh shabih bud bi avvali vurūd-i khak-i Gilan va rūdkhāna-yi Safid-rud.

گوشکهای طبیعی و مصنوعی آنم وله میگرد تا جند فسنگی راه شیوه بود بابل ورود خاله کیلن د رودخانه مفید رون

بَعْضِي أَوْتَاتٍ رَأَى كَالْمَكْكَهُ مَا  
از روی پشت بساع خانها د  
کوچکه‌ای دهات می‌گذشت  
خلامه بتعریف نمی آید

Ba'z ouqit rāh-i kālašā-yi  
mī az rū-yi pusht-i bām-i  
khanahā va kuchahā-yi dīhāt  
miguzāst, khulasa bi ta'rif  
na mityad.

### سرحد آلمان و بلژیک

#### *The frontier of Germany and Belgium.*

We went on, and shortly reached a small stream with a little bridge over it, which appears to form the *frontier* between *Germany* and *Belgium*. But what a difference has the All-Wise and Almighty Creator placed between the two nations and the two countries! Man's mind is lost in amazement thereat. In one moment a total change came

قَدْرٍ كَمْ رَفِيقٍ هُوَ شَانِدٌ  
كَرْجَاهٍ رِسْبِيلِيهٍ بَلْ كَوْجَاهٍ  
فَمَ دَاشَتْ سُرْ جَنْدٍ بَلْ جَهَادٍ  
وَّالْمَلَانْ كَوْهِيَا قَهْيِينْ رُوْبَ خَانِهِ  
اسْتَ أَهْمَا خَدَاؤِنْ عَلِمْ قَدْرَهِ  
طَوَابِ وَمَالِكَ رَاجِهَوْهَهِ زَرْ  
مَهْوَا كَرْدَهِ كَهْ عَقْلَ حَيْرَانَهِ  
اسْتَ درَآنْ وَحَدَدَ بَكْبَلَهِ  
آئَمْ زَهَانْ مَلَعَبَ وَصَعْ خَانَهِ آبَ  
کَوْهَ زَمِينْ تَغْيِيرَهِ كَهْ هَيْجَ

Qadr ki raftim bi rūdkhana-yi kuhikri rasidm. Pul-i kuchki ham dasht. Sarhadd-i Bajik va Alman gonya hamin rūdkhana ast. Amma khund-vand-i Alam-i Qadir tavari u manālikrū ohiguna az ham siva karda, ki aql heiran ast! Dar un-i vahid yakbara adam, zabān, mazhab, vaz<sup>c</sup>, khak, ab, kuh, zamin taghyir kard, ki hich shabahati bi

over the people, the language, the religion, the appearance of the land and water, mountains, and plains; — all were different, nothing here resembling what is in Germany. The hills are somewhat higher and more wooded, the air is colder, all speak French, the people are somewhat poorer, the style and costume of soldier and civilian utterly different. The whole population of Belgium speak French, though they have a special dialect of their own; they are chiefly of the Catholic religion.

Alman na daشت. knhhq qadr  
 bulandtar va pur jangal, havz  
 sardtar, zabun hama faransas,  
 mardumtan-ash faqrilar, var<sup>c</sup>  
 u libbas-i qushun va makhlhq  
 bil-marra taghyir kard; va  
 jam*c*-i ahl-i Baijrik zabun-i  
 faransas havz mizanand. Za-  
 bani ham khud-i abhan 'alib-  
 hidde dirdand. Mazhab-i abhan  
 aghlab katalik ast.

شباهتی بـ المـان نـداشت  
 کـوـها قـدری بـلـد تـر وـار  
 جـنـکـل قـوـا سـرـنـتر بـلـان وـار  
 فـرانـسـه مـرـعـاشـش قـلـقـلـتـر وـحـمـعـه  
 وـبـلـسـ قـشـونـ دـنـلـوـقـ بـلـوـعـه  
 تـفـیـلـ کـوـد وـجـبـعـ اـقـلـ بـلـیـلـهـ  
 تـلـلـ قـرـنـسـه حـرـقـ مـعـنـدـهـ  
 قـلـیـلـ مـدـبـشـانـ اـغـلـبـ کـوـلـبـهـ  
 تـلـلـ مـدـبـشـانـ اـغـلـبـ کـوـلـبـهـ

در دفعه آلمان

*Dar vaz̄-i Almān.*

*Remarks about Germany.*

در آلمان زنها خیلی مشغول کار  
و روزت هستند به خصوص در  
امراز زراعت و با غلابی خیلی  
بیشتر از مردم انسنان کار  
میکنند

Dar Almān zanha kheilī mash-  
ghul-i khar u zahmat hastand;  
bi khustis dar amr-i zarāt  
va bāghbāni kheilī bishātar  
az mardumān-i shan khar mi-  
kunand.

کوش اسپهای کیلسکد و غیره  
و در آلمان با ماهورت قیمز  
و پیشوایشانند که از مدرس  
عقوله بشند

Gush-i asphā-yi kalnska va  
gheirāt dar Almān bā mi-  
hut-i qirmiz va gheira mi-  
pushmand, ki az magas  
mahfuz bushad.

در بولسن و سلبر شهرها اطفال  
کوچک کوچک سربازی بدش  
بسند قیمی کوچکها میگردند  
و شیوه میزنند که از طفولیت

In Germany the women are  
very hard-working; especially  
at agriculture and in gard-  
ening they do much more  
than their husbands.

PERSIAN GRAMMAR.

The ears of the carriage-hor-  
ses, and others, are covered  
over with red and other co-  
loured cloths, as a protection  
against the flies.

In Berlin, and in other towns,  
the little boys fasten sol-  
diers' knapsacks on to their  
backs, run about the streets,  
and play on fifties. So that  
they thus, from infancy

آنهارا عادت بشکری میدوند  
unhara 'adat bi lashgari mi-

dihand.

Sangfarsk-i kīchahārū bisyār khub mīkunand. Sanghārā murabba<sup>c</sup>, kuchik burida, kar miguzarand, kheilt khub bi ham vāsl mīkunand.

Ajurhā-yi Firangistān misl-i ejurhā-yi Irān murabba<sup>c</sup> va būzurg nist; balki tarkib-i ejur-i tarshāh-i Tahran ast.

در وضع بلجیک

Dar vaz<sup>c</sup>-i Baljik.

Remarks about Belgium.

مملکت بلجیک بسیار آزاد و رتفق د فرق امورات با مجلس  
پارلمان است که دلا آنها

Mamlakat-i Baljik bisyār azad, va ratq u fatq-i umūrat bū majlis-i Pārlament ast, ki vokalā umūj jam<sup>c</sup> shuda hukm

upwards, learn to be soldiers.

They have their streets with stone most artistically. They use stones cut into small squares, and join them together very closely.

The bricks of Frangistān are not like those of Persia, large and square, but are of the shape of the cut bricks of Tehrān.

The kingdom of Belgium is very free, the ordering of all matters being in the hands of the Parliament, where the

mirkunand, Majlis-i Parliament  
 چمیرات-i 'alī va dar shahr  
 ast, Hal ham bīz būd, Vu-  
 kāz jam 'budand.

جمع شدند حکم میکنند  
 مجلس پارلیمنت عمارتی طلب د  
 شهور است حال قم باز بود  
 دلایل جمع بودند

جمع شدند حکم میکنند  
 مجلس پارلیمنت عمارتی طلب د  
 شهور است حال قم باز بود  
 دلایل جمع بودند

Deputies meet together and  
 make laws. The Parliament  
 House is a sumptuous edifice,  
 and is in the city. It was in  
 active session (when we arri-  
 ved), the members being as-  
 sembled.

Rūmānāyāsān-i in vilayat  
 bisyar nizad hastand. Har chi  
 binavāsand, az hīch kās bāk  
 na darand.

وزامنه نویسیان اینند و بهش  
 بسیار آزاد هستند و درجه  
 سیاستمندان از قیچیکس باها  
 نبازند

Jam'at-i Brusel qarib-i yak-  
 sad u haftad u du hazār nōfar  
 ast. Jam'at-i kull dah kurūr-  
 kasri-st; malīnt qarib-i st  
 u haft kurur; qushūn dar

جمعیت بروکسل قریب بیصد  
 و هفتاد و دو هزار نفو است  
 و تعداد دو هزار نفو است  
 جمعیت کل ده کیفر کسری  
 است ملیات قریب سی و هفت

The editors of the news-pa-  
 pers in this country are ex-  
 tremely free. Whatever they  
 may write, they are in fear  
 of no one.

The population of Brussels is  
 of about a hundred and se-  
 venty two thousand souls;  
 that of all Belgium, ten cro-  
 res and a fraction (five mil-  
 lions). Its income is about

thirty-seven orores, its army

vakht-i jang sad 'haear na-  
far.

کفرور خشون در رخت جنله  
صد غیار نفر

سایقا تمام این مملکت تابع  
خوازد پرده است جهل دو  
سل قبیل از این دولتیهای  
انگلیس و فرانسه و غیره جمع  
شده از آن دولت موضع  
کسرد بس اینه ولد ای که  
لایمی پادشاه انگلیس بوده  
ناده اور پادشاه کوئند

in time of war, one hundred  
thousand.

Formerly, the whole of this country was subject to Holland, but forty-two years ago, the kingdoms of England and France, with others, combined and separated it from that State, giving it to Leopold I, the maternal uncle of the Sovereign of England, and making him King.

Safar az Baljik bi Ingls.

سفر از بلژیک به انگلیس

Journey from Belgium to  
England.

In the morning we arose earlier than usual, thoroughly worn out with a sleepless night, and hastily dressed.

Subh-i zu'd bu kasilat-i bi-  
khabar-yi shab barkhista bi  
ta'jil rakti pushidam, Bisyar  
sard budi. ahl-i shahr ham

صبح زد با کسلات بی خوابی  
شب برشسته پتعجیل رخت  
چوشیدم بسیار سرد بود اهل

شیرم قدر خواب بود  
که بسیار می سوزیدن آمد و بای  
مارت صفت که پیشنهاد سواره  
نمود پادشاه آمدند به کلساکه  
نشسته از سوچها و خپلها  
کشیدنکه رسیدنهم پکار چنان  
کسلکه شفی پیروز حام  
بود خود سریاز با مسوزیکان  
و پیشرا بودند با پادشاه دیگر  
سرمه بکلساکه نشسته راند

hantuz khab budand. Yak  
fouj ba muzikan amada, pi-  
yi 'imarat saf kashidand;  
savara hum bud. Padishah  
amadand, bi kalaska nishasta,  
az kuchahis va kharabahā  
guzashta, rasidim bi gar.  
Hamān kalaskahā-yi part-  
ruzi hazir bud. Fouj-i surbah  
ba muzikan va gheira būdand.  
ba padishah vidū' karda hi  
kalaska nishasta randim.

It was very cold. The inhab-  
itants of the city were still  
asleep. A battalion of in-  
fantry, with their band, ar-  
rived and were drawn up in  
front of the palace. There  
were also some cavalry. The  
King came. We took our seats  
in a carriage, drove through  
streets and avenues, and ar-  
rived at the railway station.  
The same train was there in  
readiness which we had used  
two days previously. A bat-  
talion of infantry, with band,  
was drawn up; others were  
also there. We said adieu to  
the King, took our seat and  
left.

Az mamlikat-i Flmncar 'ubur | We traversed the Flemish pro-

| از مملکت فلاندر سفر شد

vinces, where all was a flat plain, populous, green, grassy, full of gardens and flowers. In these parts the people speak Flemish; i. e., Dutch. We at length arrived at the sea-port town of Ostend — an important commercial town, where we found many ships. It is a flourishing place. We performed the distance from Brussels in less than three hours, as the train travelled at great speed today.

The Belgian officials took their leave, and the Governor, with the functionaries of Ostend had an audience. They delivered very long speeches. We then alighted and passed from the

shud. Hama j̄ julga, abadi, sabza, chaman, bugh u grul ast. inju bi zaban-i Flamangi, ki Holland bushad, harsf mizanad. khulasa rasidim bi bandar-i Ustānd. tijaratgah-i mu'abariyat. kashttha-yizind bud, shahr-i abadiyat. Az Brüksel ta mijā si sāt kamtar rih bud. kaleska-yi bukhār imruz kheili tund mirافت.

مَهْمَدْ جَسْنَا جَلْكَمَهْ آبَادِي سَبُور  
جَمْعَنْ لَيْغَ وَ كَلْ اسْتَ مَهْ لَيْدَه  
بَرْبَرْ فَلَمَنْكَيْ كَهْ عَوْلَانْ بَلْهَدْ  
جَفْ مَزِنْدَه خَلَاصَهْ رَيْدَهْ لَهْ  
مَعْتَنْرَى اسْتَانْلَدْ كَجَارْتَهَه  
مَعْتَنْرَى اسْتَنْهَهَهْ وَلْه  
مَهْمَدْ شَهْرَهْ آبَادِي اسْتَ از  
بَرْدَهْ سَهْلَهْ تَاهَيْجَهْ سَهْ سَلْعَتْ  
بَرْدَهْ رَاهْ سَهْ كَلْسَكَهْ بَحَارْ  
امْرُوزْ خَيْلَى تَهْدَهْ مَهْرَهْتَهْ

Ma'mūn-i Baljik murakhkhas shuda, hukim va kurguzkhan-i Ustām bi huzur īmada nutq-i zindr kardand. Ba'd pāda shuda az uakala dikhili kashtr-yi a'lahazrat-i pādi.

مَسْمُودَهْ بَلْجِيكَهْ مَرْخَخَهْ شَلْهَه  
حَسَّامْ دَهْ كَلْهَارَانْ اسْتَهَانْ  
كَهْ حَصَّهَهْ آمَدَهْ نَقَافْهَهْ  
كَهْ كَهْلَهْ بَعْدَ بَيْلَهْهَهْ شَهْلَهْهَهْ  
اسْكَلَهْ رَاهَلَهْ دَشْهَهْ اعْلَهَصَهْهَهْ

*shāh-i Ingls̄ shudm̄, ki  
mousum bi «Vigilant» ast.  
Lārānshān sāhib va Ingls̄hān-  
ki hamrah-i mī budand,  
mu'arraf va rāhnamāyi mi-  
kardan.*

wharf on board the ship of  
*Her Most Exalted Majesty*  
*the Sovereign of England*,  
which was named the «*Vigi-  
lant*». *Mr Rawlinson* and the  
Englishmen who accompanied-  
us led the way and performed  
the presentations.

The distinguished *Admiral of*  
the English ships who is  
named *M'Clintock*, has several  
times gone on Voyages to  
the islands of the North Pole,  
and enjoys a great reputation.  
He had come to meet us and  
was in the ship. There were  
also a great number of naval  
officers besides.

*shāh-i Ingls̄ shudm̄, ki  
mousum bi «Vigilant» ast.  
Lārānshān sāhib va Ingls̄hān-  
ki hamrah-i mī budand,  
mu'arraf va rāhnamāyi mi-  
kardan.*

*Amīrāl-i mu'tabar-i kashthī-  
yi Ingls̄, ki mousum bi  
«M' Clintock» ast, bi smāhat-  
i jazayir-i qutb-i shamali  
chandīn daf'a raftha va mard-  
i ma'rūfi-st. Istiqbal nāma  
dar kashthī bud. Sāhibmansā-  
bin-i digar-i bahri ham zind  
budand.*

پادشاه انگلیس شدیدم که  
میرسیدم بید و سرپردازت است  
لارنسون صاحب و انگلیسیهای  
که خوار ما بودند معروف د  
انگلیسی میکردند

امیرال معنبر کشته علی انگلیس  
که میرسیدم تماکن ترک است  
و بسیار دخت جزایر قطب شمالی  
چندیں دفعه رفته و مرد  
معروف استقلل آمدند  
کشته بود ماجراجویان  
میکرد تحری م زیاد بودند

تفیم باطلاق مخصوص خودمان  
نشسته بسیار تندرو

We went to the cabin specially  
designated for our use, and

there seated ourselves. The ship is very handsome and of great speed. *The Grand-Vizir*, with our personal attendants, and a few others, were in our ship, the princes, and the remainder, were in two other vessels similar to her. We waited a considerable time for the baggage to be brought, and our travelling companions to take their places. On account of my drowsiness, I myself went below and took a little repose; after which I went up again. On the table I found some fine fruit, — excellent peaches, white and black grapes of exquisite aroma, some banana fruits, —

تی بیسیار تندروی کھبی.  
st. Sadr a'zam bi 'amalajat  
va ba'zi digar dar kashti-yi  
mū va shahzindagan va sāfirin  
dar du kashti-yi digar, ki  
misl-i hamīn kashti bud, bu-  
dand. Kheili muntazir shudim  
ta bāharhā sāvurdand va ham-  
rāhan jū-bi-ju shudand. Man  
bi vāsitān-yi kusalat bi uñq-i  
pam rafia, qadri istirhat  
karda, ba'd āmadam bālu  
Ruyi mīz-i mīr miyāh-yi  
khub bud: hulu-yi bisayar  
a'lū, angür-i safid u smh-i  
bisayar mu'attar-i khub, myra-  
yi mous, ki chiz-i bisayar  
khub. st. Kharbuza-yi kuehik  
ham bud, bisayar shirm. In  
miyahārī kullan dar garm-

خوبی است سرت صدر اعظم با  
عمله جات و بعدنی دیگر در  
کشتنی ما و شاهزادان کسان و  
سالیرون در دو کشتنی نیزه که  
نهنل چون کشتنی بیوب بودند  
خوبی منتظر شدیدم تا بارها را  
آورند و قصر اهل حسایبا  
شدند می بسطه کسلات  
با ظرف پایپس رفته فدری  
استراحت نمود بعد آدمم بلا  
وقی میز ما میزابی خوب  
بود علیو بسیار اعلی انکو  
سفید د سپیار بسیار معطر  
خوب مسیبیو موز کمه چیز  
بسیار خوبی است خوش  
سروچک چون بسیار شیرین  
این میورا کلا در کوئنانه

عمل میتواند و قیمت آنها  
بسیار کسران است مشلا  
پکخوش انکه را بسیار  
بنیان میدارد و قس علی قیران

khuna گمال میتواند va  
qimat-i unhū bisyār girān  
ast, masalan: yak khush-yi  
angur rū bi du hazzar dinar  
midahand, va qiss falā hazāz,  
which are very nice. There  
was also a small melon, —  
very sweet. These fruits are  
all raised in hothouses, and  
the price of them is very high.  
For instance, they sell a single  
bunch of grapes for two thou-  
sand (Persian mites about  
twenty pence English); from  
whence the rest may be in-  
ferred.

khulasa randim, nahari khur-  
dim, hamrahmāri nahari  
khulu dida budand.  
Az bandar-i Ustānd ilā Dūvar,  
ki avval i khāk-i Ingls ast,  
panj sātrāth ast va in Daryā-  
yī Mānsh bi tufān va mojūj-i  
zād mā'rūf ast, ammā, al-

خلاصه زندگی نهاری خودم  
همراهان را نهار خوبی ناد  
بودند  
از بندر اوستنده ای دوور که  
آئی خالک انسکلهس است  
پنج ساعت را هست و آین  
برای مانش به طوفان د

nel is much noted for its storms and roughness. But, thanks be to God Most High, — the sea was very calm like the palm of one's hand, so that no one was incommoded. It was like a trip on a river. Behind us followed three ship, while two large ironclad ships of war accompanied us, to show us honour, the one to our right, the other to our left. Occasionnally they fired guns. When we had advanced a certain distance, there appeared another ship, with two turrets, and each turret with two guns; which turrets they

hamdu'llillahi ta'ala, daryu  
bisayar aram misli kaf-i dast  
bud. Ahval-i ahudi bar ham  
na khurd, misli sinhat-i ru-  
yi rukhkhana bud. Az 'aqab-i  
sar-i ma si kashti bi radif  
minmad. Du kashtri-yibuzurg-  
i jangi-yi zarapush, ham yaki  
dast-i rast-i mi, digari dast-  
i chap barayi ihtiyam mi-  
madand, galri tup miandak-  
tand. qadri ki rastim, kashtri-  
yi dgari amad, ki du burj  
va dar har burji du tup dasht.  
Burji bi har taraf ki mi-  
khustand migardand. In  
kashtri neykuhi amad ke du burj  
o dor qasr beherzani du tappi  
la shast. beherzani du tappi  
mehkanastand meygoranbanan abar

مسرچ زیستان معروف است اما  
لله تعلیم دریا بسیار آلم  
مثل کتف دست بود احوال  
اعدعی بزم انخورد مثل سپاهیون  
دوف و دخانه بزود از عقب  
سر ما سمه کشتن بریدن  
مهابد دو کشتن بزرگ جنگی  
زند بوش م بکن دست جسم چرخ  
ما بیکروی دست جسم چرخ  
احترام میباشدند کافی توپ  
مهابدی خنده قدری که رفیع  
کشتن بیکروی آمد که دو برج  
و دو قصر بزرگی دو طبق چهار  
لا شاست بزرگی دو طبق چهار

کشتهی چم آهن بروش اسوب  
 کفتهند زور بیفع ورزا اسوب  
 گوستاند زور بیفع ورزا اسوب  
 دارد دهواره کشتهی چم چندان  
 از دریا بلند تر نبود میکفتهند  
 کلبهه نسبهای این کشتهی  
 کشتهای دیگر را خودن میکند  
 آن سمه تبر از سپههای آن  
 آنداختند بسپههای صدا میکرد

kasht ham nhanpush ast,  
 Goustand zur-i panj hazar asp  
 dard. Dvra-yi kashti ham  
 chandam az darya bulandtar  
 na-bud. Mgrustand gulala-yi  
 tapha-yi in kashti kashtihayi  
 digar rit khurd mikomad. Du  
 si tir az top-ha-yi an andikh-  
 tand, bisayar sadig mikard.  
 can turn round in any direc-  
 tion they choose. This ship  
 also is covered with iron,  
 and, as they said, has a  
 steam power of five thousand  
 horses. The ship's sides were  
 not high out of the water.  
 They informed me that the  
 projectiles from her guns  
 would smash to pieces the  
 other ships. They fired two  
 or three rounds from her  
 guns, which made much noise.  
 Many merchant ships came and  
 went, as well as others. At  
 length, as we neared the  
 English coasts, the hills on  
 the sea-shore became visible,  
 and a large number of men-

کشتهای تجارتی و غیره بسیار  
 تهد و رفت میکردند تا  
 نزدیک شدهم بمحول ازکلیس  
 کوه های کنار دریا پیدا شد  
 کشتهی جنگی زیادی باستقبل  
 آمد لیکنی نوبی آنها خنند ورق

Kashthayi tijrati va gheira  
 bisayar tamad a raft milar-  
 dand, ta nazdik shudim bi  
 saynhi-i Inglis. Kuhha-yi  
 kanar-i darya poida shud.  
 Kashthayi jangl-yi zndi bi

of-war hove in sight, coming to meet us. They all fired guns. The surface of the sea was covered with ships, and boats, and large steamers, in which the magnates and nobles of the English had seated themselves, and were come forth to witness the spectacle. The hills on the coast are not very high; their stones are white, like quarries of lime.

istiqbal amad. Hamā tūp an-  
dakhtānd. Rū-yi daryā az  
kashtā va qayiq va kashtā-  
yi bukhār-i buzurg, ki bu-  
zurgan va nujabā-yi Ingls  
dar unha nishasta bi tamāshā  
amada budand, pur bud.  
Kuhha-yi savūhil chandan  
buland nist va sang-ash sa-  
fidrang misl-i ma'dan-i gach  
ast.

دویسا از کشتنی رسید و میلیف  
و بکشتنی یعنی بخار بزرگ که  
بر کران دیج بیان انگلیس  
در آنها نشده بنشاش آمده  
بودند پر بود کوههای سواحل  
چنانیان بلند نیست و سکنیش  
سفید رنگ مثل معدن که  
امست

Khulnā kashtā rasid bi bandar-  
i Dīgar. Sakkū-yi sangl-iyi  
tilani sakhta and, tū kashtā  
dar bandar az mouj u tuftan  
mahfuz bāshad, kheilr tū-yi  
daryā amada ast. Bulū-yi un-  
zan u mard va khanumhā va

خلاصه کشته رسید بد بنادر  
بود سکوی سنگ طولانی ساخته  
از تاکشی در بندر از موج  
و طوفان محظوظ باشد خوبی  
توف دریا آمده امست بلای  
آن زن د مرد د خانمبا و

حبها و اشیع و سلول بسیر  
 بخندن اینچه اینستادنهم بسرقافی  
 اعلیحضرت پسادشاه از کلستان  
 با دژو دل خارجه لور کرایلیل  
 و اینهان و اشراف نندن قوه  
 آمدن بسوند بسسر وسطی  
 پسادشاه دلوه امپرور و  
 پسنهی پرس از تور در کشی  
 اینستادنهم بپر قاق پلادشاه دژو  
 خارجه ایشیاک آقسی بلشی  
 پسادشاه که مردم معتبر و  
 پیشنهاده مت بشی استن نیو  
 کشی آمدند رقیم نیو اطاق  
 نشسته صاحبیت کردنهم تا

Upon it were women and men, ladies and nobles, infantry and cavalry, in great numbers. Here we stopped. The sons of her Majesty the Queen of England, with the Secretary for Foreign Affairs, Lord Granville, and the notables and authorities of London, had all arrived, — the second son of the Sovereign, the Duke of Edinburgh, — and the third son, Prince Arthur. We stood up in the ship; the Sovereign's sons, the Foreign Secretary, and the Chief Usher of the Sovereign, — a man of consideration and official in waiting, came. We went

into the cabin, sat down, and conversed until the baggage was carried out of the ship. The Queen's second son is a youth with a very pleasing countenance, and stout. He has crow's eyes (bluish grey) and a small beard, in stature he is not tall; his age must be twenty-seven or twenty-eight. The third son is shorter than he, and his complexion is darker, his body slighter. The Chief Usher (Lord Chamberlain) is named *Lord Sidney*. He is a robust old man. At length we rose and went up on 'the jetty, where there was a wonderful assembly. We took our seat in a railway

barcar az kashni bordan joun bebiar  
پسر دویی ملکه جون بینیر  
خوش رو با سنبیه اسست  
چشمها زاغ و قدیری روش  
دار قشنگ چندان بلند  
نیست سنتش باید نیست  
و فقط هشت سمل باشد  
پسر سیمی که از او پیچکر  
است فدو روشن برادرخوا  
چندان کمتر است اینشی  
آقاسی بهاشی اسمش این  
سبدش مرد بیرون قوی بلند  
است خلاصه بروخسته از اسکله بالا  
رئیم از حمام و جمعیت غریب  
جنور سول کلیده بخار شده  
من د بسرقاق پادشاه و صد

kardim, te bāhār az kashni  
burdān birūn. Pisar-i du-  
yumi-yi malika javm-i bis-  
yar khoahru-yi ba-bunyāt,  
ohashmhu-yi zāgh va qadri  
rish darad. qadd-ash chandān  
buland nist. Simm-ash bayad  
bist u haf, hasht sūl bushad.  
Pisar-i siyumi, ki az u kuchik-  
tar ast, qader rū-y-ah barik.  
tar va jussa-y-ash kamtar  
ast. Iehik aghār bāshi, ism-  
ash Lord Sidney, mard-i pīrī,  
qavibunyāt-st.

Khulissā barkhāstā az askala  
bala raftim. Izilham va ja-  
māt-i gharibi bud. Savār-  
i kalaskā-yi bukhār shudim.

Man u pīshārī-yi Padishāh carriage, — I, the Sovereign's sons, the Grand Vizir, the Foreign Secretary, and the Principal Official in Waiting, being together in one compartment. They were exceeding beautiful carriages; none such had hitherto been seen. We gently went forward a few feet; and, at a building where they had prepared food, we alighted. I went into a small room. The Hakim al Memālik, who had been here some time, was admitted. They then told me the Governor of the town of Dover had prepared a speech which he must recite. I went into a

مان و دوزر خارجه اتکلپس و پیشگاههست بساشی در پیش کاسکه لشسته بسپار کاسکه خوش بود قیمع جا چلین آسوده و گونهای دیده نشده بود آسوده کاسکه لشسته بعازیزیه دند قدمی رفته بودند پیاده شدنا حاضر کردند بودند اطاف شدیم من رسم سمه اطاف بکوچکی و کنیم الملاک کند شدنی بون اینجا بود نیده شدنی بعد کفتند حاضر شهر شد بعد کفتند حاضر شهر بدور نظری حاضر کردند است بکوچکی حاضر کردند ایستاده بازی پله بلندی ایستاده

ba ڏ گرفند hâkim-i shahr-i Dêvar nutqî hâzir karda ast, bâyad bikhânad. Raftm bi teleri bath-yi pilla-yi bolandi

hall and stood at the top of a high flight of steps, the whole of the English princes and notables, our princes and others, with our servants, being present, and the Governor (Mayor) recited his speech at great length, in which there was much praise and laudation of us. We replied, and Rawlinson explained in English. The people clapped (their) hands. Returning from thence, we went to breakfast, accompanied by all the princes. They served hot cooked food, fruit, and other things, of which we partook. Then arising, we returned to our train, and

یشایردارها و اعیان انگلیس شایزادها و سایر نوکرها می باشند حاکم نظری را مفضل از ها بود ما م جواب دادیم لرزشی بلکه بسیار کرد مسیح دستیت می خواست بعد برگشته رفته سر نیاز می خواهان را دریاف کنی پختند رفتم ساری ناہر. هامریان هاما بیلدند. غذا ی ی گرمی پخته یا نیما یا گهیرا ایوردند، کوردیم. با د بارگشتا بیز بی ہامیں اشخاص در کمال سکه بخواهند نشته اندیم می چا از بغل

az baghal-i kuh va darra mi.  
az tunalhā-yi muta'ad.  
did guzashtim, ki du tā-yi  
az īnhā bi qadr-i rub'-i far.  
sang va bisyur tārikh va khāf  
hud.

که و دره میورقیم از تونهای  
متعدد کلدهشیم که دوچاری  
از آنها بقدور ربع فرسنه و  
بسیار تاریک و خفه بود

took our seat in a railway-  
carriage with the same per-  
sonage. We started. Every-  
where we passed over the  
bosoms of mountains and  
across valleys, traversing  
numerous tunnels, of which  
two were about a quarter of  
a league in length, very dark  
and suffocating.

Zamīn-i Inglīsh shabihati  
bi sīr-i zaminhā nadarad.  
Jangal-i zīād dīrad: Di-  
rakhthī-yi qavī, abādi-yi  
muttasil, zargāt-i zīād. Tu-  
mavvūl-i Ing'līshhā mā'mūf-i  
dunyāst zarur bi navishan  
nist.

زمین انگلیس شبیه  
بسیار زیبیها ندار جنگل زیاد  
دار درختهای قوی آنقدر  
متصل زیست زیاد عین انگلیسها  
معروف نیپاس است حضور پوشش  
نیست

از نزدیک قصبه و آبادی  
شیسلهورست کلشنیم که مفتر  
نایپیون سویم بوده ام آجی فوت  
شدۀ است قبرش ام آجی سنت  
کالاسکه خوار چکووی تند  
میروفت که امکان نداشت  
کسی جانی را بیند از پس  
تند میروفت از عزّها آتش  
درآمد بله کالاسکه سوخت  
کم مانده بود که همه بسوزن  
کالاسکه قرا نکاف داشته  
آمدند پائیون کاموش کردند  
درست شد نوباره بروه اقدام  
قا رسیدم باطل شو لندن

Az nazdik-i qasaba va abadiyi Chiselturst guzashtim, ki maqarr-i Nipulyun-i Siyum buda. Ham anja font shuda ast. Qabr-ash ham anji-st. Kalaka-yi bukhari bi touri tund mirast, ki imkm nadasht kasi jan-rū bibinad. Az bas tund mirast, az 'arriduhit atish dar amad. Yak kulaska sūkht. Kem munda bud ki hama bistazad. Kilaskah-rū nigah darshta amudand pann, khamush kardand, durust shud. Du bāra bi rah ustidim tā rasidim bi aval-i shahr-i Landan.

digar abidi va jam'at va

We passed by the town and outlying districts of Chiselhurst, the abode of Napoleon III, and where he died. His tomb is also there. The train travelled at so furious a rate that it was impossible for one to distinguish any place. From the rapidity of our motion, fire came out of the wheels, and one carriage caught fire. It wanted but little for all to be burnt. They stopped the train, got down, and extinguished the fire. All was right, and again we went on until we reached the beginning of the city of London.

Again it is impossible to des-

buzurg-i shahr va kāsarat  
 rīh-i ihan, ki 'ala 'l ittisāl  
 kālaska az har taraf 'ubur u  
 murūr mikunad va az dud-i  
 kārkhanahā va gheira na-  
 mitavān shahr did, mā az  
 rū-yi pusht-i bāmīhā mirin-  
 dim.

بزرگی شهر و کثرت راه آهون  
 که علی الاتصال کالاسکه از  
 مر طرف عبور و سوره میکند  
 دارند که رخانها وغیره نمی  
 توانند شترت داد مما از روچ  
 پشت بهم ها میروانند

cribe the prosperity, 'the po-  
 pulousness, the extent of the  
 city, the numbers of lines of  
 railway over which incess-  
 antly the trains come and  
 go in every direction, the  
 smoke of the factories,  
 and the like. We travelled  
 over the exteriors of the  
 roofs of the houses. Thus  
 we reached the station and  
 stopped.

There was an assemblage of  
 spectators, and a crowd,  
 beyond all limits; there were  
 the armour-wearing English  
 household cavalry; there was  
 the Nawwāb the *Heir-Appa-*  
*rent of England*, known as

Khulasa rasidim bi gār, ista-  
 dim, tamīshaehi va jam'ati  
 zindā az hadd, nizām-i In-  
 glis, savāra-yi zarapush-i  
 khassa, navvāb-i Vāli 'ahd-  
 i Ingilis ma'rūf bi uPrince

خلامه رسیدیم بکار ایستادم  
 تمباشی و جمعیتی زبان  
 از حد نظم انگلیس سردار  
 زد پوش خلامه نوب دیپعده

*de Galles*, hamu-pi euzari va ayan va ahsrif hazir bu-dand. Piada shuda man va Vali ahud va Sadr a'zaun va Lord Morley, milmindur bi kalaska-yi rihazi nishasta rāndim.

the Prince of Wales; and the whole of the Ministry, of the notables, and of the nobles, were present. We alighted. I, the Heir-Apparent, the Grand-Vazir, and Lord Morley, — the Lord-in-Waiting upon us, took our seats in an open carriage, and drove off.

Tarafin-i rnh va būmhā va baliukhīmāhī mamlū az zan u mard u bacha bud. Bisyar izhur-i khushhalī mikardan, huri mikushidān, dastmal takān midādān, dast mizādān. Khulasā mu'rīka-yi gharbi bud. Man mittasil ba sar va dust ta'aruf mikar-

انگلیس معروف بود پرنس  
دوکن همه دزرا و اعیان و شرف  
حااضر بودند بپاده شده من  
و پنهان و صدر افغان و  
برخورد مهمند بر سکه  
پڑی نشسته راندید

شُرُوفِينِ راه و بهنها و بلا خانها  
ملوّ از زن و مرد و وجہ نیو  
سبهار اظهار خوشحالی میکردند  
خورا میکشیدند دستمال تکان  
میمدادند سست میزندند  
شلاصدہ معروض غربی بود من  
تمصل بنا سو و نست تعارف

میکریم جمیعت تماشاجی انتها  
 نداشت جمیعت این شهور ر  
 متاجاور از هشت کسی در نهض  
 میکنند زنهای بسیار خوشکل  
 دار تجربت و ترکی دوچار  
 و تمکن از رو ن و مربو  
 میگردان ملعوسست که ملت  
 پسرکی است و منصوب  
 خداوند علم قدرت و توانایی  
 دعقل و قوش و تربیت  
 بلهاده ایشان است  
 که عالیت مثل قندوستلر  
 مسخر کرده و در بنی بیان  
 و سایر جانقانی عالم  
 متصفات معنیتوهارند

The crowd of spectators was never-ending. The population of the city is said to be over eight crores (four millions) of souls. It has most lovely women. The nobleness, the greatness, the gravity and sedateness of the women and men shine out from their countenance. One sees and comprehends that they are a great people, and that the Lord of the Universe has bestowed upon them power and might, sense and wisdom, and enlightenment. Thus it is that they have conquered a country like India, and hold important possessions in America and elsewhere.

*Raftan bi qasr-i Windsor, Visit to Windsor Castle,*

رُفَّن بِقَسْرِ وِينْدَزَرْ

فریبست د چهارم دیجع الشالی  
بلاید بیرون به فخر ویندزور  
که هفت اعلیه حضرت ویندزور  
پادشاه انگلیس است با کلسکه  
بنار پساعت مسافت است  
خلاصه رخت پوشیده با صدر  
اعظم ولاد مرود سور کلسکه  
شدن رفیع جمعیت زیاده از  
حد سر را و طوفیں زاد  
ایستاده بوند آنقدر کلسکه  
بود که حساب نداشت از  
خیلیان علیه پار و شور کلشنده  
رسیلیم بکار سور کلسکه

Ruz-i bist u chaharum-i Rabī<sup>c</sup>  
as sam. Bayad biravm bi  
qasr-i Windsor, ki maqarr-i  
A'laazarat-i Victoria, Pu-  
diahāt-i Inglis ast. Bu kā-  
laska-ye bultar yak sāt  
masafat ast. Khulasa rakht  
pushida bi Sadr A'sam va  
Lord Morley savar-i kalaska  
shuda raftm. Jam fāt-i zāda  
az hadd sar-i rāh va tarafein-  
i rāh istāda budand. Anqadr  
kalaska bud. ki hisab na-  
dashit. Az khimbān-i Hydepark  
va shahr guzashtha rasidm bi  
gar. Savar-i kalaska-ye bu-

24th Rabī<sup>c</sup> as sam. — We have  
to go to Windsor Castle,  
the residence of Her Majesty  
Victoria, Sovereign of Eng-  
land, which is one hour's  
journey by rail. So we dress-  
ed, and then taking our  
seat in the carriage with  
the Grand-Vazir and Lord  
Morley, started. Crowds  
beyond limit were standing  
at the ends and on both sides  
of our road. There were that  
number of carriages that no  
one could count them. Passing  
along the drive in Hyde Park,  
and through the town, we  
reached the station, and took

our seat in the train. The carriages were most sumptuous; each side being a single sheet of plate glass. We traversed well cultivated places, fields, and green meadows; and at length *Windsor Castle* rose to view at a distance, appearing like a fortress with four turrets. Arriving near thereto, we alighted and got into a carriage. All our suite were of the party. At the foot of the steps of the Castle we alighted. Her Majesty the Sovereign advanced to meet us at the foot of the staircase. We got down, took her hand, gave our arm, went up stairs,

کلساکه های بسیار  
اعلی و طوفون کلساکه پیکارچه  
از بلوور بود از جهانگردی آغاز شد  
و مسخر و چمن کلساکه تا نظر داشتند  
و نمایشگاه از نو بینها شد مثلث  
قلاعه چهار چشمی بنظر میباشد  
نوبتیک رسیدند بینانه شده سریر  
کلساکه اسپهی شدند چمیع  
ملستروپین ما تم بودند پیش  
پلنه قصر پیمانه شدند  
اعلیحضرت پادشاه تا پایی پند  
استقبال کردند پیشمن آمدند  
دستت ایشان را کردند بار و  
ناده قدمی بلا اطمینان داشتند  
دانهای قشنگ که برقی

pardah-i-yi ahhkai-i • khub  
dناخـل خـرب دـاشـت كـذـنـة  
داخـل اـطـاق مـحـصـوص شـدـه  
روـي صـنـدـل نـسـتـيـم.

ashkāl x̄rəb dāshet kāz̄nā  
dāxel ātāq muħsūs sh̄dā  
ru-yi sandal nishtim.

Padišah oulud va muta'aliqan  
va khuddam-i khud-i shāh-rā  
mu'arrif kardand. Mā ham  
shahzadah-e Sadr A'zam va  
gheira-ri mu'arrif kardim.  
*Lord Shāmīrlānd*, ki vazir-i  
darbar-i pidišahīst, nishān-i  
'jarretière' i mukallal bi  
almās-rā, ki bi zāndband  
ma'ruf ast, rā uz nishān-hū-  
yi bisyar mu'tabar-i Ingilā  
ast, bariyā ma nvurd. Padi-  
shah barkhastā bi dasi-ikhud-  
i shāh nishān-rā bi muzādānd  
بـلـسـاء لـادـ وـمـعـقـلـانـ وـ  
خـنـام خـودـشـانـ رـا مـعـقـيـ كـوـنـدـهـ  
مـاـمـ شـفـاعـرـادـهـ دـصـرـانـهـ  
وـغـيـرـهـ رـا مـعـقـيـ كـوـبـهـ زـنـدـهـ  
مـسـيـرـلـانـدـ كـمـهـ دـنـهـرـ دـرـبـرـ  
پـسـادـشـاقـ اـسـتـ نـشـلـونـ گـزـنـهـرـ  
مـکـنـلـ بـلـمـعـنـ زـاـ کـمـهـ بـلـانـدـهـ  
مـعـرـفـ اـسـتـ وـاـزـ نـشـاهـهـیـ  
بـسـیـرـ مـعـتـبـرـ اـنـکـلـیـسـ اـسـتـ .  
بـرـاقـ ماـ آـورـ پـلـشـاهـ بـرـخـامـدـهـ  
بـدـسـتـ خـودـشـانـ نـشـانـ رـاـ

The Sovereign presented her  
children, relations, and of-  
ficers. We, too, on our part,  
presented our princes, the  
Grand-Vazir, and the others.  
The *Lord Chamberlain*, who  
is the Minister of the Court  
of the Sovereign, brought for  
us the *Insignia of the Order*  
of the Garter set in diamonds;  
i. e., the knee-tie, which is  
one of the most esteemed  
English Orders. The Sovereign  
rose, and with her own hand  
decorated us with the Order

and cast the ribbon upon us, presenting us at the same time with a long stocking-tie.  
I received the Order with the utmost respect, and sat down. I too presented to the English Sovereign the Order of the Sun, set in diamonds, and also the Order of my own Portrait, which she received with all honour and put them on herself.

We then rose and went to table. Three daughters of the Sovereign and one young son, who does not yet go anywhere away from her, and whose name is Leopold, were already seated. This son to-day had come to the sta-

va hamayil-ash-rū andnkh-tand; jurabband-i buland-rā ham dūdānd.  
Khulasa nishanra bi ihtirām-i tamām girifta nishastim. Man ham nishan o hamayil-i-āfāh, mukallal bi almās rū, bi nishān-i tasvir-i khund bi Pā-disbah-i Ingilis dādām. Ishām ham bā kamal-i ihtirām qabul karda bi khud zādānd.

زندگ و جایلیش را آنداختند  
جوراب بند بلندرا م دادند  
خلاصه نشان را با حترام علم  
کوچه نشسته بهم منهم نشان د  
چالیل آتفاب مکنل بهه الماس  
ر ابا نشان تصور از خود  
پیادشاه از کلیس نام ایشان  
قیم با کمال احترام قبول کردند  
خود زندگ .

Bā' d barkhusta sar-i mīz raftim.  
Si dukhtar-i Pādisahāt va yāk pisari kuchikti, ki hanuz az pish-i Ishām jāt na-miravād va iam-ash Leopold ast, nishasta būdānd. In pisar imrūz ilā gar bi istiqbal amada būd.

بعد برخاسته سر میز رفتم  
دختر پادشاه و پسر پسر کوچکی  
که عنصر از بهه شی ایشان  
جاشی تمیزد و اسمش لمورلد  
است نشسته بودند این پسر  
اموز را کار باستقبال آمدند

Bisyar javan-i khoshgij-i ast.  
Libas-i Akusi pushida bud.  
Vaz-i libas-i Akusi in ast,  
ki zamnuh ilr ran makshuf  
ast.

بیسیار بسپار جملون خوشکلی  
اسست لباس اکوسی پوشیده  
بیسیار وضع لباس اکوسی این  
اسست که زانوها الی ران مکشوف  
است.

بیسیار بسپار جملون خوشکلی  
اسست لباس اکوسی پوشیده  
بیسیار وضع لباس اکوسی این  
اسست که زانوها الی ران مکشوف  
است.

tion to meet me. He is a very good looking young man. He wore the Scotch costume. The peculiarity of the Scotch costume is this: the knees are left visible up to the thighs.

One of the Sovereign's daughters, sixteen years of age, is always at home with her, and has not a husband as yet. Her other two daughters have husbands. The princes, the Grand-Vazir, Lord Granville, and others, were present. A beautiful breakfast was eaten. There were some fine fruits at the breakfast.

The Sovereign again took my hand and led me to a pri-

Yak dukhtar-i shanzdah salāyi padishah ham hamisha dar  
khama-yi ishan ast, hanuz shouhar na-dard. Du dukhtar-i digar-i shan shouhar dard. Shahzadagim va Sadra Zam va Lord Granville va gheira budand. Nahir-i khubi khurda shund; miyahā-yi khub sar-i nahar bud.

بیک دختر شانزده ساله پادشاه  
فیوز شوهر ندارد دو دختر  
دیگر شسان شوهر نارنده  
شاورادگان و صدر اعظم و  
درن کرانیل و غیره بودند  
تمہر خوبی خوبی شونده شدن  
میوهای خوب سر نثار بود

Ba'd Padişah dast-i mārā gi-  
rifta, bi utiq-i rahatgah

بلاطیں رجھکاہ ہوئے خودشان  
قتند

burda, khud-i shan raftand.

vate apartment, she herself  
going away.

*The English Fire-Brigade.*

Imruz, qabl az didan-i vnzar-i va gheira, tulumbachian-i Inglis amada dar bigh, jilou-i 'imarat mashq kardand. Nardubmehr guzasta bi kheyali m, ki 'imirat maratab-ya yi bala'atash girifa ast, bi chahbuk va jaldi-yi tamam az narduban bala'ra raftha, mar-dum-i sukhta va nimrukhta va atlim, ba'zira bi dash-kashida, pann avurdand, ba 'ir-yi digarru, tanib bi kamari-junus-e rabi' behmoosh kishshibedan. Bala'is آورنڈل بعثتی دیکروا طلب بکمروشان بستہ بزمیں

To-day, before seeing the Ministers and others, the English Fire-Brigade came, and in the garden in front of our palace went through their exercise. They planted ladders, with the supposition that the upper floor of the palace was on fire; they mounted these ladders with perfect celerity and agility, and brought down people who were burnt, half-burnt, or unharmed, some taken up on their shoulders, and others

sham basta, bi zamin surud  
avardand.

فرود آورند

سرای استخلاص میم اخترع  
مشوه کرده اند آنها تعجب  
در این است که از بیکفوب  
آئون نزع اختراحت و اقتمات  
بهار استخلاص انسان ماز  
میکنند از طرف دیگر  
خر قوشانهای دویچ انگلیس  
و کسوب آلمان اختراحت تار  
از تزوی و تقدیک و کلبه و  
شیوه هیچ رون تر و پیشتر  
کشتن جنس انسان میکنند  
و خر کس اختراعن بهتر و

let down by ropes made fast  
round their waists.

They have invented a beau-  
tiful means of saving men.  
But, the wonder is in this,  
that on the one hand, they  
take such trouble and origi-  
nate such appliances for the  
salvation of man from death,  
when, on the other hand, in  
the armouries, arsenals, and  
workshops of Woolwich in  
England, and of Krupp in  
Germany, they contrive fresh  
engines, such as cannons,  
muskets, projectiles, and si-  
milar things, for the quick-  
er and more multitudinous  
slaughter of the human race.  
He whose invention destroys

وَجْهَشِرِ اَنْسَارِ اَنْفَافِ مِيكَنَادِ ، نَشَانَهَا مِيكَنَادِ

iftikhārī minamīyad vā ni-  
shānī migīrad.

میکناد

از کتاب (وزیر) سفره صابون  
بمازندران

Az kitāb-i rūz-nāmā-yi sofār-i  
humāyūnī bi Māzandarān.

چهارمین قفترم روحانی از پیش  
بکچور باید رُخت از آرزو  
بلطفه غلبه بقریب بیل رسیده  
امامزاده ایست در بیل موسسه  
بلطفه علی بایی کو مشوف  
بلطفه درخت جنگلی زیاد بود  
میکنند امامزاده نظر کرد  
است حركس از شاخه‌هی آن

From the diary of the royal  
journey to Māzandarān.

man more surely and expe-  
ditionally prides himself the-  
reon, and obtains decorations  
of honour.

On Friday the 7th of the month  
of Ramazan we must ride from  
Pul to Kujūr. From the camp,  
after a short distance, we  
reached the village of Pul.  
There is an "Imāmzāda"<sup>1)</sup>  
in Pūl, named "Imāmzāda-  
yi Aī". At the summit of the  
mountain, near the village,  
were many forest-trees. They  
said that the Imāmzāda had

1) "Imāmzāda" means a persian Saint, or his tomb.

unha qat<sup>c</sup> kunad, yaqtan  
khanbad mard. Az un jihat  
ast, ki ahl-i vilayat in ash-  
jarrat qat<sup>c</sup> na mikunand.

بنگند نیزه ایشان اشچیر را  
قطع نمود پیشینا خواهد مور

ز آن جهت است که اهل  
دیلمت ایس اشچیر را  
بنگند

Az gardana-yi Lashk sahra-  
yi Lashk peid<sup>c</sup> shud. Az  
ajam<sup>c</sup> in, ki chand sal qabl,  
ki inja amada badim, sahra-  
yi Lashk khushk bud. Du-  
sal ast, daryachai dar vasat-  
i julga-yi Lashk peid<sup>c</sup> shuda  
va ab-i zidi jam<sup>c</sup> shuda.  
Dour-i daryacha nazdik-i  
yak farsakh ast. Atraf-i un-  
nei<sup>c</sup>-yi zind rurda, va anvā<sup>c</sup>-i  
murghabî dirrad, va ab bi-

از کردن لاشک سلنه محرابی  
لاشک بیدا شد از عجیب  
اینکه چند سال قبل که اینجا  
امده بودم خیاری لاشک  
خششک بیرون چو سل است  
درباچه چو وسط جله دشه  
پیدا شده واب زیاده جمع  
شده دور درباچه زنده بیان  
شمس است اطراف آن نیزه  
زیاد پیده ایشان اطراف آن نیزه

ordained, that whosoever cut  
off a branch of these trees,  
would surely die. For this  
reason the people in these  
parts do not fell these trees.

After crossing the pass of  
Lashk the plain of Lashk was  
seen. It is a wonder that,  
when we came here some years  
ago, the plain of Lashk was  
dry. Two years ago a lake  
formed itself in the middle  
of the valley of Lashk and  
a great quantity of water col-  
lected there. The circum-  
ference of the lake is of almost  
one farsakh. All round the  
lake many reeds and rushes  
have sprung up, and all kinds  
of water-fowl are there. The

جَنْدِيْلِيْ مِهْبُونِدِيْ سَبِيلِ آمَدْ وَ اِندِجاْهِ دَرِبَاجَهِ شَدَدْ	جَنْدِيْلِيْ مِهْبُونِدِيْ سَبِيلِ آمَدْ وَ اِندِجاْهِ دَرِبَاجَهِ شَدَدْ	جَنْدِيْلِيْ مِهْبُونِدِيْ سَبِيلِ آمَدْ وَ اِندِجاْهِ دَرِبَاجَهِ شَدَدْ
juz̤-yi nasmī mutamavvaj mishavad.	Haqqatān kheilī ̄ajib ast. Har kas chizi miguyad: Bāz̤i miguyand seil amad va injā daryacha shud.	Bāz̤i miguyand barf-i zād amad va nūb shud, va in dar- yacha tashkil yaft. Bi har taqdir halāt daryacha-i kheil buzurgi-st, va ̄ajibtar m, ki hanin zamimah, ki nb girifta daryacha shuda ast, chandin sal bnd ki mahein-i ahali-yi Kujur dar malikiyat-
وَ آبْ كَرْتَهَهْ دَرِبَاجَهِ شَدَدْ وَ شَكْبَلْ بَلْهَتْ بَهْرَ تَقَدِّمَهْ دَرِبَاجَهِ وَ شَعْبَهْ تَرْ اِنْكَهْ قَيْنَ رَمَيْهَهْ كَهْ آبْ كَرْتَهَهْ دَرِبَاجَهِ شَدَدْ اِسْبَتْ جَنْدِيْلِيْ سَلَ بَورَ كَهْ	وَ آبْ شَدَدْ وَ لَهْلَهْ دَرِبَاجَهِ وَ شَكْبَلْ بَلْهَتْ بَهْرَ تَقَدِّمَهْ دَرِبَاجَهِ وَ شَعْبَهْ تَرْ اِنْكَهْ قَيْنَ رَمَيْهَهْ كَهْ آبْ كَرْتَهَهْ دَرِبَاجَهِ شَدَدْ اِسْبَتْ جَنْدِيْلِيْ سَلَ بَورَ كَهْ	وَ آبْ شَدَدْ وَ لَهْلَهْ دَرِبَاجَهِ وَ شَكْبَلْ بَلْهَتْ بَهْرَ تَقَدِّمَهْ دَرِبَاجَهِ وَ شَعْبَهْ تَرْ اِنْكَهْ قَيْنَ رَمَيْهَهْ كَهْ آبْ كَرْتَهَهْ دَرِبَاجَهِ شَدَدْ اِسْبَتْ جَنْدِيْلِيْ سَلَ بَورَ كَهْ

water becomes wavy at the  
slightest blowing of the zephyr.  
 Truly it is very wonderful.  
 Every one says something:  
 Some say that a flood came  
 and that the lake was (thus)  
 formed.

Others say that a great quantity  
of snow fell and turned to  
water and so the lake found its  
origin. In any case it is now  
a very big lake. It is especially  
wonderful, that just  
about the possession of this  
same piece of ground, which  
the water has covered and  
turned into a lake, the inhabitants  
of Kujur quarrelled  
several years ago and appea-

led to the High Court of Judgment. Now that the wa-  
ter has taken possession of this ground and has turned it  
into a lake, the law-suit has come to an end.

i un muniza'a bud, ki' arz bi  
divankham-yi 'adlyya karda  
budand. Hali, ki in arizra  
ub girista, daryucha shuda  
ast, qat'i nizik gardida.

ن مسازعه بود که عرض  
بپرداختن عدیله کردند  
حال که این راضی را آب  
گزنه دریاچه شده است نهان  
نیز کردند

## APPENDIX.

Some of the titles most used in speaking.

1. <i>How to address the Shah.</i>		
اَلْحَبْرَاتِيْهُ لَهْمَيْنِيْ الْمَلِكِ الْعَالَمِ الْمَلِكِ الْعَالَمِ	اَلْحَبْرَاتِيْهُ لَهْمَيْنِيْ الْمَلِكِ الْعَالَمِ الْمَلِكِ الْعَالَمِ	Your most gracious Majesty. Pole of the World. Yes, may I be your sacrifice! 1)
2. <i>The Sons of the Shah.</i>		
الْأَنْجَوْنِيْهُ   اَلْحَزَرَاتِيْهُ	الْأَنْجَوْنِيْهُ   اَلْحَزَرَاتِيْهُ	Your Royal Highness.
3. <i>Other Royal Princes.</i>		
الْأَنْجَوْنِيْهُ   اَلْنَافِيْبِيْهُ الْأَنْجَوْنِيْهُ   اَلْسَرْكَارِيْهُ	الْأَنْجَوْنِيْهُ   اَلْنَافِيْبِيْهُ الْأَنْجَوْنِيْهُ   اَلْسَرْكَارِيْهُ	Your Highness.
4. <i>Princesses.</i>		
الْأَنْجَوْنِيْهُ   اَلْنَافِيْبِيْهُ	الْأَنْجَوْنِيْهُ   اَلْنَافِيْبِيْهُ	Royal Highness.

1) Used only by the Shah's subjects.

شاهزاده خانم	shāzda (for <i>shāzda</i> ) khānum.
امیرزاده خانم	amirzada khānum.

5. *The Grandvizier.*

حضرت اجل	hazrat-i ajall.	Your Highness.
لئی صدر اعظم	aghū-yi Sadr a'zam.	Prince Minister.

6. *All Viziers (State-Ministers) and Mullahs (Divine Ministers).*

نواب عالی	janab-i 'āli.	Your Excellency.
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7. *Seyids (descendants of the Prophet Muhammad) 1).*

لی | Agha.

8. *Governors (unless they have a higher personal title, as that of Prince).*

خان حاکم	khun-i hakim.	
آقای بیگلربیگی	aghū-yi baglarbagī.	

1) The Seyids are easily recognized by their green belts and green or dark blue turbans.

9. All ladies and gentlemen whatever rank they may hold.

لرگار	sarkar.
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10. Women.

خانم	khanum,
بیوی	bijī,

addressing a lady.  
addressing an inferior.

*Measures of Length.*

نشست	angusth.
سبز	vajah.
زیرا	zirāf.
زار	zarf.
مدانی	meidan-i asp.
فرسک	farsakh or farsang.

a finger's breadth.  
a span.  
a cubit.  
a yard.  
the length of a horse's gallop.  
a parasang (about 6,2 kilometres or 3½ English miles).

*Weights.*

جو	jou or gandum.
کلم	a barley-corn or a wheat-corn (0,048 g).

جندی	4 gandum = 1 nukhud.	a small chick pea (0,192 g. or $\frac{1}{16}$ of an ounce).
میکال	24 nukhud = 1 miskal.	(4,6 g. or nearly $\frac{1}{8}$ ounce).
سکه	16 miskal = 1 sir.	(73,6 g.).
درجه	10 sir = 1 chitrak.	a quarter of a man.
چتر	4 chitrak = 1 man.	(2,44 kg. or 7½ lbs.).
درجه	100 man = 1 khvarar.	(donkey load, 244,40 kg. or 725 lbs.).

## Money.

قرین	qarīn or yak hazar.	a kran (silver coin) or 1000 dinars (an obsolete infinite- simil coin) has
شاهی	shāhi.	20 shāhi. (copper).
تومان	tūman.	10 krans make one <i>tumān</i> (at present worth about 4 sh.)
سفید	pīl-i safid.	silver coin (white money).
سبیله	pīl-i sibīlē.	copper coin (black money).
دینار	sannir (for sad dinar, see p. 6).	(a hundred dinars) a two shāhi copper coin.

دو هزاری | du hazari. | (2000 dinars) a two kran piece.  
 Gold coins are very rare. A tumán is generally paid in 5 two kran pieces.  
 The following terms are used, like the English "guinea" for values not represented by  
 many actual coins.

عباسی	'abbasi.	4 shahis.
پنځایلند	pamshāyānd.	10 "
چهار عباسی	chahar abbasī.	depreciated krans worth only
دېل	dēl.	16 shahis instead of 20.
	rml.	1 kran 5 shahis.

*Banknotes and foreign money.*

اسکناس	askinās.	banknote.
برات	barat.	cheque.
لیره	lira.	£
امپریال	imperial.	Russian imperial.
منات	manat.	Rouble.

## ENGLISH-PERSIAN VOCABULARY.

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### A.

abandon	ترک کردن	tark kardan
abbreviated	مختصر	mukhtasar
abbreviation	اختصار	ikhtisār
abdication	استعفای	istifā
abdomen	شکم	shikam
abhorrence	نفرت	nifrat
ability	قابلیت	qabilat
abject	خوار, زلیل	khār, zalīl
abjectness	خواری, زلالت	khārī, zalālat
able	زرنگ	zarang
ablution	وضو	vuzū
abode	منزل, مکان	manzil, makan
— (plur.)	منازل, اماکن	manzil, amākin
abolish	موقوف کردن	mouquf kardan
about, around	دور, گرد	dour, gird
— nearly	تقرباً	taqrīban
— concerning	در خصوص	dar khusus
above	بالا	bala
above mentioned	مذکور	mazkūr
	مزبور	mazbūr

abridged	مختصر	mukhtasar
abroad	خارج	kharrij
abscess	ذبَل	dumbal
absence	غَيْبَة	gheibat
absent	غَائِب	ghaib
absolute	مُطْلَق	mutlaq
abstinence	پر عِیَز	parhiz
absurd	بِيْ خُود	bî-khud
to abuse (bad language)	ذَحْشَ دَادَن	fuhsh dâdan
— ill usage	بَدْ رَفْتَارِي	bad raftari
acacia	اقْرَبَيَا	aqâqîyâ
academy	دارِ الفُنُون	dâr ul funûn
accept	قَبِيلَ كَرْدَن	qabûl kardan
accident	الْتَفَاقُ	ittifâq
accidentally	الْتَفَاقَّ	ittifâqan
accompany	حَمْرَاهْ رَفْتَن	hamrâh raftan
according to	مَوْافِقْ	muvâfiq-i
accordingly	بِنَابِرِ اَيْن	binn bar in
accountant	مَحَاسِب	muhâsib
accountbook	دَفْتَر	daftâr
accounts	حِسَاب	hisâb
accredited (dipl.)	مَقِيم	muqîm
accuracy	دَقْت	diqqat
accurate	دَقِيق	daqiq
accusation	ادْعَاء	iddâ'â
accustom (oneself)	عَادَتْ كَرْفَتَن	'âdat girifstan
accustomed	آمُوختَه	amukhta
ache	دَرَدْ	dard

acid	ترش	tursh
acquaintance	آشنایی	ashnai
acquire	حاصل کردن	hasil kardan
acquit	رها کردن	riha kardan
acrobat	بازیگر	bazi gar
act	کار، فعل افعال	kar, fi'l plur: af'āl
— (of a play)	پردا	parda
to act	کردن (کن)	kardan (kun)
— (in a play)	بازی در آوردن	bazi dar avurdan
actor	مقبل	muqallid
adapt	متسمیب کردن	mansub kardan
add (figures)	جمع زدن	jam <sup>c</sup> zadan
addition	اضافه	izafa
— (in arithmetic)	جمع	jam <sup>c</sup>
address (of a letter)	عنوان	invān
adieu	وداع	vidā
adjective	اسم صفت	ism-i sifat
adjutant	آجودان	njudan
administration	اداره	idāra
admiral	امیر البحار	amir ul bahr
	دریا بیکی	daryā bagī
admire	حظ کردن	hazz kardan
admission	دخول	dukhul
adopt	تبنی کردن	tabannī k.
adore	پرستیدن	parastidān
adult	بالغ	batligh
adulterated	محلط	makhlut
adultery	زن	zina

advance (to)	پیش رفتن	pish raftan
advancement	ترقی	taraqqi
advantage	فایدہ	faida
plur:	فواید	favāyid
advantageous	مفید	mufid
adventure	واقعہ	vāqī'a
	plur:	vāqī'c
advertise	اعلان کردن	i'lān kardan
advice	نصیحت	nashīhat
	plur:	nashāyih
advocate	وکیل	vakil
affair	کار	kar
afflicted	پریشان	parīshān
afraid	ترسان	tarsān
afresh	از سر نو	az sar-i nou
after	بعد از	ba'd az
afternoon	عصر	'asr
afterwards	بعد از آن	ba'd az ān
again	باز، دیگر	baz, dīgir
against	بر ضد	bar ziqd-i
age	عمر	'umr
agent	کماشته	gumāshtha
agio	صرف	sarf
agreement	قرار	qarār
agriculture	زراعت	zāra'at
ague	تپ لرز	tap-i larz
aigrette	جیقه	jīqa
aim (to)	تُرْقَتْنِ	qarāvul giriftan
air	عوا	hava

alas!	افسار afsar
alchemy	کیمیا kimia
alcohol	اللکھول alkohol
alcove	شاه نشین shah nishin
alight (to)	پاین امدن pān amadan
alike	برابر barabar
alive	زندہ zinda
all	همه hama
alliance	معاهدہ mu'ahida
allow (to)	اذن دادن izn dādan
almanac	تقویم taqvim
almighty	قادر qâdir
almond	بادام bādam
almost	قریب qarib
alms	خیرات kheirat
alone	تنها tanha
aloud	بلند buland
alphabet	ا ب alif bē
also	هم ham
alteration	تغییر taghyir
although	اگرچہ agarchi
altogether	بالکل bilkul
always	همیشه hamisha
amazed	حران heiran
ambassador	سفری، ایلچی safri, ielchi plur: سفری sufari
amber (straw attractor)	که ریا kah-ruba
amble	پروغہ yurgha
among	میان miān

amorous	عاشق	ashiq
amulet	تعوذ	ta'viz
amusement	تفرج	tafarruj
ancestors	اجداد	ajdad
anchor	لنگر	langar
ancient	قدیم	qadim
and	و	u, va
aneedote	نقل	naql
angel	فرشته	firishta
anger	تغير	tagheiyur
angle	كنج	kunj
animal	حيوان	heivan
plur.: حيوانات		heivanat
annalist	واقعه نکار	vāqi'a nigār
annul (to)	باطل کودن	bātil kardan
another	دیگر، غیر	digār, gheir
answer	جواب	javab
ant	مورجه	mūreha
— (white ant)	موریانه	muriyāna
antediluvion	قبل از طوفان	qabl az tufān
antiquities	انتقیاد	antīqa
anxious	دلتنک	diltang
any	عيچ	hīch
apart	جدا	judā
aperient	مساحل	mushil
apologize	عذر خواستن (خواه)	'uzr khāstan (khāh)
apoplexy	سکته	sakta
apothecary	دواساز	davāsaz
apparent	ظاهر	zāhir
appetite	شهتها	ishtihā

apple	سیب	sib
appointment	ماموریت	ma'mūriyat
appreciate	غنیمت شمردن (شمار)	ghanīmat shumur-dan (shumār)
apprentice	شاگرد	shāgird
approve	پسندیدن (پسند)	pasandidān (pasand)
aprioot	زرد آلو قیسمی	zard alu qeisī
apron	پیشپند	pishband
apt	مناسب	muntasib
Arabia	عربستان	arabistān
Arab	عرب	'arab
arabian	عربی	'arabi
arabic		
arch	طاق مکراب	tāq mihrāb
archives	دفتر	daftār
argument	دلیل	dālīl
	دلایل	dālāyil
arid	خشک	khushk
aristocracy	نجیب	nūjabat
arithmete	حساب	hisāb
arm	بازو	bazū
arms	اسلاحه	aslahā
army	قشون	qushūn
around	دور	dour
arrange	ترتیب دادن	tartīb dādan
arrest (to)	حبس کردن	habs kardān
arrive	رسیدن (رس)	rāstdān (ras)
arrival	ورود	vurūd
arriving	وارد	vārid

arrogance	غُرور	ghurūr
arrogant	مَغْرُورٌ	maghrūr
arrow	تِيرٌ	tīr
arsenal	قُورْخَانَه	qurkhāna
art	فن	fann
	plur: فنون	funūn
artificial	ساختگی	sākhtagi
artillery	تِبْخَانَه	tibkhāna
artillery man	تِبْخَانِی	tibkhāni
artist	استاد	ustād
ash	زَبَانِ گنجشک	zabān-i gunjishk
ashamed (to be)	خَجَالَتٌ	khajālat
ashes	خَاكِسْتَر	khakistār
ask (to)	پُرسیدن (پرس)	pursidān (purs)
asleep	خوابیده	khabibda
asparagus	مارجوبه	mārehūba
ass	خر	khar
assassin	قاتل	qatil
assassination	قتل	qatl
assault	حمله	hamla
assembly	مَاجِلسٌ	majlis
	plur: مَاجِلسٌ	majalis
assist	کِمَكٌ کردن	kumak kardan
assistant	معاون	mu'avin
associate	شريك	sharik
	plur: شورکا	shurakāt
astray	گُمراه	gumrāh
astrologer	مناجم	munajjim
astrology		
astronomy	علم نجوم	ilm-i nujūm

asylum	بست	bast
athlete	پهلوان	pahlavān
atom	ذرّه	zarra
atrocity	ظلم	zulm
attack (to)	حمله بردن	hamla burdan
attempt	قصد	qasd
attentive	متوجه	mutavajjih
auction	حراج	harrāj
aunt (paternal)	عممه	'amma
— (maternal)	خاله	khalā
authentic	صحيح	sahīh
author	مصنف	musannif
autograph	دست خط	dast khatt
autumn	پاییز	pāyiz
avalanche	بیهقی	bahman
avarice	باخل	bukhl
avaricious	بخیل	bakhl
avenue	خیابان	khiābān
average (on an)	روی هم رفته	rū-yi ham rafta
avoid	حدّر کردن	hazar kardan
awake	بیدار	bīdar
away	دور	dūr
awful	مُهیب	muhib
awning	سایه دن	sāyabān
axe	تبر	tabar
axiom	قاعدہ	qāidā
	plur:	قواعد
axis	mil	pusht
B.		
baby	بچہ	bacha
back	پشت	pusht

backgammon	نرد
backwards	پش pas
bad	بد bad
badness	بدی badi
bag	کیسه kisa
baggage	اسباب asbab
bake (to)	پختن (پز) pukhtan (paz)
baker	نانوای nānvar
balance (large)	قایپون qaypūn
(small)	ترازو tarazu
balcony	مہتابی mahtabī
ball	کرہ kurra
— (dance)	مہمانی بال mihmānti-yi bal
bamboo	نی هندی nei-i hindti
band (music)	موزیکان muzikān
banishment	اخراج بلاد ikhrāj-i balad
bank (of river)	کنار kanār
— (money)	بانک bank
banker	صراف sarraf
banknote	اسکناس askinās
bankrupt	مغلس muflis
bankruptcy	اخلاص iflās
banner	علم 'alam
banquet	مہمانی mihmānti
baptism	تعمید ta'mid
barbarian	وحشی wahshī
barbarous	
barber	دلان dalān
bare	لخت lukht

barefoot	پا بِرْعَنَه	pā barahna
bareheaded	کله بِرْعَنَه	kala barahna
barley	جو	jou
barn	انبار	ambār
barracks	سرپار خانه	sarbatz khāna
barrel	پیپ	pīp
— (of a gun)	لولہ	lula
barren	خشک	khushk
barriade	سنگر	sangar
base	پست	past
basil	ریحان	reihan
basin	طاست لگن	tasht, lagan
basket	سبد	sabād
bastard	حرامزاده	harāmzāda
bastinado	چوب و فلکه	chub u falaka
bastinado (to)	چوب زدن	chub zadan
bastinadoed (to be)	چوب خوردن	chub khurdan
bath	حمام	hammām
battle	جنگ	jang
bayonet	نیزہ	neiza
bazaar	بازار	bāzār
be (to)	بودن (باش)	budan (bash)
bead	مھرہ	muhra
beak	نک	nuk
beam (wood)	تیر	tir
bean	لوبیا	lobīya
bear	خرس	khirs
beard	ریش	rish
beast	بیهیمه	bahīma
beat (to)	plur: بهایم زدن، زن (زن)	bahāyim zadan (zan)

beautiful	قشنگ qashang
beauty	حسن husn
beaver	سگ آبی sag-i abi
because	زیرا که zirā ki
become (to)	شدن (شو) shudan (shou)
becoming	شایسته shayasta
bed	رخت خواب rakht-i khab
bedstead	تخت خواب takht-i khab
bedroom	خوابگاه khābgāh
bee	زنبور zambur
beef	گوشت کاو gusht-i gāv
beer	آب جو ab-i jou
beetle	سن sin
beetroot	چقدار chūqundur
— (red)	لبو labū
before	قبل qabl
beg (to)	استدعا کردن istid'a kardan
— (alms)	گدای کردن gadai kardan
beggar	گدا gada
begin	گرفتن (گیر) giriftan (gīr)
beginner	مبتدی mubtadi
behind	عقب 'aqab
believe	باور کردن bāvar kardan
bell	زنگ zang
belly	شکم shikam
below	زیر zir
belt	کمر بند kamar band

bench	سکو	sakū
bend (trans)	پیچاندن	pīchāndan
— (intrans)	پیچیدن (پیچ)	pīchīdan (pīch)
bend (subst)	پیچ و خم	pīch u kham
besides	علاوه از	‘alava az
besiege	محاصره کردن	muhāsira kardan
best	بهترین	bihtarīn
bet (to)	شرط بستن	shart bastan
better	بیتر	bihtar
between	میان	mīān
beyond	آن طرف	ān taraf
bible	توریت و انجیل	tourat va anjil
bier	تابوت	tabut
jig	بزرگ، کلفت	buzurg, kuluft
bigotry	تعصی	ta‘assub
bill	حساب	hisāb
— (of exch.)	برات	barat
bind (to)	بستن (بند)	bastan (band)
bird	مرغ	murgh
birth	تولد	tavallud
biscuit	نان خشک	nun-i khuchk
bit	پاره	pātra
bite (to)	گزیدن	gazīdan
bitter	تلخ	talkh
black	سیاه	sīāh
blackguard	هرامزاده	haramzada
blacksmith	آهنگر	āhangar
blade (sword, knife)	تیغه	tīgha
blame	تقصیر، عیب	taqṣīr, ‘eib
	plur.: عیوب	‘uyub

blanket		پتو	patū
— (of a horse)		جل	jul
blasphemy		کفر	kufr
bleed (to)	خون گرفتن رگ	khūn giriftan, rag	
	زدن	zadan	
blessed		مبارک	mubārak
blind		کور	kur.
block (to)	مسدود ساختن	masdud sakhtan	
blood	خون	khūn	
bloodthirsty	خونخوار	khunkhār	
blossom (to)	شگفتن	shiguftan	
blottingpaper	کاغذ آب کش	kgahaz-i abkash	
blow (to)	وزیدن (وز)	vazidan (vaz)	
— (with the breath)	پف کردن	puf kardan	
blue	آبی	abī	
blunt	کند	kund	
board	تخته	takhta	
boast (to)	لاف زدن	laf zadan	
boat (rowing)	کرجی	karajī	
body	تن، بدن	tan, badan	
— dead	مرد	murda	
boil (to)	جوشانیدن	jushānidan	
bold	دلیر	dilir	
bolster	بالش	balish	
bolt	چفت	chift	
bomb	خمپاره	khumpāra	
bone	اسخوان	ustukhān	
book	كتاب	kitāb	
	plur: كتب	kutub	

bookbinder	محاف sahhaf
bookbinding (the)	جلد jild
boot	چکمه chakma
border	حاشیه hashia
born	زاده zada
borrow	امانت گرفتن amānat giriftan
— (money)	قرص کردن qarz kardan
botany	علم نباتاتی 'ilm-i nabatati
both	دو har du
bottle	شیشه shisha
bottom	تah tah
bough	شاخ shakh
bouquet	گلستانه guldasta
bow	کمان kamān
to bow	تعارف کردن ta'rif kardan
bowl	کاسه kāse
box (big)	صندوق sanduq
— (small)	جعبه ja'bā
— (on the ear)	سالی sāli
box (to)	مشت زدن musht zadan
boxtree	شمشاد shamshād
boy	پسر pisar
bracelet	دست بند dastband
braces	بند شلوار band-i shalvar
brackish	شور shur
brain	مخز maghz
brand	داغ dagh
brandy	کوتیاک kunyāk
brass	برنج birinj
bravo!	به به bah! bah!

bread	نان	nān, nun
breadth	پهنهای	pahnehay
break (to)	شکستن	shikastan (shikan)
breakfast	نهار	nahār
breast	سینه	sīnə
— (female)	پستان	pistān
breath	نفس	nafas
to breathe	کشیدن	nafas kashidān
breeches	شلوار	shalvār
breochloader	تہ پر	tah pur
breeze	نسیم	nasīm
brick (unburnt)	خشت	khisht
— (burnt)	آجر	njur
bride	عروس	arūs
bridegroom	داماد	dāmad
bridge	پل جسر	pul, jisr
bridle	جلو	jilou
brigand	رازان	rahzan
bright	روشن	roushan
bring	آوردن (آر)	avurdan (ar)
broad	پهنه	pahn
broker	دلال سمسار	dallāl, simṣār
bronze	چودن	chūdan
brooch	سنجدق	sanjāq
broom	جاروب	jārūb
broth	آب گوشٹ	nbgusht
brother	برادر	barādar
brown	قهوه	qahvat
brush	پاک بکن	pāk kun

buckle	سگك sagak
bud	غندچه ghuncha
buffalo	گاو ميش gāv-i mish
bug	ساس sas
— (poisonous)	گنه مله gana, malla
build	بنما کردن banā kardan
builder	بنان bannā
building	عمارت īmārat
bulb	پیاز pīaz
bullet	گلوله gulula
bunch	خوشہ khusha
burden	بار bār
burial	دفن dafn
burn (trans)	سوزاندن suzāndan
— (intrans)	سوختن (سوز) sukhitan (suz)
burst	ترکیدن (ترک) taraktidan, (tarak)
bush	بوته buta
business	کار kar
busy	مشغول mashghūl
but	ليكن likan
butcher	قصاب qassāb
butler	پيش خدمت pīsh-khidmat
butter	کاره kara
— (clarified)	روغن roughan
butterfly	شاه پرak shah parak
button	دکمه dukma
buy	خریدن (خر) kharidān (khar)
buyer	مشترى mushtari

## C.

cabbage	کلم	kalam
cage	قفس	qafas
cake	نان شیرینی	nān-i shirīnī
calamity	بلا	bala
calf	گوساله	gūsala
calico	چیمت، قلمکار	ehit, qalamkar
call	صدا کردن	sadā kardan
called	مسماً	musammā
camel	شتر	shutur
camomile	بابونه	babuna
camp	اردو	urdū
camphor	کافور	kafur
canal	نهر، جوب	nahr, jub
candle	شمع	sham'
candlestick	شمعدان	shamedān
cane	نی	nei
cannon	توب	tup
canter	چارنعل	chārnūl
canvas	کرباس	karbas
cap	کلا	kulah
capable	قابل	qabil
capacity	قابلیت	qabilat
cape	سر	sar
caper	کبر	kabar
capital	پای تخت	pāyi takht
caprice	تلخی مزاج	talavvun-i mizaj
captain	سلطان	sultān
captive	اسیر	asir
caravan	قافلہ، کاروان	qafla, karavān

caravanserai	کاروانسرا kārvānsarā
carcass	لاش lāsh
card (play)	گنجفه ganjafa
— (visiting)	گارت gārt
care	فکر fikr
careful	خبردار khabardār
careless	بی خبر bī khabar
carnation	میخک mīkhak
carpenter	ناجوار nājjār
carpet (general)	فاش farsh
— (knotted)	قالی qālī
— (woven)	گلیم gilim
— (felt)	نمد namad
carriage	کالاسکه kalaska
carrier	حمل hammāl
carrot	هوبیج havij
carry	بردن (بر) burdan (bar)
cartridge	فشنگ fishang
to carve	تراشیدن (تراش) tarashidān (tarāsh)
carving	نقش naqsh
cascade	آیشار abshār
cash	پول نقد pul-i naghd
to cast (in a mould)	ریختن (ریز) rikhtan (riz)
castle	قصر قلعه ارک qasr, qal'a, ark
castor oil	روغن چراغ roughan chirāgh
to castrate	آخته کردن akhta kardan
cat	گربه gurba
— (long haired Persian cat)	براق burraq
catalogue	فهرست fihrist

to catch	گرفتن (گیر)	giriftan (gīr)
cauldron	دیگ	dīg
cauterize	DAGH کردن	dāgh kardan
cavalry	سواره	savāra
cavern	غار	ghār
caviar	تخم ماعی	tukhm-i mahī
to cease	تمام شدن	tamām shudan
ceiling	سقف	saqf
celebrated	مشهور معروف	mashhūr, ma'rūf
celery	کلفس	kalafs
cellar	زیر زمین	zīr zamīn
centre	مرکز	markaz
ceremony	رسم	rasm
— plur.	رسوم	rusūm
certain	یقین	yaqīn
certificate	تصدیق	tasdiq
— (of a servant)	کاعذ رضامندی	kā'uz rizāmandī
chain	زنگیز	zanjīr
chair	صندلی	sandalī
chalk	گل سفید	gil-i safid
chamberlain	پیشخدمت حضور	pishkhidmat-i huzūr
chancery	دقتر	daftār
chandelier	چهلچواغ	chihil chiragh
chandler	بقال	baqqāl
to change	غرض کردن	avaz kardan
chapter	باب	bāb
character	خصلت	khaṣlat
sharecoal	زغال	zughāl

chargé d'affaires	شارژدفر کفیل امور	chārjdafar, kaftl-i umūr
charity	کرم	karam
charm	طلسم	talism
chastity	عصمت	‘asmat
cheap	ارزان	arzān
cheapness	ارزانی	arzāni
cheating	تقلب	taghallub
cheese	پنیر	panir
chemist	عطار دواساز	‘attār, davāsaz
cheque	برات	barat
cherry (sweet)	گیلاس	gīlas
— (sour)	البalo	albalū
chess	شطرنج	shatranj
chest (human)	سینه	sīna
chestnut	شاه بلوط	shah balut
chicken	جوچه	juja
chief	رئیس خان	ra’is, khān
child	بچه	bacha
childhood	بچه‌گی	bachagi
chimney	دودکش	dudkash
chin	زنخ	zanakh
China	چین	Chīn
China, Chinese	چینی	chīnī
chintz	قلم کار	qalamkār
choke	حفع شدن	khafa shudan
cholera	وابا	vabā
choose	اختیار کردن	ikhtiyār kardan
Christ	حضرت عیسی	Hazrat-i ‘Isā
Christian	عیسیوی	‘Isavī

chronicle	تاریخ تواریخ tarikh plur: tava-
church	کلیسیا kalisyā
cinnamon	دار چینی dar-chīnī
circle	دایره dāira
circumcision	ختنه khatna
cistern	آب انبار ab-ambar
citadel	قلعه qal'a
city	شهر shahr
civility	ادب adab
claim	طلب talab
—	ادعا iddā
claimant	مدعی muddā'i
class	قسم , طبقه qism, tabaqā
claw	چندل changāl
clay	گل gil
clean	پاک pak
clear	صاف saf
to cleave	شکافتن shikāftan (shikāf)
clergyman	کشیش kashīsh
clever	با هوش bā hūsh
climate (water and air)	اب و هوا ab u ḥava
to cling	چسبیدن chaspīdan (chasp)
cloak	عبا 'abā
clock	ساعت majlisī
to close	بستن bastan (band)
cloth	ماهوت māhut
to clothe	پوشیدن pushīdan (push)
— (causal)	پوشاندن pushāndan (pushān)
clothes	رخت rakht
	لباس libās

cloud	أَبْرَرُ	abr
clove	مِيَخَاهُ	mikhak
clover	شِبَدُور	shabdar
coachhouse	كَالَسْكَهَ خَانَه	kalaskakhāna
coachman	كَالَسْكَهَ جَيِّ	kalaskashī
coal	زَغَالِ سَنَك	zughal-i sang
coarse	دَرْشَت	durusht
coast	كَنَار	kanār
—	سَاحِل	sahil
— (plur.)	سَوَاحِل	savahil
coat (persian)	سَرْدَارِي	sardāri
cobweb	تَارِ عَنْكَبُوت	tar-i ankabut
cock	خُرُوش	khurūs
coffee	قَهْوَهُ	qahva
coffin	تَابِوت	tābit
coin	سَكَه	sikka
to coin	صَرْبَ كَرْدَن	zarb kardan
cold (adj.)	سَوْدَ	sard
to catch cold	سَرْمَا خُورَدَن	sarmā khurdan
collar	يَقَّة	yakha
to collect	جَمْعٌ كَرْدَن	jam' kardan
collyrium	سُرْمَهُ	surma
colonel	سَرْهَنَك	sarhang
colour	رَنَك	rang
colt	كُرَّهُ	kurra
column	سُتُونُون	sutun
comb	شَانَهُ	shāna
to comb	شَانَهُ زَدَن	shāna zadan
to come	آمدَنْ	amadan (n)

comet	sitara-yi dumbala-dar
comic	muzhik
command	hukm فرمان
to command	farmudan فرمودن
commentary	tafsir تفسیر
commerce	tijarat تجارت
companion	rafiq رفیق
to compare	muqabilah کردن
comparatively	bi'n nisba بالنسبه
compass	qibla namâ قبله نما
compensation	makafat مكافات
complaint	shikayat شکایت
complete	tamâm تمام
compliments	salâm سلام
composed	murakkab مركب
to conceal	panhân کردن پنهان کردن
concerning	dar khusus در خصوص
concession	imtiaz امتیاز
conciliation	musâlahah مصالحة
condition	hal حل
— (stipul.)	ahvâl احوال plur: shart شرط
to condole	shurût شروط plur: ta'zia kardan تعزیه کردن
conduct	raftâr رفتار
confectioner	shirinîsâz شیرینی ساز
confederacy	mu'âhidâ معاهده
to confess	iqrâr کردن اقرار کردن
confidence	i'tiqâd اعتقاد
confidentially	mahramâna ماحرامانه

to confirm	تصدیق کردن tasdiq kardan
to confiscate	ضبط کردن zabt kardan
conformably	موافقت mavafiq
confusion	شلوغ shuluq
to congratulate	تبریک کردن tabrik kardan
conjurer	ساحر sahir
to conquer	فتح کردن fath kardan
to consent	راضی بودن razi buden
consolation	تسلل tasallī
consul	قونسل qunsul
consulate	قونسلگری qunsulgarī
contagion	سرایت sarayat
contagious	مسری musri
content	راضی razi
to contradict	رد کردن radd kardan
contrary	ضد عکس zidd, 'aks
contrivance	تدبیر tadbir
convalescence	شفا shafa
convent	دیر deir
conversation,	صحبت suhbat
cook	آشپز ashpaz
to cook	پختن pukhtan (paz)
cool	خنک khunak
copper	مس mis
coppersmith	مسگر misgar
copy	سواند sawand
cork	خرب پنبه chub-i pamba
corkscrew	پیچ pitch

corn	غله	ghalla
corner	کنج	kunj
corporal	وکیل	vakil
corpulent	چاق	chāq
to correct	تصحیح کردن	tas-hih kardan
correspondence	مکاتبہ	mukatiba
corridor	دالان	dalan
corrupt	خواب	kharāb
cost	قیمت	qīmat
cotton	پنبہ	pamba
cough	سلفہ	sulfa
to count	شماردن شمار	shumurdan (shu-mär)
counterfeit	ساختگی	sakhtagi
country	ولایت	vilāyat
countryseat	بیلاق	yeilaq
couplet (verse)	بیت	beit
courage	دلیری	diltri
courier	چاپار	chapar
court	دربار	darbar
courtesan	جندا	jinda
cover	پوشش	pushish
to cover	پوشاندن پوشان	pushandan (pushān)
cow	گاو	gāv
coward	ترسو	tarsū
crab	خرچنگ	kharehang
crack	ترك	tarak
cradle	گهوارہ	gahvāra
cravat	گردنبند	gardanband
cream	خامه	khama

to create	آفریندن afaridān	(afarin)
creator	خلق khaliq	
creature	مخلوق makhluq	
credentials	اختیار نامه ikhitār nāma	
creditor	طلب کار talab-kar	
crime	تقصیر taqsīr	
cripple	چلاع chulāgh	
crooked	خم کج kham, kaj	
crop	حاصل hāsil	
to cross	عبر کردن ubur kardan	
crow	کلاع kalāgh	
crowd	جمعیت jam'at	
crown	تاج tāj	
to crucify	به صلیب زدن bi salib zadan	
cruel	ظالم zālim	
cruelty	ظلم zulm	
to crush	خورد کردن khurd kardan	
to cry	داد زدن dād zadan	
crystal	بلور bulur	
cucumber	خیار khatār	
cultivated	آباد ābād	
cultivation	زراعت zāri'at	
cup	فنجهان finjan	
cupboard	دولابچه dulabchā	
cupola	گنبد gumbad	
curb	دنه dahana	
curds and whey	ماست mast	
cure	علاج ilāj	
curiosity	کنج کاوی kunj kāvī	
curl	زلف zulf	

currants	سبزه	sabza
currier	دباغ	dabbagh
currycomb	قشو	qashou
curse	لعنـت	la'nat
curtain	پردا	parda
cushion	بالش	bālīsh
custom	رسم	rasm
custom-house	گمرک خانـه	gumruk-khāna
to cut	بریدن (بـر)	burrīdan (burr)
cypress	سرـو	sarv

## D.

dagger	خناجر	khanjar
dam	سد	sadd
damage	خرابـی	kharābi
"	ضرر	zarar
Damascus	شـام	Shām
damasked (steel)	جوهر دار	jouhar-dār
to dance	رقصیدن (رقص)	rakhshidān (rakhs)
danger	خطـر	khatar
dangerous	خطـرناک	khatarnāk
daring	جرأت	jur'at
dark	تاریک	tārik
darkness	تاریکـی	tārikī
date (fruit)	خـرما	khurma
— (time)	تاریخ	tārikh
daughter	دختـر	dukhtar
day	روز	rūz
dead	مـرد	murda

deaf	کر kar
dealing	معامله mu'mala
dear (beloved)	عزیز 'aziz
— (expensive)	گران giran
death	مرگ marg
debt	قرض qarz
debtor	بده کار bidih kār
decanter	تنگ tung
to decay	پوسیدن (پوس) pūsīdan (pūs)
deceit	تقلب taqallub
to decorate	زینت دادن zīnat dādan
decoration (order)	نشان nishān
to deduct	کم کردن kam kardan
deep	گود goud
defeat	شکست shikast
to defend	همایت کردن hirāyat kardan
defendant	مدعی االیه mudda'a ileihi
degree	درجه daraja
delicious	لذیذ lazīz
delight	لذت lazzat
to deliver	تسليم کردن taslim kardan
deluge	طوفان tufan
demon	دیو diw
demon of the desert	غول بیابانی ghul-i bimānī
denial	انکار inkār
dentist	دندان ساز dandān-saz
to depose (office)	معزول کردن ma'zul kardan
deposit	امانت amānat
deputy	نایب nāyib

derision	پیش خند	rīsh-khand
to descend	پاین آمدن	pāin amadan
to describe	تعریف کردن	tārif kardan
description	بیان	beyān
desert	بیابان	bībān
deserving	سزاوار	sazavar
desire	آرزو	arzu
to despair	مایوس شدن	māyūs shudan
to despise	بهیچ نشمردن	bi hīch na shu-murdan
destiny	باخت	bakht
to destroy	خراب کردن	kharāb kardan
detail	تفصیل	tafsīl
devil	شیطان	sheitān
dew	شبنم	shabnam
dialogue	گفتگو	guftingū
diamond	الماں	almās
diarrhoea	اسهال	is'hāl
diary	روزنامه	rūznāma
— (of a journey)	سفر نامه	safar-nāma
dictionary	لغت	lughat
to die	مردن (میر)	murdan (mīr)
difference	فرق تفاوت	fārq, tafāvut
different	جیر دیگر	jūr-i digar
difficult	مشکل	mushkil
to dig	کندن (کن)	kandan (kan)
to digest	تحلیل کردن	tahsil kardan
dignity	شان	shān
diligent	کلرکن	kār-kun

to dine	شام خوردن	shām khurdan
dining-room	سفره خانه	sufra-khāna
dinner	شام	shām
direction	سمت	samt
directly	الآن	al an
director	رئيس	rā'is
dirt	كثافت	kasāfat
dirty	چرک، كثيف	chirk, kasif
to discharge	جواب دادن	javāb dādan
discipline	انتظام	intizām
discontented	ناخوشند	nā-khushnūd
to discover	پیدا کردن	peida kardan
to disgrace	رسوا کردن	rusvā kardan
dish	دیس	dis
— (food)	خوارک	khurāk
disinterested	بی غرض	bī-gharaz
to dismiss	مرخص کردن	murakhkhas kardan
disobedient	سرکش	sarkash
dispersed	متفرق	mutafarriq
displeased	کچ خلق	kaj-khulq
dispute	دعوا	da'va
to dissolve	حل کردن	hall kardan
distance	مسافت	masāfat
distant	دور	dūr
to distribute	تقسیم کردن	taqṣīm kardan
district	بلوک	buluk
ditch	خندق	khandaq
ditto	ايضاً	eizan
to dive	غوطه خوردن	ghūta khurdan
to divide	قسمت کردن	qismat kardan

divine	آلہی	ilahi
divorce	طلاق	talaq
to do	کردن (کن)	kardan (kun)
doctor	حکیم	hakim
dog	سگ	sag
— (sporting)	طوله	tula
— (greyhound)	تازی	tazi
doll	عروسک	arūsak
dome	گنبد	gumbad
domestic	خانگی	khānagi
domicile	منزہ	manzil
door	در	dar
— (to shut the door)	در را پیش کردن	dar-rā pish kardan
— (to bolt the door)	در را چفت کردن	dar-rā chift kardan
— (to open the door)	در را وا کردن	dar-rā vā kardan
dot	نقطہ	nuqta
double	دو لا	du la
doubt	شك	shak
dough	خمیر	khamir
dove	قمری	qumri
down	پایان	pāin
dragoman	مترجم	mutarjim
draper	بازار	bazzaz
draft	برات	barat
	حوالہ	havāla
draughtsboard	تخته نرد	takhta-yi nard
to draw	کشیدن (کش)	kashidān (kash)
drawer (furniture)	جعبہ	ja'ba
drawers	زیر جامہ	zir-jama
dreadful	میوب	muhib

to dream	خواب دیدن	khab didan
dress	لباس	libas
to dress	رخت پوشیدن	rakht pushidan
to drill	مشق کردن	mashq kardan
to drink	خوردن (خور)	khurdan (khur)
to drip	چکیدن (چک)	chakidan (chak)
to drive	راندن (ران)	randan (ran)
— (in a carriage)	سوار کالسکه رفتن	savar-i kalsaka raf-
		tan
drop (of liquor)	قطڑ	qatra
drowned	چک	chaka
druggist	غرق	gharq
drum	عطار	attar
»	طبل	tabl
drunk	بالابان	balaban
dry	مست	mest
duck	خشک	khushk
dumb	اوردک	urdak
dun (horse)	لال	lal
dung	سمند	samand
dungeon	پهین	pahin
durability	دستاق خانه	dustakh-khana
during	دولم	davam
dust	ما دام	ma dam
to dust	گرد و خاک	gard u khak
duster	گرد گرفتن	gard giriftan
duty	دست مال	dastmal
to dye	تکلیف	taklif
dynasty	رنگ زدن	rang zadan
	سلسلہ	silsila

## E.

each	هر یکی	har yakī
eagle	قره قوش	qara-qush
ear	گوش	gush
— (of corn)	خوشة	khusha
early	زود	zud
earring	گوشواره	gushvāra
earth	زمین خاک	zamīn , khak
earthenware	کوزه	kuzai
earthquake	زلزله	zalzala
ease	راحت	rāhat
easy	آسان	asān
east	مشرق	mashriq
The East	مشرق زمین	mashriq-zamīn
to eat	خوردن (خور)	khurdan (khur)
ebony	آبنوس	abnūs
edifice	عمارت	imārat
to educate	تربیت کردن	tarbiyat kardan
education	تربیت	tarbiyat
effect	اثر	asār
egg	تخم	tukhm
— (fried)	تخم نیم رو	tukhm-i nim-rū
— soft boiled	تخم نیم بند	tukhm-i nim band
egotism	خود پرستی	khud-parasti
either-or	یا یا	yā-yā
elastic	جهنده	jahanda
elbow	مرفق	mirfaq
— (plur :)	مراافق	marafiq

to elect	گزیدن (گزین)	guzidan (guzin)
elegant (in clothes)	خوش لباس	khush-libas
element	عنصر	'unsur
— (plur)	عناصر	'anásir
elephant	فیل	fil
elm	نارون	nárvan
eloquence	فصاحت	fashhat
eloquent	فصیح	fashih
embassy	سفارت کبری	safárat-i kubrá
to embezzle	خیانت کردن	khitnat kardan
to embrace	بغل گرفتن	baghal giriftan
embroidery	گلدوزی	guldúzí
emerald	زمرد	zumurrud
emery	سنبله	sumbáda
emetic	مستفرغ	mustafrigh
emperor	امپراطور	imárátúr
empress	امپراتریس	imparátris
employed	مشغول	mashghul
empty	خالی	khali
enamel	مینا	mína
enclosed (in a letter)	لaffan	laffan
end	آخر	ákkhir
to end	تمام شدن	tamám shudan
enemy	دشمن	dushman
energy	شوق	shouq
engagement	وعده	va'da
engine	ماشین	máshín
engineer	مهندس	muhandis
English	انگلیس	inglis
enough	بس	bas
	کافی	káfi

to enter	داخل شدن	dakhil shudan
envelope	پاکت	pākat
envions	حسود	hasud
envirous	اطراف	atrāf
envy	حسد	hasad
equal	برابر	barābar
error	غلط	ghalat
to escape	رستن (rah)	rastan (rah)
especially	خصوصاً	khusūsan
etc	و غيره	va gheira
eternity (without beginning)	ازل	azal
— (without end)	ابد	abad
eunuch	خواجه آغا	khaaja, agha
Europe	فرنگستان	Farangistan
European	فرنگی	Farangi
evening	شام	sham
every	عر	har
ewer	آقتابه	aftaba
exact	درست	durust
to exaggerate	مبالغه کردن	mubalagha kardan
examination	امتحان	imtihan
example	مثل	masal
excellency	جباب عالی	janāb-i 'ali
except	بغیر	bi gheir
exception	استثناء	istisnā
exchange (money)	صرف	sarf
to exchange	عوض کردن	'avaz kardan
excrement	گه	guh

excuse	عذر <sup>uzr</sup>
executioner	میر غصب <sup>mīr ghazab</sup>
exercise	مشق <sup>mashq</sup>
existence	وجود <sup>vujud</sup>
existent	موجود <sup>moujud</sup>
to expect	منتظر بودن <sup>muntazir būdan</sup>
to expel	بیرون کردن <sup>bīrūn kardan</sup>
to expend	خرج کردن <sup>kharj kardan</sup>
experiencee	تجربه <sup>tajruba</sup>
expert	اول خبرہ <sup>ahl-i khibra</sup>
to explain	بیان کردن <sup>beīān kardan</sup>
to export	بخارج بردن <sup>bi khārij burdan</sup>
extra ordinary	فوق العادہ <sup>fouq al 'ada</sup>
eye	جسم <sup>chashm</sup>
eyebrow	ابرو <sup>abrū</sup>
eyeglass	عینک <sup>'einak</sup>

## F.

face	صیرت <sup>sūrat</sup>
facing	رو برو <sup>rū bi rū</sup>
fact	حقیقت <sup>haqīqat</sup>
factory	کارخانہ <sup>karkhāna</sup>
to fade	پیغموردن (پیغمیر) <sup>pajmurdan (pajmīr)</sup>
to faint	بی هوش شدن <sup>bī hūsh shudan</sup>
fairy	پیری <sup>part</sup>
faith	وقا <sup>vafq</sup>
faithful	وشار <sup>vafṣār</sup>
faithless	بی وفا <sup>bī wafq</sup>
falcon	قوش <sup>qūsh</sup>
to fall	افتادن (افت) <sup>uftādan (uft)</sup>

false	دروغى	duruḡi
home	نام و ننگ	nām u nang
family	عیال و اطفال	‘ayal u atfāl
famous	مشهور	mash-hūr
fan	باد بیز	bād-bizan
fanatic(al)	متعصب	muta‘assib
fancy	خيال	kheyāl
far	دور	dur
farewell	وداع	vida‘
farrier	تعل بند	na‘l band
fast (well fixed)	محکم	muhkam
to fast	روزه گرفتن	rūza giriftan
fat (subst.)	پی	pī
— (adj.)	چاق	chaq
father	پدر والد	padar, valid
fault	عیب تقضی	‘eib, taqṣīr
favour	التفات	iltifat
favourite	عزیز	‘azīz
fayence	کاشی	kashī
fear	ترس و باک	tars u bāk
to fear	ترسیدن (ترس)	tarsidān, (tars)
feast	میهمانی	mīhmāni
feastday	عید	‘īd (vulg. ‘eid)
feather	پر	par
fee	انعام	in‘ām
to feed	پرورددن (پرور)	parvardan (parvar)
feeling	حس	hiss
felt	نمد	namad
female	مردہ	mūda
fertile	حاسل دہ	haṣil-dih

fetters	پا بند	pā-band
fever (intermittent)	نوبه	nouba
— (trembling)	تپ لرز	tap-i larz
few	کم	kam
field	صحراء	sahra
— (in compositions)	زار	zar
fig	انجیر	anjir
to fight	دعوی کردن	da'vā kardan
figure	شكل	shakl
to fill	پر کردن	pur kardan
to filter	صف کردن	saf kardan
filth	کثافت	kasafat
• filthy	کثیف	kasif
finance	مالیات	maliat
to find	پیدا کردن	peida kardan
fine	نازک	nāzuk
a fine	جریمانه	jarimāna
to fine	جریمانه کردن	jarimāna kardan
finger	انگشت	angusht
to finish	تمام کردن	tamām kardan
fire	آتش	ātash
— (to light the fire)	آتش روشن کردن	ātash roushan kardan
— (to put out the fire)	آتش خاموش کردن	ātash khāmush kardan
firewood	حیزم	hizum
fireworks	آتش بازی	ātashbāzi
first	اول	avval

fish	ماهی	māhi
fist	مشت	musht
fitting	باندزه	bi andaza
to fix	نصب کردن	nasb kardan
flag	بیرق	beiraq
— vulg.:	بیدق	beidaq
flame	شعله	shu'la
flattery	تملق	tamalluq
flea	کله	kahk
to flee	فرار کردن	farâr kardan
flesh	گوشت	gusht
flint	سنگ چقماق	sang-i chaqmâq
flock	گله رمه	gala, rama
flood	سیل	seil
flour	آرد	ard
flowing	جاری	jari
flower	گل	gul
flute	نی	nei
fly	مکس	magas
to fly	پریدن (پر)	paridân (par)
foal	کرمه	kurra
foam	کف	kaf
fog	می	mih
to fold	تا کردن	ta kardan
the following	ذیل	zeil
food	خوارک	khurâk
fool	خر	khar (aqa.)
foot	پا	pâ
for	برای	bâryi

to forbid	منع کردن	man <sup>c</sup> kardan
forehead	پیشانی	pishāni
foreign	غريب	gharib
Foreign Affairs	امور خارجه	umur-i kharija
forest	جانگل	jangal
forgery	ساختگى	sakhtagi
to forget	فراموش کردن	farāmush kardan
to forgive	عفو کردن، باخشيدين (بخش)	afv kardan, bakhshidan (bakhsh)
fork	چنگال	changal
form	صورت	sūrat
former (previous)	سابق	sabiq
fort	قلعه	qala <sup>c</sup>
fortunate	خوش بخت	khush-bakht
— (unfortunate)	بد بخت	bad-bakht
fortune	باخت	bakht
fountain	فراہ	favvāra
fowl	مرغ	murgh
fox	روباء	rūbah
frame	قب چهار چوید	qab, chahar-chūba
free	آزاد	azad
freedom	آزادی	azadi
freemason	فراماسون	farāmasūn
freeze	یخ بستن	yakh bastan
French	فرانسوی	faransavi
fresh	تازه	taza
Friday	جمعه	jum'a
friend	دوست	dūst
friendly	دوستانه	dūstāna

friendship	دوستی	düsti
to frighten	ترسانیدن	tarsanidän (tarsan)
rock	فستان	fistan
frog	قریاغه	qurbagha
from	از	az
frontier	سرحد	sar-hadd
frost	سربما	sarmā
fruit	میوه	mīva
to fry	پریان	birnan
full	پر	pur
fun	تفرج	tafarrij
funny	محشک	muzhik
fur	پوستین	pūstru
furlough	مرخصی	murakhast
furnace	تنور	tanur
furniture	مبل و اسباب	mubl u asbab
future	آیندۀ	āyanda

## G.

gall	زهره	zahra
gallnut	مازو	mäzu
to gallop	دویدن (دو)	davīdān (dou)
— (causal)	دواندن (دواں)	davāndān (davān)
— (a horse)	تاختن (تاز)	tskhtan (tāz)
gambling	قمار بازی	qumār-baz̄i
game	بازی	baz̄i
gaol	حبس	habs
garden	باغ	bāgh
gardener	باغبان	bāghbān vulg: bāghbūn
garlic	سیر	sīr

garnet	لعل lacq
garter	جزاب jurāb band
gate	دروازه darvaza
gate-keeper	دریان darbān
gazelle	آهو ahu
gelding	اخته akhta
general (army)	سرتیپ sarṭip
general (adjective)	عمومی umūmi
generation	پشت pusht
gentle	ملايم mulayim
gentleman	ناجیب najib
genuine	صحيح sahit
geography	جغرافیا jughrāfiya
geometry	عندسه handasa
ghost	روح ruh
— (Holy Ghost)	روح القدس Ruh al quds
gift	پیشکش pishkash
gilt	مظلا mutalla
ginger	زنجبیل zanjabil
girl	دختر dukhtar
to give	دادن (dih)
glass	شیشه shisha
— (wine glass)	گلاس gilas
— (tea glass)	استقامه istaqām
— (looking glass)	آینه aina
glory	جلال jalal
glue	سیفاله sirfahum
to go	رفتن (rou) raftan (rou)
goat	بز buz

God		خدا	Khuda
		الله	Allâh
gold		طلا	tila
		زر	zar
goldsmith		زرگر	zargar
good		خوب	khub
good-bye	حافظ	خدا	khuda hafiz
goods		مال	mâl
goose		قاز	qaz
gospel		انجیل	anjil
gourd		کدو	kadu
gout		نقرس	nîqrîs
government		حکومت	hukûmat
governor		حاکم	hakim
gradually		کم کم	kam-kam
grain		دانه	dâna
grammar	صرف و نحو		sarf u nahv
grandfather		جد	jadd
grandmother		حدّه	jadda
grandvizier		صدر اعظم	Sadr a'zam
grape		انگور	angur
grass		علف	'alaf
grateful	حق شناس	haqq shanâs	
gratis		مفعت	muft
grave (tomb)		قبر گور	qabr, gûr
gravel		ریگ	rîg
gray		خاکستری	khâkistârî
— (horse)		قیل	qizil
grease		چربی	charbî

greasy		چرب	charb
great		بزرگ	buzurg
green		سبز	sabz
greens		سبزی	sabzi
greyhound		سگ تاری	sag-i tazt
grief		غم	gham
to grind	ساییدن (ساب)	sabidān (sab)	
grocer		بقال	baqqāl
groom		مهتر	mihtar
ground		زمین	zamin
to grow (veget)	(روستن (رو)	rustan rū	
— (persons and animals)	بزرگ شدن	buzurg shudan	
guarantee		ضمانت	zamānat
guard		کشیک	kashik
guess		قياس	qīas
guest		مهمان	mīhmān
guide		بلد	balad
gulf (sea)		خلیج	khalij
gun		تفنگ	tufang
— (double barrelled)	دو لوله	du lūla	
— (breech loader)	تابپور	tahpur	
— (muzzle loader)	دعن پر	dahan pur	
gunner		توبچی	tupehī
gut		روده	rūda
gutter		راه آب	rāh-i ab
gymnasium		زور خانه	zur-khāna
gymnastics		ورزش	varzish
gypsum		گاج	gaj

gipsy

کوئی kouli

## H.

habitation	مسکن maskan
— (plur.)	مسکن masakin
hail	تکرگ tagarg
hair	مو mu
half	نیم نصف nim, nisf
hall	ایوان eivān
hammer	چکوش chakush
hand	دست dast
handful	مشت musht
handkerchief	دست مال dast mal
handle	دسته dasta
to hang	آویزان avzān کردن kardan
to happen	اتفاق افتادن ittifaq uftādan
happy	خوش وقت khush-vakht
harbour	لنگر گاه langar-gah
hard	سخت sakht
harem	اندرون andarūn
harm	ضر zarar
harness	یراق yarāq
harvest	درو حاصل dirou, hāsil
haste	عاجله ajala
hasty	دست پاچه dast-pācha
hat	کلاه kulah
hatred	کین kin
haughtiness	غور ghurūr
haughty	مغور maghrūr
hawk	قوش qūsh

hay	یونچه	yunja
head	سر	sar
headache	درد سر	dard-i sar
health	صحت	sihhat
,	احوال	ahval
,	سلامتی	salamatt
to hear	شنیدن (شنو)	shanidan (shanou)
heart	دل	dil
heat	گرمی	garmi
heathen	کافر	kafir
heaven	پیشست	bihisht
heavy	سنگین	sangin
hedgehog	خار پشت	khār-pusht
heel	پاشنه	pāshna
height	بلندی	bulandi
heir	وارث	vāris
hell	دوزخ	dūzakh
,	جهنم	jahannam
helmet	خود	khūd
help	کمک	kumak
hen	مرغ	murgh
hero	اینچا	injā
hero	بهادر	bahādur
hideous	زشت	zisht
high	بلند	buland
Highness	حضرت ڈلا	hazrat-i valī
hill	تپہ	tapa
to hinder	منع کردن	manq kardan
hire	کرایہ	kirāya
history	تاریخ	tarikh

to hit	زن zadan (zan)
hog	خوک khuk'
to hold	نگاه dashtan
hole	سوراخ surakh
holiday	روز تعطیل ruz-i ta'wil
hollow	خلالی khalt
holtsters	قبل qubul
holy	مقدس muqaddas
honest	درست کار durust-kar
honey	عمل 'asal
honour	آبرو abru
to honour*	احترام کردن ihtirām kardan
hoof	سم sum
hook	قلاب qullab
hoopoe	عددud hudhud
	شانه سر shāna-sar
hope	امید umid
hopeful	امیدوار umidvar
hopeless	نامید نا-umid
horizon	عفق 'ufiq
horn	شاخ shākh
horse	اسپ asp
— (pack-horse)	یابو yabu
horse-shoe	نعل na'l
horseman	سوار savār
hospitable	میهمان دوست mihmān-dust
hospital	مریض خانه mariz-khāna
hot	داغ dāgh
hotel	میهمان خانه mihmān-khāna
hour	ساعت sā'at

house	خانه	khâna
household	خانوار	khânavâr
human	انسانی	însânî
humble	مظلوم	mazlûm
hunger	گرسنگی	gurusnagî
hungry	درسنده	gurusna
— (vulg.)	دشنه	gushna
hunt	شکار	shikâr
hunter	شکارچی	shikârchi
hurry	عاجله	'ajala
to hurt	رنجانیدن (رنجان)	ranjanîdan (ranjan)
husband	شوهر	shouhar
hyacinth	سنبل	sumbul
hyâena	کفتار	kaftâr
hypocrisy	ریا	rîya
hypothesis	فرض	farz

## I.

ibex	بز کوهی	buz-i kuhî
ice	یخ	yakh
idea	خیال	kheyâl
idiom	اصطلاح	istilâh
idiot	بی شعور	bî shu'ur
idle	بی کار	bî-kar
idol	بت	but
if	اگر	agar
ignorant	ندان	nâ dân
ill	نا خوش	nâ khush
illness	نا خوشی	nâ khushî
illumination	چراغان	chirâghân
image	تمثیل	tamstîl

to imagine	تصور کردن tasavvur kardan.
imitation (plur)	تقلید (تقلید) taqlid (taqlid)
immediately	الآن al an
imperfect	ناقص naqis
imperial	شاهنشاهی shahinshahi
to import (goods)	داخل کردن dakhil kardan
importance	اعمیت ahammat
important	مهم muhim
impossible	غير ممکن gheir mumkin
improbable	دور dur
impure	فاسد fask
incense	بخور bukhur
inclination	ميل meil
income	مداخل madakhil
to increase	افزودن (افزا) afzudan (afza)
indeed	البته albatta
independent	خود مختار khud mukhtar
index	فهرست fihrist
India	هند Hind
»	هندوستان Hindustan
indigo	نیل nil
infancy	باچگی bachagi
infant	باچه طفل bacha, tifl
infantry	پیاده piada
infection	سرایت sirayat
influence	نفوذ nufuz
influenza	زکام فرنگی zukkam-i farangi
information	اطلاع ittilaq
ingratititude	نمک باحیرامی namak bi harami
inhabitant	سائین sakin

inhabitant (plur.)	سكنه sakana
inheritance	میراث mirâs
inheritor	وارث varis
ink	موکب murakkab
inlaidwork	خاتم کار khâtim-kâr
inn	مهمان خانه mihmân-khâna
innocent	بی گناه bî-gunâh
insect	جانور janvar
— (vulg.)	jûnavar
inside	اندرون andarûn
to insist	اصرار کردن isräâr kardan
insolent	بی ادب bî adab
instead	عرض avaz
instruction	تعلیم ta'lim
instrument	آلٹ alat
insult	فحش fuhsh
to insult	ذبحش دادن fuhsh dâdan
insurance	بیمه bîma
intellect	عقل 'aql
intention	مقصود maqsûd
interesting	دل چسب dil-chasp
interference	مداخله mudâkhila
internal	داخلی dakhili
interpreter	مترجم mutarjim
interval	فاصله fâsilâ
intoxicated	مسنست mast
intoxicating	مسکر muskir
intrenchment	سنگر sangar
to introduce (to one another)	معزّى کردن mu'arrâf kardan
to intrust	سپردن (سپار) szurdan (sipâr)
inundation	سیل seil

invention	ایجاد	ijad
inventory	اختراج	ikhtirāt
to invite	سیاغه	sīha
iron	کردن	dāvat kardan
irregular (troops)	آعن	zhan
irrigation	غیر نظامی	gheir-nizāmi
island	آبیاری	abyāri
itch	جزیره	jazīra
ivory	خارش	kharish
— (of the walrus)	عاج	aj
ivy	شیر ماهی	shir-mahi
	لبل	lablab

## J.

jackall	شغل	shaghāl
jade	یشم	yashm
jam	مریبا	murabba
jealousy	رشک	rashk
Jesus	حضرت عیسی	Hazrat-i 'Isā
Jew	یهودی	Yahūdī
jockey	چابک سوار	chābuk-savar
to join	پیوستن (پیوند)	peivastan (peivand)
joint	بند	band
journal	روز نامه	ruz-nāma
journey	سفر	safar
joy	خوشی	khushī
Judas-tree	ارغوان	arghavān
judge (coranic law)	حاکم شرع	hākim-i shar'
judgment (civil law)	حاکم عرف	hākim-i 'urf
	حکم	hukm

jug	کوزه kuza
to jump	جستن (جہ) jastan (jah)
just	عادل 'adil
justice	عدل انصاف 'adl, insaf

## K.

to keep	نگاه داشتن nighā dāshṭan
keeper	مستحفظ mustahfiz
keepsake	یادگار yādgār
kettle	کتری katri
key	کلید kālid
— (of a carriage)	آچار ačār
to kick	لگد زدن lagad zadan
— (vulg.)	laghat zadan
to kill	کشتن (کش) kushṭan (kush)
kind (species)	قسم qism
— (plur.)	اقسم aqsām
kind (friendly)	مھربان mihribān
king	پادشاه pādišāh
,	شاہ shāh
,	ملک malik
kiss	بوسہ būsa
— (vulg.)	مالج mālq
kitchen	آشپزخانہ ashpaz khāna
knee	زانو zānu
to kneel	زانو نشستن zānu nishastan
knife	کارد kārd
— (penknife)	چاقو chāqu
to knit	بافتن (باف) baftan (baf)
to knock	کوبیدن (کوب) kubīdan (kub)

knot	گره girih
to knot	گره زدن girih zadan
to know	دانستن dānistān (dān)
knowledge	دانش علم dāniš, ilm
known	معلوم ma'lūm

## L.

labour	کار kār
labourers	عمله 'amala, fa'ala
lace	توري turi
ladder	نردباف nardubāf
lady	خانم khānum
lake	دریاچه daryāčah
lamb	بره barra
lame	لنك lang
lamentation	ناله nāla
lamp	چراغ chirāgh
lance	نبیز neiza
lancet	نیشتر nishtar
land	زمین zamīn
lane	کوچه kūcha
language	زبان zabān
lantern	فانوس fānūs
large	بزرگ buzurg
lark	چکاوک chakāvuk
last	آخر akhir
late	دیر dir
latitude	عرض 'arz.
to laugh	خندیدن (خند) khandidān (khand)
langhable	مضحك muzhik
laughter	خنده khanda

laundress	رختشیر	rakhtshür
law	قانون	qānūn
coranic law	شرع	shar'
common law	عرف	'urf
lawcourt	خانه دیوان	khāne divān-khāna
lawsuit	مرافعه	murāfa'a
lawn	چمن	chaman
laxative	مسهل	mus'hil
to lay	گذاشتن (کذار)	guzashtan (guzar)
lazy	تambil	tambal
lead	سرب	surb
leaf	برگ ورق	barg, varaq
lean	لاغر	laghir
to lean	تکید دادن	takīd dādan
to learn	پید گردتن	yad giriftan
learned	علم	'ilm
learning	علم	'ilm
leather	چرم تیماج	charm, timaj
leave	ازن	izn
to leave	ترک کردن	tark kardan
leech	زالو	zalu
left	چپ	chap
leg	پا	pā
legation	سفارت	safarat
legible	خوانا	khāna
leisure	فرصت	fursat
lemon	لیمو	limu
lemonade	شربیت لیمو	sharbāt-i limu
to lend	امانیت دادن	amānat dādan
length	طول	tul

lentils	عدس	‘adas
leopard	پلنگ	palang
less	کمتر	kamtar
lesson	درس	dars
letter (epistle)	کاغذ	kāghaz
— (alphab.)	حرف	harf
lettuce	کاهو	kāhū
lexicon	لغت	lughat
liar	دروغ گو	durūgh-gū
liberality	سخاوت	sakhāvat
liberty	آزادی	azādī
library	کتب خانه	kutub-khāna
to lick	لیسیدن (lis)	lisīdan (lis)
lid	سر پوش	sar-pūsh
lie	دروغ	durūgh
to lie (mentir)	دروغ گفتن	durūgh guftan
to lie (coucher)	خوابیدن (خواب)	khabāidan (khāb)
lieutenant	نایب	nāyib
life	زندگی	zindagī
lifetime	عمر	‘umr
to lift	بلند کردن	buland kardan
light (subst.)	نور	nūr
— (adj.)	سبک	sabuk
to light	روشن کردن	roushan kardan
lightning	برق	barq
like	مثل	misl
to - like	پسند کردن	pasand kardan
likeness	شباهت	shabāhat
lily	زنبق	zambaq
lime	آهک	zhak

limit	حد	hadd
line	خط	khatt
linen	كتان	kattan
lining	استر	astar
linseed	بزرك	bazrak
lion	شیر	shir
lip	لب	lab
list	فهرست	fihrist
to listen	گوش دادن	gush dadan
lithography	چاپ	chāp
litter (travelling)	تخت روان	takht-i ravān
little	خوردن	khurda
to live	زند بودن	zinda būdan
liver	جگر	jigar
load	بار	bār
local	محالی	mahallī
lock	قفل	qufl
— (vulg.)	(qulf)	
locust	ملح	malakh
logic	منطق	mantiq
long	دراز	diraz
to look	نگاه کردن	nigāh kardan
loose	شل	shul
to lose	گم کردن	gum kardan
loss	ضرر	zarar
lost	گم	gum
loud	بلند	buland
louse	شپش	shipish
love	عشق	ishq
to love	دوست داشتن	dūst dāshṭan

to be in love	عشق budan
lover	عاشق 'ashiq
row	پست past
lucerne (hay)	بیوناچه yūnja
luck	باخت bakht
luggage	اسباب asbab
lunar	قمری qamari
lunatic	دیوانه dīvāna
lunch	نهار nahār
lung	شش shush
luxury	عیش 'eish

## M.

mace	گرز gurz
>	چماق chumāgh
mad	دیوانه dīvāna
madness	دیوانکه dīvānag̫
magic	جادوگری jadu-garī
magnet	آهن ربا Khan-ruba
magpie	زاغ zagh
mail (armour)	زره zira
maimed	چلاق chulagh
maize	ذرت surrat
majesty	اعلیٰ حضرت a'lkhazrat
major	پیاورا yāvar
to make	ساختن (پزار) sakhtan (pasār)
male	نر nar
man (kind)	آدم adam
>	انسان insān
— (plur.)	ناس nās
— (male)	مرد mard

man (plur. men)	مردعا	mardha
— " people)	مردم	mardum
mane	يال	yal
mange	خارش	kharish
manger	آخر	akhur
manna	گز	gaz
— (biblical)	من	mann
manner	طور	tour
— (plur.)	اطوار	atvar
manceuvres	جند عفت لشگر	jang-i haft lashgar
manuscript (adject)	خطى	khatti
many .	بسیار خیلی	bisyar , kheilt
map	نقشه	naqsha
marble	مرمر	marmar
to march	کوچ کردن	kuch kardan
mare	مادیان	madiyan
mark	نشان علامت	nishan , 'alamat
to mark	علامت گذاشتن	'alamat guzashtan
market	بازار	bazar
marriage	عروسی	arusi
marrow (bone)	مغز	maghz
marrow (vegetable)	کدوچه	kaducha
to marry (a woman)	زن گرفتن	zan giriftan
> (a man)	شوهر کردن	shouhar kardan
martingale	سینه بند	sina-band
martyr	شهید	shahid
masculine	مذکر	muzakkar
mason	بنا	bann
massacre	قتل	qatl
mast (of a tent)	دیرک	dirak

master	آقا aqha
mat	حسپر hastr
match (lucifer)	کبریت kibrīt
— (wax match)	شمچه sham'cha
mattress	دوشک dushak
mausoleum	مقبرہ maqbara
meadow	چمن chaman
meal	غذا ghazā
meaning	معنی ma'ni
measles	سرخک surkhak
measure	اندازہ andāza
meat	گوشت gusht
to meddle	مدالخله کردن mudākhila kardan
mediation	واسطہ vāsita
medicine	دوا dava
medlar	ازگیل azgil
to meet	ملاقات کردن mulaqat kardan
meeting	majlis
melody	نوا آهنگ navā, īhang
melon	گرمک garmak خربوزہ kharbutza
— (water melon)	ھندوانہ hindavāna
— (vulg.)	handunā
to melt	گداختن (گداز) gudākhtan (gudāz)
memorandum	یاد داشت yad-dāshht
memory	یاد yad
»	خطاط khātir
to mend	تعمیر کردن ta'mir kardan
mentioned	مذکور mazkūr
merchant	تجار تاجیر tajir
— (plur.)	تجار تجیار tujjār

merciful	رحمیم rahim
merciless	بی رحم bi rahm
mercury	جیوہ jiva
message	پیغام peigham
metal	فلز filiz
metre (verse)	وزن vazn
middle	میان وسط miān, vasat
mighty	توانا tavānā
mild	ملایم mulayim
military	نظمی nizāmi
milk	شیر shir
milkpot	شیردان shirdan
mill	آسیا asya
millet	ارزن arzan
minarat	مناره manāra
mind	خاطر lehatir
mine	معدن madan
minister	وزیر vazir
ministry	وزارت vazārat
mint (for coinage)	سراب خانه zarrab-khāna
» (plant)	نعمتاً na'mka
minute (time)	دقیقة daqqa
minutely	با دقت ba diqqat
miracle	معجزہ mu'jiza
mirage	آب یزید ab-i Yazid
mirror	آینہ xina
mischief	شیطانی sheitanī
miser	بخیل bakhl
miserable	پریشان partshan
misfortune	بلای balā

to miss (the aim)	خطا کردن khatā kardan
missionary	کشیش مرسل kashīsh , mursil
mist	مه mih
mistake	غلط ghalat
mistrustful	بدگمان bad-guman
to mix	امیختن (امیر) amīkhtan (amīz)
>	قطی کردن qatī kardan
mixed	مخلوط قاضی makhlūt , qatī
moat	خندق khandaq
mockery	ریش خندق rish-khand
modest	شرم سار sharm-sar
moist	نم تر nam , tar
moisture	رطوبت rutubat
moment	آن an
money	پول pul
money-changer	صراف sarraf
monkey	میمون meimūn
monopoly	از�حصار inhisār
month	ماه māh
— (arabic)	شهر (shahr)
moon	ماه māh
moonlight	میتاب mahtab
morals	اخلاق akhlāq
more	بیشتر bishtar
morning	صبح subh
morter	غاوند hāvand
mosque	مسجد masjid
mosquito	پسا pasha
most	اکثر aksar
moth	بید bid

mother	مادر	mādar
mother of pearl	صلف	sadaf
motion	حرکت	harakat
— (plur.)	حرکات	harakat
to mount	سوار شدن	savār shudan
mountain	کوه	kuh
mourning	تعزیه درای	ta'zia-dārī
mouse	موس	mūsh
mouth	دهان	dahan
to move (trans.)	حرکت دادن	harakat dādan
— (intrans.)	حرکت کردن	harakat kardan
much	خیلی، بسیار	kheilr, bisyar
mud	گل	gil
mulberry	توت	tut
mule	قطاطر	qatir
mule-driver	قطاطرجی	qatirchī
muleteer	چارودار	chārvadar
murder	قتل	qatl
mushroom	قارچ	qāreh
music	ساز	saz
musician	مطرب	mutrib
musk	مشک	mishk
musket	تفنگ	tufang
musketeer	تفنگچی	tufangchī
muslin	ململ	malmal
mustachios	سبیل	sibīl
mustard	خردل	khardal
mute	لال	lal
mutineer	یاغی	yāghī
mutiny	طغیان	tughyān

mutton	گوشت	güsht-i	güsford
muzzle-loader	دفن پر	dahan-	pur
•mystic	صوفی	süfi	
mysticism	تصوف	tasavvuf	

## N.

nail (finger)	ناخن	nakhun	
— (of iron or wood)	میخ	mikh	
naked	لخت	lukht	
name	اسم	ism	
— (plur.)	اسامی	asamî	
named	نام	nâm	
namely	يعنی	ya'ni	
napkin	دستمال	dast-mal	
narcissus	نرگس	nargis	
narrow	تنك	tang	
nasty	مکروه	makruh	
nation	ملت	millat	
natural	طبيعي	tabî'i	
nature	طبعیت	tab'iat	
near	قریب	qarib	
nearly	تقريباً	taqrîban	
necessary	لازم	lazim	
neck	گردن	gardan	
necktie	گردن بند	gardan-band	
nectarine	شلیل	shalil	
to need	لازم داشتن	lazim dashtan	
needle	سوzen	suzan	
negation	انكار	inkar	
neglect	غفلت	ghaflat	

negro	زنگی	zangt
vulg.   negro man slave	کاکا سیاه	kaka sih
slave girl	دادا سیاه	dada sih
to neigh	شیهه زدن	sheiha zadan
neighbour	همسایه	ham-saya
neighbourhood	همسایگی	ham-sayagi
neither-nor	نی نه	na-na
nephew (brother's son)	برادرزاده	baradar zada
— (sister's son)	عمشیرزاده	hamshira-zada
nest	لونه	luna
net	تیره	tura
neutral	بی طرف	bi-taraf
neutrality	بی طرفی	bi-taraf-i
new	نو، تازه	nou, taza
news	خبر	khabar
nice	مرغوب	marghub
niche	طاقچه	taqeha
niece (the same as nephew)		
night	شب	shab
nightingale	بلبل	bulbul
no	نه خیر	na-kheir
noble	شریف، ناجیب	sharif, najib
nobody	عیج کس	hieh-kas
noise	صدا	sada
nomads	ایلات	ilat
nom de plume	تخّصر	takhallus
noon	ظهر	zuhr
north	شمال	shamal
north-pole	قطب شمال	qutb-i shamal
nose (obsoL.)	دماغ (بینی)	damagh (bin)

to open	وا کردن	vā kardan
operation	عمل کاری	'amalkāri
opinion	رأی	rā'i
opium	ترباک	taryak
opposite	رد برد	ru bi ru
opposition	مخالفت	mukhālifat
to oppress	ظلم کردن	zulm kardan
oppression	ظلم	zulm
oppressor	ظالم	zalim
orange	پرتقال	purtuqāl
— (tangerine)	نارنگی	nārangī
— (bitter or.)	نارنج	nāranj
orangery	نارنجستان	nāranjistān
order	نظم	nazm
— (command)	حکم، فرمان	hukm, farrām
to order	فرمودن (فرما)	farmūdan (farrām)
ordinary	عادی	'ādī
orient	شرق زمین	mashriq-zamīn
oriental	شرق زمینی	mashriq-zamīnī
origin	اصل	asl
original	اصلی	aslī
ornament	زینت	zīnat
ornamented	مزین	muzayyan
orphan	يتیم	yatīm
orthography	املا	imla
ostrich	شتر مرغ	shutur-murgh (camel bird)
other	دیگر	dīgār
otter	سگ آبی	sag-i abī
ottoman	عثمانی	'usmāni

outpost	قرادل	qaravul
outside	بیرون	bîrun
oval	تحمیم مرغی	tukhm-i murghi
oven	کوره	kûra
overseer	ناظر	nâzir
to overwhelm	غالب شدن	ghalib shudan
to owe	بده کار بودن	bidih-kar budan
owl	جغد	jughd
owner	صاحب	sâhib
ox	گاو	gav
oyster	صطف	sadaf

## P.

pace	قدم	qadam
to pack	بستن (بند)	bastan (band)
pack-horse	یابو	yabu
packing-needle	جوال دوز	javal-duz
packsaddle	پالان	pâlan
padlock	قفل	qufl
— (vulg.)	qulf	
page	صفحہ	safha
— (boy)	علام بچہ	ghulam bacha
pail	دلو، سطل	dalv, satl
pain	درد	dard
pains	زحمت	zahmat
paint	رنگ	rang
to paint	نقاشی کردن	naqqashî kardan
painter	نقاش	naqqash
pair	جفت	juft
palace	عمارت	îmarat
palo	کمرنگ	kamrang

palm tree	نخل	nakhl
— (date-tree)	درخت خرما	dirakht-e khurma
pan	تلوه	tava
panther	پلنگ	palang
paper	کاغذ	kaghaz
parade	سان	sân
parade-ground	میدان مشق	meidan-i mashq
paradise	بیهشت، فردوس	bîhišt, firdous
paragraph	فصل	faal
— (plur.)	فصلوں	fusûl
parasang (4 miles)	فرسخ، فرسنگ	farsakh, farsang
parasol	آفتاب گیر	aftab-gir
parcel	بسته	basta
pardon	عفو	afv
to beg pardon	عذر خواستن	uzr khâstan
pardon!	ببخشید	bibakhshid!
parents	والدین	validein
parliament (members of)	وکلای ملت	vukalâ-yi millat
parsee	گبر	gabr
parsley	جعفری	ja'fari
part	قسمت	qismat
partiality	طرفداری	taraf-dâri
particular	مخصوص	makhsus
partner	شريك	sharîk
partnership	شرکت	sharâkat
pass (mountain)	گردنه، کوتل	gardana, kûtâl
to pass	گذشتن (گذر)	guzashtan (guzar)
passenger	مسافر	musâfir
passport	تذكرة، پاسپورت	tazkara, bâshpurt
past	گذشته	guzashta

pasture	چراگاہ chartāgāh
to pasture	چریدن (چر) chartdan (char)
to patch	وصله کردن vasla kardan
patience	صبر sabr
patriot	وطن پرست vatan-parast
pattern	نمونه namūna
pavement	سنگ فرش sang-farsh
pavillion	کلاه فرنگی kulah-i farangi
pawn	کرو girou
to pay	پول دادن pul dādan
pea	نخود فرنگی nukhud-i farangi
peace	صلح sulk
peach	علو hullu
peacock	طاوس taus
pear	گلابی gulabī
pearl	مروارید murvarid
peasant	داعاتی، رعیت dahātī, rā'īat
pebble	ریگ rig
peddler	خرده فروش khurda-furush
to peel	پوست کندن (کن) pust kandan (kan)
peg	میخ mīkh
pelican	مرغ سقا murgh-i saqqā
pen	قلم qalam
pencil	مداد midād
pendulum	لنگر langar
peninsula	نیم جزیره nim-jazīra
pension	مستمری mustamarri
people	مردم mardum
pepper	فلفل filfil

peppermint	نعناع na'na'
(p) percent	صد و (پنج) sad u (panj)
perfect	کامل kāmil
perfume	خوبی، عطر khushbūr, 'atr
perhaps	شاید shayyad
to perish	غلل شدن halak shudan
permission	ازن izn
to permit	گذاشتن (گذار) guzāshтан (guzār)
perquisite	مداخل madākhil
Persia	ایران Irān
Persian	ایرانی Irāni
— (language)	فارسی fārsī
person	شخص shakhs
to perspire	عرق کردن 'araq kardan
petition	عرض arz
petitioner	عارض ariz
petroleum	نفت naft
phaeton	درشکه durushka
pheasant	قرقاول qaraqāvūl
philosopher	حکیم آلهی hākim-i Illāhī
philosophy	حکمت, فلسفه hikmat, falsafa
photograph	عکس 'aks
photographer	عکاس 'akkas
physician	طبیب, حکیم tabib, hākim
to pick	چیدن chīdan (chīn)
pickles	ترشی turshī
pick-pocket	جبب jib-burr
picture	تصویر tasvīr
piebald	ابلق ablaq
piece	تکہ tikka

to pierce		soften سفتن	suftan
pig		hog خوگ , گزار	khug, guraz
pigeon		بوتر , کفتر	kabutar kaftar
pilgrim (to Mecca)		حاجی	hajji
— plur.		حجاج	hajnj
— (to other shrines)		زوار	zavvar
pilgrimage		حج , زیارت	hajj, zirrat
pill		حب	habb
pillage		چپو	chapou
pillar		ستون	sutun
pillow		باش	bash
pin		سنحاق	sanjaq
pine-tree		کاج	kaj
pink (flower)		میخک	mikhak
pink (colour)		پشت گلی	pusht-i gul
pious		دیانت دار	dinnat-dar
pipe (bubble-bubble)		قلیان	qalyan
— (turkish)		چپق	chupukh
— (tube)		لوله	lula
pipe-clay		گل سفید	gil-i safid
pistachio		پسته	pista
pistol		طپانچه	tapancha
pit		چاه	chah
pity (sympathy)		رحم	rahm
it is a pity		افسوس است	afsous ast
place		جا	ja
plague		طاعون	ta'un
plain		صحراء	sahra
plaintiff		مدعى	muddaq
to plait		بافتن (باف)	baftan (baf)

plane	رَنْدَه randa
plane-tree	چِنَار chinār
planet	سَيَارَه seyyāra
plant	سَبْزَى sabzī
plaster	گَجَه gaj
— (medical)	مَرْحَم marham
plate	بَشْقَاب bushqāb
platform	سَكُو sakku
play	بَازِي بازī
to be pleased	پَسَانْدِیدَن (پَسَند) pasandidan (pasand)
if you please	كَرْدَنْه التَّفَاتَاتَ كَرْد iltifat karda
pleasure	عَيْشَه eish
plenipotentiary	وزَيْر مَخْتَار vazir mukhtar
plenty	فَراَوَان farāwan
plough	خَيْشَه khish
to pluck	چِيدَن (چِين) chidan (ehin)
plum	آلو alu
plunder	چَبُو chapou
pocket	جيَب jib
poem	شِيرَه, نَظَم shi'r, nazm
poet	شَاعِرَه sha'ir
poison	زَهْرَه zahr
police	پُلِيس pulis
polite	بَادِبَه bādab
politeness	ادَبَه adab
politics	پُلِيتِيَك pulitik
pomegranate	انَارَه anār
pomp	حَشْمَتَه hashmat
pond	حَوْزَه houz
pony	يَابُو yabu

poor	فَقِيرٌ	faqir
poplar	تَبْرِيزِيٌّ	tabrizi
poppy	خَشْخَاشٌ	khashkhash
population	جَمِيعَتٍ	jam'iyyat
porcupine	جُوْجَهٌ تِيجَهٌ	jūja tīgha
porter	دَرْبَانٌ	darbān
— (carrier)	حَمَالٌ	hammal
portmanteau	يَخْدَانٌ	yakhdan
portrait	شَبِيهٌ، تَمَثَّلٌ	shabih, timsal
to possess	دَائِشْتَنْ (دار)	dāshstan (dār)
possible	مُمْكِنٌ	mumkin
post	چَابَارٌ	chapar
postage-stamp	تَمْبَرٌ	tambr (timbre)
post-office	بُوْسْتَ خَانَةٌ	būst-khanā
pot	كَاسَهٌ	kāsa
— (earthenwar)	كُوزٌ	kūza
potato	سَبِيبٌ زَمِينَىٰ	sib-i zamīnī
potter	كُوزَهٌ كَرٌ	kūza-gar
to pound	كُوبِيدَنْ (كُوبٌ)	kubidan (kub)
to pour	رِيْخَتَنْ (رِيْزٌ)	rīkhtan (rīz)
poverty	فَقْرٌ	faqr
powder	سُفُوفٌ	sufuf
— (gun p.)	بَارُوتٌ	bārut
power	زُورٌ	zūr
praise	تَعْرِيفٌ	ta'rif
to pray	نَمازٌ خَوَانِدَنْ	namaz khāndan
prayer	نَمازٌ	namaz
preacher	وَاعِظٌ	wā'iz
preaching	وَعْظٌ	wa'z
precious	قِيمَتِيٌّ	qīmatī

precipice	پرت گاه part-gāh
preface	دیماجه dibājeh
to prefer	ترجیح دادن tarjih dadan
pregnant	آبستن abastan
to prepare	حاضر کردن hazzir kardan
preparations	تدارک tadaruk
presence	حضور huzūr
present (adjective)	حاضر hazir
— (gift)	پیشکش pishkash
to preserve	نگاه داشتن nigah dashtan
— (fruit)	مریبا کردن murabba kardan
press (printer's)	طبع matba'
— (Minister of the Press)	وزیر انبطاعات vazīr-i intibā'at
to press	فشاردن (fishar) fishārdan (fishar)
pretext	بهانه bahāna
pretty	قشنگ qashang
to prevent	مانع شدن māni' shudan
previous	سابق sābiq
price	قیمت qimat
pride	غرور ghurūr
priest (muhammedan)	ملا mulla
— (christian)	کشیش kashish
prince	شاهزاده shāhzāda
— (vulg.)	shazda
princess	شاهزاده خانم shāzda khānum
to print	چاپ کردن chāp kardan
prison	حبس habs
	دستان خانه dastān-khana
prisoner	ماجبوس mahbūs
— (of war)	اسیر asir

privilege	امتیاز imtiaz
probably	حتمال ihtimāl
to procure	میروند mīravād
produce	پیدا کردن peida kardan
profession	حاصل hasil
professor	پیشہ pīsha
progress	علم mu'allim
promenade	ترقی taraqqi
to promise	گردش gardish
pronunciation	وعدہ کردن va'da kardan
proof	تلفظ talaffuz
property	لحاجہ lahja
prophet	دلیل dalt̄l
prose	ملک milk
prostitute	پیغمبر peighambar
to protect	نثر naṣr
protection	جند jinda
protocol	حمایت himiyat
proud	کردن kardan
proverb	حمایت himiyat
provident	صورت مجلس stirat-i majlis
province	معروف maghrūr
provisions	مثل masal
prudence	دور اندیش dur-andish
prudent	ملکت mamlikat
psalm	ولایت vilayat
puberty	خوارک khurāk
	هوش hūsh
	هوشیار hushyār
	زبور zabur
	بلغ bulugh

public	عَلْمٌ 'amm
public-house	مِيَخَانَهٌ mei-khana
pudding	شِيرِينِي shirini
to* pull	كَشِيدَنْ (كَشْ) kashidan (kash)
pulpit	مِنْبَرٌ mambar
pulse	نِبْضٌ nabz
pumice-stone	سَنْگٌ سَانْجٌ sang-i pit
pump	تُلُومَبٌ tulumba
pumpkin	كَدوٌ kadu
punctually	بِوقْتٍ bi vakht
to punish	تَنْبِيهٌ kardan
punishment	تَنْبِيهٌ tambih
pupil	شَاغِرٌ shahgird
pure	پَاْكٌ , خالصٌ pāk , khālis
purgative	مَسْهَلٌ mus-hil
purgatory	اعْرَافٌ i'rāf
purple	بَنْفَشَهٌ رَنْگٌ binafsha-rang
purpose	مَقْصُودٌ maqṣud
purse	كِيسَهٌ kīsa
to pursue	تَعْقِيبٌ كَرْدَوْنٌ ta'qib kardan
to push	تَكَانَ دَادَنٌ takan dādan
to put	گَذَاشْتَنْ (گَذَار) guzāshṭan (guzar)
— (nearly obsolete)	نَهَادِنْ (نه) nihādan (nih)
to put on (clothes)	پُوشِيدَنْ (پُوش) pushidan (push)
to put out (a light)	خَامُوشَنْ كَرْدَنْ khamush kardan

## Q.

quail	بَلْدَرْجَيْن baldarchin
quality	خَصْلَةٌ khaslat
quantity	مَقْدَارٌ miqdār
quarantine	كَرْتَقَيْن karantin

quarrel	دعییٰ da'vā
quarry	معدن سنگ ma'dan-i sang
quarter	ربع، چهاریک rub', chahār-yak
quatrain	رباعیٰ rubā'i
queen	ملکہ malika
queer	غیریٰ gharib
question	سوال su'āl
— (affair)	مسئلہ mas'ala
to question	پرسیدن (پرس) pursīdan (purs.)
quick	زود zūd
quicksilver	جیوہ، سیماب jīva, simab
quiet	آرام arām
quietly	یاوش yavash
quilt	لحف lahf
quince	بہ bih
quinine	گندہ گندہ gana-gana
quite	تمامًا tamāman

## B.

rabbit (tame)	خرگوش خانگی khargush-i khanaḡi
racing	اسپ دوانی asp-davāni
radish	تریچہ turbcha
rafter	تیر tir
rag	کھنہ kuhna
railing	دست انداز dast-andaz
railroad	راہ آهن rah-i zhan
rain	باران، بارش bāran, barish
to rain	باریدن (بار) bāridan (bār)

ram	قرچ	quch
ramparts	خاکریز	khakritz
rank	منصب	mansab
rare	کم یاب	kam-yāb
rarely	ندرة	nudratan
rat	موس سلطانیه	mūsh-i Sultania <sup>1)</sup>
raw	خام	khām
razor	تیغ دلاکی	tīgh-i dallaki
to reach	رسیدن (رس)	raeidan (ras)
to read	خواندن (خوان)	khāndan (khan)
ready	حاضر	hazir
real	صاکبیح	sahih
really	حقيقة	haqiqatan
to reap	درو کردن	dirou kardan
reason	عقل	aql
— (cause)	سبب	sabab
rebel	یاغی	yāghi
rebellion	تغییل	tughyan
to receive	گرفتن (گیر)	giriftan (gīr)
reception	پذیرایی	pazīrāti
to reckon	حساب کردن	hisāb kardan
to recognize	شناختن (شناس)	shanākhtan (shans)
recommendation	سفارش	safarish
— (letter of r.)	سفارشنامه	safarish-nāma
recompense	انعام	in'ām
recruit	جدید	jadid
red	قرمز	qirniz

1) *Mouse of Sultania*, so called because *Sultania* is the only place in which the rat is to be found in the Highlands of Persia.

reed	نی nei
reflet métallique tiles	کاشی طلائی kashī-yi tillat
reform	اصلاح islah
refuge	پناه panah
— (asylum)	بست bast
to refuse	قبل نکردن qabul nakardan
regiment	فوج fouj
register	دفتر daftar
regret	تاسف ta'assuf
to regret	اخسوس خوردن afsus khurdan
regular (troops)	نظمی nizamī
regularly	باقاعدہ bāqā'ida
reign	سلطنت sultānat
rein	دسته جلو dasta-jilou
relation (kin)	قوم و خویش qoum u khish
to release	ول کردن vil kardan
religion	مذہب، دین mazhab, din
to remain	ماندن (مان) mandan (man)
remedy	چاره، علاج chara, 'ilaj
I remember	یادم است yad-am ast
to remind	یاداوری کردن yadavari kardan
to remove	برداشت (بردار) bar daštan (bar dar)
renewal	تجدد tajdīd
rent (of a house)	اجرة ijara
repairs	تعبری tā'mir
repeatedly	مکرر mukarrar
repentance	پشیمانی pashīmāni
repentant	پشیمان pashīmān
repetition	تکرار takrār

reproach	لامت malimat
republican	جمهوری jumhūri
reputation	آبرو abru
request	خواشش khāshish
to request	خواستن (خواه) khāstan (khah)
research	تفاحص tafahhus
to resign	استعفا کردن istifā kardan
responsible	مسئل mas'ul
responsibility	مسئلیت mas'ulat
rest (remainder)	باقي baqī
— (repose)	راحت rāhat
result	نتیاجه nattja
resurrection	قیامت qīamat
return	مراجعةت mura'ja'at
to return	برگشتن bar gashtan (bar gard)
revenge	انتقام intiqām
review (military)	سان sān
revolt	فساد fisād
revolver	طپانچه شش لولہ tapanecha-yi-shish-lula
reward	انعام in'am
rheumatism	درد استخوان dard-i-ustukhan
rhinoceros	کرگدن kargadan
rhubarb	ریبیس rībīs
rhyme	ردیف radif
rib	تنده danda
ribbon	نوار navār
rice (in the field)	شلتوك shaltuk
— (cleared from the husk)	برنج birinj

rice (plain boiled)	چلو	chilou
— (cooked with meat and spices)	پلو	pilou
rich	با دولت	bā doulat
riches	دولت	doulat
to ride	سوار شدن	savar shudan
rider	سوار	savār
ridiculous	مصحح	muzhik
rifle	تفنگ گلوله زن	tufang-i gulula-zan
right	راست	rāst
ring	حلقه	halqa
— (finger r.)	انگشت	angushtar
ringlet	زلف	zulf
ripe	رسیده	rasida
to ripen	رسیدن (رس)	rasidān (ras)
to rise	بر خواستن (بر خیز)	bar khāstan (bar khiz)
risk	خطر	khatar
rival	حریف	harif
river	رود خانه	rūd-khāna
road	راه، جاده	rāh, jāddah
roan (horse)	سرخون	surkhūn
roast	کباب	kabab
robber	راه زن	rāh-zan
rock	سنگ	sang
rocket	موشك	mūshak
roe	شوکا	shukā
to roll	غلطیدن (غلط)	ghaltidān (ghalt)
roller (for the roofs)	بام غلطان	bām-ghaltun
roof	پشت بام	pusht-i bām
	(vulg)	būm

room	اوضاق utaq
root	جذع bikh, risha
rope	طناب tanab
rosary	تسبيح tasbih
to rot	پوسیدن (پوس) pūsdan (pus)
round	گرد gird
rough	ناخموار na-hamvar
row	صف saff
to row	پاره زدن pārh zadan
royal	شاهی shahī
»	عمایون humayün
»	مبارک mubārak
to rub	مالیدن (مال) mālidan (māl)
ruby	ياقوت yāqut
rude	بی ادب bi-adab
ruffian	لوطی lutti
— (plur.)	الواط alvat
ruin	خرابی kharābi
— (building)	خرابه kharāba
to ruin	خراب کردن kharāb kardan
rule	رسم rasm
to run	دویدن (دو) davidan' (dou)
rusk (Europ.)	نان سخنی nān-i sakhart
— (Persian)	نان خشک nān-i khushk
rust	زنگ zang
rusty	زنگ آلدہ zang-äluda
rye	گندم سیاه gandum-i siyah
S.	
sack	چوال javāl

sacred	مقدس	muqaddas
sacrifice	قربان، فدا	qurbān, fadā
sad	دل تند	dil tang
saddle	زین	zīn
saddle (lady's)	زین زانه	zīn-i zanhnā
— (packsaddle)	پلان	palan
to saddle	زن کردن	zīn kardan
saddler	سراج	sarrāj
safe	سالم	sālim
safety	سلامت، امنیت	salsamat, amniyat
sail	باد بان	bād-bān
sailor	ملح	mallah
Saint (Persian)	امام زاده	Imām-zāda
salary	مواجب	mawajib
sale	فروش	furuš
salmon	آزاد ماهی	azad-māhi
salt	نمک	namak
— (adjective)	شور	shūr
salt-cellar	نمکدان	namak-dan
salt-desert	کویر	kavir
salute	سلام	salam
salvation	نجات	nijat
same	همین	hamīn
sample	نمونه	namūna
sand	ریگ	rig
sapphire	یاقوت کبد	yāqut-i kabud
sash	شال	shāl
satiated	سیر	sīr

satin	اطلس	atlas
satisfaction	رضامندی	rizāmandī
saturday	شنبه	shamba
saucepan	دیگ	dig
savage	وحشی	vahshi
to save	راہنیدن (رعن)	rahānidan (rahan)
saw	ارا	arra
to say	گفتن (گو)	guftan (gu)
— (respectfully)	فرمودن (فرما)	farmudan (farmā)
scales	ترازو	tarazu
scarcity	قحط	qaht
to scatter	پاچیدن (پاچ)	pāchidān (pāch)
school	مکتب	maktab
— (high)	مدرسہ	madrasa
school-master	آخوند	akhund
science	علم	ilm
scissors	قیچی	qeichi
scorpion	عقرب	'aqrab
scout	جلسس	jassus
to scratch	خاریدن (خار)	khāridān (khār)
to scream	فیض کردن	faryād kardan
screen	پردہ	parda
— (tenting)	تاجیر	tajir
screw	پیچ	pich
scribe	منشی، کاتب	munshi, katib
scull	کله	kalla
sea	دریا	daryā
seal	مهر	muhr
sealing-wax	لاک	lak

seam	درز	darz
season	فصل	fasl
seat	نشیمن	nishiman
to seat	نشاندن (نشان)	nishandan (nishān)
second	دوم	duyum
— (arabic)	ثانی	sānt
second (sixtieth part of minute)	ثانیه	sāntia
secret	راز	rāz
secretary	منشی	munshī
— (of legation)	نایب سفارت	nayib-i safarat
sect	فرقة	firqa
secure	محفوظ	mahfuz
sedition	فساد	fisād
seditious	مفاسد	mufsād
to see	دیدن (بین)	dīdan (bīn)
seed	تخم	fukhm
to seek	جستن (جو)	justan (ju)
	پی چیزی گشتن (کرد)	pei-i chīzī gashtan (gard)
to seize	گرفتن (کیر)	giriftan (gīr)
seldom	کم	kam
to select	منتخب کردن	muntakhab kardan
self	خود	khud
to sell	فروختن (فروش)	furuختan (furūsh)
to send	فرستادن (پرسن)	firistādan (firist)
sense (plur.)	حس	hiss
senseless	بی حس	bī-hiss
sentence (gramm.)	جمله	jumla
sentinel	قرابول	qaravul
to separate	جدا کردن	judā kardan

separate	جدا judā
seraglio	اندرون andarūn
sergeant	وکیل vaktīl
sermon	عظ va'z
serpent	مار mār
servant	نوکر noukar
to serve	نوکری kardan
service	خدمت khidmat
sesamum	کنایت kunjīt
to sew	دوختن (دوز) dükhtan (dūz)
sex	جنس jīns
shadow	سایه sīya
shagreen	ساغری sūghīrī
to shake	تکاندن (تکان) takāndan (takān)
shame	خجالت sharm, khajālat
shape	صورت sūrat
sharp	تیز tīz
to shave	تراشیدن (تراش) tarashīdan (tarāsh)
sheathe	غلاف ghilaf
sheep	گوسفند gūsfand
sheet (bedding)	ملاخه malāxa
shelter	پناه panāh
shepherd	چپان chupān
shield	شهر sipār
to shine	تابیدن (تاب) tabīdan (tab)
ship	کشتی، جہاز kashti, jahāz
shoe	کفش، گیوه kafsh, gīvā
— (horse-shoe)	نعل na'l
shoemaker	کفش دوز kafsh-dūz
to shoot	(تیر گلوله) انداختن (انداز) an-dakhtan (andaz)

shop	دکان dukkan
— (plur.)	دکائین dakain
shore	کنار kanar
short	کوتاه kutah
small shot	ساجمه sajma
shoulder	شانه دوش shana, dush
to show	نشان نادن nishan nadan
shrimp	میگو meigu
shrine	زیارت گاه zirat-gah
shroud	کفن kafan
shrub	بوته buta
to shut	بستن (بند) bastan (band)
sick (1 am)	احوالم بهم خورد ahval-am bi ham khurd
side	پهلو pahlu
siege	محاصره muhasira
sieve	غلیظه ghaliz
fine sieve	الک alak
sight	تماشا tamasha
signature	امضا imza
signet	خاتم khatim
silence	خاموشی khamushiy
silent	خاموش khamush
silk	ابریشم abrishum
silver	نقہ nuqra
simple	ساده sada
simplicity	سادگی sadagi
sin	گناه gunah
since	از آن که az an ki
sincere	صادقصادق sadiq

sinew	پی poi
to sing	خواندن khāndan * (khān)
singer	آواز خواندن avāza khāndan
single	معطر mutrib
to sink	تد tak
sinless	غرق شدن gharq shudan
sinner	بی گناه bī gunah
sister	گناه کار gunah-kar
to sit	خواهر khāhar
size	همشیر hamshira
skating	نشستن (نشین) nishastan (nishīn)
skill	اندازه andāza
skin	یخ بازی yakh-bazi
skirt	عنبر ، استادی hunar , ustādi
sky	پوست pūst
slack	دامن dāman
slab	آسان āsmān
slate	سست sust
slaughterhouse	تخته takhta
slave	لوح louh
sledge	قصب خانه qassab-khana
to sleep	بنده ، غلام banda , ghulam
sleeve	زر خرد zar-khartid
to slide, to slip	کالسکه برفی kālaska-yi barfi
slipper	خوابیدن (خواب) khābīdan (khāb)
slippery	آستین āstīn
	لغزیدن (لغز) laghzīdan (laghz)
	کفش kafah
	لغزندہ laghzanda

slow, slowly	یاولش	کند kund, yavash
small	خورد	کم khurd, kam, riza
small-pox	آبله	ablā
smart	زرنگ	zarang
to smash	شکستن (شکن)	shikastan (shikan)
smell	بو	bū
smile	تیسم	tabassum
smith	آهنگر	ahangar
smoke	دود	dud
to smoke (tobacco)	کشیدن (کش)	kashidān (kash)
smooth	عمولار صاف	hamvur, saf
to smother	خفه کردن	khafa kardan
smuggler	قاطلاقچی	qachaqchi
snake	مار	mār
to sneeze	عطسه کردن	âtsa kardan
snipe	نوکدراز	nuk-diraz
snow	برف	barf
to snow	برف باریدن	barf bāridān
snuff	نشوق	nushūq
so	چنین	chunin
soap	صابون	sabūn
sock	جوراب	jurāb
sopha	نیمتخت، نیم کت	nīm-takht, nīm-kat
soft	نرم	narm
sojourn	آقامت	iqāmat
solar	شمسی	shamsī
soldier	سرباز	sarbūz
some	چند تا، چند نفر	chand ta, chand nafar

son	پسر	pisar
song	تصنیف	tasnif
soon	زود	zud
sorrow	غم	gham
sorrowful	دل تنگ	dil tang
soul	جان	jan
sound	صدا	sadr
soup	ash, سوپ	ash, sup
— (broth)	آب گوشت	ab-i gusht
sour	ترش	tursh
source	اصل	asl
south	جنوب	junub
souvenir	يادگار	yadgar
to sow	کاشتن (کار)	kashтан (kär)
spade	بیل	bil
span	وجب	vajab
spark	اخگر	akhgar
sparrow	گنجشک	gunjishk
to speak	حرف زدن	harf zadan
spear	نیزا	neiza
special	مخصوص	makhṣus
speck	لکه	lakka
spectacle	تماشا	tamāsh
spectacles	عينك	‘einak
speech	نطق	nutq
to spend	خرج کردن	kharj kardan
spice	ادوية	advīya
spider	عنكبوت	‘ankabut
to spill	ريختن (ريز)	rikhtan (riz)
to spin	ريشتن (ريش)	rishtan (rīsh)

spinach	اسفناج isfinaj
to spit	تف زدن tuf zadan
splint (of a horse)	قرقوش qaraqush
to spoil	ضایع کردن zāyi kardan
sponge	ابر abr
spoon	قاشق qashuq
spot	لکه lakka
to spread	پهن کردن pahn kardan
spring (season)	بهار bahar
> (spiral)	فلانار fānār
spur	مهیز mahmiz
spy	جاسوس jasus
squadron	دسته dasta
square	مربع murabba'
to squeeze	چلاندن (چلان) chalāndan (chalān)
stable (for horses)	طوبیله tavila
stag	مرال maral
stage (on journey)	منزل manzil
stain	لکه lakka
staircase	پله pilla
stale (bread)	بیات beist
stallion	نریان nariān
to stammer	لکنہ کردن lukna kardan
stamp (postage)	تمبر tambr (timbre)
to stand	ایستادن (ایست) istādan (ist)
standard	علم 'alam
star	ستارہ، اختر sitara, akhtar
starch	نشستہ nishasta
to star	روانہ شدن ravāna shudan
station	منزل manzil

statue	مجسمه	mujassama
to stay	ماندن (مان)	māndan (man)
to steal	دزدیدن (دزد)	duzdidan (duzd)
steam	بخار	bukhar
steamer	کشتی بخار	kashtri-yi bukhar
steel	فلاد	fulad
steep	سرازتر	sarazir
step	قدم	qadam
stick	چوب دست	chub-dast
to stick	چسبیدن (چسب)	chaspidan (chasp)
— (transitive)	چسبانیدن (چسبان)	chaspandan (ehaspān)
stiff	خشک	khushk
sill	ساقت	sskit
to stink	گندیدن (گند)	gandidan (gand)
to stir	هم زدن	ham zadan
stirrup	ریکاب	rikāb
stockings	جوراب	jurab
stomach	معده	ma'da
stone	سنگ	sang
stony	سنگلاخ	sanglakh
stool	کرسی	kursi
to stop	وا ایستادن (وا ایست)	vā istādan (vā ist)
store	امبار	ambar
stork	لکلک	laklak
story	حکایت، قصه، نقل	hikayat, qissa, naql
stout	چاق	chāq
stove	بخاری	bukhari
straight	راست	rāst
strange	غیرت	gharib

stranger	غريب	gharib
to strangle	خفه کردن	khafa kardan
strap	قايش، تسممه	qayish, tasma
straw	کاه	kah
strawberry	توت شنگي	tut-i farangi
stream	راي آب	rah-i ab
street	کوچه	kuchia
strength	زور	zur
to strike	زن (زن)	zadan (zan)
string	نخ	nakh
stripe	خط	khatt
strong	قوى	qavi
stucco	گچ کاري	gaj-kari
student	طلبه	talaba
study	تحصيل	tahsil
to stumble	سر سم رفتن	sar-i som raftan
	ناخن بند کردن	nakhun band kardan
stupid	احمق، خر	ahmaq, khar
stupidity	خرى	khari
sturgeon	سگ ماهی	sag-mahi
style	عيارت	'ibarat
subject (of a state)	تبعد، عييت	taba'a, ra'fat
— (of a book or letter)	مطلوب	matlab
sublime	علی	'ali
substantive	اسم	ism
successor	خلف	khalaif
— (plur.)	خلفا	khulafat
such	چنین	chunin

to suck	مکیدن (مک)	makidan (mak)
suddenly	ناگاه	na-gah
set	پی	pi
suffering	درد	dard
sufficient	کافی	kafi
sufficiency	کفايت	kaftiyat
sugar (soft s.)	شکر	shakar
— (lump s.)	قند	qand
sugar-cane	نی شکر	nei-shakar
suit of clothes	دسته لباس	dasta-yi libas
to suit	بکار خوردن	bi kar-khurdan
sulphur	گوگرد	gugird
sum	مبلغ	mablagh
summer	تابستان	tabistān
Summer residence	بیلاق	yeilaq
summit	قله	qulla
to summon	احصار کردن	ihzār kardan
sun	آفتاب، خورشید	aftab, khurshid
supper	شام	shām
supplication	استدعا	istid'a
to suppose	فرص کردن	farz kardan
sure	یقین	yaqīn
surface	رو	rū
surgeon	جراح	jarrāh
surroundings	اطراف	atraf
suspicion	گمان	gamān
suspicious	بد گمان	bad-gamān
swallow	چلچله	chilehila
to swallow	فرود آوردن	furu' azurdan
swamp	لاجن زار	lajan-zar
swan	غو	ghou

to swear	قسم خوردن	qasam khurdan
sweat	عرق	araq
to sweep	روفتن (روب)	ruftan (rub)
>	جاروب کردن	jarrub kardan
sweet	شیرین	shirin
sweetheart	معشوقه	ma'shuqa
sweets	شیرینی	shirini
to swell	باد کردن	bad kardan
swelling	ورم	varam
swift	تند	tund
to swim	شنو کردن	shanou kardan
to swindle	گل زدن	gul zadan
swine	خوگ، گراز	khug, guraz
to swoon	بی عوش شدن	bi-hush shudan
sword	شمشیر	shamshir
symptom	علامت	'almat
syntax	ناحی	nahv
syringe	آپ دردک	ab-dusdak

## T.

table	میز	miz
table-cloth	سفروہ	sufra
tail	دم	dum
tailor	خیاط	kheiyst
to take	گرفتن (گیر)	giriftan (gir)
tale (see story)		
talent	قابلیت	qabilat
to talk	حرف زدن	harf zadan
tall	گفتگو کردن	gustugu kardan
tallow	بلند قاد	buland-qadd
	پی	pi

tambourine	دایرہ	daira (vulg. daria)
tank	حوض	houz
tap	شیر	shir
tape	نواره	navara
tar	قیر	qir
tarantula	رتهیل	ruteil
taste	مزه	maza
good taste	سلیقه	saliqa
tax	باج، مالیات	baj, maliat
tea	چای	chai
to teach	یاد دادن	yad dadan
"	درس دادن	dars dadan
teacher	معالم	mu'allim
tear (weeping)	اشک	ashk
to tear	دریدن (در)	daridán (dar)
telegram	تلگراف	talagraf
telegraph	تلگراف	talgraf
telegraphist	تلگرافیچی	talagraf-ehi
telescope	دور بین	dür-bin
to tell	گفتن (گو)	guftan (gu)
temper	مزاچ	mizaj
temporary	مؤقت	muvaqqat
tenant	مستاجر	mustajir
tender	نازک	nazuk
tent	چادر، خیمه	chadur, kheima
tepid	شیر کرم	shir-garm
terrace	سکو	sakku
territory	خاک	khak
terror	حراب	hirab
testament	وصیت نامه	vasiyat-nâma

testimony	شهادت shahadat
to thank	تشکر کردن tashakkur kardan
theft	دردی duzdi
thermometer	گرم‌نما garmā-namā
thick	کلفت kuluft
thief	دزد duzd
thimble	انگشتانه angushtāna
thin	نازک nazuk
thing	چیز chiz
to think	خیال کردن kheyāl kardan
thirst	تشنگی tishnagī
thirsty	تشنه tishna
thistle (eatable)	کنگر kangar
thorn	خار khār
thoroughbred	اصیل، جنس asil, jins
thought	خیال kheyāl
thrashing-floor	خرمن kharman
thread	ریسمان rismān
to threaten	ترساندن (ترسان) tarsāndan (tarsān)
threshold	درگاه dargah
throat	گلو galu
throne	تخت takht
to throw	انداختن (انداز) andakhtan (andaz)
thumb	شست shast
thunder	رد ra'd
Thursday	پنج شنبه panj-shanba
to tidy	جانبجا کردن ja-bi ja kardan
to tie	بستن (بند) bastan (band)
tiger	ببر babr
tight	سفت tang, sift

tile	کاشی	knaht
time	وقت	vakht
— (leisure)	فرصت	fursat
tin.	حلبی	halabi
tin-opener	حلبی بُر	halabi-burr
tinker	حلبی ساز	halabi-saz
tipsy	مست	mast
tired	خسته	khasta
title	لقب	laqab
toast	نان پرشته	nān-i birishta
tobacco for water-pipes	تباكو	tambaku
— for short pipes or cigarettes	تن	tutun
to-day	امروز	imrūz
toe	انگشت پا	angusht-i pā
together	با هم	ba ham
toll	راہ داری	rah-dari
tomato	بادنجان فرنگی	bādīnjan-i farangi
tomb	قبر	qabr
to-morrow	فردای	fardā
tone	صدای	sadā
tongs	انبی	ambur
tongue	زبان	zaban
tool	آلٹ	zalat
tooth	دندان	dandan
top	سر	sar
torch	مشعل	mash'āl
tortoise	لاک پشت	lāk-pusht
torture	شکنجه	shikanja
total	جمع	jam'

to touch	دست زدن	dast zadan
touchstone	محاک	mihak
towel	دستمال	dast-mäl
tower	برج	burj
town	شهر	shahr
toy	بازیچه	bazîchâ
track	ری پا	radd-i pa
trade	تجارت	tijarat
traffic	آمد و شد	amad u shud
to translate	ترجمه کردن	tarjuma kardan
translation	ترجمه	tarjuma
translator	مترجم	mutarjam
transport	حمل و نقل	haml u naql
trap	تلہ	tala
trappings	یراق	yariq
to travel	سفر کردن	safar kardan
traveller	سیاح	seiyah
tray	سینی	sini
treasure	گنج، خزانہ	ganj, khazâna
treaty	عهدنامہ	ahdnâma
tree	درخت	dirakht
to tremble	لرزیدن (لرز)	larzidan (lars)
tribe	طایفہ	taifa
tribute	باج	baj
troop	دستہ	dasta
to trot	پورتمہ رفتن	yurtma raftan
trouble	زحمت	zahmat
troublesome	پر زحمت	pur zahmat
trousers	شلوار	shalvar
trousseau	جهاز	jahaz

trout	قَرْلَ آله	qizil-ila
true	صَحِيحٌ	sahīh
truly	رَاسْتَى	rāstī
trumpet	شَبِيْر	sheipur
trunk (of a tree)	سَاقٌ	saq
» (of an elephant)	خَرْطُومٌ	khartum
» (box)	يَخْدَانٌ	yakhdan
truth	حَقِيقَةٌ	haqqat
to try	تَجْرِيدَ كَرْدَن	tajru'a kardan
tube	لُولَه	lula
Tuesday	سَهْ شَنبَه	si-shamba
tulip	لَالَه	laia
tumour	دَنْبِلٌ	dumbal
tune	آوازٌ	awaz
tunic	قَبَا	qaba
turban	عَمَامَه	'amama
Turk	ترَكٌ	Turk
Turkey	خَاكِ رُومٍ	khak-i Rum
turkey (bird)	بُوقَلَمُونٌ	būqalamūn
Turkish	تُرْكِي	turki
to turn	گُردِيدَن (گُرد)	gardidan (gard)
turner	خَرَاطٌ	kharrat
turp	شَلَغَمٌ	shalgham
turquoise	فِرُوزَه	firuzah
turtle	سَنَكٌ پَشْتٌ	sang-pusht
twice	دو دَفَعَه	du daf'a
twin	توَلَمْ، دُوَّ غَلُو	tou'am, du ghulu
tyranny	ظَلْمٌ	zulm
tyrant	ظَالِمٌ	zalim'
U.		
ugly	زَهْتٌ	zisht

ugly	بد گل bad-gil
umbrella	چتر chatr
un-	نہ na-, gheir-
unanimity	اتفاق ittifaq
unbeliever	کافر kafir
uncle (paternal)	عمو ammu
» (maternal)*	خال khäl
unclean	نا پاک, ناجیس na-pak, najis
under	زیر zir
undersigned	امضا کنندہ imza-kunanda
to understand	فهمیدن (فهم) fahmidan (fahm)
	ملتفت شدن multafit shudan
undoubtedly	بلا شک bilz shak
to undress	لباس کندن (کن) libas kandan (kan)
unfortunate	بد بخت bad-bakht
unhappy	دلتانگ dil-tang
uniform (military)	لباسِ نظامی libas-i nizamī
— (civilians)	لباسِ رسمی libas-i rasmi
uninterrupted	لاینقطع lāyanqatā'
university	مدرسہ madrasa
unjust	بی انصاف bi-insaf
unless	مگر magar
unofficial	غیر رسمی gheir-rasmi
unpaid	مفہٹ muft
unripe	خام, نارس kham, na-ras
until	تا ta
unwell	بی دماغہ bi damagh
unworthy	نالائق nā-layiq
up	بالا bala
upon	روی ru-yi

upside down	وارونه	vāruna
use	خایدہ	fāida
to use	استعمال کردن	istī'mal kardan
'useful	مفید	mufid
useless	بی فایدہ	bī-fāida
usual	عادی	'adī

## V.

to vaccinate	آبله کوپیدن	ābla lābīdan
vain	خود پسند	khud-pasand
valet	پیش خدمت	pīsh-khidmat
valid	بر قرار	bar qarār
valley	دره، جلگہ	darra, julga
valuable	قیمتی	qīmatī
value	قیمت	qīmat
to value	قیمت کردن	qīmat kardan
vanity	خود پسندی	khud-pasandī
various	مختلف	mukhtalif
varnish	روغن کمان	roughan-i kamān
vault	طاق	tāq
vegetable	سبزی	sabzī
veil	رو بند، پردہ	rū-band, pardā
vein	رگ	rag
velvet	مخمل	makhmal
vengeance	انتقام	intiqām
to venture	حسارت کردن	jasārat kardan
Venus	زهرہ	Zuhra
verandah	ایوان	eivān
verb	فعل	fi'l
verdigris	زنگار	zangar

vermin	جانور <i>jānvar</i>
— (vulg.)	<i>jūnavar</i>
verse	بیت <i>beit</i>
very	خیلی, بسیار <i>kheili, bisyar</i>
vestige	اثر <i>asar</i>
veterinary surgeon	بیطمار <i>bītmār</i>
to vex	اذیت کردن <i>aziat kardan</i>
viceroy	فرمان فما <i>farmān-farmā</i>
victor	فتح <i>futih</i>
victory	فتح <i>fath</i>
victuals	آذوقه <i>azuqa</i>
view	منظر <i>manzar</i>
village	دیه <i>dih</i>
villager	دعاتی <i>dihātī</i>
vine	مو <i>mou</i>
vinegar	سرکه <i>sirka</i>
vineyard	انگورستان <i>anguristān</i>
violence	شدت <i>shiddat</i>
violent	شدید <i>shadid</i>
violet	بنفشه <i>binafsha</i>
violin	کمانچه <i>kamāncha</i>
virgin	باکره <i>bākira</i>
virtue	عنر <i>hunar</i>
visible	ظاهر <i>zahir</i>
visit	دیدنی <i>dīdānī</i>
	دید و بازدید <i>dīd u bāzdīd</i>
visitor	مهمان <i>mihmān</i>
visiting card	گارت <i>gārt</i>
vocabulary	لغت <i>lughat</i>

voice	آواز <small>آواز</small>
volcano	کوه آتش فشان <small>kuh-i atash fshan</small>
volley	شلیک <small>shaltik</small>
volume	جلد <small>jild</small>
to vomit	قی کردن <small>qe'i kardan</small>
voyage	سفر دریایی <small>safar-i daryāt</small>
vulgar	عام، past <small>'amm, past</small>
vulture	لاش خور <small>lash-khur</small>

## W.

wages	مواجib <small>mawajib</small>
waist	کمر <small>kamar</small>
waistcoat	جلکه <small>jilaka</small>
to wait	صبر کردن <small>sabr kardan</small>
to wake	بیدار شدن <small>bidār shudan</small>
walk	گردش <small>gardish</small>
to walk	پیاده رفتن (رو) <small>pīda raftan (rou)</small>
wall	دیوار <small>divar</small>
wallet	قبل <small>qubul</small>
walnut	گردو <small>girdū</small>
want	خواهش <small>khāhish</small>
vine	جنگ <small>jang</small>
warehouse	مخازن <small>magħażza</small>
warm	گرم <small>garm</small>
warmth	گرمی <small>garmi</small>
warp and woof	تار و پود <small>tār u pud</small>
to wash	شستن (شور) <small>shustan (shur)</small>
washer	رختشور <small>rakhtshur</small>
wasp	زنجر <small>zambur</small>
waste	تغییرات <small>tafrīt</small>

watch	ساعت	s̄at
water	آب	ab
to water	سیراب کردن	s̄rab kardan
wave	موج	mouj
wax	موم	mum
way	راه	rah
weak	ضعیف	za'if
wealth	دولت	doulat
weapon	اسلحة	aslaha
weather	هوا	hava
to weave	بافن (باف)	baftan (baf)
wedding	عروسی	arusi
Wednesday	چهار شنبه	chahar shamba
weight	وزن	vazn
welcome!	خوش آمدید	khush amadid
well (for water)	چاه	chah
well (adverb)	با خوبی	bi khubri
wellwisher	خیر خواه	kheir-khah
west	مغرب	maghrib
wet	تر، خیس	tar, khis
what	چه	chi
wheat	گندم	gandum
wheel	چرخ	charkh
when?	کی	kei?
where	کجا، کو	kuja, ku
while	مدت	muddat
whip	شلاخ	shallagh
whirlpool	گرداب	girdab
to whistle	سوت زدن	sut zadan
white	سفید	safid

who?	کی ki?
whole	تام tamām
wholesome	سالم salim
why	چرا chira
wick	فتیله fatīla
wicked	شریف sharīf
wickedness	شرارت sharārat
wide	گشاد gushād
widow	بیوی bīva
width	پهنهانی pahneāni
wife	زوجه زن zouja, zan
wild	وحشی vahshī
wilderness	بیابان bīabān
will	مراد murād
willow	بید bid
to win	بردن (ب) <sup>r</sup> burdan (bar)
wind	باد bād
to wind up	کوک کردن kūk kardan
window	پنجه panjara
wine	شراب sharāb
wing	بال bal
winter	زمستان zimistān
to wipe.	پاک کردن pak kardan
wire	مقبل maftul
wisdom	حکمت hikmat
wise	دانان dana
wish	خواهش khāhish
to wish	خواستن (خواه) khāṣtan (khāh)
with	با bā
witness	شاهد shāhid
witty	ظریف zarif

wolf	گُرگ	gurg
woman	زن	zan
wonder	کرامت	karamat
to wonder	تعجب کردن	ta'ajjub kardan
wonderful	عجیب	'ajib
wood	چوب	chub
— (fire-wood)	حیزم	hizum
woodcock	نوكدراز بزرگ	nukdiraz-i buzurg
wool	پشم	pashm
word	کلمه	kalama
work	کار	kar
workman	فعله	fa'ala
workshop	کارخانه	karkhana
world	دُنیا، عالم، جهان	dunyā, ʻalam, jahān
worm	کرم	kirm
worse	بدتر	badtar
to worship	پرستیدن (پرست)	rāstidān (parast)
to be worth	ارزیدن (ارز)	arzidān (arz)
worthy	لایق	lāyiq
wound	زخم	zakhm
wounded	زخم دار	zakhm-dār
to wrap	پیچیدن (پیچ)	pīchidān (pīch)
to wrestle	کشتنی گرفتن	kushtī giriftan
to write	نوشتن (نویس)	navishtan (navis)
writer	نویسنده، کاتب	navisanda, kātib
writing	خط	khatt
wrong	غلط	ghalat
Y.		
yard (court)	حیاط	heyāt
— (measure)	ذرع	zar'

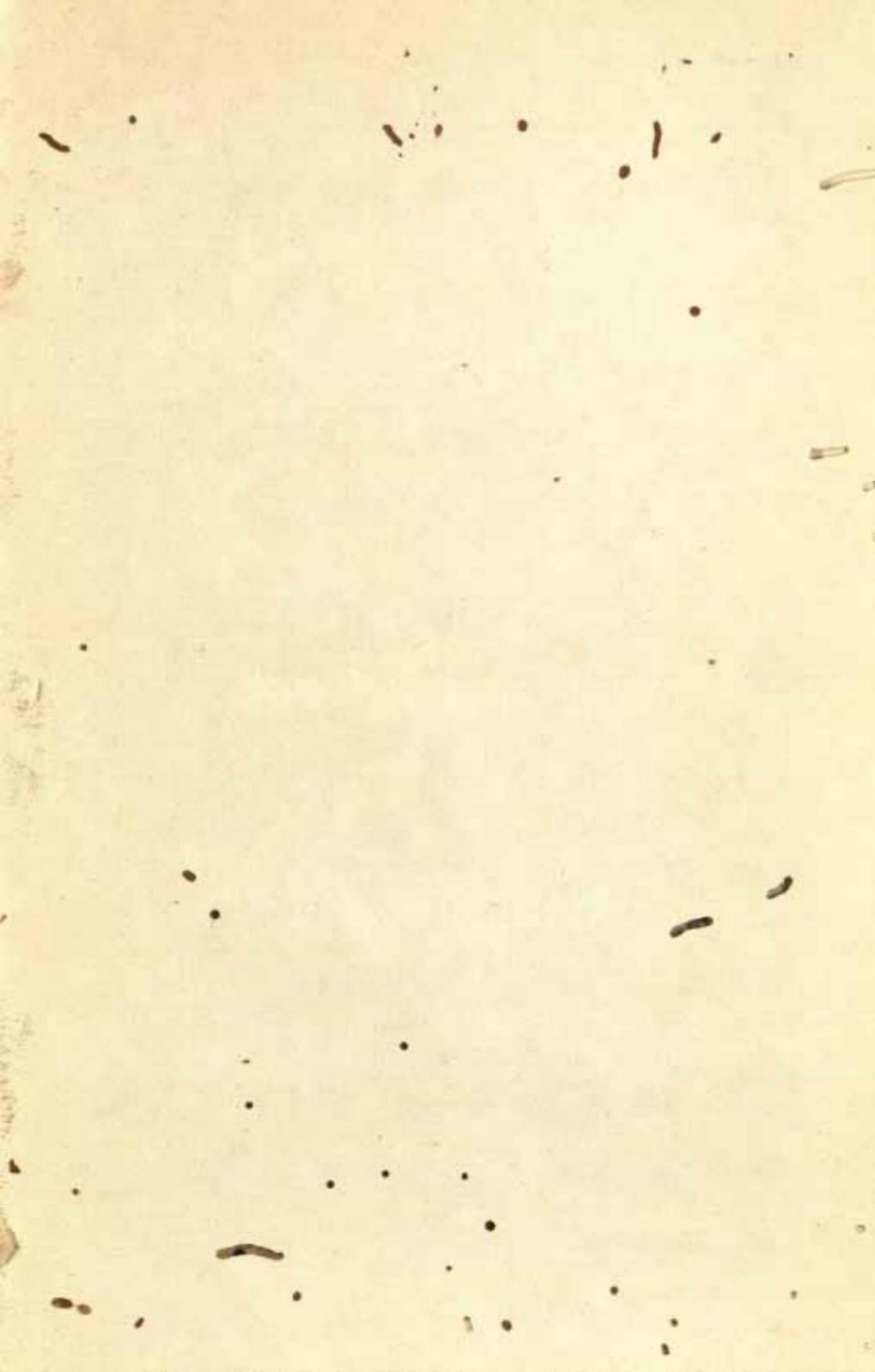
year	سال	sāl, sinn, sana
yeast	مایه	māya
yellow	زرد	zard
yes	بلی (آری)	ba'lī (Ārī)
yesterday	دیروز	dīruz
young	جوان	javān, jahil
youth	جوانی	javāni

## Z.

zeal	غیرت	gheirat
zephyr	نسیم	nasim
zinc	روح	ruh
Zoroaster	زردشت	Zardusht

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