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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AWARD PUBLISHING HOUSE
2, ANSARI ROAD, DARYA GANJ
NEW DELHI—110002 (INDIA)
First Indian edition 1979
Originally Published in 1898

Published by

A.K. MERA

for Award Publishing House

2/44—B Ansari Road, Daryaganj
New Delhi 110002

Printed at Pearl Offset Press. New Delhi-110015.
To His Excellency

The Right Honorable the Marquis of DUFFERIN and AVA,

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 "Neupersischer 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 "Neupersischer 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 Irán 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
INTRODUCTORY REMARKS.

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 *hordes* (ordū or urdū) or *Royal camp*, the modern Urdu 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 incroachment 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. آموختنämükhtan, to learn has been replaced by یاد گرفتن yād gișfātan or دارس خواندن dārs khāndan, بخشیدن bakhshīdan, to bestow, has been replaced by مرجمت 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 ت, 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 kār* or *chi chiż* have replaced the simple form *chi*; *hīch 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 "majhūs" vowels e and o for i and u 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: tādīb 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 *tāza vārīd* (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 1.

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: د ژ و ز ر 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: ب ر ا د ر (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. ص, ث and ص = s, or ج and £ = h, or د, ز, ص and ط = z, ت and ط = t, چ and € = 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 ص, ط or ص.
<table>
<thead>
<tr>
<th>Persian names of</th>
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<th>connected with the preceding a with the following</th>
<th>connected with the following only</th>
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</table>

EXAMPTES.

(see p. ) spiritus lenis or long a.

= English b.

= English p.

= English t.

= English s.

= English j.

= English ch in chat.

= English h.

= German ch in Sache or Scotch in Loch.

= English d.

= English z.

= Italian r (slightly rolled).

= English z.

= French j in jour or s in English measure.
<table>
<thead>
<tr>
<th>Character</th>
<th>English</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>s in mason</td>
<td>=</td>
<td>English s</td>
</tr>
<tr>
<td>sh</td>
<td>=</td>
<td>English sh</td>
</tr>
<tr>
<td>z</td>
<td>=</td>
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</tr>
<tr>
<td>g</td>
<td>=</td>
<td>English g</td>
</tr>
</tbody>
</table>

*Initial alif (see p. 5)*

- English l
- English f
- English k
- English m
- English n
- English y
- English h

*French r grasséellée*

- English r
- English h
- English k

*Not unlike the English t*

- English t
- English m
- English n

*Ghul*

- English q
- English d
- English k
- English l
- English n

*a very guttural k*

- English k
- English m
- English n
- English y

*a very guttural g*

- English g
- English m
- English n
- English y

*In yard when a pure consonant; q as a vowel see p. 5*

- English v
- English y
- English u
- English k
- English l
- English m
- English n
- English y

*English shahal and a at the end of words*

- English sh
- English a
- English k
- English l
- English m
- English n
- English y

*English yurt*

- English y
- English u
- English r
- English t
- English h
- English a
- English n

*English ba'd*

- English b
- English a
- English d

*English na'am*

- English n
- English a
- English m

*English bida'ah*

- English b
- English d
- English i
- English a
- English ih

*English bi*

- English b
- English i
PERSIAN GRAMMAR.

The Arabic alphabet contains no vowels proper. The three letters I, Y, and ی are semivocalic consonants, viz: I = spiritus lenis, i.e. the sound, not written in English, which introduces every initial vowel. — Y = v and ی = y in yard.

The vowel sounds short a 1) u and i are expressed by the signs fa'tha or zabar for a, zamma or pish for u and kasra or sir for i.

If these signs are added to the corresponding semivocalic consonants mentioned above, they form the long vowels a 2), ی and ی, ex: یالینوس جالينوس (Galen).

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

If a letter is to be followed by no vowel sound at all, the sign (jazm or sukun) is placed over it ex: مشت musht, fist, متنظر 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 fa'tha — transcribed by a — is a short vowel very nearly resembling the English a in *apple* or *hat*. The final a represented by a has the same sound, and not that of the Italian a in *Roma*, as is the case in Hindustani and Indian Persian.

2) Long ی is pronounced very much like in the English word *hard*. Sometimes the sound is a little nearer the ө, but never as much as in the English words *soft* or *hard*. 
difficulty however is diminished by the general rule that:

١، و and ي between consonants represent long ā, long ٠ and long i respectively, ex: مار mār, snake موش mūsh, mouse، ميز mīz, table.

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

٣ in the beginning of a word, as also ع، is a mere spiritus lenis which can introduce any vowel or diphthong, ex: أسب asb, horse، انسان ِ insān, man، وردأ urdu، camp، عرب ِ عرف ِ عراقً urf، civil code، عين ِ عين ِ العين اوتات ouqāt، times.

Long initial ā is expressed by ١ (the sign — is called madd, prolongation) and by ع ex: آدم ādam، Adam، عادت cādat، custom.

٣ which may be sometimes replaced by ح 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)، رئيسي ra-īs، director. Whenever the sign ـ 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 ٢ and ٢ are always pure consonants, ex: دورق varaq leaf، ٠ يفارق yāfarq، major.

Final short a is expressed by the letter s ex: بند ِ banda slave، صفحا safha page. No h-sound is heard.

1) Vulgar 'Arāq.
If this final \( \ddot{a} \) is to be followed by an \( \ddot{i} \) or \( i \), this is expressed by a \( \ddot{a} \) = hamza, over the \( \ddot{a} \), and the sound of a \( y \) is inserted, so as to avoid the hiatus, ex: safha-yi a page, \( \ddot{a} \) banda-yi khud\( \ddot{a} \), the slave of God.

The following words are spelt with \( \ddot{u} \), as if they had a long \( \ddot{u} \), but pronounced with a short \( u \).

\[
\begin{align*}
\text{دو} & \quad \text{دو} & \quad \text{two} \\
\text{تو} & \quad \text{tu} & \quad \text{thou} \\
\text{خو} & \quad \text{khud} & \quad \text{self} \\
\text{خوردن} & \quad \text{khurdan} & \quad \text{to eat} \\
\text{آخور} & \quad \text{akhur} & \quad \text{manger} \\
\text{خوراک} & \quad \text{khurak} & \quad \text{food} \\
\text{خورش} & \quad \text{khurish} & \quad \text{stew} \\
\text{خوردن} & \quad \text{khurd} & \quad \text{small} \\
\text{خوردا} & \quad \text{khurda} & \quad \text{a little} \\
\text{خورشید} & \quad \text{khursid} & \quad \text{the sun} \\
\text{خورسندا} & \quad \text{khursand} & \quad \text{happy} \\
\text{خوش} & \quad \text{khush} & \quad \text{pleasant}
\end{align*}
\]

The words \( \ddot{u} \) and \( \ddot{u} \) are in modern Persian pronounced \( \ddot{u} \) and \( \ddot{a} \)hamchi as.

The syllables \( \ddot{a}n \) and \( \ddot{a}m \) are frequently pronounced \( \ddot{u}n \) and \( \ddot{a}m \), especially in the South of Persia ex: نان n\( \ddot{a}n \) or \( \ddot{u}n \) bread, \( \ddot{a} \)شام sh\( \ddot{a}m \) or sh\( \ddot{u}m \) evening.

In the following words the \( \ddot{u} \) is not pronounced at all:

\[
\begin{align*}
\text{خواب} & \quad \text{kh\( \ddot{a} \)b} & \quad \text{sleep} \\
\text{خوابیدن} & \quad \text{kh\( \ddot{a} \)bidan} & \quad \text{to sleep}
\end{align*}
\]

In some Arabic words final \( \ddot{a} \) is represented by a \( \ddot{a} \) Ex: خففی Mustafa, until.
ALPHABET AND PRONUNCIATION.

| khāja | eunuch  |
| khār  | abject  |
| khārizm | the khanate of Khiva |
| khāstan | to desire |
| khāhish | desire |
| khān, khāncha | a tray |
| khāndan | to read |
| khāhar | sister |

Diphthongs.

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

حیص 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 چی 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 ـ tashdid is placed over it, ex دارا darrā valley, محمد Muhammad.

Another orthographical sign much used in Persian is the تنین ی. It is originally the termination of arabi
accusatives, used in Persian as adverbs ex: مثالاً masalan for instance, غالباً ghāliban mostly, اتفاقاً ittifāqan accidentally. The preceding the tanvin 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 ط ص ض ش ز ز د ث ت ط and ن, the sign - vasla is placed over the ل ex: عارف آرشید Hūrūn ar Rashīd, جبل الطرقات jabal at Tāriq the mountain of Tāriq (Gibraltar) al-šīṭān ash Sheītān 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 سکه a penny, the contraction of صد دینار 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 migirad he takes بیپرسام bipursam shall I ask?

When either می or بی are omitted, the accent remains on the first syllable, ex: كنتم kūnām I may do كونه gūyad he will say.

The accent is particularly strong on the بی of the Imperative ex: بزن strike! درویم bīvāvīm let us go!
2) The negative forms, beginning with نَهَاكُنَ do not! نَكَرَدُم I did not. نَمِيُكُنَم 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: فَرَمُود farmūd he ordered; the other persons are: farmūdam, farmūdī, farmūdīm, farmūdid, farmūdand. داد dād he gave; the other persons are: dādam, dādī, dādim, dādid, dādand (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: پْرِسِیدن pursid to ask.

2) The participles, present ex: کنندہ kunandā doing, خوانندہ singing,

and past ex: کرفاہد giriftā taken, بُرِد burdā carried off.

3) The gerund ex: خیردندی khurdandī a thing to be eaten کفتندی guftandī a thing to be said.

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

ایآ dáyā interrogative particle بَلِی baltī yes
اما ámmā but لِیکَن līkan but
وَلِی váltī however يَعْنَی yānī that is to say.

The ી 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 a king, پادشاهی royal power. — دولتی a government, دولتی governmental. — شهری shahrī a town, shahrī belonging to the town, municipal. — کادی gadāi a beggar, gadāi beggary.

There is a third i in Persian, which may be called the relative i. It connects the relative pronoun کی 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: شکسی که shakhsi-ki the person who, but shakhsi ki a person who āspī ki jou nakhurda ast, the horse which has eaten no barley, but āspī ki 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, مان mān, تان tān, شان shān, see p. 32, ex: مادرش mādar-ash his mother.

2) The present forms of the verb to be، ای ast, است ast, ایم ām, اید ād, اند and, see p. 41, ex: چه‌سا هو ché sahast-ast? what is the time?

3) The short i called izāfa 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 NOUN.

The Plural in classical Persian used to be ان an for persons and ها hā for things, ex: پادشاهان pudishāhān 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 an is almost obsolete and ها hā is generally used for persons as well as for things, ex: سرباز sarbāz soldier, plur: سربازها sarbāzān, زن woman, plur: زنها zanāhā, کتاب kitāb, book, plur: کتابها gadaī beggar, plur: گداها.

The obsolete method of forming the plurals of Persian words in ان an for persons and عنāt for things is still in use, especially in books and official writings, ex: بند hā banda slave, plur: بندگان bandagān, نوشته writing, plural: نوشته‌های rūznāma newspaper, plural: روزنامه‌های rūznāmāhā, کارخانه kūrkhāna factory, plural: کارخانه‌های kūrkhānajāt. — But at the same time the modern forms are used:
Some Arabic collective nouns in form their plurals in ajāt.

ex: عمله 'amala workmen, plur: عملاء 'amalajāt.

The Accusative is formed by adding ر rā either to the singular or to the plural, ex: سک sag, dog, acc: سگه سگهā, plural acc: سگهار سگهارā, سرباز soldiers, acc: سربازار سربازارā, pl. nominat. سربازهā, plur accusative سربازهار سربازهارā, زن woman, accus: زن زنā, pl. nominat: زنها زنها, pl. accusat: زنهارا زنهارا.

The accusative ending ر rā is also added to the obsolete plurals mentioned above as well as to the Arabic plurals.

The accusative ending ر rā has the meaning of a definite article which otherwise does not exist in Persian. If ر rā is omitted, it leaves the word indefinite, ex: اسب دیدم aspī didam I saw the horse, but اسب دیدم asp didam I saw a horse.

In order to express the indefinite article in the singular دī is added to the corresponding words. This دī is long and not accentuated, see pp. 9 and 10, ex: اسب a horse, خبیث اسبی kūb aspī a good horse. If a noun is followed by an adjective, the دī of the indefinite article is added to the adjective ex: کوه بلندی kūhī bulandī a high mountain, سگ زردی sagī 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.**

- اسپِ شاه *asp-i Shāh*, the horse of the King
- کُوهِ نور *kūh-i nūr*, the mountain of light
- وزیر پادشاه ایران *zanzīr-i pādishāh-i Īrān*, 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: پایی فیل *pāyi fīl*, the foot of the elephant, رُی ژمین *rūyi zamīn*, the surface of the earth.

If this vowel is the *a* expressed by *a*, the **izāfa** takes the shape of a ـ (hamza) over the *a*, ex: خانئه درویش *khānaiyī darvīsh*, the house of the dervish, بند خدا *banda-yī 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: اسپِ شاه *asp-i Shāh*, the horse of the king, اسپِ سیاه *asp-i sāh*, the black horse — کُوهِ نور *kūh-i nūr*, the mountain of light, کُوهِ بلند *kūh-i buland*, 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 va, and ex: اسب-عربي سياه خریتي asp-i ʿarabi-yi sīh-i khūbi a good black arab horse. کوه بلند سنگی برخوردار کوه بلند سنگی برخوردار 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) asp-i man, my horse (ما mā we) خانه ما khāna-yi mā our house.

Omission of the izāfa.

The izāfa is omitted in certain arabic genitives 1) 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, أمیر or amīr or mīr lord, ولی vali lieutenant, ابن or ابن ibn or bin son ex: صاحب منصب sāhib mansāb, possessor of rank, officer. صاحب قرن sāhib qarān a Ruler over a space of 30 years. صاحب كمال sāhib kāmil possessor of perfection.

1) In Arabic the genitive is formed by mere juxta-position ex: باب gate, ال at the, وادي وادي یاد al باب al یاد gate of the valley, یاد hand یاد Muhammad 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 izāfa, ex:

صدر اعظم, sadr a'zam most high chief, grand vizier.
ولی عیسی, valī 'ahd lieutenant of the office, heir apparent.
ظل آل السلطان, zill as sultan shadow of the King (title of the present Shah's eldest son).
نایب آل سلطنه, nāyib as saltana lieutenant of royalty (the present Shah's third son).
بن سلطان, bin sultan son of a king.
ولی نعمت, vali ni'mat lord of bounty, Sovereign.
امین آل دوله, amin al mulk confidant of the Kingdom.
امین آل الملك, amin al mulk lord over 5(000).
عزیر آل سلطان, 'azīz as sultan favourite of the king.
سماسم آل سلطنه, samsūm as saltana scimitar of the kingdom.
یزئت اد دوله, 'izzat ad doula honour of the state.
یسمت آل ملک, ismat al mulk chastity of kings.
امیر تومان, amir tamun, lord over 10,000, general.
میر پنج, mir panj lord over 5(000).
میر غصب, mir ghazab lord of wrath, executioner.
میر شکار, mir shikār master of the hunt.
میر آخرت, mir ākhar lard of the manger, master of the horse.

In the same way some Turkish-Persian genitives are used without the izāfa, ex:

نایب چاپار, nāyib chāpar postmaster.
sha'ārīy chāpar postboy.
biqāl beig under governor (lit. chief of chiefs.
but also with the turkish sign of the possessive case ex:
biqāl beig-i chief of chiefs.
darī 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: sahib khāna householder but sahib-i khāna the owner of the house sahib mansab an officer, but sahib mansab-i surhangi the holder of the rank of a colonel.

The other cases are formed by prepositions as in English or French:
be bi, to pīsh, to, (used only for persons).
barīyī, for az from bā 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.
āmad, came pād took away
raft went āvūrd brought
guft said girift took
did saw dād gave

On the following page are given a few examples which will serve to illustrate some of the foregoing rules:
سرباز اسب برای شاه آورد.
sag nān-i gaddā-rā hurd.

کشتی انگلیس بایران آمد.
kashti-yī Ingīs bi Irān āmad.

وزیر وظیفه درفت به فرانسه.
vāzīr az Tāhrān raft bi Fa-

مرد شمشیری شاهرا دید.
mard shamsīrī Shāhrahā dīd.

شاه پول از وزیر گرفت و بگذا داد.
Shāh pūl az vāzīr gurft va bīgā dād.

دوست من پیشی من آمد.
Doustī man pīshī man āmad.

دوستی تو بی تو چی گفت?
Doustī tu bi tu chi guft?

کتاب را بیمن نداد,
kitāb-rā bi man na dād.

کتابی از من گرفت,
kitābī az man girft.

شاه با وزیر بمساجد آمد.
Shāh bā vāzīr bi maṣjid āmad.

دارویش از خانه وزیر باخم رفت.
Darvīsh az khāna-yī vāzīr bi hammām raft.

a soldier brought a horse for the King.
a soldier brought a horse for the King.

the dog carried off the beggar's bread.

an English ship came to Persia.

the minister went from Tehran to Europe.

the man saw the sword of the King.

the King took money from the minister and gave it to the beggar.

my friend came to me.

what did your friend say to you?

he did not give me the book.

he took a book from me.

the King came with the minister to the mosque.

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 izāfa (see p. 13) ex. أسب عرفك asp-i ʿarabī the Arabian horse, کوه بلند kūh-i buland the high hill, دست راست dast-i rāst the right hand, پا چپ pā-yi chap the left foot.

To form the accusative را rā is added to the adjective only, ex. کوه بلند را kūh-i buland rā, دست راست را dast-i rāst rā, پا چپ را pā-yi chap rā.

The termination of the plural is added to the nouns only, ex. اسبهای ʿاربی asphā-yi ʿarabī Arabian horses, کوههای بلند kūhā-yi buland high hills, دستهای راست dasthā-yi rāst right hands, پاهای چپ pāhā-yi chap left feet.

Examples of the plural accusative:
- اسبهای ʿاربی asphā-yi ʿarabī-rā
- کوههای بلند kūhā-yi buland-rā
- دستهای راست dasthā-yi rāst-rā
- پاهای چپ pāhā-yi chap-rā

If a number of adjectives follow a noun, ل rā is added to the last of these adjectives only, ex. قال گل خوشبینک ترکمن‌نی rā عاجل qāl-i buzurg-i khushbānī turkmānī-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 izāfa is mostly omitted.
ex. 'ajab havā-i, (a) wonderful air khūb aspī, a good horse.

In very few cases adjectives precede the noun with the isūfa. ex. pīr-i mard an old man, pīr-i zan an old woman, Pīr-i bāzār the Saint's bazar, sabz-i meidān the green square.

Adjectives frequently precede nouns to form compounds, ex. badbū of bad smell, khūshrang of fine colour, siāh bīsha Black Forest, safīd kūh White Mountain.

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

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

Examples.

khūb good khūr better khūb-tarin best.

bīh good bīhtar better bīhtarín best.

bad bad bād tar worse badtar worst.

buzurg large buzurgtar bigger buzurgtarin biggest.

kūchik small kūchiktar smaller kūchiktarín smallest.

Than is expressed by az ex. bīhtar az jān better than life, buzurgtar az fil, bigger than an elephant.

The superlative construction is the same as the ge-
native ex. بهترین مردم bihtarīn-i mardum the best of men, بزرگترین پادشاهā buzurgtarīn-i padishāhā the greatest of kings (the greatest king).

3. NUMERALS.

1. CARDINAL NUMERALS.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
<th>English</th>
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<tbody>
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</tr>
<tr>
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</tr>
<tr>
<td>۳</td>
<td>si</td>
<td>3</td>
</tr>
<tr>
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<td>ḥaṣhti</td>
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</tr>
<tr>
<td>صد هزار</td>
<td>صد هزار</td>
<td>100 000</td>
</tr>
</tbody>
</table>

1) این عدد همچنین به عنوان لک نیز شناخته می‌شود. (The Indian lank is 100,000.)
... \( \text{kur\r} \) 500,000
... \( \text{milli\u00d6n} \) 1,000,000

\( \text{sad\d6} \) hundreds, \( \text{haz\u011fur\d6} \) thousands, \( \text{yak \text{bi} yak} \) one by one, \( \text{yak\u2013yak} \) suddenly, \( \text{du \text{du} or} \) do do, \( \text{du \text{bi} du} \) by twos, etc.

\( \text{ju\u00e7t} \) a pair, \( \text{linga} \) the other of a pair.

**Rule** After cardinal numbers the noun is employed in the singular, not in the plural, as in English ex. غفتت لشکر \( \text{haft lashgar seven armies (not haft lashgar\d6,} \) جهلی ستون, forty columns, پنجم \( \text{panj\u00e6h} \) روز, fifty days.

Often, and more especially in writing, collective nouns follow the numerals, ex. دویست باب خانه \( \text{davist b\u00e6b kh\u00e6na}, \) 200 houses, پنجم نفر فراش \( \text{panj \text{nafar} farru\u015f} \) 5 footmen, \( \text{yak dastg\u00e6h} \) \( \text{finj\u00e6n} \) a set of cups, ده راس اسب \( \text{dah ra\u2019s asp} \) 10 horses.

چهارد\( \text{ra\u2019s} \) قاتر \( \text{chah\u00e6rdah} \) \( \text{q\u00e4tir} \) 14 mules. 
دو زنجیر فیل \( \text{du zanjir \text{f\u011fi},} \) 2 elephants.
صد نفر شتر \( \text{shad nafar shur\u015f}, \) 100 camels.
شش عراده توب \( \text{shish \text{\"arr\text{\u00e6}d\u00e6h} tou\text{\u00e6b}}, \) 6 cannons.
یک دانه سرداری \( \text{yak d\u00e6na sard\u00e6ri}, \) 1 coat.
دو دوازده عدد صندلی \( \text{du t\u00e6 \text{dast\u00e6m\u00e6l},} \) 2 handkerchiefs.

In ordinary conversation نفر \( \text{nafar} \) is used for persons and generally \( \text{t\u00e6} \) \( \text{dana} \) for things.

Learn the following idioms: \( \text{du si t\u00e6} \) \( \text{two} \)

1) It is difficult to translate the word \( \text{farru\u015f} \). A farru\u015f may be called upon to act as housemaid or executioner.
or three; чар панж та, four or five; عشتم ده تا haft, hasht, dah та some seven or ten (in this case ۰ nuh 9 is always omitted.)

**Ordinals.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>yakum</td>
<td>عشتم</td>
</tr>
<tr>
<td>duyum</td>
<td>عشتم</td>
</tr>
<tr>
<td>siyum</td>
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<td>نهم</td>
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<td>pānjum</td>
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<td>shishum</td>
<td>صدم</td>
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<tr>
<td></td>
<td>عشارئ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>اول</td>
<td>اول</td>
</tr>
<tr>
<td>ثانى</td>
<td>ثانى</td>
</tr>
<tr>
<td>ثالث</td>
<td>ثالث</td>
</tr>
<tr>
<td>رابع</td>
<td>رابع</td>
</tr>
<tr>
<td>خامس</td>
<td>خامس</td>
</tr>
<tr>
<td>سادس</td>
<td>سادس</td>
</tr>
<tr>
<td>سابع</td>
<td>سابع</td>
</tr>
</tbody>
</table>

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

The first day of the month is also called غر ghurra and the last day سلمان salkh.

The plural of avel is اوائل avyil, which means the first days, the beginning.

The Arabic ordinals are also used to distinguish so-
PERSIAN GRAMMAR.

vareigns bearing the same name, ex. شاه عباس اول Shâh Abbâs-i avval, Shah Abbas the First. شاه طهماسب ثالث Shâh Tahmâsp-i sâni, Shah Tahmâsp II.

In enumeration the adverbial form of the arabic ordinals is mostly used: اولي avvalan firstly, ثانياً sâni secondly, ثالثاً sâlisan thirdly, etc.

Adverbial numbers.

These are formed by adding دفعه دفعه دفعه daf'a, bâr or martâba to the cardinals, ex. يک دفعه yak daf'a once, دو بار du bâr twice, سه مرتبه si martâba three times.

دو بار du bâra means: over again, once more.

دو تا دو چهار میشود: 4 = 2 × 2 du tâ du chahâr mishavad.

Fractions.

نیم or نصف nisf

سوم or سه یک si yak

چهار یک chahâr yak

پانچ یک panj yak, etc.

صد و پنجصد sad u panj

صد و بیستصد 20% sad u bist

بیست درجه 20° (twenty degrees) bist daraja.

4. Pronouns.

1) Personal pronouns.

من man I ما mā we

تو tu thou شما shumâ you

او ù he, she, it ایشان išân they.
The second person singular 

toast tu thou, is used in speaking to inferiors only, especially to servants. Otherwise

shuma you, is used like in English or vous in French.

In speaking of a person of superior rank, the plural

ishan is used instead of the singular 

ashan.

The accusative of man is masa mara. 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 am my, me. مان man our, us.

2 ات at thy, thee. تان tan your, you.

3 اش ash his, hers, its, him. شان shan their, them.

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

دلم dil-am, my heart, یل-am kun, let me go, صلات نشینیم sadā-at na-shanidam I have not heard your voice, صلات کردم sadā-at kardam I called you, میبینم اش mībinam ash I see him, پیش اش ببیر pish-ash biar bring him forward.

These forms are also sometimes used for the dative (which in classical Persian was identical with the accusative), ex. کفته نانم بلد kefte nān-am bidih give me bread, شان گفت-ی shan guft-i shan he told them.
The longer form of the possessive pronoun is identical with the personal pronoun on page 24. ex. اسب‌ی من asp-i man my horse.

Illustration of the two forms of the possessive pronoun.

اسبام or اسب‌ی من asp-i man my horse
اسبات asp-at "اسب‌ی تو asp-i tu thy horse
اسبش asp-ash "اسب‌ی او asp-i ā his horse
اسبه اسبیان asp-i mā our horse
اسبتان asp-i tān "اسب‌ی شما asp-i shunā your horse
اسبیان asp-i shin "اسب‌ی ایشان asp-i ēshan their horse.

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

In order to form the accusative, ارب a rā is added to the pronoun: اسب‌ی ما asp-ī marā.

To form the plural اسب‌ین asp-īn, ها ha is added to the noun ex. اسبهنام asp-hā-yan or: اسبه‌ام asp-hā-am.

The possessive case is often expressed by مال māl (property) ex. اسب مال من asp māl-i man my horse

کتاب مالی hakīm 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 khudam myself
خودت khudat thyself
GRAMMAR.

khudash himself, herself, itself
khudimān ourselves
khudtān yourselves
khudishān themselves.

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

In ordinary conversation this rule is not always strictly observed, ex. mīkhāham dast-am-rā bishūram I want to wash my hands, for dīsī khudām-rā.

das-lī khudam-rā.

4. Demonstrative Pronouns.

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

hāmun this same one
hāmān (hamun) that same one
chunīn ʿumīnīn such a one as this
hamchūnīn ʿumīnīn such a one as that
hamchū generally pronounced hamchi so, such chandān and ʿumānīn chandān so much.

5. Relative Pronouns.

ki who, that, accusative: چे چه کہ جے اورا چی which.
ki .... urā or ہی .... ہی چہ .... ہی or ہی .... ہی چہ .... ہی چہ .... ہی چہ.... ہی. ہی.... ہی. ex.

sarbaḵt kī ʿasp-i urā kushta būdand the soldier whose horse they had killed,
 ʿaspī-ki dum-ASP-urā burridand the horse whose tail they cut off.
The relative pronouns کی ki and چی chī are often connected with the demonstrative pronouns:

اینکه inki, آنکه ōnki (unki), یانکه ānchi (unchi). ex. اینکه رست inki raft this one who went,
آنکه گفتی ōnchi guftī 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 که shakhsi-ki the person that, سگیرا که sagirā-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:
که با پول داده بودم shakhsi-ki bi ū pūl dāda būdam
the person to whom I had given money,
چوبی که az ū qāshq misāzand
the wood out of which they make spoons.
شکهاری-کی dar ū yak faqīrī na-bāshad a town in which there is not one poor person.

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

کی ki who?
چی chī
چیز chīz (thing)
چیکار chī kār (business)
چیحرف chī harf (word)
Among the common people چِئِ چِئِ chi chi is often used for چِئِ چِئِ جِچِ چِئِ chi chiz.

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

این چِئِ حرف است in chi harf ast? what word is this?

(What do you mean by this?) آن مرد که یک کی بود یَُِ ان mard ki būd? who was that man?

آز این چِئِ جِچِ بهتر است in chi bihtar ast? what is better than this?

کلادم چِئِم کدام which? ex: کلادم شخِص kudām shakhs? which person? کلادم کتاب kudām kitāb? which book?

چند چند fend نفر یا چند nafar būdand? how many were they?

چند چند forg i in tafang-rā chand kharīdī? how much did you give for this gun?

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

چِئِ چِئِ in vulgar Persian is very frequently used instead of the affirmative چِئِ پل dāri? — چِئِ have you any money? — yes. This is an abbreviation of چِئِ نداشته باشم chirā na dāshtā bāsham? why should I not have any?

کي پي kei? where?

چِئِ وقت чei vakht? when?

چِئِ ميشون kei is also used in the meaning of how, ex. kei mishavād? how can it be?

Table of Indefinite Pronouns and Adverbs.

عم hama all

عم hama hama all together
har yak every one
har kudām
har ki
har ān-ki whoever
har kas
har kās-ki
chand nafar some (persons)
chand tā some (things)
har chīz everything
har chīzī everything
har chī
har unchi whatever
har chīz
har chīzī-ki
hama jā everywhere
har jā
har jāq-ki wherever
har kūjā
har taraf
bi har samt wherever (in whatever direction)
har sū
har touī-ki in which ever way
har vakht at any time
hamīsha always
har rūz every day
har shab every, night
shab u rūz day and night
shabāna rūz day and night
hama rūzā all day long
har du both
bi har hāl 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: عست hast, بون bud and باش būsh.

**Infinitive** بودن būdan to be.

**Indicative.**

**Present (weaker form).**

<table>
<thead>
<tr>
<th>اِم</th>
<th>اِم</th>
<th>i'm we are</th>
</tr>
</thead>
<tbody>
<tr>
<td>اِل</td>
<td>اِد</td>
<td>i'd you are</td>
</tr>
<tr>
<td>است</td>
<td>ان</td>
<td>and they are.</td>
</tr>
</tbody>
</table>

**Present (stronger form) 1)***

<table>
<thead>
<tr>
<th>عستم hastam</th>
<th>عستیم hastim</th>
<th>i'm we are</th>
</tr>
</thead>
<tbody>
<tr>
<td>عستی hasti</td>
<td>عستید hastid</td>
<td>thou art</td>
</tr>
<tr>
<td>عست hast</td>
<td>عستند hastand</td>
<td>she, she, it is</td>
</tr>
</tbody>
</table>

**Present negative.**

<table>
<thead>
<tr>
<th>نیستم nistam</th>
<th>نیستیم nistim</th>
<th>i am not</th>
</tr>
</thead>
<tbody>
<tr>
<td>نیستū nistū</td>
<td>نیستید nistid</td>
<td>thou art not</td>
</tr>
<tr>
<td>نیست nist</td>
<td>نیستند nistand</td>
<td>is not</td>
</tr>
</tbody>
</table>

1) The stronger form is more emphatic than the weaker form ex. توی جنگل شکار است تُولیت jangal shikūr ast? Is there game in the forest? answer: نیست بکه. - There is. نیستم negarnī mānu hamūn khūk am ki hastam otherwise I am but the dust I (really) am. (Saadi).
Similarly words ending in a long vowel are contracted with forms of the present جاستم hastam when followed by them, ex. شستم māst (for ماست māst) شست shumāst (for شست shumā ast).

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

کی ki (who, whose) and است ast form کیست kīst, the other forms with کی kī are: کیست kīstam، کیستی kīsti، کیستیم kīstīm، کیستید kīstīd، کیستند kīstīnd, ex. یکین شایسته کیست kīst? who is this person? ما سگی کیستیم mā sagī kīstīm? 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 bōdam I was، بودیم bōdim we were
بودی bōdi thou wert، بودید bōdid you were
بود būd he, she, it was، بودند bōand they were.

IMPERFECT (French j'étais).

میبودم mībūdam I used to be
میبودی mībūdī thou used to be
میبود mībūd he, she, it used to be
میبودیم mībūdim we used to be
میبودند mībūdīd you used to be
میبودند mībūdand they used to be.

PERFECT.

بوده ام būda am I have been
بوده būda ī thou hast been
بوده است būda ast he has been
GRAMMAR.

būda īm we have been
būda īd you have been
būda ānd they have been

Pluperfect.
būda būdam I had been, etc.

Future.
(formed with the auxiliary verb khāstan and the shortened infinitive būd)
khwāsh būd I shall be
khwāshī būd thou wilt be
khwāsh būdād he will be
khwāshī būdād we shall be
khwāshī būdādād you will be
khwāshī būdāndād they will be.

Infinitive.
būdan to be.
hastan to be.

Past participle.
būda been.

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

Subjunctive.

Present.
bāsham I may be
bāshī thou mayest be
bāshad he may be
bāshīm we may be
bāshīd you may be
bāshand they may be.
Imperfect.

میبامش mībāšam I might be
میبامشی mībāšī thou mightest be
میبامشد mībāşhad he might be
میبامشیم mībāšīm we might be
میبامدد mībāšīd you might be
میبامشند mībāšānd they might be.

The Pluperfect of the Subjunctive is expressed by بودم būdam, بود بایستم mībūdam, or بود 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. عمروت دراز باد umrāt dirāz bād! may your life be long! مبارک باد mubārak bād! may it be blessed!

2. The auxiliary verb شدن shudān, 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 ə when a vowel is added, e.g. شوی mīshavīm, شوینd mīshavand.

Indicative.

Present.

میشام misham I become
میشی mīshāti thou becomest
میشون mīshāvad he becomes
میشونم mīshāvim we become
میشهون mīshāvid you become
میشهوند mīshāvān they become.
GRAMMAR.

Preterite (French je devins).

شادم shudam I became  شدم shudim we became
شذئ shudи thou becamest  شديد shudid you became
شد shud he became  شند shudand they became.

Imperfect (French je devenais).

ميشادم mishudam I became  ميشدي mishudi thou becamest
ميشد mishad he became  ميشدي mishadim we became
ميشدي mishadid you became  ميشند mishadand they became.

Perfect.

شئ shuda am I have become  شئ shuda  thou hast become
شاست shuda ast he has become  شئ shuda im we have become
شئ shuda id you have become  شئ sheda and they have become.

Pluperfect.

شئ shuda budam I had become  شئ shuda budи thou hadst become
شئ shuda bud he had become  شئ shuda budim we had become
شئ shuda budid you had become  شئ shuda budand they had become.

Future.

خواهم shd хам shud I shall become  خهتي shd хат shud you will become
خواه shd хад shud he will become
khāhīm shud we shall become
khāhid shud you will become
khāhand shud they will become.

Infinitive.

شندن shudan to become.

Present participle.

شوندن shavanda becoming (hardly ever used).

Past Participle.

شود shuda become.

Gerund.

شوندنی shudāni what ought to become.

Subjunctive.

Present.

شوم shavam 1) I may become
شوری shavi thou mayest become
شورش shavad he may become
شورشوم shavīm we may become
شورشود shavid you may become
شورشوند 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, شود بودم shuda budam.

The Regular Verb.

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

1) or دشوم, 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 پرسیدن idan are obtained by cutting off this ending e.g. Infinitive: پرسیدن pursidan to ask, imperative: پرس purs! ask!

From the Imperative are derived:

1) the Present of the Indicative, by prefixing the syllable می mī and adding the terminations -am, -ی ی, -اد ad, etc. پرسید-ام pursīd-am, پرسید-ی pursīd-ی, etc.

2) the Present of the Subjunctive, by prefixing the syllable بی bi and adding the same personal terminations: پرسید-ام pursīd-am, پرسید-ی pursīd-ی, etc.

All other forms are derived from the shortened infinitive i.e. the infinitive less the ending ن an, ex: پرسید-ام pursīd-am, پرسید-ی pursīd-ی, etc. — گفتان guftan, to speak, shortened infinitive, گفت guft, preterite, گفتان guft-am, etc.

Paradigm of the Regular Verb.

Active Voice.

Radicals

Infinitive: گرفتن giriftan to seize, to take.

Imperative: گیر gir! take! 1).

Indicative.

Present.

میگیرم migiram I take میگیریم migirim we take
میگیری migirī thou takest میگیرید migirid you take
میگیرد migirad he takes میگیرند migirand they take.

1) In colloquial Persian the form پیر gir is always used, instead of گیر gir.
Preterite (French je pris).

گرفتم I took
گرفتی thou took
گرفتی thou tookest
گرفت he took
گرفتم we took
گرفتید you took
گرفتند they took.

Imperfect (French je prenais).

میگرفتم I took or used to take
میگرفتی thou tookest
میگرفت he took
میگرفتم we took
میگرفتید you took
میگرفتند they took.

Perfect.

گریفتا-am I have taken
گریفتا-i thou hast taken
گریفتا است he has taken
گریفتا-im we have taken
گریفتa-id you have taken
گریفتa AND they have taken.

Pluperfect.

گریفتa بودam I had taken
گریفتa بودی thou hadst taken
گریفتa بود he had taken
گریفتa بودیm we had taken
گریفتa بودید you had taken
گریفتa بودند they had taken.

Future.

خواهم گرفت I shall take
خواهی گرفت thou will take
khahad girift he will take
khahim girift we shall take
khahid girift you will take
khahand girift they will take.

Infinitive.
giriftan to take.

Present Participle (rarely used).
giranda one who is taking.

Past Participle.
girifta taken.

Gerund.
giriftani what must be taken.

Imperative.
bigir! take! (obsolete: bigir gir). The other persons of the Imperative are identical with the corresponding forms of the Subjunctive.

Subjunctive.
bigiram I may take
bigiri thou mayest take
bigirad he may take
bigirim we may take
bigirid you may take
bigirand they may take.

The past tenses of the Subjunctive are identical with the past tenses of the Indicative. The Perfect of the Subjunctive is girifta basham. See: Special usages of tenses p. 43.
PASSIVE VOICE.

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

Indicative.

Present.

šudam girifta mishavam I am taken, etc.

Preterite (French je fus pris).

šudam girifta shudam I was taken, etc.

Imperfect (French j'étais pris).

šudam girifta mishudam I was taken, etc.

Perfect.

šudam girifta shuda am I have been taken.

Pluperfect.

šudam girifta shuda budam I had been taken.

Future.

šudam girifta khāham shud I shall be taken.

Infinitive.

šudan girifta shudan to be taken.

Past Participle.

šudam girifta shuda having been taken.

Imperative.

šudam girifta shou be taken.
Grammar.

Subjunctive.

Present.

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 giriftan, by adding the verbal terminations to the two radical forms viz. the shortened infinitive and the imperative without بی bi.

In the so-called irregular verbs the irregularity consists only in the infinitive and imperative being derived from different roots, as دادن dádan to give, imperative: دیه dih, or دیدن didan to see, imperative: بین bín. 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 bín, present: میبینم mibinam, preterite: دیدem didam, subjunctive present: بیبینم bibinam, etc.

All verbs whose imperatives end in a long vowel (ا or ع) insert a ی y between these radical vowels and the termination, e.g.: گفتگو guftan to say, imperative: گو gū, present: میگویم miguyam, نامدادnamúdan, imperative: نام نمایم namá, present: مینمایم minamúyam.

In the same way verbs beginning with a vowel insert a i between the prefix بی bi and the initial vowel, thus giving the sound of i, e.g.: آمدن amadan to come, imperative: i ای and بی biā. Mark the forms
showing this inserted ی (y and i) in the following couplet of Saadi:

کفته بودم چون بیابی غم دل با تو بگویم
چه بگویم که غم از دل بود چون تو بیابی

Gusta būdam chun bīyī gham-i dil bā tu bigūyam;
Chi bigūyam, ki gham az dil biravad chūn tu bīyī.

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 bāsham is used.

2) The negative imperative مگو ma, ex.: مگیر magīr do not say मैं magū do not take. (In classical Persian the distinction between the two negatives मैं ma and ना na is kept up exactly as in Hindustani: मैं ना ma āo, do not come, and ना ना na āyā hāi he did not come). In modern Persian the negative ना na is almost exclusively used: ना-मगू na-gū do not speak, ना-मगृ 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 adjec-
tive, e.g.: بختشند bakhchanda gracious.

4) The present participle in ان añ is only used in phrases like the following: صبحت کنان suhbat kunān
conversing, لند لند كنان murmuring, كشان كشان 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: بشعر رستیدم بازار رفتیم شخصی صدا کرد bi shahr rasidam, bazar raftim, shakhsi 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: بشعر رستیدم بازار رفتیم شخصی صدا میکرد bi shahr rasidam, bazar raftim, shakhsi 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 طوطیا میپرورد shakhsi tatjrū mipurvariđ a man was bringing up a parrot (duration) وقتی صبح قران میخواند vakat-i subh qur'ān mikhānd 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 بالان میامد خیلی بد میگذشت agar bārān miāmad, kheili bad migusasht, 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.: چی می‌خواستید؟ or chi mīkhāstid? or chi mīkhāstid? what do you want? تا میشنویدند for tā mīshanīdand, that they may hear.

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

بودم and bāsham do not take the prefix mī, e.g.: اگر بودم agar būdam if I was. اگر بوده باشم agar būde bāsham if I had been. Both forms ʃavam and bishavam are in use.

dāshtan when it means to have never takes the prefix mī, but only when it means to keep, to hold, ex.: پول دارم pūl dāram I have money; but پول نگاه می‌داشتم pūlā niγāh mīdāram, I keep the money.

As dāshtan, to have takes neither mī nor bī, 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 dashte bāsham I may have.

When خواستن means to wish, to want, the prefix mī may not be omitted. The present خواهم (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 chi for چی thing.
GRAMMAR.

barkhīstān to rise, bardāshtan to lift and bardaghtan to return, take the prefix mī after bar, ex. barmīkhīzām I rise, barmīgardām we return. The prefix bē bi in these verbs is omitted altogether, ex.: bārkhīz! rise! agar bargardam, if I return. In the same way the verbs composed with dar have the mī and bi after the preposition. These verbs are: dar kardān to empty, dar āmadān to get out, dar āvurdān to bring out and dar raftān to escape, ex.: chūb-i pamba dar biār pull out the cork, tīt dar mīkunand they are emptying (firing) a cannon 1).

The shortened infinitive (without an) is used:

1) with خیام khāham (Future).

2) after the 'impersonal' verbs:

mitāvān it is possible
mīshāvād it is possible
mīshād it was possible
bāyd it is necessary
bāyīst it was necessary

and their negatives, ex.: kamān-i Rustam na-mitāvān kashīd, it is impossible to draw Rustam's bow.

The Subjunctive is always used after میخواهیmikhāham I want and میتوانم mitavanam I can, ex.: میخواهیmikhāham I want and میتوانم mitavanam I can, ex.:
mīkhāham nun bikhumām I want to eat bread,
namītavānam pā shavām 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 ถ้า tā, ถ้า ki, so that, ถ้า agar, if, กทำความ 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.

*bībīnam* let me see
*ต่ำ bībīnam* that I may see
*ก้าห์ bībīnam!* would I might see!
*bīgū būyad* tell him to come
*bāshad* let it be.

*บุรด bipūshad* he took it away to put it on
*หำร kitābirā bīgūyand* whatever book they might name
*บิด bīdīh bikhumām* give (me something) that I may eat
*ด้ำม darūst kūnand, pas bīgūram* I gave it them to repair that I might then take it back.

*Causal Form.*

The causal verb is formed by adding อนดัน âmām or อนีดัน ānīdam to the imperative root, ex. *ตีร์ tars fear* ตีร์ âmām ตีร์ānādam to frighten ตีร์ānādam or ตีร์ānādan to cause to go.
GRAMMAR.

دو dou, run. دو اندازه davāndan or دو اندازه davānīdan

دشانستن nishāndan to cause to sit down, to seat, from نشستن nishāstān 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
نامیدن namīdan (نما namā) to show, to do
شودan shoudan (شو shou) to become
بودن budan (باش bāsh) to be
زنان zadan (زن zan) to strike
خوردن khorīdan (خور khur) to eat, to be struck ¹
دادن dādan (دیش diš) to give
گرفتن girīftan (گیر gīr) to take, to seize, to begin
اوردن urūrdan (أرūr ārūr) to bring
بردن burīdan (بار 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 zakhm zadan to strike a wound, passive zakhm khurīdan to be wounded. In a similar way the following expressions are used:

تکان takān khurīdan to receive a push, زمین خوردان zamin khurīdan to fall on the ground, etc.
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 *isūfa*.

The words which, in the language as spoken at the present day, replace the original prepositions, are mostly
concrete nouns like در face, سر head, پهلو side, etc.

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

Very frequently however the preposition is left out altogether:
1) [ در in, into, (at, on)
     تر
     میان (middle)
     در میان in, into, (at, on)
     داخل dākhil (entering)
     اندرون andarūn (inside)
     رو rū (face)
     بی bi

Of the above equivalents of the English prepositions in, into, etc. تر 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:

تیر شیشه tū-yi shīsha, in (into) the bottle.
در طهران dar Tahrūn, at Teheran.
در شهر dar shahr, in town.
در رمان خاقان مغفور dar zamān-i Khūqān-i maghfrū, in the days of the deceased monarch.
در روز هیده dar rūz-i ʿid, on the day of the festival.
تفنگ نستی او بود tufang dast-i ā būd, the gun was in his hand.
تبریزین در دست داشت tabarizān dar dast dūsht, he had an axe in his hand.
در هوا dar havā, in the air.
روی هوا 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.
اندران عطاق andaran-i utaq in (side) the room.
سوار کلسكه savār-i kūlaska in a carriage.
بغل او baghal-i ā in his arms.
خانه حکیم khāna-yi hakīm in the house of the doctor.
در نزدیکی سراپرد dar nazdīkī-yi sarāpurda in the neighbourhood of the Royal tents.
رکاب شاه rikāb-i shāh in the King’s retinue.
در رکاب شاه dar rikāb-i shāh in the King’s retinue.
نیشاسته bi qāīq nīshasta sitting in a boat.
زمین فرود می‌پرداز bi zamīn furūd mīravād it penetrates into the earth.
اموالی که داخل ایران amvālī-ki dākhil-i Irān mīshawad goods which are imported into Persia.
2) [bar]

رو رو
سر sar (head)
سر savār (riding)
savār bi
بین between

در بين dar between
یالا balā above
dar balā above

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

Examples.

پلی بر روی رودخانه ساخته بودند
pulī bar, rū-yī rūdkhāna sākhta būdand They had built a bridge across the river.

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

پادشاه روزی نشست
pādishāh rū-yī takht nishast
The King sat down on the throne.

روی صندلی
rū-yī sandalī on a chair.
روی دریا
rū-yī daryā on the sea.
سری mīz on the table.

زینی که سری اسب بود
zinī-ki sar-i asp būd the saddle that was on the horse.

سری تاختم اسب
sar-i tākhta asp on a galloping horse.

خاکستر سری آتش بود
khākistār sar-i ātash būd there were ashes on the fire.
Sahib mansâb savâr-i asp bud an officer was riding on a horse.
savâr-i shuut on a camel.
savâr-i kashti on board ship.
bein-i râh, dar bein-i râh on the way.
bein-i râh, dar bein-i râh on the way.
barf zamin manda bud snow had remained on the ground.
as rûdkhâna guzastâm we went across the river.
as tamûm-i Irân guzastâm we went across all Persia.

3) [by bi]

Taraf to, towards.
samt
samt
samt
su
ro bi

Bi is often left out when it is the equivalent of English to, before names of places. Ex: Maneqfét he went to the house. In the language of the common people it is omitted also when it stands for the dative, ex: Bede, mân bidîh man give me, instead of: Bede, mân bidîh bi man.

The various ways in which Ñ bi and its equivalents are employed, may be seen in the following examples: Kitâbrâ bi Ñ man bidîh give me the book.

Kitabrâ bi Ñ man bidîh.

Bekalaska by carriage.

Bi wdrâ rasidâm we came to the camp.

Bi Shîrâz to Shiraz.
GRAMMAR.

بقدر یک انگشت bi ga'dr-i yak angusht one finger's breadth.
باب bi āb with water.
باغ وکیلات bi ihtāt with care.
پنج تومان میفرشتم bi panj tūmān mīfūrūshām I sell it for 5 tumans.
پنج تومان میفرشتم panj tūmān mīfūrūshām I sell it for 5 tumans.
 تصرف چیپ خرد مان bi sarf-i jīb-i khūd-i mun from our own pocket.
طرف کوهستان taraf-i kūhistān towards the mountains.

بستم اردو bi samt-i urdū towards the camp.
سوی منزل sū-yi manzil towards the station.
رو به بالا rū bi bālā upwards.
یرو منزل birou manzil, go home.
تهران رفت, به تهران kanār-i Daryā-yi Khāzir rasādīm we came to the shore of the Caspian Sea.
بازار میروی bāzār mīrāvī? are you going to the bazaar?

ب با bā hamrāh (same way) with, by.

Examples.

اهل ایران با است میخورند ahl-i Irān bā dast mīkhurand The people of Persia eat with their hands.
Farangīhā bā kārd u changūl mīkhurand the Europeans eat with knife and fork.
hakimrā hamrāh bīār bring the doctor with you.
چند نفر همراه شاه.
فرنگستان رفتند.
برادرم همراه بود.
همراه قافله رفت.
باقافله رفت.
بی جان و دل.
هرچه مشوهد بشود.
با خداست.
با این علم بار.
با خرایست.

5) بی bī  بی بدون bidūn  without.
بی دوربین bī dūrbīn without a telescope.
بی زحمت bī zahmat without trouble.

bidūn-i ittīlā'-i man birūn na-rou without my knowledge do not go out.

بی bī and بی bī are much used to form compound adjectives, and بی bī also to form nouns and adverbs ex:

با صفا bā safā fine, lovely
با اطلال bā ittīlā' endowed with knowledge.
بی مصرف bī māsrāf useful.
بی صفا bī safā ugly.

بی اطلال bī ittīlā' ignorant.
بی مصرف bī māsrāf useless.

بی ادبی biadabī incivility.
بی ادبانه biadabāna impolitely.

chand nafar hamrāh-i Shāh Farangistān raftand? how many persons went with the Shah to Europe?

barādar-am hamrāh-am būd, my brother was with me.

hamrāh-i qāšla raftam I went with the caravan.

bū qāšla raftam I went by caravan.

bū jān u dīl with heart and soul.

har chi mīshāvad bishāvad, bū Khudā-st, come what may, it is "with God".

bū in hama 'ilm būz khar ast notwithstanding all this knowledge, he is an ass.
6) جز[ جز

illā

بِی جُز

غیر از

بِی ایستیئ

except, besides.

Examples.

غیر از من کسی

نیست خدا الا خدا

gher az man kashi namidad bi

juz du nafar az dusha-yi man

besides myself nobody knows it,

except two of my friends.

نیست خودا illa khudā there is no

God but God.

همه کس از این کار

هما kas az in kar rasāi and, bi

isti'na-yi banda Everybody is

pleased with this affair, except

myself (lit. the slave).

7) از

از راه

از رو

از راه

از رو

از رو

از رو

از رو

از رو

az rāh by way of

az rū from, according to, by, of, (for)

(French selon)

از اصفهان I came from

az Isfahān əmadam I came from

Isfahan.

این اسب از ایست میبرد in asp az dast mīravad this horse

gets out of hand.

این کتاب از سعدی

in kitāb az Sa'dī-st this book is by

Sa'dī.

از راه الافات

az rū-yi kītāb-i khush-khatt māshq

mikunam I am doing exercises from

a well written book.
جمعیت زیاد از مرد و زن از جان خودت نمیترسی

jam'iat-i ziad az mard u zan a large crowd of men and women,

az jân-i khud-at na-mitarst? do you not fear for your life?

[ta] [lî] (arabic) to, up to, until.

tâ bi

Examples.

az Tahrân tâ Isfahân chand farsakh râh ast? How many farsakhs is it from Tehran to Isfahan?

bibîn tafâvut-i râh az kujâ-st tâ bi kujâ see the difference (distance) of the way from where to where (Hafiz).

muattal-am tâ pûl birasad I am waiting till the money comes in.

tâ bibînîm until we may see.

az Tahrân lî Qazvin bist u panj farsakh râh ast from Tehran to Kazvin the distance is 25 farsakhs.

az subh tâ shâm from morning till night.

xîr

under, below, down,

under, below, down,

at the bottom of.

bi xîr

dar xîr

pâ (foot).

pâin (at the foot)

Dâman (skirt)
Examples.

زیر درخت zir-i dirakht under a tree.
زیر لب حرف نین zir-i lab harf na-zan do not speak under your lip (indistinctly).
در زیر ده dar zir-i dih below the village.
دامی کوه daman-i kūh on the skirts of the mountain.
پای مینار pā-yi manār at the foot of the minaret (below the minaret).
پایی کچه pān-i kūcha at the bottom of the street.
سر خویشته بربر sar-i khudash-rū bi zīr andākht he let his head sink.
از لا 10 az lā' through, across.

Examples.

چادر شمارا از لای برختها دیدم chādur-i shumā-rū az lā-yi dirakhthū didam I saw your tent across the trees.
گلوخه از لای نیها بشکار خیور gulāla az lā-yi neīhū bi shikār khurd The bullet hit the game through the reeds.

Birdūn | خارج (11) birūn | khārij outside.

Examples.

Birdūn-i shahr | خارج شهر birūn-i shahr | khārij-i shahr outside the town.
12. *nazd* (almost obsolete except in writing)

*nazdik*  
*nazdiki*  
*pahlū* (side)  
*dam* (breath)  
*lab* (lip)  
*bikh* (root)  
*nazdik-i shahr* near the town.  
*nazdik bi shahr* near the town.  
*nazdiki-yi shahr* near the town.  
*pahlū-yi man binšīn* sit by me.  
*dam-i darvāza* near the gate.  
*lab-i daryā* near the sea (on the seashore).  

*Tabrān dāman-i kūh-i Alburz vaqī ast* Tahrān is situated at the foot of the Elburz mountains.  

sandūq rū bikh-i dīvār bugzār place the box quite close to the wall.

13. *pīsh*  
*qabl az*  
*dar pīsh*  
*pīsh-i rū* (before the face)  
*rū bi rū* (face to face)  
*jilou* (bridle)  

**Examples.**  
*biār pīsh* bring (him) forward.  
*pīsh az ʿid* before the festival.  
*qabl az ʿid* before the festival.
GRAMMAR.

درا پیش کین darrā pīsh kun shut the door.
پیش روي گاضی pīsh-i rūyi qāzī before the judge.
در پیش قاضی dar pīsh-i qāzī
رو بروی من گفت rū bi rū-yi man guft he said so before me.
پیشخدمت جلو رفت pīshkhīdmat jilou raft the servant went in front.
فانوس جلو بر fānūsrā jilou bibar carry the lantern to the front.

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

Examples.
پس از عید نوروز pas az ʾid-i nourūz after the New Year festival.
بعد از عید نوروز baʾd az ʾid-i nourūz Year festival.
کتابو پس بده kitābārū pas bidih give the book back.
باقاترچه بگو جلو bi qātirchī bigū jilou biravād yū aqab bimūnād tell the muleteer to go to the front or to keep at the back.
پشت pusht (the back)
پشت سر pusht-i sar (the back of the head) behind.

Examples.
پشت پرده pusht-i parda behind the curtain.
پشت سرم چه pusht-i sar-am chi kār mikunī? what are you doing behind my back (my head).
پشت هم push-t-i ham one after (behind) the other.
رفت پی کرRAFT pei-i kara he went to fetch (lit. after) butter.
15. رع بی رع rū bi rū opposite.
مقابل muqābil
رو برو مساجد rū bi rū-yi masjīd opposite the
مقابل مساجد muqābil-i masjīd mosque.
16. دور (all round) { around.
dourādour دور اطراف حوالی Havāli (surroundings)
هم Fouj dourādour-i shahr harakat mīkunad the regiment is marching all round the town.
حرفکت میکند atrāf-i shahr bābān ast 'all round the town there is desert.
اطراف شهر بیابان است az havāli-yi daryā bi jangal rāsidim from the neighbourhood of the lake we reached the forest.
گل‌هارا دور حوض بریگین Gūthārā daur-i houz bīchūn place the flowers round the tank.
17. براوی barā'ī
از براوی az barā'ī
مخصوص mahz
بی جهت bi jihāt-i
واسطه vāsita (middle)
بی vāsita
خاطر khatīr (mind)
for, on account of, because of, out of.
Examples.

barāyi tu āmadam I came for you.
asp az barāyi vasir avarden they brought
a horse for the minister.
bī jihat-i tūrīkī on account of the darkness.
bī vāṣita-yī īrtisā'ī kūhā on account of
the height of the mountains.
chāā vāṣita-yī khamūm kujā-st? where is the
tea for the lady?
mahz-i ihtirām out of respect.
mahz-i khatīr-i khānum for the lady's sake.

7. Conjunctions.

The Conjunctions mostly used are the following:

agar if
vagar and if
vagarnā and if not, otherwise
margar but, however
va, u and
ham | also
niz
ki that
chirā-ki } because
zirā-ki
bīna bar īn-ki in consequence of
ama
valī | but
va likan
likan or lākin
az bas ki since (causal)
a — na neither-nor
al qissa well, in short
khulasa
balki perhaps
ba vujud-i inki in spite of, although
agarchi
har chand however much
pas consequently
ba'd afterwards
yâ or
yâ — yâ either — or
khâh — khâh either — or
chi — chi what with — and
chun when
az an ki since
as vakhti-ki since
touri-ki thus
hamin-ki 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 ruz, night and day, زن و مرد san u mard, woman and man, گرد u کحک gard u khak dust. — but: کتابها و صندوقها و kitabha va sanduqha va sandalihâ books and boxes and chairs.

If a Dependent Clause begins with agarchi although, the Principal Clause is, contrary to the rule in most European languages, generally introduced by اما ammâ or یکان but, bâz yet ex:
GRAMMAR.

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 حدث unlimitedly
با احتیاط carefully
به خوبی well
بی ملاحظه без внимания

Examples of nouns without prepositions used as adverbs.

آسودگی safely
یادستگی gently (vulgar)
راحت آمدیм we came comfortably

Adjectives used adverbially require no explanation.

The Arabic adverbs in یان, as e.g. یقیناً yaqīnaً certainly or مثلًا 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.

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

When there are two objects in a sentence, the accusative generally precedes the dative. ex: پدرم کتاب‌ها padar-am kitōbrā 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: شخصی بیا سلام کفت shakhsi 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 ندارند dūst na dārad he does not like it

ناداریم نمیگذرند na-dārīm we have not got it or any

پیک کن mikhāham bifurūsham I want to sell it

نامیکونم دیگر na-mīkonam I shall not do it again

نادیدیم na-dīdim 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 to give, گفتگویی guftan to say, گفتگویی raftan to go, رضیدن سپردن rasīdan to arrive, supurdan to entrust, ex:

شوقیم لار رضیدیم باردو جادویی raftīm Lūr, rasīdim
bi urdu, chadur zadim. We went to Lar, we reached the camp, we pitched the tents.

پیرا داد بفگیر پُرُرِد داد bid faqir he gave the money to the poor man.

گفتم بنوکر guftam bi noukar I said to the servant.

پرو بازاغirou bazār 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:

عمه ميل واسباب ما در سفر شکسته شد hama yi mubl u asbāb-i mā dar safar shikasta shud, all our furniture and things were broken on the journey. — جنگل‌های مازندران در این فصل سالم نبست jangalhā-yi Māzandaran dar in fasl sālim nist, 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 که ki ex: میگوید که mīghoeyd keh dirov Amdād. He says he came yesterday پرسید که an shakhs kist? he asked who that person was.

گفتند که میتیوانیم — صبر بگنیم guftand ke mikhāhīm sabr bi-kunim, they said they wanted to wait.

After گفت guft to say the conjunction ki is often omitted ex: گفت فردای میلایم he said he would come tomorrow.

A construction resembling the oblique narration appears to be sometimes used when speaking of a given order; ex: بگو بیاید اینجا bigū būyād īnja tell him to come here حکم دادم ازدربا بر لمب دریاچه بزنید hukm
dādam urduřā bar lab-i daryācha bizandand. I gave orders that they should pitch the camp on the bank of the lake.

In the above examples the forms بیاید and بزننده bizanand 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 کی ki, which however may be omitted. ex: میخواستم بیاید mikhāstam bi-ayad, 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? (descendent of Muhammed). آیا دیوانتی امدی āyā dīwrūz āmadī? did you come yesterday?

مگر magar may also be placed at the end. ex: دیوانه magar shudā-ī magar? have you gone mad?

Another way of marking the interrogation is the adding of یا ننه yā na? or یا خیر yā kheir or not. ex: پر چ دری yā na? have you got money or not? شما شدی فارسی حرف میزندی یا خیر? shumā fārsī harf mīzanid 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: حضرت که بود
huzūr ki būd? who was in the (royal) presence?

in khāna-yi kudām shāhī ast? whose house is this?
in asp-i kīst? whose horse is this?
tā shahār chānd farsakh rāh ast? how many farsakhs is it to the town?
tūl-i in rāh chand farsakh ast? How many farsakhs long is this road?
dīshāb kujā 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 ēin to the singular ex:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>جنب jānīb side</td>
<td>جنبين jānībein both sides</td>
</tr>
<tr>
<td>طرف taraf side</td>
<td>طرفين tarafîn both sides</td>
</tr>
</tbody>
</table>
**PERSIAN GRAMMAR.**

<table>
<thead>
<tr>
<th>Persian</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>کون</td>
<td>كونين</td>
</tr>
</tbody>
</table>
| existence  | كونين both exi-
|            | stences        |
| عالم        | عالمين          |
| ١٠٠٠    | عالمين both worlds |
| يد         | يدين           |
| hand       | يدين both hands |
| والد        | والدين          |
| parent     | والدين both parents |
| حرم        | حرميين          |
| haram sanctuary | حرميين both sanc-
|              | tuaries (Mekka & Me-
|              | dina)          |
| نور        | نورين           |
| light      | نورين 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 **ة**, **ةت** into **ات**, **ات**; for the neuter by adding **ات**.

**Examples of regular Arabic Plurals.**

**Masculine.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>حاضر</td>
<td>حاضرين</td>
</tr>
<tr>
<td>házir present</td>
<td>házirin those present</td>
</tr>
<tr>
<td>سائر</td>
<td>سايرين</td>
</tr>
<tr>
<td>sāir other</td>
<td>sāirin the others</td>
</tr>
<tr>
<td>محبس</td>
<td>محبسين</td>
</tr>
<tr>
<td>mahbūs prisoner</td>
<td>mahbusin the prisoners</td>
</tr>
<tr>
<td>مسافر</td>
<td>مسافرين</td>
</tr>
<tr>
<td>musāfir traveller</td>
<td>musāfirin the travellers</td>
</tr>
<tr>
<td>ناظر</td>
<td>ناظرين</td>
</tr>
<tr>
<td>nāzīr one who sees</td>
<td>nāzirin those who see</td>
</tr>
</tbody>
</table>
**Feminine and Neuter.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>حيوان heivān animal</td>
<td>حيوانات heivānāt animals</td>
</tr>
<tr>
<td>حضرت hazrat Highness</td>
<td>حضرات hazratāt gentlemen</td>
</tr>
<tr>
<td>ساعت sāʿat hour</td>
<td>ساعات sāʿat hours</td>
</tr>
</tbody>
</table>

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

In imitation of these regular plurals of Arabic feminines, Persian nouns in īsh frequently form their plurals in āt ex:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>فرمایش fremāyish an order</td>
<td>فرمایشات farmāyishāt</td>
</tr>
<tr>
<td>نگارش nigārš epistle</td>
<td>نگارشات nigārishāt</td>
</tr>
</tbody>
</table>

The Arabic plural of Persian nouns in sā as

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>نوشته navishta letter</td>
<td>نوشتاجات navishtajāt</td>
</tr>
<tr>
<td>کارخانه kārkhāna factory</td>
<td>کارخانجات kārkhānajāt</td>
</tr>
<tr>
<td>میوه mīvā fruit</td>
<td>میوهات mīvajāt</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>دیه dih village</td>
<td>دیهات dihāt</td>
</tr>
<tr>
<td>باغ bagh garden</td>
<td>باغات baghāt</td>
</tr>
</tbody>
</table>
kūhistan mountain- range
Shimrān a district near Teheran
Gīlān a province on the Caspian Sea.

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 singul ars.

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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>shajār</td>
<td>ashjār</td>
</tr>
<tr>
<td>burj</td>
<td>burūj</td>
</tr>
<tr>
<td>qanāt</td>
<td>qanavāt</td>
</tr>
<tr>
<td>saḥal</td>
<td>savāhil 1)</td>
</tr>
<tr>
<td>lūtī</td>
<td>aivāt</td>
</tr>
<tr>
<td>fākheh</td>
<td>favākīh</td>
</tr>
<tr>
<td>masjīd</td>
<td>masājīd</td>
</tr>
<tr>
<td>loun</td>
<td>alvān</td>
</tr>
</tbody>
</table>

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

قسم qism kind
اسم ism name
مilk landed property
مملكت mamlikat province
معبّر ma'bar passage
ولد valad child
طفيل tift infant
امر amr affair, an order
امیر amir chief
فقيه faqir indigent
وزیر vazir minister
حکیم hakim doctor
طبيب tabib physician
قانون qanun law
مكان makam place
هیله bahima beast
وحش vahsh wild beast
طير teir bird
قوم qoun nation
طایفة tavyifa tribe
ملت millat community
دکان dukkan shop
سبب sabab thing, reason
يوم youm day
بلد balad town
خادم khädim servant
شخص shakhs person
قلب qalb heart
بندر bandar port

اقسام aqsâ'am
اسمي asami
املاک amlak
ممالک mamâlik
ماعرب ma'âbir
ولاد oulad
اطفال atfal
امور umûr
امرا umarâ
فقراء fuqarû
وزرا vuzarâ
حكماء hukumâ'
Adverbs.

Arabic adverbs are formed by adding the accusative ending ِّ ُ ان to the noun or adjective ex:

Adverbs.

تاگریب tagrib approach تاقریبا tagriban approximately.

فرضا farz supposition فرضًا farzan supposing

ابدا abad eternity ابدًا abadan never

مثال masal example مثلًا masalan for instance

غلاب ghālib most غالبًا ghāliban mostly

مستقیم mastaqīm straight مستقیما mastagīnam straight

اقل aqall least اقلًا aqallan at least

مجدد mujaddad renewed مجددًا mujaddadan renewedly

Gender.

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

زین در شهر مشهور شد in زن dar shahr mashhūra shud, this woman became celebrated in the town.

جهات اربعا 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.

bein ul isnein between the two
ka an-naqshu fil' hajar like the
carving on the stone
va qis 'alā hāzā and conclude from
this
va gheira etc.
'ala hāzā 'l qiās in the same way
(lit. by this analogy)
v'Allahi or v'Allāh by God
b'Illāhi or l'Illah
v'Allāhu a'lam and God knows best
الله أكبر God is great
استغفر الله istaghfir Ullāh may God forgive,
God forbid
بارك الله bārik Allāh may God bless you,
bravo.

in shā Allāh if God will
mā shā Allāh as God will
b'ism Illāh in God's name
b'ism Illāh ar Rahmān ar Rahīm in the name of "God the Mercy-
ful," Bountiful.
al hamdu l'Illāh! praise be to God!
ла houla va là qūvata illā b'Illāh there is no help nor strength
except in God.
يا أمير المؤمنين

yā ʿAmīr ʿalī Muʿminīn! O Lord of the Believers! (Ali)

يا سيد الشهدا

yā Seyīd ash Shuhādā! O Prince of Martyrs! (Husein)

يا سييد المسلمين

yā Seyīd ʿalī Mursīlīn! O Prince of Prophets'. (Muhammad)

يا علي

yā ʿAlī! o Ali!

يا علي مدد

yā ʿAlī madād! o Ali help! (dervishes cry)

نعوذ بالله

naʿāzu bʿ Illāh! let us take refuge to God!

بيني و بين الله

beinī wa bein Ullāh between me and God (truly)

معهذا

maʿ hāṣā all the same (lit. with this)

لهذا

li hāṣā therefore

هكذا

hakīzā thus

 علي الاتصال

ʿalā ʿl ittisāl continually

لا يقطع

lā yangātī without interruption

لم يزرع

lam yuzraḍ uncultivated (land)

بعينه

bi ʿeinith exactly alike (lit. as its eye).
chapter III.

Dialogues.

Did u bûzdûd.

Aghâ tashrif dûrad?
Dâlî, aghâ khâna ast.
savar shudand, bûrân tashrif
burdand.

Anderson rechâ est
xelit êrân and

bism allah, bifarmayid!
khush amadid, safâ avurdid.
bifarmayid bûshinid.

Visiting.

Is your master at home?
Yes, my master is at home.
He (they) 1) has mounted, has
gone out riding.
He is gone into the harem.
He has gone into his private
apartment.
In the name of God, please
walk in.
You are welcome, you have
brought happiness.
Pray be seated.

1) Here the plural is used instead of the singular to denote respect.
<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>salām al-šāh!</td>
<td>Peace be with you!</td>
</tr>
<tr>
<td>salām al-šāh!</td>
<td>With you be peace!</td>
</tr>
<tr>
<td>salām al-šāh!</td>
<td>How are you? (lit. How is your health?)</td>
</tr>
<tr>
<td>al hamdu ‘llah!</td>
<td>Praise be to God! (i.e. Quite well, thank you.)</td>
</tr>
<tr>
<td>al hamdu ‘llah!</td>
<td>I hope (if God will) your health is very good.</td>
</tr>
<tr>
<td>al hamdu ‘llah!</td>
<td>Thank God, by your kindness.</td>
</tr>
<tr>
<td>in šah Allah al-šah!</td>
<td>By your Excellency’s kindness, very good.</td>
</tr>
<tr>
<td>sākūr kheir khub ast.</td>
<td>You have had much trouble.</td>
</tr>
<tr>
<td>sākūr kheir khub ast.</td>
<td>It was no trouble, it was a pleasure (rest).</td>
</tr>
<tr>
<td>yār khub ast.</td>
<td>Will you come (bring honour) to my (the slave’s) house?</td>
</tr>
</tbody>
</table>
I hope (if God will) to have the honour.

If I am not prevented, I will come to you (you will wait upon you).

The day before yesterday, when your worship had come to the slave's dwelling, at that moment I had gone to your Excellency's house.

I am sorry that I did not meet (did not obtain a meeting with) your Excellency. It was my ill-luck.

Will you have a Kalian, or shall they bring cigars?

Servants! (children) bring tea.
I have not yet got used to a Kalan.

Get ready, a good Kalan with great care, so that the gentleman may try it.

Bring something to drink (sherbert), bring sweet coffee.

Will you take some of these sweets?

Thank you! (your kindness is great.) I have eaten of everything.

Now I will remove the cause of trouble, I will take my leave.

You wish to go so soon?

Excuse me, I have promised to go somewhere else.

Goodbye, (God keep you.)

Khuda haafiz!
### DIALOGUES.

<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
</table>
| Goodbye!         | خدّا مخصوص-شَهْمَ |-)
| Thank-you (your favor is great). | تَیَب-شَهْمَ مشاءGod |
| Thank-you (your kindness is great). | شَهْمَ خَالص |}
| Thank-you (your benevolence is great). | شَهْمَ مَهْشاء |
| Thank-you (your friendship is great). | شَهْمَ لَا مَهْشاء |
| Thank-you (may your shadow never grow less). | شَهْمَ لَا مَهْشاء |
| Thank you (by your favor). | شَهْمَ لَا مَهْشاء |
| Thank you (by your kindness). | شَهْمَ لَا مَهْشاء |
| Thank you (by your mercy). | شَهْمَ لَا مَهْشاء |

**Arabic Translations:**
- Goodbye! (خَالص شَهْمَ)
- Thank-you (تَیَب-شَهْمَ)
- Thank-you (شَهْمَ خَالص)
- Thank-you (شَهْمَ مَهْشاء)
- Thank you (شَهْمَ لَا مَهْشاء)
- Thank you (شَهْمَ لَا مَهْشاء)
- Thank you (شَهْمَ لَا مَهْشاء)
- Thank you (شَهْمَ لَا مَهْشاء)
Ahval pursi.

Ahval-i sharif-i shumâ' imrûz chi tour ast?
qadrî kasil am.
qadrî nâkhush am.
Khudâ na kunad!

chi kasûlat darîd?
chand rûz ast sar-am dard mîkunad va mizâjan kasil hastam.
dishab chi tour guzasht?

bi vâsita-yi kamkhâbî-yi dîshab kheîlî kasîl hastam, va az imrûz subh dard-i sar shiddat karda ast.

Asking after health.

How is your august health to day?
I am rather unwell.
I am rather ill.
God forbid! (may God not do it!)
What indisposition have you?
For several days I have had a headache and my health has not been good.
What kind of a night did you have? (How did last night pass?)
I am feeling very tired because I slept little last night, and since this morning my head-ache has become violent.
نابزی ابومرته بی‌نام، تا ندشته
باشید.
در این فصل خوا بسیار بد و
محترم‌امراز سخت است
اينجاها درد جشنم تم خيلي
فرمان است
سن تم جنده روز است مبتل به
نمب و نوبه سخت بودم.
معظم است ياد، باشید
بلي اين شکار رفته از کي‌ها عرض
براد کردیم، بودم سرما خوردم زلگ
شدت و خونیکه ذغالر، رسيدم سرم
درد کرفت و نوبه آمد و لازم
کردم وقتم صبح بندی بهدید.

Let me feel (see) your pulse,
I hope you have no fever.

In this season the air is very
bad, and is the cause of se-
rious illnesses. In these parts
also bad eyes are very com-
mon.

I also have been troubled with
fever and strong intermittent
fever for some days.

You must have caught a cold.

Yes, sir, I had gone out shoo-
ting, 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-
<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ki maraz-i in villayat ast; biyār̤ bad va bi kashāt guzasht.</td>
<td>Ver; which is the illness of the country. I felt very ill and weak.</td>
</tr>
<tr>
<td>vakht-i subh chī hi tūr būdīd?</td>
<td>How were you in the morning?</td>
</tr>
<tr>
<td>tap tā subh tīl kashīd; subh ba sardār-i shahīd az khāb barhāstā hākim-rā khātām, mufallān kard.</td>
<td>The fever lasted till the morning; I woke early with a very bad head-ache, and sent for the doctor, who cured me.</td>
</tr>
<tr>
<td>habb-i gana-gana dad.</td>
<td>Did he give you any medicine?</td>
</tr>
<tr>
<td>In the evening I had fever again; in the morning I felt better.</td>
<td></td>
</tr>
<tr>
<td>al handu 'lla! biyār ja-yi shukr ast.</td>
<td>Praise be to God!</td>
</tr>
<tr>
<td>It is a cause of thankfulness.</td>
<td></td>
</tr>
<tr>
<td>Yestday I felt very tired because I had indigestion.</td>
<td></td>
</tr>
</tbody>
</table>
خسته بودم چون اطلاعیه می‌ردم، هتیکری کرده‌ام حییم‌کریکر صرف نشود کرده‌ام بلی بی‌پژوهی نمی‌کنم و مثلی شخصی روزدار بودم.

امروز احوالات من به خوب است حکیم‌تر از من خودن کرده‌است کفته باشید پرویز‌ام است. آیا کرم معدنی بنامی‌دی؟

طهران‌زاده خوبی در طهران‌ساز یک دندان‌ساز فنیکی است و دل‌کش‌نویس ایرانی هم دندان کشی می‌کنند.

مان از می‌وا تورشی کرده‌ام هتیکری چیزی سرف نشود، گردشی‌باغ بی‌مادا بود و میلی‌شاخ‌سی رزداری رزداری بودم.

یم‌رُز احیاء‌ام اله‌ام ال‌حمد؛ یلِیل‌ال‌کبُع‌است حکیم‌ریزی از من خودن‌کرده‌است کفته‌ریزه باشید پرویز‌ریزه است. آیا کرم معدنی بنامی‌ریزی؟

دندان‌سازی‌خوبی در طهران‌ساز یک دندان‌ساز فنیکی است و دل‌کش‌نویس ایرانی هم دندان کشی می‌کنند.

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

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".

Is there a good dentist in Teheran? There is a European dentist there, and the Persian barbers also extract teeth.
The Weather.
(lit. Water and Air).

To-day the air is very clear, and there are neither clouds nor mist. It is a cause of much thankfulness.

The air of Mazandaran is very cloudy and dark; that province is known for its moisture.

I am waiting for the air to become clear.

In the evening it rained, and there was a strong wind.

Last night it rained, thundered, and lightened; it also hailed a little. Now the rain has stopped and the air has become clear.
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.

Is there much ice in Persia or little?

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.

Yesterday at daybreak a strong wind was blowing, and the sky was cloudy. It looked like rain, but, thank God, it did not rain.

To day it is warm and the weather is cloudy and oppressive.
سیبیه‌ها بسیار بد بود، پوشیدا از ابر و دیل‌انگ و خفه باران متصول می‌باردند، کافی شدید کافی خفیف.

منتظر استادان باران هستم.

باران نم می‌باید اوتام. را تلغی کنند.

در سفر کوهستان باران مبتدی به برف شد برای زیادی بارید.

با استفاده از هوا آفتاب که دیشب به همین هوا می‌بود.

اب رودخانه از کثرت باران کل آلوده است.

This morning the weather was very bad, it was cloudy, dreary, and oppressive. It rained unceasingly, sometimes much, sometimes little.

I am waiting for the rain to stop.

The rain comes down steadily. It depresses me. (lit. it makes 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.
هدایت کردن و غبار تیمور و تار است
باد از جلو است
باد از عقب می‌پریز
عوار مثل بهار است
عوار مثل نسیم بهشت است
آب و عوار عراق مثل بهشت است
عوار خشک است باران
کم می‌بارد شنیم هیچ نیست
آب و عوار تمام مملکت ایران
عمیر است
خیر آقا آب و عوار سواحل
دریای خزر یعنی کیلان و
مازندران و استراود شیبی بات و

Air is dark with the dust.

The wind is (blowing) from the front.

The wind is blowing from behind.

It is like Spring weather.

The air is like the zephyr from Paradise.

The climate of Iraq is like Paradise: the air is dry, it rains little, and there is no dew.

Is the climate of the whole country of Persia the same?

No, sir, the climate on the shores of the Caspian Sea, namely of Gilan, and Mazandaran and Astarabad is
yi Hind ast, havā garm va tar va khafa ast.

vakht va sā'at.

chi vakht ast?
chahār sā'at bi ghuruk munda ast.
si sā'at az tulū'ī āftāb gūzashīt ast.
chand sā'at bi zuhr dārīm?
du sā'at dārīm bi zuhr.
mutābiq-i sā'at i frangī sā'at-i dāh ast.
qarīb bi zuhr ast, tūp hanūz

like the climate of India. The air is hot, damp, and oppressive.

The time and the hour.

What time is it?
It is four hours before sunset 1).

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.
نیндافتادند و ساعت نزدیک است.
امروز چه ساعت از خواب برفرازیستید؟
دلم صیحی بیدار شدم باز خوابم
برد و تختیکه دو بار بیدار شدم
یک ساعت و نیم از آقتاب کشته شد
اولی آقتاب خوابیدن خوب نیست
مسلمانان پیش از آقتاب برفرازی
نامز میخوانند
پیش است بیش از غذا يا بعد
از غذا قدری راحت کنید
جمه وقت میخوانید بیانید
خرمی شادا عاشا اکنیم
فردا و پس فردا فرصت ندارم

nayandakht a and va so'at nazada ast.
imruz chi so'at az khub bar-khastid?
dam-i subh bidar shudam, baz khub-am burd. vakhiti-ki du bura bidar shudam yak-so'at u nim az aftab guzashta bud.

avval-i aftab khubidan khub nist. Musalmannan pish az aftab barkhasta namaz mikhamand.
bihtar ast pish az ghazaa ya ba'd az ghazaa qadr rahat kunid.
chi vakht mikhamid biya'id, khaizin-yi Shahr-ray tamashay kunim?
farda va pasfarda fursat na-
gun has not yet been fired and the clock has not struck.
At what time did you wake to-day?
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.

It is not good to sleep after sunrise. The Mohammedans get up before sunrise and say their prayers.
It is better if you rest a little before or after meals.

At what time do you wish to come to see the Treasury of the Shah?
To-morrow and the day after-
<table>
<thead>
<tr>
<th>daram va chahar riz bi bāshi</th>
<th>chahār dar</th>
<th>khāhām dar</th>
<th>āst, xam rāf</th>
<th>māshāhād rād</th>
</tr>
</thead>
<tbody>
<tr>
<td>to-morrow I have no time, and we have not more than four days till the festival.</td>
<td>What do you do on the day of the festival?</td>
<td>What do you do on the day of the festival?</td>
<td>I send presents to the houses of my friends, and I receive gratulate them.</td>
<td></td>
</tr>
<tr>
<td>bi rād yāk hafiz-yi digar khandīmat-e shuma khāhām rāsīd.</td>
<td>Very well, of course we cannot go before the festival. I also am generally engaged.</td>
<td>In few days, please God, I shall have more time.</td>
<td></td>
<td>(lit: I say con-</td>
</tr>
</tbody>
</table>
gratulations and blessings for the feast) saying: "May your festival be blessed!"

Are you not going this evening to the English Minister's party? You must put on evening-dress before it gets late.

As yet it is too early. If I change my clothes in a quarter of an hour, I shall get there in time.

When have the buildings of this town been erected?

The Friday Mosque 1) was erected in the time of the reign of Shah Safi the First, and the bath was built seventy

1) The Principal Mosque, in which the Persians assemble on a Friday.
maghfür ¹) binā shuda ast. years before this in the days of the Deceased Sovereign ¹).

sāl-i guzashta pārșāl. Last year.

im-sāl. This year.

sāl-i āyanda. Next year.

sāl bi sāl. Year after year.

In the year 1313 of the Māhmonedan era, which corresponds to the year 1895 of the Christian Era.

In the year 1313 of the Māhmonedan era, which corresponds to the year 1895 of the Christian Era.

dar sana-yi yak hazār u sī- How old is your son?

sad u sīzdah hijrī, mutābiq-i He is five years old; I also

yak hazār u hašht sad u have a daughter, who is four

navad u panj-Isavī. years old.

pisar-i shumā chand sāl dā- How old is your son?

rad? He is five years old; I also

bacha-yi panjāsāla ast, dukhtar have a daughter, who is four

i chahārsāla ham dārām. years old.

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

No sir! Why should I tell an untruth? Would it be worthy of me (of my beard)?

Is your father’s health good?

Thanks be to God! Though he is old and his beard has
ast, Itkan mard-i qavi heikal va ba bunya-i-st va ahval-ash az bachagi ta piri hamin buda ast.

Khuda 'umr-i valid-i shumara zidad kunad! Khuda padar-i shumara biamurzad!

ism-i tu chi chiz ast?
ghulam-i shuma Khalil.
ism-i sharif-i shuma?
Muhammad Husein Khan, nourokar-i shuma.
yaki az dostani-i man Mashhadi Riza nam guya ba shamayi ashanast.
banda na-mishanamas.

become white, he is a powerful-looking and strong man, and his health has been the same from childhood to old age.

May God augment the years of your father's life! May God forgive your father!

Short sentences.

What is thy name?
Your slave Khalil.

What is your honoured name?
Mohammed Hussein Khan, your servant.
One of my friends named Mashhadi Riza is perhaps an acquaintance of yours.
I do not know him.
Hamsāya-ye man ast, bisyār taʿrif az janāb-i ālī mīkard. He is a neighbour of mine, he praised Your Excellency very much.

 banda qābil-i taʿrif nīst, khefīl iītifāt dārand. This slave is not worthy of praise, you have much kindness.

 mīkhāhām shumārā bā chand nafar-dīgar az dūstān-i kham dūnā bā kham dāst. I want to introduce you to some other friends of mine.

 mīkhāhām khidmati bī shuma rujū′ kūnām. I shall be most grateful.

 bifarmāyīd āghā, bā jān u dīl barāyi anjamānī farmāyisht-i sarkār hāzīr-am. I would confide a certain service to you.

 bah bah! āfarīm bar tu! Be pleased to command, sir.

 khūb na-fahmidam, du bārā I am ready, with life and heart, to carry out your worship's orders.

 Bravo! — Bravo!

 I have not understood rightly,
bifarmayid, dar khidmat-i janibi alt muqassar na-ahin. It does not matter (lit. there is no fault).

janibi alt muqassar na-ahin. sab ne-darad.

aghar ja-yi digar davat na shahda-ru, ilikhaf bifarmayid bi bande-manzil tashraf bichard.

aghar ja-yi digar davat na shahda-ru, ilikhaf bifarmayid bi bande-manzil tashraf bichard.

Though I otherwise do not come to the dwelling of the slave.

For some days I have not had the honor of seeing your brother. His Excellency the Minister had made us acquain-

ted with one another.
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 Ambassador.

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
<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>دیگر گرامری یستا</td>
<td>I will trouble you no more (lit. there is no more trouble).</td>
</tr>
<tr>
<td>چیار کنام؟</td>
<td>What shall I say? (lit. what shall I make?).</td>
</tr>
<tr>
<td>دیگر چیار کنام؟</td>
<td>I have a petition.</td>
</tr>
<tr>
<td>چیار دیارانم.</td>
<td>I beg you to. (lit. I give you the trouble that...)</td>
</tr>
<tr>
<td>چیار میدانام کی.</td>
<td>I am not telling an untruth.</td>
</tr>
<tr>
<td>دیگر چیار میدانام کی</td>
<td>I have a petition.</td>
</tr>
<tr>
<td>چیار دیارانم.</td>
<td>I beg you to... (lit. I give you the trouble that...)</td>
</tr>
<tr>
<td>دیگر گرامری یستا</td>
<td>I will trouble you no more (lit. there is no more trouble).</td>
</tr>
</tbody>
</table>

In the Persian text, the shah is conversing with the strangers in the kindest possible way, and the messenger is bowed in front of his majesty. The rest of the page seems to be a continuation of this conversation.
بازار رفتیم

غیرب راه بازار از کدام طرف است؟

(1) بلد از ونیز راه که می‌روید تا سبز میدان باید رفت آنها اولی بازار است

غیرب دست چپ است یا دست راست؟

بلد بیش روزی شماست راست که می‌روید می‌روید بازار کدام بازار می‌خواهید براید غیرب می‌خواهید بازار فرش فروشی

بروتم قابل و نماد بخشم و ساعت

Going to the Bazaar.

Stranger. Which is the way to the Bazaar?

Native. It is the same way that you are going. You must go to the "Green Square". That is the entrance to the Bazaar.

Stranger. Is it on the left hand side or on the right?

Native. It is in front of you; if you go quite straight, you will reach the Bazaar. Which Bazaar did you wish to go to?

Stranger. I want to go to the carpet-sellers' Bazaar, and buy a carpet and a felt car-

---

1) derived from Greek πολίτης, means a citizen, a native. Also one who knows this way about, a guide, and lastly, one who knows in the most general sense of the word. Ex: Har kas piano balad ast, bizanad. Whoever knows how to play the piano let him play.
بلد خیلی خوب برای شما بلندی می‌کنند. اوّل بایراز بایراز نیازه‌است بعد از آن بایراز زرگره‌است دکان‌های ساعت‌سازه‌ها بی‌شمار متصل است.

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

Servant. I beg to state that we have arrived at the watchmaker's shop.
Watchmaker. What did you wish for, sir?

Master. Every day my watch goes ten or eleven minutes too slow, and its glass is broken. Can you quickly get it right?

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 shortly before they shut the Bazaar, he can take it.

Master (to the servant). Hold the horses' bridles and the stirrup, I want to mount.
Noukar. Chashm!
Agha. Birou jilou va dukkān-e qālīfurūsh suragh kun.
Noukar (savār shuda dād mīzān nad ki). Khabardār! khabārdār! bipā!
Kasasba-yi dakhān-i taraf-ein-rāh (muttasil sadā mīkunand ki). Aghā! aghā! chi chī mīkhāstīd? biāyīd īnja asbāb-i mārā seil (1) bikunīd, chīzī az man bīgrīd!

Noukar. Dukkān-i farshfurūsh hamīn ast. qālī mīkhāstīd yā gilīm?
Aghā. Qālī va namad lázīm dāram, gilīm ham bigū nishān-am bidāhānd.

Servant. By my eyes!
Master. Go on in front and find the carpet-seller's shop.
Servant. (having mounted, calls out) Take care, take care! look out!
Tradesmen in the shops on both sides of the road (continually cry out) Sir! Sir! What were you wishing for? look at our things, buy something off us.

Servant. This is the carpet-seller's shop. Did you want a knotted carpet or a woven carpet?
Master. I need a knotted carpet and a felt carpet; tell them also to show me some woven carpets.

1) saēl: vulg. for seir.
Douglas. Here! Come here! Horse's bridles. I will give you something as a reward.

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 Kurdastan 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 Kurdastan.

Agbar. Pashashır-bibnimin. Let me see its back.
It has no join nor darn, I suppose.

Merchant. No, sir. It has not a hole anywhere.

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.

Merchant. That does not matter all carpets are like that.

Master. It is also coloured with Aniline dyes.

Merchant. No, look at it, its colours are fast.

Master. What is the price of this carpet?

---

1) Vulg. for سراغ, hole.
Tajir. Banda chi ārz kānām?
har chi dil-i tun bikhāhad
bi man marhamat bifarmā-
yīd. pīshkash-i shumā-st, bi-
barīd.

Aghā. Qimāt yak kalama bigū-
yīd, fursat-i guftugū-yi zlūd
nadāram, kūr dāram.

Tajir. Qimāt-i in qūlī punzdah
tuman ast, āmmā bi sarkūr
davāzdah tuman mīdaham.

Aghā (bi noukar). Dah tuman
bidih.

Tajir. Kheirāghā, davāzdah tu-
mān ārz kārda būdām, tamām
i būzār bigardīd bi in khūbī
qūlīchā pēidā namūsāvad.

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.
آقا بیشتر از دعا توانان نمی‌باشد اگر میخواهید پول‌شاک بکنید خوب است اخیتار به‌‌منا است

تاجیر، خوش‌خیم بیشتر خوش‌خیم اما نمی‌خواهم شما را خیب‌کند. برود ده تومان و نیم بدغیلد آقا

آقا به خوب‌خیم بر نمی‌کردم (بدیهم) اسپرا اینجا بی‌بار سوار شوم

تاجیر، بی‌گرست آقا ده تومان بدغیلد اگر چه ضرر از است از_SIZE_800_این‌گرئی دست نکردم (نورک پول را ادا می‌کنید) خدا بروکت بددهد

Agha. Bishtar az dah tuman namtarazd. agar mikhâhid pûl-ash-râ bigîrid, khûb ast. ikhtâr bû shumâ-st.

Tâjir. Chi arz kunam, az dah tuman khudam bishtar kharîdam, ammâ na-mikhâham shumâ ranjîda biravîd. dah tuman u nîm bidahîd, aghâ!

Agha. Az harf-î khudam bar namîgardam (bi bacha) asp-râ înjû bîrâ, savûr shavam!

Tâjir. Bigîrîd aghû, dah tuman bidahîd, agarchi zarar-i man ast; tâ bi hûl dasht na-karîdam. (noukar pûl-râ adâ mâ-kunad) khûdâ barakat bida-

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 displeased. Give (me) 10 tumans and a half!

Master. 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
لطفی شما زیاد دیکرچه می‌خواستید قالی‌های مال عربستان و مال کرمان و مال خراسان و مال ایلات فارس خیلی دارم کلی‌همای خوب تم‌عست که وقتی سفر خیلی بکار می‌خورید یکی کلیم پشم اندر پشم مال شیروا اندر پشم اند پنبه مال شیراز و مثل کوش، کیسه کرم و نرم و سبک است.

آقا من که سفر نمی‌پرم کلیم سفری لازم ندارم.

تجار برای خانه نمی‌پرده.

Agha. Man, ki safar na-miravam, gilm-i safart lazim nadaram.


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 carpet from Shirvan, in which the warp and the woof are both of wool; the other one is a woven carpet from Shīraz, 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 carpets.

Merchant. For the house, a
<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>یزدی از همان‌یی فرشی بیشتر است. بیشتر چی گذه چون کمتر است. گوییم. من دیگر فرصت ندارم. خداوند. نه است.</td>
<td>Master. I have no more time. Goodbye. Master. May God be your keeper! I hope you will return very soon and continue to honor me.</td>
</tr>
</tbody>
</table>
**Ismail.** Abdullah is ready.

**Abdullah.** Very well, listen! I have seen that for you it is a great trouble to give me an elaborate dinner. For this reason, 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)?

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

---

1) lit.: without giving me a headache.
که نتیجه خواهد گرفت، سیب،
برای این است که شما یک خانواده
به سمت خود بپردازید و
خواستار خدمات می‌شوید.
ما را به خدمت خواهیم گرفت.

شکر به شما می‌گوییم.
ما به خدمت خواهیم گرفت.

رستoran، آنها، ساختمان
آنجا که شما به آنها
خواهش می‌کنید که
در اینجا به شما
خدمت برسانند.

آپارتمان، آنها، ساختمان
آنجا که شما به آنها
خواهش می‌کنید که
در اینجا به شما
خدمت برسانند.

Cook. I make the petition, sir,
that for this evening I wish
laid to prepare a very
dinner for Your Excellency.

After the soup, salmon, then
"Fishinjehilou" (a Persian
rice dish), then some roast
venison, and lastly, an excellent
sweet dish, the like of which
haven't yet tasted.

Now if you order me not to
درست نکنیم نیکنیم اطاعت میکنیم
آقا اسباب آن عهده خورک حاضر است
آشپز چرا عهده اش تیم آشپز خانه حاضر است بفرمایید نکنید
آقا پس نخود فرکی و ماهی را بیار ببینم

آتش‌زه شاکردم رفته بازار حلال می‌آردم
آقا پس حاضر نیست خورک دیگر را عرفه عست ببار اینجا

Ashpaz. Chashm! (mīrāvad bīrūn).

kunam, durust na-mīkunam, itā'at mikunam.

Agha. Asbāb-i un hama-yi khu-rāk hāzir ast?

Ashpaz. Cirā! hama-y-ash tū-yi āshpazkhāna hāzir ast, bifarmūyd, tamāshā bīkunīd.

Aghā. Pas nukhud-i farangī va māhirā bīr bīnīm.

Ashpāz. Shūgird-am rafta bāzār, hālā miārad.

Aghā. Pas hāzir nīst. khurāk-i dīgar-rū har chi hast bīrār īnjū.

get this ready, I will not do it, I will obey you.

Master. Are the things ready for all these dishes?

Cook. Certainly! Everything is ready in the kitchen. If you wish to see.

Master. Well then bring me the peas and the fish so that I may see them.

Cook. My boy has gone to the bazar, he will bring them at once.

Master. Then they are not ready. Bring whatever else there is here.

Cook. By my eyes! (very good Sir) (he goes out).
آقا حالا باید بشما میکینم ساعت نشت هفت بعد از ظهر میخوابم شام
پیشکوم نان و پنیر و کره باید حاضر باشند

همه که در نگه دارم حاضر میکینم (تعظیم کردم بهرون میرونم)

آقا (صدای میکنن) آشپز را به استیمات اینجا
نورگارا (از بیرون) جشن

آشپز فراموشی داشتید آقا
آقا آن خوراکی که کفتنی آشپز خانه حاضر ایست کاجا ایست

آشپز فومودید نان و پنیر میخواهم

Aghā. Hālā bāz bi shumā mī-
guyam sā'at-i haft ba'd az
zuhr mīkhāham shām bikhur-
ram. nun u panīr u kara bā-
yad hāzir bashad.

Hama-yi noukarhā. Chashm!
Hāzīrm mikunīm (ta'zīm kar-
da bīrūn mirawand).

Aghā. Sadā mikunad Ashpaz-
ra bifirstid īnjāl!

Noukarha (az bīrūn). Chashm!

Aghā. Sadā mikunad Ashpaz-
ra bifirstid īnjāl!

Noukarha (az bīrūn). Chashm!

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-
vying bowed, they go out).

Master (calls) Send the cook
here!

Servants. (outside). By our
eyes!

Cook. Have you any orders,
sir?

Master. Where is that food,
which you said was ready in
the kitchen?

Cook. You said you wished to
DIALOGUES.

Master. Well then, all you said was a lie!

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.

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

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

<table>
<thead>
<tr>
<th>Master. \ Be off! \ (turns him out).</th>
<th>Master. \ Ismail! \ It is eight o'clock, and the supper is not yet ready.</th>
<th>Ismail. \ It is ready, sir.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Master. \ Ismail! \ What is the matter?</td>
<td>Master. \ How can it be ready? I have not laid the cloth.</td>
<td>Ismail. \ I will lay it, sir (he brings the table-cloth).</td>
</tr>
<tr>
<td>Master. \ Chir haiz ast? \ ha-sufra na-y-ndkhtu?</td>
<td>Ismail. \ Miandazam, shahib (as fra mūrad).</td>
<td></td>
</tr>
<tr>
<td>Master. \ Khalb til malkhad. \ Ab-dullah kuij-at?</td>
<td>Ismail. \ Raft hammūm.</td>
<td></td>
</tr>
<tr>
<td>Master. \ Has gone to the bath.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Master. \ Then let Guliam Rizā come.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Arabic Text**

<table>
<thead>
<tr>
<th>Aghā, Gum shawl (birūn-ash mānawad).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aghā, Ismā'īl Sīā-t-i haast ast va ashāh hanūz hizār nisk.</td>
</tr>
<tr>
<td>Ismā'īl. \ Hizār ast, shahib.</td>
</tr>
<tr>
<td>Aghā. \ Chūr haiz ast? \ ha-sufra na-y-ndkhtu?</td>
</tr>
<tr>
<td>Ismā'īl. \ Miandazam, shahib (as fra mūrad).</td>
</tr>
<tr>
<td>Aghā. \ Khilli til malkhad. \ Ab-dullah kuij-at?</td>
</tr>
<tr>
<td>Ismā'īl. \ Raft hammūm.</td>
</tr>
<tr>
<td>Aghā. \ Pas Guliam Rizā bā-yad.</td>
</tr>
</tbody>
</table>

**Persian Grammar**

Page 114
| Aghā. Kujā-st? | Master. Where is he? |
| Isma'îl. Raft pei-i kara. | Ismail. He has gone for the butter. |
| Aghā. Ashpaz bīyāyad. | Master. The cook is to come here. |
| Isma'îl. Raft nun bigīrad. | Ismail. He has gone to fetch the bread. |
| Aghā. Panîr āvurdīd? | Master. Have you brought the cheese? |
| Isma'îl. Chi panîrî mifarmāyīd biāram? panîr-i farangī yā panîr-i īrānī? | Ismail. What kind of cheese do you wish me to bring? European cheese, or Persian cheese? |
| Aghā. Bigū āvurda-i yū na? | Master. Say, have you brought it or not? |

Aghā Shāgird-i āshpaz bigū bīyad tū.

Isma'īl Chashm!

Shāgird-i āshpaz. Sālam!

Aghā. Ustād Mehdi kū?

Shāgird Az zuhr, ki kam īltīfatī fārmūdīd ahval-ash bi ham khurda 1), tap karda, rafta manzil, uftāda, khābīda.

Aghā. Birou, gum shou, zahr-imār!

Ismgil. What petition shall I make? I will see whether the cook's boy has brought it or not.

Master. Tell the cook's boy to come in.

Ismail. By my eyes!

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, serpent's poison!

1) The omitting of the copula ast is very frequent among the common people.
<table>
<thead>
<tr>
<th>Ismail.</th>
<th>Sheikh Hassan has come to see your Excellency.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Master.</td>
<td>In the Name of God! Let him come in.</td>
</tr>
<tr>
<td>Sheikh Hassan.</td>
<td>Good evening! (Peace be with you!) I hope you are not indisposed.</td>
</tr>
<tr>
<td>Master.</td>
<td>No, my health is good, thanks to your kindness, but my times are bitter like those of a dog.</td>
</tr>
</tbody>
</table>

---

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Master.</td>
<td>As the servants never happened?</td>
</tr>
<tr>
<td>Agha.</td>
<td>Ki mu'qiyun na-midhund, gufat i imshab yak khuraki tam imshab.</td>
</tr>
<tr>
<td>Sheik.</td>
<td>Hassan. Well, what has happened?</td>
</tr>
<tr>
<td>Master.</td>
<td>As the servants never happened?</td>
</tr>
<tr>
<td>Agha.</td>
<td>Ki mu'qiyun na-midhund, gufat i imshab yak khuraki tam imshab.</td>
</tr>
</tbody>
</table>

---

simple food: bread, cheese, kheili mukhtasari bikini man,
Sheikh Hassan. Do you know, sir, you have asked for something, the accomplishment of which is impossible.

Master. How is that? Is it impossible to find bread and cheese in all Teheran?

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
بکنند از این سبب است که نان و پنیر حاضر نکردنند.

Az în sabab ast, ki nûn u panîr hûzîr na-kardand.

Aghā. Pas khûrâk-i dîgar-râ chîrâ hîch vakht khûb va bi-vakht farâhâm nâmîrân va barâyî har kârî ki bi unha rujûzî mîkûnam yak ʿuzrî dara-rand?


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.
About riding.

Master. At two o'clock in the afternoon you must saddle the bay horse for me and the grey horse for yourself.

1st Groom. Shall I put on a curb or a snaffle for your Excellency?

Master. Put on the snaffle.

1st Groom. The snaffle is broken.

Master. Then just put on the curb.

1st Groom. The chin-chain of the curb is lost, the bridle is also torn.

1) master and žan are both pronounced alike.
Aghā. Pas chi bayad kard? — ściąłatan yakī amanınat bigir, ta fardā bidedī ta’mir kunand.

Jiloudār. Kheili khūb!

Aghā. Asp-i samand chi tour ast?

Jiloudār. ʻEib na dārad, qadri sīna-ghīr shuda ast.


Aghā. Az kei milangad?

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

1st Groom. Very well!

Master. How is the dun horse?

1st Groom. There is nothing the matter with him, he has only caught cold.

Master. Your mistress wished to ride the dun horse. Put the lady’s saddle on the chestnut horse.

1st Groom. The chestnut is rather lame.

Master. Since when is he lame?
1st Groom. Since yesterday, when they shoed him, he limps, a nail has gone into his hoof (lit. he has eaten a nail) and he does not put his leg on the ground. Master. Then bring out the dark bay. He has been very badly groomed.

2nd Groom. By your head! Every day I groom him three times, I rub him down. I wash his mane and his tail every day. Master. What then, why is he so dirty? He is also very lean. Surely you do not give him the whole of his barley.

Mihir. Vailah! bi sar-i shumān va jan-i khanum yek duāna va nāmidanī.
نمی‌کنم نمک بکاری‌ای نکردم.

آذر میخوادی مر این اسپ چاق
شود باید بقصیل بیندهد.

آقا حالا وقت قصیل نیست
علف هنوز خیلی کران است
یک عشقه نیک سبز میده‌یم

مخته این اسپ‌ها چیک‌کردم تا
جلس دارد تا نمک عده اش
تیبه‌ی پاره است میهمانید بزار
میروم تازه می‌کرم.

آقا خیر بعد از چند روز دیکر
جلس پیراهن می‌بینندیم علای کرم.

jmou khānat na-mīkunam na-
mak bi haramt na-kardam.
Agār mīkhāhid in asp chaq
shavad, bāyad bi qasīl bi-
bandīd.

Aghā. Ḥāla vakht-i qasīl nīst,
‘alaf hanūz kheili girān ast.
Yak hafta-yi digar sabz mī-
dahīm.

Mihtar. In aspā hīch kudām
na jul dārad, na namad,
hama-y-ash tīka pāra ast.
Mīfarrāyīd, bāzar miram,
tāza mīkhāram,

Aghā. Kheir, ba‘d az chand
rūţ-i digar jul-pīrahān nī-

mistress I do not steal a
single grain of barley. I
have not stolen your salt
(i.e. I am not ungrateful). If
you want to make this horse
get fat, you must give it
green fodder.

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.

Groom. Not one of these hor-
es 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.

Master. No, in a few days we
will give the horses their
Mihtar. Yak pāband u du tā mīkh-i tavīla va yak afsār ham lāzīm ast.

Aghā. Har rūz mīkhāhī bāzār biravī madākhil barāyī khudat peida bikūnī. Unchi hast khūb nigāh dār va ta'mīr kun. — Barāyī chand rūz kāh u yunjā dārīm?

Jiloudār. Barāyī imshaḵ bā fardā shab dārīm. Mifārmāyīd fardā biravam meīdān bikharam?

Aghā. Bisyār khūb, bikhar.

Master. Very well, buy some.

summer clothing (lit. shirt-covers) the weather has become warm.

Groom. A rope and two iron pegs and a halter are also necessary.

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?

1st Groom. We have (enough) for this evening and to-mor row evening. Do you wish me to go to-morrow to the market to buy some?
Jiloudar. Pas pūl iltifat kunīd kāh u joud bikharame, asphār rā ham nā'bandī bikunam.


Miktar. Chaashmā itā'at mīkunam.

Aghā. Rīkāb u dahāna kheīlī

1st Groom. Then please give me some money to buy straw and barley. I must also get the horses shod.

Master. The dung-litters¹) are very scanty; I suppose you have sold the dung to the bath-man²). You have also mixed it with much straw. You must take more care! If to-morrow the stable is in disorder as it is to-day, I will fine you five qarāns. (lit. five thousand dinars).

2nd 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.
are very rusty and the saddles are full of dust and earth.

1st Groom. We have no emery paper, and we have never had a polishing-chain.

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 Nāsir ed-Dīn Shāh’s Diaries.

At an Exhibition in London.

The picture of a donkey was seen and I asked the price of it. The Director of the Exhibition, a fat, white-beard ed man, who gave information about the prices, told me it
Journey to Persia.

Persian: Where, if God will, do you think of going?
European: I want to travel to Persia.
Persian: Are you going there with a special purpose, or only for the pleasure of sightseeing travelling?
European: No sir, I want to learn the Persian language.
Persian: Very well, for learn.

Safar-i Irān.

Farangi. Mikhaham bi. ravam.
Irani. Kujer-e shi Allah khayal darid biravid?
Persian. Mikhaham bi Irani safar bikunam.
Farangi. Barayi kar-i makhshisi miravid, ya hamin barayi soir u sirhate.
Irani. Kheir agha, mikhun ham zabani-i farsi ra yad bi.
Persian. Kheili khub, baryi tah.

Note: The text appears to be a mix of Persian and English, discussing a journey to Persia and the desire to learn the language.
I cannot speak a single word of Persian. It is better to travel. Do you want me to start soon?

European. If God will, in another month. I should like you to give me some information 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 information I can. What were you wishing to know?

European. I want to know by which route one can go from England to Persia.

Persian. If you like to go by

Farangī. Az Hindustān mitāvān az rah-i khushkī bi Irān rāsīd, yā khór? *

Iránī. Chun mīn-i Hindustān sea, “you must take a ship from London. That ship goes from London to Gibraltar, 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.

European. Can I get from India to Persia by land, or not?

Persian. As between India and
### Dialogues

**European**: 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.

<table>
<thead>
<tr>
<th>European</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pas az rubi bahri bayad raft?</td>
<td>Albaatay az bandar-i shahr, ki lab-i khali-i Pars vaqif ast, har hafta yek dar a yak kashr-i bakhsh-i mal-i Ingilis mirayad, shumur ba kamal-i mayish va rath sa far khush kard.</td>
</tr>
</tbody>
</table>
guz khushtam man-miroyd va az takan u jumshid-i kashk bishah-i vahshat-i halat-am bi ham mikhurad va ozgat-am miali sag takh mazhad.

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

Irani. Khair-azghi, safar az har bir baqh barayi sarhaki sidam bihtar ast ta shakhtar safar na-kunad pakhta na.
mishavad va Sheikh Sa'di miguyad:
"ta bi dukkân-i khâna dar gi-
rout-i,
hargiz, e'i khâm, adâmî na-
shavt.
"birou andar jahân tasarruj
kun,
"qish az ân rûz k'az jahân bi-
ravt! —

Farangi. Durust ast, va shu'râ
ham gufta and:
"mushkîlî nîst, ki âsân na-
shavad,
"mard bâyad ki harâsân na-
shavad.

pas bifarmûyd az bandar-i
Bambai ta bandar-i Abushahr
chand rûz rûh ast.

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."

Now then, tell me, how many
days' journey is there be-
tween Bombay and Bushire?
Irvani. Agar mikhahid Masqat ra, ki shahr-i mashhur-i 'Arabistan ast, bibimad, davazdeh ruz tul mikaashad.

Farangi. Mian-i Bambai va Bushahr chand manzil ast?


Farangi. Karachi shahr-i buzurgi-st yu kheir?

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 Karachi.

European. Is Karachi a large town or not?
<table>
<thead>
<tr>
<th>Persian</th>
<th>Yes, the town is large and populous. It has more than 104,000 inhabitants.</th>
</tr>
</thead>
<tbody>
<tr>
<td>European</td>
<td>Are the inhabitants of the town all Mohammedans?</td>
</tr>
<tr>
<td>Persian</td>
<td>No, half of them are Mussulmans and the other half are Hindus (namely: idol-worshippers), Parsees (namely: fire-worshippers), and Christians.</td>
</tr>
<tr>
<td>European</td>
<td>I have heard that it is an important commercial town.</td>
</tr>
<tr>
<td>Persian</td>
<td>That is true. From all parts of the world steamers and sailing-vessels come</td>
</tr>
<tr>
<td>Question</td>
<td>Response</td>
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<td>Pas az Karachi kijaa</td>
<td>Makran chi mami.</td>
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<tr>
<td>Farangi</td>
<td>bandar-i khelik-i Makran</td>
</tr>
<tr>
<td>Aryan, Arvalan bi Gorda</td>
<td>Makran ishilm-i Ba.</td>
</tr>
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<td>Masqat qabili didan ast?</td>
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Farangi. Seyyid ki-ra mīgu-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 resident, the other is the palace of the Seyyid.

European. Whom do they call Seyyid?

Persian. They call the Sultan of Masqat Seyyid, because he is a descendant of the Prophet. The name of the deceased Seyyid was Seyyid Turki. He was the brother of the deceased Sultan of Zanzibar. The present Seyyid is the eldest son of Seyyid Turki; his name is Seyyid Feisal.
Farangi tijārat-i Maskat ziād ast  ya kam?

Iranī, Chandān ziād nist. bazar, ash ham kuchik ast bandā farušht bisyār ast. zangthā rā az Zangbūr miārānd bi Masqat va az ānjā miwristand bi Iran va bi Baghdad. ābadtrī yi havāi. yi shahr kam ast. az atrāf-i shahr khurām miwārānd, miwurshand. tājirhā. yi Yangī Dunya khurā. yi Masqat-rā ba kasht mībarānd bi vilāyat-i khud-i shān. qarib-i shahr bich sabzī dīda na-mīshavād. gāv va ūlāgh-i ānjā 'avāz-i laf mūhī. yi khushk mīkhorānd. halvā. yi Masqat mashhūr ast, tu bi

European. Is the commerce of Masqat great or small?

Persian. It is not much, and the bazaar is small. There is much slave-trading. They bring the negroes from Zanzibar to Masqat, and from there they send them to Persia and to Baghdad. 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
<table>
<thead>
<tr>
<th>Hindi</th>
<th>Persian</th>
<th>European</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hind u Iran hamli naqil mahavad.</td>
<td>Farangi Ab u havayi Masgat eki foor ast?</td>
<td>European. What is the climate of Masgat?</td>
</tr>
<tr>
<td>Dried fish instead of fodder. The halva (a sweet) of Masgat is famous and is exported to India and Persia.</td>
<td>Pers. Mia.i-jahanum ast, az Hind ham garmtar ast, ba vujd-i in amendid sahib dar naqs ham ast.</td>
<td>Persian. It is like hell; it is better than India. Nevertheless, serious illnesses are rare there.</td>
</tr>
<tr>
<td></td>
<td>Farangi. Dar Masgat chand saat tavoqyef mahavad?</td>
<td>European. How many hours do we stop at Masgat?</td>
</tr>
<tr>
<td></td>
<td>Pers. Davazdah saat, subhi rastaz-din az naqs mitavard, subhi i daygar in ahar Allah maraad bi Jaak, ki langayat.</td>
<td>Persian. Twelve hours. You will, you than reach Jaak,</td>
</tr>
</tbody>
</table>
kūchik-i Makrān ast.

**European.** Is Jashk also an important place?

**Persian.** No, it is a small village. It is not pretty. There is an English telegraph-office at Jashk. From Jashk to Bandar-Abbas it is one night and one day's journey.

**European.** I have heard that Shah Abbas built Bandar Abbas, and that in his days, it was an important town.

**Persian.** Yes, the condition of Bandar Abbas is known from Persian history. It is still today a centre of commerce,
اما لنکه از بندر عباسی بزر
تر و پر جمعیت تر است.

فرنژی لنکه کجای واقع است

\[\text{بنداری} \text{ 'ABBAS} \text{ ہزورگتار}
\text{و پر-جمیتت اتار ات.}

\text{Farangi, Linga کجای واقع است؟}

\[\text{یرنی. دخیلی} \text{KHATRJ} \text{ی FARS} \text{اک}
\text{و لانگرگاه-اش خوب ات,}
\text{چیرا کی از باد-ی شمال, کی}
\text{باد-ی صلیم-ی TAMAN-ی KHĀLIJ-
\text{ی FARS} \text{اک, مخفیع ات.}
\text{بازاره-ی خوب دارد}
\text{تال و کلیم و وعده مال ایران}
\text{از لنکه میزند بسفت و زکبیار}
\text{کشتی خوب ثم در لنکه}
\text{میسازند}

\[\text{فرنژی. باد از لنکه کدام منزل}
\text{است؟}

\[\text{ Europeans, Where does Linga}
\text{lie?}

\[\text{Persian, It lies in the Persian}
\text{Gulf, and its landing-place}
\text{is good, because it is protec-
ted from the North Wind,}
\text{which is very violent in the}
\text{whole Persian Gulf. It has}
good bazaars. They export}
\text{Persian woven and felt car-
pets from Linga to Masqat}
\text{and to Zanzibar. They also}
\text{build good ships at Linga.}

\[\text{European, Which is the sta-
tion after Linga?}

Persian. It is the island of Bahrein, 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 Bahrein. The soil of the Island of Bahrein is well cultivated, and covered with verdure full of date-palms. The donkeys of Bahrein, are very strong, tall, well made, and swift. For riding they are better than ponies. From Bahrein to Bushire you take a northerly direction.

`Farangi. Al hamdu `llāh kī` European. Thanks be to God
دار بوشهر می‌مانده‌ای که باید میهمان دیگری داشته باشیم.

لیکن من در بوشهر که باید در اینجا مانده‌ام، من که باید میهمان دیگری داشته باشم.

 Parsi. 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.

Parsi. He will not allow you to stay anywhere else. Whatever European comes to Bushire, becomes the guest of the Resident. He is a very
Farangi. Dígar az Farangíhá dar Búshahr kast ham hast?

Iraní. Bali dahi davádzadah nafar tajír darad va ehand nafar talagáshí ham dar Búshahr sákin and. khud-i shahr tijaráratgáh-i buzúrg va pur jámíat ast. kharíd u furúsh bisýár darad. har mál attijára ki az taraf-i Isfahán va Shíráz mibáránd bi lab-í daryá va har chi az khúríja mibráund dakhil-i Iran bínáimayand, az Búshahr míguzarad.

European. Is there any other European at Bushire?

Persian. Yes. There are ten or twelve merchants, and several telegraph-clerks living at Bushire. The city itself is an important commercial place and densely populated. There is much trade (buying and selling). All commercial goods, exported from Isfahán and Shíráz to the sea-coast, or imported from foreign parts into Persia, pass through Bushire.

Farangi. Bi gheír az bazar chírži

European. Besides the bazaars,
dārad, ki qābil-i didan bāshad?

Irānī. Chīzī na-dārad. ba'ad az tavaqquf-i chahār panj rūz bāyad rāh bīftīd bīrāvīd Shīrāz.

Farangī. Bīfarāmīyīd ʾehī touṃ mitavān safar kard? magar kalāska va touṃtaʿ pōdī mīshāvād?

Irānī. Na kalāska dārad, na touṃtaʿ va na rāh-i ʾāhan. du jūr mitavān masāʾīrat kard, yakī bā qāšila mitavān raft va dīgārī chāpārī.

Farangī. Bi man taʿlīm bišar-māyīd bidānam ʾehī touṃ bāyad raft.

is there anything worth seeing?

Persian. There is nothing. After a stay of four or five days, you must set out for Shīrāz.

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 travelling; 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.
ممنونم. با خوشحالی (لیکن با عينیت!) من به شما کمک خواهم کرد. بین بوسیله و شیراز ما باید هر دو را در اینجا اجاره کنیم. شیراز در هر دو مورد، اجاره اعمال می‌کند، با استثنای این که اگر شما برای چهارماه یا سه ماه لازم است که برای چهارماه یا سه ماه اجاره بوده که برای هر دو مورد لازم است که برای هر دو مورد اجاره بوده. هر روز برای خودتان می‌توانید چهار یا سه لیگ به فاصله پنج شاهی بردارید. هر روز می‌توانید چهار یا سه لیگ به فاصله پنج شاهی بردارید. این چهار یا سه لیگ به فاصله پنج شاهی بردارید.
Persian. The meaning of caravan is this: that you should ride the whole way to your destination on the same animals which you started with. The meaning of travelling by post is this: that in each station you should change horses. 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.

European. I beg that you will tell me how you travelled from Bushire to Shiraz.

**Persian.** With pleasure! I will relate for your benefit all the particulars of my own journey. Together with two companions, I started from Bushire, 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 Bushire. 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
ty bi dāmana-yi kuh ḡishtān ast. kheīlt garm bud. já bi já āb peidā mishud va ḡīkan aghlab-ash shūr ast. dirākht-i ḡurmā dar ān sahrā ki māshhūr bi Garmsīr ast, bāshūmār ast.

yak sā'at bi ghurūb munda rasīdim bi Burāżjun. dih-i kūchikī st, ammā kārvānsarā-yi 'azmī dārad. banda dar talegrāfkhāna mīhmān shudam va az talaghrāfchī, ki Armanīst masāfāt-i rūh-rūh pursūdām. guft ki haft farsakh rūh tei karda-id.

subh savār shuda raftīm. bi Kunār Takhta. shish farsakhī 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 Garmsīr, are innumerable.

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 farsakhs".

In the morning, having mounted, we went to Kunar
Takhtia. 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 horse-flies, 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.
We passed the river Khisht, whose waters were brackish. A stone bridge has been built across the river. After that we reached the Pass of Mallū, 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.

We stayed in the telegraph-office which happened to be empty. The servant at the
غلام تکرک‌خانه هیزم و آب و برنج و پیاز و روغن و نان تازه حاضر کرد میان باغ آتش روشان کرد طعام پخته‌ی خودیم فوش و خلا پوش آن‌جهت داشتیم روی پرده‌ای انتخابه‌ی راحت شدیم.
صبه‌ی زود پیکارخانه سوار شدیم معلم شد که امروز تا کازرون باشد رفت هشت فرسخ سنگین راه است از روید خانه و از گوشه کم‌ماه گذشته‌ی ایین کرده‌ی هم خیلی پست و بلند و خطرناک است گاهی قطع‌های پر شده‌های تا نئ دره‌ی تیغ‌پر می‌پرند پیاده‌ی.

hizum va ab va birinj va piaż va roughan va nun-i taza hazir kard. mīn-i bagh utash roushan karda tu'am pukhtim, khurdim. farsh va balapush unchi dashtim ru-yi būra andakhtā rahat shudim.

subh zūd bakhastim, savār shudim. mālūm shud ki imrūz tā Kāzārūn bāyād raft. hasht farsakh-i sangin rāh ast, az rūdkhāna va az kūtal-i Kamārij guzashtim. in gardāna ham kheili past u buland va khataarnak ast. gāhī qātirha part shuda ta tah-i darra mīghaltand, mimīrand. pūda shuda būla ráftim, az telegraph-office brought wood, water, rice, onions, melted butter, and fresh bread. Having lit a fire in the middle of the garden, we cooked the food and ate it. Having spread all the rugs and over-coats, 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 farsakhs 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
شده بالا رفته از آبادی،
کمارچ و گردن کوچکی که شدته
با گلک زارون رسیدیم، تمامش
با گل سبز و آباد است زمینش
خاک یکم خوبی است و یک
درب رمی در تمام آن جلغه
خسک و یک یزار نیست جناجی
آب از کوه هائی دست چوب
بقدر یک یاز سنگ ی دو سنگ
میبند با افشار مشروب میکند
افقام و انواع میوه جات
و فواکه میتاز علی میلید

ابادی‌ی دih-i Kamarij va
گاردا‌ی kūchikī guzashta
بی julga‌yi Kāzarūn rastdm.
tamām-ash bī safī va sabz va
اباد ast. zamīn-ash khāk-ī
narm-ı khūbī-ī va yak vajab-ī
zamīn dar tamām-i an julga
khushk va lam yazra
níst. ja bi jā ṣab az kuhūn-ī
dast-i chap bi qiṭar-ī yak
sang 2) u du sang mīrzad,
būghrā ra mashrūb mīkonad.
aqṣām u anvā'ī 3) mīwajat va
fāvūkī-ī 4) mumtāz 'amal
mīyād.

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-
zarūn. 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 1), and
waters the gardens. (All)
kinds and sorts of fruit are
grown there.

1) Arabic for "not cultivated".
2) The Persians 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 فاكهة fākiha, fruit.
کازرون

سه ساعت بخور مانده به شهر کازرون رستگاری در تکرار فانه.
پایش آن دهم بعد از صرف عصر أن در شیرانم می‌خواهیم
ما بلندی می‌کرد بازار و کوجها
نشان کردم بعد رفتیم به باگ مستی به باگ نظر بودیست مثل
بهشت و نتازه از کلستان ارم

نظم

کلستانی چون کلزار جوانی

کازرون.

At three hours before sunset we reached the town of Kazarun. 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.

Verse.

A flower-garden like the bed of roses of youth,
"its roses watered by the Water of Life,
"The Song of its Nightingales causing delight,
"Its perfumed Zephyr bringing peace".

In the middle of a cross-alley is a well, whose waters are very clear, agreeable to the taste, and cool. All the trees of this cross-alley bear golden fruits, such as bitter oranges, tangerines, lemons and sweet oranges. It was the beginning of the orange-blossom season. I was intoxicated by the smell of the blossoms and the singing of the Nightingales. We were told that each orange-tree
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 wonderful, that in all Kazarun, not one single "man" of barley was to be found.

1) see page 123.
From Kassarum to Shiraz.

At two hours and a half before noon we mounted our fore 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 Paravan-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) dit: long bank.
اکساری تاکتال‌یی این جسر شکسته و خراب شده بود
امید است که تا امروز مرمت کرده باشد.

از آنجا راه به داراکوه می‌پیامد
جمعیت از ایلات در راه و
طرفبندی راه حرکت می‌کرد. راه
از عبور و موردنامه و بنه
پیمایی باطلق شده بود که
پیاده نمی‌توانست راه برود.

خلاصه به کوتک دختر سیدم
گِی سنگی مرتفع و سیار
مهیب و سراشیب است اما
سنگچینی کرده و سنگفرش و

اکساری تاکتال‌یی این جسر شکسته و خراب شده بود، امید است که تا امروز مرمت کرده باشد.

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پیاده نمی‌توانست راه برود.

khulasa bi Kutaai Dukhtar
rasadim, koh-i sangi-yi murtah and bisyar
mehib va sarashib ast amma sang-chini karda va sangfarah va

a corner of the Parishan Lak. 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 quanti-
ty 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 Daughter's Pass. The mountain is
rocky, high, very imposing
and precipitous, but they
have removed all stones,
and made a pavement and
When we reached the top of the Pass, the rain had stopped. The air had become clear and the Parishan-Lake was clearly to be seen. We rested a little, then continued our way. There was a forest called Dasht-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 Dasht-i Barm there are lions. Some years ago a male lion, very big, used to attack men...

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 Nomad. Zill as Sultan, who was Governor of Isfahān and Fārs, gave this plucky man a cloak of honor and one thousand tumans reward.

1) "Shadow of the Sultan", the eldest son of the late Shah.
Farangi. Halk ham dar an samt-ha shir dida mishavad?

Irani. Dar sar-i judda kheir, amma dar biruha-yi kuhha tak tak peida mishavad.


European. Does one still find lions in those parts?

Persian. Not on the road itself, but in the mountain wildnesses one occasionally finds them.

After passing through (the forest) Dasht-i Barm, 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 discovered 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.
بی‌واسطه ارتقاء کوه و بدنی راه نمی‌شد عمام روی تابسکر کوثر برای در کاروانسرای مشهور بیمار کوثر اطراق نموده در عبارت و سعی خوبیست و در تقوی طاقتچه آتش اشکی آتش شام خوش‌دم جوین عیم حضیر و فرش نیبوس روی سنگ خوبی‌دم یک‌سرباز شد که بعد از نصف شب از زور سرما بیدار شده پا شدیم.

آفتات بن‌نرد راه افتاده‌ایم عبر از کوثر پیر زن بقدری مشکل است که برخی بی‌قطر سر راه.

Aftāb na-zada rāh uftadīm. ābūr az Kutāl-i Pirī Zan bi qadrī mushkil ast, ki

In consequence of the height of the mountain and the badness of the road, it was not possible to get that same day to the top of the Pass. We stopped at a caravansery known as "Mian Kūtal. It is a fine spacios, building. Having made fire in a niche, we supped. As there were no mats nor carpets, we lay down on the stones. It got so cold, that after midnight we were awakened by the intensity of the cold, and so we rose.

Before sunrise we started on our way. The passing over the Old Woman's Pass is so
می‌بینید تا چشم کار می‌کرد لاشه و استخوان قاطر رخته شده بود بازین جهت لاشخور در آن قرار است

طرف شمال این کوتل دشتی است موسم بهشت ارجن دورادورش کوه‌های بلند پردرار است دست راست دریاچه و لاجن زار و نیزار است و دست چشمه عظیمی است که آباد پن‌در چهار سنک از شکاف کوچک سنکی می‌پرید چمپت پرکنی از‌هاره قاجیر سار-ی راه می‌مرند. تعیش کار می‌کرد لاشه و استخوان قاطر رخته شده بود بازین جهت لاشخور در آن قرار است

Tarafl-i shamal-ī in kutal dashtī ist mousūm bi Dasht-i Arjan, dourādour-ash kūh-ha-yi bu-land-i barfār ast. dast-i rast daryācha va lajan-zar va neizar ast, va dast-i chap chashma-yi ʿazāmīst ki ʿab-ash bi qadr-i chahār sang az shīgāf-i kūh-i sāng mī-riżad. jamʿat-i buzurgī az 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 Basht-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 No- mads were passing through

Talaghrāfkhāna-yi Dasht-i Arjān qarīb-i hamun chashma vaqī ast. qadrī istīrāhat nāmūdā balt-yi kūh-i kuchktā rafīm, rāh khūb va bī sang va bī gil būd.

Nīm sa’at bi ghurūb munda bi kārvānsarā-yi Khānā Zan-

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 Dasht-i Arjān 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
Khana Zanyun. The air was so cold, that the water was frozen. We spent a very bad night. In the morning, until two hours after sunrise, the ground remained frozen.

Between Khana Zanyun to Shiraz there are eight farsakhs of hard road. Notwithstanding the cold of the previous night, near midday it became 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 1) Shiraz".

1) The principal Persian towns have titles. Tehran is called "House of the Chalifate" (Där al Khilāfa) Isfahan is called House of the Sultanate (Där as Saltana).
<table>
<thead>
<tr>
<th>Persian</th>
<th>European</th>
</tr>
</thead>
<tbody>
<tr>
<td>شیراز، دار شهر رشت پدیده شد.</td>
<td>Did you stop at the house of your friend at Shiraz?</td>
</tr>
<tr>
<td>نه، من دوستانم است.</td>
<td>Yes, my friend has,</td>
</tr>
<tr>
<td>بهار دستیار کرد و دارورغ蔗ی شاه باغ و حمام دراز.</td>
<td>Bakt dusti'am qarth-ī darvarza-yi shahr bagh va khane darad.</td>
</tr>
<tr>
<td>انگیزینیا و خانه داراد.</td>
<td>Anguirin va khana darad.</td>
</tr>
<tr>
<td>پیام‌دار بی‌خیاب که می‌خواهد.</td>
<td>Maq-safar biajar khasta shuda budtad.</td>
</tr>
<tr>
<td>خیر آغاخا، مان کی بار نمایندگی نمایندگی بازی مالک وموربد.</td>
<td>Khair ungha, man ki bar na-shudum vali malhu nna murda bjudand.</td>
</tr>
<tr>
<td>گرایش.</td>
<td>Shiraz.</td>
</tr>
<tr>
<td>مهدی نام خود را باز هم نمی‌کنید.</td>
<td>I know that Shiraz is a large town, famous and celebrated all over the world.</td>
</tr>
<tr>
<td>من به سر می‌رانم کی شاه‌بازار و مسجد.</td>
<td>European.</td>
</tr>
</tbody>
</table>
But please tell me what I ought to see at Shiraz.

Persian. Firstly the "Hafizya and Sadiya, namely, the tombs of Khaja Hafiz and of Sheikh Sadi. Everyone who comes to Shiraz makes a pilgrimage to the tombs of these two celebrated poets. Both lie outside 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 Karim Khan-i Vakil, 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 Vakil's Bazaar, you must make a point of seeing properly.

1) Arabic plurals of بیت (house), باغ (garden), مسجد (mosque), حمام (bath).
فرنگی. بسیار خوب من هرگاه
کمکی باشد انشاء الله خواتم.

ارمنی. انشاء الله بعد از سیر
شیراز با اصفهان می‌رویم.

فرنگی. آن راه را هم با قافله طی
باید کرد.

شیرازی. سفر راهی از شیراز و
اصفهان و طهران و قزوین و
نشرت تا لب دریای خزر.

ایرانی. از شیراز را به شمال خزر
خانه دارد. اگر مخاطبه تند
راه بروید، جابجایی بروید.

Farangi. Bisyar khub; man
har jar ki mumkin bashad in
shah Allah khaham raft.

Irani. In shah Allah ba'd az
seir-i Shiraz bi Isfahan mi-
ravid.

Farangi. An rah-ra ham ba
qafila toei bayad kard?

Shirazi. Safar-i chapari az
Shiraz va Isfahan va Tahran
va Qazvin va Rasht ta lab-i
Daryā-yi Khazir.

Irani. Az Shiraz ru bi shamal
chaparkhana darad. agar mi-
khahid tund rah biravid,
chapart biravid.

European. Very well, I will
go wherever it is possible to
go, if God will.

Persian. May it be God's will!
After having seen Shiraz,
you will go to Isfahan.

European. Must I make this
journey also by a caravan?

Description of a post-journey
from Shiraz to Isfahan,
Tahran, Qazvin and Resht,
to the coast of the Caspian
Sea.

Persian. From Shiraz, going
north, you will find post-
houses. If you wish to travel
quickly, go with post-horses.
European. How does one travel with post-horses? Please have the kindness to explain.

Persian. With pleasure! You must take, from the post-house at Shiraz, a pass for two horses.

European. If I travel alone, is not one horse sufficient?

Persian. No, you must ride one horse and the post-boy the other. He will also carry your saddle-bags. After arriving at your destination, the post-boy takes the horses back to their station.

Farangi. Agar tanha kiravam, yak asp khair va shigird chupar savar-i yak asp moshavad va shigird chupar savar-i asp-i digar, va u ham kharj-i tun-i bi khudash ham makam-i shah-ba' az vurd-i maqсад shah-ba' az vurd-i maqсад shah-ba' az vurd-i maqсад shah-ba' az vurd-i maqsad shah-

Iran. Kheir, shumast savar-i chupar savar-i asp-i digar, va u ham kharj-i tun-r bi khudash ham makam-i shah-

Farangi. Cheshm b az shiraz bahar va shigird chupar savar-i asp-i digar, va u ham kharj-i tun-r bi khudash ham makam-i shah-

Safar-i chupar chi moshavad? moshavat farmuda heyn kand.

European. "How does one travel with post-horses? Please have the kindness to explain.

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Farangi. Cheshm b az shiraz bahar va shigird chupar savar-i asp-i digar, va u ham kharj-i tun-r bi khudash ham makam-i shah-

Safar-i chupar chi moshavad? moshavat farmuda heyn kand.
شمس باز مرز می‌کند
فرنگی از مرز تا مرز دیگر
چه قدر مسافت است؟
ایرانی سه فرسخ از هفت فرسخ
و هشت فرسخ راه است.

فرنگی و کرایه‌ای سه‌تایی چایار
جند میشود
ایرانی درای عصر اسپایر فرسختی
یک قران
فرنگی روزی جند فرسخ میتوان
طی نمود
ایرانی اگر آموخته باشید در
یک روز بیست و پنج از سی
فرسخ راه میتوانید بروید.

شمعی دار به مرز اسپ
آغاز می‌کنید.

فرنگی. آز مرز تا مرز
ی دیگر چه قدر مسافت است؟

ایرانی. صرفه‌ی هفت فرسخ
و هشت فرسخ راه است.

فرنگی. سه روزی اسپایر چایار
جند می‌شود.

ایرانی. با کرایه‌ای سه‌تایی
یک قران.

فرنگی. روزی جند فرسخ
می‌توان تنها گردید.

ایرانی. اگر عادت باشید در
یک روز بیست و پنج از سی
فرسخ راه می‌توانید بروید.

You, change horses, in each station.

European. What is the distance
between the stations?

Persian. From three to seven
or eight farsaks.

European. And as to the hire
of post-horses, what does it
come to?

Persian. For each horse one
qaran a farsakh.

European. How many farsaks
can I do in one day?

Persian. If you are used to it,
you can do 20 or 30 farsaks
in one day.
**Persian.** How wonderful! That is not much slower than a train. Then must I trot or gallop the whole day?

**European.** 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.

**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 ایین اسپاه‌ها که مثل چار
چیه میمانند سوار را با یار
بملی میرسانند گاهی اسپ
چلیاری دیده که نهایت خوب
و تندرود بود و مثل آهو
می‌دوازند قرب اصفهان سوار
یک اسپی سلام که اسپه‌ای
شده هم از اب و پر تیستند اسپ
عربی یون صاحب‌ش بهم نابیت
چلیار می‌بارد از ارسبارانه پایانه
پژن که برد یک بار چلیار
اسپه‌ای بزرک توکمنی از
پاروها کوچک بهتراند

لغه‌یی‌یی بهت می‌دار
کی میل‌یی چه می‌دار
سوار بود بری‌یی می‌بر
مانزیل میرسانند، گاهی اسپ
یچارتی دیده که نهایت خوب
و تندرود بود و مثل آهو
می‌دعو بند قرب اصفهان سوار
یک اسپی سلام که اسپه‌ای
شده هم از اب و پر تیستند اسپ
عربی یون صاحب‌ش بهم نابیت
چلیار می‌بارد از ارسبارانه پایانه
پژن که برد یک بار چلیار
اسپه‌ای بزرک توکمنی از
پاروها کوچک بهتراند

فرنگی‌یی زین و دهنه خدام
همراه برد یا از ناریم چلیار

Near Isfahan I rode a horse,
that was as good as the Shah's
horses. It was an Arab. Its
master, namely the Post-
master of Ma’yar, had bought
it from Arabs for fifteen tu-
mans. As posthorses, tall Tur-
komans are better than
small ponies.

European. Must I take my own
saddle and bridle, or cannot
I borrow that from the Post-master.

Persian. You must have your own bridle, saddle, saddle-cloth, saddle bags, and two girths for fastening the loads.

European. Near the post-houses are there caravanseries, inns, or such places, where one can spend the night?

Persian. You must stay in the post-house itself. For distinguished travellers there is, in the upper storey, a sleeping-room. Bed-covers too are to be found in most places.

European. Perhaps food is also
در چای‌خانه‌ها حاضر می‌شوید

ایرانی، بی‌چی‌های تان و ماست
و تخم مرغ و چای و قلیان

بسته بی‌پدای می‌شود و چیز
دیگری خواسته باشید از دنیای بazar.

میان‌زمین اما عاده کسیکه بود و
می‌خواهید جرخت کند بغير از
تان و ماست و تخم چیزی
اهریزند که اسباب معطیه نشره
در چای‌خانه‌ای شهره و
قصبه‌ها عطر چیزی که میل
داشته باشید موجود است.

فنکی انتفایات بفرامان‌یاد طول
و اسم منزل‌ها بیان کنید بدانم
منزل تخلیه که قدر راه است

یاد دار شارک‌ها به‌نیاز می‌شوند?

Iranی. باز، چیزی نان و ماست
و تخم‌مرغ و چای و قلیان.

آرایه‌ها پیدا می‌شوند، اگر چیزی
در چای‌خانه‌ای شهره و
قصبه‌ها عطر چیزی که میل
داشته باشید موجود است.

Farangi. یتیم‌یاد تعلیم
و اسم منزقلیزی بیان کنید بدانم
منزل تخلیه که قدر راه است

to be found at the post-
houses?

Persian. Yes, but it is scanty.
Bread, sour milk, eggs, tea,
and galyans are to be found
everywhere. If you order
anything else from the vil-
lage or the basaar, 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
کریم‌آباد چند باید بدم
ایرانی خیلی خوب منالز راه را
از شیراز کشته تا بختیار و از
آنجا تا لب دریای خزر عرص
خواهند بود

از شیراز تا زرگان ۵ فرسک
۴ پوره
۴ قوم‌آباد
۴ مشهد مرغاب
۴ دیبید
۴ خان خوره
۴ سومک
۴ آباده
۴ شلمکستان
۴ بردخناسی
۴ مقصودیکی

کریم‌آباد چند باید بدم
ایرانی خیلی خوب منالز راه را
از شیراز کشته تا بختیار و از
آنجا تا لب دریای خزر عرص
خواهند بود

Iraní. Kheilt Khub, manazil-i rúh-rá az Shírás guzashta tá bi Táhrán va az unjá tá lab-i Daryá-yi Kházír ʻarz khahám namúd.

From Shiraz to Zarghan 5 fars.

Pūza panj "
Qavámábad shish "
Mashhad-i Murgháb haft "
Dahbíd haft "
Khán-i Khura panj "
Surmak haft "
Abáda shish "
Shulğistân panj "
Yazdíkhast shish "
Maqsūd Begi shish "

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.

From Shiraz to Zarghan 5 fars.

Pūza 5 "
Qavamabad 6 "
Mashhad-i Murghab 7 "
Dahbid 7 "
Khan-i Khura 5 "
Surmak 7 "
Abada 6 "
Shulqistan 5 "
Yazidkhast 6 "
Maqsud Begi 6 "
<table>
<thead>
<tr>
<th>From Shiraz to Qumishah 5 fars.</th>
<th>Mayar 5</th>
<th>Margh 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isfahan (Julfa) si</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Between Zarqhan and Puza are tombs of kings of olden times, and ruins of buildings, fine palaces, and great fire-temples. The name of this place is Takht-i Jamshid. It lies east of the road at a distance of one farsakh. You must go there and see it all. Near Puza there are also remains from olden times; these they call: The Picture of Rustam. 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.
vānā va khutūt-i bisyār qa-dim, ham mākhī va ham pahlavī bar kamarkash-i kūh-i buland-i sangī namāyān ast. kheīl jā-yi dilchasp-i qūbil-i dīdān ast.

Az chaparkhānā-yi Pūza ta Naqsh-i Rustam yek farsakh rāh ast.

Intaraf-i Qavāmābād mīrasīd bi qasaba-yi Sivand. talagārāf-khānāyāt dərād, ki talagārāfkhānā-yi inglīs unjā sākin āst. jā-yi ba-safāt-yi-s va angūristān-i zīād dārad. dar sahār-yi Mashhad-i Murghāb sūtūnhā dīda māšāvād, ki unāhā hām-

From the post-house of Puza to Naqsh-i Rustam is a distance of one farsakh.

On this side of Qavamabad, you reach the village of Sivand. 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 Murghāb columns are to be

1) The Persian language at the period which proceeded the Muhammadan conquest.
seen; they also are remains of former days. A stone building lies near the road. The Mohammedans say that it is the Tomb of Solomon’s Mother, and the Europeans say that it is the Tomb of Cyrus.

An English telegraph-clerk lives at Dihbid.

Abada is a large village. It has a fort, a bazar, and a telegraph-office. The spoons and beggars’ bowls of Abada, which are beautifully and tastefully carved in pear-wood, are celebrated.

Yazdikhast is also an important village. It has been built
on a steep and high rocky hill which stands in the centre 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 garden and the post-house are outside the village.

Quimishah is a small town, the environs of which are very well cultivated.

Isfahan, as everyone knows, was formerly the capital of Persia. Although the town is not as large now as it was then, it is still important.
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 Dār as Sāltana (House of the Kingdom). It has splendid bazaars, large squares, heavenly avenues, magnificent bridges over the river Zan
darūd, buildings, mosques, and excellent schools, which have remained from the days of the Safavi kings.

The village of Jūlfa is situated near the town of Isfahan. The inhabitants of Jūlfa are all Armenians. The post-house
<table>
<thead>
<tr>
<th>فرخیها نم در جلفا است</th>
</tr>
</thead>
<tbody>
<tr>
<td>منزلهای راه طهران از این قرار است:</td>
</tr>
<tr>
<td>از اصفهان (جلفا) تا گر در فرسخ</td>
</tr>
<tr>
<td>1. هورچخوار</td>
</tr>
<tr>
<td>2. بیداشک</td>
</tr>
<tr>
<td>3. قهرود</td>
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<td>4. کاشان</td>
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<td>9. کوشک نصرت</td>
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<tr>
<td>10. قلعه محمد علی خان</td>
</tr>
<tr>
<td>11. حسن آباد</td>
</tr>
<tr>
<td>12. کوهارم</td>
</tr>
<tr>
<td>13. تهران</td>
</tr>
</tbody>
</table>

| nahā-yi Farangīhā ham dar Julfa-st. |
| manzilhā-yi rāh-i Tahran az in qarār ast: |
| az Isfahān tā Gaz si farsakh |
| Murchakhār shish " |
| Bidashk shish " |
| Quhru'd shish " |
| Kashan haft " |
| Sinsīn shish " |
| Parsangān haft " |
| Qumchahār " |
| Manzaria " |
| Kushk-i Nusrat " |
| Qa'ī-yi Muham-mad Ali Khān " |
| Hasanābād " |
| Kahrizak " |
| Tahran " |

| and the houses of Europeans are also at Julfa. |
| The stations on the way to Tehran are the following: |
| From Isfahan to Gaz 3 fars. |
| Murchakhār 6 " |
| Bidashk 6 " |
| Quhru'd 6 " |
| Kashan 7 " |
| Sinsīn 6 " |
| Paisangan 7 " |
| Qum 4 " |
| Marzaria 4 " |
| Kushk-i Nusrat 4 " |
| Qa'ī-yi Muham-mad |
| Ali Khān 4 " |
| Hasanābād 4 " |
| Kahrizak 4 " |
| Tahran 4 " |
The pass of Quhrud is so elevated, that the snow lies there till mid-summer 1). 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 Pass. 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 Damavand was visible. Kashan is a large town. It has important bazaars and

1) This pass is about 9000 feet high.
tabar därad va talagraf khānayī ham därad, dar Kāshān ʿaqrab va pasha bi qadrī farāvan ast, ki miṣl-ash-rā hīreh jar digar na dīda am. vakht-i khābīdān khūb nigāh bāyād kard tūyī rakht-i khūb-i tun ʿaqrabī na-bāshad.

Qūm ham miṣl-i Ḵāshān shahrīst, ki jamʿīyyat-ash bi qadr-i panjḥ hazār nafar ast. kashkari-yi masajid-i Qūm nihayat khushrang va qa-shang ast.

mīn-i Qūm va Houz-i Sulṭān Dasht-i Kavīr ast, ki īḥā bi un hama-yāsh shūr ast. bāyād caravānseries, and it also has a telegraph-office. In Kāshān 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.

Qūm is also a town like Kas-hān, having a population of 50,000 people. The tiles on the mosques of Qūm are exceedingly fine in colour and very beautiful.

Between Qūm and Houz-i Sulṭān is a Salt-Desert, the water of which is brackish.
شیر است باید مطابق بلغاری
په از آب خوردن گرماه داشته باشید و حال در این نقطه ده
سالم است که دریاچه تشکیل یافته است
اگر تا طبیعت راه ساخته است
که از روی آن کالسکه میتواند کار بکند
در طبیعت خانه کی میخواهید منل بکنید
فرنگی میدانتم با عینی کس آشنا نیستم
ایرانی بنده میدانتم که شما حکاکی
جاتی میهمان خواهید شد
و کنن میهمان‌کنن خوب دارد
matāra-yi bulghar pur az ab-i khurdu hamrāh dāhta bāshid va hāl dar in nuqta dāh sāl ast ki daryāchāyi tashkil yūta ast.

You must have a leather bottle full of drinking-water with you. It is now 10 years ago that a lake formed itself at this place.

From Qum to Tehran there is a made road, on which carriages can go.

At whose house do you mean to stay at Tehran?

European. I do not know, I am not acquainted with any one.

Persian. I know for certain that you will be some one's guest, but if not, there is a good hotel.
تعیین یافتن تخت محلک معبورکه را دخواهم کرد احوالات دار
ایم. از طهران در سفر ناگات
سپاه‌های فرنگی بقدر کفايت
نیستد. اسمی بغير از شرح
خود سفر ديکر هرچه زحمتی
تبدیل از طهران تقاومت ره
ساخته خوبیست که كالسکه و
تراشتم کار میکند اکر میل
داشت بهبود با كالکه
میتوانید بروید و منازل را
تا پدریدن از این قرار است.

Ta'rif-i payitakht-i mamālik-i mahrūsā-rū ۱) na-khāham kard, ahvalat-i Dār ul Khi-
lāfa-yi Tahrūn dar safarnā-
majāt-i seiyāhū-yi Farangi bi qadr-i kafayaat navishta shūda ast. bi gheir az sharh
khud-i safar digar hich
zahmati na-midaham. az Tah-
rūn tā Qazvīn rāh-i sākhta-
yi khūbī-st, kūlaka va tu-
rumtās kār mīkonad. agar
meil dāshta bāshīd, bā kā-
laka mitāvānd birāvid va
manāzil-i rāh tā bi Qazvīn az
in qarār ast:

I will not describe the capital
of the "Protected Provinces".
The "House of the Chali-
fate, 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
tarantass can go. If you
like, you can drive in a
carriage. The stations on
the way to Qazvin are the
following:

١) mamālik-i mahrūsā i.e. the "protected provinces" is the official title of the Persian Empire.
<table>
<thead>
<tr>
<th>Persian</th>
<th>Farsi (Translation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dar Qazvin mihmânhâna-yi khûbî buzurgi-st, bâ mubl 1) u asbâb, va khurâki hama chîz dar unjâ peidâ mishavad.</td>
<td>In Qazvin there is a good, big Hotel, with furniture and other things, and you can get any kind of food there.</td>
</tr>
<tr>
<td>Va khud-i Qazvin az balâd-i mu'zama-yi Irân ast va sa-biqan pâyitakhkht bûda ast. mîguyand ahî-i Qazvin bis-yûr bad zât va nû-durust and va in beit mashhûr ast:</td>
<td>Qazvin itself is an important Persian town, and was formerly the capital of Persia.</td>
</tr>
<tr>
<td>Mâr u Qazvînî chu bînî mard-i hush,</td>
<td>They say that the inhabitants of Qazvin are great ruffians and rascals, and the following verse is well known:</td>
</tr>
</tbody>
</table>

1) mubl furniture is the French word meubles.
Leave the serpent alone, but kill the inhabitant of Qazvin."

From Qazvin to Resht, on account of the height of the mountains, the going to and fro of carriages and tarantasses is at present impossible; especially between Mazrâ'a and Paichinar, where there is a high pass called Khorzan, the crossing of which causes great discomfort to man and beast.

The stations on the Resht road are the following:

<table>
<thead>
<tr>
<th>From Qazvin to Mazrâ'ā</th>
<th>5 fars.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pâchinar</td>
<td>&quot;</td>
</tr>
<tr>
<td>Manjîl chahâr</td>
<td>&quot;</td>
</tr>
<tr>
<td>Rustamâbâd panj</td>
<td>&quot;</td>
</tr>
</tbody>
</table>
کهلم پنجم فرسخ
رشت ششم فرسخ

در منزل مزرعه یک گانگی پیدا می‌شود مشهور به پل ساخته‌ای <br>که جنس ساس است و پلا آورا غربگر میکنند بهشت آینده <br>یک نوع سی دارد که اکنون <br>بی‌شمار پیکر اصل اثر می‌کند <br>اما اکثر غربارا کریز اثر سختی <br>می‌شود و گاهی مناکر به‌لاک می‌<br>شود به‌همه وجه آن‌جا <br>نگرانیمی‌اند.

قَریب بقایاَ‌یی مانجیل بی<br>کنار سفید <br>روی مهرسید رود خانه خیلی <br>عهد عیانی است پل سنگی <br>

**Kuhdum panj fars. Rasht shish**

Dar manzil-i Mazra’ā yak jān-<br>vār peida mishavad, mash.<br>hū bi malla yu gana az<br>jins-i sās ast va ham ura<br>gharībgaz miguyand, bi jihat-<br>i ānī yak nou’ sami dārad, <br>ki agar bermāra bigazad, <br>asla asar na-mīkunad, amma <br>agar ghurabā-rā gazīd, asar-i <br>sakhtī mīnāmāyat va ġahr <br>munjar bi halākat mishavad, <br>bi hich vajh unjā na-khabīd!

**Kuhdum 5 fars. Rasht 6**

In the station of Mazraa an <br>insect is found, known as "mašša" or "gana". It is a <br>kind of bug, which is also <br>called "gharībgaz", (biter of <br>strangers), because it has a <br>kind of poison, which never <br>harms the natives, if they <br>get bitten. But if this insect <br>bites a stranger, it does <br>much harm, and is some-<br>times the cause of death. Do <br>not on any account stay the <br>night there!

Near the village of Manjil you <br>reach the banks of the Sa-<br>fīdrūd river. The river is
تعدادی روزی به سمت آب بسته بودند. چند سال قبل از شدت سیلاب در عالم خراب شده بود، حالاً درست کرده‌اند به آن سفر با کرجی عمر کرده‌بود. بوسیلهٔ کثیر آب و شدت باد بی‌بی غرق شدن بود.

دریاب باد که در مناجیل می‌پرید ملاک‌می‌گردید، ناصر الدین شاه در مسافرت نامه‌ای از فروانکستان چنین تعریف می‌نویسد که از گیاب و بدایع این‌که در این منزل در هر حال که باشد ترکیب باعث گرفتن باد شدیدی

Dar habi būd ki dar Manjīl mīvazad, Aʿlāhāzrat-i Nāsir ad din Shāh dar musafarat nāma-yi avval-i Farangistān chuntn tahrīr fardūda and, ki az ʿajāyib va badayiʿ inki dar ūn manzil, dar har faṣl ki būshād, nazdīk biʿāsr 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,
بعد از کلشتن از قصبه رودبار

باد-ی شادی در می‌خزند، البته سخت و شادی است، کج درکننده‌ی زمین، کج در تاریکی‌های زمین، کج در یمن راست است، یک سر به دریا کشیده، کج و معمایی گشته است.

از منابع که اول خلافت کیلان
است یک جا رو به شمال می‌رود تا قربه که که در جنوب کوه و دسته راست خانه است که وی‌های سنگی و خاکی، مرتفع بسیار مهیب و سرآشیب طرفین راه است.

بعد از کلشتن از قصبه رودبار

بند-ی شادی می‌خزند، البته سخت و شادی است، کج در تاریکی‌های زمین، کج در یمن راست است، یک سر به دریا کشیده، کج و معمایی گشته است.

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After passing through the vil-

From Manjil, which is the beginning of the province of Gilan, you go all the way in a northerly direction. Till you approach Kuhdum you have the mountains on your left, and the river on your right. Rocky, sandy, high, imposing and steep over-hang-

Gilaan ast hama jā rū bi shāmāl miravid. tā qaribī Kuh-

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lage of Rudbar, which, like the garden of Iran, 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.
Wild vines have sprung up and covered the elms and other trees. Everywhere there are brooks, and very clear water-falls, which flow from the summit of the hills. All these waters flow into the Sāfīdrūd and then into the Caspian Sea.

Just where the mountains end, the spot being named Ímam Zāda 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.

1) The šakht-i razān" (travelling-throne), is generally carried between two mules.
I do not at all like this mode of travelling. The shaking of the litter causes me much discomfort.

The climate (water and air) of Gilan, like the Indian climate, is warm, damp and oppressive, and is the cause of many severe illnesses. Several friends of mine became ill at Resht and had fever.

**European.** Is the town of Resht itself situated on the shores of the Caspian Sea?

**Persian.** No, from Resht to Pira Bazaar it is more than one farsakh. From there you go by boat to Anzali.

Farangi. Magar khud-i shahr-i Resht lab-i Daryā-yi Tabaristan váqi' ast?

Iraní. Kheir, az Rasht tā Pira Bázār yak farsakh bishhtar rūh ast, az unjā savar-i karaj shuda miravid tā Anzali.
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 Russian frontier. From there they go to Baku.


From Baku you can take the train and go to Tiflis and to Batum. Ships sail from Batum to Odessa or Constanti-nople. From Odessa or Constanti-nople, there are trains to your country.

Az Budzakda mukamand savur-i khalasa-yi bukhar shuda bi Tiflis va bi Batum biravid. Az Batum ta Odessa va Lezibil dari-yi bukhar kar-kunder va az Odessa va Lezibil ruh-i ahan ast ta vi-
layati shuma.
Az Tiflis ham savār-i kūlaska-yi aspī tā Vlādī qafqās mi-tavānīd birāvid va az unjā bi hama jū tā Farangistān.

Rāh-i digar ham az Bādkūba hast. savār-i hamun kashti, ki az Anzāli āmadīd bi shahr-i Hāji Tarkhān, dahana-yi rūdkhāna-yi Vulqa mirāsid. kashti-yi digar shumā-ra bi Tsāritsīn ki īstāmūn-i rāh-i āhan ast, mirāsanād. rāh-i āhan mūl-i Rūsia az rāh-i Muskū va Pitr tā hama jā-yi Farangistān mirāvād.

From Tiflis you can also go by carriage to Vladikavkas, 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 Tsaritsin, which is a railway-station. The Russian railway takes you via Moscow and St. Petersburg to any place in Europe.
Hikayat 1.


Anecdote No. 1.

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 envelope and read it, he saw that ten sheep had been written. 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".
عیدت گذشته باشند کفئت در کاظم ده تا نوشته شده است بار حامل جواب داد چه عیدت کنم ده تا باشد آن شخص پیش خود خیال کرد که این نوکر شایست آدم خری است میان نه تا و ده تا چیز بی‌هدف پس برای اینکه خوب نوکر جلال که که نه تا غیر از ده تا است ده نفر از آدم‌های خوب خواهند صدا کرد که این مرد کفئت این عرار بشار نوکر شریف پیسید چند نفر هستند کفئت ده تا کفئت بری دارن خوب حالا این‌ها بر کدام یک یک برند یک کوسرند نک‌برند ببینید چند ده‌اکس کوسرندیا کم است

navishta shuda ast”. Bāz hū, mil javāb dād: “chi ‘arz kunam? dāh tā bāshād” Un shakhs pīsh-i khud kheyāl kard, ki īn nōukar shāyād ādām-i khāri-št mīn-i nuh tā va dah tā farq na-mīdahād. Pas, barāyi inki khūb bi nōukar hālī kunad, ki nuh tā gheir az dah tā-št, dah nafar az ādām-hā-yi khudāsh- rā sādā karda bi un mardaka guft: “inhāra bishumār!” nōukar shumurd. Purād chand nafar hastand?” guft: “dāh tā” guft: “bīsīr khūb! hāla inhā har kudām yak yak biravand, yak gūsfand bigirand, bi-bīn chand tā az gūsfand-hā kam ąst” pas (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 ashd: “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
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
تنبل بود اکثر تنبل فرد او عم به کوستند کریش یک آمد این تقصیر بنده نیست تقصیر تنبلی خودش است

۲ حکایت

ترکی شتر خودشرا سوار شده بخشی رفت و در اجا قدیری کنند خرید چون این کنند بقدر یک بار نبود کنند هارا دقیق یک لنکه رخت و در لنکه نمکر عمویز کنند لنکه کلاشت و عمر دو لنکرا بار شتر کرده مهار شتر را کرده پیاده از شهر بیرون آمد

buđ; agar tambal na-buđ, ū ham yak gūsand gtr.-ash miāmad. In taqsir-i banda nist, taqsir-i tambali-yi khudash ast.

Hikāyat-i duyum.

Turki shutur-i khudašra savr shuda bi shahrī raft va dar unā qadrī gandum kha-rīd. Chun ān gandum bi qadr-i yak bār na-buđ, gandumhāra dar yak linga rikht va dar linga-yi digar, hamvaz-i gandum, sang guzāhīt va har du linga-rā bār-i shutur karda mahār shutur rā girifta piada az shāhr birūn

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 lassiness.

Anecdote №. 2.

A Turk, having mounted his own camel, went to town and there bought some wheat. As the wheat was not enough to make up one load, he put all the wheat in one saddle-bag, and in the other he put stones of the same weight as the wheat. Having placed both loads on the camel's back, he took the
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 camels' 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-
The camel-driver joyfully mounted 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 camel-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
bi surat-i avval kardam, tar-sidam ki mabda' az nikbat-i 'ilm-i tu yak badbakhit va balbir bi man va shutur-i man birasad.

Hikayat 3.

Yak Shirazi bi Isfahan amada shanida bud ki dar unja jib-burr bisyar hastand. Qadri chini-yi shikasta bi surat-i pul durust karda dar jib-i khudash rikht va har ruz dar bazar-i Isfahan rah miraft; muntazir bud, ki yak jibburr jib-i ura biburrad, ta gul bikhurad. Likan jib-i ura 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 adversity or calamity will befall me and my camel.

Anecdote No. 3.

A man from Shiraz had come to Isfahan and had heard that there were many pickpockets there. He made some broken china into something resembling money, put it into his pocket and walked about every day in the bazaars of Isfahan; waiting for a pickpocket to pick his pocket and be deceived.
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 Isfahani 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".

hich na-burrīdand. Rūzī dar jāt bā chand nafar Isfahānī nishāhast būd. Guft: "Man shanīda būdam, ki dar Isfahān jīb-burrī farāvan ast va bāla muddatī-st ki pul-i zāhand dar jīb dāram va hama jā ham gartīsh karda am; ha-nūz na tāvānista and, jīb-i mārūtiburrand. Yakhī az ān Isfahāni guft: "śe bichārā! dah daf-a unchi dar jīb-i tu būd dar avurdām; didam ki hama chīnī-yī shikasta ast, būz tu-yash guzāshtam va tu na-fahmīdī."
<table>
<thead>
<tr>
<th>بیان راه اخن</th>
<th>Description of a train</th>
</tr>
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<tbody>
<tr>
<td>کلاسکه علی راه آتن از کلاسکه علی خخصوص امپراتور بود، بسیار خوب و وسیع و مزین و اطاق‌های متعدد از سفرخانه و خوابگاه و اطاق بهزیافتی هست مزین بچره و میز و صندلی و لبه و نیم کلاسکه علی بود و جمله بود بطوری که به جمع کلاسکه علی می‌شد. رفت و آمد اشتراختی که در کشی قسطنطنیه با ما بودند، در کلاسکه ما نشته و شاگردان کان و سایرین با یکدسته.</td>
<td>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</td>
</tr>
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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.

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.
which are extremely pure and beautiful, like the ice on the mountain Túchal 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 there 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.
The Russian and German frontier.

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 villages, houses, men, horses, oxen, mares, sheep, meadows, sown-fields, water, and flowers of all colours. We crossed many rivers. Human improvements of charming aspect came in sight, near and afar. And so we came to a station. The train stopped; the Grand-
As the Prussian train travelled very fast, within two hours and a half of our leaving the Russian frontier we arrived at Koenigsberg, 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 interior of the city, and return.
Kuchik-ist amma* qashang. Jamiyat-ash navad u panj hazar nafar ast.


Khulasa varid-i gur shudim. 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 ëne, we reached the station,
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 Tehran, 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 house...
Khánahá hama sih, xahár tabaqa va kúchik u tang ast. Bi 'imárat-i doulat-yi qádím, ki punsäd sál ast biná shuda, rasáda, dar 'imárat pída shuda, az palla-yi zíádí bálí rafíym. 'Imárat-i kuhna ast. Hamágt-yi hamráhán ham az sháhuzádagan va 'amalá-yi khalvat va ghoíra ámadand.

Chun ahli ín shahr har giz frám na dída budand, az mu-laqát-i ma kheilí muta' ajjib budand.

Ism-i hákim-i shahr viváklar ast. — Káláskahá-yi ín shahr va asphá-yi káláskahá bi zíádí va khubí-yi káláskahá-yi Rus va asphá-yi uníja nist.

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.
کابلی بازکنی دامنه، "آری، اشکالی بیش از صد، و سایر پرندگان، از خر، گنجینه و سایر پرندگان نیز در کشور بسیار زیاد بود. در شب، در میان پرچم‌ها و ماسک‌ها، سه و دو درون نردبان و پرچم‌ها و ماسک‌ها بود. در بالای برج، درون پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و مасک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالای برج، پرچم‌ها و ماسک‌ها بود. در بالا
We reached the outskirts of the town. Our train was taken 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 alighted.
Аллахуазрет-i Импара́тъ-я Almān Gīyüm ¹) ва Наввāb Vāli-ahd, писар-i īshān, ва Наввāb Pīns Shārī, бирādar-ī īshān, ва Frādarīk Shārī, писар-ī бирādar-ī Импара́тъ, ки fatih-ī Matz ast, ва Shāhzādahā-ī digar az khanvādā-ī saltanat, misl-ī Pīns Hāḥanžūlān, ki javānākī-ī, ва jang-ī Almān u Farānsa dar sar-īhamīnshahzādāshud, ki Farānsavān rāzī na būdand pādishāh-ī Ispānýtāl shavad, Pīns Bizmārkh, vażīr-ī māshūr-ī maʿrūf-ī dou-

His Most Exalted Majesty, the Emperor of Germany, William, the Nawwāb the Heir-Apparent, his son, the Nawwāb Prince Charles, his brother, Frederick Charles, son of a brother of the Emperor and captor of Metz, together with other princes 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 Almān, va Marshāl Rūn, vazīr-i jang va sadr ā'zam-i Prūs, va jānarāl Mūrk, ki ḥulā marshāl va sipahsūlār va bisyār ma'rūf u mashhūr ast, ba sā'īr-i jānarālha va sahib-mansabān va fouj-i khuṣsa, muzkānchī, savāra yi nizām va gheira va jam'īt ziyāda az hadd hama sar-i rāh-i āhan budand, pāzūrāt-i bisyār khubī kardand. Dast-i a'īlahzarat Imparāturra girifta, savar-i kulakṣa-yi rūbūzī shuda, az kucha-yi vastā, ki tarafīn-i un hama az dirakhtā-yi kuhān va gulsafīd khūsha 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 concourse 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
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...
EXTRACTS FROM THE LATE SHAH'S DIARIES.

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, from which he has resided for the days he was Heir-Apparent, and so reached a square with two basins of water, from which sprang lofty jela d''eau.

On our right was a royal residence, that was assigned to us. The crowd extended right up to this building.

Az Universalista guzashrin. Madaressa-yi hisn-i-ti, du hafti dar unjz taheri mokunad. Az Arsenal, ki tarizi olay va dast-i rast-i sharqiy, ki az masih-i vali-i-hadis bii hal zaman-i mubashr va bii gah hamun je minaszinad, va ba'd az khana-i qazavani guzashin va bii hal rasidin bi melarni, ki du houz dasht va az har vak favara-yi buland mimajad.

Dast-i rast quz-i qasr-i sultanasi ast, ke hariziy mut mu'ayyin kard va dad-i-quz-i jam-jam vad bad.
We alighted. Veteran troops in beautiful uniforms, who 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, lilies, 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.
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 minutes I returned.
The Emperor is seventy-six years of age; his brother —venty-three. Both of them, however, are in perfect bodily health and strength. Prince Bismarck is fifty-eight. The Nassereddin the Her-Appearant 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
EXTRACTS FROM THE LATE SHAH’S DIARIES.

of the square is a raised 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.

Baru-yi ʿimārat-i Barlinrang-ī khakistari mālīda and. Qadri shahāra az jilva anārā yār-īranghā mulavvan ast.

Rukhāna-yi ki az kanār-i shahr-i Barlin mīguzarād, va shahr-i mīguzarād, anmāl kam ʿarz, va al-ʿāsh ham biyār had ast.
Today we travelled eighty leagues distance in eleven hours.

Visit to Potsdam.

Thursday the 5th of the month of Rabi\'\(^{\circ}\) ass\(\text{\`a}n\)i.

Today we went to the town of Potsdam, which is outside Berlin. Entering our carriage, we drove along the same track, and through the very gateway that we traversed yesterday, passed by many avenues, noble forest trees, beautiful houses with exquisitely pretty flower-gardens in front of them, and basins of water with fountains.
We took our seats in the train, which started, and after a journey of half an hour, arrived at this town.

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

<table>
<thead>
<tr>
<th>Dish-i rashnakar vand namudim wojrab tim bi gasr.</th>
<th>Bi kalaksha-yi bahkar nihista randum. Nam safti rah tei shuda, rasudim bi in shahr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Savar-i kalaksha-yi aspi shuda, as khumahri-yi shahri va ghezra gruzahsa, dabhar-i khumashri shudim. Var-i khumashri va boghri va ghezra shahri bi baghat-i</td>
<td></td>
</tr>
</tbody>
</table>

15
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 *M ż an darān*.

To-day being Sunday, (White Sunday), all the walking world was out, and the avenues were thronged. We came to a large fountain, the water of which shot
bi favvāra-yi buzurgī, ki st zar' āb-i un mījast.


Ba'd raftim bi khrābān-i muqābil-i tān favvāra. Intihā-yi tān houz-i digar būd. Fav-

thirty ells (105 feet) into the air.

Statues of marble, very beautiful and antique, were to be seen around the gardens and the basins. In short, this fountain is one of the wonders of the world. Its head is due to steam power, by the force of which the water is raised.

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.

We next went into an avenue opposite that fountain, at the end of which was another
vāra-yi un ham buland mījast, ammā na bi in irtifāʾ.

Baʿd savār-i kūlaska shuda raftim bi ʿirārat-i Sānsūsī, didān-i Malika-yi qādīm, yaʿnī zan-i ādār ādār-i sābiq-i Prūs, ki barādar-i Imparātūr-i hāliyya būda ast. Pīshkhidmatsbāhī va Ishkūghāshībāhī-yi Malīka va gheirā jilou āmadān. Raftim bi utaq-i Malika; barkhāsta tā dam-i utaq āmad. zanī-st musīn; haftād sūl bīshāṭar az ʿumr-ash mīrāvad. Rū-yi sandāl nishāstān, 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-
suhbat shud. Ba'd, barkhāsta gaštīm.


Guftānd vakhṭī ki Nāpūlyūn versatī 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 writingtable, a time-piece, and other effects 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.

They told me that when the
first Napoleon took possession of this town, he tore the cloth on the table of Frederick, 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 eminence there are very beautiful gardens, with small basins of water. From the top they have arranged statues, from the months of which water flows into basins. The view from this terrace and this eminence has not its equal in the world. That lofty jet-
Khulīsā favūrāhā va bāghhā va khrābāhā-yi khūb-i ziād būd. Qadrī gashtim, ba'd savār-i kūlaška shuda, ran-dim. Dar mahallī āsyā-yi kharāba dīda shud, az ʿahd-i Fradarīk-i Kabīr manda ast va tārikhtī dārad. Ma'īlum shud, vakhītī ki Fradarīk khāsta būd, un jāra bisāzad, har chi karda būd, nayrā az sūhib-ash bikharad, ki bāgh naqis na bāshad, rāzī na shuda būd. Bi nishāna-yi ʿadālat in ās-

d'eau is opposite to this eminence.

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
The mill has been preserved in the same condition ever since as an example of justice.

We next went to the hot-houses and orangeries (conservatories), which are constructed 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 conservatory there is a garden, a basin of water, and a terrace, with statues of marble, which have beautiful parterres of flowers, steps lead down from here, and flower beds are very nicely arranged on successive
st, ki martaba bi martaba bāgh ast, bisyar khūb sākhta and. Qadrī gashta, ba'd savār-i kālasa shuda rāndim barā-yi 'imārat va yeqa'i zan-i Prins Shārīl, ki khāhar-i Malikā-yi Prūs, ya'ni zan-i Imperātūr, va mādar-i Frada-rīk Shārīl ast. Haiyāt-i bisyar qashangī dāst. Az ashkāl-i sangī va hajjar-yi qādır-i Misr va Shām va Ninavā va Mousil va gheira, va mujaassamahā-yi mukhtalif, misl-i yak pā, yak sar, kītf, dast, shakl-i heivānāt va insan, buzurg u kuchik va nāqis u tamām-i hama nou'-r jamc namūda bi divārāha bi tarz-i qashangī nasb karda and.

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
Ma'lûm bûd, ki Prîns Shârîl va zan-yûh 'ulîm va bû sâhîqa hastand. khûlûsa bûghchahâ-yi kheîlî kûh va favvâra va chaman va gheîrâ dasht.


Ba'd barkhâsta savâr-i kalâska evident that Prince Charles and his wife were persons of learning and taste. In short, most beautiful gardens, fountains, 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 telegraphed 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

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 recumbent 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
Dar bein-i rāh mardum bāz̄-yi gharbī dar āvurda būdand:
Chādurpush-i qalândārī du-
rust karda va dour-i chādur-
rā kūlūkā va aspī muqāvvat
sākhta, atfa'ī mardum savār-
i un aspā va kūlūkāhā
shūda būdand va chādur mut-
tasil bi surat charkh mt-
kurd. Kūlūkāhā va aspā
va ādamāhā ham dour mīzā-
dand. Khulūsā vārid-i manzil
shudm.

Bāgh-i vahsh-i Barlin.
Rūz-i shishum-i shahr-i Rabī'
assānī.
Ba'd az nahār sufārā-yi khārija
āmadand huzūr. Ilchī-yi Fa-

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
carriages and horses, on
which people's children rode,
while the tent revolved with
speed, causing the carriages,
the horses, and their riders
to go round also.
Finally we reached home.

The Zoological Gardens of
Berlin.

The 6th of the month Rabī'
assānī.

After our breakfast the foreign
representatives came to an

Barkhāsta, taghyīr-ilibās dāda, savār-i kūlaksa shuda, raftim bi bāgh-i valsh. Imruz ham rūz-i 'id-i Farangīān būd. Jamṟ-yi ahl-i shahr dar āhā-

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-
rakat būdand Jam'iat-i zīād, kālaska-yi bisyār dar rāh va tarafein-i rāh būd. Mūzīkān ham dar bāgh mīzandand, Dar-yāchāhā-yi zīād va aqsām-i murghā-yi ābī dar daryāchāhā būd.

Bād yāk yāk qafshā-yi buzurg-i khūb dīda shud, ki har nou' heivānīrā dar qafshā yalavāt va guzasht būdand. Anvā'ī murghā-yi shikārī, az qarqūsh va kūndur, ki murgh-i shikārī-yi ma'rūf-i buzurgī-st va az Yangī Dunyā miāvarand, yāk juft az un dayā'ī was a festival of the Franks, and the whole population of the city were astir. There was an enormous 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. Different 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).


It is a singular creature, of a dusky black colour, and of great ferocity; but its talons are not as sharp as those of the eagle, since it belongs to the class of carrion-eaters.

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
يَهِيْنَاتُ اِنْطِرَاداً يَنْعِمُ اِنْطِمَاءٍ مُبْتَغِيٍّ بِالْمُتَّقَبَلٍ يَدْرِيجَ دَارَ مَنْعِيْدٍ كَثِيرَةٌ بِيْنِيْ تَشِرُّبٍ مُنْعِيْدٍ كَثِيرَةٍ بِيْنِيْ تَشِرُّبٍ


of the carnivorous quadru-peds, — 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 1/2 feet to 14 feet). The flesh was placed on
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
Khulūsā, mūdāt-i tamāshā-yi in shtrā, bikunam, velt az hujūm-i mardum-i taunāshācht mumkin
na bud.

Ba'd chand babr-i bisyar buzurg didam, az babrubā-yi Hind va Afrīq, du palang-i shāh ham dida shud az Afrīq,
ki kheirī gharīb u mūhrī budand. Shr-i māda ham bud, ki chand bacha-shīr ham
munja zaīda, va bachahū-yash buzurg shuda budand.

Palang-i xiād, yūshā-yi mukhtalif, kaftārāb-yi 'ajīb al
khilqa-yi Afrīq, ki sadahū-yi gharīb mīkarīdand.

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 impos-
sible.

I saw several enormous tigers,
African and Indian; two
black leopards, from Africa,
very singular and terrible.
There was a lioness whose
cubs had been born and bred
on the premises.

There were many leopards, va-
rious cheials, strange-looking
hyaenas from Africa that made
curious noises.

In short, I saw numerous cages, 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, from the sides of which so
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*
EXTRACTS FROM THE LATE SHAH’S DIARIES.

beinat, ki dar har iltimi
bida, dar un jaam-e namud
and, dar kamal-i mazafat u
parazagi khurak-i har yahra
midhand.

Anva'i tafhā va tanshā va
gardiqahā'yi tilhali Lustrā
li, ki bisyar qashang bīd,
anva'i murghi-yi khushu
rang dar qafz-i bisyar bu
zarg mashgul-i parvaz u
bāz bīdand.

Khulasi ism-i rais-i in bāgh-i
shah, ki marā-i fuq-i šīl
mi-t, Hārīm Būdīn ast.
A visit to Krupp's works.

At an hour to sunset we arrived 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 every description, such as large cannon for fort, cannon for field use in campaigns, are all manufactured here. His plant and steam works resemble a mighty city. He
Extracts from the Late Shah's Diaries.

We went to the shop of the steam hammers. They are wonderful hammers, like mountains, and worked by steam, and 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 marvelous thing.

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-
بیان رودخانه رن

تامام اسباب بیا پیشکش کرد.

Beyān-i rūdkhāna-yi Ran.


Description of the Rhine.

We next reached Coblenz. The train stopped; the Governor 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 narrow, 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 تمام تانستان است. شراب مشهور رن از عالمیان انگورها عمل می‌آید.

تارائینی رودخانه راه آهن و متصل کالسکه بخار در حکمت است. راه کالسکه عراده و پیاده‌روی نیست. خیابانهای تیره و سطح زمین تانستان است و همکاری‌ها انگور و درختی‌ها و باغچه‌ها کلانتر و خیابان‌های باندک مسافرین شهر و قصبه است. آم‌هیرت می‌کند و آشامیدنی سیر نیشود.

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کوشک‌هایی بزرگ و کوچک از روی سلیقه با پما، تنکی در کنار رودخانه و بالای کوه‌ها که مشترک برودخانه است، ساخته‌اند مثل بخش

بعضی آثار قلعه خرابه‌ای قدیم در کوه‌ها و کنار رودخانه دیده شد ترکیب کلیه‌ای با خیار و عصاره و

کله‌های طبیعی و مصنوعی آدم را واله می‌کرد تا چند فسیک را شیب‌های بود با یل و دشت کوبان و رودخانه سفید رود

Kushkha-yi buzurg u kuchik az ru-yi salqa ba kamal-i qashangi dar kanar-i rudkhana va balu-yi kuhha, ki mushrif bi rudkhana ast, sakhta and, misl-i bihisht. Ba'zi nasr-i qal'a, kharabaha-yi qadim dar kuhha va kanar-i rudkhana dida shud. Taraddud-i kalaskah-yi bukhur va 'imarat va sabzaha va gulha-yi tabri va masnu'i radma valih mikard; ta chand farsang rah shabih bud bi avval-i vurud-i khak-i Gilan va rudkhana-yi Safid-rud.

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.
<table>
<thead>
<tr>
<th>Sarhadd-i Amin u Bahij.</th>
<th>The frontier of Germany and Belgium.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Qader ki raftam bi rukhna-yi khohiri rasitam. Pul-i khurk bi ham dast. Sarhadd-i Bahij va Amin gey hamnin rukhama ast. Amma khuda va mamliket ohigina az ham siva karda, ki sag heiran ast! Dar in-i vahid yakbarsidah, zaban, mazhab, vaq, khan, ab, zuh, zamun tashyir kard, ki hire sabahati bi na miroyad.</td>
<td></td>
</tr>
</tbody>
</table>
| 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 countries! Man’s mind is lost in amusement thereat. In one moment a total change came

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.
<table>
<thead>
<tr>
<th>Remarks about Germany.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dar vaseh-i Alman.</td>
</tr>
<tr>
<td>Dar Alman sahbi khelii nasli. ghul-i kar u zahmat bastand; bi khusus dar asri zarat va baghbanii khelii bastar az mardam-i shah kar miz kumand.</td>
</tr>
</tbody>
</table>

| The wars of the carriage-horsemen, and others, are covered over with red and other coloured cloths, as a protection against the flies. |

<p>| In Berlin, and in other towns, the little boys fasten soldiers' knapsacks on to their backs; run about the streets, and play on fences. So that they thus, from infancy |</p>
<table>
<thead>
<tr>
<th>Remarks about Belgium.</th>
</tr>
</thead>
</table>
| The kingdom of Belgium is very free, the ordering of all matters being in the hands of the Parliament, which the

<table>
<thead>
<tr>
<th>Dar əz-i Bâljik.</th>
</tr>
</thead>
</table>
| Mamâlîk-i Bâljik bîyâr azad, va râdi u fatî-i umûrât bâ mojâli-i Parliament ast, ki

<table>
<thead>
<tr>
<th>Unhâra ʿadât bi laqâr mi-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dihand.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanâfâr-i kîchakârâ bîyâr</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khub, mîkunand. Sanâfâr-i mursâla, khub bûyra, kar mîyârand, khelît khub bi ham vâl mîkunand.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ajuhrî-yi Firângisân mâli-i bûrûz-i-Tâhân ast.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iran mîsâlâyî, bâlî bûrûzî, vâjûrî mîst bâlî Tâhân ast.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Extended</th>
<th>Upwards, learn to be soldiers. They pave their streets with stone most artistically. They use stones cut into small squares, and join them together very closely. The bricks of Firângisân are not like those of Persia, large and square, but are of the shape of the cut bricks of Tâhân.</th>
</tr>
</thead>
</table>
روزنامه نویسی‌ایی است و یکی از بهترین و قدیمی‌ترین بسیار آزاد و مستقل هرچه بنیان‌گذاری شده، از هیچ‌کس با ندارد.

جمهوری برودسال قربانی یکصد و هفتاد و دو هزار نفر است. جمعیت کل دو کروزر کسری است از مالیات قربانی سی و هفت می‌کند. مایلیس‌پارلمان "می‌گذراند. هیل هام بز بود. ولی جمع‌بودند.

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 arrived), the members being assembled.

The editors of the newspapers in this country are extremely free. Whatever they may write, they are in fear of no one.

The population of Brussels is of about a hundred and seventy two thousand souls; that of all Belgium, ten crores and a fraction (five millions). Its income is about thirty-seven crores, its army
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.

Journey from Belgium to England.

In the morning we arose earlier than usual, thoroughly worn out with a sleepless night, and hastily dressed.
It was very cold. The inhabitants of the city were still asleep. A battalion of infantry, with their band, arrived 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 arrived at the railway station. The same train was there in readiness which we had used two days previously. A battalion of infantry, with band, was drawn up; others were also there. We said adieu to the King, took our seat and left.

We traversed the Flemish pro-

Ma'mūrin-i Baljik murakhkhas shuda, ḥākim va karguzānān-i Ustan bi huzur āmāda nutq-i zūdār kardand. Bàd pāda shuda az askala dakhil-i kashtr-yi a'zāhāsrat-i pādī.
shāh-i Inglīs šhudīm, ki mousūm bi "Vigilant" ast. Lāransūn sāhib va Inglīstān-kī hamrāh-i ma budand, mu'arrafi va rāhnamāyi mī-kardand.

Amīrāl-i mu'tabār-i kashtrī yī Inglīs, ki mousūm bi "M'Clintock" ast, bi sīhat-i jazāyir-i qutb-i shāmdī həchdīn daf'a rafta va mardī ma'rūf-st. Istiqbāl âmada dar kashtrī bud. Sahibmansabān-i digar-i bahrt ham zīād budand.

Rafīm bi utq-i makhsūs-i khud-i mān, nishāstīm. Kash-

wharf on board the ship of Her Most Exalted Majesty the Sovereign of England, which was named the "Vigilant". 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.

We went to the cabin specially designated for our use, and
The ship is very handsome and of great speed. The Grand Vizier, 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, 

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**EXTRACTS FROM THE LATE SHAH’S DIARIES.**
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 thousand (Persian mites about twenty pence English); from whence the rest may be inferred.

Well, we sailed on, and we had our luncheon. They gave our suite an excellent meal.

From the port of Ostend to Dover, — the first place on the coast of England, — it takes five hours to cross; and the sea of the British Chan-
excerpts from the late shah's diaries.

... 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 in comfort. It was like a trip on a river. Behind us followed three ships, while two large ironclad ships of war accompanied us, to show us honour, the one to our right, the other to our left. Occasionally 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...

Kashtī-yi tijārati va gheira bisyār ənad u raft mīkard, ta nazdik shudim bi savahil-i Inglis. Kuhha-yi kanūr-i daryā peida shud. Kashtī-yi jang-yi zindib bi can turn round in any direction 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-
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.

Our ship now reached the port of Dover, where they have constructed a long stone pier, so that the ships in the harbour may be safe from storms and the waves. It projects a great distance into the sea.
نجبان و افِک و سوار بسیار
بودن د اینجا آیستاندیم پسرهای
علی‌حضرت پادشاه انگلستان
با وزیر دولت خارجه لرد گرانتیل
و اعیان و اشراف لندن عده
آمد، بودند پسر وسطی
پادشاه دوک انگورک و پسر
سمی پرنس ارتور در کشتی
آیستاندیم پسرهای پادشاه وزیر
خارجه ایشان آقاسی باشی
پادشاه که مرتی معتبور و تم
پیش‌خدمت باشی است تابی
کشتی آماده رفتیم توان اطلاع
نشسته صحبت کردیم 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
Khulása barkhasta az askala bálá rafítm. Izdihám va ja-
mírát-i gharibí bud. Savár-
i küłaska-yi bukhár shudim.

Kardím, ta bárhara az ḥashtı burdand brtn. Pisar-i du-
yumt-ı malika javān-ı bis-
yär khushrū-ı ba-bunyat-st, chashmā-ı zāgh va qadrī rish dārad. Qadd-ash chandān buland nst. Sinn-ash bayad bést u haft, hasht sāl bashad. Pisar-i siyumi, ki az u kuchik-
tar ast, qadrī rū-y-ash bārīk-
tar va jussa-y-ash kamtar ast. Ishrī āghār bāshī, ism-
ash Lord Sidney, mard-i pīrī, qavî bunyat-st.

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 Syd-
ney. 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
Man u pisarhâ-yi Pâdishâh va sadâr a'zam va vazîr-i khârija-yi Inglîs va pishkhidemat bash dar yak kâlaska nishastâm. Pisyar kâlaskahâ-yi khubi bûd, hich chunin vâgunhâ dida na-shuda bûd. Ahista chand qadamî raftim bi 'imâratÂ-ki ghâza hazîr karda bûdand. Pîada shudim. Man raftam bi utaq-i kuchikî Ahtâm al-Mamûlik, ki chandî bûd injâ bûd, dida shud ba'd guftand hâkim-i shahr-i Dûvar nutqî hazîr karda ast, bûyad bikhânad. Raftim bi talkarî bâlâ-yi pilla-yi bulandî carriage, — I, the Sove-
reign's sons, the Grand Va-
zir, 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 Hakîm al
Mamûlik, who had been here
some time, was admitted.
They then told me the Go-
vernor of the town of Dover
had prepared a speech which
he must recite. I went into a
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
took our seat in a railway carriage with the same per-
surance. We started. Every-
where we passed over the
bosoms of mountains and
valleys, traversing numerous
of which
were about a quarter of
league in length, very dark
and suffocating.

The country in England has
no resemblance to that in
other territories. It has much
forest, large trees, population
without interval, and enor-
mous cultivation. The wealth
of the English is famous
throughout the world, there
is no need to describe it (here).
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-
بزرگ‌ترین شهر و کثرت راه آهن که علت اتصال کالسکه از غرب طرف عبور و مرور می‌کنند و از دود کارخانه‌ها و خیابان‌های تولبدند در ما از روی پیشت بام ها می‌رانند.

Khulūsa rasidim bi gur, īstādim, tamāshāchi va jamā'atī ziāda az hadd, nizām-i Inglis, savāra-yi zarapūsh-i kh bloss, navvūb-i Vāli'ahad-i Inglis ma'rrūf bi "Prince

ribe the prosperity, the populousness, the extent of the city, the numbers of lines of railway over which incessantly the trains come and go in every direction, the smoke of the manufactories, 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 Nāwūb the Heir-Apparent of England, known as
EXTRACTS FROM THE LATE SHAH'S DIARIES.

...the Prince of Wales; and the whole of the Ministry, of the nobles, notables, and the Heir-Apparent, the Grand-Vizier, and Lord Morley, journeyed upon us, took our seats in an open carriage, and drove off.

Both sides of the road, the roofs, the upper stories of the houses, were full of women, men, and children, who exhibited much joy and pleasure by shouting hurrahs, by clapping hands. It was a surprising tumult. I saluted incessantly with hand and hands.

...
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.
Visit to Windsor Castle.

24th Rabii asません。 — We have to go to Windsor Castle, the residence of Her Majesty Victoria, Sovereign of England, which is one hour's journey by rail. So we dressed and then taking our seat in the carriage with the Grand Vizir 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, 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,
passed through pretty rooms and corridors hung with beautiful portraits, and entering a private apartment, took our seat.

The Sovereign presented her children, relations, and officers. 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-
بود بسیار جوان و خوشکلی است لباس اکوسی پوشیده بود و وضع لباس اکوسی این است که زانوها به ران مکشوف است.

یک دختر شنیده ساله پادشاه تمیشه در خانه ایشان است هنوز شوهر نداده دو دختر دیکر شان شوهر داوند شاهزادگان و صدر اعظم و لارد کرانویل و غیره بهنده نهار خوبی خورده شد میوه‌های خیب سر نهار بود

بعد پادشاه دست مارا کرفته


Ba'd Padishah dost-i mara girifta, bi utaq-i rahatgah

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-
The English Fire-Brigade.

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 unharmcd, some taken up on their shoulders, and others...
shān basta, bi zamin furūd avurand.

Barāyi istikhlaș-i mardum ikhtirā-i khub karda and, amma ta'ajub dar in ast, ki az yak taraf in nouz-i ikhtirā'i at va ihtimāmat barāyi istikhlaș-i insūn az marge mīkunand, az taraf-i digar dar qurkhamah-yi Vulpich-i Inglis va Krup-i Almān, ikhtirā'at-i tāza az tūp va tufang va golūla va gheira barāyi zūdar u bishtar kush-tan-i jīns-i insūn mīkunand; va har kas ikhtirā' ash bīt nar va zūdar talaf mīkunad, let down by ropes made fast round their waists.

They have invented a beautiful means of saving men. But, the wonder is in this, that on the one hand, they take such trouble and originate 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 similar things, for the quicker and more multitudinous slaughter of the human race.

He whose invention destroys
On Friday the 7th of the month of Ramazan we must ride from Pūl to Kuja. From the camp, after a short distance, we reached the village of Pūl. There is an “Imāzmāda” \(^1\) in Pūl, named “Imāzmāda-yi Alī”. At the summit of the mountain, near the village, were many forest-trees. They said that the Imāzmāda had

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1) “Imāzmāda” means a persian Saint, or his tomb.
ordained, that whatsoever 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 farasakh. All round the
lake many reeds and rushes
have sprung up, and all kinds
of water-fowl are there. The
unha qat kasad, yaqumun
jarrā qat nakunand.
تحقیق خیلی عجیب است که کس چیزی می‌کوید بعضاً می‌گوید سیل آمد و اینجا دریاچه شد.

بعضاً می‌گوید برف زیاد آمد
و آب شد و می‌گوید دریاچه تشکیل یافته با کمک خنک‌کردن خنک
دریاچه خیلی بزرگی است
و هم‌چنین اینکه همیشه رمیشید که آب کشته دریاچه شده ایست چندین سال بود که مایین اهل کاکیر در مالکیت

już’-yi nasīmi mutamāvvaż mishavadd.

Haqqātan kheīl ʿajīb ast. Har kas čištī mīguyad: Ba’zī mīguyand seil āmad va in daryācha shud.

Ba’zī mīguyand barf-i znād āmad va āb shud, va in daryācha tashkīl yافت. Bi har taqdir hāla daryācha-i kheīl buzurgī-st, va ʿajībat trn, ki hamīn zamīnāhī, ki āb girifta daryācha shuda ast, chandin sāl būd ki mābein-i ahālt-yi Kujur dar mālīkīyat-

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-
I un munāza‘a būd, ki ‘ārz bi dīvānkhana-yī ‘adliya karda būdand. Hala, ki in arazīrā āb girifta, daryāeha shuda ast, qaf‘-i nizā‘ gardida.  
led to the High Court of Judgment. Now that the water has taken possession of this ground and has turned it into a lake, the law-suit has come to an end.
# Appendix

Some of the titles most used in speaking.

<table>
<thead>
<tr>
<th>Title Type</th>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. How to address the Shah</td>
<td>Shahreza-at-i ummeyyan-i</td>
<td>Your gracious Majesty.</td>
</tr>
<tr>
<td>2. The Sons of the Shah</td>
<td>hazrat-i vali</td>
<td>Your Royal Highness.</td>
</tr>
<tr>
<td>3. Other Royal Princes</td>
<td>navvib-i vali</td>
<td>Your Highness.</td>
</tr>
</tbody>
</table>

1) Used only by the Shah's subjects.
5. The Grandvizier.

Hazrat-i ajall. | Your Highness.
Agha-yi Sadr a'zam. | Prince Minister.

6. All Viziers (State-Ministers) and Mullahs (Divine Ministers).

Janab-i 'ali. | Your Excellency.

7. Seyids (descendants of the Prophet Muhammed) 1).

Agha.

8. Governors (unless they have a higher personal title, as that of Prince).

Khān-i hākim.
Agha-yi baglarbagi.

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.

سرکار  |  sarkār.

Madam, Sir.

10. Women.

خانم  |  khānum.

addressing a lady.

باچی  |  bājt.

addressing an inferior.

Measures of Length.

انگشت  |  angushīt.

a finger's breadth.

واجع  |  va‘jāb.

a span.

ذراع  |  zirā‘.

a cubit.

زار  |  zar.

a yard.

میدان اسپ  |  meidan-i asp.

the length of a horse's gallop.

فرسانک  |  farsakh or farsang.

a parasang (about 6,2 kilometres or 3\frac{1}{2} English miles).

Weights.

جو گندم  |  jou or gandum.

a barley-corn or a wheat-corn (0.048 g).
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 gandum = 1 nukhūd.</td>
<td>a small chick pea (0.192 g. or (\frac{1}{44}) of an ounce).</td>
</tr>
<tr>
<td>24 nukhūd = 1 miskūl.</td>
<td>(4.6 g. or nearly (\frac{1}{6}) ounce).</td>
</tr>
<tr>
<td>16 miskūl = 1 str.</td>
<td>(73.6 g.).</td>
</tr>
<tr>
<td>10 str = 1 chūrak.</td>
<td>a quarter of a man.</td>
</tr>
<tr>
<td>4 chūrak = 1 man.</td>
<td>(2.44 kg. or 7(\frac{1}{4}) lbs.).</td>
</tr>
<tr>
<td>100 man = 1 kharvār.</td>
<td>(donkey load, 244.40 kg. or 725 lbs.).</td>
</tr>
</tbody>
</table>

**Money.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>qārān or yak hadar.</td>
<td>a kran (silver coin) or 1000 dinars (an obsolete infinitesimal coin) has</td>
</tr>
<tr>
<td>shāhr.</td>
<td>20 shāhr. (copper).</td>
</tr>
<tr>
<td>tumān.</td>
<td>10 krans make one tumān (at present worth about 4 sh.)</td>
</tr>
<tr>
<td>pūl-i safīd.</td>
<td>silver coin (white money).</td>
</tr>
<tr>
<td>pūl-i sāh.</td>
<td>copper coin (black money).</td>
</tr>
<tr>
<td>sannār (for sad dinār, see p. 6).</td>
<td>(a hundred dinars) a two shāhr copper coin.</td>
</tr>
</tbody>
</table>
Gold coins are very rare. A tumān is generally paid in 5 two kran pieces. The following terms are used, like the English "guinea" for values not represented by any actual coins.

| abbūst. | 4 shahis. |
| panahbad. | 10 " |
| chahār abbūst. | depreciated krans worth only 16 shahis instead of 20. |
| rīāl. | 1 kran 5 shahis. |

Banknotes and foreign money.

<p>| askīnās. | banknote. |
| barāt. | cheque. |
| lira. | £ |
| imparāil. | Russian imperial. |
| manāt. | Rouble. |</p>
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>abandon</td>
<td>ترک کردن</td>
</tr>
<tr>
<td>abreviated</td>
<td>مختصر</td>
</tr>
<tr>
<td>abreviation</td>
<td>اختصار</td>
</tr>
<tr>
<td>abdication</td>
<td>استعفا</td>
</tr>
<tr>
<td>abdomen</td>
<td>شکم</td>
</tr>
<tr>
<td>abhorrence</td>
<td>نفرت</td>
</tr>
<tr>
<td>ability</td>
<td>قابلیت</td>
</tr>
<tr>
<td>abject</td>
<td>خوار، زلیل</td>
</tr>
<tr>
<td>abjectness</td>
<td>خواری، زلالت</td>
</tr>
<tr>
<td>able</td>
<td>زرنگ</td>
</tr>
<tr>
<td>ablation</td>
<td>وضو</td>
</tr>
<tr>
<td>abode</td>
<td>منزل، مکان</td>
</tr>
<tr>
<td>— (plur.)</td>
<td>منازل، اماکن</td>
</tr>
<tr>
<td>abolish</td>
<td>موقوف کردن</td>
</tr>
<tr>
<td>about, around</td>
<td>دور، گرد</td>
</tr>
<tr>
<td>— nearly</td>
<td>تقیب‌ا</td>
</tr>
<tr>
<td>— concerning</td>
<td>در خصوص</td>
</tr>
<tr>
<td>above</td>
<td>بالا</td>
</tr>
<tr>
<td>above mentioned</td>
<td>مذکر</td>
</tr>
<tr>
<td></td>
<td>مزبور</td>
</tr>
</tbody>
</table>
abridged  مختصر
abroad  خارج
abscess  دنبل
absence  غبيبت
absent  غليب
absolute  مطلق
abstinence  پرتهيز
absurd  بی خود

To abuse (bad language)
— ill usage
acacia  دار الفنون
academy  قبول کردن
accept  اتفاق
accident  اتفاقاً
accidentally  اتفاقاً
accompany  عمره رفت
according to  موافق
accordingly  بنابر این
accountant  محاسب
accountbook  دفتر
accounts  حساب
accredited (dipl.)  مقيم
accuracy  دقت
accurate  دقيق
accusation  ادعا
accustom (oneself) عادات کردن
accustomed  آمخته
ache  درد
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>acid</td>
<td>ترشش tursh</td>
</tr>
<tr>
<td>acquaintance</td>
<td>آشنایی ašnašt</td>
</tr>
<tr>
<td>acquire</td>
<td>حاصل کردن hāsīl kardan</td>
</tr>
<tr>
<td>acquit</td>
<td>رها کردن riḥā kardan</td>
</tr>
<tr>
<td>acrobat</td>
<td>بازیگر بازیگر</td>
</tr>
<tr>
<td>act</td>
<td>کار، فعل افعال kār, fil plur: afʿāl</td>
</tr>
<tr>
<td>— (of a play)</td>
<td>پردا پردا</td>
</tr>
<tr>
<td>to act</td>
<td>کردان (کنی) kardan (kun)</td>
</tr>
<tr>
<td>— (in a play)</td>
<td>بازی در آوردند bazī dar āvurdan</td>
</tr>
<tr>
<td>actor</td>
<td>مقلغ muqallid</td>
</tr>
<tr>
<td>adapt</td>
<td>منسوب کردن mansūb kardan</td>
</tr>
<tr>
<td>add (figures)</td>
<td>جمع زدن jamz zadan</td>
</tr>
<tr>
<td>addition</td>
<td>اضافه ızāfa</td>
</tr>
<tr>
<td>— (in arithmetic)</td>
<td>جمع jamz</td>
</tr>
<tr>
<td>address (of a letter)</td>
<td>عضوون invān</td>
</tr>
<tr>
<td>adieu</td>
<td>وداع videz</td>
</tr>
<tr>
<td>adjective</td>
<td>اسم صفت ism-i sifat</td>
</tr>
<tr>
<td>adjutant</td>
<td>نجوان ajwand</td>
</tr>
<tr>
<td>administration</td>
<td>دادره idāra</td>
</tr>
<tr>
<td>admiral</td>
<td>آمیر البحر amīr ul bahr</td>
</tr>
<tr>
<td></td>
<td>دریای بکی daryāq bagī</td>
</tr>
<tr>
<td>admire</td>
<td>حظ کردن hazz kardan</td>
</tr>
<tr>
<td>admission</td>
<td>دخیل dukhul</td>
</tr>
<tr>
<td>adopt</td>
<td>تبناک کردن tabannī k.</td>
</tr>
<tr>
<td>adore</td>
<td>پرستیدن parastīdan</td>
</tr>
<tr>
<td>adult</td>
<td>بالغ bulīgh</td>
</tr>
<tr>
<td>adulterated</td>
<td>مکلیط makhlūṭ</td>
</tr>
<tr>
<td>adultery</td>
<td>زنا zina</td>
</tr>
</tbody>
</table>
advance (to)
advancement
advantage
plur:
advantageous
adventure
advertise
advice
advocate
affair
afflicted
afraid
afresh
after
afternoon
afterwards
again
against
age
agent
agio
agreement
agriculture
ague
sigarette
aim (to)
air

پیش رفت
ترقی
taraqqi
فایده
fa'id
فاویث
favayid
مفید
mufid
واقعه
vaqi'a
وقائع
vaqi'at
اعلان کردن
i'lan kardan
نصب
nasbat
نصبکات
nasayih
وکیل
vakil
کار
kar
پریشان
parishan
tرسان
tarsan
از سرنو
az sar-i nou
بعد از
ba'd az
عصر
'asr
بعد از آن
ba'd az an
پاز دیگر
buz, digar
بر صد
bar zidd-i
عمر
'umr
کماشته
gumushta
صرف
sarf
قرار
qarar
زراعت
zarafat
تب لیز
tap-i larz
جیقه
jiqa
قرار لکفتن
qaravul giriftan
عولا
hava
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
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<tbody>
<tr>
<td>alas!</td>
<td>afsūs</td>
</tr>
<tr>
<td>alchemy</td>
<td>kimā</td>
</tr>
<tr>
<td>alcohol</td>
<td>alkuhul</td>
</tr>
<tr>
<td>alcove</td>
<td>shāh nishīn</td>
</tr>
<tr>
<td>alight (to)</td>
<td>pāīn āmadan</td>
</tr>
<tr>
<td>alike</td>
<td>barābar</td>
</tr>
<tr>
<td>alive</td>
<td>zinda</td>
</tr>
<tr>
<td>all</td>
<td>hama</td>
</tr>
<tr>
<td>alliance</td>
<td>mu'āhida</td>
</tr>
<tr>
<td>allow (to)</td>
<td>ʿizn dūdan</td>
</tr>
<tr>
<td>almanac</td>
<td>taqvim</td>
</tr>
<tr>
<td>almighty</td>
<td>qādir</td>
</tr>
<tr>
<td>almond</td>
<td>bādām</td>
</tr>
<tr>
<td>almost</td>
<td>qarīb</td>
</tr>
<tr>
<td>alms</td>
<td>kheirāt</td>
</tr>
<tr>
<td>alone</td>
<td>tanlā</td>
</tr>
<tr>
<td>aloud</td>
<td>būland</td>
</tr>
<tr>
<td>alphabet</td>
<td>ʾālīf bē</td>
</tr>
<tr>
<td>also</td>
<td>ham</td>
</tr>
<tr>
<td>alteration</td>
<td>taghīyr</td>
</tr>
<tr>
<td>although</td>
<td>ārjeh</td>
</tr>
<tr>
<td>altogether</td>
<td>bilkull</td>
</tr>
<tr>
<td>always</td>
<td>hāmīsha</td>
</tr>
<tr>
<td>amazed</td>
<td>heirān</td>
</tr>
<tr>
<td>ambassador</td>
<td>safīr, ūlchī</td>
</tr>
<tr>
<td>amber (straw attractor)</td>
<td>sufarā</td>
</tr>
<tr>
<td>amble</td>
<td>kah-rūbā</td>
</tr>
<tr>
<td>among</td>
<td>yurgha</td>
</tr>
<tr>
<td></td>
<td>mīān</td>
</tr>
</tbody>
</table>
amorous  "ashiq
amulet  "a'viz
amusement  tafarruj
ancestors  ajjadad
anchor  langar
ancient  qadim
and  u, va
anecdote  naql
angel  firishta
anger  tagheiyur
angle  kunj
animal  heivan
annalist  vaqi'a nigâr
annul (to)  batîl kardan
another  digar, gheir
answer  javab
ant  mürchea
— (white ant)  mührana
antediluvion  qabl az tufân
antiquities  antiqa
anxious  dîltang
any  hîch
apart  juda
aperient  mushil
apologize  'uzr khâstan (khâh)
apoplexy  sakta
apothecary  davâsaz
apparent  zâtir
appetite  ishtiha
apple سیب
appointment ماموریت
appreciate غنیمت شمارند (شمار)
apprentice شاگرد
approve پسندیدن
(pasand)
(apsand)
apricot زرد الو قیسی
apron پیشبند
apt مناسب
arabی
ارابی
Arabی
ارابی
Arabی
ارابی
arabic طاق مکارب
arch دفتر
archives دلیل
argument دلایل
plur: دلایل
arid خشک
aristocracy نجبا
arithmetic حساب
arm بازو
arms اسلاحا
army قشون
around دور
arrange ترتیب دادن
arrest (to) حبس کردن
arrive رستدان (رس)
arrival ورود
arriving وارد
arrogance ghurur
arrogant maghrur
arrow tir
arsenal qurkhana
art fann
artificial funun
artillery sukhtagh
artillery man tupkhana
tupchit
artist ustad
ash zabani gunjishak
ashamed (to be) khajalt kashidan
ashes khakistar
ask (to) pursidan (purs)
asleep khubida
asparagus marcubah
ass khar
assassin qatil
assassination qatl
assault hamla
assembly majlis
plur: majalis
assist kumak kardan
assistant muavin
associate sharik
plur: shurak
astray gumrakh
astrologer munajjim
astrology "ilm-i nujum
astronomy
asylum
athlete
atom
atrocities
attack (to)
attempt
attentive
auction
aunt (paternal)
— (maternal)
authentic
author
autograph
autumn
avalanche
avarice
avaricious
avenue
average (on an)
avoid
awake
away
awful
awning
axe
axiom
axis
baby
back

بست
پاهلوان
زارا
ظلم
حمله بردن
قصد
متوحه
عراج
عمد
خاله
صحيح
صنف
دست خط
پژز
بهمن
بخل
بخيل
خبابان
روی هم رفته
حذر کردن
پیدار
دور
مهيب
سابه بان
تبر
قواعد
قواعد
میل
بچه
پشت

bast
pahlavan
zarra
zulm
hamla burdan
qasd
mutavajjih
harraj
'amma
khala
sahih
musannif
dast khatt
peyz
bahman
bukhl
bakhlt
khataban
ru-yi ham rafta
hazar kardan
bidar
dur
muhib
sayabun
tabar
qaida
qava'id
mil
bacha
pusht
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>backgammon</td>
<td>نرد</td>
</tr>
<tr>
<td>backwards</td>
<td>پیش</td>
</tr>
<tr>
<td>bad</td>
<td>بد</td>
</tr>
<tr>
<td>badness</td>
<td>بدی</td>
</tr>
<tr>
<td>bag</td>
<td>کیسه</td>
</tr>
<tr>
<td>baggage</td>
<td>اسباب</td>
</tr>
<tr>
<td>bake (to)</td>
<td>پختن (پاز)</td>
</tr>
<tr>
<td>baker</td>
<td>نان وای</td>
</tr>
<tr>
<td>balance (large)</td>
<td>قاپوی</td>
</tr>
<tr>
<td>(small)</td>
<td>ترارزو</td>
</tr>
<tr>
<td>balcony</td>
<td>میبتوی</td>
</tr>
<tr>
<td>ball</td>
<td>کررا</td>
</tr>
<tr>
<td>- (dance)</td>
<td>مهمانی بال</td>
</tr>
<tr>
<td>bamboo</td>
<td>گنبدی</td>
</tr>
<tr>
<td>band (music)</td>
<td>موزیکان</td>
</tr>
<tr>
<td>banishment</td>
<td>اخراج بلاد</td>
</tr>
<tr>
<td>bank (of river)</td>
<td>کنار</td>
</tr>
<tr>
<td>- (money)</td>
<td>بانک</td>
</tr>
<tr>
<td>banker</td>
<td>صران</td>
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<tr>
<td>banknote</td>
<td>اسکناس</td>
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<tr>
<td>bankrupt</td>
<td>ملیس</td>
</tr>
<tr>
<td>bankruptey</td>
<td>افلاس</td>
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<tr>
<td>banner</td>
<td>علم</td>
</tr>
<tr>
<td>banquet</td>
<td>مهمانی</td>
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<td>baptism</td>
<td>تعمید</td>
</tr>
<tr>
<td>barbarian</td>
<td>وحشی</td>
</tr>
<tr>
<td>barbarous</td>
<td>دلاک</td>
</tr>
<tr>
<td>barber</td>
<td>لکت</td>
</tr>
<tr>
<td>bare</td>
<td>لکت</td>
</tr>
<tr>
<td>English</td>
<td>Persian</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
</tr>
<tr>
<td>barefoot</td>
<td>پا باراهنا</td>
</tr>
<tr>
<td>bareheaded</td>
<td>کلا باراهنا</td>
</tr>
<tr>
<td>barley</td>
<td>جو</td>
</tr>
<tr>
<td>barn</td>
<td>انبار</td>
</tr>
<tr>
<td>barracks</td>
<td>سرباز خانه</td>
</tr>
<tr>
<td>barrel</td>
<td>بیپ</td>
</tr>
<tr>
<td>— (of a gun)</td>
<td>لوله</td>
</tr>
<tr>
<td>barren</td>
<td>خشک</td>
</tr>
<tr>
<td>barricade</td>
<td>سنگر</td>
</tr>
<tr>
<td>base</td>
<td>پست</td>
</tr>
<tr>
<td>basil</td>
<td>رهیان</td>
</tr>
<tr>
<td>basin</td>
<td>نگس، تسنت</td>
</tr>
<tr>
<td>basket</td>
<td>سباد</td>
</tr>
<tr>
<td>bastard</td>
<td>حرامزاده</td>
</tr>
<tr>
<td>bastinado</td>
<td>چوب و فالکه</td>
</tr>
<tr>
<td>bastinado (to)</td>
<td>چوب زدن</td>
</tr>
<tr>
<td>bastinadoed (to be)</td>
<td>چوب خوردن</td>
</tr>
<tr>
<td>bath</td>
<td>حمام</td>
</tr>
<tr>
<td>battle</td>
<td>جنگ</td>
</tr>
<tr>
<td>bayonet</td>
<td>نیزه</td>
</tr>
<tr>
<td>bazaar</td>
<td>بازار</td>
</tr>
<tr>
<td>be (to)</td>
<td>بدن (بادش)</td>
</tr>
<tr>
<td>bead</td>
<td>مهره</td>
</tr>
<tr>
<td>beak</td>
<td>نک</td>
</tr>
<tr>
<td>beam (wood)</td>
<td>تیر</td>
</tr>
<tr>
<td>bean</td>
<td>لوبیا</td>
</tr>
<tr>
<td>bear</td>
<td>چیره</td>
</tr>
<tr>
<td>beard</td>
<td>ريش</td>
</tr>
<tr>
<td>beast</td>
<td>بهیمه</td>
</tr>
<tr>
<td>plur:</td>
<td>بهاییم</td>
</tr>
<tr>
<td>hit (to)</td>
<td>دین (زند)</td>
</tr>
<tr>
<td></td>
<td>زادان (زان)</td>
</tr>
</tbody>
</table>
beautiful  قشنگ
beauty حسن
beaver سگ آبی
because زیرا که
become (to) شدن (شو)
becoming شایسته
bed رخت خواب
bedstead تخت خواب
bedroom خوابگاه
bee زنبور
beef گوشت کاو
beer آب جو
beetle سن
beetroot چوندر
— (red) لیبا
before قبل
beg (to) استدعا کردن
— (alms) کدای کردن
beggar گردنه (گیر)
begin گیرفتان (گیر)
beginner مبتدی
behind عقب
believe باور کردن
bell رنگ
belly شکم
below زیر
belt کمر تنگ
kamar band
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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<tbody>
<tr>
<td>bench</td>
<td>سكو</td>
</tr>
<tr>
<td>bend (trans)</td>
<td>پیچندان</td>
</tr>
<tr>
<td>— (intrans)</td>
<td>پیچیدن (پیچ)</td>
</tr>
<tr>
<td>bend (subst)</td>
<td>پچ و خم</td>
</tr>
<tr>
<td>besides</td>
<td>علاوه از</td>
</tr>
<tr>
<td>besiege</td>
<td>محاصره کردن</td>
</tr>
<tr>
<td>best</td>
<td>بیتین</td>
</tr>
<tr>
<td>bet (to)</td>
<td>شرط بستن</td>
</tr>
<tr>
<td>better</td>
<td>بیتار</td>
</tr>
<tr>
<td>between</td>
<td>میان</td>
</tr>
<tr>
<td>beyond</td>
<td>آنطرف</td>
</tr>
<tr>
<td>bible</td>
<td>تورات و آنژیل</td>
</tr>
<tr>
<td>bier</td>
<td>تابوت</td>
</tr>
<tr>
<td>jig</td>
<td>بزرگتر، کلفت</td>
</tr>
<tr>
<td>bigotry</td>
<td>تعصب</td>
</tr>
<tr>
<td>bill</td>
<td>حساب</td>
</tr>
<tr>
<td>— (of exch.)</td>
<td>برات</td>
</tr>
<tr>
<td>bind (to)</td>
<td>بستن (بند)</td>
</tr>
<tr>
<td>bird</td>
<td>مرغ</td>
</tr>
<tr>
<td>birth</td>
<td>توابعد</td>
</tr>
<tr>
<td>biscuit</td>
<td>نان خشک</td>
</tr>
<tr>
<td>bit</td>
<td>پارا</td>
</tr>
<tr>
<td>bite (to)</td>
<td>گازدان</td>
</tr>
<tr>
<td>bitter</td>
<td>تلخ</td>
</tr>
<tr>
<td>black</td>
<td>سیاه</td>
</tr>
<tr>
<td>blackguard</td>
<td>غرامزاده</td>
</tr>
<tr>
<td>blacksmith</td>
<td>شنگار</td>
</tr>
<tr>
<td>blade (sword, knife)</td>
<td>تیغه</td>
</tr>
<tr>
<td>blame</td>
<td>تقصیر، عیب</td>
</tr>
<tr>
<td></td>
<td>غیره</td>
</tr>
<tr>
<td></td>
<td>تاغستر، چیب</td>
</tr>
<tr>
<td>plur:</td>
<td>عیوب</td>
</tr>
<tr>
<td></td>
<td>یعوب</td>
</tr>
</tbody>
</table>

ENGLISH-PERSIAN VOCABULARY. 303
blanket
— (of a horse)
blasphemy
bleed (to)
blessed
blind
block (to)
blood
bloodthirsty
blossom (to)
blottingpaper
blow (to)
— (with the breath)
blue
blunt
board
boast (to)
boat (rowing)
body
— dead
boil (to)
bold
bolster
bolt
bomb
bone
book

plur: kutub
<table>
<thead>
<tr>
<th>English</th>
<th>Dari</th>
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<tbody>
<tr>
<td>bookbinder</td>
<td>مَهَافِ</td>
</tr>
<tr>
<td>bookbinding (the)</td>
<td>جلد</td>
</tr>
<tr>
<td>boot</td>
<td>چکم</td>
</tr>
<tr>
<td>border</td>
<td>حاشیه</td>
</tr>
<tr>
<td>born</td>
<td>زاده</td>
</tr>
<tr>
<td>borrow</td>
<td>امانات گرفتن</td>
</tr>
<tr>
<td>— (money)</td>
<td>قرض کردن</td>
</tr>
<tr>
<td>botany</td>
<td>علم نباتاتی</td>
</tr>
<tr>
<td>both</td>
<td>هر دو</td>
</tr>
<tr>
<td>bottle</td>
<td>شیشه</td>
</tr>
<tr>
<td>bottom</td>
<td>ته</td>
</tr>
<tr>
<td>bough</td>
<td>شاخ</td>
</tr>
<tr>
<td>bouquet</td>
<td>گلدسته</td>
</tr>
<tr>
<td>bow</td>
<td>کمان</td>
</tr>
<tr>
<td>to bow</td>
<td>تعارف کردن</td>
</tr>
<tr>
<td>bowl</td>
<td>کاسه</td>
</tr>
<tr>
<td>box (big)</td>
<td>صندوق</td>
</tr>
<tr>
<td>— (small)</td>
<td>جعبه</td>
</tr>
<tr>
<td>— (on the ear)</td>
<td>سالی</td>
</tr>
<tr>
<td>box (to)</td>
<td>مسیب زدن</td>
</tr>
<tr>
<td>boxtree</td>
<td>شمشاد</td>
</tr>
<tr>
<td>boy</td>
<td>پسر</td>
</tr>
<tr>
<td>bracelet</td>
<td>دست بند</td>
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<tr>
<td>braces</td>
<td>بند شلوار</td>
</tr>
<tr>
<td>brackish</td>
<td>شیر</td>
</tr>
<tr>
<td>brain</td>
<td>مغز</td>
</tr>
<tr>
<td>brand</td>
<td>داغ</td>
</tr>
<tr>
<td>brandy</td>
<td>کونیاک</td>
</tr>
<tr>
<td>brass</td>
<td>بینبین</td>
</tr>
<tr>
<td>bravo!</td>
<td>به په</td>
</tr>
</tbody>
</table>
bread
breath
break (to)
breakfast
breast
— (female)
breath
to breathe
breeches
breechloader
breeze
brick (unburnt)
— (burnt)
bride
bridegroom
bridge
bridle
brigand
bright
bring
broad
broker
bronze
brooch
broom
broth
brother
brown
brush

نان nān, nun
پهناز pahnār
شکستن (شکن) shikāstan (shīkan)
نهر nahār
سینه sīna
پستن pīstān
نفس nafas
نفس کشیدن nafās kashīdan
شلوار shalvār
ته پیر tah pur
ناسم nāsm
خشید xīshīd
آجر njūr
عروس ṣarūs
داماد dāmād
پل، جسر pul, jīsr
جلو jilū
رازین rahzan
روشن roushān
آوردن (آرا) āvurdān (ār)
pahn
دلال سیسرا dālāl, sīmsār
چودan chūdan
سنجداق sanjāq
جرب jārub
نگوشت tāgūshēt
بیادر barādār
قهوه qahvāt
پک کن pāk kun
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
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<tbody>
<tr>
<td>buckle</td>
<td>سکل</td>
</tr>
<tr>
<td>bud</td>
<td>گنجِیه</td>
</tr>
<tr>
<td>buffalo</td>
<td>گاو میش</td>
</tr>
<tr>
<td>bug</td>
<td>ساس</td>
</tr>
<tr>
<td>— (poisonous)</td>
<td>گنگ مله</td>
</tr>
<tr>
<td>build</td>
<td>بنا کردن</td>
</tr>
<tr>
<td>builder</td>
<td>بنا</td>
</tr>
<tr>
<td>building</td>
<td>عمارت</td>
</tr>
<tr>
<td>bulb</td>
<td>پیاز</td>
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<tr>
<td>bullet</td>
<td>گوله</td>
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<tr>
<td>bunch</td>
<td>خرش</td>
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<tr>
<td>burden</td>
<td>بار</td>
</tr>
<tr>
<td>burial</td>
<td>دفن</td>
</tr>
<tr>
<td>burn (trans)</td>
<td>سوزاندن</td>
</tr>
<tr>
<td>— (intrans)</td>
<td>سوختن (سوز)</td>
</tr>
<tr>
<td>burst</td>
<td>تارکیdan (تارک)</td>
</tr>
<tr>
<td>bush</td>
<td>بوته</td>
</tr>
<tr>
<td>business</td>
<td>کار</td>
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<tr>
<td>busy</td>
<td>مشغول</td>
</tr>
<tr>
<td>but</td>
<td>لیکن</td>
</tr>
<tr>
<td>butcher</td>
<td>قصاب</td>
</tr>
<tr>
<td>butler</td>
<td>پیش خدمت</td>
</tr>
<tr>
<td>butter</td>
<td>کره</td>
</tr>
<tr>
<td>— (clarified)</td>
<td>رغبن</td>
</tr>
<tr>
<td>butterfly</td>
<td>شاه پرک</td>
</tr>
<tr>
<td>button</td>
<td>دکمه</td>
</tr>
<tr>
<td>buy</td>
<td>خریدن (خر)</td>
</tr>
<tr>
<td>buyer</td>
<td>مشتری</td>
</tr>
</tbody>
</table>

307
cabbage  kalam

cage  qafas

cake  nūn-i shīrīnī

calamity  bāla

calf  gūsāla

calico  chīt, qalamkār

call  sadū kardan

called  musammā

camel  shutur

*camomile*  babūnā

camp  urdu

candies*  kāfur

*camp*  nahr, jub

canoe  shāmā

camphor  shām-dān

canal  nei

candle  tup

candlestick  chārmāl

cane  karbās

car  kūlah

cap  qābil

capable  qābīla’t

capacities  sar

capable  kābar

cape  payī takht

caper  talavvun-i mizāj

capital  sultan

caprice  asīr

captain  qaflā, kāravān

captive
caravanserai  کاروانسرا
 carcass           لاش
 card (play)       گنجفه
 — (visiting)     گارت
 care             فکر
 careful         خبردار
 careless        بی خبر
 carnation     میکهک
 carpenter     نجار
 carpet (general) فرش
 — (knotted)     قالی
 — (woven)       قالی
 — (felt)        نرم
 carriage    کالسکه
 carrier          حمال
 carrot           هاویج
 carry            بردن (بر)
 cartridge     فشنگ
 to carve       تراشیدن (تراش)
 carving          نقش
 cascade       نبشار
 cash               پول نقد
 to cast (in a mould)  ریختن (ریز)
 castle          قصر قلعه
 castor oil     روغن ایران
 to castrate     آخته کردن
 cat               گربه
 — (long haired Persian cat)  ببر
 catalogue     فهرست
to catch  گرفتن (گیر)  giriftan (gîr)
cauldron  دیک  dig
cauterize  داغ کردن  dâgh kardan
cavalry  سواره  savâra
cavern  غار  ghâr
caviar  تخم ماهی  tukhm-i mûhî
to cease  تمام شدن  tamâm shudan
ceiling  سقف  saqf
celebrated  مشهور معروف  mashhûr, ma'rûf
celery  کلفس  kalafas
cellar  زیر زمین  zîr zamîn
centre  مرکز  markaz
ceremony  رسم  rasâm
— plur.  رسم  rasûm
certain  یقین  yaqîn
certificate  تصديق  tasdiq
— (of a servant)  رضامندی  kâghaz-i rizâmândî
chain  زنجیر  zanjîr
chair  صندلی  sandalî
chalk  گیل سفید  gîl-i safîd
chamberlain  پیشخدمت حضور  pîshkhidmat-i huzûr
docent  دفتر  daftar
chandelier  چهل چراغ  chihîl chirâgh
chandler  بقال  baqqâl
to change  غص گردان  avâz kardan
chapter  باب  bâb
character  خصائص  khasâlat
charcoal  زغال  zughâl
chargé d'affaires  شارژدار کفیل امور charjdafer, kafil-i umûr
charity  کرم karam
charm  طلسم talism
chastity  عصمت asmat
cheap  ارزان arzân
cheapness  ارزانی arzâni
cheating  تقلب taghallub
cheese  پنیر panîr
chemist  عطاط دوا‌ساز ʻattûr, davāsâz
cheque  برات barât
cherry (sweet)  گلیاس glîas
— (sour)  آلوبالو alubalû
chess  شطرنج shatranj
chest (human)  سینه sina
chestnut  شاه بلوط shâh balût
chicken  جوجه jûja
chief  رئیس خان ra'îs, khân
child  بچه bacha
childhood  بچگی bachagi
chimney  دود کش dudkhâsh
chin  زنجین znîn
China  چین Chin
China, Chinese  چینی qalamkâr
chintz  قلم کار khafa shudân
choke  هفه شدن vâbû
cholera  اختیار کردن ikhtîár kardan
Christ  حضرت یحیی Hazrat-i 'Isâ
Christian  یسائی isâvi
chronicle

tarikh plur: tavārīkh

church

kalisyā

cinnamon

dar-chini

circle

dūra

circumcision

khātna

cistern

āb-ambār

citadel

qalʿa

city

shahr

civility

adab

claim

talab

claimant

iddiʿa

class

qism, tabaqa

claw

changūl

clay

gil

clean

pāk

clear

saf

tocleave

shikāftān (shikāf)
clergyman

kashīsh

clever

bā hūsh

climate (water and air)

āb u havā

to cling

chaspīdan (chasp)
cloak

ʿabā

clock

sāʿat-i majlisī
to close

bastān (band)
cloth

māhūt

to clothe

pushīdan (push)
— (causal)

pushāndan (pushān)
clothes

rākht

libās
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>cloud</td>
<td>ابر (abr)</td>
</tr>
<tr>
<td>clove</td>
<td>میخ (mīkhak)</td>
</tr>
<tr>
<td>clover</td>
<td>شبدار (shabdar)</td>
</tr>
<tr>
<td>coachhouse</td>
<td>کالاسکاخانا (kālasakakhāna)</td>
</tr>
<tr>
<td>coachman</td>
<td>کالاسکاخی (kālasakachi)</td>
</tr>
<tr>
<td>coal</td>
<td>زغال سنگ (zughāl-i sang)</td>
</tr>
<tr>
<td>coarse</td>
<td>درشت (durusht)</td>
</tr>
<tr>
<td>coast</td>
<td>کنار (kanār)</td>
</tr>
<tr>
<td>—</td>
<td>ساحل (sāhil)</td>
</tr>
<tr>
<td>— (plur.)</td>
<td>سواحل (savāhil)</td>
</tr>
<tr>
<td>coat (persian)</td>
<td>سرداری (sardāri)</td>
</tr>
<tr>
<td>cobweb</td>
<td>تار عفنکبوت (tār-i ʿanibaba)</td>
</tr>
<tr>
<td>cock</td>
<td>خورش (khurūs)</td>
</tr>
<tr>
<td>coffee</td>
<td>قهوه (qahva)</td>
</tr>
<tr>
<td>coffin</td>
<td>تابوت (tābūt)</td>
</tr>
<tr>
<td>coin</td>
<td>سکه (sikka)</td>
</tr>
<tr>
<td>to coin</td>
<td>ضرب کردن (zarb kardan)</td>
</tr>
<tr>
<td>cold (adj.)</td>
<td>سرد (sard)</td>
</tr>
<tr>
<td>to catch cold</td>
<td>سرمای خوردن (sarma khurden)</td>
</tr>
<tr>
<td>collar</td>
<td>یقه (yakha)</td>
</tr>
<tr>
<td>to collect</td>
<td>چمک کردن (jamʿ kardan)</td>
</tr>
<tr>
<td>collyrium</td>
<td>سرمای (surma)</td>
</tr>
<tr>
<td>colonel</td>
<td>سرخانگ (sarhang)</td>
</tr>
<tr>
<td>colour</td>
<td>رنگ (rang)</td>
</tr>
<tr>
<td>colt</td>
<td>کورا (kurra)</td>
</tr>
<tr>
<td>column</td>
<td>ستون (sūtūn)</td>
</tr>
<tr>
<td>comb</td>
<td>شانه (shāna)</td>
</tr>
<tr>
<td>to comb</td>
<td>شانه زدن (shāna zadan)</td>
</tr>
<tr>
<td>to come</td>
<td>آمدن (آ) (āmadan (ā))</td>
</tr>
</tbody>
</table>
comet
comic
command
to command
commentary
commerce
companion
to compare
comparatively
compass
compensation
complaint
complete
compliments
composed
to conceal
concerning
concession
conciliation
condition

― (stipul)
to console
doctrine
confectioner
confederacy
to confess
confidence
confidentially

sītāra-yi dūmbālādār
muzhik
hukm, farmān
farmūdan (farmā)
tafsīr
tijārat
raftq
muqābila kardan
ba'īn sība
qibla namā
makāyat
shikāyat
tamām
sālam
mukakab
panhān kardan
dar khusūs
imtrāz
musālahā
hal
ahvāl
shart
shurūt
ta'zīa kardan
raftār
shīrīnīsāz
mu'ahida
iqrār kardan
i'tiqād
mahramāna
to confirm تصديق کردن tasdiq kardan
to confiscate ضبط کردن zabt kardan
conformably موافق mavafiq
confusion شلوغ shuluq
to congratulate تبریک کردن tabrik kardan
conjurer ساحر sahir
to conquer فتح کردن fath kardan
to consent رضی بودن razi budan
consolation تسلي tasali
consul قنصل qunsul
consulate قنصلگوی sarayat
contagion مصیب mutsi
contagious راضی razi
to contradict رد کردن radd kardan
contrary ضد عکس zidd, 'aks
contrivance تدبیر shafa
covalescence دیر deir
convent صحبت suhabat
cook آشپز ushpaz
cook پختن پز pukhtan (paz)
cool خنک khunak
cooper مس mis
coopersmith مسکر misgar
copy سواد savad

cork خوب پنبه chub-i pamba
corkscrew پیچ pich
corn
corner
corporal
corpulent
to correct
correspondence
corridor
corrupt
cost
cotton
cough
to count
counterfeit
country
countryseat
couplet (verse)
courage
courier
court
courtesan
cover
to cover
cow
coward

crab

crack

cradle

cravat

cream

gahla
kunj
vakil
chaq
tas-hih kardan
mukatiba
dalan
kharab
qimat
pamba
sulfa
shumurdan (shum-
mâr)
sakhhtagi
vilayat
yeilaq
beit
dilri
chapar
darbâr
jinda
pushish
pushandan (pushân)
gav	
tarsu
kharchang

tarak

gahvâra
gardonband

khâma
to create
creator
creature
credentials
creditor
crime
cripple
crooked
crop
to cross
crow
crowd
crown
to crucify
cruel
cruelty
to crush
to cry
crystal
cucumber
cultivated
cultivation
cup
cupboard
cupola
curb
curds and whey
cure
curiosity
curl
currants — sabza
currier — dabbūgh
currycomb — qashou
curse — laʿnat
curtain — parda
cushion — bulish
custom — rasm
custom-house — gumruk-khāna
to cut — būrīdan (burr)
cypress — sarv
dagger — khanjar
dam — sadd
damage — kharābī
Damascus — Shām
damasked (steel) — joubar-dār
to dance — rakhīdan (rakhs)
danger — khatar
dangerous — khatarnāk
daring — jurṣat
dark — tūrīk
darkness — tūrīkī
date (fruit) — khūrmā
date (time) — tūrīk
daughter — dukhtār
day — rūz
death — murda
deaf    kar
dealing   mu'amala
dear (beloved)    'azîz
— (expensive)    girân
death    marg
debt    qarz
derector    bidîh kîr
decanter    tunk
to decay    pûsîdan (pûs)
deceit    tâqallub
to decorate    zinat dâdan
decoration (order)    nishân
to deduct    kam kardan
deep    goud
defeat    shikast
to defend    hirâyat kardan
defendant    muddâ'î ileihi
degree    daraja
delicious    lazîz
delight    lazzat
to deliver    taslîm kardan
deluge    tûfân
demon    dîv
demon of the desert    ghul-i bîbûnî
denial    inkâr
dentist    dandan-sâz
to depose (office)    ma'zûl kardan
deposit    amânat
deputy    nâyib
derision

to descend

to describe

description

desert

deserving

desire

to despair

to despise

destiny

to destroy

detail

devil

dew

dialogue

diamond

diarrhoea

diary
  — (of a journey)

dictionary

to die

difference

different

difficult

to dig

to digest

dignity

diligent

[Persian equivalents provided]

rish-khand

pān āmadan
ta'rif kardan
beyān
biabān
sazāvār
ārzū
māyus shudan
bi hīch na shumurdan
bakhīt
kharāb kardan
tafṣīl
shētān
shābanī
gūftūgū
almās
isḥāl
ružnāmeh
safār-nāmeh
lughat,
murdaš (mīr)
fārūq, tASFAVUT
jur-i dīgar
mushkil
kandān (kān)
tabīlīl kardān
shān
kār-kun
to dine  šām khurđan

dining-room  sufra-khāna

dinner  šām

direction  samt

directly  al ăn

director  raʾīs

dirt  kasāfat

dirty  chirk, kasīf

to discharge  javāb dādan

discipline  intizām

discontented  nā-khusnūd

to discover  peidā kardan

to disgrace  rusvā kardan

dish  dis

— (food)  khurāk

disinterested  br-gharaz

to dismiss  murakhkhas kardan

disobedient  sarkash

dispersed  mutafarriq

displeased  kaj-khulq

dispute  daʿvā

to dissolve  hall kardan

distance  masāfat

distant  dur

to distribute  taqsīm kardan

district  bulūk

ditch  khandaq

ditto  eizan

to dive  ghūta khurđan

to divide  qismāt kardan
divine

divorce

do (kun)
doctor

dog
— (sporting)
— (greyhound)
doll

dome

domestic

domicile
door
— (to shut the door)
— (to bolt the door)
— (to open the door)
dot
double
doubt

dough

dove
down

dragoman
dramer
draft
draughtsboard
to draw
drawer (furniture)
drawers
dreadful
to dream  خواب دیدن
dress  لباس
to dress  لباس پوشیدن
to drill  مشق کردن
to drink  خوردن (خور)
to drip  چکیدن (چک)
  راندن (ران)
— (in a carriage)  سوار کالاسکه رفتن

drop (of liquor)  قطره
  چکه
drowned  غرق
  عطر
  طبل
  بالابان
  مسیت
  چشک
  اوردک
  لال
  سماد
  پهیم
  دستاق خانه
  دوام
  ما دام
  گرد و خاک
  گرد گرفتن
  دست مال
  تکليف
  رنگ زدن
  سلسله

druggist  chaka
  gharq
  ًattar
  tabl
  balaban
  ml.st
  khushk
  urdak
  lal
  samand
  pahn
  dustakh-khana
  davam
  ma dam
  gard u khak
  gard giriftan
  dastmâl
taklif
rang zadan
silsila
har yakī
qara-qūsh
ghūsh
khūsha
zūd
gūshvāra
zāmīn, khāk
kūzāt
zalzala
rāḥat
āsān
mashriq
mashriq-zāmīn
khurdān (khur)
ābnūs
‘imārat
 tarbīt kardan
 tarbīt
āsr
 tukhm
 tukhm-i nīm-ru
 tukhm-i nīm bānd
khud-parāstī
yā-yā
jahanda
mirfaq
marāfīq

E.

each
ear
— (of corn)
early
earring
earth
earthenware
earthquake
ease
easy
east
The East
to eat
ebony
edifice
to educate
education
effect
egg
— (fried)
— soft boiled
egotism
either-or
elastic
elbow
— (plur :)

PERSIAN GRAMMAR.
to elect

guzidan (guzīn)

elegant (in clothes)

khus-h-libās

element

'unsur

— (plur)

'anāsir

elephant

fīl

elm

nārvan

eloquence

fasāhat

elloquent

fasīh

embassy

safarāt-i kubrā

to embezzle

khānāt kardan

to embrace

baghal girīstan

embroidery

guldūzī

emerald

zumurrud

'emery

sumbāda

emetic

mustafīgh

emperor

imparātur

empress

imparātrīs

employed

mashghul

empty

khwīr

enamel

mīnā

enclosed (in a letter)

laffān

derminated

akhir

tamām shudan

to end

dushman

enemy

shouq

energy

va'da

engagement

māshīn

gear

muhandis

girl

English

bās

enough

kūft
to enter
envelope
evions
envious
envy
equal
error
to escape
especially
etc
eternity (without beginning)
— (without end)
eunuch
Europe
European
evening
every
ever
exact
to exaggerate
examination
example
excellency
except
exception
exchange (money)
to exchange
excrement

داخل شدن
dakhil shudan
پاکت
pakat
حسود
hasud
اطراف
aturf
حسد
hasad
پراپ
barabar
غلط
ghalat
رستن (راه)
rastan (rahat)
خصوصا
khususan
و غیره
va gheira
ازال
azal
اباد
abad
خواجه آغا
khaja, agha
فرانگستان
Farangistan
فرانگی
Farangi
شام
sham
عمر
har
آفتاها
afaba
درست
durust
مبالغه کردین
mubalagha kardan
امتحان
imtihan
مثل
masal
جواب عالی
janab-i alta
بی گهیر
bi gheir
استثناء
istisna
صرف
saraf
عوض کردن
avaz kardan
گه
guh
excuse عذر 'uzr
executioner میر غضب mîr ghazab
exercise مشق maşh
existence وجود vujud
existent موجود mowjud
to expect منظر بودن muntazir bûdan
to expel بیرون کردن brûn kardan
to expend خرچ کردن kharj kardan
to experience تجربه tajruba
expert اغلب خبره ahl-i khibra
to explain بیان کردن beîân kardan
to export بی خریج بردان bi khârij burdan
extra ordinary فوق العاده fouq al 'âda
eye جشم chaâhm
eyebrow ابرو abru
eyeglass عینک 'einak

F.
face صورت sûrat
facing رو برو rû bi rû
fact حقیقت haqîqat
factory کارخانه kârkhâna
to fade پامردان (پامیر) pajmurdan (pajmîr)
to faint بی هوش شدن bî hûsh shudan
fairy پری pîrî
faith وفا vafa
faithful وفادار bî vafa
faithless بی وفا quash
falcon اکلولون (افت) uftûdan (uft)
to fall
false
durughī
daroghi
name
nam u 'nang
family
'ayūl u atfāl
famous
mash-hur
fan
bad-bizan
fanatic(al)
muta'assib
fancy
kheyāl
far
dur
farewell
vidač
farrier
naʾl band
fast (well fixed)
muhkam
to fast
rūza giriftan
fat (subst.)
pi
fat (adj.)
chāq
father
padar, valīd
fault
'eib, taqṣīr
favour
ilṭīfāt
favourite
'azīz
fayence
kāshī
fear
tars u bāk
to fear	tarṣīdan, (tars)
feast
mihmanī
feastday
'dīd (vulg. 'eid)
feather
par
fee
inšām
to feed
parvardan (parvar)
feeling
hiss
felt
namad
female
mādā
fertile
hasil-dih
hāsāl-dīh
fetters: پا‌بند
fever (intermittent): نوبه
— (trembling): تپ‌لرز
few: کم
field: صحراء
— (in compositions): زر
fig: انگیر

to fight: دویکردن
figure: شکل
to fill: پر کردن
to filter: صاف کردن
filth: کشافت

filthy: کشیف
finance: مالیات

to find: پیدا کردن
fine: نازک
a fine: جریمهانه

to fine: جریمهانه کردن
finger: انگشت

to finish: تمام کردن
fire: آتش

— (to light the fire): آتش روشن کردن

— (to put out the fire): آتش خاموش کردن

firewood: هیزم
fireworks: آتش بازی
first: اول
fish

flirt

fitting

to fix

flag

— vulg:

flame

flattery

flea

to flee

flesh

flint

flock

flood

flour

flowing

flower

flute

fly

to fly

foal

foam

fog

to fold

the following

food

fool

foot

for

māht

mushīt

bi andāza

nāsb kārdan

beiraq

beidaq

shu‘la

tamāluq

kahk

farār kārdan

gūṣht

sang-i chaqmaq

gala, rama

seil

ārd

jārī

gul

nei

magas

parīdan (par)
kurra

kaf

mih

tā kārdan

zeil

khurāk

khar (aqs.)
pā

barāyi
to forbid
forehead
foreign
Foreign Affairs
forest
forgery
to forget
to forgive
fork
form
former (previous)
fort
fortunate — (unfortunate)
fountain
fowl
fox
frame
free
freedom
freemason
freeze
French
fresh
Friday
friend
friendly

منع کرد
پیشانی
غلیب
امیر خارجه
جنگل
ساختگی
فراموش کردن
افز کردن، بک‌شرف
چنگال
صورت
سابق
قلعه
خوش بخت
بد بخت
بخت
فراء
مرغ
ربه
قب
چهار چوب
آزاد
ازادی
فرامسون
یخب بستن
فرانسوی
تار
جمع
دوست
دوست‌اند
kardan
gharib
umur-i kharija
jangal
sukhtagi
faramush kardan
afv kardan, bakhshidan (bakhsh)
changal
suraq
sabiq
qala\-
khush-bakht
bad-bakht)
bakht
favara
murg
rub\-\-
qub, chahar-chuba
aad
azadi
faramasun
yakh bastan
faransavi
tasa
juma
dust
dustana
friendship
to frighten
toock
frog
from
frontier
frost
fruit
to fry
full
fun
funny
fur
furlough
furnace
furniture
future
gall
gallnut
to garglop
— (causal)
— (a horse)
gambling
game
gaol
garden
gardener
garlic
dousti
tarsānīdān (tarsān)
fistān
qurbāgha
az
sar-hadd
sarmā
mīva
bīrtān kardan
pur
tafsarruj
muzhik
ptastın
murakhast
tanūr
mubl u asbāb
ayanda
zarah
māzū
davidān (dou)
davāndān (davān)
tākhtān (tāz)
qumar-bāzi
bāzd
habs
bāgh
bāghban vulg:
bāghbun
sīr
garnet
entifier

gate

gate-keeper

gazelle

gelding

general (army)
general (adjective)
generation

gentle

gentleman

genuine

geography

geometry

ghost

— (Holy Ghost)
gift
gilt

ginger

girl

to give

glass

— (wine glass)

— (tea glass)

— (looking glass)
glory
glue

to go
goat

laughter

jurab band

darvaza

darbān

ahu

akhtā

sartīp

'umūmī

pusht

mulāyim

najīb

sahīh

jughrāfīa

handāsā

Ruh al quds

pīshkash

mutallā

zanjabīl

dukhtar

dadān (dīh)

shīsha

gīlas

istaqām

āina

jalāl

sīrshum

raftān (rou)

buz
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
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<tbody>
<tr>
<td>God</td>
<td>خدا</td>
</tr>
<tr>
<td>gold</td>
<td>الله</td>
</tr>
<tr>
<td>goldsmith</td>
<td>طلا</td>
</tr>
<tr>
<td>good</td>
<td>zر</td>
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<tr>
<td>good-bye</td>
<td>خوب</td>
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<tr>
<td>goods</td>
<td>مال</td>
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<td>goose</td>
<td>قاز</td>
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<tr>
<td>gospel</td>
<td>انگیل</td>
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<tr>
<td>gourd</td>
<td>کدو</td>
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<tr>
<td>gout</td>
<td>نفس</td>
</tr>
<tr>
<td>government</td>
<td>حکومت</td>
</tr>
<tr>
<td>governor</td>
<td>حاکم</td>
</tr>
<tr>
<td>gradually</td>
<td>کم کم</td>
</tr>
<tr>
<td>grain</td>
<td>دانه</td>
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<tr>
<td>grammar</td>
<td>صرف و ناحو</td>
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<tr>
<td>grandfather</td>
<td>ذکر</td>
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<td>grandmother</td>
<td>حدیثه</td>
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<tr>
<td>grand vizier</td>
<td>صدر اعظم</td>
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<tr>
<td>grape</td>
<td>انگور</td>
</tr>
<tr>
<td>grass</td>
<td>علف</td>
</tr>
<tr>
<td>grateful</td>
<td>حق شناس</td>
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<tr>
<td>gratis</td>
<td>مفت</td>
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<tr>
<td>grave (tomb)</td>
<td>قبر، گور</td>
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<tr>
<td>gravel</td>
<td>ریگ</td>
</tr>
<tr>
<td>gray</td>
<td>خاکستاری</td>
</tr>
<tr>
<td>— (horse)</td>
<td>قزل</td>
</tr>
<tr>
<td>grease</td>
<td>چربی</td>
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<tr>
<td>English</td>
<td>Urdu</td>
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<td>--------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>greasy</td>
<td>چرب (charb)</td>
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<tr>
<td>great</td>
<td>بزرگ (buzurg)</td>
</tr>
<tr>
<td>green</td>
<td>سبز (sabz)</td>
</tr>
<tr>
<td>greens</td>
<td>سبزی (sabzi)</td>
</tr>
<tr>
<td>greyhound</td>
<td>سگ تازی (sag-i tãozi)</td>
</tr>
<tr>
<td>grief</td>
<td>گم (gham)</td>
</tr>
<tr>
<td>to grind</td>
<td>سبیلدن (شب) (sabidan (sub))</td>
</tr>
<tr>
<td>grocer</td>
<td>بقال (baqqil)</td>
</tr>
<tr>
<td>groom</td>
<td>مهتر (mihtar)</td>
</tr>
<tr>
<td>ground</td>
<td>زمین (zamin)</td>
</tr>
<tr>
<td>to grow (veget)</td>
<td>رستی (رو) (rustan ru)</td>
</tr>
<tr>
<td>— (persons and animals)</td>
<td>بزرگ شدن (buzurg shuden)</td>
</tr>
<tr>
<td>guarantee</td>
<td>صنعت (zamānat)</td>
</tr>
<tr>
<td>guard</td>
<td>کشیک (kashik)</td>
</tr>
<tr>
<td>guess</td>
<td>قباس (qās)</td>
</tr>
<tr>
<td>guest</td>
<td>مهمان (mihmān)</td>
</tr>
<tr>
<td>guide</td>
<td>بلد (balad)</td>
</tr>
<tr>
<td>gulf (sea)</td>
<td>خلیج (khalij)</td>
</tr>
<tr>
<td>gun</td>
<td>تفنگ (tufang)</td>
</tr>
<tr>
<td>— (double barreled)</td>
<td>دو لولا (du lula)</td>
</tr>
<tr>
<td>— (breech loader)</td>
<td>تاحپر (tahpur)</td>
</tr>
<tr>
<td>— (muzzle loader)</td>
<td>دهان پر (dahan pur)</td>
</tr>
<tr>
<td>gunner</td>
<td>تپچی (tūpcheh)</td>
</tr>
<tr>
<td>gut</td>
<td>روح (rūda)</td>
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<tr>
<td>gutter</td>
<td>راه آب (rāh-i āb)</td>
</tr>
<tr>
<td>gymnasium</td>
<td>زور خانه (zur-khāna)</td>
</tr>
<tr>
<td>gymnastics</td>
<td>ورزش (varzish)</td>
</tr>
<tr>
<td>gypsum</td>
<td>گچ (gaj)</td>
</tr>
</tbody>
</table>
gipsy

Habitation
— (plur.)
hail
hair
half
hall
hammer
hand
handful
handkerchief
handle
to hang
to happen
happy
harbour
hard
harem
harm
harness
harvest
haste
hasty
hat
hatred
haughtiness
haughty
hawk

کوئی koulf

maskan
masākin
tagarg
مū
nim, nisf
eivān
chakush
dast
musht
dast māl
dasta

آویزان کردن avizān kardan
اتتفاق اعتقاد ittīfaq uftādan
خوش وقت khush-vakht
لنگر گاه langar-gāh
سخت sakht
اندرون andarūn
zarār
یاراً yarāq
درخو حاصل dirou, hūsīl
عاجله 'ajala
dast-pācha
کلاه kulāh
کین kīn
غور ghurūr
مغور maghrūr
قوش qūsh
hay  yunja
head  sar
headache  dard-i sar
health  sahhat
        ahval
        salamat
to hear  shandan (shanou)
heart  dil
garbi
kafir
bihisht
sangin
hedgehog  khar-pusht
heel  pasrna
height  bulandi
heir  varis
duzakh
jahannam
helmet  khud
kumak
hen  murgh
hero  inja
herd  bahadur
hideous  zisht
high  buland
Highness  hazrat-i vali
hill  tapa
to hinder  manz kardan
hire  kireya
history  tarikh
to hit  zadan
hug  khuk
to hold  nigāh dāshtan
hole  surākh
holiday  rūz-i taʿātil
hollow  khālī
holtsters  qubul
holy  muqaddas
honest  durust-kār
honey  ʿasal
honour  ābrū
to honour  ihtīrām kardan
hoof  sum
hook  qullāb
hoopoe  hudhud
hope  shāna-sar
hopeful  umīd
hopeless  naʿ-umīd
horizon  ʿufq
horn  shākh
horse (pack-horse)  asp
horse-shoe  yābu
horseman  naʿl
hospital  mihmān-dust
hot  dāgh
hotel  mihmān-khāna
hour  sāʿat
house - خانه
household - خانوار
human - انسان
humble - مظلوم
hunger - گرسنگی
hungry - گرسنا
— (vulg.)
hunt - شکار
hunter - شکارچی
hurry - عاجل

I.

ibex - گوشت
ice - یخ
idea - خیال
idiom - اصطلاح
idiot - شاعر
idle - کار
idol - چیراغان
if - تامسیل
ignorant - نا خوش
ill - نا خوش
illness - نا خوش
illumination - نا خوش
image - چیراغان

ranjanidan (ranjan) - زنگانیدن
shouhar - شوهر
sumbul - سنبل
kaftar - کفتاب
ria - ری
farz - فرز
to imagine
tasavvur kardan.
imitation (plur)
taqli'a (taqālid)
immediately
الآن al an
imperfect
نافس nāqis
imperial
شاهنشاهی shāhshahī
to import (goods)
داخیل کردن dākhil kardan
importance
اعضای ahammat
important
مهم muhim
impossible
غير ممکن gheir mumkin
improbable
دور dūr
impure
نا پاک nā-pāk
incense
بخار bukhur
inclination
میل meil
income
مداخیل madākhil
to increase
افزودن (افزا) afzūdan (afza)
indeed
البته albatā
independent
خود مختار khud mukhtar
index
فهرست fihrist
India
هند Hind
indigot
نیل nīl
infancy
باهاگی bacha'ī
infant
بچه طفل bache, tifl
infantry
پیاده pīada
infection
سرايتم sirāyat
influence
نفع nufūz
influenza
زکم فرنگی zukkām-i farangi
information
اطلاع ittila'
ingratitude
نامک بی حرامی namak bi harāmī
inhabitant
ساکین sākīn
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
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<tbody>
<tr>
<td>inhabitant (plur.)</td>
<td>سکنه (سکنه‌ها)</td>
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<tr>
<td>inheritance</td>
<td>میراث</td>
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<td>inheritor</td>
<td>وارث</td>
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<td>ink</td>
<td>مرکب</td>
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<tr>
<td>inlaidwork</td>
<td>خاتم کار</td>
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<tr>
<td>inn</td>
<td>مهمان خانه</td>
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<td>innocent</td>
<td>بی‌گناه</td>
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<tr>
<td>insect</td>
<td>جانور</td>
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<tr>
<td>— (vulg.)</td>
<td>اندرون</td>
</tr>
<tr>
<td>inside</td>
<td>اصرار کردن</td>
</tr>
<tr>
<td>to insist</td>
<td>بی ادب</td>
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<tr>
<td>insolent</td>
<td>چاپ</td>
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<tr>
<td>instead</td>
<td>تعليم</td>
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<tr>
<td>instruction</td>
<td>مکاتبات</td>
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<tr>
<td>instrument</td>
<td>یکل</td>
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<tr>
<td>insult</td>
<td>فهش</td>
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<tr>
<td>to insult</td>
<td>فهش دادن</td>
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<td>insurance</td>
<td>بیمه</td>
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<td>intellect</td>
<td>عقل</td>
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<td>intention</td>
<td>مقصود</td>
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<td>interesting</td>
<td>دل چسب</td>
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<td>interference</td>
<td>مداخله</td>
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<td>داخلی</td>
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<td>interpreter</td>
<td>مترجم</td>
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<td>interval</td>
<td>فصل</td>
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<td>intoxicated</td>
<td>مست</td>
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<td>intoxicating</td>
<td>مسكر</td>
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<td>intrenchment</td>
<td>سنگر</td>
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<tr>
<td>to introduce (to one another)</td>
<td>معرفی کردین (مکاتبات)</td>
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<tr>
<td>to intrust</td>
<td>سپردن (سپار)</td>
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<tr>
<td>inundation</td>
<td>سیل</td>
</tr>
</tbody>
</table>
invention   ابتكار
inventory   اختراع

to invite   سیاهه
             دعوت کردن
iron   آهن
irregular (troops)   غیر نظامی
irrigation   نیزامتی
island   جزیره
itch   خارش
ivory   عاج
— (of the walrus)   شیر ماهی
ivy   لیلب

jackall   شغال
jade   نیم
jam   مربا
jealousy   رشک
Jesus   حضرت عیسی
Jew   یهودی
jockey   سوار

to join   پیوستن (پیوند)
joint   نیم
journal   روز نامه
journey   سفر
joy   خوشی
Judas-tree   ارغوان
judge (coranic law)   حاکم شرع
judge (civil law)   حاکم عرف
judgment   حکم
ENGLISH-PERSIAN VOCABULARY.

jug  کوره küza
to jump  جستن (جه) jastan (jah)
just  عدل 'adil
justice  عدل انصاف 'adl, insāf

to keep  نگاه داشتن nigāh dāshtan
keeper  مستکفظ mustahfiz
keepsake  یادگار yādgār
kettle  کتری kattrī
key  کلید kalīd
— (of a carriage)  آجار āghār

to kick  لاغاد زadan lágad zadan
— (vulg.)
to kill  کشتان (کش) kushtan (kush)
kind (species)  قسم qism
— (plur.)
kind (friendly)  اقسام aqsām
king  مهربان mīhrībān
پادشاه pādīshāh
شاه shāh
ملك malīk
کور بوسه būsa
مچ mīch
kiss  آشپز خانه ashpaz khāna
kitchen  زانو zanū
knee  زانو نشستن zanū nishastan
knife  کارد kārd
— (penknife)  چاقو chaqū
to knit  بافتان (باف) baftan (bāf)
to knock  کوبیدان (کوب) kubīdan (kub)
<table>
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<th>Persian</th>
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</thead>
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<tr>
<td>knot</td>
<td>گرته</td>
</tr>
<tr>
<td>to knot</td>
<td>گرته زدن</td>
</tr>
<tr>
<td>to know</td>
<td>دانستن (دان)</td>
</tr>
<tr>
<td>knowledge</td>
<td>دانش علم</td>
</tr>
<tr>
<td>known</td>
<td>معلوم</td>
</tr>
<tr>
<td>labour</td>
<td>کار</td>
</tr>
<tr>
<td>labourers</td>
<td>عمله فعاله</td>
</tr>
<tr>
<td>lace</td>
<td>توری</td>
</tr>
<tr>
<td>ladder</td>
<td>نردبان</td>
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<tr>
<td>lady</td>
<td>خانم</td>
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<tr>
<td>lake</td>
<td>داریاچه</td>
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<tr>
<td>lamb</td>
<td>بارا</td>
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<td>lame</td>
<td>لنک</td>
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<td>lamentation</td>
<td>ناله</td>
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<td>lamp</td>
<td>چیراغ</td>
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<td>lance</td>
<td>نیزه</td>
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<td>lancet</td>
<td>نیشتار</td>
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<tr>
<td>land</td>
<td>زمین</td>
</tr>
<tr>
<td>lane</td>
<td>خیچه</td>
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<tr>
<td>language</td>
<td>زبان</td>
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<tr>
<td>lantern</td>
<td>فانوس</td>
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<td>large</td>
<td>بزرگ</td>
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<tr>
<td>lark</td>
<td>چکاچک</td>
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<tr>
<td>last</td>
<td>آخر</td>
</tr>
<tr>
<td>late</td>
<td>دیر</td>
</tr>
<tr>
<td>latitude</td>
<td>عرض</td>
</tr>
<tr>
<td>to laugh</td>
<td>خندهدن (خند)</td>
</tr>
<tr>
<td>laughable</td>
<td>مضحک</td>
</tr>
<tr>
<td>laughter</td>
<td>خنده</td>
</tr>
</tbody>
</table>
laundress → رختشیر
law → قانون
coranic law → شرع
common law → عرف
lawcourt → دیوانخانه
lawsuit → مراجعه
lawn → چمن
laxative → مسیله
to lay → گذاشتن (گذار)
lazy → تنبل
lead → سرب
leaf → برگ، ورق
lean → لاغیر
to lean → داندن
to learn → یاد گرفتن
learned → عالم
learning → علم
leather → جرم، تیمیج
leave → ازن
to leave → کردن
leech → زالو
left → چپ
leg → پا
legation → سفرات
legible → خوانا
leisure → فرصت
lemon → لیمو
lemonade → شربت لیمو

English-Persian Vocabulary.
lentils  علَس  'adas
leopard  پلنگ  palang
less  کمَتر  kamtar
lesson  دَرَس  dars
letter (epistle)  کاغذ  kaghaz
— (alphab.)  حرف  harf
leisure  کُهو  kahu
lexicon  لغت  lughat
dignity  دورَغ  گُو  durugh-gu
liberty  آزادی  azadi
library  کتاب خانه  kutub-khana
lie (mentir)  دروغ  کفتان  durugh-guftsan
lie (coucher)  خوابیدن (خواب)  khabidan (khâb)
lieutenant  نائب  nayib
life  زندگی  zindagi
lifetime  عمر  umr
to lift  بلند کرد  buland kardan
light (subst.)  نیر  nur
— (adj.)  سبک  sabuk
to light  روشن کرد  roushan kardan
lightning  برق  barq
like  مثل  misl
to-like  پساند کرد  pasand kardan
likeness  شباهت  shabahat
lily  زنبق  zamab
lime  آهک  ðhak
limit  حد
line  خنث
linen  کتان
lining  استار
linseed  بایزراک
lion  شیر
lip  لب
list  فهرست
to listen  گوش دادن
lithography  چاپ
litter (travelling)  تخت روان
little  خیره
live  زنده بدن
liver  جیگر
load  بار
local  محلی
lock  قفل
— (vulg.)  (قفل)
locust  مالکاح
logic  منطق
long  دراز
look  نگاه کردن
lose  شل
loss  کم کردن
lost  غیر
loud  بلند
louse  شیپش
love  عشق
to love  دوست داشتن
to be in love  عاشق بودن  'ashiq budan
lover  عاشق  'ashiq
Row  پست  past
lucerne (hay)  یونجا  yünja
luck  باخت  bakht
luggage  اسباب  asbab
lunar  قمری  qamarī
lunatic  دیوانه  drvāna
lunch  نهار  nahr
lung  شش  shush
luxury  عیش  'eish

mace  گریز  gurz
mad  چماق  chumāgh
madness  دیوانه  drvāna
magic  دیوانکی  drvānagī
guardian  جادوگری  jādu-garī
magnet  این ربا  nāhan-rubā
magpie  زاغ  zāgh
mail (armour)  زیا  zira
maimed  چلنگ  chulāgh
maize  ذرت  zurrat
majesty  امیر حضرت  a'īrahārāt
major  یاور  yāvar
to make  ساختن (ساز)  sākhtan (sāz)
male  نیر  nar
man (kind)  آدم  ādam
— (plur.)
— (male)  انسان  insān
نام  nas
مرد  mard
man (plur. men)
— people
mane
mange
manger
manna
— (biblical)
manner
— (plur.)
manceuvres
manuscript (adj)
many
map
marble
to march
mare
mark
to mark
market
marriage
marrow (bone)

— (vegetable)
to marry (a woman)
— (a man)
martingale
martyr
masculine
mason
massacre
mast (of a tent)
master
mat
match (lucifer)
— (wax match)
mattress
mausoleum
meadow
meal
meaning
measles
measure
meat
to meddle
mediation
medicine
medlar
to meet
meeting
melody
melon
— (water melon)
— (vulg.)
to melt
memorandum
memory

to mend
mentioned
merchant
— (plur.)

اغنا
حساس
کبریت
شمعچه
دوشک
مقبره
چمن
غذا
معنى
سرخک
اندازه
کوشت
مدخله کردن
واسطه
دفا
ازغم
ملامات کرد
ماجلس
نوا آهنگ
گرمک
خربوزه
غندوانه
گذختن (گذاز)
یاد داشت
یاد
خطر
تعییر کرد
مذکور
تاجیر
تاجیر
merciful
merciless
mercury
message
metal
metre (verse)
middle
mighty
mild
military
milk
milkpot
mill
millet
minaret
mind
mine
minister
ministry
mint (for coinage) " (plant)
minute (time)
minutely
miracle
mirage
mirror
mischief
miser
miserable
misfortune

rahim
br rahm
jīva
peighām
filiz
vazn
mīn, vasat
tavānā
mulāyīm
nizāmī
shīr
shirdān
 aşya
arzan
manāra
khatīr
ma'dan
vazīr
vāzārat
zarrab-khānā
na'na
daqīqa
bā diqqat
mu'jīza
ab-i Yazīd
rīna
sheītān
bakhīl
pārtshān
bāla
to miss (the aim) khatâ kardan
missionary kashfah, mursil
mist mih
mistake ghalat
mistrustful bedgumân
to mix qâti kardan
mixed makhât, qâti
moat khandaq
mockery rish-khand
modest charm-sâr
moist nam, tar
moisture rutûbat
moment an
money pûl
money-changer sarrâf
monkey meimûn
monopoly inhisâr
month mäh
— (arabic) (shahr)
moon mäh
moonlight mahtâb
morals akhlâq
more bishtar
morning subh
mortar hâvang
mosque masjid
mosquito pasha
most aksar
moth bid
mother
mother of pearl
motion
— (plur.)
to mount
mountain
mourning
to move (trans.)
— (intrans.)
much
mud
mulberry
mule
mule-driver
muleteer
murder
mushroom
music
musician
musk
musket
musketeer
muslin
mustachios
mustard
mute
mutineer
mutiny
mutton  گوشت-گوسفنده  gusht-i gusfand
muzzle-loader  دانه‌پور  dahan-pur
mystic  سوْفی  sulfy
mysticism  تصوف  tasavvuf

nail (finger)  ناخن  nakhun
— (of iron or wood)  میخ  mikh
naked  لکخت  lukht
name  اسم  ism
— (plur.)  اسمی  asami
named  نام  nam
namely  یعنی  ya'ni
napkin  دستمال  dast-mal
narcissus  نرگس  nargis
narrow  تانک  tang
nasty  مکروع  makruh
nation  ملّت  millat
natural  طبیعی  tabiri
nature  طبیعت  tabirat
near  نزدیک  قرب  nazdik, qarib
nearly  تقريبا  taqrīban
necessary  لازم  lazim
neck  گردان  gardan
necktie  گردان‌باند  gardan-band
nectarine  شلیل  shalil
to need  لازم داشتن  lazim dashtan
needle  سوزن  suzan
negation  انکار  inkār
neglect  غفلت  ghaflat
<table>
<thead>
<tr>
<th>English</th>
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<tbody>
<tr>
<td>negro</td>
<td>زنگی</td>
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<tr>
<td>vulg:</td>
<td>کاخ سیاه</td>
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<td>negro man</td>
<td>داده سیاه</td>
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<td>slave</td>
<td>داده سیاه</td>
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<td>girl</td>
<td>داده سیاه</td>
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<td>to neigh</td>
<td>شیخه زدن</td>
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<td>neighbour</td>
<td>همسایه</td>
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<td>neighbourhood</td>
<td>همسایگی</td>
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<tr>
<td>neither-nor</td>
<td>نه نه</td>
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<tr>
<td>nephew (brother's son)</td>
<td>بادر زاده</td>
</tr>
<tr>
<td>— (sister's son)</td>
<td>همشیر زاده</td>
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<td>nest</td>
<td>لونه</td>
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<tr>
<td>net</td>
<td>تورا</td>
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<tr>
<td>neutral</td>
<td>بی طرف</td>
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<td>neutrality</td>
<td>بی طرفی</td>
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<td>new</td>
<td>نو تازا</td>
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<td>news</td>
<td>خبر</td>
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<td>nice</td>
<td>مرغب</td>
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<tr>
<td>niece</td>
<td>طاقچه</td>
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<td>niece (the same as nephew)</td>
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<td>night</td>
<td>شب</td>
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<td>nightingale</td>
<td>بعلbulbul</td>
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<tr>
<td>no</td>
<td>نه خیر</td>
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<tr>
<td>noble</td>
<td>شریف، ناجیب</td>
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<tr>
<td>nobody</td>
<td>هیچ کس</td>
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<td>noise</td>
<td>صدا</td>
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<td>nomads</td>
<td>ایلات</td>
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<td>nom de plume</td>
<td>تکhallus</td>
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<tr>
<td>noon</td>
<td>ظهر</td>
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<tr>
<td>north</td>
<td>شمال</td>
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<tr>
<td>north-pole</td>
<td>قطب شمال</td>
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<td>nose (obsol.)</td>
<td>دماغ (پینی)</td>
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</tbody>
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- **ENGLISH-PERSIAN VOCABULARY.**
- **Page dimensions:** 367.7x572.4
- **Image:** 0x0 to 368x572
to open
operation
opinion
opium
opposite
opposition
to oppress
oppression
oppressor
orange
— (tangerine)
— (bitter or.)
orangery
order
— (command)
to order
ordinary
orient
oriental
origin
original
ornament
ornamented
orphan
orthography
ostrich
other
otter
ottoman

va kardan
amalkart
ra
teryak
ru bi ru
mukhalifat
zuim kardan
zuim
zalim
purtuqal
naranj
naranj
naranjistan
nazm
hukm, farman
farmudan (farmah)
adiri
mashriq-zamin
mashriq-zamin
asal
aslit
zinaat
muzayyan
yatim
imala
shutur-murgh (camel bird)
digaat
sag-i abt
usmani
outpost
outside
oval
oven
overseer
to overwhelm
to owe
owl
owner
ox
oyster
pace
pace
pack
pack-horse
packing-needle
pack-saddle
padlock
— (vulg.)
page
— (boy)
pail
pain
pains
paint
to paint
painter
pair
palace
pale

ENGLISH-PERSIAN VOCABULARY.

qaravul
brun
tukhm-i murghi
kura
nazir
ghalib shudan
bidh-kar budan
jughd
sahib
gav
sadaf
qadam
bastan (band)
yabu
javal-duz
palan
qufl
quf
safha
ghulam bacha
dalv, satl
dard
zahmat
rang
naqqash kardan
naqqash
juft
imarat
kamrang
palm tree  نخل 
— (date-tree)  درخت قمره  dirakhte-š khurma
pan  تاوا  tāva
panther  پلنگ  palang
paper  کاغذ  kāghaz
parade  سان  sun
parade-ground  میدان مشق  meidan-i mashq
paradise  بهشت، فردوس  bihisht, firdous
paragraph  فصل  fasāl
— (plur.)  فصول  fusūl
parasang (4 miles)  فرسنگ  farsang
parasol  آتشاب  گیر  astab-gir
parcel  بسته  basta
pardon  عفو  ʻafv
to beg pardon  عذر خواستن  uzr khāstan
pardon!  ببخشید  bibakhshid!
parents  والدین  validein
parliament (members of)  وکالت ملت  vukalat-yi millat.
parsree  کبیر  gibr
parsley  جعفری  jaftari
part  قسمت  qismat,
partiality  طرفداری  taraf-dārī
particular  ماکسوس  makhsus
partner  شریک  sharīk
partnership  شرکت  sharakat
pass (mountain)  گردنه، کوتل  gardana, kūtal
to pass  گذشتن (گذر)  guzāshtan (guzar)
passenger  مسافر  musāfīr
passport  تذکره، پاسپورت  tashkara, bashpurt
past  گذشته  guzashta
pasture چراگاه
to pasture چریدن (چر)
to patch وسلا کردن
patience صبر
patriot وطن پرست
pattern نمونه
pavement سک چرش
pavillion کلاه چراغی
pawn گری
to pay پول دادن
pea نخود چراغی
peace صلح
peach غلو
peacock طاووس
pear گلابی
peasant مروارید
peasant دغاتی، رعیت
pebble ده چراغ
peddler خریدار چراغ
peddler کریسا چراغ
peel پیست چندین (کن)
peg میخ
pelican مرغ سقا
pen قلم
pencil مداد
pendulum لنگر
peninsula نیم جزیره
pension مستری
people مرد
pepper فلفل
peppermint
(5) percent
perfect
perfume
perhaps
to perish
permission
to permit
perquisite
Persia
Persian
— (language)
person
to perspire
petition
petitioner
petroleum
phaeton
pheasant
philosopher
philosophy
photograph
photographer
physician
to pick
pickles
pick-pocket
picture
piebald
piece

na'na
sad u (panj)
kāmil
khushbur, 'atr
shāyad
halāk shudan
izn
guzāshītan (guzār)
madākhil
Irān
Irānī
fārsī
shāhī
šakhs
'araq kardan
'arz
'āriz
naft
durushka
qaraqāvul
hakīm-i Illāhī
hikmat, falsafa
'aks
'akkās
tabīb, hakīm
chīdan (chīn)
tursī
tāb-burr
tasvīr
ablaq
tīkka
to pierce
pig
pigeon
pilgrim (to Mecca)
— plur.
— (to other shrines)
pilgrimage
pill
pillage
pillar
pillow
pin
pine-tree
pink (flower)
pink (colour)
pious
pipe (hubble-bubble)
— (turkish)
— (tube)
pipe-clay
pistachio
pistol
pit
pity (sympathy)
it is a pity
place
plague
plain
plaintiff
to plait

suftan
khug, guraz
kabutar kaftar
hajji
hajjaj
zavvar
hajj, ziyarat
habb
chapou
sutun
bulish
sanjav
kaaj
mikhak
puhsi-i gulfi
dinat-dar
qalyun
chupukh
lula
gil-i safid
pista
tapuncha
chuh
rahm
afsus ast
ja
tarun
sahra
muddaqi
baftan (baf)
plane
plane-tree
planet
plant
plaster
— (medical)
plate
platform
play
to be pleased
if you please
pleasure
plenipotentiary
plenty
plough
to pluck
plum
plunder
pocket
poem
poet
poison
police
polite
politeness
politics
pomegranate
pomp
pond
pony
randa
chinār
seyyāra
sabzī
gaj
marham
bushqāb
sakkū
bāzī
pasandīdan (pasand)
iltifat karda
šā'ir
vāzīr mukhtar
farāvān
khīš
chidan (chin)
ālu
chapou
jīb
šī‘r, nazm
sha‘īr
zahr
pulīs
bāz adab
adab
pulttk
antār
hashmat
houz
yābu
poor
poplar
poppy
population
porcupine
porter
— (carrier)
portmanteau
portrait
to possess
possible
post
postage-stamp
post-office
pot
— (earthenwar)
potato
potter
to pound
to pour
poverty
powder
— (gun p.)
power
praise
to pray
prayer
preacher
preaching
precious

faqir
tabrizi
khashkhash
jam'iat
juja tigha
darban
hammal
yakhdan
shabih, timsul
dashtan (dur)
mumkin
chapar
tambr (timbre)
pust-khana
kasa
kuma
sirb-i zamini
kusaha
kuza-gar
kubidan (kub)
rikhtan (riz)
faqr
sufuf
barut
zur
ta'rif
namaz khandan
namaz
va'iz
va'z
-qimati
precipice  پر گاه part-gāh
preface  دیباچه dibūcha
to prefer  ترجیح دادن tarjih dādan
pregnant  آبستن ābastan
to prepare  حاضر کردن hāzir kardan
preparations  تدارک tādaruk
presence  حضور hūzūr
present (adjective)  حاضر hāzir
— (gift)  پیشکش pīshkash
to preserve  نگاه داشتن nīgāh dāstān
— (fruit)  مربا کردن murabbā kardan
press (printer's)  مطبع matbaʿ
— (Minister of the Press)  وزیر انتباهات vazīr-i intibāʿāt
to press  فشار کردن (فشار) fisḫārān (fisḥār)
pretext  بیانه bahāna
pretty  قشانه qashang
to prevent  منع شدن mānīc shudan
previous  سابق sābīq
price  قیمت qīmat
pride  غور ghurūr
priest (muhammedan)  کشیش kashīsh
— (christian)  شاهزاده shahzāda
prince  shāzda
— (vulg.)
princess  شاهزاده خانم shāzda khanum
to print  جای کردن chap kardan
prison  حبس habās
despair  دستک خانه dūstūkh-khānā
prisoner  ماجب بوس mahbūs
— (of war)  اسیر asīr
privilege
probably
to procure
produce
profession
professor
progress
promenade
to promise
pronunciation
proof
property
prophet
prose
prostitute
to protect
protection
protocol
proud
proverb
provident
province
provisions
prudence
prudent
psalm
puberty
imttáz
ihatmal mīravād
peida kardon
hāsil
pisha
mu'allim
taraqqī
gardish
va-da kardon
talaffūz
lahja
dalīl
milk
peīghāmbar
nasr
jīnda
himāyat kardon
himāyat
strat-i majlis
maghrūr
masal
dur-andīsh
mamlūk
vilāyat
khurāk
hūsh
hushyār
zabur
bulugh
public
public-house
pudding
to pull
to pulpit
pulse
pumice-stone
pump
pumpkin
punctually
to punish
punishment
pupil
pure
purgative
purgatory
purple
purpose
purse
to pursue
to push
to put
— (nearly obsolete)
to put on (clothes)
to put out (a light)

quail
quality
quantity
quarantine

علم
میخانه
شیرینی
کشیدن
منیر
نیص
سنگ یا
طلبه
کدو
پخت
تنبیه کردن
تنبیه
شاغرد
پاک، خالص
مسبل
اعراق
بنفشه رنگ
مقصود
کسی
تعقیب کردن
تکان دادن
گزاشتی
یوشیدن (پوش)
خاموش کردن

 ولم
میکان
شیرین
کشیدن (کش)
منیر
نیص
سنگ یا
طلبه
کدو
پخت
تنبیه کردن
تنبیه
شاغرد
پاک، خالص
مسبل
اعراق
بنفشه رنگ
مقصود
کسی
تعقیب کردن
تکان دادن
گزاشتی (گزار)
نهادن (نیه)
پوشیدن (پوش)
خاموش کردن

بیدرچین
خصلت
مقدار
کارتین
baldachín
khasjat
miqdár
karantín
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>quarrel</td>
<td>دعی</td>
</tr>
<tr>
<td>quarry</td>
<td>معدن سنگ</td>
</tr>
<tr>
<td>quarter</td>
<td>ربع، حجاریک</td>
</tr>
<tr>
<td>quatrain</td>
<td>رباعی</td>
</tr>
<tr>
<td>queen</td>
<td>ملکه</td>
</tr>
<tr>
<td>queer</td>
<td>غربی</td>
</tr>
<tr>
<td>question</td>
<td>سوال</td>
</tr>
<tr>
<td>— (affair)</td>
<td>مسال</td>
</tr>
<tr>
<td>to question</td>
<td>پرسیدن (پرس)</td>
</tr>
<tr>
<td>quick</td>
<td>زود</td>
</tr>
<tr>
<td>quicksilver</td>
<td>جیوه، سیماب</td>
</tr>
<tr>
<td>quiet</td>
<td>آرام</td>
</tr>
<tr>
<td>quietly</td>
<td>یواش</td>
</tr>
<tr>
<td>quilt</td>
<td>لهاف</td>
</tr>
<tr>
<td>quince</td>
<td>به</td>
</tr>
<tr>
<td>quinine</td>
<td>گنده گُنَه</td>
</tr>
<tr>
<td>quite</td>
<td>تمام</td>
</tr>
<tr>
<td>rabbit (tame)</td>
<td>خرگوش خانگی</td>
</tr>
<tr>
<td>racing</td>
<td>اسب دوانی</td>
</tr>
<tr>
<td>radish</td>
<td>تربچا</td>
</tr>
<tr>
<td>rafter</td>
<td>تیر</td>
</tr>
<tr>
<td>rag</td>
<td>کهنه</td>
</tr>
<tr>
<td>railing</td>
<td>دست انداز</td>
</tr>
<tr>
<td>railroad</td>
<td>راه آهن</td>
</tr>
<tr>
<td>rain</td>
<td>باران، بارش</td>
</tr>
<tr>
<td>to rain</td>
<td>باریدن (بار)</td>
</tr>
</tbody>
</table>
ram قچ quch
ramparts خانقَرْش khākrīz
rank منصب mansab
rare کم یاب kam-yāb
rarely ندَرة nudratan
rat میش سلطانیه mūsh-i Sūltānīa 1
raw خام kham
razor تیغ دلکی tīgh-i dallakī
to reach رسیدن (رس) rasīdan (ras)
to read خواندن (خوان) khāndan (khān)
ready hazır
real صاکیج saḥīh
really حقیقتہ haqīqatān
to reap دیرو کردن dirou kardan
reason عقل aql
— (cause) سبب sabab
rebel یاغی yāghī
tughyān
rebellion طغیان tughyān
to receive گیری (گیر) girītan (gīr)
reception پازرات pazrāt
to reckon حساب کردن hisāb kardan
to recognize شناختن (شناس) shanākhtan (shanās)
recommendation سفرش safarīsh
— (letter of r.) سفارش‌نامه safarīsh-nāma
recompense انعام in'am
recruit جدید jādīd
red قرمز qɪrwīz

1) Mouse of Sūltānīa, so called because Sūltānīa is the only place in which the rat is to be found in the highlands of Persia.
reed  nei
reflet métallique tiles  kāshī-yi tillāt
reform  islāh
refuge  panāh
— (asylum)  bast
to refuse  qabūl nakardan
regiment  fouj
draft  daftar
grief  ta'assuf
to regret  aqsūs khurdan
regular (troops)  nizāmī
regularly  bā qū'īda
reign  saltanat
dlance  dasta-jilou
relation (kin)  qoum u khīsh
to release  vil kardan
religion  mazhab, dīn
to remain  māndān (mān)
remedy  charā, īlāj
I remember  yād-am āst
to remind  yādāvārī kardan
to remove  bar dāshētān (bar dār)
renewal  tajdīd
rent (of a house)  ijūra
repairs  ta'mīr
repeatedly  mukārrār
repentance  pashmānī
repentant  pashmān
repetition  takrār
ملاحظت
جمهوری
آبرو
خواشت
خواستن (خواه)
تفهیم
استعفا کردن
مسیل
مسیبیت
باقی
راحت
نتیجه
قیمت
مراقبت
بار غشتی
انتقام
سان
فساد
طیانچه شش لیل
تپانچا-ی شیش‌لولا
انعان
درد استخوان
کرگدن
ریباس
ریف
ند
نوا
شلنک
پنجه
برینج
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>rice (plain boiled)</td>
<td>چیلو  (چیلو)</td>
</tr>
<tr>
<td>— (cooked with meat and spices)</td>
<td>پیلو  (پیلو)</td>
</tr>
<tr>
<td>rich</td>
<td>با دیلیت  (بی دیلیت)</td>
</tr>
<tr>
<td>riches</td>
<td>دیلیت  (بی دیلیت)</td>
</tr>
<tr>
<td>to ride</td>
<td>سوار شدن  (سوار شدن)</td>
</tr>
<tr>
<td>rider</td>
<td>سوار  (سوار)</td>
</tr>
<tr>
<td>ridiculous</td>
<td>مخمهک  (مخمهک)</td>
</tr>
<tr>
<td>rifle</td>
<td>تفنگ گلیمه زن  (تفنگ گلیمه زن)</td>
</tr>
<tr>
<td>right</td>
<td>راست  (راست)</td>
</tr>
<tr>
<td>ring</td>
<td>حلقه  (حلقه)</td>
</tr>
<tr>
<td>— (finger r.)</td>
<td>انگشتی  (انگشتی)</td>
</tr>
<tr>
<td>ringlet</td>
<td>زلف  (زلف)</td>
</tr>
<tr>
<td>ripe</td>
<td>راسیدا  (راسیدا)</td>
</tr>
<tr>
<td>to ripen</td>
<td>راسیدان (رس)  (راسیدان (رس))</td>
</tr>
<tr>
<td>to rise</td>
<td>بار خاستان (بار خاستان)</td>
</tr>
<tr>
<td>risk</td>
<td>خطر  (خطر)</td>
</tr>
<tr>
<td>rival</td>
<td>حرف  (حرف)</td>
</tr>
<tr>
<td>river</td>
<td>رود خانه  (رود خانه)</td>
</tr>
<tr>
<td>road</td>
<td>راه، جاده  (راه، جاده)</td>
</tr>
<tr>
<td>roan (horse)</td>
<td>سرخون  (سرخون)</td>
</tr>
<tr>
<td>roast</td>
<td>کباب  (کباب)</td>
</tr>
<tr>
<td>robber</td>
<td>راه رازن  (راه رازن)</td>
</tr>
<tr>
<td>rock</td>
<td>سنگ  (سنگ)</td>
</tr>
<tr>
<td>rocket</td>
<td>موشک  (موشک)</td>
</tr>
<tr>
<td>roe</td>
<td>شوکا  (شوکا)</td>
</tr>
<tr>
<td>to roll</td>
<td>گالندیدن (گالند)</td>
</tr>
<tr>
<td>roller (for the roofs)</td>
<td>بام گالتان</td>
</tr>
<tr>
<td>roof</td>
<td>پیش بام  (پیش بام)</td>
</tr>
<tr>
<td></td>
<td>بام  (بام)</td>
</tr>
<tr>
<td>(vulg)</td>
<td>بام  (بام)</td>
</tr>
</tbody>
</table>
room
root
rope
rosary
to rot
round
rough
row
to row
royal
to rub
ruby
rude
ruffian
— (plur)
ruin
— (building)
to ruin
rule
to run
rusk (Europ)
— (Persian)
rust
rusty
rye
sack

utāq
bīkh, risha
tanūb
tasbīh
pūsīdan (pūs)
gird
nu-hamvār
saff
pārū zadān
shāht
humāyūn
mubārak
mālīdan (mūl)
yāqūt
br-adab
lutū
alwāt
kharābī
kharāba
kharāb kardan
rasm
davīdan' (dou)
nān-i sakhārt
nān-i khushk
zang
zang-alūda
gandum-i sīnāh
javāl
sacred muqaddas
sacrifice qurban, fada
sad dil tang
saddle zin
saddle (lady's) zin-i zanana
— (packsaddle) palan
to saddle zin kardan
saddler sarraj
safe salim
safety salamat, amniyat
sail badi ban
sailor mallah
Saint (Persian) Imam-zada
salary mawjib
sale furush
salmon azad-mahi
salt namak
— (adjective) shur
salt-cellar namak-dan
salt-desert kavir
salute salam
salvation najat
same hamin
sample namuna
sand rig
sapphire yaqut-i kabud
sah shal
satiated sir
satin
satisfaction
saturday
saucepan
savage
to save
saw
to say
— (respectfully)
scales
scarcity
to scatter
school
— (high)
school-master
science
scissors
scorpion
scout
to scratch
to scream
screen
— (tenting)
screw
scribe
scull
sea
seal
sealing-wax
seam  دِرژ darz
season  فصل faal
seat  نشیمن nishiman
to seat نشاندن (نشان) nishandan (nishan)
second  دوم duym
— (arabic) ثانی sanī
second (sixtieth part of minute) ثانیه sānta
secret  راز rāz
secretary  منشی munshī
— (of legation) نایب سفارت nāyib-i safarat
sect  فرق فرقa
secure  محفوظ māhfūz
sedition  فساد fisād
seditious  مفسد mūfsīd
to see  دیدن (بین) didān (bin)
to seed  تخم fūkhm
to seek  جستجو justan (jū)

بيچه‌گشتی (کرد) pei-i chītī gashtān (gard)
to seize  گرفتن (کیر) girīftan (gīr)
seldom  کم kam

to select  مناسب کردī muntakhab kardān
self  خود khud
to sell  فروشī furūkhtān (furūsh)
to send  هیسī fīrīstādān (fīrist)
sense (plur.)  هیسī hiss
senseless  بی حس br-hiss
sentence (gramm.) جمله jumla
sentinel  قراول qarāvul
to separate  جدای کردن judā kardān
separate  جدأ
seraglio  اندران
sergeant  وکیل
sermon  وعظ
serpent  مار
servant  نوکار
to serve  نوکاری کردن
service  خدمت
sesamum  کنجب
to sew  دخترن (دوژ)
sesamum  جنس
shadow  سایه
shagreen  ساغری
to shake  نگاردن (تگان)
shame  شرم، خجالت
shape  صورت
sharp  نیز
to shave  نارشیدن (نراش)
sheath  غلاف
sheep  گوسفند
sheet (bedding)  ملاته
shelter  پناه
shepherd  چپان
shield  سپر
to shine  تابیدن (تاب)
ship  کشتی، جهاز
shoe  کفش، گیوه
— (horse-shoe)
shoemaker  کفش دوز
to shoot  تیر گلوله انداختن (انداز)
shop
— (plur.)
shore
short
small shot
shoulder
to show
shrimp
shrine
shroud
shrub
to shut
sick (1 am)
side
siege
sieve
fine sieve
sight
signature
signet
silence
silent
silk
silver
simple
simplicity
sin
since
sincere
dukkan
dakākin
kanār
kutah
sāchma
shāna, dush
nishān dādan
meigū
zarat-gāh
kafan
būta
bastan (band)
ahvāl-am bi ham
khurd
pahlu
muhāsira
ghalbir
alak
tamashā
imzā
khatim
khāmushī
khāmush
abrishum
nuqra
sāda
sādagī
gunāh
az ān ki
sādiq
sinew

to sing

singer

single

to sink

sinless

sinner

sister

to sit

size

skating

skill

skin

skirt

sky

slack

slab

slate

slaughterhouse

slave

sledge

to sleep

sleeve

to slide, to slip

slipper

slippery
slow, slowly kommen, yavash
small  خورد، کم، ریز
small-pox  آبلا
smart  زرنگ
to smash  شکستن (شکن)
smell  بو
smile  تباسم
smith  آهنگر
smoke  دود
to smoke (tobacco)  کاشیبان (کش)
smooth  هموار ساف
to smother  خفه کردان
smuggler  قاجاچی
snake  مار
to sneeze  عطسه کردان
snipe  نوکدرایز
snow  برف
to snow  برف باریدن
snuff  نشترق
so  چنین
soap  صابون
sock  جوراب
sopha  نیمتشت، نیمکت
soft  نرم
sojourn  اقامت
solar  شمسی
soldier  سرباز
some  چند تا، چندنفر
son
song
soon
sorrow
sorrowful
soul
sound
soup
— (broth)
sour
source
south
souvenir
to sow
spade
span
spark
sparrow
to speak
spear
special
speck
spectacle
spectacles
speech
to spend
spice
spider
to spill
to spin

پیار
تصنیف
زود
غم
قل تانگ
جان
صد
اش، سوپ
آب-ی گوشت
تش
اصل
جنوب
یادگار
کاشتین (کر)
بیل
موجود
لکه
تماشا
عینک
نظیق
خرچ کردن
ادویه
عنکبوت
ریختن (ریختن)
ریختن (ریشت)
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
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<tr>
<td>spinach</td>
<td>اسفناج (isfināj)</td>
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<tr>
<td>to spit</td>
<td>تف زدن (tuf zadan)</td>
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<tr>
<td>splint (of a horse)</td>
<td>قراقش (qaraqāsh)</td>
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<tr>
<td>to spoil</td>
<td>ضایع کردن (zāyi` kardan)</td>
</tr>
<tr>
<td>sponge</td>
<td>ابر (abr)</td>
</tr>
<tr>
<td>spoon</td>
<td>قاشق (qušuq)</td>
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<tr>
<td>spot</td>
<td>لکه (lakka)</td>
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<tr>
<td>to spread</td>
<td>پهن کردن (pahn kardan)</td>
</tr>
<tr>
<td>spring (season)</td>
<td>بهار (bahar)</td>
</tr>
<tr>
<td>(spiral)</td>
<td>فنار (fānar)</td>
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<td>spur</td>
<td>مهربان (mahmīz)</td>
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<td>spy</td>
<td>جاسوس (jāsus)</td>
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<td>squadron</td>
<td>داستا (dasta)</td>
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<td>square</td>
<td>مربع (murabbā`)</td>
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<tr>
<td>to squeeze</td>
<td>چالاندن (چلان) (chalānd)</td>
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<tr>
<td>stable (for horses)</td>
<td>طیله (tavīla)</td>
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<td>stag</td>
<td>مراغ (marāl)</td>
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<td>stage (on journey)</td>
<td>منزل (manzil)</td>
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<tr>
<td>stain</td>
<td>لکه (lakka)</td>
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<td>staircase</td>
<td>پیله (pilla)</td>
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<td>stale (bread)</td>
<td>بیات (beiat)</td>
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<td>stallion</td>
<td>نریان (nartān)</td>
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<tr>
<td>to stammer</td>
<td>لکندا کردن (lukna kardan)</td>
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<td>stamp (postage)</td>
<td>تمبر (tambr (timbre))</td>
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<tr>
<td>to stand</td>
<td>ایستادن (ایست) (istādan (ist))</td>
</tr>
<tr>
<td>standard</td>
<td>علم (alam)</td>
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<tr>
<td>star</td>
<td>ستاره، اختبار (sitāra, akhtar)</td>
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<td>starch</td>
<td>نشسته (nīshasta)</td>
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<td>to star</td>
<td>روانه شدن (ravāna shudān)</td>
</tr>
<tr>
<td>station</td>
<td>منزل (manzil)</td>
</tr>
</tbody>
</table>
statue
mujassama

to stay
māndan (mān)

to steal
duzdīdan (duzd)

steam
bukhār

steamer
kashtri-yi bukhār

steel
fulad

steep
sarāzīr

step
qadam

stick
chub-dast

to stick
chaspīdan (chasp)

— (transitive)
chaspāndan (chasp-pan)

stiff
khushk

sill
sakīt

to stink
gandīdan (gand)

to stir
ham zadan

stirrup
rikāb

stockings
jurāb

stomach
ma'āda

stone
sang

stony
sangālkh

stool
kūrāt

to stop
wā istādān (wā ist)

store
ambār

stork
laklak

story
hikayat, qissa, naql

stout
čaq

stove
bukhārī

straight
rāst

strange
gharīb
stranger

gharib

to strangle

khafa kardan
strap

qarash, tasma
straw

kha
strawberry

tut-i farangi
stream

ra'eh-Ab
street

kucheh
strength

zur
to strike

zadan (zan)
string

nakh
stripe

khatt
strong

qavri
stucco

gaj-kari
student

talaba
study
		
tahsil

to stumble

sar-i sum raftan

nakhun band kardan

stupid

ahmaq, khar
stupidity

khari
sturgeon

sag-maeh
style

ibarat
subject (of a state)

taba'a, ra-rat
— (of a book or letter)

matlab
sublime

'air
substantive

ism
successor

khalafl
— (plur.)

khulafa
such

chunin
to suck
suddenly
set
suffering
sufficient
sufficiency
sugar (soft s.)
— (lump s.)
sugar-cane
suit of clothes
to suit
sulphur
sum
summer
Summer residence
summit
to summon
sun
supper
supplication
to suppose
sure
surface
surgeon
surroundings
suspicion
suspicious
swallow
to swallow
swamp
swan

Maktdan (mak)
Nū-gāh
Pī
Dārd
Kāft
Kafāyat
Shakār
Qand
Nei-shakār
Dasta-yi libās
Bi kār-khurdan
Gugird
Mablagh
Tabistān
Yeilaq
Qulla
Ihzār kardan
Aftāb, khurshid
Shām
Istidā'
Farz kardan
Yaqīn
Ru
Jarrāh
Atraf
Gaman
Bad-gaman
Chilchila
Faru āvurdan
Lajan-zār
Ghou
to swear qasam khurdan
sweat ʿaraq
to sweep ruftan (rub)
sweet jārub kardan
sweetheart shīrin
sweets maʿšūqa
to swell shīrint
swelling varam
swift tund
to swim šanou kardan
to swindle gūl zadan
swine khūg, gurāz
swine bi-hūsh shudan
sword shamshtir
symptom ʿalamat
syntax nahv
syringe ʿab-duzdak
T.
table mīz
table-cloth sufra
tail dum
tailor kheiyāt
to take giriftan (gīr)
tale (see story) qabilītāt
talent harf zadan
to talk guftūgū kardan
tall buland-qadd
tallow pī
tambourine  دایره، دایرا (vulg. دایرا)
tank  چوس
tap  شیر
tape  نوار
tar  قیر
tarantula  رتیل

taste  مزه

good taste  سلیقه

tax  بج، مالیات

tea  چای

to teach  یاد دادن

des  دادن

teacher  معلم

tear (weeping)  اشک

to tear  دریدن (در)
telegram  تلگراف

telegraph  تلگراف

telegraphist  تلگراف‌چی

telescope  دور بین

to tell  گفتی (گو)
temper  مزاج

temporary  موافت

tenant  مستاجر

tender  نازک

tent  چادر، خیمه

tepid  شیر گرم

terrace  سکو

territory  خاک

terror  هراس

testament  وصیت نامه
testimony  شهادت
to thank  تشکر کردن
theft  دزدی
thermometer  دم‌نما
thick  کلفت
thief  دزد
thimble  انگشتانه
thin  نازک
thing  چیز
to think  خیال کردن
thirst  تشنگی
thirsty  تشنن
thistle (eatable)  کنگر
thorn  اصل، جنس
thoroughbred  خیال
thought  خیال
thrashing-floor  خرمن
thread  ریسمان
to threaten  ترسندان (ترسان)
threshold  استانه، درگاه
throat  گلو
throne  تخت
to throw  اندختن (انداز)
thumb  شست
thunder  رعد
Thursday  پنج‌شنبه
to tidy  جایی کردن
to tie  بستن (بند)
tiger  ببر
tight  تنگ، سفت

ENGLISH-PERSIAN VOCABULARY.
tile

time
— (leisure)
tin

tin-opener

tinker

tipsy
tired

title

toast

tobacco for water-pipes
— for short pipes or cigarettes
to-day
toe
together
toll
tomato
tomb
to-morrow
tone
tongs
tongue
tool
tooth
top
torch
tortoise
torture

total

kāshī
tīq
tīzī
halabī
halabī-burr
halabī-sāz
maṣt
khāsta
laqāb
nān-i birishta
tambākū
tutun
imrūz
angusht-i pā
bā ham
rūh-dārī
bādinjān-i farangī
qabr
fardā
sādā
ambur
zabūn
alat
dandān
sar
mash-al
lāk-pusht
shikānja
jamī
ENGLISH-PERSIAN VOCABULARY.

to touch دست زدن
touchstone میخک
towel دستمال
tower برج
town شهر
toy بازیچه
track گ رد ا پ ی
trade تجارت
traffic آمد و شد
to translate ترجمه کردن
translation ترجمه
translator مترجم
transport حمل و نقل
trap تله
trappings یاری
to travel سفر کردن
traveller سیراج
tray سینی
treasure گنج، خزانه
treaty عهدنامه
tree درخت
to tremble لرزیدن (لرز)
tribe طایفه
tribute بای
troop دسته
to trot پیروزی و قتم
trouble زحمت
troublesome پر زحمت
trousers شلوار
trousseau چهار

dast zadan
mihāk
dast-māl
burj
shahr
bāzīchā
radd-i pā
tijārat
āmad u shud
tarjuma kardan
tarjuma
mutarjim
haml u naqī
tala
yarāq
safar kardan
seiyāh
sīnī
ganj, khāzāna
ahdnāma
dirakhht
larzīdan (larz)
taifa
bāj
dasta
yurtma raftan
zahmat
pur zahmat
shalvār
jahāz
trout       qizil-kla
true       sahîh
truly      rastî
trumpet    shîpur
trunk (of a tree)   säq
(of an elephant)    khartûm
(trunk)     yi khân
        haqqat
truth      tajru-ûa kardan
(of a box)      lula
Tuesdays    si-shamba
tube        lula
Tulip       lula
tumour      dumbal
tune        ðwâz
tunic       qabû
Turban      ʿamâma
Turk        Turk
Turkey      khak-i Rûm
turkey (bird)   büqalamûn
Turkish     turkî
turn        gardîdan (gard)
turner      kharrât
turnip      shalghâm
turquoise    fûrûza
turtle     sang-pusht
twice      du dafûa
twin       tuʿam, du ghulu
tyranny     zulm
tyrant     zalîm
ugly       zıaht
U.
ugly
umbrella
un-
unanimity
unbeliever
uncle (paternal)
 (maternal)
unclean
under
undersigned
to understand
undoubtedly
to undress
unfortunate
unhappy
uniform (military)
— (civilians)
uninterrupted
university
unjust
unless
unofficial
unpaid
unripe
until
unwell
unworthy
up
upon

bad-gil
chatr
na-, gheir-
itifāq
kāfīr
‘ammū
khāl
nū-pāk, najis
zīr
imzā-kunanda
fahmīdān (fahm)
multašīt shudān
bila shak
libās kandān (kan)
bad-bakht
dil-tang
libās-i nizāmi
libās-i rasīm
lā yānqatā'
madrāsā
br-īnāf
magār
gheir-rasīm
muft
khām, nū-ras
tā
br damāgh
nā-layiq
bala
ru-yi
upside down
use
to use
useful
useless
usual
to vaccinate
vain
valet
valid
valley
valuable
value
to value
vanity
various
varnish
vault
vegetable
veil
vein
velvet
vengeance
to venture
Venus
verandah
verb
verdigris

värūna
fa'īda
isti'mal kardan
mufīd
bi-fa'īda
‘ādr

ābla lūbīdan
khud-pasand
pīsh-khidmat
bar qarār
darra, julga
qīmatt
qīmat
qīmat kardan
khud-pasandī
mukhtalīf
roughan-i kamān
tāq
sabzī
ru-bānd, parda
rag
makhmal
intiqām
jasārat kardan
Zuhra
eivān
fi’l
zangār
vermin
— (vulg.)
verse
very
vestige
veterinary surgeon
to vex
viceroy
victor
victory
victuals
view
village
villager
vine
vinegar
vineyard
violence
violent
violet
violin
virgin
virtue
visible
visit
visitor
visiting card
vocabulary
voice  آواز
volcano  کوه آتش فشان
volley  شالرک
volume  جلد
to vomit  قی کردن
voyage  سفر دریایی
vulgar  تغییر خور
vulture
wages  مالیات
waist  کمر
waistcoat  جلکه
to wait  صبر کردن
to wake  بیدار شدن
walk  گردش
to walk  پیاده رفت
wall
wallet
walnut
want
wine
warehouse
warm
warmth
warp and woof
wash
washer
wasp
waste

W.

mavajib
kamar
jilaka
sabr kardan
bidar shudan
gardish
pinda raftan (rou)
divar
qubul
girdu
khahish
jang
maghaza
garm
garmt
tar u pud
shustan (shur)
rakhtshur
zambur
tafrfit
<table>
<thead>
<tr>
<th>English</th>
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<tr>
<td>watch</td>
<td>ساعت</td>
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<td>water</td>
<td>آب</td>
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<td>to water</td>
<td>سرسبز کردن</td>
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<td>wave</td>
<td>موج</td>
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<td>wax</td>
<td>موم</td>
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<td>way</td>
<td>راه</td>
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<td>weak</td>
<td>ضعیف</td>
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<td>wealth</td>
<td>دیلته</td>
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<td>weapon</td>
<td>اسلحة</td>
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<td>weather</td>
<td>هوا</td>
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<tr>
<td>to weave</td>
<td>بافت (باف)</td>
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<td>wedding</td>
<td>عروسی</td>
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<td>Wednesday</td>
<td>چهار شنبه</td>
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<td>weight</td>
<td>وزن</td>
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<td>welcome</td>
<td>خوش آمدید</td>
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<td>well (for water)</td>
<td>چاه</td>
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<tr>
<td>well (adverb)</td>
<td>بی کهی</td>
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<td>well-wisher</td>
<td>خیر خواه</td>
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<td>west</td>
<td>مغرب</td>
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<td>wet</td>
<td>تر، خیس</td>
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<td>چه</td>
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<td>wheat</td>
<td>گندم</td>
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<td>wheel</td>
<td>چرخ</td>
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<td>when?</td>
<td>کی؟</td>
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<td>where</td>
<td>کجا، کو</td>
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<tr>
<td>while</td>
<td>مدت</td>
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<td>whip</td>
<td>شالagh</td>
</tr>
<tr>
<td>whirlpool</td>
<td>گرداب</td>
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<tr>
<td>to whistle</td>
<td>سویت زدن</td>
</tr>
<tr>
<td>white</td>
<td>سفید</td>
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</table>
who?  
whole  
wholesome  
why  
wick  
wicked  
wickedness  
wide  
widow  
width  
wife  
wild  
wilderness  
will  
willow  
to win  
wind  
to wind up  
window  
wine  
wing  
winter  
to wipe  
wire  
wisdom  
wise  
wish  
to wish  
with  
witness  
witty
wolf گرگ
gurg گرگ
woman زن
zan
wonder کرامت
karāmat
to wonder تعجب کردن
ta'ajjub kardan
wonderful عجب
ajib
wood چوب
chūb
— (fire-wood) هیزم
htūm
woodcock نکدرز-ی بزورک
nukdirāz-i buzurg
wool پشم
pashm
word کلمه
kalama
work کار
kar
workman فاْعَلة
faʿala
workshop کارخانه
kārkhāna
world دنیا، عالم، چهار
dunyā, īlam, jahān
worm کرم
kirm
worse بدتر
badtar
to worship از رستیدان (پرست)
parāshtīdan (parast)
to be worth از بین از (ارز)
arzīdan (arz)
worthy لایق
layiq
wound زخم
zakhm
wounded زخم دار
zakhm-dūr

to wrap پچتی‌دان (پچت)
pēchtdan (pīch)
to wrestle کشتن گرفتن
kushtī girīftān
to write نوشتن (نوس)
navištān (nawīs)
to write نوشته، کاتب
navishtān, katīb
writer خیّاط
khāṭt
writing غلط
ghalat
wrong
yard (court) حیات
heyat
— (measure) ذرع
zar
year
yeast
yellow
yes
yesterday
young
youth

zeal
zephyr
zinc
Zoroaster

sul, sinn, sana
میا
زد
بالت (vulg. ñrei)
دورز
جوان، جاهل
جوانی

Z.

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روح
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