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HIGHER PERSIAN GRAMMAR

FOR THE USE OF THE

CALCUTTA UNIVERSITY

SHOWING

DIFFERENCES BETWEEN AFGHAN AND MODERN PERSIAN

WITH

NOTES ON RHETORIC

BY

LIEUT.-COLONEL D. C. PHILLOTT, M.A., PH.D., F.A.S.B.,

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Translator of the 'Bāz-Nāma-yi Nāsirī,' etc.,

and

Editor of the Persian Translation of 'Ḥājī Bābā of Isfahān'

and of the

'Qawānīn 'r-Ṣayyād.'

CALCUTTA:

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1919.
PREFACE.

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

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

In writing this grammar, the works of Platts, Ranking, Rosen, Chodzko, Haggard and Le Strange, Tisdale, Socin, Thacher, Wright, and others, including several works in Urdu and Persian, have been freely made use of. My acknowledgments are specially due to Agha Muhammad Kazim Shirazi, Persian Instructor to the Board of Examiners, who has assisted throughout in seeing the work through the Press, and also to his brother-in-law, the late Shams'u-Ulama' Shaykh Mahmud Jilani, and other Persian friends, for constant advice.

The addition of a large amount of Arabic (viz. portions of the Qur'an, the Alif Laylah and other Arabic works) to the Persian Course has necessitated a far larger amount of Arabic grammar than was anticipated, a task for which I felt myself by no means competent. This portion of the work has grown much beyond the limits originally set for it. In compiling it, my thanks are chiefly due to Shams'u-'Ulama' Muhammad Yusuf Ja'fari, Khan Bahadur, Head Maulavi of the Board of Examiners, to Shams'u-'Ulamâ' Shaykh Mahmud Jilani, and to Maulavi Hidayat Husayn of Presidency College, and others, who

\[1\text{ In modern Persian, for instance, } \text{na'm} \text{ means "clean," } \text{dimag} \text{ "nose," } \text{dil} \text{ "stomach," } \text{imtiyaz} \text{ "order, medal."} \]
helped me throughout its compilation; and also to Professor L. White-King, C.S.I., of Dublin, who assisted in revising the proofs and at whose suggestion numerous additions were made.

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

D. C. PHILLOTT, Lieut.-Colonel.

Cairo: }
March 1918.
TO

THE HON'BLE Mr. JUSTICE ASUTOSH MOOKERJEE,
C.S.I., D.L., D.Sc., F.A.S.B., F.R.S.E.,
VICE-CHANCELLOR OF THE CALCUTTA UNIVERSITY, CHAIRMAN OF THE
TRUSTEES OF THE INDIAN MUSEUM, VICE-PRESIDENT
OF THE ASIATIC SOCIETY OF BENGAL,
I DEDICATE THIS BOOK,
IN RECOGNITION BOTH OF PERSONAL FRIENDSHIP
AND OF THE SERVICES HE HAS
RENDERED TO ORIENTAL
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Higher Persian Grammar.

PART I.

ORTHOGRAPHY (هالم خط) AND ORTHOEPY (قراءة).

§ 1. The Alphabet. (حروف تهجي).

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

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

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

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

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

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

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

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

With the Qur'ān, the Persians³ adopted and adapted the Arabic alphabet, though ill-suited to their requirements, adding to it the four 'Ajami or Fārsī letters ََََ، ََََّ، َََّّ، ََََّ and ََََ. The Persian alphabet therefore consists of thirty-two letters, all consonants; four of these letters are pure Persian⁴ and eight⁵ are peculiar to Arabic, while the remaining twenty are

¹ So far as their alphabets extend, i.e. up to ۲۱۰۰.
² From Gr. morphē "form" and "logia." Other methods of arrangement are (1) the Chronological, in which the letters are added according to the date of their adoption; (2) the Ideological, in which the characters are classed according to the meaning of their names (from Gr. 'idea "idea" + logia); as in the arrangement of the hieroglyphic signs by Egyptologists; (3) the Phonological, the scientific arrangement of which the Deva-nāgarī is the most perfect example; in this, the letters are arranged according to the organs of speech by which they are articulated, viz. gutturals, palatals, etc., each division being also scientifically arranged. Vide "The Alphabet" by Isaac Taylor.
³ For an account of the Ancient Persian Scripts, vide "The Alphabet" by Isaac Taylor.
⁴ At the time of the Arab conquest the Persians used the Pahlavi character.
⁵ Also printed ََََ. In MSS. and in books lithographed in the East, the diacritical bar that distinguishes ََََ from َََ is generally omitted. This puzzles a beginner.
⁶ It will be noticed that the body of these four letters is identical with that of Arabic letters, and that the only distinction is by the diacritical marks.

They are adaptations of ب - ج - ز - ک. Persians do not always regard the peculiarly Persian sounds as new letters but occasionally represent them by the Arabic letters they resemble; thus اسم “horse” is frequently written اسم.

⁷ These eight letters are enumerated in a school rhyme:

¹ حرف معصوم فارسی هر چهار پا و چا زی و کاف ای مختار در کلام عرب بنچردبل
² نشون هیچ گاه مستعمل

⁸ These eight letters are enumerated in a school rhyme:

¹ حشت حرف ایست آهنگ اندونارسی نراد همین
² یا نیازی نیاپری اندونه معنی معنی
³ بشنو از من نا کدام ایست آی خویه و یاد گیر
⁴ یا وحا و مداد و ردا و ردا و یدین و واق

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

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

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

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

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

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

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

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

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<th>Final</th>
<th>Numerical value by Abyad</th>
<th>Remarks</th>
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<td>a, ā, ā́, etc.</td>
<td>A</td>
<td>ābāb, ābāb</td>
<td>a</td>
<td>1</td>
<td>At the beginning of words is a mere prop and depends for its sound on the vowel that accompanies it.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*2</td>
<td>Bā or Be</td>
<td>b</td>
<td>B</td>
<td>b</td>
<td>b</td>
<td>2</td>
<td>As in English.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Per. 3</td>
<td>Pe</td>
<td>p</td>
<td>P</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Tā or Te</td>
<td>t</td>
<td>T</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ar. 5</td>
<td>Sā or Se</td>
<td>s</td>
<td>S</td>
<td>s</td>
<td>s</td>
<td>3</td>
<td>&quot;</td>
</tr>
<tr>
<td>6</td>
<td>Jīm</td>
<td>j</td>
<td>J</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Bā بـ - Bā ܒـ, etc., become in Persian, especially in teaching little boys, be, te, etc., by ʿināla, but the pure Persian letters pe, che, jhe should never be pronounced pā, etc.; vide "Peculiarities of Arabic Words."
<table>
<thead>
<tr>
<th>Per.</th>
<th>Ar.</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
</table>
| 7    | 8   | حاء or خاء | ch
| 9    | 9   | خ | h
| 10   | 10  | دل | d
| 11   | 11  | زل | z
| 12   | 12  | را | r
| 13   | 13  | زأ or ز | z
| 14   | 14  | زه | zh
| 15   | 15  | سين | s
| 16   | 16  | شين | sh
| 17   | 17  | صاد | s
| 18   | 18  | زاد | z
| 19   | 19  | عا | t
| 20   | 20  | زا | z

- **As in English word church.**
- **A strong English aspirate.**
- **As ch in Scotch loch.**
- **As in English.**
- **As z in zeal.**
- **As r in Britain or as in the French pardon.**
- **As z in English zeal.**
- **As j in the French jour, or as s in English measure.**
- **As in mason.**
- **As in shine.**
- **As s in mason.**
- **As z in zeal.**
- **As an English t.**
- **As z in zeal.**
<table>
<thead>
<tr>
<th>Order</th>
<th>Name</th>
<th>Transliteration</th>
<th>In Combination</th>
<th>Examples</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar. 21</td>
<td>Āyn</td>
<td>عين</td>
<td>جن    جن    جن</td>
<td>ع ع ع ع ع ع ع ع ع ع</td>
<td>Transliterated by an inverted comma only, above the line.</td>
</tr>
<tr>
<td>22</td>
<td>Ghayn</td>
<td>غين</td>
<td>جن    جن    جن</td>
<td>غ غ غ غ غ غ غ غ غ غ</td>
<td>1000 English /.</td>
</tr>
<tr>
<td>23</td>
<td>Fā or Fe</td>
<td>فا or ف</td>
<td>ف ف ف</td>
<td>ف ف ف ف ف ف ف</td>
<td>80 English /l.</td>
</tr>
<tr>
<td>Ar. 24</td>
<td>Qāf</td>
<td>قاف</td>
<td>جن    جن    جن</td>
<td>ق ق ق ق ق ق ق</td>
<td>A guttural like ck in the English word stuck pronounced very gutturally.</td>
</tr>
<tr>
<td>25</td>
<td>Kāf</td>
<td>كاف</td>
<td>ك ك ك ك ك ك</td>
<td>ك ك ك ك ك ك</td>
<td>An English /k.</td>
</tr>
<tr>
<td>Per. 26</td>
<td>Gāf</td>
<td>قاف</td>
<td>ك ك ك ك ك ك</td>
<td>ك ك ك ك ك ك</td>
<td>As in garden.</td>
</tr>
<tr>
<td>27</td>
<td>Lām</td>
<td>لام</td>
<td>ل لم لم لم</td>
<td>ل لم لم لم لم</td>
<td>An English /l.</td>
</tr>
<tr>
<td>28</td>
<td>Mīm</td>
<td>ميم</td>
<td>م م م م م م</td>
<td>م م م م م م</td>
<td>As in English.</td>
</tr>
<tr>
<td>29</td>
<td>Nūn</td>
<td>نون</td>
<td>ن ن ن ن ن ن</td>
<td>ن ن ن ن ن ن</td>
<td>As in English (not nasal 1).</td>
</tr>
</tbody>
</table>

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

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

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

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

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

<table>
<thead>
<tr>
<th>Arabic name</th>
<th>Persian name</th>
<th>Examples</th>
<th>Transliteration</th>
<th>Pronunciation</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>فتح</td>
<td>زبار</td>
<td>به</td>
<td>a</td>
<td>As u in the English word <em>sun</em> or as a in <em>axe</em> or in <em>fat</em>. The short vowel a (fathah) is more common than the other two. (At the beginning of words the short vowels require an <em>alif</em> as a prop to introduce them).</td>
</tr>
<tr>
<td>2</td>
<td>كسرة</td>
<td>زير</td>
<td>جل</td>
<td>i</td>
<td>As in the English words <em>fin</em> and <em>fen</em>.</td>
</tr>
<tr>
<td>3</td>
<td>زامع</td>
<td>پیش</td>
<td>پل</td>
<td>u</td>
<td>As in the English words <em>put</em>.</td>
</tr>
</tbody>
</table>

Fatḥah and zammah, i.e. zabar and zir, are placed above the letter while the kasrah is placed below, as the above table shows.
It will be noticed that the letters ١ - ١ - ١ - ١ - ١ - ١ - ١ - ١ and ١ never alter their shape, and though they are joined to the letter that precedes them (on their right), they are not joined to the letter that follows them (on their left); hence if they occur in the middle of a word, a gap or interval is formed nearly similar to the interval between two adjacent words. Inaccurate spacing is one of the difficulties in reading the cheap lithographed books of the East.

The letters ١ and ١ though they do not change in shape, yet unite with the letters on both sides of them.

The eight letters peculiar to the Arabic are ١-١-١-١-١-١-١-١ and ١. The four letters peculiar to the Persian have been enumerated previously. In the Table of Consonants these two sets are distinguished by the abbreviations Ar. and Per. respectively.

Remark.—The letter ١ occurs generally in Arabic words, but is also found in Persian words, as ١ "'kid'"; ١ "'comb of bees'"; ١ "'shout'"; ١ "'rouge'."

Those letters that resemble each other in shape and are merely distinguished by the position or number of the dots, ١ etc., are called ١ ( i.e., ١ (حتف), and sometimes ١ ( i.e., ١ (حروف متشابه)).

Sometimes also letters that have only an imperfect resemblance, such as ١ and ١, are included in this term.

Those letters as ١, ١ and ١ whose names are palindromes (and these are all formed by three consonants) are called ١ ( i.e., ١ (مکتوب)).

If, however, the first and third letters of the anagram differ, as in ١, ١, etc., the letters are styled ١ ( i.e., ١ (مفتونی)).

Masrūrī ( i.e., ١ (سروری) is a term applied to letters whose names are formed by two consonants only, as ١ etc.

Letters distinguished by dots are called ١ ( i.e., ١ (حروف مخففة) or ١ ( i.e., ١ (حروف مخففة)).

Combined, these form the Arabic word ١ ( i.e., ١ (نوم)) "sleep."

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

Nuqta Ar. "a dot"; ١ to mark with diacritical points. The term ١ ( i.e., ١ (حرف التحت المخففة) or ١ ( i.e., ١ (حرف التحت المخففة)) is also applied to the alphabet irrespective of the order in which it is arranged. It is so called as containing dotted letters, in contradistinction to the ancient Arabic character called ١, in which there were no dots.
Dotted letters are further subdivided into *fawqānī* (فَوْقَانِي) those dotted above, and *taḥlānī* (تَحْلَانِي) those dotted below.

Dotted letters, whether *fawqānī* or *taḥlānī*, are further distinguished by the epithets *muwāḥhada* (مَوْعَحْدَةَ), *muṣannāt* (مُسْانَنَةَ), and *muṣallasa* (مُسْلَلْسَةَ) according as they are marked by one, by two, or by three dots.

*(f)* The system of transliteration in the present work is practically the Hunterian system. Modifications are *q* (instead of *k*) for ق, and *m* for م before a quiescent *b* or *p* 1: for the final Arabic vowels, a small *a*, *i*, and *u*, written above the line, and a small *n* for the *nūn* of the *tanūn*. In the rare cases where *s-h* and *z-k* are separate letters, a mark or comma is placed between them. Ex.—*as*.<sup>1</sup> “more or most easy”, *az*.<sup>1</sup> “blossoms.”

A final <sup>2</sup> written like *alif* is ق. A silent *j* as in خَوْسِتَس is transliterated by *w*. In the few words where ق is pronounced short, as in كَوْدَد “self” and كُثُب “thou”, it is transliterated *u*.

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

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

**Remark I.**—In some Arabic words the *alif* of prolongation is omitted, but expressed by *fatha* written perpendicularly over it: thus حَزَّٰذَّا “this” is always written حَّدَا or حَدَا. and *hamzya* is usually in Arabic حَمْزَّة; vide also at end of و and ی.

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

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

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

*(m)* In the case of a change in letters<sup>2</sup> as *jīl* نَيْل Ar., from *pīl* نِلِْ P., it will be found that a labial is changed into another labial, a dental into a dental, etc., etc.

1 There are five labials ب - ف - م - و - ب  
2 تَبَادَل حَوْرَف tabaddul-i-huruf.
Something similar occurs in the permutations of weak consonants, a vowel (English) being usually changed into a vowel.

Sometimes, however, a palatal becomes a lingual, as in "China"; ٍز and ٍج (m.o.) "squint-eyed."

§ 2. Pronunciation (تالفُظ) of Consonants.

Alif. (a) The Persians, unlike the Arabs, look on alif as an original letter and not as born from ى or و. If it commences a word, it is to be regarded as having no sound of itself; it is merely a prop for the vowel (written or understood) that accompanies it: vide under § 4 (b). 1

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

In the Farsi dialect, ā before n or m is nearly always pronounced like ă; Ex. دکان "a shop" is dukān, and bām "roof" is bām. This incorrect pronunciation is in certain common words, the colloquial pronunciation of many parts of Persia; for example فان "bread" and ان "that" and its compounds are generally pronounced as though spelt nūn, etc.

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

In Khurasan, on the other hand, the ژ is turned into alif; Ex. andarān for "the women's apartments"; and خن "blood."

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

Remark I.—

Alif in arithmetic represents the number one; and in astronomical tables and almanacs, 2 Taurus and Sunday. It also signifies an unmarried man.

1 In this case it is usually called hamza, to distinguish it from alif as a letter of prolongation.

2 There are two kinds of almanacs, taqvim-i Farsi تقویم فارسی in which the days, etc., are written in full, and taqvim-i ruqiim تقویم رقیم in which signs and the letters of the Aḥnad اححد are used to represent the days of the week, etc., etc.
In Arabic it is a particle of interrogation; Ex. *A-lastu bi-rabbi-kum,* "Am I not Your Lord?" Quran VII. 168, whence the Persian ِلَسْ­ْتَ or ِوَلِيْوَنَانَ "the day of the original covenant between God and Man at the creation."

Poets frequently compare an erect stature, or the straight nose of a beauty, or sighs, to alif. Also ِلَسْ­ْتَ ِمَهْيَا "from the creation of Adam to the birth of the Messiah"; ِلَسْ­ْتَ ِمَهْيَا "the equinoctial line": alif, bā "the alphabet," etc., etc. Alif is also a sign of the Unity of God.

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

**Kinds of alif.**

1. *Alif-i rūḥīya* (آلف روحیة) "binding or copulative alif" joins two words that are identical; as, *dastā dast* "from hand to hand; (a ready-money bargain)." This alif is also called *alif-i ittiṣāl* (آلف اتصال) "the alif of junction", or *alif-i inḥiṣār* (آلف إنحسار). Some Grammarians style this *alif-i vāṣl* (آلف وصل) but vide (10).

Similar to the above is the *alif-i *ālj* (آلف عطَف) "the conjunctive alif," which conjoins two dissimilar words; as, *shab-ā-ruz* (شب آ روز) "night and day; always": *tak-ā-pū* (تک آ پُه) (or *takāpūy* تک‌پُه) "diligent search; bustling."

2. *Alif-i fāʿiliyyat* (آلف فعالیت) "the alif of agency"; as the *alif* in the adj. *bīnā* (بینا) "seeing," which word has the force of a present participle.

3. *Alif-i mafʿaliyyat* (آلف فعلعلیت) that gives the force of the past participle; as, *zibā* (زیبا) "adorned" (زبئیده).

4. *Alif-i maṣdar* (آلف مصدر) which forms abstract nouns from adjectives; as, *gārm* (م.ق) "warmth", *pāhn* (م.ق) "breadth", from *garm* and *pahn* adjectives.

5. *Alif-i tinwín* (آلف تنوین) the *alif* of the Arabic accusative case; as, in the adverb *dāʿīma* دَائِمًا "continually, for ever."

6. *Alif-i gāsamīyya* (آلف قسمیه) the *alif* of the Persian vocative when expressing an oath; as, *Haqqā* حاکما "O, or by, God!"

When this vocative *alif* is not used in an oath, but as a simple vocative, it is called *Alif-i nīdās* (آلف نیده) "O heart!" *bulbulā* "oh bulbul!"

If however it is used in words expressing grief, etc., as in *alān*، *alān* "oh help! or oh distress!" it is called *Alif-i nūdā* (آلف نوده) "the alif of plaint" or *alif-i madd-i sawt* (آلف مَدَّ سوت).
(7) **Alif-i du’atamannq** (١١٠، ١١١، ١١٣) "the precative alif in verbs"; as, *mabādā* "may it not be"; *kunād* "may he do."

(8) **Alif-i tahsin-i kalām** (١١٠، ١١١، ١١٣) "the alif of embellishment"; as, in *fī-Qām "he said." This is also, and more properly, called *alif zā'īd* or "superfluous alif": vide (12).

(9) **Alif-i mubālagha** (١١٠، ١١١، ١١٣) "the alif of exaggeration" or **alif-i kasrat** (١١٠، ١١١، ١١٣) "the alif of excess" is found at the end of some adjectives; as, in *BiiBold "Blessed! How happy!"

This is also called the **alif-i firawāt** (١٢).

(10) **Alif-i wasl** (١١٠، ١١١، ١١٣) is said to be the superfluous alif at the beginning of certain Persian words; as, in *ustur ) or shutur) "camel" and also the alif in Arabic marked with a wasl *وصل (١٠، ١٠، ١٠، ١٠)، but vide (1).

This is really **alif-i zā'īd**.

(11) In certain cases the **alif-i nidā***, vide (6), is also called **alif-i mutakallim** (١١٠، ١١١، ١١٣) دوُّ تا مهتار مهربان "oh my respected kind friend."

(12) **Alif-i zā'īd** (١١٠، ١١١، ١١٣) "superfluous alif" is sometimes, in poetry, added for the sake of metre:

> من دعا بیرگین پا خونه نه پاسوئانگیم گل صابقا خوشیده است

> In *rāstā, chapa *چپا, subā *سبا rang, the alif is *زید.

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

(13) **Alif-i liyāqat** (١١٠، ١١١، ١١٣) expresses fitness or capability; as, *khwānā* (١٠، ١٠، ١٠) legible.

**ب** in Persian words is sometimes interchangeable with *f*; as, *zaftān* (١٠) "tongue"; with *m*; as, *ghuzhm* غَذُم [for *ghuzhba* غَذُم "(old) "a single grape"; with *v*; as, *vas* (١٠) (for *bas* بَس) "enough"; *khwāv* and *khāw* (for *khwāb) "sleep"; with *w* or *v*; as, *āw* (for *āb) "water"; *nahāw* (for the Persian *nahīb* نَحِب) "fear." Pronounced as in English.

**Remark.**—**Bā-yi zā'īd** (١٠) "superfluous ب in Persian is sometimes interchangeable with *p* as in *brum*; vide under 'Verb Transitive and Intransitive' and 'Prepositions.'

This letter is often called *bā-yi muwahhada* 'the single-dotted ب' to distinguish it from ب.

**ب** is called *bā-yi farsi* بَاي نارسی, or *bā-yi ajami* بَاي عجمی. There being no *p* in the Arabic alphabet, it is frequently interchangeable

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1 Still used in speaking by Zardushtis.

2 The letter that has been changed, i.e. substituted, is called *mubdal* مِبَدَال, and the original letter from which the change was made is called *mubdal minh* مِبَدَال مرن (١٠، ١٠، ١٠، ١٠).
THE ALPHABET.

with \( \text{j} \), \( \text{f} \), as \( \text{f} \) (for pil) “elephant”; \( \text{safid} \) (for sapid) “white”; \( \text{pirūzi} \) (for pirūzi) “victory.”

- \( \text{T} \); the Arabic \( \text{s} \) is generally written in Persian \( \text{c} \) and so pronounced: vide under \( \text{c} \).

\( \text{s} \) by the Arabs is pronounced like th in Cuthbert, and sometimes as s; in Egypt it is pronounced \( \text{c} \).

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

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

J called jīm-i tāzī, جیم تازی, ججم عربي, to distinguish it from ج. It is the contraction for the two Muslim months Jamā’dq’l-Ulq and Jumā’dq’l-Ākhir. It is sometimes interchangeable with zh; as, kāzh گژ (old) (for kāj ج) “crooked”; with ch چ and z ظ; as, chūza چوزا (old) for jūja یوژه (m.c.) “a chicken, and the young of a bird”; with g; as, Jīlān for Gīlān a province S.W. of the Caspian; with sh ش; as, kāj چک (old) for kāsh چک “would that.”

Ch called jīm-i jārsī جیم جارسی, ججم فرشي, ججم عربي, to distinguish it from ج. It is sometimes confounded with ج. It is sometimes interchangeable with sh ش; as, lakhtsha لختشا (for lakhsha لختشا) “flame”; with z ظ; as, puchushk پکشک (old) (for pizishk پیزیشک) “a physician.” In Arabicized words it changes to ص; as, Snīn صنی آر. (for Chīn چین) “China”; صنی آر. (for chang چنگ) “cymbals.”

Called hā yē ḥutti های حطی, hā-yi ḥalqī های حلقی, and hā-yi muḥmala های معملا. The Arabs, some educated Indians, and some Afghans, make this a strong aspirate, something like the h in “haul” if this word be pronounced in the throat. To catch this sound, the beginner should copy an Arab or an Afghan many times when he says the word صاحب Sahib: (he should also note the sound of ص in this word).

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

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

Kh called khā-yi ṣakhīz خایا سخیز, khā-yi maṃqāta خای مامقتا, and khā-yi mu’jama خای مجعته. Great care must be taken to make this a guttural and not a k. (There is a story of a doctor who seriously alarmed a patient by mispronouncing the word خون khūn “blood.”) It is sometimes interchangeable with ق; as, chaqmaq جحماق (for chaqmaq جحماق) “flint or cock of a gun”; and with h; as, ḡak حاک (old) (for ḡāk حاک) “earth.”

1 In Abjad, it has the same value as ج, viz. 3.
D called dál- iabjād, or dál- i muhmāla. It is sometimes interchangeable with t; as, turrāj (for durrāj) "black partridge"; with z; as, ustāz "master"; sāzāj Ar. form of sāda "a kind of plant"; with z; as, dīzūr (for dīdār).  

Z called žāl- i manqūta, or žāl- i mu'jama. It is sometimes interchanged with d; as, žīzdī "black partridge"; with si; as, wsJaz "master"; saza? Ar. form of sada "a kind of plant"; with z); as, dizarj (for sūzr). Called zal- i manqūta, or zāl- i mu'jama. It is sometimes interchangeable with d; as, tīzdī for tīzī. By the Arabs it is sounded like the th in "though," if, when pronouncing it, the tip of the tongue be thrust well forward between the front teeth of both jaws and slightly compressed: compare with s and ž.  

By the Persians like ž, or as z in "zeal." It is a contraction for the month Zu'l- hiijah, while ž is the contraction for Zu'l- ga' dah.  

R is always rolled and never as r in "are." Called rā- yi ghayr- i manqūta, or rā- yi muhmāla. It is a contraction for either of the months Rabī'. It is sometimes interchanged with l as nīlājaf (for nīlūjar) "a convolvulus: also "a waterlily"; chanūl (m.c.) (for chanār) "plane-tree."  

Z called žā- yi havvaz žāi, žā- yi manqūta, and žā- yi mu'jama. It sometimes is interchangeable with č; as, sūj otro "branch"; with č; as, gurīš (for guřīs); with s; as, Ayūs (for Ayūz); with č q.v. Zī (ʒ) is a poetical contraction of the pre-position ž.  

Zh called žā- yi žūrūs žāi, žā- yi 'ajamī žāi. It interchanges with č q.v. It is pronounced as j in French jour or as s in "measure."  

S called sīn- i ghayr- i manqūta, and sīn- i muhmāla. It interchanges sometimes with š; as, kushti (for kushṭī) "wrestling"; also the Zardushti belt 4 worn under the clothing, and č for musk." Also sometimes with č; as, čfī č.  

Sh called shīn- i manqūta, and shīn- i mu'jama. It is an abbreviation for Shamāl "the North." It interchanges with č; as, pāchān (for pāshān) "scattering"; with č; as, kāj č (for kāsh č) "a pine"; also with č q.v.  

S called šād- i ghayr- i manqūta, and šād- i muhmāla. It is the abbreviation for the month of Safar "spear" and

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1 Pathans say ustāz in Pushtoo.  
2 s and ž are sometimes interchangeable. Ex: sīr or šīr.  
3 Still used in speaking by Zardushtis.  
4 The Bombay Parsees call this belt kustī, but the Persian Zardushtis call it kushti.
also for the word ضادiq "genuine" which shows that an account has been audited; hence ضاد kardan (old) to so mark an account, etc. By the Persians it is pronounced like س. In Arabic a stronger and harder sibilant than in English. Educated Indians and Afghans affect the Arab pronunciation: vide remark to ح.

ز, ضاد-ي manqūta, or ضاد-ي mu'jama. Pronounced by the Persians like ج, i.e. like ز in zeal. In Baghdād like the th in though if pronounced with the tip of the tongue behind the root of the front teeth of the upper jaws. (In Egypt a hard palatal d).

ط called ت-ي حَطِي ح، ت-ي ghayr-i manqūt, and ت-ي muhmala. By the Persians pronounced like ت. By the Arabs a hard palatal ت. Educated Indians and Afghans imitate the Arab pronunciation. It interchanges with د: اضداد, پدد for خطش.

ظ called ض-ي manqūta، or ض-ي mushāla. By the Persians, like ض. In Baghdād like the th in though pronounced naturally.

ع called ع-ي ghayr-i manqūta عد، or ع-ي muhmala عمهلا. It is often in Persian not distinguishable as a separate letter (as prosody proves). In some words it is interchangeable with گ. It is transliterated by an inverted comma.

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

At the beginning of a word, it is by the Persians treated as though it were the prop for a vowel. Ex. عبادات jibādat "adoration" (as though spelt عبادات).

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

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

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

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

غ Gh called ghayn-i manqūṭa, غ or ghayn-i mu'jama ظ ف. A hard guttural something between gh and r, the r being sounded much like the r in Parisienne, by a “Parisienne.” It represents 100 in arithmetic and hence is with Persian poets a symbol for the bulbul-i hazār dāštān لیل هزار داستان. It interchanges with ه and ayāgh گل (old for ayāq ايق) “a cup.”

ق F called fa-yi sa'fog ق ف گ سف: sometimes interchanges with ب p q.v.

ج Q called gāf-i qarshat ج ف فرشت. Sometimes interchanges with غ q.v. In Baghdad and by Persian Turks often pronounced like a hard English g. A guttural like q pronounced from the depth of the throat as if undergoing suffocation, or like ck in stuck when pronounced at the back of the throat. It must not be pronounced like k, a common English mistake.

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

The distinction in spelling is generally observed between گا "a eunuch" and گی "master", but both are colloquially āghā.

ک K called kāf-i tāzī ک ف تازی, or kāf-i 'arabī ک ف اрабی. It is in Persian frequently confounded with gāf.

گ G called kāf-i fūrsī ک ف فورسی, or kāf-i 'ajamī ک ف اجمی. It is sometimes interchangeable with ج, as lijām لجم for lagām لگم “bridle; halter” (Persia).

ل L is an abbreviation of the month shawwāl شوال. Poets compare it to a ringlet.

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

1 Vide Haggard and Le Strange’s Vazir-i Lankuran. In ba'd بعد the double sound is less perceptible.

* Pronounced būn and bām.
N. There is no nasal ـ in Persia. In India, however, ـ is in some words almost nasal or is imperfectly pronounced, as in *chunān*, *jahān*; it is then called *nūn-i ghhunna*; but before a vowel (and consequently before an *iẓāf*) the nasal sound disappears. It has usually the sound of *m* when it immediately precedes *b* (or *p*). Ex. *tambal* (†ambal) "lazy" is pronounced tambal: note that this is transliterated *m*. Nasal ـ always follows a long vowel.

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

Before an *alif* and after خ, *w* has, in pure Persian words, no sound; Ex. خواهر *khwāhar*, etc., are pronounced *khāhar*, *khāhish*, etc.; there is, therefore, no difference in pronunciation between خواهر *khvāstan* "to wish" and خواه *khāstan* "to rise up": this silent *w* is transliterated *v*. *Khwīsh* خوش "pleasant", خوشید *khuršid* "the sun", خوشند *khursand* "happy". حمچی and *hemčā* are often pronounced *chi* and *hamči*.

A few Arabic words like *ḥayāt* "life", صلّت "prayer", are generally in Persian phonetically written حیات and صلاة.

و is sometimes interchangeable with ف, as *yūḥū* (old) [for *yāvā* (m.c)] "vain, foolish". The *wāv* that occurs before an *alif* and is not pronounced, as in خوَشْت *khvāstan* "to wish", is called *wāv-i ma’dūla* و او معدول "distorted *wāv*, or *wāv-i ishmām-i zamma* و اَوْ إِشاَامْ زَمْما "the *wāv* that gives a smell of *r*": this is *maktūb-i ghayr-imal∗lux (مَكْتُوب غير مُلفَظ) "written but not pronounced." A *wāv-i malfūz-i ghayr-i-maktūb* طَأْسʿ "a peacock," but the more correct form طَأْسْ is also found. In Arabic both the *wāwes* have the sound of *w* in this word.

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

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1 In Arabic the nasal ـ occurs before the letters س, ص, و, ش, ی, ز, زو, خ, چ, ږ, چو, ات, آ, ـ, ۸, ـ, as in the words "from thee", "thou"—Azoo.

2 *Nūn-i ghhunna* only occurs after the weak consonants ـ, ـ. ـ.
H called Hā-yī havvaz (هماي هؤز), or Hā-yī mudawwara (هماي مدوورا) (round Hā). A decided aspirate like H in hope, except when it ends a Persian word or a feminine Arabic word (which is always preceded by a fatha). In this case it is called the "obscure," "imperceptible" or "silent H", and is transliterated a; Ex. خانه khāna "a house", گفت gufta "said" (Past Participle). This 'obscure' H is in India pronounced like fatha, but in Persia it is pronounced like a short e, or è as khanē or gufte. (If the silent H precedes an alif, as in ْلا فَتَي "I have said", there may, it is said, be a slight breathing sound of the H, as guftah-am, but the writer is of opinion that this sound is imaginary and that the H generally remains silent.

In the first case, i.e. when aspirated, the Í is called Hā-yī malfūzā (هماي مفظع), Hā-yī muzhar or زاهیر (هماي مظهر or هاي مظهر), or Hā-yī jali (هماي جاي) "manifest," i.e. sounded; in the second case it is (هماي مخفيف or مخفيفي هاي مخفيف) Hā-yī mukhtaši or makhši "concealed", i.e. mute.

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

In ْسٓ si "three", ْچٓ chi "what?", ْكٓ ki the interrogative pronoun "who?" and the conjunction "that", there is no aspirate, and the final Í is pronounced like short Í.

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

Final Í after ْ or Í is fully sounded; Ex. پادشاه pādīshāh "a king", گوم guh "human excrement", etc., etc. In ْشاه shah "king", ْمٓ mah "the moon" or "a month", ْرٓ rah "a road", where the fatha stands for alif, the final H is aspirated.

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

A final silent H will sometimes become Í in Arabic, as متمثَل jaštāq Ar.

1 Some grammarians consider the Persian silent Í to be a vowel.
2 Except when changed into ْ. The Í is not silent in Arabic. This final Í can only be silent (in Persian) when not an original letter.
3 Note that when final Í is sounded, it is transliterated by H and not by a. Ex. دهٓ ten.
4 Three distinct syllables, not two as in India.
5 Two syllables, not three. In 1908 Persian newspapers changed the spelling to ٍ.
In Arabic, final ّ is in certain cases written ّ and is then called by the Arabs ّا marbūṭa¹ and by some Indians ٌلاٌلا, and is in classical Arabic pronounced like ّ except in pause or before a vowel. In Persian this is often pronounced and written ت; Ex. ّاثت. In English dictionaries this is generally treated as the fourth letter of the alphabet, i.e. as ت.

Sometimes the same word is written both with ّ and ت, but with different significations. Ex. ال ala is generally so written when it has the signification of an instrument or apparatus,² but ال alat (pl. الات) when it signifies "penis." إبن نوشته صحة دار ّ "is this paper correct?", but إبن نوشته صحة دار ت "is this paper signed?"

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

Vide also remarks on حیات and صالت at the end of م.

At the beginning of a word is the English consonant y; also in the middle of a word after an initial long vowel; Ex. ّاعی ّ "whether." When, for the sake of euphony, the initial alif of a verb is changed into ّ, this letter is pronounced y as it retains its original short vowel; Ex. from امادن to come, میا mayا "don't come"; یفتادان to fall, نایفتاد "he did not fall, etc."

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

At the end of a word it is a long ّ, but at the end of the words دی and خیلی it is sometimes shortened; thus باله or بالی and خیله (for خیلی or خیلی). It is long in the verbal prefix می, thus میگفت: but is sometimes in careless talking pronounced short. (The Afghans and Indians pronounce this prefix م.)

In Persia, as in India, the dots are never written under the ّ where final: in some printed books, however, the dots are inserted. In Arabic the dots should be omitted in the alif-i maqṣūra.⁸

A ّ at the end of a word, and preceded by a fatha, is pronounced like alif, and is transliterated əː thus ٌ (also in India written دعوی) is pronounced da'wəː. This ّ is in Arabic called alif متروكة alif-i maqṣūra "the abreviated alif", as opposed to alif-i mamdūda (المدمدرة) "the

¹ Colloquially in Indian schools ّ گرد.

² In modern Persian, often incorrectly spelt ّاٰف, it is pronounced ٌباقی.

³ In Persian this ّ is often written as ّ.
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prolonged alif’’ [vide § 4 (d)], and is not sounded when in contact with alif-vasl; thus 
the contention of the moderns’’ is pronounced da‘w‘l-muta‘akkhirin.

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

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

In the Turkish سورسات “supplies levied in kind”, the 
is frequently omitted, both in writing and pronunciation; it is however better 
to omit it in both cases: this word has no singular.
For further remarks on 
, vide § 4.

Remark II.—Even when quoting Arabic or reading the Qur‘ān, the 
Persians do not try to give the Arabic pronunciation to all the Arabic letters. 
Indians and Afghans, on the contrary, not only attempt but greatly exag-
gerate the Arab pronunciation of certain letters.

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

In Indian dictionaries a letter preceding another is termed 
، and one following another is styled 
: thus in the word رب, the letter را is 
قبل ب 
mā qabl-i bā.

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

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

For pronunciation, vide Table.

(b) The letter having kasra or zīr below it, is called maksūr (مکسر), that 
having fathā or zabar above it, majtūḥ (مفتوح), and that having zamma or 
pish, mazmūm (مطموم).

(c) In Arabic, the vowels, as terminal signs of inflection, are called raf,
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( وَ ) or nominative لِ, jar (جار) or genitive (¨), and nasb (نصب) or accusative (¨), and the words, not the letters, so marked, are styled marfu' (مرفوع), and mansub (مصنوب) : vide § 8.

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

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

Alif, و and ئ are weak or infirm consonants or semi-vowels and correspond respectively with the "movers", i.e. the short vowels a, u, i.

In Arabic writing the long vowels are formed by a combination of two of these affinities; (Ex. ً bā, ً bū and ً bī) and pronounced like a in father, u in prude and i in police or pique.

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

Remark II.—The و and ئ of prolongation and (ل) or (ئ) and (ث) are before (vide § 2, p. 21) a wasla shortened in pronunciation, thus لُيْلْلُوْر is pronounced fi'l-fawr (fil-fawr).

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

By combining fatha with ئ and with و, the diphthongs ai or ay, and au or aw, are formed, and pronounced like ai in aisle (rare in Persian) or ey in they, and ou in stout; Ex. ٍ mail or mayl "inclination", صُومُ saum or ُسَاَمَ " fasting."

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

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

1 "weak letters" is the term applied to حروف علة as opposed to حروف صحّة. These are included in the school rhyme:

حروف علة نام باشد ئ و اف و بای را
هکرو دودی رسد ناجار گورد "وای "ر

2 Hence alif is called ukhš-i fatha "sister of fatha"; vav is called ukhš-i zamma "sister of zamma"; and yā is called ukhš-i kašra "sister of kašra."

3 When ٌ and ى form vowels they are called حروف المدد hurūf-l-madd "letters of prolongation", or hurūf-l isḥbā' حروف الإشباع "letters of filling up or impregnating with a sufficiency of colour."

4 In modern Persian pronounced more like meyl and ُسَمَ.
When و and ی follow a consonant unmarked by a short vowel or by jazm, they were said to have an open sound called majhūl, or "unknown" (i.e. unknown to the Arab invaders); Ex. مور mor an ant, شیر "a lion" 1; but when a, was preceded by a consonant pointed with ا or a ی with ی, then the sound was called معرف "known";
Ex. م우ش mūsh "a mouse": شیر shir "milk."

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

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

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

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

§ 4. Hamza8 (9) and the short vowels at the beginning of words.

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

1: In Persia lion is شیر "shir" and a tiger ببر babr. In India the tiger is called شیر sher and the lion babar: the word sher is also loosely applied to the leopard, panther, etc.

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

3 Denotes "pressure" or "puncture." Among Arab grammarians the first letter of the alphabet is more generally called hamzah.
letter \( \dot{\aleph} \) of the word \( \text{قَلَّةٌ} \). In other words *hamza* represents the cutting off of the stream of breath preceding or following a vowel.

In Arabic, *hamza* is placed over or under *alif*, or over \( \bar{\imath} \) and \( \bar{\imath} \), but when final is written by itself, and may follow any of the letters. The letter so marked is called *mahmūz* or "hamzated", a term also applied to a word having *hamza* for one of its radicals.

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

(b) *Short vowels at the beginning of words.* In most cases *alif* occurs as the bearer of *hamza* and then performs a function essentially different from that in the Remark to § 13 (d); Ex. \( \dot{\imath} \text{ab}, \dot{\imath} \text{ub} \). When an \( \imath \) sound follows, then the sign \( \breve{\imath} \) is placed under the bearer \( \imath \), as \( \breve{\imath} \).

For the pronunciation of a silent *hamza* in the middle of a word, *vide* under letter \( \dot{\aleph} \) § 2. In the word \( \dot{\aleph} \text{mā'ūn} " \text{permitted}" \), the *hamza* is silent, and, having no vowel to give it life, it represents the jerked sound mentioned in the beginning of the paragraph; and, as the first letter, viz: \( \imath \) is pointed with \( \breve{\imath} \), the two together in Persian give the half-blasting sound mentioned in the remarks on the letter \( \dot{\aleph} \) § 2.

In the word *ra'īs* "a head", "a chief", the *hamza* is not silent, but is marked with \( \breve{\imath} \) and is consequently pronounced like \( \breve{\imath} \) at the beginning of a word. In the words *أُمَّرتُ، سَمَّى* the final \( \breve{\imath} \) has no vowel and also follows a letter without a vowel. The Arabs would pronounce the final \( \breve{\imath} \) in these words something like *shay-ā*, *sū-āt* *umarā-ā*, but the Persians ignore the \( \breve{\imath} \) in such Arabic words: they do however pronounce the \( \breve{\imath} \) at the end of *sū, ra'īs*, probably to distinguish it from the Persian word *sū* "direction, towards."

In the pronunciation of an Arab, the *hamza* is an articulation very perceptible, especially when it begins a syllable that is in the middle of a word, as in *جرَاتْ تَرْبَاء* which are not pronounced *qurān* and *jurāt*.

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

2 This final \( \breve{\imath} \) in Arabic must not be confused with the Persian \( \breve{\imath} \) following a silent \( \bar{h} \) (or a \( \breve{\imath} \)) as a sign of the genitive case. That the Persians do ignore the Arabic \( \breve{\imath} \) in such words as *أَمْيَرُ*, *شَرْفُ* (Arabic broken plurals of *أَمِيرُ* and *شُرْفُ*), is shown by their manner of writing these words in a state of construction, thus: *أَمْيَرُ وَقَتْ* or *شَرْفُ وَقَتْ* "the nobles of the time"

3 When *hamza* is found at the end of syllable, it is in *Urdu* changed into the letter of prolongation corresponding to the short vowel that precedes; thus *مْوَثَرُ* and *مْوَعَدُ* become in *Urdu* *مُوَثَرْ* and *مُوَاتِيرْ* *مُوَمَّرْ* *مُوَمَّرْ* *مُوَمَّرْ* *مُوَمَّرْ*. 
LONG VOWELS AND HAMZA.

(c) The latest Arabic Dictionaries treat alif-hamza as the first letter of the alphabet, and alif alone as a  or  for example, if it be desired to look out the Arabic root  sa'ala “he asked”, the  must be looked for at the beginning of the alphabet; if however it be desired to look out  sāla “it flowed”, the alif must be treated as a  and the searcher must look for a word spelt sin, yā, lām (instead of sin, alif, lām), while for  sāra “he scaled a wall”, he should look for sin, wāw, rā. The reason is, that, in Arabic, alif is not considered an original letter, but is supposed to be the offspring of one of the two weak consonants  or  and according to certain laws of euphony a weak consonant undergoes certain changes or permutations when it comes together in a ‘measure’ or ‘form’ with a vowel that is not analogous to it: accordingly, in the last two examples, an original  or  has by permutation been changed into an alif. Similarly “a prophet” is and the letter after  must be treated as the first letter of “the alphabet.”

The second letter of  sa'all is hamza, because it is mutaharrik or movable, while the second letter of  sa'all is called alif, because it is a letter of prolongation.

Hamza, however, may be sākin, as in  حاس.

(d) Long vowels at the beginning of words. As already stated, the long vowels are formed by a combination of a short vowel and the weak consonant that is its affinity; and the manner of writing the long vowels in the middle of words has been demonstrated in § 3 (d). It follows by rule [vide short vowels at beginning of words (b)], that the long vowels at the beginning of a word are introduced by a hamza, thus  = ûb; and  = ûb. Similarly  should = ûb; but to avoid this awkward form the second alif is written over the first, thus 1: this alif on the top is called madda “the mark of madd or prolongation.”

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

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

2 An alif so marked is by some Grammarians called alif-i mamdūda, as Pr. “to come.” Alif-i mamdūda can only occur at the beginning of a syllable: قراءة. In Arabic the term alif mamdūda is restricted to a final alif followed by hamza, as in  سماء, in contradistinction to alif maqṣūra, as in  فتى.
As in Arabic, hamza following a long \( \ddot{a} \) is written on the line,\(^1\) the alif
that precedes such a hamza is generally marked with a madda, but this madda has no effect on the pronunciation; thus in Arabic \( \dddot{j} \), for \( \dddot{g} \), "he came." This is also the case when \( \dddot{r} \) or \( \ddot{s} \) act as bearers of hamza, e.g. \( \dddot{q} \).\(^2\)

Final hamza in Arabic words (as \( \dddot{b} \)) is rarely written in Persian, and always disappears in writing before the \( \dddot{s} \) of the izāfat; as, "medical officers of the Military Department": were the \( \dddot{s} \) retained, the \( \dddot{s} \) might be mistaken for the \( \dddot{s} \) of unity: vide Remark to (g); vide also § 26 (f) (2).

(/) In Persian the sign \( \dddot{s} \) over \( \dddot{t} \) at the beginning of words is omitted, even in words fully pointed with the vowels, etc.; and in the dictionaries, Persian and Urdu, no distinction is made between alif and hamza; i.e. both are at the beginning of the alphabet.

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

When two \( \ddot{s} \) come together, it is more correct to omit the dots in the first and place the sign \( \ddot{s} \) over it, as: \( \dddot{p} \) \( \dddot{a} \) \( \dddot{i} \) \( d \) \( a n \) "to stand firm." This word may also be written \( \dddot{p} \) \( \dddot{a} \) \( \ddot{y} \) \( d \) \( n \), but in this case the first \( \ddot{s} \) must be treated as a consonant and transliterated \( y \). Similarly gunjū'ish \( \dddot{g} \) \( \dddot{n} \) \( j \) \(ū \) \( i \) \( s \) \( h \) or gunjā'ish \( \dddot{g} \) \( n \) \( j \) \( ā \) \( i \) \( ʃ \).

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

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\(^1\) As a rule hamza has in Arabic no bearer when it is movable by a fatha and follows a long vowel, or when it is final and preceded by sukūn. In words like \( \ddot{x} \), i.e. in words where the long vowel preceding the hamza is \( \ddot{s} \), the hamza is placed on or above the line, or is written over a \( \ddot{s} \) (without dots): thus \( \ddot{x} \) or \( \ddot{x} \).

\(^2\) In Modern Persian usually pronounced qūyil.

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

\(^4\) In Urdu a hamza does duty for a hyphen, e.g. \( \ddot{x} \) \( \ddot{x} \) "may I go?", \( \ddot{x} \) \( \ddot{x} \) "go."

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

\(^5\) In Persian pronounced fāyīda. A hamza is not correct in such Persian words as \( \ddot{x} \) \( \ddot{x} \) \( \ddot{x} \) \( \ddot{x} \) \( \ddot{x} \) \( \ddot{x} \) \( \ddot{x} \) \( \ddot{x} \) cow, though Indians do write \( \dddot{g} \) \( \dddot{a} \) (\( \dddot{g} \) \( \dddot{a} \)).

In qā'ida and such words no hamzā can be written, as \( \ddot{s} \) is a strong consonant and cannot take \( \dddot{s} \).
syllable beginning with a vowel is added to a root, thus: هب (بد-ه) and ديد (بد-يم), but this rule is only observed in certain cases when it is necessary for distinction [vide Remark I (g)]. For the Persian "hamza" as a sign of the genitive case, etc., after an obscure h or after a final y, vide § 26 (l); as substitute for the ی of unity, vide § 41 (c) (d).

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

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

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

Mاهی "fish"; ماهی (class) "a fish" [yak ماهی in m.c.] "one month more"; ماهی دیگر yak ماهی دیگر (m.c.) "one fish more"; also in m.c. ماهی دیگر and classically ماهی digar: نامای "I show but نامای "we show."

Remark II.—Note the division of syllables when ی occurs in the middle of a word: جرأت or جرئت is jurat (not ju-rat). In the same way قران or مسالة mas-ala.

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

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

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

Palmer's Concise Eng.-Per. Dict.

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

3 For ماهی. 4 Note the different position of the accents in the two words.
§ 6. Jazm or Sukūn.

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

When a consonant in the middle or at the end of a word is followed by no vowel sound, it is said to be sākin سَكِين, i.e. "quiescent, inert, or mute," and the symbol called جَزْم jazm "cutting off, or amputation," or سُكُن sukūn "rest" [ ] is placed over it. In the word مَرَضَم mardum "men," the first letter (م) is "moved" by fāthah, but the second letter (ر) is "quiescent, inert, mute, or silent," having the sign jazm (و) over it; while the third letter (م) is 'moved' by zāmma or pish; and finally the last letter (م) is "quiescent."

A letter so marked is called sākin "quiescent" or majzūm; it has none of the حركات الألف. When two or more quiescent letters occur together, the first only is termed sākin, the others being termed mawqūf مَوْقَف "dependent on" or "supported"; thus in دِوْسَت dūst "friend" the ج is sākin and the س and م are mawqūf.

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

(b) In such words as دوست, دُوُسَت, great care must be taken in Persian to avoid even the suspicion of a vowel between the two last letters; many Persians pronounce these words almost like tīfī, naqī, nagdā, and in the two last words slightly dwell on the fāthah. The Arabs and Indians pronounce these words less affectedly; the Indians as though they were tīfel, naqel, naqēd.

Remark.—The presence or absence of a jazm in a word of three letters, sometimes completely alters the meaning, e.g. النَّس nāfs means "passion"; "the penis", but النَّس nāfṣ means "breath"; جُرح, جَرِح "a fissure and the privities of a woman," but جُراح jaraj "freedom from grief or sorrow."

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1 Few illiterate Indians can pronounce two consonants at the beginning.
2 In Hindustani a few words begin with two consonants with no vowel between them. In such cases a jazm is not written over the first letter as theoretically a quiescent consonant cannot occur at the beginning of a word. It is for this reason that a vowel is often inserted; thus Brahman is often pronounced Birahman.
3 Barf "snow" is in India pronounced baraf; this pronunciation makes the word unintelligible to many Persians.
4 In Arabic the privities of either sex. Uneducated Persians pronounce both words farj.
§ 7. Tashdīd and Idghām.

(a) A doubled letter in the middle of a word is written only once, but the sign (۸), called تَشْدِيد tashdīd "corroboration" or "strengthening," is placed above it to indicate that it should be pronounced twice.

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

(b) In practice, the Persians strongly emphasize the letter that is marked with the sign of duplication; Ex. کُرْم khurram "joyful"; ٱلْبَكْرَة al-bakrā "certainly." The Arabs however pronounce the doubled letter twice, unless it ends the word, when it can only be emphasized.

(c) Arabic words of only two letters are rare; consequently words like ٌدَق (shatt and dagg) are three lettered, even if the sign (۸) be omitted. For further remarks on (۸) vide under "solar letters," § 10.

Remark I.—Without the tashdīd, there is nothing to show whether a word spelt like ۸غ is qūt "food" or guvat "strength."

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

Remark II.—Tashdīd is said not to be found over any of the four letters that are purely Persian. The word ٌبَطَح bachcha is an exception; if the (۸) be omitted there is nothing to distinguish it from ٌبَطَح bi-chī, "for what;" vide also "Peculiarities of Persian words." In compounds, the tashdīd over bachcha is dropped, as sag-bacha, bacha khar, bacha-Turk, etc., and also in the expression: Bacha! mār-at bi-zanad (a curse). Other exceptions are نَطَح "hillock," and ٌثَح "thick, dense."

(d) Idghām إِدْغَام signifies inserting one letter into another, coalescence, as َشَپِپ shappara (from shab-pura ٱلْبَطَح). As a letter so assimilated (muḍghām مَدْغَم) is marked with tashdīd, the two words are practically synonymous.

Remark I.—Removing a tashdīd from a word, as jāda جَا جا for ۸جَا جا "path," is called takhfīf "lightening," and a word so "lightened" is muḵhaṣṣaf مَخْتَصَف .

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

1 Khar-i bā tashdīd خَرَبَا تَشْدِيد (m.c.) "most emphatically an ass."
2 In Arabic مَفْظ فَظ ٌمَسْلِف "a reduplicate verb, i.e. one whose second and third radicals are the same. The term muṣṭāf is also applied to a quadrilateral verb of two equal syllables, as ٌزَالِ "zalzal."
together, lose the *tāshdīd* before the Persian plural termination *hā*; thus *fīn* "a spirit, a Jinn" has for its Persian plural *jīnhā*. Similarly from *safi* "a line" comes the Persian compound *ṣaf-dar* "rank breaking" (an epithet of *'All*). Such Arabic words frequently lose the *tāshdīd* in Persian, as *kāf-* *kaṭān*, Ar., "palm of the hand," *kaf-* *kafā*, *ḥab-* "a berry, grain, pill" becomes in Persian *ḥab*. Sometimes the *tāshdīd* is again restored before the *i* of unity, thus *ḥab*, P. (m.c.) becomes *ḥabb-i* (m.c.) "a pill"; *fān* "art", *fann-*; but *kaf* "palm of the hand" *kaf-* *kafā* (m.c.) (not *kaff-i*).

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

§ 8. **Tanwin** (تَنْوِینُ)

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

- *i* is the nominative
- *r* is the genitive
- *a* is the accusative

Vide also § 3 (a).

If the noun is indefinite, these terminations are doubled and written *tanwīn* "giving the nun." ¹²

Arabic nouns in the accusative case are in Arabic used as adverbs; Ex. *tīfaq-ān* "by chance" the accusative of *tīfaq*. Note that the final *alif* is not sounded.

If the word ends in *i* or *a*, there is no final *alif*; Ex. *binās-i* "accordingly", *ḥikmat-ān* "skillfully"; similarly if the word ends in *i* (in such words the *tanwīn* is written over the letter preceding the *i*, and the *i* is unsounded), thus *hawq* "lovingly."

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

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¹ Such words are considered by Lexicographers to be Persian.
² There is practically only one declension in Arabic.
³ In modern colloquial Arabic the final vowels and *tanwīn* are with a few exceptions omitted: a noun in the accusative case, used as an Adverb, is given the *tanwīn*. Colloquial Arabic has, therefore, no distinction of case as found in the classical language.

⁴ The *alif* over the *i* is now seldom written, the word being spelt *iho*: The *i* is silent *mushākh*. Words like *tawba* are generally written *tawba* (without *alif*). In the Roman character, a final *i* pronounced like *a* is transliterated *a*. 
in the pronunciation of these Arabic adverbs; Ex. جل al-ال "now, at present", is in modern Persian always pronounced جلال, while لال "in reality" is pronounced both with and without the n. In some words the n is always retained; Ex. فئنة ghaflat-ا "suddenly" or "by accident", جاب "by force."


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

If a word before a wāsla ends in a long vowel or in an alif-i maqṣūra, the final vowel is shortened in pronunciation before the alif with wāsla, thus ج is pronounced fi'l-jumla and not fi'l-jumla.


(a) In Arabic the dental, liquid and sibilant letters, fourteen in all, are called حروف الشمسيات or "solar letters" for the by no means obvious reason that the word شمس "sun" begins with one of them. They are ص - ط - ض - ش - س - ز - د - ث - ث. If an Arabic word with the article ج begins with one of these letters, then, for euphonic reasons, the ج of the article is not sounded, but to compensate for its loss, the first letter of the word itself is doubled and marked with د, thus: صلاح الدین Salāh-d-dīn "the Peace of Religion" (Saladin). The dentals سنيه, those that are enunciated by the aid of the teeth, are - ط - ض - ش - س - ز. The lingual عسليه (saslīyā) are those that are pronounced by the aid of the tip of the tongue, and are ض - ش - س - ز - ر.

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

The lunar letters are subdivided into the labials شفاهية or shafahiyya (ش) the palatals لاهوية (ل) (shawqiyya): ج - ق - ب - م - و (ش ف )

1 The hamza is pronounced.
2 Difficulty of pronunciation or want of euphony is called istiqāl (استقبال).
3 The loss of the front teeth prevents the people pronunciation of the dentals.
4 The letters ص - ز are called حروف الصفير "sibilant letters."
and the gutturals, halqiyya (الحلقة) or hanjariyya (الحنجرية). Remark.—Arab grammarians have themselves fallen into confusion over these ill-defined divisions.

(c) The Arabs further term certain letters حروف اللقنة clacking letters’; حروف الذقن or حروف الذقن, & al-huruf’ al-zawlaqiyyah letters articulated with the tip of the tongue and the lips; they are the liquids ل - ن - ر - ُ - ح - ٌ. hurufs’l-lin “soft letters”; حروف الليم “arched”, viz. ض - ط - م - ل - د - ط: mustafilah “depressed (letters)” are those in which the tongue does not rise.

§ 11. Abjad.

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

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>أ</td>
<td>1</td>
</tr>
<tr>
<td>ب</td>
<td>2</td>
</tr>
<tr>
<td>ج</td>
<td>3</td>
</tr>
<tr>
<td>د</td>
<td>4</td>
</tr>
<tr>
<td>ذ</td>
<td>5</td>
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<tr>
<td>س</td>
<td>6</td>
</tr>
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<td>ض</td>
<td>7</td>
</tr>
<tr>
<td>ص</td>
<td>8</td>
</tr>
<tr>
<td>ف</td>
<td>9</td>
</tr>
<tr>
<td>ض</td>
<td>2</td>
</tr>
</tbody>
</table>

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

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

This system is called abjad and hisāb-i-jummal حساب جمل, the Arabic word jummal جمل signifying “cable; addition.” A letter marked with tashdid تضتد is reckoned as a single letter.

(b) Examples:—When Nadir Shah proclaimed himself sovereign of Persia, he struck coins with the Arabic inscription as a chronogram الْخَيْر مَارُونَ “the best is in what happened.” The sum of these letters = 1148 (A.H.) = A.D. 1735-6.

1 Letters formed in the uvula.
2 Also حروف اللقنة.
3 Vulgarly abjad.
4 The Arabs of Morocco in the above words substitute ص for ض - ض for ص for غ - ش for ش.
5 As regards the four Persian letters, ب may have the value of ج - ج of ح, i.e. they may have the same value as their corresponding Arabic letters.
The date of Taymūrlang's death is in the dramatic words Vida'-i Shahryan "Farewell to Royalty," this = 807 (H.) = A.D. 1404-5.

A new gate to the mosque at Kāzimayn was constructed by Farhād Mirzā, an uncle of Nāṣir-ud-dīn, Shāh of Persia, in A.H. 1300 (= A.D. 1882), and an Afghan poet of Bagdad, who wrote under the takhallus or 'nom de plume' of Shihāb, immortalised (as his son says) the event in a poem, the chronogram of which, according to custom, occurs in the last, or the last two mīsra' (a line of verse):

"Shihāb in a happy frame of mind fixes its date—'May your road to Paradise be by this gate.'" The sum of the letters in the second mīsra' is 1299, but the writer says at the end of the first line "bā dil-i-shād barāl dil Shād" and these words may also be translated "with the heart of shād": now the heart of shād is alif which = 'one,' so this makes the total 1300. Persians love obscurities.

The letters of abjad can also be used to represent figures, thus for 12, ی for 21, etc.²

(c) In a certain style of almanac called taqūm-i ruqūmī (نقویم روحوی), the letters of the alphabet are used with special significations; thus the letter ٣ denotes Thursday, the sign Virgo, the planet Venus, and the moon when bright. Few Persians nowadays know these signs, and the almanacs never contain a key. The taqūm-i Fārsī نقویم فارسی is preferred.


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

<table>
<thead>
<tr>
<th>١</th>
<th>٢</th>
<th>٣</th>
<th>٤</th>
<th>٥</th>
<th>٦</th>
<th>٧</th>
<th>٨</th>
<th>٩</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
</tr>
</tbody>
</table>

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

1 Called by the Arabs the Bāb-i-Furkhādiyya and by the Persians Bāb-i-Furkhādiyya.

2 The abjad system is also used as a species of Morse alphabet for visual and auditory signalling, in a manner that will readily be understood by Military Officers. Double raps or long sounds, such as sighing or sucking a pipe, indicate the number of the word in the abjad system, while single raps or short sounds indicate the position of the letter in that word. Similarly, signs made by the right eye or eyebrow, or by the tongue in the right cheek, or by the right hand or foot, indicate the word, while those on the left, the letter. Vide also § 16.
(b) In MSS., variations in the signs for the numerals are \( \uparrow \) for 2, \( \downarrow \) for 3, \( \left( \right) \) or \( \left\langle \right\rangle \) for 4, \( \left\langle \right\rangle \) or \( \left. \right. \) for 5, \( \left\langle \right\rangle \) for 6, \( \left. \right. \) for 7, and \( \left. \right. \) for 8.

Fractional numbers are usually written as in English as:

\[
\frac{1}{3}, \frac{2}{5}, \frac{3}{7}, \text{ etc.}
\]

§ 13.

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

Let \( M \) = the Muslim date in years and decimals.

Let \( E \) = the required English date in years:

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

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


Mustawfīs (مصونی) or Revenue Accountants, and Munshis keep their accounts in a system of figures called siyāq\(^1\) or دیوانی which is nearly the same رقامت of India.

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

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

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

§ 15. Letters in Poetry.

Persian poets delight in discovering fanciful resemblances in the form of letters. As already stated, an upright stature is likened to the letter \( \text{ا} \), but bent by grief or age it is a \( \text{و} \): a bent neck is like \( \text{د} \), while a drooping head is like \( \text{ر} \). The Persian poet Ḫāmī in his beautiful but

---

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

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

Sighs are also compared to \( \text{ا} \),
somewhat lengthy poem "Yūṣuf and Zulaykhā" compares the heroine’s teeth to ṣīn (ṣ), her mouth to mīm (m), and her eyes to ẓād (z) or ‘ayn (a); zufl is again compared to lām and jīm.

§ 16. Handwritings.

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

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

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

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

---

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

Yūṣuf is a type of male beauty, the Adonis of the Muslims.

2 Naskh خسخخ "writing of transcribers."

3 Qurans are written, lithographed, or printed, in what is commonly styled khaṭṭ-ʾi 'arabī (الخط العربي), i.e. naskh with all the points.
The *nasta'Uq* (نستعلیق) is a combination of the *naskh* (نَسْح) or ordinary hand and the *ta'Uq* (تَعیق): it is a beautiful hand, chiefly used by the Persians for well-written manuscripts; but the modern Arabs call the Persian writing generally *ta'Uq*.

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

The *shikasta* (شکسته) or "broken" hand is the term generally applied to the cursive or running hand used by the Persians and Indians.¹ In it the dots are omitted and all the letters are joined together. It is very illegible and puzzling even to natives.

The *ruq'ah* ( نقّة) is used by Arabs and Turks in ordinary correspondence.

The *diwānī* (دیوانی), *tughrā* (تغلّر), *sulqī* (صلقی) (or *būl*) are the names of other ornamental hands used in the titles of books, headings of diplomas or edicts, etc., and correspond to flourished letters and monograms amongst Europeans.

These several scripts are little more than calligraphic styles.

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

The *Khatt-i shajari* (خط شجيري) or "tree-writing", a species of enigmatical writing, is merely another application of *abjad* (ابجد); in it an upright stroke represents as it were the trunk of a fir-tree in which the number of branches on the right indicates the number of the word in *abjad* (ابجد), and the number on the left the letter in that word. Thus in 'Ali, the first letter occurs in the fifth word of the *abjad* system, namely in سعفص, and it is the second letter in that word. 'Ali would therefore be written:

```
\[ \text{س} \quad \text{ع} \]
```

*Vide* also § 11 (b) footnote 2.

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

¹ The Arabs have a vile *shikasta* (شکسته) of their own.
² The *diwānī* (دیوانی), a bold round hand, is the official character, in Turkish passports, etc.
³ The *Sulqī* (صلقی) is a fanciful character with calligraphic flourishes.
⁴ Called also *khatt-i sarvi* (خط سروی) or "cypress writing." There is now little secrecy in this form of writing as it is widely known. Like the Arabic character, it is of course written from right to left. *Vide* Brownie's "A Year Amongst the Persians."
A greeting at the beginning of a letter is contained in one line: if there is not sufficient room, instead of crowding in the last few words, they are written above the line in one or more lines decreasing in length.

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

§ 17. Punctuation.

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

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

<table>
<thead>
<tr>
<th>Punctuation</th>
<th>Arabic</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comma</td>
<td>'alāmat-i waqfa</td>
<td>علامت وقف</td>
</tr>
<tr>
<td>Colon</td>
<td>'alāmat-i muṭlaq</td>
<td>علامت طلق</td>
</tr>
<tr>
<td>Full stop</td>
<td>'alāmat-i āyat</td>
<td>علامت آية</td>
</tr>
<tr>
<td>Mark of interrogation</td>
<td>'alāmat-i istifām</td>
<td>علامت استفهام</td>
</tr>
<tr>
<td>Exclamation</td>
<td>'alāmat-i nida, faryūd, yā ta‘ajjub</td>
<td>علامت نداء وفرعاء لتعجب</td>
</tr>
<tr>
<td>Quotation</td>
<td>'alāmat-i iqṭibās</td>
<td>علامت إنذار</td>
</tr>
<tr>
<td>Parentheses</td>
<td>( )</td>
<td>علامت جملة معترضة, by brackets [ ].</td>
</tr>
<tr>
<td>Poetry</td>
<td>'alāmat-i manzūma</td>
<td>علامات منظمة</td>
</tr>
</tbody>
</table>

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

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

2 The vowels of even Persian words are misplaced; the Ispahani say amrūz for īmrūz, and in most parts of Persia pādīshāh is the pronunciation of pād-shāh. A common example is 'awāz of the Persians, instead of 'iważ (عَوْش). The Persian word girīya is in m.c. gariya.
§ 18. Abbreviations, Contractions, and Imālā.

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

A contraction is the elision of letters or syllables from the body of word, made in such a manner that the whole word is indicated, as: rec’d pa for “received payment.”

The term مخففات is applied to both abbreviations and contractions.¹

(a) Some of the most common abbreviations are:

1. 
   (1) A.D.  ‘Alayhi’s salaam “Peace be upon him.”
   (2) Salla’llahu ‘alayhi wa-salam “God be gracious to him and give him prosperity” (of the Prophet only).

For Christ or other Prophets the Muslim says:

   "Salam al-laha ‘alayhi" “The Peace of God be on him (or them).”

   "Raziya-llahu ‘anhu. “May God pleased with him.”

   "Rahamat-llahi ‘alayhi. “The mercy God be on him.”

   "Lainat-llahi ‘alayhi. “The curse God be on him.”

   "Sallama-hu’llahu ta’alq (for ordinary persons, in letter writing).

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

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

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

Nos. 5 and 6 are used for anyone.

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

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

The form of writing the above Arabic abbreviations varies slightly.

¹ for ‘akh, etc., in the sense of “and so on” (when t first few words only of a quotation are quoted).
ABBREVIATIONS, CONTRACTIONS, AND IMĀLĀ.

(10) 5- for 54^ plural (also in the Qurān for j5Lx a lawful pause):
     5- for 54^ plural of plural.

(11) 5 for 54^ “name of town” (in geographical works).

(12) 5 for 54^ “name of a place” (geographical works).

(13) 5 for 54^ “name of a small town” (geographical works).

(14) 5 “Christian era.”
     5 “Muslim era.”

(15) 5 “note,” and 5 “subject” (gram.).

(16) 5 “note.”  Vide § 17, line 13.
     5 “and so on.”

(17) 5 “first,” and 5 “last,” i.e. “reverse the order” (read the word with 5 over it first and with 5 over it last).

5 also stands for 5 “subject,” and 5 for 5 “predicate”: vide also (23).

(19) 5 “object” (gram.).

(20) 5 “author.”

(21) قاموس = مص (a well-known dictionary).

(22) 5 ق ا ل غ (a well-known dictionary).

(23) 5 م ل غ أ (a well-known dictionary): vide also (18).
     5 ب ر ه ن ق ل غ = ب (a well-known dictionary).

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

(1) An initial alif followed by a quiescent consonant is frequently elided, and the jazm being removed, the consonant is then pointed by the same short vowel that occurs in the second syllable of the original word, as: 5 اكئن, “now,” 5 كون; 5 أفسدان “to freeze, be dejected,” 5 فصدان; 5 اسمادج (obs.) “a paint used by women,” 5 اسمادج (m.c.).

If the initial alif is pointed with kasra, the short vowel of the first letter of the contraction becomes kasra, as: 5 التان or 5 التان “to take,” 5 ستان or 5 ستان “to fall”; 5 ستان or 5 ستان “to fall.” [Another form by imāla is 5 ستان]. 5 شكستان (m.c.) for 5 شكستان “stick.”

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

- nigāh 5 ن, shāh 5 ش, digar 5 دگر, shukāh 5 شکه, būdan 5 بو, for nigāh 5 نگا, shāh 5 شه, digar 5 دگر, etc.

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

- mār, مار for bīmār “sick,” for mādar “mother,” and for mayār “bring not”; chī. جه (vulg. and m.c.) for chī. جه “thing”: mī-ram می-رام (vulg.
and m.c.) for mi-ravam (vulg. and m.c.) for mi-khwāhī; mi-ḵhayā (vulg. and m.c.) for mi-khwāhī, sham Ŝm for shavam Šm, [šūm, for Ar. šūm]; nūsha, "happy" for anūsha (old); chūnū, for chūnū (tahī or tuhī (mod.) "empty"); shāndān, šāndān for nishāndān; ŏ (mod.) for ŏ; mi-rad, mi-shad and mi-dad are vulgarisms for mi-ravad, mi-shavad and mi-dihad; ustā for ustād (vulg.); shāzda for shāhzāda. Tū žandāq and rū Miz are contractions for tū-yi ſundāq, rū-yi Miz.

§ 19. Summary.

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

(1) to discriminate between ŵ an English k and ŵ (latter pronounced like ch in loch);

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

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

In such words as داع, the ŵ must be slightly pronounced after the alif;

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

(5) to aspirate the ſ (or ḥ), particularly in words like 褐色 mahr, 褐色 ſehr, and 褐色 ſh (final silent ſ of course being exception).

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

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

The necessity for enunciating every letter will be discovered in distinguishing between such words as سر Решта "mixed," سر رешتا "a good knowledge or experience of a thing," and سر رешتا "the end of the thread."

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

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

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

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

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

§ 20. Exercise in Transliteration.

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

<table>
<thead>
<tr>
<th>Short</th>
<th>Long</th>
<th>Diphthong</th>
</tr>
</thead>
<tbody>
<tr>
<td>ان an</td>
<td>ال al</td>
<td>ال ayl</td>
</tr>
<tr>
<td>ان $^an$</td>
<td>إِلِّی $^il$</td>
<td>ْعُلَیَل $^awl$</td>
</tr>
<tr>
<td>ان $^in$</td>
<td>إِلِل $^il$</td>
<td>ْعُلَل $^awl$</td>
</tr>
<tr>
<td>ان $^un$</td>
<td>تَلِل $^ul$</td>
<td>ْعُلَل $^awl$</td>
</tr>
</tbody>
</table>

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

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

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

- **گل**  a rose
- **گل**  a rose
- **خاک**  earth
- **سُنّ** gain, interest
- **تَوقم** tribe, family
- **بَید**  a willow
- **مُر**  a hair
- **مَوّر**  vine-stock
- **بِچه**  young, or the young of anything
- **بِچه**  for what

¹ As in او o-i, oh!
² There are many words in Persian pronounced differently though to the eye spelt the same; these have different significations.
blood  khun
the anus  kün
a squire, a gentleman  khān
a ‘table’ with the meat on it  khūān
face  rū
go (imperative)  raw
self  khud
a helmet  khūd
honor  ābrū

blood  khun
the anus  kün
a squire, a gentleman  khān
a ‘table’ with the meat on it  khūān
face  rū
go (imperative)  raw
self  khud
a helmet  khūd
honor  ābrū

2 become or go (Imperative of the verb shudan)  shaw
wash (Imperative of the verb shustan)  shū
for him, to him (for ā ā)  bi-dū

barley  jaw [jav-i one grain].
rivulet  jū
seek (Impera. of the verb justan)  jū
a follower, attendant  pas-raw
a little son  pisarū

a pledge  giraw

if he (poetical contraction)  garū (for agar ū āā)
a defect, vice  ‘ayb
Ar. broken pl. of above  ‘uyūb
a day, Ar.  yawm
Ar., pl. of above  ayyām
a day, P.  rūz
hope  umād or ummād

1 In modern Persian ābarū.
2 Or bi-shaw “become.” In modern Persian the Imperative bi-shūr is used instead of the obsolete shū.
3 Also a “husband” (a word much used by the tent-folk).
4 In modern Persian bi-jū “seek” instead of jū.
5 The Indians and Afghans preserve the “unknown” sound of the vowel (e) in these words.
The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.

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

3 This Arabic phrase is common with professional story-tellers.

7 Final h silent, vide § 2 under s.

8 This is one of the few Persian words in which the 1 is pronounced like short u: vide § 2 under .
TRANSLITERATION.

Adam
zarar
qā'im

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

khurd
khvāst
fīl-Jumla
ma'na

tābi'-and
jamā'a-dār
na'ūz bī'llāh

qā'im

zā'im

daf'a

hay'at
Salāḥ 'd Dīn
banda-yī ē
khūbī-yī ē

mash'had
az-hār

insāniyyat

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

1. ṭarab ḥarab ṭarab ḥarab wa ṭarab wa

2. ṭarab ḥarab ṭarab ḥarab wa ṭarab wa

Remark.—The solution to No. 1 is ṭarab ḥarab ṭarab ḥarab wa ṭarab wa.

No. 2 begins buz-i nar 'ūn-ūn wa ṭarab wa ṭarab wa.

3. What is the word ḥarab? The guesser says haram, jazm, jurm, jirm, khurram, etc., till at last he says, khurram ("I am an ass"). The reply then is ānchi qufti hasti vali in nāst "what you have said you are, you are; but it is not the answer to this."

4. ḥarab ṭarab ṭarab ḥarab wa ṭarab wa ṭarab wa ṭarab wa ṭarab wa. The key to the answer depends on the various significations of ja'far.

Ja'far is a local word in Kirman for a "donkey" and also for a bridge: one of the Arabic significations of ja'far is "river."

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

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

The first is Badri-yam; the second bad riyam (for rī-dam a crude word); the last word is sad riyam.

§ 21. Accent.

(a) The general rule in Persian is that the primary accent falls on the last syllable. Ex.: pasbā “a mosquito,” pisārā “a boy”; dast kāsh “a led horse (old)”; “a glove (m.c.).” [In India this word means “an assistant to a falconer”]; dast kashā: hānāz “yet”; kardān “to do”; hād “done” (Past Part.); kardanī “that has to be done”; bihtār “better”; ḥūb tarin “the best, most beautiful,” etc., etc.

Remark.—The accent does not fall on the izāfat nor on the affix ار. Ex.: darakhtān-i bāgh “the trees in the garden”; darakhtān-rā “to the trees.”

(b) Exceptions are:

(1) For the sake of emphasis the accent falls strongly on the first syllable of all imperatives, negative or otherwise, (frequently with special stress). Ex.: bār-dār “take away”; bāk “do thou”; bik “do ye”; mā-kun “don’t do”; bi-ravand “let them go”; bikun “let me do.”

(2) The accent falls on the first syllable of the Aorist (or Present Subjunctive), of the Present, and of the Imperfect tenses, whether negative or affirmative. Ex.: kinām, bī-kunām “I may do, shall I do,” etc.: mī-kunām “I am doing, I will do,” etc.; mī-kardām “I was doing, etc.”; nāmī-kunām; nāmī-kardām.

In the phrase tā na-gār?—, the accent seems to fall on the ā, rather than on the negative: in tā na-bīnī it seems to fall either on the negative or on the first syllable of the verb (bī). Afghans and Indians say gozānāgī?

Should these tenses be preceded by a preposition that is part of the verb, the accent still falls on the first syllable, i.e. on the preposition. Ex.: bār mī-daram “I will take it away”: bār namī-daram; mī-daram nāmī-ravam.

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

1 ṣāmada “prepared” has the accent on the second syllable: the infinitive ṣāmādan is obsolete; ṣāmada kardān is used instead.
last syllable. Ex.: \textit{purstidd} “I asked” \textit{farmiddi} “you ordered” \textit{dadda} “they gave” \textit{guitam} “we said, etc.”; but \textit{purstid} “he asked” \textit{fursand} \textit{farmid} “he ordered,” etc.

(4) In negative Prets., the accent falls on the negative unless preceded by a preposition, as mentioned in (b) (2); in the latter case the accent falls on the preposition. Ex.: \\textit{ustad} “he fell,” \\textit{nayustad} “he did not fall,” but \textit{dar na-yustad}.

(5) The affixed pronouns do not take the accent. Ex.: \\

\textit{iktibhahiban} “his books” \textit{madakhilsham} “their income” \\

(6) The accent never falls on the ى of unity\textsuperscript{1} [but it may fall on the demonstrative ى].

\textit{Remark.}—Abstract nouns ending in ى and formed from adjectives and nouns, as also adjectives ending in ى that are formed from nouns, follow the rule and take the accent on the last syllable, i.e. on the ى. Ex.: \textit{niki neki} “goodness” \\

\textit{darakhthiyash} “his trees” \textit{kitabhayitam} “your books” \\

(2) In negative Prets., the accent falls on the negative unless preceded by a preposition, as mentioned in (b) (2); in the latter case the accent falls on the preposition. Ex.: \\

(3) The accent falls on the second syllable of a hamza that stands for this ى, vide § 4 (g).

(4) The Afghans and Indians say \textit{lekin}, the Arabs \textit{lakin} (لِكَى). \\

(5) The Afghans and Indians say \textit{wale}, or \textit{wa-lekin}. \\

(6) “Here I am, yes” for Arabic \textit{labbayka}. \textit{Labbay} is common amongst women.

(7) Pronounce the ى slightly as a consonant. The Afghans and Indians say \textit{barah}, \textit{Baray} Impera. of بَرْآى.
(8) The following infinitives have the accent on the first syllable:

- khùrdan "to eat"
- \( \ddot{a} \)shâmîdan "to drink"
- khyàbîdan "to sleep"
- àmàdan "to come."

(9) The simple prepositions take no accent, neither do the particles \( \ddot{a} \) and \( \ddot{a} \) or the conjunction \( \ddot{a} \). As pronouns, \( \ddot{a} \) and \( \ddot{a} \) may take the accent.

The particle \( \ddot{a} \) is accented, except when it forms compounds, as in chûnân, chûnân ki.

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

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

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

- pîdar "father" : mûdar "mother" : khwàhar "sister":
- tûmân (a coin, in value about three rupees or about four shillings):
- dînâr "(an imaginary and infinitessimal coin, 50 of which go to one shâhâ, 200 to one 'abbâsî and 1000 to one qirân):"
- 'âbâsî (the fifth of a qirân): qâssâb "a butcher."
- barádar, "a brother," the accent is on the second syllable.

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

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

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

2 In Arabic nouns of intensity of the form mûlî the accent is on the second syllable, as Sartîp-i mashshâq "a drill-master Colonel."
CHAPTER II.

§ 22. Persian and Arabic Grammar is divided into Sarf\textsuperscript{1} Etymology and Nahw Syntax. The Arabs say "the accidence is the mother of knowledge and syntax is its father."

§ 23. Etymology

PARTS OF SPEECH Aqsām-ī kalima\textsuperscript{2} (اسم کلمه).

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

The harf is divided into mufrad "single, simple" and murakkab "compound." The former consists of letters of the alphabet that are used singly as articles, as $\iota$ and $\varepsilon$ for the prepositions $\iota$ and $\varepsilon$: these are said to be velve:—

א ב ח ג ד ז ש ט ק ל נ ס צ  ח  ט  י  י

§ 24. The Article.

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

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

§ 25. The Substantive\textsuperscript{8} (اسم موصوف).

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

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

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

3 The term 'noun' in English formerly included 'adjective': noun-substantive and noun-adjective were the terms used.
surnames or nick-names or epithets (laqab) of famous people, as Rūyīn-tān "brazen-body," i.e. "invulnerable" (name of Isfandiyār); any common contraction by which a person is commonly known, alias ('urf), as Kāllān (Indian) for Kālā Khān, Maʿrāfī (Persian) for Muḥammad Rāfī, Mīrzā; and the filionymics and patronymics (kunyā) of Arabs (which precede the name) as Abūl-Qāsim Muḥammad bin Yūsuf.

(1) Definite nouns (اسم مفرّج) include 'alam (mentioned above); nouns ordinarily indefinite that become definite by construction, as ghulām-i Zayd "the servant of Zayd"; any common noun given as a secret epithet (maʿhūd-i zihni),1 as dūst "the (our) friend," dushman "the (our) enemy"; any common noun used as an epithet and commonly known (maʿhūd-i khāriji), as Ghulām-i Misr "the slave of Egypt (Joseph), Khalīl-ʿUthāh "the Friend of God" (Abraham); the muzāf of a pronoun; and the personal and demonstrative pronouns: vide § 40

(b) Remark.

(2) Indefinite nouns (اسم تركة); yaʾnī ism-i har chāz-i ghayr-i muʿayyan بمعنى اسم مهتدي مفرّج.

Remark.—In kas-i rā shunīdām کسرة شنیدم the object is considered indefinite though marked by the postposition rā.

(b) Grammatically speaking it may be said that there is no gender in Persian. Males and females2 are either expressed by different words, as: dīv and pari; zaṅ na-dida زن دیده and dūshīza مرد "a man," zaṅ "a woman"; khvīja "lord, etc.,” khāṭūn خانون "lady": or else they have the words of the same gender, māda ماد "female," etc., added, as guzān or nar-gāv (Indian) or gāv-i nar (m.c.)" a bull," shīr-i ner شیر نر "a lion"; shīr-i māda شیر ماد "a lioness"; mard-i bīva مرد بیبا and zam-i bīva زن بیبا (m.o.) is [widower]; among the other generally means "widow" only and zam-mūrda زن مرد "widower"; zaṅ مارد "beggar-man," yānī "beggar-woman."3

Remark.—Tāskīr تابکر the masculine gender; taʾnīr تابکر the feminine gender: muzakkar موزکر and muṭanāf مٹناف (adjec.) masculine and feminine. Tamyāz-i jīn تامیز جنس "distinction of gender."

1. Aṣp rā ʿarūkhi اسم را فرکنی "did you sell the horse?"; Aṣp rā is مهتدي خان "invulnerable."

2. Vide § 26 (b) Rem. II.

3. Arabic nouns are either masculine or feminine, and when in Persian qualified by Arabic adjectives, distinction of gender is sometimes observed, as will be shown later.

4. Pronounced vulgarly gāb. The Afghans and Indians say gā,ū, writing the word with a hamza, گ. نار شیر and mādā shīr مادا شیر are not used by Persians. Nār-i asb in vulg. m.c. means "the yard of a house"; Nār-ḵīr in m.c. means "a great fat blockhead," but Nār-ḵar vulg. means "the yard of a jack-ass." Nārīyān and mādīyān "stallion" and "mare" in m.c.
THE SUBSTANTIVE—GENDER.

(c) Many Arabic nouns form the feminine by adding ah (in Persian the imperceptible ی) to the masculine, as ملك malik “a king”; ملكة malika P. “a queen”; سلطان sulṭan; سلطانة sulṭāna 1 P. (class.).

Remark.—In Arabic this feminine termination is called تُمَارِبُّعَة tā marbūṭah (تاء مربوطة) and by Indians ہاتُہ hātā (ہ). It is, however, only in certain words pronounced and written t in Persian: vide remarks on ی. This termination is also called تُمَارِبُّعَة تَأْيِتٍ tā-ya taʾništ (تاء تَأْيِتٍ). Ex. زوجة

(d) Khānum خانم “a lady” is the feminine of خان khān “a squire” (at present a title given to almost every officer), and begum بیگم is the feminine of beg بیگ. Grammarians call this مَیْم ایت taʾništ (ی).

(e) The Persian word بانو bānū “a lady, a princess,” (a word sometimes also added to female names) is not the feminine of بان، a word only used in compounds, as باغ بان bāgh-bān “a gardener,” etc.: thus کد بانو kad-bānū “a neat house-wive” بانو حرم bānū-yi haram “female guardian of the harem” (especially for the Shah). Vāv و must not, however, be considered a Persian feminine termination: زالū زالو zālū “a leech”; زانū زانو zānū “the knee”; دارū دارو “medicine, gunpowder, wine” and such words are neither masculine nor feminine.

In words like پسارو pisarū and دخترو dukhtarū the و is diminutive: these words are distinctly vulgar and should be avoided.6

The word خالو khālu “a maternal uncle” is from the Arabic خال and has for its feminine خالا.5

Remark.—By the uneducated, and is sometimes added in familiar talk, as محرَّة bi-gir “take hold of the camel’s mahār (nose-string)”; یارو یاماد va یوخت “the fellow came and said”; (یارū is here used in a half-joking sense).6

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1 In Arabic the ی is not silent حرم شاه. In modern Persian ہرام ایت shāh
2 Turks, also Afghans and Indians, give the و the broad majhūl sound; but in modern Persian the و is pronounced short as in the English verb “to beg.”
3 Also kad-bānū shud کد بانو شد “the girl is married, i.e. became a mistress of a house.”
4 In Kirman a vāv (و), and in Teheran a ی (ی), is often vulgarly added to proper names, as Ahmadū احمدو and Ahmadi احمدی for Ahmad احمد.
5 Khālu خال is properly the feminine of کهَل Khāl Ar. “a maternal uncle” which is not used in Persian.
6 In India یارū یارو is often vulgarly used as the vocative of یار یار.
(f) Kam-tarin, the superlative of کم "little in quantity," has in modern Persian for its feminine کمینا، which in modern Persian is used as a substantive by women instead of the pronoun "I" or "me," when writing to a superior. Ex.: کمینا عرش میانند (or میانم) "I (your slave) make petition"; با در کمینه جواب اتقا بفرماید bi-in kamīna javāb îlijat bi-farmāyād "kindly inform me (i.e. your slave-girl the writer)." Kamīna کمینه is apparently the feminine of the contracted superlative kamīn.

(g) Arabic past participles, used as substantives, make their feminines in the imperceptible [vide (c)]. Ex.: محبوب م من mahbūb-i man "my friend (male)," محبوبة من mahbūba-yi man "my friend (female)"; مرحوم and مرحوما marhum (female); مشرقة and مشرقة 8 maššuq8 and maššuqa "beloved": متعلقة muṭallaqa8 "a divorcee" (set free). Vide also § 43 (t).

(h) Real feminines, i.e. nouns expressing living things that are feminine, are called مؤنث فیبر حنیقت or مؤنث اصلي, as opposed to مشرف والی or مشرف سعاعی "grammatical or irregular (lit. 'heard') feminines," such as شمس "the sun," arz "the earth," which are feminine in Arabic.

Remark. مولی لفظی are Arabic words that are feminine by form, as جنDECLARENAT. 61
(/) Kam-tarin ^M>, the superlative of ^
“ little in quantity,” has in
modern Persian for its feminine kamīna, which in modern Persian
is used as a substantive by women instead of the pronoun “I” or “me,”
when writing to a superior. Ex.: kamīna ‘arz
mā-kunad (or mā-kunam) “I (your slave) make petition”;
با در کمینه جواب اتقا بفرماید bi-in kamīna javāb îlijat bi-farmāyād “kindly inform me (i.e.
your slave-girl the writer).” Kamīna کمینه is apparently the feminine of the
contracted superlative kamīn.

(g) Arabic past participles, used as substantives, make their feminines
in the imperceptible [vide (c)]. Ex.: mahbūb-i man “my friend
(male),” mahbūba-yi man “my friend (female)” marhum
“the deceased (male);” marhumā (female): maššuq8 and maššuqa “beloved”; muṭallaqa8 “a divorcee” (set free). Vide also § 43 (t).

(h) Real feminines, i.e. nouns expressing living things that are feminine,
are called Maurat فیبر حنیقت or Maurat اصلي, as opposed to مشرف والی or مشرف سعاعی
“grammatical or irregular (lit. ‘heard’) feminines,” such as
شمس “the sun,” arz “the earth,” which are feminine in Arabic.

Remark. Maurat لفظی are Arabic words that are feminine by form, as
جن

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

There is only one declension.

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

(b) The dative is formed by prefixing the preposition ل bi5 to the
nominative, or by affixing ل rā.5

1 In classical or modern Persian kamīna is used as a positive adjective
signifying ‘mean, vile.’ In the Panjab it is used in the plural or qualifying a
collective noun to signify “camp followers.”
2 In classical Persian مَاشی ‘āshiq is generally used for the male lover, while
or محبوب ‘the beloved’ is generally considered to be feminine of necessity, and is not
therefore distinguished by the feminine termination: vide also § 43 (t) (5).
3 In Arabic طالقی is more usual for divorcee.
4 These, especially gardān گردان, also signify “conjugating a verb.”
5 Seldom written separately in its full form unless the word following it begins with
a 6. The dative with ل is generally used in m.c. in preference to ل.
Remark.—The ra; of the dative case is sometimes considered the equivalent of the izāfat: in yak-i rā khar-i dar gil uštāda būd گل افعال بود khar-i yak-i.

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

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

(e) There is no proper Genitive in Persian. This case is expressed by coupling two nouns together by a short i (or kasra یم) called by grammarians the kasra-yi izāfat (‘the i of annexation’ or ‘the i of joining’), or more commonly izāfa or izāfat. The thing possessed is placed first. Ex.: pisar-i 1 malik ‘the son of the king’; kitāb-pīsār-i malik ‘the book of the son of the king’.

Remark—

Grammarians enumerate many kinds of izāfat:—

(1) The izāfat-i tashbihī ( ضافت نشبي ‘the similitudinary izāfat,’ and izāfat-i isti’āra ( ضافت سعای ‘the metaphorical izāfat,’ vide (12) and (2) (iv).

(2) The izāfat-i tawsīf ( ضافت نوصيمي ‘the izāfat of qualification,’ as mard-ghub. Here mard is termed ‘the (noun) qualified.’

The qualifying izāfat is subdivided into:—

(i) The ضافت نوصيمي مجري ‘the simple qualifying izāfat, as mard-i kūh مرد خوب.

(ii) The ضافت نوصيمي نفي ‘where the substantive is qualified by a privative adjective, as darkht-i bi bār ‘a leafless tree’; mard-i kam-‘aqal ‘a man deficient in sense.’

(iii) The ضافت نوصيمي تركيب ‘where the substantive is qualified by a compound agential adjective, as mard-i sukhan-chīn مرد سخن چدين ‘a criticizing (fault-finding) man.’ Vide (vii).

(iv) The ضافت نوصيمي نفي ‘where the substantive is qualified by a metaphorical adjective, as mard-i sang-dil مرن سنگ دل ‘the stony-hearted man.’

(v) The ضافت نوصيمي نفي ‘where the substantive is qualified by a compound privative agential adjective, as pisar-i nū-sa‘ādat-mand ‘undutiful son.’

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

(vii) links a substantive to a compound adjective the first part of which qualifies the second part, as *asp-i ʿiz-raftār* (= *asp-i ʿiz*). *Vide* (iii).

(3) The ʿizāfat-i zarf is ‘the adverbial ʿizāfat,’ as *shīsha-yi gulāb* ‘bottle of rose water,’ or conversely *āb-i shīsha* ‘bottle water,’ *āb-i birka* ‘tank water.’

(4) The ʿizāfat-i ʿāqāli is ‘the agential ʿizāfat,’” as *farr-shanda-yi kitāb* ‘seller of books.’

(5) The ʿizāfat-i maʃʿūli is ‘the agential ʿizāfat,” as *fatu-shanda-yi kitāb* ‘seller of books.”

(6) The ʿizāfat-i mafʿūli is ‘the possessive or property ʿizāfat,” or the ʿizāfat-i ḥaqiqi as *ganj-i Ḥakīm* ‘the sage’s treasure (i.e. the 1st chapter of the Qurʾān); Shāh-i Iran* ‘the Shah of Persia.’ *Vide* also No. (8).

(7) ʿIzāfat-i taʃchasti is ‘the particularizing or specificizing ʿizāfat,” as *dukan-i qassāb* ‘the butcher’s shop.”

(8) ʿIzāfat-i tabyini or the descriptive ʿizāfat,” as *sādat-i tilā* ‘a watch of gold.’

The descriptive ʿizāfat includes the ʿizāfat which shows possession of the 1st person singular, as, *kitāb-i man* ‘my book’; the which shows possession of the speaker and his friends (i.e. 1st person plural), as *kitāb-i mā* ‘our book’; the shows possession of the person addressed; the shows possession of the third person, as *kitāb-i ī* ‘his book.’

These might also all be included under ‘the possessive ʿizāfat” (No. 6).

(9) The ʿizāfat-i tawzīḥī is ‘the ʿizāfat of manifestation,” which is nearly identical with the ʿizāfat of specification (No. 7),’ as, *kitāb-i Gulistān* ‘the book Gulistan’; *ruz-i shamba* ‘Saturday.’

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

(10) The ʿizāfat bi-l-jins (‘the cognate ʿizāfat,” as *bād-i sabā* ‘the morning breeze.’


(12) The ʿizāfat-i tashbīḥī is ‘the ʿizāfat of simile,” as *nargis-i chasm* ‘the narcissus of the eye (i.e. the eye like a narcissus).”

1 *Zarf* “a vessel.”

2 Properly *nargis-chashm* is an implied simile and *nargis-i chasm* a metaphor.
The izāfat-i isti‘āra "the izafat of metaphor" or the izāfat-i majazi "the figurative izafat," as dast-i ‘aql "the hand of wisdom" and daftar-i shikāyat. The distinction between the two is that in the former there is an implied simile, in the latter there is not.

(13) For fakk-i izafat and izafat-i maqlubi, "the inverted izafat" vide § 117.

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

(1) After silent h it is written ی or ی as, همان مرد käna-yi mard2 "the house of the man."

For the pronunciation of hamza when it stands for the ی of unity, etc., vide § 41 (c).3

Remark.—After aspirated ی it is written ی or ی as, دیست نوزده اموالش bīst nūzdah-i amwāl-ash "nineteen-twentieths of his wealth."

(2) After alif or vāv it is in modern Persian written ی,4 without ی, as پی مرد "the foot of the man"; بی گل bū-yi gul "the scent of the rose (or flower)." It used also to be written ی or ی as, رو و رع rū-yi ū, سدا ی buland; but modern Persians maintain that ی is incorrect in such cases as also after ی: in the latter case they maintain that kasra is correct.5

Should however the final alif stand for آ at the end of Arabic words the izafat is, or should be, written in the ordinary way, as لفا دیمای زدایند سلام buland "the lofty sky." In these two examples دیمای stands for "streams of blood," pl. of دم "blood," and اسماء for اسماء (pl. اسماء) vide also § 4 (e). As however the final ی of Arabic words is often disregarded in Persian, such forms as رفناي ص commonly occur for رفناي ص.

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

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

3 After a final ی the izafat is also written in the ordinary way, ی instead of ی, as ماه دیگر; but ی, though perhaps more correct, is not used for the izafat after ی in modern Persian though so used in India.

4 In order to distinguish it from the ی of unity vide § 41 (b). This ی is called یی yi izafat.

5 Persians never write یا or یا etc. They also state that ماه دریا is correct and ماه دریا incorrect.
(3) After final ی it is usually written in the ordinary way – ل، as ماَذْيِ دَرْياء ٌ " the fish of the sea"; but according to some grammarians it should be written ی (or ی), as ماَذْيِ دَرْياء. As however final ی with ی is liable to be mistaken for the ی of unity following a weak consonant (vide § 4 (g)), the former method is preferable.

After a silent ی preceded by fatha (i.e. alif-i maqṣūra) or by tanwīn fatha at the end of Arabic words, the final ی is changed to alif and the izāfat ی expressed by ی, as: ماُّنَّيِ یِذْرَیَا " its meaning." The Arabic ی is also pronounced in Persian ماَم and may therefore optionally in the genitive be written ماَّی (or, as above ماَّی).

Similarly داْرَا-یِ یِشَان may be written داّرَا-یِ یِشَان or داْرَا-یِ یِشَان though it has the same meaning would be pronounced داْرَا-یِ یِشَان.

Proper names, however, should not be, but often are, changed; thus مُوسَى پَیْگَمْبَر or incorrectly مُوسَى پَیْگَمْبَر " Moses the Prophet"; بِسِی-یَ مَرْيَم or 'بِسِی-یَ مَرْيَم.

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

(4) In modern Persian an absolute genitive is expressed by prefixing the word مَال "property." Ex.: مَالِ زِمَّین " of or belonging to the earth"; ایشان مَالِ دَرْیَا " this is imported" (belonging to, or coming from the sea); to the question, " whose son is this?" the answer might be مَالِ مَهْن " mine," or مَالِ بَرَادَار-اَم " my brother's."

In m.c. this word مَال مَال is frequently inserted unnecessarily, especially by the vulgar. Ex.: فِنْسَ مَال سِیسَتَان " the Seistan Consul (i.e. not the Kerman Consul) "; مَالِ قَدِیم اَسْتَ "for qadīm ast" "it is ancient, or of ancient days."

(g) The Indians and Afghans do not pronounce the izāfat like ی [vide (f) (1) and (2)], but whether expressed by ی or ی they give it the classical pronunciation of ی-یِ مَجْحُول, as: خَلَانِهُ مَرْد, ماَذْيِ دَرْياء ماَذْيِ دَرْياء.

(h) After the semi-vowels and silent ی, the izāfat ی is by them generally written, if written at all, as explained in (f) (1) and (2). A kasra كَسْرَ may however accompany ی or ی, as: بَنْدَهْ خَدا بَنْدَهْ خَدا " the servant of God" جَابِی پَدار " the place of the father"; or instead of a ی, حَمْزَا...
and kasra may be written as, بعس گل گل. This form is common in the Punjab.

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

Remark I.—In دیو َا demon,' خداو Khedive,' گپ ا 'clamour, lamentation' and such words the ی is treated as an ordinary consonant and not as a weak consonant or semi-vowel, i.e. it takes the kasra (ا) for the izāfat.

Remark II.—Nouns are called proper اسم-که س (اسم خاص); common اسم-ی َام (اسم عام); collective اسم-ی َام (اسم جنس) and generic اسم مفت (اسم مفت). A concrete noun اسم-ی َت is the name of something that has a concrete existence as opposed to an abstract noun اسم-ی َت or اسم مفت. The term abstract is specially applied to that class of nouns which is formed from adjectives and denotes character, as, ‘goodness’ نیک, and more generally to all nouns that do not name concrete things, as, پارشاده ‘kingdom.’

Nouns are also ‘primitive’ اسم-ی َت (اسم صاخت) and ‘derived’ اسم مفت (اسم مشتق).

A noun is ‘definite’ َاریا (عمره) or ‘indefinite’ َکر (نکر).

For definite and indefinite articles vide § 40-2. When a common noun is made definite, and, by an allusion that is understood, is used to supply the place of a proper noun, it is called اسم-ی َت محدود دهنی, thus ان دست اندیست meaning ‘So-and-so, our friend about whom we’re talking.’ When a common noun is used as an epithet or nickname, i.e. as a proper and definite noun, it is called اسم مفت خارجی; thus Khalīl ‘The Friend (of God),’ an epithet for Abraham. Vide also § 25 (a) (1).

§ 27. Examples of Declension.

(a) Singular Number

Hālat (حالت) "case"

N.² حالت فاعلی mard مرد man or the man.

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

G.³ حالت مضاناتkhāna-yi mard خانه مرد the house of the man.

{pā-yi mard پای مرد the foot of the man.

¹ The izāfat is occasionally expressed in these manners in old MSS. written in India. Note that, modern Persians would say banda-yi khuda, پدنگا; jā-yi pidar جا پدر.
² Fā'il (فاعل) "subject." Mafrūl (منفرعل) "object" is applied to any case governed by a preposition.
³ Of two words coupled by the izāfat the first is called the muzāf (مضان) and the second the muzāf šayan (مضان الیه).
⁴ In India and Afghanistan pronounced خانه مرد khanā-e mard and پای مرد pā-e mard.

For another form of the genitive in m.c. vide § 26 (f) (4).
EXAMPLES OF DECLENSION.

D.

\{\text{mard-rā} \text{مرد را}}\text{ to the man.}
\{\text{bi-mard} \text{بمرد}}\text{1 to the man.}

Acc.\text{.}\text{ haqal مفعول} \text{ مرد را}}\text{ the man.}
\{\text{mard} \text{ مرد}}\text{ man.}

V.

\{\text{ay mard} \text{ اي مرد}}\text{ oh man.}
or
\{\text{mardā} \text{ مرد}}\text{a}

Ab.\text{.}\text{ (haqal جری}}\text{ az mard} \text{ از مرد}}\text{ from the man.}

The remaining cases are formed by adding the prepositions.

Remark.—The accusative case is also called \text{مفعول محلة} and the ablative is sometimes called \text{مفعول معین} and the locative \text{مفعول موضع}.

The dative in \text{i} is considered the accusative.

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

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

With the nominative it is emphatic, as \text{مراح mar jān} \text{‘‘the life itself’’}
\text{مرکون mar ān} \text{‘‘that very.’’}

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

In \text{asbū rā biyār}, the \text{و} is a vulgar diminutive.

e) A form of the vocative chiefly found in poetry is formed by affixing \text{ā} to the nominative, as \text{ببلبل bulbulā} \text{‘‘O nightingale’’}; \text{دستا dūstā} \text{‘‘O friend.’’}
This form is found in the singular only. If the nominative ends in \text{ā} or in a long vowel, the euphonic rule in § 28 (c) is applied. \text{Darīghā} \text{‘‘alas’’} and \text{خدا خدایا Khudāyā} \text{‘‘O God’’} are still used colloquially. The vocative in \text{ā} cannot be followed by the \text{iṣāfat}, thus, \text{bulbulā} (or \text{ay bulbul}4 \text{ای بلبل})

1 This preposition \text{ب} is seldom written separately except before \text{ب.}

2 \text{Fā‘il} \text{ ناعل} \text{‘‘subject.’’} \text{Maj‘ūl} \text{ مفعول} \text{‘‘object’’} is applied to any case followed by a preposition.

3 \text{افکرد دارو داد مر چسان مرا بر سیم وز مر چسان مرا}
\text{Har ki dārū dād mar jān-i marā}
\text{Burd sim u zarr u marjān-i marū.—Mawlawī.}

\text{‘‘Whoever will heal my loved one}
\text{He will get from me silver and gold and coral.’’}
\text{Zarr for zar by poetical license.}

4 The bulbul of Persia (\text{Sylvia luscina}) is a real nightingale and must not be confused with the bulbuls of India and Turkish Arabia: its song in the writer’s opinion is \text{not inferior to that of the English nightingale.}
§ 28. Formation of the Plural (جمع)—Classical Persian.

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

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

(a) Rational beings and animate nouns form the plural by adding ا. Ex.: padshah “a king,” pl. padshah-an; asp “a horse,” pl. aspān; Irānī “a Persian,” pl. Irāniyan.

Remark I.—If the noun end in ا, as hāki “a narrator” it follows the general rule, the final ا becoming a consonant, as: hākiyan. Similarly kay کی “king” has kayān کیان, etc.

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

(b) Inanimate objects and sometimes irrational animals form the plural by adding ه. Ex.: kitāb “a book,” pl. kitāb-hā; asp “a horse,” pl. asp-hā (as well as asp-ān سپان).

Remark I.—There are exceptions to this rule. Sa’dī uses the plurals درخان and سخنان. This is perhaps done to confer dignity on these nouns, the plural in ا being more noble than the plural in ه. Still under this supposition it is not easy to account for such plurals, as: čashman - بازوان - گیسون and زاغان. The plural in VISION is frequently used both in prose and poetry for the sake of rhyme.

Remark II.—Rarely in classical Persian the plural in ه is used for living creatures, as: nām-burdahā “the (people) mentioned above.” (Iq. Nāma-yi J., p. 215 ed. Bib. Ind. of Beng. As. Soc.)

Remark III.—In a few words a distinction is made, as: sarān سران (m.c.) “chiefs,” but sar-hā سرها “heads.”

Rukh رخ “cheek” has in modern Persian either rukhān رخان or rukh-hā رخکه; similarly angushthā انگشتشا “fingers”; akhtarān اختران “stars”; abru-hā and abruvān ابروعه and ابروعان “eye-brows.”

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

2 The word Yazdān “God” (also Izad ایزد and Yazd یزد) is said to be the corruption of a Pehlevi pl. and to have been originally used in a plural sense.
(c) In forming the plural in ān, if the noun ends in alif ʿayn, or else in a wāw from which a yā is apocopated, a wāw is inserted for the sake of euphony. Ex.: dānā “a sage,” pl. dānā-yān; pari-ru (for pari-ru) “fairy-faced,” pl. pari-ru-yān.

After a final ʿayn, when radically final, the ʿayn is omitted. Ex.: bāṣū “the arm, the upper part of the arm,” pl. bāṣu-wān, abrū “the eyebrow,” pl. abrū-vān.

Remark I.—The plural of nīyā “grandfather, ancestor” is nīyāgān.

Remark II.—The plurals sāliyān and māhān are occasionally met with as plurals of sāl and māl. These are exceptions and rare. The regular plurals of these words are to be preferred.

(d) If the word ends in an obscure ʿayn, this is, before ʿayn, generally changed into ʿayn, as murda “dead” (past partic.), pl. murda-gān.

Sometimes, but rarely, the ʿayn is retained in writing, as murda-gān: this is incorrect.

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

اذنفر ناه لاخگان ساخته بربط

Qa-ani says:—

سی دلبرکاند بی بتر و بهتر

(ya-bi-chi) کند دل با این همه دلبر

(e) If the noun is inanimate and ends in silent h, this h usually and properly disappears in the plural, as: nāma “a letter,” pl. nāma-hā. As nāma-hā may stand for either nāmahāhā “names” or nāmahā “letters,” it is usual in modern Persian to write the latter hā. For the same reason the plural nāmahāt is preferred. Similarly other words, such as khan-hā khāns. If the orthographical sign ʿayn be written this ambiguity disappears. To avoid such ambiguity the spurious plural khan-hān is used even in colloquial.

1 Must be distinguished from the word ab-ta “honor.”

2 The plural of div and similar words is divān, or (mod.) divāha: vide § 26 (h) Remark. Modern Persians often pronounce these bāzivān and abru-vān.

3 As hā may stand for either nāmahā “names” or nāma-hā “letters,” it is usual in modern Persian to write the latter hā. For the same reason the plural nāmahāt is preferred. Similarly other words, such as khan-hā khan-hān. If the orthographical sign ʿayn be written this ambiguity disappears. To avoid such ambiguity the spurious plural khan-hān is used even in colloquial.

4 The final ʿayn of Arabic words ought logically to be retained.
FORMATION OF THE PLURAL.

Remark.—Nouns ending in s preceded by a long vowel\(^1\) follow the
general rules in (a) and (b), thus plural \(\text{rāḥ} “a road,”\)
pl. \(\text{rāḥ-hā}\.\) Both the letters \(s\) should be pronounced, i.e. the word should
be pronounced as written.

\((f)\) Arabic words take the Persian plural or the Arabic broken plurals;\(^2\)
Ex.: \(\text{kaftā} “a book,”\) Pers. pl. \(\text{kītāb-hā},\) Arabic broken pl. \(\text{kūṭūb}\)
\(\text{āmil “a labourer,”}\) pl. \(\text{āmilān and ‘amāla.}\)

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

There are two kinds of broken plurals recognized by Arabic gram-
marians, ‘the plural of paucity’ and ‘the plural of multitude,’ \(\text{vide\ Arabic\ Grammar;\ but\ the\ distinction\ is\ not\ observed\ in\ Persian\ except\ by\ a\ few\ pedants.}\)

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

\((g)\) The regular feminine plural in Arabic ends in \(\text{āb},\) which is an
expansion of the regular feminine affix \(\text{ā}\); thus, masc. \(\text{kārim “kind,”}\)
fem. \(\text{kārimāt “kind,”}\) pl. \(\text{kārimāt “kind,”}\) in Persian \(\text{kārim, karīma, karīmāl.}\)

\(^1\) This \(h\) is of course not ‘silent’ nor ‘obscure,’ but aspirated.
\(^2\) Called also inner plurals because they are formed, not by affixed terminations, but
by internal change. They are really collective forms, and in Arabic are treated
grammatically as feminine singular, even when they apply specially to males.

These broken plurals are a difficulty in Arabic and only a less difficulty in Persian:
they are so irregular and various that no rules really help the student. Arabic grammars give long tables of the various ‘measures’ of these plurals which however
only bewilder the beginner. The broken plurals of all words met with in reading should
be written down and committed to memory. If this be done, the learner will be
surprised to find that in a short time they cease to be a serious difficulty.

\(^3\) In m.c. this word is used as a singular and the plural is formed by the barbarous
form ‘\(\text{amalajūt “pennies,}\)’

\(^4\) Compare the English plurals ‘pennies’ denoting a number of penny-pieces and
‘pence’ so much value; ‘fishes’ and ‘fish’; ‘cows’ and ‘kine’; ‘brothers’ and
‘brethren.’
This regular feminine plural is frequently used for nouns with a neuter sense, as hammām "a bath," pl. hammāmāt; ḥāl "condition," pl. ḥālāt; ṣamar "heaven," pl. samārāt.

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

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

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

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1 This plural is rare in modern Persian: hammām hamā h is preferred both in speaking and writing.
2 In classical Arabic the alif with ma'ida would be given the ordinary sound, then the hamza would be pronounced and finally the tanwin: vide § 4 (e) Remark. The modern Arabs have simplified the word into sama, while the modern Persians say samā, slightly prolonging the final alif. In Persian the hamza is changed into َة in Arabic also written َة.
3 In modern Persian the feminine عودة عودة إعداء ada'ī dā'ī satisfies "deadly enemy" (lit. enemy of enemies): dushman-i dushmanan has a different signification, viz. the enemy of (my) enemies, i.e. my friend, but dushmanar-i dushmanan is used in this sense of "the greatest enemy." In Arabic عودة عودة إعداء ada'ī dā'ī is the idiom and not عودة عودة إعداء, though the latter is grammatically correct.

Words like ناقيyyat and وهميات wahmiyyat meaning "things narrated," and "things imagined," are the regular feminine pl. of the Arabic adjectives ناقيل and وهمي (vide relative ضمة وَهَم wahm the substantive "conjecture, imagination" has for its broken plural wahām.)
Arabic sometimes formed from the broken plural, as, ُبِّ يدَّ "a hand," (for ُبِّ يدَّ), pl. ُبِّ يدَّ "hands," pl. of pl. ُبِّ يدَّ "hands; benefits."

Sometimes the regular feminine plural is added to the broken plural, as, ُبِّ يدَّ "a hand," pl. ُبِّ يدَّ "houses"; pl. of pl. ُبِّ يدَّ "a cluster of houses"; جوير "a gem, jewel," broken pl. جوير "jewels," pl. of pl. جوير "jewels of various kinds": جوير is the Arabic form of the Persian جوار.1

The shade of difference in meaning between a plural and a plural of a plural is not always observed, thus there is apparently no difference in meaning between ُرِيَق ṭuruq (mod.) the broken plural of ُرِيَق "a road" and the double plural ُرِيَق "many roads and ways." 2

(i) A barbarous plural is sometimes made by affixing to an Arabic broken plural the Persian plural termination ُرِيَق from ُرِيَق "vessels" the broken plural of ُرِيَق; ُرِيَق "many kindnesses" from ُرِيَق, broken plural of ُرِيَق.

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

(j) A few words purely Persian have been adopted by the Arabs and given an Arabic broken plural, and the Persians have in turn borrowed the broken plural of their own Persian word; thus the Persian word ُرِيَق ُرِيَق becomes ُرِيَق ُرِيَق (نورامين) in the plural, and in Persian without the final vowel of the classical Arabic, ُرِيَق. 4

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

Dastur ُرِيَق ُرِيَق a Zardusht priest, pl. ُرِيَق ُرِيَق; كهان, Persian, a title like squire, Arabic pl. ُرِيَق ُرِيَق (نورامين) (m.c.), used only in Persian.

(k) In imitation of the regular feminine plural in Arabic, the termination ُرِيَق is sometimes added to Persian words, thus ُرِيَق "orders, commands." 7

1 ُرِيَق and ُرِيَق are used in m.c. Persian, but ُرِيَق and ُرِيَق only occur in high-flown Persian.
2 In Urdu the same broken plural may be a plural in one part of India but a singular in another.
3 عرب "witty, ingenious" has for its common plural ُرِيَق.
4 Such a word is said to be ُرِيَق "made Arabic" or "Arabicized"; this term is applied to any foreign word adopted into Arabic. Similarly a word is said to be ُرِيَق "made فارسی," i.e. adopted into فارسی or Persian.
5 ُرِيَق is of course an imitation broken plural: the correct form would be ُرِيَق.

For the Arabic dual with a purely Persian word vide § 29 (i).
When the word ends in a silent $h$, the affix of this bastard Arabic plural becomes جات and the $h$ ($\chi$) disappears,\(^1\) thus navishta "a written communication" (past participle of the pure Persian verb navishtan "to write") becomes نوشتهجات navishtaqat, and the Arabic word قلعة qal'a\(^2\) "a fort" becomes قلعهجات qal'ajat. This plural occurs only in nouns with a neuter sense. An exception: vide p. 60, note 3.

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

\textit{Remark.}—Sometimes the broken Arabic plural and the imitation plural have different significations, thus from دراे dawā Ar. "medicine," the broken pl. ادییة adviya signifies in Arabic "medicines," but in modern Persian "spices," while the Persian plural دراته davaqat signifies in modern Persian "medicines."

(l) Regular masculine plural Arabic, جمع صحیح or جمع سالم Jam'-i sahīh or Jam'-i sālim (جمع صحیح or جمع سالم). The regular plural masculine in classical Arabic has two cases and is formed by affixing to the singular $\nu$ $\un$ for the nominative, and $\nu$ $\in$ for the remaining cases: these are an expansion of the singular Arabic terminations. Thus in classical Arabic, the regular nominative pl. of ماملون $\`amīlūn$ "workers."

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

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

(m) Arabic Dual تاشهیه tašniyah (تشاهیه). The dual in classical Arabic is formed by adding to the singular $\nu$ $\`am$ in the nominative, and $\nu$ $\`yn$ in the other cases. In construction, or when followed by the affixed Arabic pronouns, the $\nu$ drops out.

The classical dual occurs only in quotations from the Arabic.

In modern Arabic the dual is very rarely used: it is formed by adding $\nu$ $\`yn$ for all cases.

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\(^1\) The Persian tendency would be to transform $\chi$ into $\kappa$, but the suffix being Arabic, the Arabic-Persian letter $\chi$ is substituted for the pure Persian.

\(^2\) Qal'a قلعة; the final $h$ has no sound whatever. The Indians and Afghans say qila. The Arabic broken plurals are قلعه and قلعه.
In Persian this termination *ayn* only is used. Ex.: zu-\'l-garnayn ‘bi-cornous’ (an epithet of Alexander the Great); Sulṭān-i barrayn o bahrayn ‘Sovereign of the two continents and the two seas’; haramayn ‘the two harams,’ i.e. the shrines of Mecca and Medina. Vide § 29 (i).

\[(n)\] Akh *ar. “brother”; akh-i *ar. “my brother.” The Persians instead of akh-i generally say akhavī as: akhavī Husayn mi-gūyad ‘my brother Husayn says—.’ Hence akhavī has come to be regarded as one word, as: akhavī-yi man vulg. “my brother” and akhavī-yi mukarram (polite, in letters). The broken plural ikhwān is used in the sense of brethren (religious), as: ikhwān-i saḥā, i.e. ham-dīnān.

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

\[\S\ 29.\] Plurals—Modern Persian.

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

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

\[(a)\] The plurals *gīsūvān “curls* 4 “horses,” “arms,” *gīsūvān “curls* 5 is also applied to a woman’s long hair. The side locks are called *zulf* and the fore locks *chātar.*
PLURALS—MODERN PERSIAN.

or long back hair," "slaves or servants," "trees" and others are still used by the professional story-tellers.1

Muzh "eyelash" is in m.c. muzha and the common plural is muzhahā. The old plurals muzhagān, mizhagān, muzhagān and mizhagān came to be regarded as singulars; hence the modern form muzhagān-hā or mizhagān-hā.

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

(c) A few Arabic broken plurals are used in speaking even by the vulgar; thus  "things"  "days" (plural of  and  "trees" and others) are still used by the professional story-tellers.1

Remark.—In the m.c. a few broken plurals are incorrectly used as singulars. Ex.:  for one workman, "this is a labourer." 4 For  (=  pl. of ) ' vide ' under Zū.

Nāʾīb, "a lieutenant," has for its plural nuvāb, but in Persian by a change of the first vowel the word nawāb, nawab6 (the title), is used as a singular. Arbāb (pl. of rabb) is in m.c. "master" and has for its Persian pl. arbābān and arbābāhā: the singular rabb  "Lord" (of the Deity only).

(d) Some Arabic regular feminine plurals are also used in speaking (as well as in writing), as  "tracts of country";  "buildings."

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

1 لسانک گن or لسانک گن (Hindi) also hikāyat-kun and  "one who collects a crowd." (In m.c.  is often incorrectly pronounced gissa and gista).

2 The correct plural  is preferred in modern Persian.

3 In Persian generally (but incorrectly) zavvār. In Arabic zāʾir has also the regular masculine pl.  5

4 Plural of  vide § 28 (f):  plural of  

5 In India the  is usually omitted.
When however the termination is جات the silent ح of the singular is often retained in writing, thus مربوط جات (instead of مربوطات) "fruits."

(c) A few plurals of plurals with the feminine termination [vide § 28 (b)] are also used in speaking (as well as in writing), as: ائمآرات - نیونات - جواهرات; (Amor umur broken pl. of امر amr).

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

Remark.—In m.c. the double plural عملجات "workers" occurs, though عمل is not a 'noun' with a neuter sense: vide § 28 (k).

The plural of the Turkish word ابج "a wandering or nomad tribe" is ابیت (and incorrectly sometimes ابیت).6

The substantive اج "biscuits", and the Turkish word سعیرات or سیرسات سیرسات "rations, requisitions", are either singular or plural. The termination الت is not the plural termination.

(h) The regular Arabic plural, masculine, is occasionally used by educated Persians in speaking (as well as in writing). Ex.: حاضرین مجلس "gentlemen" (addressing an assembly; lit. those present in the meeting); جمع ملیمیم ما بودند jamî-i multazimîn-i mā būdand (Shah's Diary) "all our retinue were present."

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

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

Hâl "state, condition"; احوال ahvâl and احوالات ahvâlat, an Ar. double pl., but only used in Pers.; رقیم "letter; tablet" (in Persian raqīma with the of unity) Ar. pl. رقیم raqīm and Pers. raqīmāt.

2 In modern Persian the ام is generally retained in this word as well as in عملجات also عملت.

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

4 عملیة ابیت, adj., signifies "a man of the ابیت" and has a plural عملیات ابیت.

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

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

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

بِسِيَارِ لِبُ چُو لَعِلُ وَ زِلْفِينَ چُو مشک

*Bisyar lab-i chu la'l u zulfayn-i chu mushk*;

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

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

بيگلر بیگی.

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

PRONOUNS.

§ 30. Personal Pronouns—Ism-i Zamir (اسم فمیر).

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

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

(a) The following are the separate ( zamir-i műnfaṣil ضییر منفصل ) pronouns:

1. N. man² I mā, or mā ha we (also māyān Afg.).
2. Datum marā⁵ me, to me (also marāyān Pers. and Afg.).
3. N. tu⁴ thou shumā, or shumāh (m.c.), you (also shumāyān Pers. and Afg.).
4. Datum turā thee, to thee ishān, or ʾishān, they (also ishānān Afg.).
5. Acc. ʾu⁶ or ʾu, or vay (also ʾuš) classical and poetical.

Vulgarly, mā ʿa is used instead of man ʿa; as, Mā rafīʿ ma رفیع. Compare the English vulgarism, 'Give us a penny' for 'give me a penny.'

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

ai ānke ʾase انکه ندر عالم نیست گیرم که فمیت نیست غم ما هم نیست
Ay ānki bi-iqbaʿi tu dar ʿālam nīst
Giram ki gham-at nīst gham-i mā ham nīst?

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

¹ Pl. ضمائر. It must be recollected that all pronouns come under the head of "ism" اسم.
² For the vocative of man ʿa as a possessive pronoun vide § 32 (b).
³ Sometimes vulgarly in m.c. man-ra ʿa; but with the ʾa of unity man- ʾa is correct: vide § 41 (y).
⁴ Note that the ʿ is pronounced short like ʾ pish.
⁵ The Afghans often say ʾa.
⁶ The Afghans say ʾeshān, ʾoshān; and ʾeshānān; majhūl sounds.
The preposition بـ with ار and وـي is generally written بـ and وـي; but also, especially in poetry, بـدـ and بـدـ. In m.c. بـ is very occasionally used: بـدـ is classical, and rarely, if ever, used in m.c.1 The preposition بـ when used for the dative case is called بــیـیـ masʻul. بـ is used for و، for the sake of euphony, in the following sentence: بــیـیـ is classical, and rarely, if ever, used in m.c.1

Vay وـي is used with بـ with بـ and بـ، especially in poetry, bi-du and bi-d~y. In m.c. بـ is generally written بـ and بـ (؛ but also, especially in poetry, bi-du and bi-d~y. In m.c., بـ is written بـ. To avoid the repetition of the second pronoun بـ، the vulgar also say بـ بـ and بـ بـ “he said to him.” It may be said that vay is not used in m.c.

Remark I.—The first personal pronoun is called متكلم mutakallim “speaker”; the second مكثاب mukhabāb “addressed” or حاضر ḥāzir “present”; and the third غائب ghāyib “absent.”

(b) For the third persons, the demonstrative pronouns این in “this” and آن an “that” with their plurals اینهā (m.c.) and اینهā (m.c.) [or اینن این class. and اینن class., vide § 34 (b)] are sometimes used. Also ار is sometimes substituted for the demonstrative pronoun آن. Ex.:

Andarūn az ta‘ām khalī dār
Tā dar-ū nūr-i ma‘rifat bīnī—(Sa’di);
here ار is used for آن: vide also § 34 (a) No. 10.

Remark. — The first personal pronoun is called این-کی (classical and in modern writing) is “he who”; not بـ کی. ار.

(c) Instead of the first and third persons singular، بندہ banda “the slave”; مکلised mukhīs “the (your) devoted”; بندہ خاص کیش ikhlās-kish 2 “the (your) most devoted”; كمترین kamārīn “the least”; and for the feminine کمنه [vide § 25 (f)]; اکنیز کنیز 5 “the (your) handmaiden or female slave,” etc., are often used when addressing superiors, and sometimes to equals out of respect.

In classical Persian (and in India and Afghanistan) these words are always followed by the third person of the verb, both in speaking and writing, as: بندہ عرض میکند banda ‘ارز mi-kunad “I beg leave to represent” (lit. the slave makes petition), but in modern Persian (except in official documents) the first person is more usual even in writing, as: بندہ عرض میکند banda ‘ارز mi-kunad “I the slave make petition”; این banda chi taqīsīr dārām? (m.c.) “what fault has this slave (1) committed?”

1 With بـ bar “on,” در dar “in,” ار ار and Ishān are generally contracted into one word, as: بندہ عرض میکند banda ‘ارز mi-kunad “I beg leave to represent” (lit. the slave makes petition), but in modern Persian (except in official documents) the first person is more usual even in writing, as: بندہ عرض میکند banda ‘ارز mi-kunad “I the slave make petition”; این banda chi taqīsīr dārām? (m.c.) “what fault has this slave (1) committed?”

2 كملاک kish (classically kesh) is a subs. signifying “faith, religion” in compounds “practising, addicted to.” Ex. : بندہ عرض میکند banda ‘ارز mi-kunad “oppressive.”

3 Also کنیز kanizak, properly the diminutive of kaniz.
PERSONAL PRONOUNS—ISM-I ZAMIR.

Haqir (m.c.) “the mean”; dāta (in writing); āqall (in writing) “the least” are also used as substitutes for the first person. With the exception of Haqir, these are all followed by the third person singular of the verb: Haqir “raz mā-kunam (m.c.) “I this humble individual make petition”; če dakhli bī- ḥaqir dārad (m.c.) “what has this got to do with poor me?”

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

In addressing the Shah, banda and haqir do not express sufficient humility; such phrases as fidāvī, jān-nigar, khāna-zād “house-born (slave)”, khāk-sār, etc., are used. A common signature is āqall “l-iibād (julān) “the least of the slaves (so-and-so)”: Sayyids sign “āqall “s-Sādāt” and Rawza-khwāns “āqall “z-zākirīn”: Hájis may sign “āqall “l-Hājīj.

(d) After ḥazrat “Highness,” Qibla-yi “Qibla of the world,” and similar respectful terms, the third person plural is used (even when addressing people present), both in classical and modern Persian. In m.c., however, after Janāb-i ‘āli “Your Excellency” the second person plural is preferred (but not in formal letters).

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

(f) The following is an example of the use of these polite forms of speech: 1 Farmā-yeshā-i Janāb-i ‘Ārī hāli-yi banda na-shud “I have failed to grasp Your Honour’s meaning.”

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

Chand gū’i ki bad-anādīh u hasūd
‘Ayb-jufān-i man-i miskin-and?—(Sa’dl).

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

1 Gībalah, the direction of the face in prayer, especially the direction of the Ka’bah, the sanctuary of Mecca: the Arabic dual gībalāyim signifies Mecca and Jerusalem.
2 Janāb signifies “margin,” etc.; “threshold” and hence “a place of refuge,” and hence “ Your honour, etc.”: ‘Ārī signifies “high.” Even a Governor-General in attracting attention would say to a Consul, Janāb-i Qunsal jā’il kohnesl.
3 Haqrat signifies from the same Arabic root as Haqir “presence”, and ājil is the Arabic comparative or superlative of jā’il “glorious, illustrious”:
   it must not be confused with ajel “the appointed hour of death or doom.”
THE AFFIXED PRONOUNS.

The affixed Pronouns (zamā'ir-i muttasila).

(a) (1) The affixed pronouns are:

Singular. Plural.

First Pers. ام am my; me; to me من i mān
Second pers. ات at thy; thee; to thee خان i tān
Third Pers. اش ash his, hers, its; him, her, it; to him, to her, to it یا shān

Remark.—The plural of the affixed pronouns was in all probability formed regularly, i.e. by adding the plural termination ائ to the singular, thus ام am "mine, me, etc." would result in the plural ائین am-ān. However fatha has now given way to kasra.

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

1 Bar "on" and باد "the wind": bar bād raftan to be destroyed; bar bād dādan to be destroyed.

2 In m.c. تحوودا is for 흐ودا (vulg. and local.) "without pay, impressed"; perhaps a corruption of muft-i 흐ودا.

3 In prose this would be 흐ودا.
(3) In pronunciation these affixes should be, but seldom are, preceded by a slight pause; in other words they do not affect the syllabic accent of their words, thus: darīgh āmad-am bi-tarbiyāt-i sūtrān va ādānā-dārī dar māhfil-i kūrān (Sa‘dī)—"I felt a disinclination to teach beasts and to hold up a looking-glass in this quarter of the blind"; āmad-am would be "I came", but āmad-am āmad would be "it came to me" as in the example.

(4) In words terminating in the vowel ē, the final letter becomes a consonant, as: bīnī “nose”; bīniyash “his nose” or poetically bīnish. Sometimes the affix is written separately, as: bīnī ānī but it is not so written by modern Persians.

(5) Words terminating in alīf-i maqsūra الف مقصورة change the ē to alīf and then insert the euphonical y, as: da‘vyā “dōrāy” da‘vā-yash “his claim or quarrel, etc.”; in m.c. often dūrāsh: ma‘nā-yash and ma‘nī-yash معاينة is not written معاينة are both correct.

Remark.—By poetical license the vowel of the affix can be omitted, as pīdar-sh پدرش “his father.”

(6) After Arabic words ending in sā, as kibrīyāk the alīf of the affix should be retained, thus kibrāsh کبر آش is poetical or modern colloquial.

(b) In classical Persian the full forms of the singular are written in full, only after a word terminating in silent h. Ex.: khānā-am خانه ام: in other cases the alīf is omitted, as mādaram مادرم “my mother.”

Remark.—Shaykh Sa‘dī writes—

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

(c) After š or ș ā is inserted for euphony, as pā-yaṃ “my foot”; mū-gyat “thy hair”; bāzū-yat “thy arm”; dāst-hā yi-mān دسته یمین “our hands.”

In m.c. and in poetry, however, this euphonic ā is often omitted, as dāst-hā-mān دسته آن: jā-sh جاش “his place”; bāzū-sh بزارش; diram-hā-sh درامه ش “his magic,” also jādū-sh جادویش.

(d) Examples of the affixed pronouns are:

1 So written (probably) to indicate that the h is not sounded.
2 In the m.c. هر دویش را یار har dūyash را بی‌یار “bring both of them,” the ē is omitted or inserted indifferently: هر دویش را یار har dūyishān or هر دویش را یار har dūyī isān.

(1) nām-am bidīh “give (to) me bread.”
(2) guftam-ash “I told him.”
(3) pīsh-ash biyār (m.c.) “bring him forward.”
THE AFFIXED PRONOUNS. 73

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

(4) ميگر به‌پیام‌ش یاورد "she will not again mention him" (lit. bring him on her tongue); ash here is the object "him" (and is not 'her', possessive).

(5) صداد نشده "I did not hear you." (m.c.)

(6) صداد ات کرد "I called you." (m.c.)

(7) پداری مان "our father."

(8) سرهاي ايشان 'their heads' (but sarha-yi ishān). Also colloquially sarha-shān.

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

In classical Persian the affixed pronouns may be joined to almost any word in the sentence except to the simple prepositions and to some of the conjunctions... [vide (h)]

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

The kasra is omitted in the following:—

خانه شان خانه صپاگر خانه پاره خانه (Nizāmī).

Examples of both:—

زاندرز مان کس نه پچید رنی که اندرز انسرون کند آروی Zi-andarz-i mān na-pichid rūy

Ki andarz afzūn kundā abrūy

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

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

1 m.c. for sadāyat.
2 In m.c. generally pidar.
3 حرفت زمست برآمد بچه دختر بانی کوکم ورت زمست نيايست چه سرو پاش آزاد Gar-at zi-dast bar-āyad chu nokhl bāsh karīm Var-at zi-dast na-yāyad chu sarū bāsh ʿaṣād—(Saʿdī)—

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

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

5 In modern Persian sometimes written خاندان (without the ی).
THE AFFIXED PRONOUNS.

Remark I.—In modern Persian the plural affixed pronouns, when affixed to verbs, retain their kasra, as گفتگاشان guftam-i-shān "he told them"; گفتگاشان guftam-i-shān "I told them."

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

(g) Sometimes there is ambiguity which even the context does not make clear. Ex.: ی bad-am guft in m.c. would mean "you spoke ill to me", but it might also mean "you said that I was bad": دربانم رها نکردن darbān-am rahā na-kardin "the porter did not let me go (or let me in)", "darbān-am" might mean "my porter": خواهر تو از حسبت مثل ناجرهای اصفهانی پندیدارا khvāhar-i tu az khaśi mīl-i tājirhā-yī Isfahāni panīr-rā tu-yī shīshā karda nān-ash rā1 push-tī shīshā mī-māla (m.c.) "your sister who in miserliness is the equal of the Isfahan merchants, putting her cheese into a bottle and rubbing her bread on the outside of the glass"; here nān-ash ناش instead of "her bread" might mean "the bread of it."

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

Here the یash would probably not refer to 'cheese' as the cheese is inside the bottle and therefore does not belong to the bread. Otherwise the یash could easily mean either 'her' or 'its.'
(h) In m.c. [vide also (e)] the singular affixed pronouns can be, and frequently are, affixed to some of the simple prepositions, as: barāyāsh "for him, her, it"; az "from him, etc."; be, colloquially, prīsh "to him, etc."; zir-ash "under it"; bi-am dād (m.c.) "he gave it to me"; bi-at dād or bi "(m.c.) "he gave it to thee"; az-am; az-at "from me; from thee"; in kār az-īshān? (m.c.) "they are not capable of doing this." (Such expressions are still considered vulgar, but will probably soon be recognized as correct).

They are never affixed to bar "on", ba bā "with", bi bīl "without", tā "up to", żā "except", zabar "above", and some others.

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

When used for the dative or accusative of a personal pronoun, the first is called mim-i maf'ūl, the second tā-yi maf'ūl, and the third shīn-i maf'ūl or shīn zamīr-i maf'ūl. These are

(i) The following are modern vulgarisms that are creeping into writing:

Mā gurima-mān ast "we are hungry"; shunā tishnātān ast, "you are thirsty"; īshān garm-i shān ast "they feel warm"; man sarmā-m ast "I feel cold."

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

(k) In kitāb-hā hama-yi shān khūb ast, "the whole of these books are good" = in kitāb-hā hama khūb ast, "these books, the lot taken as whole, are good", but in the sentence mīkāb-hā az zamin chahār vakaj baland būd va sar-i shān (or sarhā-yi-shān) tīz (m.c.) shān, the singular ash shān could not be substituted as the various pegs give a scattered idea.

Remark. Possessive Pronouns, nom. case' ; Possessive Pronouns, acc. case, etc.'

§ 32. Possessive Pronouns.

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

1 Afghans and Indians say be.
2 In classical Persian l is only used after the affixed possessive pronoun, third person.

Ex. : Yāk-i az hukamātī pisār-ash-ra nahi kard az bīgīr khurān ki, "a philosopher warned his son against over-eating saying that—"
The dative and other cases are usually formed by prepositions, both in classical and modern Persian (and seldom by اس). Ex.: bi-gūsh-at rasīda ast "have you heard?"; pisar-ash rā guft (Sa‘dī).

Remark.—If the possessive affixed pronoun refers to more than one substantive, it is affixed to the last only. Ex.: "your clothing and feeding." If the substantive is followed by qualifying adjectives, the pronoun comes last. Ex.: ʿumr-i ʿazīz-at "thy dear life!": vide also Remark to (b).

(b) The possessive pronouns can also be expressed by the personal separate pronouns coupled by the izafat, to the thing possessed. Ex.: ʿder man "my father (lit. the father of me)"; khāna-yi ʿishān "their house."

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

In the accusative, the separate pronoun is put in its accusative form with اس. Ex.: ʿast ʿerā ʿdādam "I gave it to his father (m.c.)"; more commonly ʿerā ʿdādam ʿder ʿa-derā ʿdādam "By his father or father.

Remark.—In a continuous sentence, etc., the separate pronouns also come last [vide Remark to (a)]. Ex.: طلعت نشتر و شور و صورت زشت بدنار از دیه اوهر - گرفت "he caught me by the hand."

The dative can be formed with اس, but preferably with اس. Ex.: ʿerā ʿdādam ʿerā ʿdādam "I gave it to his father (m.c.)."

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

(d) The separate pronouns can also be used in the ablative to express possession. Ex.: این مال از من است "this building belongs neither to you nor to him": in māl az man ast (m.c.) "this belongs to me."

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

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

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1 Afghans and Indians say khāna-e ʿishān.
2 In m.c. dast-am rā (affixed pronoun) would be more commonly used.
3 Also in m.c. in māl-i man ast ʿerā ʿa ʿerā ʿdādam.
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pronoun as: az ān-i man “mine”; az ān-i ki būd “to whom did it belong (whose was it)?”

“Each sect miscalls me, but I heed them not, I am my own, and, what I am, I am.”

Sometimes ān is omitted as:

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(Ism-i mushtarik Ìs̄m-e-munṣūb: also Ìs̄m-e-munṣūb Zamīr-e taqīd.)

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

1 Note plural verb after har.
2 Note that possessive pronoun need not be repeated before a noun, in modern Persian has come to signify “difference.”
3 Broken pl. pl. Barāhimn.
4 Note that the u is short, wide remarks on § 2: khūd signifies “a helmet.” From khud “self” is derived the Persian word Khudā “God” (the self-existing).
5 Note that the a is not pronounced, wide Remarks on § 2. In modern Persian khwīsh means also “a plough.” The Afghans and Indians say khwēsh for “self.”
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U ma bi-khana-yi khud raftim “ we went to our own house”; man Zayd rā dar khāna-yi khud-ash ādam “ I saw Zayd in his own house’, but man Zayd rā dar khāna-yi khud ādam would mean “ I saw Zayd in my own house.” Khud-ash is used in classical as well as in modern Persian, as:

khud-āta (**?,> ial and khud-ātan (**;). In its home will make a death-vacancy (Anv. Suh., Chap. IV, St. 7): in the preceding examples khud is for the possessive pronoun.

(2) pi*) khud raftam “I went myself”, or more forcibly khud raftartd “ they went themselves”; bā khud burd “ he took it away with himself”; khud rā kusht “ he killed himself”: in these instances khud is reflexive.

(3) In the sentence hama kas-rā ‘aql-i khud bi-kamāl numāyad (Sa’dī) “ every one thinks his own brains perfect,” and similar sentences, the reflexive pronoun is necessary: hama kas though grammatically in the dative must be considered the logical subject of the sentence.

(4) With immaterial things, “ fame”, “ love”, etc., khud or khwīsh in their possessive sense are used, and not khwīshian.

(5) The phrase khud bi-khud signifies “ spontaneously”, “ of my, thy, his, etc., own accord.”

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

Note the meanings of khud in the following two lines from ‘Umar-i Khayyām’:

Aknūm ki tu bā khud-i na-dānīst hôch Fardā ki zi khud ravi chi khwāhī dānīst? Thou who whilst in possession of thyself knowest naught

To-morrow (i.e. the day of Judgment) when thou leavest thyself (by death), what more wilt thou know?

“ But, if you know naught here, while still yourself,

To-morrow, stripped of self, what can you know?”

(O. K. Rub. 52 Whin.).

1 khud kushi “ suicide.”
2 Khayyām “ tent-sewer,” the takhallus (poetical ‘ nom de plume ’) or possibly the profession of ‘Umar; in either case the izāfat.
3 Past tense with present meaning.
4 For ız; poetical license.
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Remark I. — Khud خود is largely used in compounds, both classically and colloquially, as: khud-bin خود-بین "proud, self-conceited"; khud-ray خود-رای "self-opinionated"; khud-dari خود-داری (m.c.) "self-possession, composure"; khudile خودی (rare) "egotism."

Remark II. — In the speech of the vulgar, khud خود has a plural khud-hā خوذهما before the affixed pronouns, which is contracted as follows:—
Khudhāyimān خوذهامان, khudhā mān خوذهمان, and khudūmān خوذهمان (vulg.); and so on for the other persons.

(b) For emphasis, the Arabic phrase bi-nafsi-hi بِنَفْسِه́ signifying in propriá personnā (or بالنفس bi-nafsi)² can follow خود, etc., for all persons, both in speaking and writing. Ex.: خوش را بِنْفْسِه (بالنفس) دیدم khud-ash rā bi-nafsih (or bi-nafsi) یدیدم "I saw him in his own person"; ایشان خود بِنْفْسِهkhud-āsh rā bi-nafsih ییدیدم "they themselves, personally, went."

(c) Khwish خوش can be substituted for خود in places where the latter signifies possession, but خوش generally stands alone without a substantive. It is also classically used in compounds, as: خوش بین khwīsh-bin.

Example of khwish خوش standing alone:
جودل بدوسیئی اش خوش و یش و علم سازد جِرا بِششمنی ص عل م-ر ان-برقزد
Chu³ dil bi-dūstī-yash khwīsh rā ‘alam sāzad
Chirā bi-dushmanī-yi man ‘alam bar afrāzad?
(Anvār-i Suh., Chap. I, St. 15.)

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

(East. Trans.)

¹ But khud-rā' خوذه رآی subs.
² The Persians usually follow the modern Arabic pronunciation and say bi-nafsih بنفس in the first instance and bin-nafsi in the second. As already stated, the final short vowels are omitted in modern Arabic. For the doubling of the n in the second instance, vide § 10. In bi-nafsiha the final hi is the third person masc. affixed pronoun "he, it"; in Arabic this final pronoun would be changed to agree with the subject or object, in number and gender, etc., but the Persians often neglect this point of Arabic syntax. In writing they, however, also do use the Arabic dual and plural forms bi-nafsihumā and bi-nafsihem.
³ Chu خود is in speaking always chi.
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*Khwish* خویش is applied to persons only, but cannot be employed to emphasize a noun or a pronoun: *man khwish* رفتام من خویش رفتام could not be said.

(d) *Khwishtan* خویشتن is compounded of *khwish* and *tan* تن "body"; it is both possessive and reflexive, and unlike *khwish* it can stand alone and can emphasize a noun or pronoun. Ex.: *khwish* را کشت "he killed himself"; *har kas awlād-i khwishtan* را دیست mi-dārad (m.c.) "every one loves his own offspring": کمپوزد را جان خویشتن شیرین است (class.) "man holds his own life dear", or "his own life is dear to man."

کخک دیبا بعیدم کموزد خویشتن سیم و فله انکوند

*Tark-i dunyā bi-mardum āmūzand Khwishtan sim u ghalla andāzand*—(Sa’dī).

"To others they teach retirement from the world
While they themselves are engrossed in collecting silver and grain."

*Khwishtan* خویشتن also occurs in a few compounds, as: *khwishtan-bin* خویشتن بین (خویشتن بين). *Khwishtan* خویشتن is applicable to rational beings only.

(e) In modern colloquial, although خون is occasionally used alone, it is more usual for it to be coupled with the affixed or separate pronouns singular and plural. Ex.: خون من گفتم: *khud-i man guftam* گفتام (m.c. only), or خون گفت: *khud-i shumā guftād* (m.c. only), or خود تان گفتید: *khud-i tān guftād* (m.c. only) "you yourselves said"; خون را گفت: *khudash raft* (vulg.) "your life is dear to man"; دی در خون شهر: *dar khud-i shahr* (m.c. only) "in the city itself."

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

dadā فلک عنوان ارادت بودست تو بعنی که من: کم بمیاد خون رسان خصمت که جا، زد، قدود خودت فگن، بارذ، و کیست بر سر و چشم منش نشان

Dāda falak ‘inān-i irādat bi-dāst-i tu
Yā’ni ki man kiyam bi-murād-i khud-am rasān
Khasm-at kujā-st zir-i gūdūm-i khud-at figān
Yār-i tu kist bar sar u chāshm-i man-ash nishān

(Ḥāfiz, Letter Nūn.)

1 Note that آدمی "a man" has three syllables and not two as in Hindu-stani, but ādam-i "a man": also that *khwishtan* خویشتن does not here refer to the grammatical subject of the sentence. However in sentences of this kind where no ambiguity can arise, "his own, etc." must be rendered by a reflexive and not by a separate personal pronoun.

2 Note the m.c. position of خود and the izāfat إضافت: classically من خود گفتام:

*man khud guftam.*
Remark I.—In ordinary conversation the rule that the reflexive pronoun should be used when the pronoun refers to the subject, is frequently broken if no ambiguity can arise from the violation of the rule, thus:

\[ \text{mi-khvāhām dastam rā bi-shūram} \]
I wish to wash my hands,

Instead of \[ \text{mi-khvāhām dast-i khudam-rā bi-shūram} \] (m.c.) khudam bi-chashm-i khud-am didam (m.c. and emphatic) "I, I myself, with my very own eyes saw (it)".

Remark II.—Though khud is indeclinable, such (incorrect) expressions as are occasionally met with.

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

Remark III.—In m.c., the phrase \[ \text{bi-khudam} \] means "I am myself again," while \[ \text{bi-khud} \] means "foolish, useless; also in a faint".

(f) In the m.c. \[ \text{khwāsh} \] is usually used as a substantive only, signifying "a relation"; \[ \text{khvīshān u dūstān} \], "relations and friends"; \[ \text{khvīsh u qurānī na dārad} \] "he has no kith or kin."

In this extract from the Gulistan there is a play on the two meanings of \[ \text{khwāsh} \]: [another reading is \[ \text{barādar-i ki khwāndā} \] without the second ast].

\[ \text{khvīshāwand} \] "a relation, kinsman," is classical and modern.

(g) \[ \text{khvīshātan} \] is used in m.c. for the reflexive pronoun (in the acc.) for its use, vide (d).

(h) In modern Persian, spoken or written, the affixed pronouns can take the place of the reflexives when the latter are used as possessives, as:

\[ \text{mi-khvāhām dast-am rā bi-shūram} \] "I want to wash my hands" (for dast-i khud rā or dast-i khudam-rā): \[ \text{ayā shūmā āya-lān} \] rā khwānda īd? "have you read your verse?"

The separate pronouns cannot be so used. It should be noticed that may stand either for dast-am rā or dast-i marā, but only dast-i marā.

Yak-dīgar and ham-dīgar, "one another; each other" are reciprocal pronouns: yak-dīgar rā mi-zanand "they are striking each other; fighting together." Hama tawdī-i yak-dīgar bi-kundi of the last two examples in (a) (1).

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

§ 34. Simple Demonstrative Pronouns (Ism-i ishāra اسم اشاره). (a) The demonstrative pronouns are این in “this” (ism-i ishāra-yi garib اسم اشاره خرید) and اَن “that” (ism-i ishāra-yi ba’id اسم اشاره بعید) they refer either to persons or things, and precede the noun they qualify. When qualifying a noun they are indeclinable. Ex.: این مرد in mard “this man”; اَن زان in kitāb-hā “these books”; این مردان in mardumān “these men.”

Remark.—The noun demonstrated is called مشاَر اد. (b) A more ancient form of این was ام im, which perhaps remains in امروز “to-day”; اَس ام Elevated imshāb “tomorrow”; and in ام imbār “this time” (old). ام مَب “this morning” also occurs, but is not chaste.

In classical Persian the plurals اَنān and انān “these” and اَنān “those” are used for rational beings (زَیْر ح)—sometimes as a separate substitute for and in the sense of اینān “they”—and انān “they” and انān “things” for things غَیَرِ ذیح. These plurals are used only when the pronouns stand alone as a separate substitute for a substantive. Ex.: اَنān “those who existed before us.” Note the relative of vide § 42 (g) after انān. In modern Persian these plurals in اَن are rarely used even in writing and then only if followed by the relative کی کی. انَ‌حā کی، or انَ‌حā کی انَ‌حā کی = “they who” (ishān کی اشکاگان cannot be used). انَ‌حā (کی) is however classically used for “they”:

انَ‌حā کی جَهāن زیر قَسْمَ فَرُوسُند و اَخْر طَلبَش هَر دو جَهāن ۫پَسْمُند

Anhā kī jahān zīr-i qadam farsūndand
V’andar talab-ash har du jahān paymūndand
“The sages who have compassed sea and land,
Their secret to search out and understand,—”

(O. K. Rub. 151 Whin.)

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

2 جَعْتم با-جُذ اَن کی tu hameēya-yi ād (Sa’di), “I see except this that thou art its (of the house) neighbour”; here لَب is used for لَب: vide also § 30 (b) and § 34 (m) (10).

3 In modern Persian بُدَذ would be used.

4 Har du jahān هَر در جَهāن, i.e., this world and the next.
In modern Persian the plural in āhā 1 only, is used. Ex.: āhā sāfīd va āhā sīyāh and “these (things or persons) are white and those black”; bi-āhā inām dād va ba-āhā dushnām (m.c.) 2 plā nārām,(class.) 3 he gave rewards to those (or to the former) and abuse to these (or to the latter).”

For phrases 4 “mine,” etc., vide § 32 (f). Ba‘zi bar ān-and “some are of opinion” is classical as well as modern; this idiom occurs in the Iqbal-Nama-yi Jahāngirī, ‘vide’ p. 19, Ed. Bib. Ind. of Beng. As. Soc.

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

For that reason, for that purpose,” classical. Ex.: va ān ḥikāyat bā tu az ān guftam ki (class.) 4 “my reason for relating this story was—” ; so also Shaykh Sa‘dī says:—

Humāy bar hama 5 murghān az ān sharāf dārad
Ki ustukhān khurād va jān-war nayzārad
“The Huma 6 is exalted above all birds because
It lives on bones and injures no living thing.”

Apparently in such sentences for that reason stands in ān instead of ān ba‘īt. For this reason there is no parallel in the classical language except for a few compounds such as in ān hafiz rā bi-khāṭir-i ān bi-shumā mi-gūyam 7 (m.c.) “I tell you all this, only that (merely that) you—.”

Remark.—Compare 8 ān ān, vide Compound Conjunctions.

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

ḥājat-i man ān ast ki marā dil-shād gardānī “my need is this, that thou shouldst make me happy”; bi-ēm ān būd 9 ki ān būd ki az zākhm hatāk shavam “I nearly died of the wound (lit. there was a fear of that, that I might die of the wound).”

1 In modern Persian ānān only, is used in writing, but seldom or never inān 2 After the prepositions - dar - and ān, the 3 suffix of these demonstrative pronouns may be omitted, and they may be joined to their preposition in one word. Ex. Drāzī for this word is derived from the adjective humāyūn “suspicious,” etc.

6 The īzāfat cannot be omitted after bīm.
In classical and modern Persian the phrase *baťe bar ān-and* ("some are of opinion," etc.) is of common occurrence.

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

\[\text{Shāhid ān nist ki ān ast} \quad \text{Shāhid ān ast ki ān dārad}\]

In m.c. *ān* signifies various things, as:

\[\text{Na ān na ān shud “we talked of this and that (different topics).”}\]

1 Var is poetical for *am* at the end of the lines stands for "I am" and is not the affixed pronoun.

2 *Tashdīd* on the *y* by poetical license: "one hair."

3 *Tālāt* "aspect or face."

4 *Sang khwurdan* also means "to be stoned"; there is a double meaning.

5 *Inak man-am* or *īnjā-yam* m.c. "here I am."
(j) In the following m.c. sentence in kar bi-kun va illa in ast ki man rasidam "work or else I shall be down on you," in ast is used in a dramatic sense and signifies "here I am," i.e. I'll be with you; 1 iblek could be substituted for in ast ki in this sense, but not in in ast ki ba shumā guftam which means "this is the reason that I spoke to you."

(k) The modern colloquial and classical phrase in kuja va in kuja "where is this and where is that," signifies 'you can't even compare the two—one is so much the superior to the other.'

(l) The following idiom is old, but still in use amongst the Afghans: chūn az in ki dar inam jārigh shawam marā yād bidīh 'when I am at leisure from this (work) that I am engaged in, remind me of that.'

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

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

va illā dar in panjāh-salāgī 2 bā u kushti mū-giriftam "otherwise in spite of these fifty years of mine, I would have wrestled with him, even with these fifty years of mine—." Vide also No. (8).

(2) Niftāqā shama rashīdāt waqi-tki nazdīk-tar shudi ān ham chāra na-dūd "by chance you arrived; when you drew near, he too (the other party over there)—saw no help for it—." "

Remark.—Note the slovenly change from plural to singular in the verbs. Nazdīk-tar means "nearer than you were when you rasidāt." Note the use of ān for "he"; better ā. bar yak dīgār ghayrat mī-burdand va bi-dān rasid ki kanīz rā bi-kushtand (class.) "they got jealous of one another and matters reached to such a pitch that they killed the girl."

1 iblek "now"; also "behold, lo"; used in writing and in m.c.
2 Panjāh-sāla adj. from panjāh "fifty" and sāla "year"; subs. panjāh-salāgī "the state of being fifty years old."
3 Ghayrat "jealousy" has generally a good sense and means "a nice sense of honour; jealousy for the honour of one's womankind." Bi-ghayrat (m.c.) is used as an abusive term by Muslims. In modern Persian hasad or rāshk would be substituted for ghayrat in the sense of "envy" in the above example.
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chand-i 1 ba'd az-in (classical and m.o.) "a little after this"; rūz-i chand bar in bar āmad (class.) "a few days passed after this."

"ādathā-yi bad na-dārad misl-i ān-ki angusht bi-biṇi-yi khud-ash bi-kunad "she (a little girl) has no bad habits such as picking her nose."

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

(6) in-ham panjāh dāna tilā ’st ‘‘and here are fifty pieces of gold.’’

Remark.—Note that there is no izāfat after dāna; also for dāna-yi tilā could also be said.

(7) barāy-i ān-ki ‘‘because—.’’

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

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

(9) Zibā khânun zūd ān darb-i uṣāq rā sakht du-dastā bāz karda—‘‘Ziba Khanum suddenly and violently with both hands bursts open the other door of the room—.’’

(10) pish-i man chiz-i rūpiya būd; ā rā girif(a) (Afgan) ‘‘I had a few rupees by me; taking it—.’’

Remark.—Note ā-rā for ān-ı : the latter would be more correct. This idiom is common amongst the Afghans.*

(11) dar in vaqt man ān kār mā-kardam va dar ān vaqt ān kār (Afgan) ‘‘at one (special) time I did one thing and at another fixed time another.’’

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

1 Classically chande, ‘‘an indefinite quantity; some; a little while.’’
2 Panjāh ashrafi (now a two-tūmān piece) or panjāh lira or some such phrase would ordinarily be used instead of panjāh dāna tilā.
3 Chiz-i ān-ki m.c. and classical for qadr-i a little.’’ In m.c. nāzd-i man chand rūpiya-i or chand dāna rūpiya būd.
4 Ār and īshān are strictly applicable to rational beings only—except in the case of personification. This rule is however frequently neglected.

For classical examples of substitution of ār for ān, vide § 30 (b) and footnote 2 to 34 (a).
§ 35. Emphatic Demonstrative Pronouns.

Hamān "this same one, this very one" and Hamān1 kamān "that very one" are more emphatic forms of the demonstrative pronoun and are of more frequent use in the modern language than in the classical. They are simply the demonstratives strengthened by the particle hamān: dar hamān rūz = ham dar ān rūz, etc., etc. In m.c. the plurals are also used. These words have other significations illustrated below. Examples:

(a) Hamān hamān—Hamān signifies "when—then (that same time),
... as soon as" birūn āmadan-i khūn hamān va murdan-i barādār hamān būd "as soon as he was bled my brother died," "no sooner was he bled than—."2 This idiom is classical as well as m.c.: eide also (c).

(b) Hamān and hamān also mean "the same." Ex.: ān ān hamān hamān ast ki dīdīd "this is the very same one you saw"; in hamān ast ki dīdīd "we came by this very road, this is the same road we came by." khwāush mā hamān būd "my desire was the same; this very thing was what I too wished": man ham ān-am "I am that very person, I am he"; mā hamāshā hamān-im ki būdim (m.c.) "we are always just as we have been, we are always the same."

1 In m.c. often pronounced hamān; for hamān hamān and ān ān hamān are the emphatic of ān ān.

2 Or birūn āmadan-i khūn va murdan-i barādār-am yak-i būd (m.c.)
§ 36. Compound Demonstrative Pronouns.

(a) Compounds with the adverb جَوَن chūn "like, manner, etc.", are:

(1) جَوَن "a one as this" : also adverb "in this manner."

(2) جَوَن "a as that" : also adverb "in that manner.

(b) جَوَن "a such as is" : also adverb "such as is.

(c) Chūnīn can be combined with جَوَن "a such as is" : as جَوَن جَوَن "a such as is" : as جَوَن جَوَن "a such as is"

I had no such thing with me that I could give in exchange" ;

(ii) جَوَن جَوَن "a as such as is"

in chūnīn "in this manner we travelled a farsakh" ; here in chūnīn "a as is"

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

2 Tu kaun hai ay aise taise? (Urdu).

3 Dar talāsh-ī in chūnīn yā-i būdām.

4 Or bū chūnīn ashkhaś (without ṭiy of unity).

5 Chūnīn جَوَن, and chūnīn جَوَن are anā-yi kināyat.

6 Similarly chūnān جَوَن with ṣn. Ex.: va faur-ā-ki ṣn murgh-hā āvāz mi-kardand an chūnān gāh-ī na-shunida būdām (class.) “I had never heard birds sing as those did.”

7 The ṭiy of unity can be added to chūnān جَوَن and ham-chūnān (but rarely if ever to chūnīn or ham-chūnīn) : vide page 89, note 2.
Remark.—In the second example ین تویر would be more usual.

(d) چان و چنین کدن ۱ چنیان u چنین kardan (or guftan) "to procrastinate, evade, have recourse to subterfuge."

(e) چنیانه and چنینه 'such like things' are not used.

(f) ham-چنیان is merely a more emphatic form of چنیان. Ex. : ham-چنیان shahk-hi inja-امد (m.c.) "a person exactly like this came here"; ham-چنیان کار bi-kun (m.c.) "act like this"; in the latter example ham-چنیان is an adverb:

(g) Similarly چنین is merely a more emphatic form of چنین. Ex. : ham-چنین آدام-ی را inja-دیدم "I saw a man there just like him"; ham-چنین shahk-hi man dar 'unr-i khud na-دادم (m.c.) "I have never in my life seen a man like him"; ham-چنین کی تو زر داری مس هم دارم "just as you are strong, so am I too strong."

Remark.—It will be noticed that ham-چنین ۸ is for near, and ham-چنین for remote, things.

(h) There are three other words that may be considered as demonstrative pronouns and deserve notice, viz. چنیچ hamche "so (in m.c. pronounced hamchi), such," and چنین and چنابد ham-چناب and چناب "so much." Their use is best illustrated by examples.

1 hamche or hamچین. Ex. : kār-ra hamچین bāyad kard (m.c.) "the work must be done like this"; hamچین آدم دایر بیست که چنین man ham-چنین ki کی mišk-ash نیست (m.c.) "he is such a brave man that there's none like him"; hamچین روز "clear as daylight."

Remark.—hamچین is also occasionally used in m.c. The following vulgar saying is an illustration of these two words: چنین hamچین va hamچین, hamچین-ash خوش (vulgar) "he does it like that and like this, but this is the way that pleases him."

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1 For چناب and چنابک, vide under Conjunctions.
2 'Arza dášhtam عرفه داشتیم (m.c.) 'I made a petition in writing.'
3 The use of unity added to ham چناب or چناب کی by the Afghans and occasionally by Persians is perhaps incorrect. Ex. : hamچینکه (چنابکه or) اور در آن با گرفتار شد ص م گرفتار شد (Afghans) "I was entangled (or imprisoned) there exactly as he was" : vide Adverbs and Conjunctions.
4 For چناب "a few, etc." vide § 39 (g).
5 Instead of hamچین the words hamچین که or hamچین چنین would be used here.
6 In (m.c. mišl مثل would be used instead of hamچین.
Compound Demonstrative Pronouns.

Khusha خوش is vulgar for khush ast چنین و همچون. Instead of ham-chūn چندین and hamehenin چندین همچون, the words chunān چنان and chunīn چنین would be better.

(2) Chandān چندين. "so much as that; so many; that amount; all that time;" and chandīn چندين "all this; this long time," etc., are used with or without a substantive. Ex.: chandān sharāb bi-man dād ki na-tāvānistam bi-khuram (m.c.) "he gave me so much wine that I couldn’t drink it (all)"; chandān mišl-i ā nāmī-dānam (m.c.) "I don’t know such a lot as he does"; chandān dakhīl-i bi-zābān-i Fārsī na-dāram (class.) "I have not a great knowledge of Persian."

To chandān چندین the indefinite چندین can be fixed as:—Chandān-i az tā‘ūn murdand ki - چندین از تاون مرند که "such a number died of plague that—"

Chandān-i az in mā̀lkhāluyā jīrū guft ki bīsh tūqat-i guftan-ash na-mānd چندینی از ملکخلالی چندی گفت کی بیش ضعفی گفت که نامند (Gul., Chap. III, St. 21) "so much did he rave like this that he ceased from mere exhaustion."

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

Chandān also means "fold":—Chandān-ī az chandān-ī man dar in nūgām mazlūm shudam sad chandān az ūn ziyāda-tar istīrahāt hāšīl shud (m.c.) "in comparison with the oppression I underwent there, my ease was a hundredfold (lit. as much as I was oppressed there, a hundredfold more than that was ease obtained)."

(3) Chandīn چندین: chandīn sāl ast ki shumā rū na dīda am (m.c.) "it is so many (i.e. many) years since I have seen you";

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

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

(ii) For bi-chandīn marītāba afsūn (class.) "how much the more," vide Adverbs and Conjunctions.

1 With the ی of unity chandān-ī چندانی "of any amount, however much"; vide (3).
2 In modern Persian rabt-ī ی ربطی would be used instead of dakhīl-ī دخیلی.
3 Chandān-ī چندانی means "such a quantity" and not "such a long time."
§ 37. Interrogative Pronouns *Ism-i Istifām*.

There are four interrogative pronouns or adjectives: *kudām*; *ki*; *chand* “how many?”; and *chi*. They are strongly accented in speaking, and for emphasis immediately precede the verb or come close to it.

(a) *kudām* or *kudāmin* "which?"; both forms are used in m.c. as well as in the classical language; they are applied to substantives, animate or inanimate, singular or plural. Ex.: *kudām shakhs* (m.c.) “which person?”; *kudām rāh* (m.c.) “which road?”.

(b) hīch *kudām*, “none, not one of them,” has the same meaning, as hīch *yak*; but hīch *kas* means “nobody (at all).”

(c) In the modern language *yak-shān* ikī *kudām yak-i-st* “which one is it?”; is generally added, as: *kudām yak-shān kūh ast* “which of them is good?” The answer might be hīch *kudām*.

Remark.—*Kudām* *kudām* can also be used instead of the accusative plural of *ki* “who?”: *vide* Remark to (b).

(d) For *her* *kudām* “each” or “every,” *vide* § 39 (j) and (k).

(e) The Afghans wrongly use *kudām* *kudām* in the sense of the Hindustan i ko.i. Ex.: “some woman told me”: *kudām kādām*-rā ḍīdi “have you seen anybody?”; Az rozi ḍīdi ẓī ẓī *kudām* kāri bādī *vide* Remark to (b). The ordinary prepositions can of course be used for other cases.

1 For *chījīna* used as a substitute for *chi*, *vide* § 38 (a).

2 In the accusative *ki* is of course added, as: *kudām kār rā kārdī* (m.c.) “what work have you done?”; *kudām rā dādī* (class.) “to which one did you give it?”—*bi-ki dādī* or *bi kudām kās* in m.c. The ordinary prepositions can of course be used for other cases.

3 *Nā-mahram* “unlawful man,” i.e. one not within the degree of relationship (brother, etc.) permitted to enter the “haram.”

4 *Yak* ẓī numeral “one” and ẓī of unity.

5 *Kudām* *kudām* is used in class., and modern Persian in writing, for *kudām*. In correct Persian hīch *insān* rā *kudām* instead of *kudām* or *kudāmin* *insān* rā. *kudām* *insān*
never seen any man in the island”': kudāme-rā bi-talab "call
some one" (for kas-e rā bi-talab).

(f) کی "who?"; acc. کر یا کی or کر "whom?"; dat. کی or bi-ki گر "whom didst thou strike?" : کی "who did it?" : کی kard "who did it?" "whom didst thou give it?" ; کی کر "is it safe?" . کی است "is it safe?" . کی istāda ast "who is standing?" : کی kūdand "who were they?" : کی کوند "who loosed the dog?" ; کی kī hastand "who are they?" , (or kīstand کیستند ) . hikmat az ki āmūkhi: حکمت از که که که می‌خواهی (Gul.) "from whom didst thou learn wisdom?"

Remark I.—This interrogative pronoun (‘noun’ or اسم ) is called kāf-i istijāhām کی است "whom?" (کان استقلام ) or kāf-i kudāmiyyā (کان استقلام ) .

When used (interrogatively) to imply a negative it is called kāf-i istijāhām-i nafī کی است "whom?" (کان استقلام نفي ) . Ex. —

بگرباجا پنجه بستگانی که آنها بیشتر شباقانی که آنها بیشتر شباقانی (Sa’di).

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

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

(g) Before ام "I am" and all its persons, the ی of ki is changed into کی for euphony. Ex.: tu ki-i "who are thou?" but کی کی is also found: kī است "who is it, who is he?" : کی است "who are they?"

A similar change may take place before هستم hastam "I am, I exist" and all its persons. Ex.: کی است "who are they?"

In the third person singular کی است is not used. [The contraction کی است stands for کی است , vide foot-note.]

(h) The plural کیان kiyān is rare in classical Persian, but is still in

1 The remaining cases are of course formed as usual by the simple prepositions. The dative and accusative is also written یا کی, but in this case care must be taken to distinguish it from the dative or accusative of کی kih "small" or of kūh کی poetical for kūh کی "a hill."

2 It will be noticed that کی is applicable to persons only, and to both singular and plural. The plural کی-کی is also used in م c.

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

4 Vulgarly, کی a is also used: final ی is vulgar for ی. Kist کیست appears to be the contraction of کی است rather than of کی هست کی "a hill."

5 Ordinarily written کی این کی این or کی این کی این .

6 In modern Persian کیان kǐyān is used as the plural of the old Persian word کی kay (=Shāhīn-shāh), the term applied to the ancient kings of Persia before Islam.
INTERROGATIVE PRONOUNS.

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colloquial use amongst the Afghans. Ex. :)

In the m.c. of Persia the plural kihā or ki-hā is of frequent use. Ex.:

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

In classical Persian the construction would probably be ī āshkhā'sī rā zādī ki būdand?

(i) In m.c. the phrase kihā kī bi-kīst "who is with whom?" signifies disorder (amongst people).

(ii) In m.c. the phrase kihā kī bi-kīst "who is with whom?" signifies disorder (amongst people).

Anjā kā rastīd skumā rā navāzish kardand? Na khayr kī bi-kīst (m.c.) "when you went there did they treat you well? No they were all in a bustle."

(j) û sag-i kīst "whose dog is he?" in m.c. signifies "he is nobody, of no account." The idea is that a dog has no respect on its own account, has merely some respect on account of its master, and sag kīst consequently means 'he is the dog of no one of any account.'

Similarly sag-i kī hastam?; mā sag-i kīstām?

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

Chī ħe is used for the singular or plural, generally for inanimate objects. Ex.

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

Or kudām kītābār-rā mī-khūwāī? vide (m).

"I knew what things were in the boxes" - dānistām kī chī chīzhā dar ʃandūghā būd (m.c). Though this sentence is correct, a Persian would naturally in speaking omit the word chīzhā and say dānistām (kī) dar ʃandūghā chī būd (or chīzhā Ē less common): an Afghan would say kudām chīzhā instead of Ē chī chīzhā.
INTERROGATIVE PRONOUNS.

Remark I.—Chi چ ک like ki ک often combines with the word following it, as, chis� چ "what is it? how?"; chis� ک "in what manner?"; chig� "how?"

Remark II.—In m.c. az chi چ for sometimes means "for what reason?" It usually means "of what substance or material?"

(l) The dative چ for what? is only used as an interrogative, "why? wherefore?" or as a causal conjunction (چا چ ira-ki) "because that."

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

Remark.—In m.c., چa is commonly used in the sense of "certainly, of course" (i.e. why not?).

(m) An accusative with rā after chi is rarely used: its place is taken by kudām, as: کارا بانجام و رسانیده khud-at bigū kudām kār rā

Chi kitāb mi-khwāhī (m.c.) "which book do you want?" also "what sort of book do you want?", but کارا می-khwāhī "which book do you want?"

Remark.—In m.c., چa could also be used, but might also be taken to mean "what fault have you committed?"

(n) In m.c., چ is generally followed by چ "thing", کار "work", or خر "word, matter." Ex.: ار چی ast "what is he then?" (i.e. "nothing"); چ چ "thing", چ "what are we?" (i.e. هچ "we are nothing").

(o) The following are common colloquialisms: چ "what business is it of mine? what have I to do with it?" يعی چ: بن چ: etc.: چ "what do you mean?", also "is it possible?" چ "what remedy?"; چ "what can he do?" what can he do? (nothing)"; چ "a state he is suffering," i.e. how miserable is he! چ "he said what?"

1 The rā necessary after kudām کارا.
2 Plural acc. kudām kītāḅa rā کارا بانجام و رسانیده.
3 Vulgarly ج: ج: چ "what?" or "what thing?" is a common vulgarism.
4 Also ج "husband's, wife's"
5 Also ج "husband's, wife's"
ast ki sar-i bā là-yam bi-nīshīnad ‘who is he then (lit. what a dog is he?) to sit (at table, etc.) above me?’

(p) چ چ "What? Ex.: shash nān rā har rūz chi mī-kunī ‘what do you do with the six loaves every day?’ mü-khāphī chi-kunī (vulgurism) ‘what do you want to do?’ نام dānam shāyad kī ā ham najāt yābad ‘what do I know but that he too may escape?’

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

(g) چ "How!” “what!” Ex.: چ تدر هولنگ بود ‘how fearful, terrifying it was!’ man chi kambakhāṭi am ‘how unfortunate am I!’ چ manzīl-i khūb ‘what a fine mansion!”

زمن گفت بر مین چ عاشق شدی؛... در این چ حرف...: Iskandar-i Rūmī rā guftand ki diyār-i mashriq u magrib bi-ki girīfū ki—(Sa’dī) ‘Alexander the Great was asked how he had conquered the East and West, because—’ (lit. ‘they asked, In what manner didst thou conquer’?—)’. چ تورک باین معنبد چ پرداری + چ چ پرداری + چ چ پرداری + چ پرداری. tuki bi-in mīhnat giriftūrū shukr bi-chi gufī?—(Sa’dī) ‘for what (or how) can you return thanks since you are entangled in this affliction?’... Subhāna’l-lāh! Chi Khudāwand-i ‘ālim u sāhibī’-sh-shāh ast! ‘Praise be to God! What a wise and mighty God is he!’... kāsī guft-ash ki nishīnī ki jūlān—(Sa’dī) ‘some one said to him, Why do you remain seated here because—?’... چ چ بودی 5 (classical) ‘would to God!’... چ بودی agar (or ki) ḥākim īn jā mī-āmād ‘would to God the Governor had come here (or were to come here)’!

This idiom is still in use amongst the Afghans.

1 For bā là-yam; better bā là-yar as man بالا تر از من سرم.
2 But nam-dānam āsh shud (vulg.) نمادنام چش شد ‘I don’t know what (sickness) has come to it.”
3 Also qadar, ‘quantity’ etc.
4 چ (without hamza) ‘a ball’.

5 But bāshad agar bār-i digar mutarannīm shavi. ‘how nice it would be if we were to sing again!’; bāshad or chi mishud ‘what would it matter if’—

6 Chi būdī īn yā yad (class.) ‘would that he would come’; in m. чi khūb būd چ خوب بود چ چ خوب بود چ چ چ چ بودی چ چ بودی.
INTERROGATIVE PRONOUNS.

(3) The plural of چی is چہ or چو: it is rare in classical Persian. In modern Persian the plural is also written چو or چو. Ex.: چو چو میگریند چو چو ما میگریند "what do they say, or what are they saying?"; چو چو ما شیک چو چو چو چو ما چو "there was nothing he didn't do or say."

(u) Chichi چو signifies "what does it matter one way or the other?"; also "whether—whether—," Ex. چو چو بر تنگت مردن چو چو بر تنگت خاک "what matters it to die on a throne or on the bare ground?; it is the same thing to die on a throne as on the bare ground."

Remark.—Khwaajeh khwāh repeated could be substituted for چو in these examples.

This چو is called چو-i (not chi-yi) musāvāt (چو مسات) "the چو of comparison or equality."

(v) It was stated above, in (k), that چو is generally used for inanimate things. It is however also occasionally used for animate beings, as: "(न) شاه پرنس چو کی این چو کی ایام می باشند Shāh pursūid ki in chi ādāmā mī-bāshand "(m.c.) the Shah asked 'who are these men?'); (instead of —in ʿādām-hā kistand?) In the former case, however, چو has rather the sense of "what sort of," whereas چو merely asks 'who are they?'" این مر چو کس چو است in mard chi kas ast (m.c.) "what sort of man is this?" [in mard chi kārā ast (m.c.) "what sort of man is this, or what is his profession?" tu chi kārā-ča (m.c.) 'what is your work?', also —bi-tu chi چو کسی نو گ کو در حق چو انسان فرمودی: [بتو چو چو کسی نو گ کو در حق چو انسان فرمودی] 'who art thou who hast acted so kindly towards me?''

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

1 Note that the final letter is doubled dur ڈر and must therefore in prose be pronounced with a stress on it. Here by postiul license the word is dur.

2 The distinction that exists between چو and چو (vide "Hindustani Stepping-Stones") in Urdu does not exist in Persian between چو and چو.

3 In m.c. this kas-i tu چو کسی نو گ would be too familiar an address to be followed by ihsān farmūdi ہسین فرمودی.
Chand چند is also an interrogative signifying ‘how much? how many? how long? to what length? etc.’ Ex.: نمیداند که چند از شبد گذشته nami- dānad ki chand az shab gusashta ‘he knows not how much of the night has passed (i.e. how near morning it is)’ —(Sa’di).

**Pā-yi miskin piyāda chand ravad** K-az taḥammul sutūh shud bukhfī’.—(Sa’di)

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

Turā mushāhara chand ast? Guft ‘hich.’—(Sa’di) ‘how much is your pay?’ He said ‘nothing’:

Like chi چی, chand چند is occasionally used in exclamation.

**Remark I.**—In composition: chand-sāla, adj., signifies ‘of few years’ or ‘of how many years?’ according to the intonation of the voice.

**Remark II.**—Chand چند is only used of things that can be counted.

For quantity that can be measured تقریب and چقدر are used.

In m.c., chand tābah means, ‘how many parterres of ground each measuring five چرگ by five چرگ will this stream water in twelve hours?’ A plot of the size mentioned is called by villagers "چربسق">

(x) Grammarians distinguish the particle (چربسق) chi چی by various names:

1. Chi چی as a simple interrogative, as chi-mi-khwāhi؟, is called chim-i istifhām (چی استفهام).
2. Chīm-i istifhām-i nafī (چی ایستفهام نافی) implies negative interrogation, as: ان کس چی میداند داند؟ ‘what does he know? nothing’: vide also (6).
3. Chīm-i nafī (چی ایستفهام نافی) implies prohibition, as: ان سدای چی می‌کنی (m.c.) ‘why do you make such a noise? don’t do it.’
4. Chīm-i mubālagha (چیم مبایلگه) the چیم of amplification precedes an adjective and intensifies it, as: چی زیبا می‌خواند (m.c.) ‘how nicely he reads.’
5. Chīm-i ta’zīm (چیم تّاژیم) the چیم of honouring precedes a noun, as ان چی ماردست (m.c.) ‘what a man (brave) he is!’
6. Chīm-i tahqīr (چیم تحقیر) ‘the چیم of disdain’ implies negative interrogation combined with contempt, as: ان چی قابل است (m.c.) ‘how can he do this; how is he fit for this business?’, This chi چیم is practically identical with chim-i istifhām-i nafī (2) q.v.
7. Chīm-i tahayyur (چیم تاهاجر) ‘the چیم expressing astonishment,’ as: چی می‌گویی؟ (m.c.) ‘what is this you’re saying! what do you mean!’

1 A strong breed of camel with two humps.
2 Also in m.c. dar chand girifte در چند گریفتی or elliptically chand girifte چند گریفتی.
§ 38. Substitutes for Interrogative Pronouns.

Connected with اَحْلَام, are the interrogatives *چَگُنَا* "how? in state?", from چَه chi and گُنَا "colour, manner"; and چَهْن 진 apper derived from چَه and the demonstrative pronoun آن.

(a) *چَگُنَا* چَگُنَا اَدَمْ-ْۚسِت (classical and m.(چَگُنَا اَدَمْمیست) "what sort of a man is he?"

For the m.c. phrase *ینَمَرْد کِی کَانُہَا اَسْتُم* vide exs at end of (v) § 37.

Remark.—In the above example, *چَگُنَا* چَگُنَا qualifies the noun اَدَم.

In the phrase چَگُنَا-ی "how are you?", *چَگُنَا* چَگُنَا is an adv.

(b) *چَنُّ* Ex. : نَهْو برَی چَنُّ tu bِ-مَا چَنُّ-ی "away from us, how do find yourself?" (lit. "how art thou? what art thou?") : بِضَعِیف حَال رَآ ذِر darvَش-ی za‘یf hَاَلُ raَ dar tanَیg u kُhُسَی sَعَل ما-پُرَس کی چَنُّ-ی magar—(Sَا‘dی) "don’t enquire from the poor da during a famine year how he is, unless—."

§ 39. Indefinite Pronouns (اسم مجهول).

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

1. *گُنَا* گُنَا, also گُن; be careful to pronounce the ī long and the final ī چَگُنَا چَگُنَا "of different kinds, various"; also گُنَا-گُنَا "of different colours or sorts."

2. *چَگُنَا* چَگُنَا here equals چَه طَور چَی کُوار or چَه قَسَم چَی قیم. Note that ی is that of ‘unity’ (and is not that of اَدَم ی "man"), as in chَِغُنَا یَان-یَسِت یَیمیت "what sort of a woman is she?"

3. Note the difference of meaning of چَگُنَا in the following two sentences: Mَِرَآ دَار بَسْرَا دَیدَم; ہَاَجی چَگُنَا بَاشَد ہَاَجی چَگُنَا بَاشَد -(Sَا‘دی) "I saw him in Baesa; how can he then be a pilgrim from Mecca?": چَِحِیت اَسِت "what sort of a pilgrim is he?" ‘Gَیفت-اَم چَِغُنَا-ی دَار اَی بِلَات ‘َیِلَاَمَ" چَگُنَا-ی دَار اَی بِلَات’ (Sَا‘دی) "I asked him how he was feeling."

4. *چَنُّ* چَنی is also in some districts vulgarly used for ِکِنُ "the anus."

5. Another reading is یُخَشَّکُ-سَلَی which is certainly a commoner wo

6. *چَنُّ* چَنی, *چَنُّ* چَنی, *فِیلُان*، *تَلَعْکُ*، etc., چَنَد چَنی, چَنَد and ِکِنَبیات یِکَابیت are called یِکَابیات یِکَابیت.
(1) "Other, another," dīgar دیگر, precedes or follows its noun, as: dīgar روز دیگر "the next day" also "another day"; dīgar راه راه دیگر "another road"; dīgar بار دیگر "another time; a second time, again"; dīgar-gün دیگر-گون "in another state, altered"; namāz-i dīgar (Afghan idiom) "the afternoon prayer"; dīgarān دیگر-آن or dīgar-ḥa دیگر-ها "others, other people"; dīgar kas کس دیگر "some one else"; dīgar-barji دیگر-بارچی "another time; a second time, again"; dīgar-ghun دیگر-غن "another person, another"; dīgar-azvah دیگر-خصوصا "the other (remaining) limbs"; dīgar barādārān-ash دیگر بردوانش "his other brothers" (Gul., Book I, St. 3).

The expression yak-i raft dīgar-i mānd "one went, the other remained" is classical as well as m.c.8

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

Remark I.—In classical and m.c., dīgar دیگر is frequently used as an adverb signifying "otherwise, again, any more, why then," etc., as:—
va dīgar kas nām va nishān-ash na-shinavad (Gul., Book 3, St. of the Boxer, No. 68) "and no one ever hears of him again"; here dīgar دیگر is an adverb "again," and does not qualify kas: dīgar pāyinta دیگر پایین‌تا (m.c.) "further down."

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

Bāzārcha-yi qaṣab-farāshān dīgar ast بazarچه قصب فروشنگان دیگر است "store of Cairene cloth or silk have we." (O. K. Rub. 58 Whin.); lit. "the mart of the muslin-sellers is another place."

Remark III.—For the of unity with dīgar دیگر, vide § 41 (p).

1 For "the one—the other", vide yak-i (c) (1).
2 For "one other, another", vide yak-i dīgar دیگر (c) (1). note position of دیگر of unity in these two words; also in chiz-i dīgar: دیگر chiz-i dīgar: دیگر chiz-i dīgar should mean "the thing of some one else"; in m.c. however it often incorrectly means "another thing." These expressions are exceptions to rule. Instead of chiz-i dīgar دیگر chiz-i dīgar, yak chiz-i dīgar یک دیگر could be used; vide also Remark to (b).

1 For "the one—the other", vide yak-i (c) (1).
2 For "one other, another", vide yak-i dīgar دیگر (c) (1). note position of دیگر of unity in these two words; also in chiz-i dīgar: دیگر chiz-i dīgar should mean "the thing of some one else"; in m.c. however it often incorrectly means "another thing." These expressions are exceptions to rule. Instead of chiz-i dīgar دیگر chiz-i dīgar, yak chiz-i dīgar یک دیگر could be used; vide also Remark to (b).

دوکس رنگ بی‌پرده بردن سعی می‌فأدل کردنی بکی آئنکه مال انده‌کن و نفخر و دیگر؛ آئنکه علم و عمل یکسان (سعیدی) آئنکه علم و عمل یکسان (سعیدی) آئنکه علم و عمل یکسان (سعیدی) آئنکه علم و عمل یکسان (سعیدی) آئنکه علم و عمل یکسان (سعیدی) آئنکه علم و عمل یکسان (سعیدی). Here دیگر could have been used.

4 Bāzārcha بazarچه dimin. Qaṣab قصاب fine linen of Egypt (word not used in modern Persian).
(2) *ghayr* is properly a substantive (pl. *aghāyr* "strangers"). Ex.: *māl-i ghayr* "some one else's property"; *shakhs-i ghayr-i gū * "a stranger, some one else said this."

To the question "are you a relation of theirs?" the answer might be *man ghayra hastam* (m.c.), "I am an outsider."

Dar umūr-i zātī va kār-hā-yi ghayr bā man kunkāsh namādī (Tr. H. B. Chap. V) "he used to consult me on his own affairs and those of the community"; *ghayr-i* ْغَيْرِي "another person, a stranger."

**Remark.**—*ghayr* غَيْر is prefixed to substantives and adjectives, and Arabic participles, with the privative sense "un-", "im-", etc., to form adjectives. Ex.: *ghayr-i ābād* غَيْرِ أبَاد "uncultivated" or "uninhabited"; *ghayr-i insāf* غَيْرِ إِنسَاه "unjust" (but if the compound is a substantive the izāfat is omitted, as *ghayr insāfī* غَيْرِ إِنسَاهِي "injustice"); *ghayr-i manqūla* غَيْرِ مَنْقُولا "immovable (property)"; *ghayr-i mankuha* غَيْرِ مَنْكُوحا "unmarried, i.e. illegitimate (wife)"; *ghayr-i mafīz* غَيْرِ مَافِيْز "inoperative, of no effect"; غَيْرِ مَورُوش "ghayr-i mawrūsī "not inherited" (also *ghayr-i mawrūs* غَيْرِ مَوْرُوش; mod. Per.).

*Va-ghayra* غَيْرِها, P. (for *wa-ghayr-hā* غَيْرِهَا, Ar.), and *ghayr-i zalik* غَيْرِيْ زَلِيك (for Ar. غَيْرِ ذَلِك), and *ghayr-i ūn* غَيْرِ ēن = "et cetera"; but *ghayr az ū غَيْرَ أَزْ "with the exception of him."

The izāfat غَيْرِيْ in modern Persian after *ghayr* غَيْر in compounds is perhaps a corruption of the final vowel of the Ar. noun, thus غَيْرِ خَالِس, *ghayr-* خَالِس, Ar., and *ghayr-i khālis,* Mod. Pers., "impure."

(b) "One another":—

(1) *yakdīgār* (one word) classical compound of *yak* بِيْك "one" (numerical) and *dīgār" another." Ex.: *yakdīgār rā ēdīm* "we are fond of each other"; *raftīm bi-khāna-yi yakdīgār* "we went to each other's houses."

*Yakdīgar* بِكِدِيْگَر is used in colloquial only by educated people: *ham-dīgār* هَمْدِيْگَر is used only by the vulgar.

**Remark I.—**This reciprocal pronoun must not be confounded with *yaki-dīgār* "another individual," *vide* footnote 2, page 99.

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1 *māl-i dīgār-i* غَيْرِيْ "the property of some one else."

2 The expression غَيْرِيْ shakhs *ghayr* shakhs, though correct, is not used in modern Persian; *shakhs i ghayr-* غَيْرِيْ is used instead.

3 In modern Persian the izāfat غَيْرِيْ is used after *ghayr* غَيْر in compound adjectives.

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

(2) *ham digar* (m. c.): bā *ham-dīgar nishasta and* (Shah's Diary) "they are seated together" = az 'aqab-i *ham-dīgar āmadand* "they (the ships) followed one behind the other."

(c) "One", "some one", "any one" and "a person."

1 In classical Persian *digar* "the other" also occurs *digar-i in* the negative, vide foot note 2.

Remark.—*Yāk-i* *yāk* is also a numeral; thus, to the question, "what is on average!", the answer might be *yāk-i dar dāh" (m. c. "one in ten", rtridges, etc.)."

Note the following idioms: *yāk-* "I alone." *Yāk-e* is a substitute for the indefinite article, e § 41 (a); vide also under Numerals. *Mān yaka u tanhā* (m. c. y) "I alone."

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

2 *Hakim-i guft khīlāf-i in 'ajab bādī ki ān yāk-i bīyār-khuwār būd tāqāt-i bi-nava-i* (Sa'di) "the contrary would have been strange because former was a great eater and could not stand the fasting, so he died; but the second latter) was accustomed to abstinence."

3 Or *yāk-bar dāh* (the Arabic numeral "one" with the Persian *yāk* of ty), though practically the same as *yāk-i yāk*, is only used in m. c. with the b in the negative, vide "No one" (d) (6).
INDEFINITE PRONOUNS.

Remark.—The broken plural of *ahad* āḥad is āḥād, "units, individuals." Ex.: *guft bar pisarān-i āḥād-i ra‘iyat chandān jafa u tawbikh rava nām-i-dārī ki pisar-i marā* (Sa‘dī) "he said you do not treat the sons of any one of my subjects with the severity you use to my son"; āḥādī az āḥād rā na-dīdam ki chunin kār-i bi-kunad (m.c.) "I never saw any one else do such a (disgraceful) thing as you have done."

(3) *kas or kas-i*

Sa‘dī says:—

Rāstī mujib-i ra‘ūs-ya Khudā-st

*Kas na-dīdam ki gum shud az rāh-i rāst*

"Rectitude (or truth) is the means of pleasing God. Never have I seen an upright man forsaken."

Gar bi-jā-ya nān-ash andar sufra būdī āftāb

*Tā qiyyāmat rūz-i rūshan kas na-dīd dar jahān—(Sa‘dī).*

Remark.—*Kas* is also used in the sense of "noble" (i.e. a ‘somebody’) as opposed to nā-κas "ignoble, mean"; thus Sa‘dī says:—

1 In m.c. κas-i *κας* "some one," but λύδεικς in kas "this person." Care must be taken to pronounce this word κas *κας* and not κus *κος* (whence the Arabic kuss). *Kas* is properly a substantive, "a person, a body": chunin kasān *κασάν* "such persons."

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

3 In m.c. *κας ια* "that person." Ex.: *dastāsh būrgān ta bānzel κας* dar gōro *κας* dar āward "he took him by the hand and led him to that person’s house."

4 *Bi-ranj* "in affliction" and *κας ια* or else *bi-ranjand* the 3rd person pl. of the Aorist of ranjīdan *ρανζίν*; both correct.
INDEFINITE PRONOUNS.

Shamshir-i nik az ahan-i bad chun kunad kas-i?
Nakas bi-tarbiyat na-shavad, ay hakim, kas—(Sa'dit).

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

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

Bar khud dar-i kdm u drzu dar-bastam
V'az minnat-i har nakas u kas va rastam.
'I close the door of hope in my own face, Nor sue for favours from good men, or base.'

(O. K., 315, Whin.)

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

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

(4) "One": adam, insan, shakhsh, shakhs, "a person." Ex.: "one (lit. a man) wonders that——"; insan could be substituted in such sentences:

shakhs na-bdyad in harna subuk bshad "a person, (a man) ought not to be so impatient."

Remark I.—Shakhs-i vahid, or jard-i bashar, signifies "a single individual," and shakhs, shakhshi, "a person, some one." Ex.: "some one came (to me)—"; but shakhshi shakhsi adj: (note accent) means "personal."

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

The following classical sentence, Mi-tarsa'nmabada bi-dast-i adam-i jangalibi-yuftam va in ham-chunan ast ki bi-panjay-yi shir giristar shudan mersam cabad; nistak adam jangaliki namfand va azin mafhoomyek esta kas ba pagniye shir gazfar shod.

The plural of shakhs is shakhshesh.

2 In m.c. gij or gich would be more used in this sense.
Remark II.—The indefinite pronoun "one" in English, or "a man," may often be rendered in Persian by *هر که* har-ki; "whoever" may be rendered by *هر که* har-ki nazdik-tar ast parishan-tar ast "the nearer one is, the more one is in anxiety," lit. whoever is nearer is in great anxiety, vide § 45 (v).

The following is often quoted by dervishes and Sufis:

(6) The indefinite pronoun “one” can only be expressed by putting the verb, Aorist or Past Habitual, into the second person singular, as, *گذَه کُت* gu*i 'you would say':

izdšām-i zan u mard chunān-ki agar sar-i susan-l-andakhī bi-zamīn na-rasādī (H. B. Chap. XI) "such a crowd of men and women that were one to throw (or had you thrown) a needle’s point amongst them it wouldn’t have reached the ground."

(d) "No one, none, nobody, nothing, no, some."

Sa’di says:

*هرَ کَش* hich kas, or *کس* kas, with the verb in the negative. Ex.: *هرَ کش* hich kas bi-man itljātī na-kard tā—"no one paid any attention to me"; (m.c.)

*هرَ کش* hich ki az shumā-hā lāiqi in kār nistīd (m.c.) "none of you are fit for this business";

*هرَ کش* hich yak az shumā-hā lāiq-i marhamat-hā-yi man nistīd (m.c.) "none of you is deserving of my kindness";

*هرَ کش* hich yak mājarā rā qalam-band kardan na-tavānītām (Afghan) "I was unable to commit to writing any one of the adventures" :

*هرَ کش* hich pā-yi mār u nān-i mullā kas na-dīd (modern saw) "none has ever seen ant’s eye, snake’s foot, or Mullā’s bread."

1 Note this method of forming the passive.

2 ‘Nothing’ is in English a noun.

3 Or *هیچ* hich.

4 Grammatically, of course, this should be *نیست* nist; this 2nd person plural is an example of the slovenly thought so noticeable in modern Persian.

5 In m.c. this sentence would be *هرَ کش* hich yak az mājarāhā rā namī-tavānītām qayī bi-kuman hich ke az Majmāhā rā namī-tavānītām qayī bi-kūman.

6 Mullah ‘bled’ people and are not bled. In m.c., *مَللَا-زَدَا* mullā-zada is almost the equivalent of ‘stingy,’ etc.
Remark.—Hich هچ, which is used adjectively and substantively, is applicable to substantives, animate or inanimate. As an adjective, it precedes its substantive.1

(2) "Some, any." In composition, Hich هچ without a negative sometimes implies "some," and with a negative "none," etc.

Example:

گر فریدون شوئ ننمت و محل‌ بی‌بندرا بیدی کس مشمار
Gar Faridun shavad bi-ni'mat u māl
Bi-hunar-rā bi-hich kas ma-shumār—(Sa'dī).

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

1 (2) "Some, any." In composition, Hich هچ without a negative sometimes implies "some," and with a negative "none," etc.

Example:

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

1 (3) In answer to a question, Hich هچ and its compounds signify a negative. Ex.: Q. Hich کی mā-kun "what are you doing?" A. هچ "nothing." To the question. کی "who is there?" the answer might be هچ "no one."

Similarly in hama Hich ast هچ, signifies "this is all nothing":
Hich chīz nist هچ چیز نیست (chīz-i لفظ "چیز") "it is nothing":
س همه هچ است جوون خی بگذرد نفت و نفت و برونه و گیر و دار
In hama Hich ast chūn mi-bugzarad
Bakht u takht u amr u nahi u qir u dār.

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

1 Hich vaqt هچ وقت "ever"; hich vaqt-nā هچ وقت نه "never." Ex.: ғulam ғلام هچ وقت داریا ننمت نه budā غلام هچ وقت دریا ننمت نه Budā (Sa'dī) "the slave had never seen (or experienced) the sea."

2 The m.c. phrase Hich kas-i nist هچ کسی نیست, or Hich mard-i nist هچ مردی نیست (not mard-i مردی), signifies "he is of no account, a poor creature": the latter sometimes also signifies Hich mard-i na-dārad هچ مردی نادراد (politely translated "he has no manhood").
Dunya didi va har chi didi hich ast
V'ân 1 niz ki gufti va shunidi hich ast.
‘You see the world, but all you see is naught,
And all you say, and all you hear is naught.’

(O. K., Rub. 50, Whin.)

"He is less than nothing" az hich chiz kamtar ast 2 or ā az hich hich-tar ast 3

Remark.—It must, however, be borne in mind that hich 4 properly means "anything," and hich-na hēm 5 "nothing"; thus, "eating nothing is better than eating bad food" would be rendered by hich na-khwardan bihtar az ta’am-i bad khwardan ast 6 hēm 7 khordan behaer az te'am bad khordan ast; while hich khurāk khordan 8 (Indian) would mean, if it meant anything at all, "eating anything (or something) is better than—."

(4) "At all, ever?" In interrogative phrases 9 hich implies "ever, at all; in the least." Example:

Ay ki hargiz faramush-at na-kunam

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

Hich tār mi-zanā (m.c.) "do you play the guitar at all?": hich mi-shavād u-rā bi-bininim (m.c.) "would it be (or is it) at all possible for us to see him?"

Remark.—hich u pūch signifies "contemptible, anything silly or futile."

(5) Hich 9 (like har 10) can be joined with kudām 11, as, hich kudām hēm 12 "either (of two); anyone (of three or more)." With the negative, it signifies "neither" and "none."

Remark.—Hich 9 and har 10 [vide (j)] are called 13 hawom or 14 hikk hēm 15 (m.c.), and āhād 16 is Indefinite Pronoun.

(6) "No one" (m.c.) āhād-i 17 na (m.c.), (i.e. āhād-i with the verb in the negative): vide (c) (2). Example: āhāl-i āhād-i barham na-khurd. —(Shah’s Diary) "no one was upset (sea-sick)."

1 For Va ān.
2 Also ā 1 juz-i havā ast 19 or āzār 20 (m.c.).
3 Poetical for faramush-at
4 Could also be written 21 (rare).
INDEFINITE PRONOUNS.

(7) Chīz چیز or chīz-i چیزی followed by a negative verb signifies "nothing," vide (p).

(e) "So-and-So, such and such, Snooks, what's his name?" fulān (in Persian also fulān) is a designation of an undefined person or thing, present or absent; as an adjective it precedes its substantive, as: fulān-kas fulān کس नल or chīz-i چیزی Kshat or chīz-i چیزی ل$)**> and brought the good news that such and such a fortress had been taken: va basharat āvard ki fulān qal'ā rā bi-dawlat-i khudāvandī kushādīm (Sa'dī) "— followed by a negative verb signifies "nothing," vide (p).

(2) yaru یارو is used for men or women and sometimes for things, as: yaru āmad "So-and-so (man or woman) came": yaru rā biyāvar "bring the wine" (or the goblet or gaming things: for anything forbidden).

Remark I.—The demonstrative pronouns are sometimes used with fulān فلاآن as: in fulān فلاآن "this So-and-So" and ān fulān فلاآن "that So-and-So."

Remark II.—In vulg. m.c., yaru یارو is used for men or women and sometimes for things, as: yaru āmad "So-and-so (man or woman) came": yaru rā biyāvar "bring the wine" (or the goblet or gaming things: for anything forbidden).

(2) fulānī فلاآنی refers to persons only, whether present or absent. An exception is fulānī-rā biyār (Tehran) "bring it (wine)."

A caller, to avoid the mention of his own name, might say to the servant at the door, biyārīd fulānī āmad shumā tashrif na-dāshīd, etc., بکوئید کلمی آمدو شما تشريف دنیاشد.

In poetry fulānī فلاآنی sometimes signifies 'a mistress.' Fulān u Bahmān فلاآن و بهمین and vulgarly Fulān u Pashmadān فلاآن و پشمدین are also used for persons or things when there are more than one, as: Fulān u Bahmān āmad and āmadand فلاآن و بهمین آماد and فلاآن و بهمین آمادند "So-and-So with So-and-So came"; fulān u pashmadān guftand فلاآن و پشمدین گفتند (m.c.) "they said such and such things."

The feminine is fulān-zan, etc., is used.

The two words pārsa پارسا and 'ābid عادب have much the same signification; the former is Persian, the latter Arabic; 'ābid Unad signifies properly "worshipping (God)."

Note the م of unity.

The m.c. abuse fulān-am bi-fulān-at فلاآن بفلاآن (or fulāniash فلاآنیش) has an indecent signification.

1 In m.c. gushādan گشادان (not kushādan کشادان).
2 The two words pārsa پارسا and 'ābid عادب have much the same signification; the former is Persian, the latter Arabic; 'ābid عادب signifies properly "worshipping (God)."
3 Note the م of unity.
4 The m.c. abuse fulān-am bi-fulān-at فلاآن بفلاآن (or fulāniash فلاآنیش) has an indecent signification.
Fulan can be used as an adjective, but fulani cannot. The former is indefinite (nakira) and the latter definite (ma'rika) that is, if referring to a person known to the speaker and his listener, Fulan would be used, otherwise fulan.

Fulan u bistār (or bistār) is also used in modern Persian generally for things, rarely for persons.

(3) "What's his name"; chi chīz, or chi chīz-i (m.c.). Ex.:

A man āmad-ghulām Ḥasan "what's his name came to me—Ḳi Ḥasan." In, 

(4) Bāstār u bistār are obsolete.

Remark. In the following sentences:

har-du "both." Examples: har du linga rā bīr-i shutur karda mahār-i shutur rā girift (m.c.) he seized and clung with both hands to the stern (or perhaps the rudder of the ship); guff bigīr ān har du turā ṣad dinār bidiham he said save both of those two and I will give hundred dinars" ma ān har du raftām (or simply har du ḏo rafīm) "we both went."

1 Note the demonstrative or relative jī.
2 For har ho "every", vide (f).
3 Linga is "one out of a pair; the load of one side of a beast of burden, Mahār is the camel leading-string attached to a wooden key in the most certain districts (Khūrāsan for instance) the mahār is not used, the leading-string being merely attached to a rope halter. The classical expression sh bi mahār (camel without a nose-string) signifies "refractory" and sometimes "dering aimlessly"; commonly used in India.

5 Formerly a coin of value. At the present day a dinār is an imaginary cc infinitesimal value; fifty go to one shāhi or to a half penny of English money. Note for "and": would be unidiomatic.
In m.c., *j*y* is also placed before the separate and affixed pronouns as shown in the following examples: *har du-yi mā āmadīm*\(^1\)* “we both came”*: *har du-yi āshān* or *har du-yishān*, or *har du-shān*, or *har du-yi āshān* “both of them”; *har du-ash rā biyār* (m.c.), or *har du-yash rā biyār* (m.c.), or *har du shān rā biyār* “bring both of them”; the last however is for living things only.

Remark.—In m.c., *hama si shahr*, etc., might be used for *har si shahr* “all three cities.”

(2) “Neither (of two)”\(^2\) is expressed by *hār du* with a negative. Ex.: *va turā ʾin har du nīst* “and both these (qualities) are wanting in you, (you have neither of these two)”:

\[ va sāre rā ḥich az ʾin har du nīst \]

“and the cypress has nothing of these two qualities mentioned” —(Saʿdi). Vide also (d) (1).

(3) “Both.” The Arabic dual *ithnayn* “both”, pronounced in Persian *isnayn*, is occasionally used by Mullahs, or in legal documents.

(4) Indirect ways of expressing “both” are given in the following examples:

*man u tu bi-rāvim* “let us both (you and me) go”:\(a\) *ma wāʾna*; *mā u ānhā (or mā bāʾānāḥā)* birāvim (m.c.) “let us both (us and them) go”:\(b\) *shumā bāʾ ā (or shumā va ā)* bi-rāvīd (m.c.) “you go with him, let you and him both go”: *ham ʾin va ham ān rā biyār*, or more commonly *in uʾān rā-biyār* “bring both this and that (i.e. both).”

(5) “Both sides” *har du tarāf*: also expressed by the Arabic dual *jūnibayn* or *tarafayn* “the two sides, both sides; the contending parties, both parties.”

Remark.—Similar to *hār du* “both,” are *har si* “all three,” etc. Ex.: *har panj kitāb-i khud-rā farukhtam* “I sold all five of my books.”

(g) (1) “Some, several, sundry, few.” *Chand* “and the English “you and I,”

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\(^1\) Or *har du-tā mān āmadīm* (m.c.): or *har du tā shān* (m.c.).

\(^2\) “Neither—nor” are expressed by *aʾn na*—*ān na*.

\(^3\) *Lit. “You have not these both.”*

\(^4\) Note that the order of the persons is the reverse to that in English: the Persians say “I and thou (or you)” and the English “you and I.”
Ex. : bār-i, chand ghūta khurd (Sa’dī) “in short he sunned a few times” 1; chand rūz bar in bar āmad—(Sa’dī) “a few days after this” ; kalima-i chand—(Sa’dī) “a few words” ; sāli kūndam Čand qadam-i chand biraftamī—(Sadi) “I went a few steps” ; sāli kūndam sāl-i chand—(Sa’dī) “a few years.”

Chand چند is an adjective. If it follows its noun, the noun requires the indefinite ی.

Remark.—Chand چند ‘a few’ properly indicates a number less than ten.

Khurush-i bar avard Elzhan chu shir Zi Turkan bi-raftand chand-i dilir.


(2) In modern Persian, chand چند precedes its substantive, which is in the singular with or without the ی of unity, and the verb is generally in the plural. Ex.: chand sarbāz raftand چند سرباز رفتند “a few soldiers went” ; chand-i murdand (Afghan) “a few died”; chand khidmatgār چند خدمتگار ‘some serving men’; but chand-i az khidmatgār چندی از خدمتگارها “a few from amongst the serving men.”

(3) Colloquially and vulgarly the verb is frequently put in the singular. Ex.: chand nafar Isfahānī nishasta bud چند نفر اصفهانی نشستا بود “there were some Isfahanis seated (there)”; the verb should be in the plural (budand).

In the m.c. sentence dar miyān-i daryā chand kūhā-yi dīgar ham budand, “in the midst of the sea there were some other rocks,” kūh کوه the singular should be used with the verb in the singular. Chand kasān چند کسان though sometimes used in m.c., is incorrect.

(4) The Afghans (not the Persians) in speaking frequently use a plural substantive after chand چند. Ex.: chand nafar-i tajīrān چند نافار اتاداران and chand nafar-i kothī چند نافار کوثری nishasta budand (Afghan) “a few merchants and

1 Or Čand rūzī (class.); also Čand nafar (m.c.) “a few days.” Ex.: mulsāhat ān ast ki chand rūzī bi-shahr darāyī (m.c.) “it is proper for you to come and stay in the city for a while.”

2 The hamza is for the ی of unity.

3 Colloquially, raft زمت the singular is used; but incorrectly.

4 chand nafar-i murdand چند نفری صروم a vulgarism and incorrect.

5 Or bud bud. Also kūh کوه should be in singular after chand چند.

6 In m.c. chand nafar tājīr چند نافار اتادار or chand nafar tājīrān چند نافار اتادار, but the singular is the commoner.

7 This is the Hindi word कोठी.
owners of warehouses were sitting (there); 

чанд ангуштархā-yī tilā "a few finger-rings of gold"; 

чанд aqṣām-ī ʿaraq būd (m.c.) “there were several kinds of spirits.”

(5) In m.c., چندī чанд-i, or yak-чанд-i, means “a little while,” several times. Ex.: حکیم الممالک ئی چندی بود اینجا بود دیده شد = Hakim-ī. Mamālīk ki чанд-ī būd īnjā būd dīda shud—(Shah’s Diary) “the Hookim-ī Mamālīk, who had been here for some time, was interviewed by us”;

چندی 4) هست چندی هستم чанд-i hast īnjā hastam (m.c.) “I have been here for some time”;

چو بک چ د در بعد از چندی; ba’d az чанд-ī (m.c.) “after a little while”;

چند داشت چندی برسر اور ذد чند shud-i dar ċand-ī bar sār-i ā zar (Af.) “he struck him several times with the stick he held in his hand.”

Remark I.—It will be noticed that in m.c. چندī is used for чанд-gāh (classical), чанд waqt (classical and m.c.), чанд bār (classical and m.c.), and чанд daf’a (m.c.).

The Afghans use чанд gāh in speaking.

Remark II.—Yak чанд is used in the sense of “a few”; چندī yak чанд najar-ī būdand (m.c.) “a few persons were present.”

(6) چندī чندی tan-i чанд (class.) signifies “sundry persons”; چندی در صحت صحبت می‌بودند чندī чанд dar suḥbat-i man būdand—(Sa’dī) “certain individuals were friends of mine”;

چندی چندی ئی مردان واقعه دیده و جنگ آزموده را بفرستادند ئی در شعب جبل پنهان شدند tan-i чанд az mardān-i vāqi’ā dīda va jang āzmūda rā bi-firistāndānd tā dar shīb-i jabal pinhaḥ shudand (Sa’dī) “certain experienced veterans were sent to hide in a ravine in the mountains.”

In m.c., instead of the classical چندی чندī tan-i чанд, чندī чندī чанд najar is used.

(7) For чанд чند as an interrogative, vide § 37 (w).

(8) Yak-чанд and чанд tā چندī “a few, a little, somewhat.”

Yak чанд takes a singular noun, but a plural verb: vide (5) Remark II.

If tā is added, however, the verb is in the singular, as: yak чанд tā mard būd. Yak-чанд-ī, adv., is “a short while” : vide (5).

(9) Compounded with the demonstrative pronouns, چندین чندīn “so much as this,” etc., and чандān چندān “so much as that,” etc.: vide § 36 (b).

For чандān ki چندānک “however much, as soon as, as long as,” etc., vide § 92 (d) (13).

Remark I.—Чанд чند is connected with and әнд and andak әнд.
Remark II.—Chand چند is only used for things that can be counted.

For quantity that can be measured 'قدر' and 'قدر' are used: vide (h).

For پارا پارا "some, a few," etc., vide (p) (2).

(h) (1) "Somewhat, a little quantity," 'قدر'. Ex.: 'قدر' یب بید "give (me) a little water"; 'قدر' جر یار "bring a little barley." Vide barakht، etc., "a little."

(2) "So much, this quantity" is ان قدر in qadr.

(3) "That much, that quantity" is ان ان qadr.

(4) "How much, what quantity?" چند قدر chi qadr?

Remark.—قدر، etc., is only used for quantity, for things that can be measured: vide Remark II (g) (10).

(i) "All, every, the whole":

(1) همه hama the whole, etc.; also means "every" (har). In classical Persian, همه precedes or follows its substantive. Ex.: همه مردمان (class.), or مردمان همه mardum-i hama (Indian) "all the men";

مردم (مردمان) همه هرنه or مردم همه همه هرنه mardum (or mardum hama) "all the men went" (class. and modern).

In the Gulistan, hama همه generally precedes its substantive (without an izafat), and the substantive and the verb are in the singular۸ or plural according to the idea conveyed. Ex.: همه شب hama shab (Sa'di) "the whole night";

Nami-biini کی گاو در علم زار یب-الی-د همه-گاو د را

Biyālāyad hama gāvān-i dīh-rā?—(Sa'di).

"Dost thou not see that one ox in a meadow Can contaminate all the oxen of a village?" ۹

hama 'aybhā (class.) "all the vices" (i.e. every vice there is: the plural is here used in an intensive sense۷ to signify numbers).

1 Qadr-ی; qadr، A. and P.，signifies "quantity, value" and qadar. P. (in Arabic qadr) signifies "fate, preordained destiny." Hence تدری qadari (note accent) "a person who maintains the doctrine of free will" as opposed to جبری jabrī "one who believes in predestination, a fatalist."

2 To be distinguished from جر یور or جور (also یور) "a running brook" and the Imperative of یستان of یوریدان "to seek"; جور jav-ی "a single grain of barley."

3 No izafat.

4 Mardum مردم is a collective noun always treated as a plural, though it has also a plural mardūm. مردمه.

A singular noun is often used in a collective sense and with a plural verb.

6 M.C. hama-yi 'aybhā همه عیدبا.

7 Similarly مدت-ها "ages, long times" is stronger than مدت-ه "a long time";

Mدنت-چا ناکرتش ماند "he was ill for a long time," but مدنت-چا ناکرتش ماند "he was ill for ages."
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Garchi sīm u zar zi sang āyad hamī Dar hama sang-ī nabāshad'zarr u sīm—(Sa'di).

"Though silver and gold come from stone Not in every stone is found gold and silver;"

Chu dast az hama hīlat-ī dar āusist Halāl ast burdan bi-shamshīr dast—(Sa'di).

"When every (single) stratagem has failed Then only is it lawful to resort to force."

It is difficult to say whether hama is a substantive or an adjective. In classical Persian it either precedes its substantive without an izāfat or follows it in apposition (of corroboration) without an izāfat, as:

hama-yi ālām murdand. (Sa'dl) "'what concern of ours is it, if the rest of the world perish?'"; here ālām is a collective noun signifying 'all the people of the world':

Garchi sīm u zar zi sang āyad hamī Dar hama sang-ī nabāshad'zarr u sīm—(Sa'di).

1 Poetical for agar-chi.
2 For zar 'for'; tashdīd poetical license.
3 Or mīnd (Past tense) and jumbānd.'
4 hama-yi shahr sūkht 'the whole of the city (sing.) was burnt,' but hama-yi shahr mi-gūyand 'all the people of the city say.' (Sūkhta shud could be said instead of sūkht).
5 Tamām and jamā'ī are always followed by the izāfat.
rare) even in m.c.; hama-yi shab “the whole of the night” and hama-yi rüz “the whole of the day”; but hama shab (or hama-yi shahrah) and hama rüz (or hama-yi rūzhā) mean “every night” and “every day”; dar hama² shahr-i qassāb ast³ (modern vulgar and incorrect) “in every city there are butchers” (collective noun).

Remark.—In modern Persian, hama ḫ with a singular noun is equivalent to har, and should be followed by a singular verb, but vide end of (4).

(3) Before the affixed pronoun there is no izafat. Ex.: julga hama-ash bā sāfā u zabz u ābād ast (m.c.) “the valley, the whole of it, is pleasant, green, and fertile.”

Before the affixed plural pronouns, the izafat is either omitted or inserted after hama ḫ in speaking. Ex.: hama-yi shān or hama-shān (or hama-yi ānhā) ḫe “all of them are bad.”

Remark.—Even in m.c. it is considered better to omit this izafat after hama ḫ: the omission is, however, rarely made even by the educated. Hama-yi in mardum ḫe “all these people” but in hama mardum byname “all these people” or “so many people.” In hama mardum jam′ shuda būdand ki dīgī ḫe “all these people had collected that there was no room for more” is ambiguous; but in hama-yi mardum “all these people” there is no ambiguity. However, it would be better to say hama-yi in.

(4) Hama chīz ḫe “everything,” hama-jā ḫe “everywhere,” hama-kas ḫe “everybody,” and hama vaqt ḫe “always” are classical as well as m.c. In hama makhārij ḫe “all this expense” appears to be modern.

Hama kas ḫe is followed either by a singular or plural verb according to the idea in the writer’s mind; hama kas āmad ḫe (m.c.)

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1 Also ḫe “of every day.”
2 No izafat: or dar hama-yi shahrhā.
3 Sa’dī, however, uses dar hama sang-i.
4 julga a valley, or plain, as opposed to hill.
5 Ābād means “cultivated” and hence “populous”; injā ābādī nist means “there is no cultivation here,” or “there is no human habitation here.”
6 For neuter things hama-yi ānhā bad ast ḫe “there is no one beside.”
7 Perhaps the only instance in the Gulistān where hama kas ḫe occurs as a nominative to a verb, is in the verse dur-i yatim-rū hama kas mushtari buwad.
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"everybody came"; hama kas āmadand (m.c.) "all the people came," vide (i) (2) Remark.

(5) The Afghans in speaking also say hama kasān  "all the people came," vide (i) (2) Remark.

(6) The m.c. expression hama tū-yi ham means "all together, indiscriminately" (bā ēmē hēmē hama dar-ham bar-ham); bā ēmē hēmē in hama (classical and modern) "with all this, nevertheless, in spite of all this"; ēmē hēmē in hama nīst "this is not all, something remains."

Remark.—It will be noticed that in classical Persian, hēmē hama is considered an adjective, while in modern Persian it is generally treated as a substantive.

(7) The regular plural of hēmē hama, hamagān in m.c. is generally used as the plural of hama hēmē, and signifies the whole collection regarded as individuals.

As the diacritical bar of ĕ in Persian, there is nothing in writing to distinguish the plural of ham-kun "fellow-worker, companion" from hamginān.

(8) Hamagi is a substantive, signifying "all, the whole, entirety," derived from hama, as jumlagi is from jumla (vide 9). Ex.:

Hama hēmē, but jumlagi is from jumla (vide 9). Ex.: jumla-yi zanīn "out of all the women" (m.c.); Hamagi is from hama (classical and modern) "all, great or small, lose their self-control; hama man hamagi-yi chīza-yi khud rā āvardam "I brought all my things." Hamagi also, like hama hēmē, can follow the substantive in apposition.

Hamagi, followed by a plural verb, unlike hamginān, does not refer to the whole regarded as individuals, but to the whole regarded as a collection. It is generally followed by a plural verb, as: ēmē hēmē ēmē hēmē "all went," but ēmē hēmē "all of it is good." Hamagi is rarely used.

(9) Jumla "sum, whole, total, aggregate" is a substantive, and is usually followed by the ēzāfat. Ex.:

Jumla-yi wūjūd-i ū (Sa’di) "the whole of his body"; Jumla-yi Musalmānīn rā (Sa’di) "he said, 'it is a prayer of welfare for you and the whole of the Muslim people’"; Jumla-yi lashkar "the whole of the army (Sa’di’); Jumla-yi kāfīn "the whole of the things that be, all creation’; agar man az Khudāy ta’āla chūnin (10) Jumla is Arabic. Jumlagi is of course a Persian noun.

1 Hama hēmē is Persian, but jumla jumla is Arabic. Jumlagi is of course a Persian noun.
2 Khayr خیر is here an adjective: du’ā-yi khayr, opposed to du’ā-yi bad دعا بد.
3 There should be no izāfat after Khudāy though colloquially it is usually inserted.
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tarstådami ki tu az Sultán az jumla-yi siddiOSün budadmi (S'adi) "had I fear God as you do the King, I would have been one of the Faithful" Testify and the following is an extract from all that I composed c separation (his separation from me)

"had I fear God as you do the King, I would have been one of the Faithful"

Jumla occasionally follows its substantive in apposition.

Remark.—az ân jumla signifies "out of the whole, example" ; bi-l-jumla "in substance, in short" ; jumla "on the whole" ; fi-l-jumla "in short" ; min "of the whole." (10) Jumlagi جملگی (also jumlaki جملکی, rare) "universality, total There is properly a shade of difference in meaning between jumla جملگی جملگی. Ex.: jumla-yi zanân āmadand جملگی جملگی جملگی "the or nearly of the whole of the women came," but jumlagi-yi zanân ām Jumlagi جملگی جملگی جملگی "the totality of the women came, none was left." Ra'iyat-i ān taraf bi-jumlagi mutâ-i farmân gashland جملگی جملگی جملگی "the people (peasantry, etc.) of that district be subject to him in a body (at once and without exception)" لشکر : jumlagi-yi lashkar جملگی جملگی جملگی "the whole of the army" ; jumlagi-yi جملگی جملگی "the whole body of the horses."

Remark.—"All came," can be expressed by hamagi (or jumlagi, ta hama, or jumla جملگی جملگی) āmadand. Hamagi, (etc.) yi-khurâk șarî جملگی جملگی جملگی "all the food was eaten."

Some Persians maintain that these uses of hamagi جملگی جملگی and jumlagi جملگی are vulgar, and that the two words should be considered adverbs zanân jumlagi جملگی جملگی "the women came in a body. (11) Jamî جمی "all, the whole, universal," is always followed by a fat. Ex.: jumlagi-yi mardum جملگی جملگی جملگی "all men, or all the men" ; jumlagi-yi zanât جملگی جملگی جملگی "all women, or all the women" ; jumlagi-yi lashkar جملگی جملگی جملگی "the of the army" ; but in mardum jamî جملگی جملگی "the of the people came," جمی جمی جمی is an adverb in the Arabic Accusative. م جملگی جملگی جملگی "all the sons of Adam, mankind."

1 Siddiq جملگی جملگی جملگی جملگی "a faithful witness," an epithet of Joseph, Abû Bakr and Abr جملگی جملگی "sincere, true."

2 Note the of جملگی جملگی is pronounced short fi.

3 Or zanân bi-jumlagi جملگی جملگی جملگی (m.c.).
(12) *Sā'īr* ٌ signifies "the remainder, the rest," but is frequently employed in Persian to express "the whole": it is always followed by an *izāfat*. Ex.: *fl-l-jumla chiżh na-mānd az sā'īr-i ma'āšī va munkar-i ki na-kard va muskrir-i ki na-khurd* (Sa'di) "in short there was no sin nor forbidden thing that he had not committed, nor intoxicant that he had not tasted."

(13) *kaffa* ٌ "all, universal"; and *qatib* ٌ "altogether, all" ٌ *kaffa-yi anām* "the whole human race"; *kaffa-yi ulūm* "all the sciences"; *kaffa-yi anām az khāwāss u 'awāmm.*— (Sa'di) "everybody, high and low."

These two words are not in common use.

*Remark.*—*kaffata* ٌ and *qatibat* ٌ are adverbs, "all of them, in totality."

(14) *Tamām* ٌ "complete," whole, all is both a substantive and an adjective, and has the same *izāfat*-constructions as *hama* ٌ it is also used, like *hama*, in apposition. Ex.: *Tamām-i rūz* ٌ (m.c.) "the whole day." and *tamām-i rūzh* ٌ (m.c.) "every day"; *tamām-i šahhr* (m.c.) "all the city"; *tamām-i makhluq* (m.c.) "all the people"; *tamām-i chiżh* (or *chīz*) *hāzir shud* (m.c.) "every thing was ready"; *tamām-i chiż lāyyār shud* (Afghan) the same; *qamar-i tamām* (rare), (in m.c. māh-i tamām) "the full moon."

*Remark I.*—The phrase *har-chi tamām-tar* ٌ means "as much as possible," as: *bi zūd-yi har chi tamām-tar* ٌ "as quickly as possible."

*Remark II.*—*Tamām shudan* ٌ "to be completed" or "to be ended, finished"; *tamām kardan* ٌ "to complete, finish off."

(15) Instead of *tamām* ٌ, the adjective *tamm* ٌ (class.) is sometimes...
used in writing. Tāmm u tamam (emphatic) "perfect and plente"; istignā yi tāmm (emphatic) "a complete exception."

(16) Tamāmī (m.c.), substantive, is also sometimes used: mardum tamāmī-yi mardum "all the men."

(17) Tamāmat (class) is a substantive, old, but is still by Afghans and Indians in writing. Ex.: tamamāt pīlān tamamat-i p (Indian) "all the elephants."

Remark. Tamam is an adverb, "wholly," "in toto."

(18) Kull substantive "all, universal, the whole, each": common in Arabic phrases. Ex.: kull-i n-nās "all the people; kull aḥad Ar. "every one."

Kull is also used in m.c. and in writing, as: kull-i zanān "all the women"; kull-i shahr "all the city"; kull-i ālam "all the world."

Kull, like hama, can be used in apposition. Classically (at Indian Persian) kull precedes its substantive without the izāfat. Pos the izāfat after kull in modern Persian is a corruption of the final vow the Arabic nominative case kull.

(19) From the Arabic kull, the Persian abstract noun and the Aj adjective kuttī are formed. Ex.: mardum bi-kullī raftand "the whole of the men went"; ihtimāl-i kullī "every ability"; Arabic adjective.

Remark I.— Kullī, bi-kullī, adv., "altogether, generally." Kullī and kullās ək are also two adverbs with different meanings, as: MārREM, kullās (not kulliyat ümān) āmadand mardum kallā əmadand (m.c.) "all the men can but ə kulliyat rāzi nist (m.c.) "he is quite dissatisfied."

Remark II.— kulluhum (Ar.) "the whole of them" is used the Afghans in speaking; it is also occasionally used in m.c.

(20) 'Amma (class.), 'umām (m.c.), "the whole, etc." From Arabic root 'am, 'um "to be general, comprehensive" is derived adjective 'āmī (m.c.) "common, universal" (as opposed to k m.c., "special"); al-'āmī al-'umām (class. and rare) "the common pe
or the people in general” ; 
\(\text{\textit{ām(m)i}}\) (m.c.) adj. “vulgar” ; 
\(\text{\textit{umūm}}\) (m.c.) “universality” ; 
\(\text{\textit{umūmī}}\), adj. (m.c.) and \(\text{\textit{umīm}}\) (class.) “universal” ; 
“his universal liberality.” Hence in Persian \(\text{\textit{āmma-yi mardum}}\) (m.c.) “the whole of the people” ;
\(\text{\textit{umūm-i nās}}\) (class.), and \(\text{\textit{āmna-yi nās}}\) (class.) “the whole of the people” ; 
\(\text{\textit{āmna-yi ra’īyat}}\) (m.c.) “the whole of the peasants” ; 
\(\text{\textit{āmna-yi zanān}}\) (m.c.) “the whole of the women.”

\(\text{\textit{umūm}}\) (m.c.) and \(\text{\textit{umūmī}}\) (class.) “universal” ; 
\(\text{\textit{amīm}}\) (class.) “universal liberality.”

Hence in Persian \(\text{\textit{āmna-yi mardum}}\) (m.c.) “the whole of the people” ;
\(\text{\textit{umūm-i nās}}\) (class.), and \(\text{\textit{āmna-yi nās}}\) (class.) “the whole of the people” ;
\(\text{\textit{āmna-yi ra’īyat}}\) (m.c.) “the whole of the peasants” ; 
\(\text{\textit{āmna-yi zanān}}\) (m.c.) “the whole of the women.”

\(\text{\textit{umūm}}\) (m.c.) and \(\text{\textit{umūmī}}\) (class.) “these people are ignorant, uneducated” ; 
in \(\text{\textit{mard}}\) \(\text{\textit{um(m)i}}\) “this man is common, uneducated.”

(22) \(\text{\textit{khās}}\) u \(\text{\textit{āmm}}\) also means “noble and plebeian” ;
the plural is \(\text{\textit{khawāss}}\) u \(\text{\textit{awāmm}}\).

(23) \(\text{\textit{umūm-i mardum}}\) “the people generally, very nearly all the people” (but in \(\text{\textit{umūmī}}\) “a common matter,” \(\text{\textit{umūm}}\) is an adjective ; but in \(\text{\textit{umūm-i dārad}}\) “this is common”).

Remark.—From the same root comes the adverb \(\text{\textit{umūm}}\) “in general, i.e. as a rule” ; \(\text{\textit{umūm}}\) \(\text{\textit{mi-gūyand}}\) “it is commonly said.”

(24) \(\text{\textit{ykṣr}}\) \(\text{\textit{yak-sar}}\) (m.c.) “all together, in one body; suddenly” ; also “without a break, and direct.”

(j) “Each,” “every,” “all,” “whatever,” \(\text{\textit{har}}\) \(\text{\textit{har Yak}}\) (or \(\text{\textit{har yak-i}}\), \(\text{\textit{har kas}}\), \(\text{\textit{har kudām}}\).

(1) \(\text{\textit{har}}\) \(\text{\textit{bār}}\) “every time” ; \(\text{\textit{har jā}}\) “everywhere” ; \(\text{\textit{har rūz}}\) \(\text{\textit{har sāl}}\) \(\text{\textit{har waqt}}\) \(\text{\textit{har shay}}\) \(\text{\textit{har kuś})}\), etc., “every day,” “every year,” “every time or continually,” “every thing,” etc.: \(\text{\textit{sukhān-i ḍaghar bi-gūyam, agar rāst na-būshad bi-har ‘uqūbat ki farrān’s sazāvar-ām}}\). (Sa’di) “let me say one more word and if it does not prove true, I am fit for any (or every)

1 \(\text{\textit{In makhlūq}}\) \(\text{\textit{awāmm-and}}\) (m.c. only) \(\text{\textit{these people are un-}}\)
educated.”

2 Not to be confused with the word \(\text{\textit{āmna-yi ummī}}\) (Ar.) “illiterate” derived from \(\text{\textit{ummah}}\) “people, nation, sect, etc.”

3 \(\text{\textit{har ahad}}\) is not used in modern Persian, and is rarely if ever used in classical Persian.

4 For \(\text{\textit{hič-kudām}}\) \(\text{\textit{kadam}}\) with or without negative, \(\text{\textit{vide}}\) (d) (5).

5 Note the absence of the \(\text{\textit{yi}}\) of unity (†), which could, of course, be inserted.

6 \(\text{\textit{ki har yan-i bādī-i saḥān ta mumāsī zamān-and}}\) (Sa’di) \(\text{\textit{‘slave girls) who are one and all such as are rarely found in this world and are unequalled at the present time.’}}\)
punishment you may command’; each separate country has its own language.

Har หร is properly a distributive and precedes its noun. It is emphasized by the of unity, as har mulk-i zabdn-i darad ajf... (m.c.) ‘each man says’ = ‘all men say’.

Remark.—Har หร and har หรกิ, and har หรกิ, the more emphatic forms of har, are used in relative sentences, vide (k) and (l).

(2) har yak (or har yak-ī) ‘every one’; har kas, har kudām ‘everybody’: har yakī (or har yak) and har kudām take the singular or plural verb according to the idea in the speaker’s mind, but the singular is the more correct. Ex.: har yakī (or har kas) chīz-i mā-yūyd or mā-yūyand (m.c.) ‘every one says something different’; har yak-i bazla-ī wa laţī-fa-i chunān-kī rasm-i zarifān bāshad ham-i guftand (Sa’di) ‘every one told some good story or pleasant jest after the manner of witty people’; (here the plural is used as the writer had in his mind, a number of people in the assembly concerning which he was writing); va har yak-ī bar vijg-i dānīsh-i bādām rāy mi-zad (Sa’di) ‘and each one, according to his knowledge, gave his opinion’; (here the verb could not be in the plural).

(3) Har หร also means ‘whatever.’ Ex.: agar gūsandhdā dah tā būdand bāyad har kudām-ī yak gūsand dāshka bāshand (m.c.) ‘if the sheep were ten then everybody should have one sheep apiece’; (here the plural is also used, for the same reason).

1 It is perhaps this and not the demonstrative ที่ that is found in the antecedent to a relative clause when the antecedent is preceded by har, vide § 42.
2 Or หร, vide (i) (4).
3 Or grammatically dāyha bāshad.
4 Bāyist, past, for future action.
INDEFINITE PRONOUNS.

(1) "Whoever, whosoever" 

Examples:

Whoever, whosoever expected (to reap) good, imagined a vain and foolish thing.

Remark. In. “take whichever you please” would be taken to be the subject.

(3) Har kas-ī ki, har ki, and hama kas-ī ki are used in the same way. Har kas-ī ki (or har kas-ki) is better and more common in modern Persian.

Remark I. — Har is understood:

Remark II. — Har ān ki is in classical language applicable to things, also vide (I) (3).

Remark III. — Har-ki bāshad “whoever he may be.”

(1) Har chi (classical and m.c.). Ex. Har chi wast az jān bi-shāyad har-chi dar dil dārad bi-gūyad

Note: **har ā ki** is not used; it does not exist in Persian. **Har ān ki** though old is not obsolete. It is more emphatic than **har ki**.

**Har kas-ī ki** is better and more common in modern Persian.

**Har kas-ī ki** would be preferred in m.c.
(Sa’di) “whoever abandons hope of life, says whatever is in his mind (without fear).”

*Har-chi* هرچه can also be used for living beings (in classical and modern Persian), as:

> گفت هرچه دروششاند ایشان را راضی بده و هرچه نواگوزند از ایشان خذی بخدان

*guft har-chi darvishan-and یشان را vām-i bi-dih va har-chi tavāngarān-and az یشان chīz-i bi-khāvāh* (Sa’di) “he said, ‘such of them as are poor, give them a loan; and such of them as are rich, ask a loan from them’ (lend to such of them as are poor, and borrow from such as are rich).”

The following uses of *har chi* هرچه should also be noticed:

> هرچه این میندن: *har-chi īn mī-zanad ān mī-raqsad* (m.c.) “as this one pipes, that one dances (i.e. in whatever method or time he pipes)” or “the more he plays the more he dances”;

> هرچه زود تر *har-chi zūd-tar* “as quick as possible”;

> هرچه تامام تر *har-chi tamām-tar* “as complete as possible”;

> هرچه تنامه تر *har-chi tamām-tar* sa‘ī karda shavad (Sa’di) “let the utmost endeavours be made”;

> هرچه گشت عقاب جو *har-chi gwāst ‘aqab-i jaw, gīr na-yāmad* (m.c.) “however much he bargains for barley, he couldn’t find any (in spite of all his seeking he failed to find any).”

(2) *Har-chīz* هرچیز (classical and m.c.);

> بعد از این هرچیز که می ثورب *har-chīz īn har chīz-ī ki marā zarārat būd hama rā girīsta bi-kīnāra gūzāštam* (Afghan) “after this I took whatever I needed of (or every single thing that I had need of) and put it on shore.”

(3) *Har ān ki* هر آن کی

> هر آن دیوار دیم که پیش آمدی پیچت بارو بیفتدیدی *har ān dīwār-i qadīm ki pīsh āmādi bi-qawwat-i bāzū bi-yafgandā* (Sa’di) “whatsoever old ruined wall he came across, he cast down by the mere strength of his arm.”

Har ān ki هر آن کی is also applicable to living beings. Ex.: 

> بخکم آگه هر آنکه هر آن دشمن که یا بی احسان کنی مغلوله زیاد گنگه *bi-hukm-i ān-ki har ān dushman ki bāvay ihsān kūnī mukhālafat ziyād kūnād* (Sa’di) “because whatever enemy you treat kindly, he increases his enmity towards you (whenever you treat an enemy kindly he increases his enmity): vide also (k) (1).

(4) *Har kudām* هر کدام

> ‘whatever, whichever.’” Ex.: 

> بهر کدام گذی یک یا یک

---

1 Note the plural of the adjective: the plural here makes the adjective definite; *harchī darvish ast* would mean “all the poor of the world.”

2 Instead of *har chīz-ī ki* هرچیز یک که the following:—*har chi marū zarārat būd* or *har chi ki mī-khūstām* هرچه مرأ ضرورت بود or *چه که می خوستم* (m.c.)—*kinār mī-gūzāštām* کنار می گذشت.

3 In modern Persian, *har dīwār-i qadīm-ī ki* هر دیوار قدیمی که *har dushman-ī ki* هر دشمنی که or *har kūnād* هر کووند might be used.

4 Or *har dushman ki* or *har dushman-ī ki* هر دشمن کی or *har kūnād* که هر کووند که.

5 Or *har kudām kār-ī ki* هر کدام کاری که, or *bi-har kār-ī ki* بی هر کاری که or *har kār-ī ki* هر کاری که (m.c.), or *bi-har chi* بی هر چی.
INDEFINITE PRONOUNS.

(5) Har ān chi  

(6) In m.c.  

Note  

Note the plural is necessary here.  

Poetical for  

Also gursina, gurena, etc., etc.: but negarist  

This is perhaps the only instance in the Gulistan where  

Or better  

1 Or better harchi or har qadr gustam.
2 In m.c.  

3 Note  

4 Note the plural is necessary here.
5 Poetical for  

6 Also gursina, gurena, etc., etc.: but negarist  

7 This is perhaps the only instance in the Gulistan where  

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(m.c.) "many people say"; bas-i zanān (m.c.) "many women," (bas zan or bas zanān not used); az bas-i farsang¹ (Sa’di: verse) "from many a farsang."

bas-i zanāh-yi fāhiša dar Kirmān hastand (m.c., but uncommon) "there are many loose women in Kirmān"; bas-i ihsān farmūdand (Afghan colloquial, and rare m.c.) "he (respectful pl.) treated me with great kindness"; az bas zirāk bud (Afghan and Indian, written and colloquial) "he was very intelligent."

2 Bas-i is also an adverb. Ex.: bas-i bar na-yāmad ki—"a long time did not elapse before—"; bas-i bi-gardid (Sa’di) "he wandered about backwards and forwards a great deal (or a great while)"

3 Basā is old and rarely used even in writing: basā buzury (classical old) "very big," vide § 88 (1) (3).

Many of them, a large number." gurūh-i visayāri.¹

(1) From the adjective and adverb visayāri "much, many" comes the substantive visayāri (modern Persian), and bisyāri-a (visayāri), "a many" (with of unity). Ex.: visayāri mī-guyānd (m.c.) "many say," or visayāri mārdum mī-guyānd (m.c.); but az bisyāri-yi a mārdum rā hā-bud az visayāri mārdum Rā. (m.c.) "from the excess of the crowd there was no room to pass."

2 Gūrūh "a troop, band, class." Ex.: gūrūhī mārdum, or gūrūhī a mārdum (m.c.) "a body, a number of men"; gūrūhī mī-guyānd (class.) "a class, a certain number (of people) say."

Remark.—Gūrūh gūrūh mā-guyānd means "in troops"; gūrūh gūrūh mā-guyānd means "they are coming in crowds."

1 In the clause va bas-i shukr guťam—(Sa’di), it is not clear whether bas-i qualifies the substantive shukr, or whether it qualifies the verb shukr guťan and means "a great deal, a good while."

2 This is not the alif of the vocative: basā bashad ki ke (m.c.) "probably—."

5 In m.c. bas-i ihsān

bās-e ihsān

1 Ki az visayāri-yi du’ū wa zārī-yi banda sharm hamā dāram Ki az visayāri-yi du’ū wa zārī-yi banda sharm hamā dāram (Sa’di) "because from the excess of the beseeching and lamentation of my servant, I feel ashamed." Note accents.

5 gūrūhī mārdumān rā di’d (Sa’di) "he saw a collection of people"; note absence of izāfat after gūrūhī on account of of unity.
INDEFINITE PRONOUNS.

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(o) "Most of them" aksar-ash "most of it";

1 Aksar اکسر "most" and aghlab : أغلب "a piece, bit, patch" is usually followed by the al. In m.c. only, it signifies "a little." Ex.: پیارہ حرہا دیشم گیش ش (Shah's Diary) "I had a few words to him"; پارہ سربازہ رائط, or پارہ سرباز راft: پارہ تبسطی اندرا (Tr. H. B. Chap. XIV) "concerning some small arrangements of the harem"; در سراہہ حکم پارہ ژن (H. B. Chap. XXIII) "I used to see some women in the court of the imam, but—."

Remark.—Chiz-i چیزی with the negative signifies "not a thing." Ex.: va chiz-i na-khwaanda am (Sa'di) "I have read nothing, a unlettered"; az یں sabab chiz-i kar kardam (Sa'di) "for this reason I did no work." 4 هوا چیزی کم شد "the wind abated somewhat."

Remark.—Chiz-i چیزی and aghlab گلاب, used like aksar.

1 In m.c., here qadr-ی "quantity," but in m.c. (m.c.) "persons" aksar kas اکسر کس not used.

2 In m.c., here qadr-ی.

3 Or سربازی چیزی راft (m.c.).

4 In m.c. نب bad would be used, havā ہوا signifying "air." Indians and Afghans havā for "wind" as well as "air."

5 Or better بازی ڑیہا, and بازی az sarbāz-hā "a little further."
INDEFINITE PRONOUNS.

khwurda (m.c.) "a little" (m.c.). Ex.: khwurda-i jaw (or āb) bidih "give me a little barley (or water)."

(4) Kam-i 1 کم "a little" (classical and m.c.), from kam, adjective "few, little." Kam-i 2 could be substituted for khwurda-i in the above example.

(5) Andak-i 3 انداک "a little," or "a little time." Ex.: ta andak-i quvvat yāft (Sa'di) "till he gained a little strength"; انداک جمال به زیواری مال andak-i jamāl bih az bisyārī-yi 4 māl (Sadi).

Andak "little, few"; and andak-i انداک "a little."

Andak is an adjective, pure and simple: it is according to some Grammarians the diminutive of and; but according to others and is a contraction of and: انداک: vide also "Approximate Numerals."

Remark I.—Andak also means (classically) "a few," vide first example in (r).

Remark II.—Qalīl 1 کل "little, few"; and qalīl-i "a few" are equivalents of the Persian andak and andak-i انداک.

(6) Ṭaraf-i طرفي a portion (old classical). Ex.: malik rā taraf-ī az zamā'im-i akhlāq-ī ā ma'ālūm shud (Sa'di) "a portion of his crimes became known to the king." طرفي از معلومه نگرسند (Sa'di) "something of the matter had reached his ears."

(7) Barkh-i بخش a portion (classical and rare modern). Ex.: va barkh-ī az 5 bilād az gabza-yi tasāruf-ī ā badar raft (Sa'di); بخش از زمینه نگرسند barkh-i āmadand (mod.) "a few came"; بخش از زمینه اگر در اداي آن بخش نهای و تکسی از دارند agar dar adā-yi ān barkh-ī tahāvun u takāsul ravā dārand (Sa'di) "if they show even a little slackness or neglect in performing (the duty)"; بخش از عمر گرانیا در مریم va barkh-ī az umar-i girān-mīya bar-ū kharch namūdūm (Sa'di) "we expended a portion of our precious life on it."

Barkh-i بخش is lit. "a portion, a share." It is not followed by an izāfat, as an izāfat cannot follow the ی of indefiniteness or the ی of unity. This is perhaps the reason that it is more often followed by az. Compare ba'z-ī بعضی

1 ی of unity; also kamī subs. "deficiency."
2 کم
3 انداک
4 qadr-i could also be substituted.
5 Andak, adj. Ex.: ātash-i andak rā (Sa'di); bi-andak muddat بی اندک معطه (Sa'di) "in a little time."
6 Not bisyārī بسیاری as might logically be expected. As jamāl جمال has two syllables and māl one, euphony requires bisyārī-yi māl instead of a single syllable.

6 This first az ی omitted in some copies: the two prepositions az close together are تیل, uneuphonious.
INDEFINITE PRONOUNS.

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(8) Juzv-i (Persian): juzv = Ar. جژیر juz, "part, portion, on of a book": and juzv-i for "a little," or else dastam (m.c.) "I had a little money"; bi-qimat-i juzvi .) "at trifling cost"; juz-a birinji giriftam (m.c.) "took a little rice"; bi-juzi-harf-i (m.c.) "at the least word, partial word"; bi-juzi nasim-i (m.c.) "at the least wind, at ritial wind."

Remark.—Kull u juz*, or kulli u juz-i, or az kulli u "in whole and in part, entirely." [There is also the stive juzvi "petty, trivial," qimat-i juzvi قیمت جوزی جزیری.

(9) Lakht-i (Persian) "a short time" (old classical, and rare modern) from "a piece, a portion," etc., etc. Ex.: Lakht-i udishah jaru raft (Sa'di) "he considered a little"; اندر این لحظه اندیشید "he considered a little about this."

Remark.—Nabzah Ar. "small portion," has much the same significance, but is rarely used.

(11) From Zarra "an atom, a mote in a sunbeam," comes yak zarra يک Zarra isbi, bi-dish "one atom, the least part." Ex.: yak zarra ab bi-dish "give me a drop of water."

(12) Bi-qadr-i yak pari kah-i (m.c.) "a very little." Ex.: Bi-qadr-i yak pari kah-i qimat na-dastam (m.c.) was not worth a straw "(lit. a chip of straw)."

(9) "Some"; بعضی ba\-zi, Per. and بعضی ba\-z, Ar. (lit. "a portion"). بعضی میگیاند "some say"; بعضی از زنی ba\-z-i az zan\-ha "me of the women"; بعضی جزرا ba\-z-i chiz\-ha (m.c.) "some things"; بعضی از رختنیار خورا ba\-z-az rakht\-ha-yi khud r\-dadam (m.c.) "I gave some

1 Juzv-i (m.c.) ی is of unity: in writing also juz\-i.

2 But juz\-i birinji r\-ā giriftam (m.c.) "I took a portion of ice."

3 Lakht-i jigar (or dil دل) "a corner of one's liver (or heart)"; metaphorically "a beloved child.

4 Par-i gul پر گل is a "petal of a flower": کَامی کامی has the ی of unity.
of my clothes’; indefinite persons say ‘ba'z-i ashkhās mī-gūyand (m.c.) ‘some persons say’; indefinite Khans ‘ba'zī khava'nīn ‘some Khans’; ba'zī az khava'nīn ‘some of the Khans’.

Ba'z is an adjective and therefore does not take the izāfat, but ba'z is a substantive and is correctly followed by the izāfat, as: ba'z-i awqāt ‘sometimes.’ The plural of ba'zi is ba'ze.

Ba'zī murghā dādam ‘I saw some birds (indefinite).’ Ba'zī az rakht-hā rā dādam ‘I gave some clothes’ andak ‘I gave some of the clothes.’ The plural is better with ba'zi.

(r) ‘Much, many.’ bisyār adj. and adv. Ex.: az shab bisyar gūsahst (m.c.) ‘some nights passed’; bisyar shab (or shahbā) gūsahst (m.c.) ‘many nights passed,’ or šaybī bisyar gūsahst (m.c.) ‘a great part of the night had passed’; az shab bisyar gūsahst (m.c.) ‘many men say’; bisyar gūsahst (m.c.) ‘many men say’. Ba'zy or ba'zi = ‘indefinite’ (m.c.) ‘indefinite’ (m.c.).

Note the meanings of bisyār in the following sentences: az shab bisyār gūsahst (m.c.) ‘many men say’; bisyar gūsahst (m.c.) ‘many nights passed,’ or šaybī bisyar gūsahst (m.c.) ‘a great part of the night had passed’.

Bisyārī (az) ‘a much,’ and bisyārī (subs.) ‘abundance’; bisyārī az mardum mī-gūyand (m.c.) ‘many men say’; bisyārī māl ‘abundance of wrath’; vide also (p) (5) and footnote.

1 In Urdu ba'ze is an adjective.
2 The plural būdan, būdān could have been used.
3 Or shutur-i bisyar, or shuturhā-yi bisyar.
4 In prose kasān, kasān.
(s) "Remaining, remainder"; باقی, Ar. adj., is incorrectly followed by the izāfat as though it were a substantive:

(1) باقی (adj.). Ex.: باقی روز هم گذشت bāqī-yi rūz ham guzasht (m.c.) "the remainder of the day passed", but باقی روزها bāqī-yi rūzā "the remaining days";

Imshab-am dard-i dil tamām na-shud
Bāqī-yi dāstān bi-fardā shab—(Salīm).

"To-night I could not relate all my suffering,
The remainder of the story stands over till to-morrow night."

Bāqī pūl rā chi kardi or bāqī-yi pūl rā chi kardi are both m.c.
The Indians and Afghans correctly omit the izāfat after bāqī باقی, on all occasions.

(2) نیئة baqiyya, subs. (classical and m.c.). Ex.: baqiyya-yi sipāh "the remainder of the soldiers"; baqiyya-yi rūz "the remainder of the day."

(3) ما کُفی mā baqīa, Ar., in Persian mā-baqī, lit. "that which remained." This is used in modern (and perhaps in classical) Persian as a substantive. Ex.: mā-baqi-yi rūz (m.c.) "the remainder of the day."

Remark I.—تتیما tatimma, Ar. subs. "completion, appendix, etc." is used for the remainder or balance of an account, as: تتیما حساب tatimma-yi hisāb. The Ar. word میزان mizān has the same signification.

Remark II.—Pas-mānda پس ماند is generally applied only to remnants of food; باقی ماند qaqq mānda "to what remains or is left behind; باقی ماند baqī mānda "to what remains over" (of an account, etc., or of people, things, etc., after counting).
CHAPTER IV.

THE ARTICLE AND THE RELATIVE PRONOUN.

§ 40. The Definite Article.

(a) Harf-ita’rif (حَرْف تَعْرِیف). There is no article properly so called. If the noun is definite and in the accusative case, it requires ṛā. Ex.: ʿāb-rā bidih “give (me) the water”; but ʿāb bidih “give me water”; du asp-rā didam “I saw the two horses”; but دو اسپ دیدم امروز در بازار اسپ ندیدم imrūz dar bāzār aslā ṛā asp na-ḍidam (m.c.) “to-day I saw no horses in the bazar.”

Remark.—In the nominative case دو لشکر du lashkar can mean “two armies” or “the two armies.”

(b) Proper names, titles etc., the separate, the demonstrative, and the reflexive pronouns, the interrogative ʿak ʿli, ʿalā, ʿalī, etc., همه، همه، همه, etc., دو، هریک, جمله, جمله, etc., are considered definite or maʿrika (صهر زیم), and require ṛā, especially in modern Persian 4; so also does the pronoun yak-ī.

(c) In modern Persian, the affixed possessive pronouns when affixed to a noun in the accusative case, are also usually followed by ṛā.

In classical Persian, this construction is rare. In the Gulistan, the ṛā is both omitted and inserted.

The ṛā of the dative, however, cannot be omitted. For further rules on the insertion or omission of the ṛā of the accusative and dative, vide under Syntax.

Remark.—The following are also definite:

1. All nouns that have the Arabic definite article اللّah; as ʿlāf “The Powerful.”

2. Nouns preceded (or demonstrated مشاکلیه, by the demonstrative pronouns.

1 Taʿrif (تَعْرِیف) also means “definition.”

2 For ʿalā.

3 Foldān (adj.) and fulānī (subs.).

4 In the Gulistan and in classical Persian the ṛā of the accusative is often omitted, contrary to the rules of syntax. As a rule the reason of the omission can be traced to the exigencies of the rhythm. Imitators of the style of Saʿdi, especially Indians, make syntactical mistakes of this description, but no ordinary modern Persian does.
The Indefinite Article.

(3) The مضاف of a proper name or of a pronoun (affixed or separate), as: حرف لنکور یا وحدت.

(4) Some nouns in the vocative, as: کوما.

(5) Proper names, noms de plume (ناقص), personal pronouns, and معبود خارجی, as: معبود ذهنی.

(d) In sentences such as, درخت بر ای: معبود ذهنی etc. or of a کتاب رستم.

Remark.—The cardinal numbers are not followed by a plural noun.

(e) In relative sentences, ادکی a demonstrative or relative ی, often confused with the ی of unity (sometimes accented for emphasis), in conjunction with the connective یک makes the noun definite: vide § 42 (b) and (g) to (r).

If the noun is to remain indefinite, the ی (or ی) must not be accented: vide § 42 (p).

(f) In the sentences پادئشاهر شیدم پادئشاهر شیدم یکی یکی زای ملوک عجم حکاتیم گندم 1 Poetical nom-de-plume.

(g) The demonstrative pronouns, especially in m.c., frequently take the place of the definite article, as: ین مارد کی آمد (for مارد کی آمد) "the man who came"—; hence the reason that Persians learning English generally say, "that man who" instead of "the man who—."

§ 41. The Indefinite Article.

(a) حرف لنکور or یا وحدت.

The numeral یک is sometimes taken the place of the indefinite article. Ex.: یک شب تامل ایام کخشته میکردم یک شب تامل ایام کخشته میکردم. یک شب تامل ایام کخشته میکردم.

Vide also examples in (m). In m.c. this یک is more often used for the indefinite article than is the ی of unity.

Remark.—ایکی یکی can also be joined to the ی of unity, as یکی "one, a certain person".
nudamā-yi mulūk yāk-i in ast (Sa'dī) "and this is one of the (good) manners of the companions of the kings."

There is nothing to distinguish from each other the yā-yi vaḥdat or the yā-yi tankir, and the yā-yi mawsūl (§ 42), except the difference in signification. When the ی signifies unity—in this case its place can be taken by the numeral yāk—it is known by the first name. When the ی is used before a relative clause and is equivalent to the demonstrative pronoun, it is known by the last name.

Remark.—The ی that follows ی is probably not the demonstrative ی, but the ی of unity.

(b) The yā-yi tankir or ی of indefiniteness acts as an indefinite article. This ی, which has several uses, and is more or less emphatic, either in magnifying or in minimising, was in classical Persian pronounced with the majhūl sound. In modern Persian it is pronounced ی, and with the exception mentioned in § 40 (c) is unaccented, in order to distinguish it from the suffix ی of abstract nouns. Thus in classical Persian mard-e "a man" or "a certain man", but mardī "manliness": in modern colloquial mard-ی "a man", etc.; but mardī "manliness."

This ی is supposed to be derived from the numeral yāk ی (or yag ی) of which the last letter has disappeared. ی, for yāk ی, exists still in some songs in the dialect of Mazenderan. Yī-qadr āw bi-dih "give me a little water" is common in S. Persia.

In modern Persian, however, it can be added to a plural, making it a collective noun: vide (k) (2).

(c) If the noun terminates in silent ی, then, instead of the affixed ی, the symbol hamza is superscribed, but in modern Persian is still pronounced ی, [vide § 26 (j)], as Bachcha-e (classical) and bachcha-ی (m.c.) "a child" or "a certain child." If the noun is concrete and terminates in ی, the ی of the noun is generally represented by ی before the ی of unity, as: māhi "fish", but māhī (or māhī) "a fish."

(d) (1) If silent ی precedes ast "is", the ی may be omitted and the written است. Ex.:

\[3\] Var shakar-khanda-ast shirin-lab
\[4\] Āstān-ash bi-gīr u shāh bi-kush—(Sa'dī).

"But if she be attractive and sweet-lipped
Take her by the sleeve and put out the light."

1 Vide foot-note 4, page 141.
2 With the izāfat, bachcha-yi kūchak (mod.): difference in transliteration and pronunciation.
3 Āstān is probably the old hanging sleeve, in Persia still worn by some darvishes.
The indefinite article.

Banda-i'st may be written بندی ایست or بندی ایست and māhi-i'st may be written ماهی ایست, etc., or ماهی است.

Remark.—Grammarians, however, give this ی different names according to the sense in which it is used. Thus in:

ا‌ندرای را جزو گل مختال یک دیگر شوند یا به کوبنی میشند ود یا بیگربری را پرده دار

"—One and all need each other,

Even a small spider can hide a great prophet"

the first ی is called yā-yi tasgūr "the diminutive yā" or yā-yi tahgūr "the yā of contempt", while the second ی having the contrary meaning is called yā-yi ta'zīm "the yā of respect."

For the names of the relative ی (expressing the definite article in relative sentences), vide § 42.

(2) After final alif الف, yā ya, or ِ, this ی is preceded by a ی, to distinguish it from the ی of the izāfat ة, as: hū-i "a scent", but bū-yi gūl "the scent of the flower"; چنین دولت عدلی chūnīn dawlat-i یزمشاه (m.c.) "such a very great empire." A ی should be inserted as beaker for this hamza. Some Arabic words end in a hamza, which may or may not be written in Persian, but before a suffixed ی, the Arabic ی must fall away, thus:

"desert, or jungle as opposed to cultivation", محراب "a desert" and صخره "a great desert."

(3) If the Arabic word ends in alif-i maqsūra ی or ی, with or without the tanwīn, the final letter is changed to alif before the ی of unity, as: یام "blind"; عام "a blind man." The word عام is in Persian pronounced ma'annya, or ma'naq معنی معنی; its final letter may therefore in Persian be considered to be either yā ی or alif-i maqsūra مخصوص, thus: الف مخصوص alif مخصوص "a meaning."

Remark I.—The ی is sometimes added to adjectives, as: انگکی جمال andak-i jamāl (Sa'di) "a little beauty": chand-i "a few." For sāl-i دو سالی انت, vide (f) 9.

Remark II.—In Old Persian, the ی is added to the noun when it is qualified by an adjective, and not to the adjective, as: mard-i khūb مرد خوب "a good man"; dar andak zamān-ی در انده زمانی انت (class. and mod.) "for a little while." In modern Persian, the ی is generally added to the adjective, vide (k).

(e) The ی of unity combines with یست in pronunciation, but may be written separately in full, or combined with the ast. Ex.: khūb mard-یست (m.c.) "he is a good man" is written خوب مردی است خوب مردی است.
Examples of the various significations of this ی are:

1. pādīshāh-ī pisar-ī bi-adīb-ī dād (Sa’dī) ‘a certain king handed over a son of his to a tutor—’; pās-ī az shab guzashī ‘one watch of the night passed.’

2. karī na-dāram ‘I have no special business’; mī-khwāham bi-shuwnā khidmat-ī rujū ’ kumān (m.c.) ‘I want to enthrust you with a (special, or a certain) commission.’

3. hīch tadbir-ī na-būd ‘there was not a single plan’; bar har yak-ī az sāțir-i bandagān u hawāshī khidmat-i mu’ayyan ast—(Sa’dī) ‘for every single one of his slaves and attendants (a special or a separate) duty is appointed.’

4. bihtar-ash īn ast ki al-hāl bi-tawr-ī az īnjā īnār īnār kashī (m.c.) ‘the best thing is somehow or other you at once get away from here.’

5. rozgār-ī rūzgār-ī bar-īn bar-āmad (Sa’dī) ‘a short time elapsed after this’; dar andak zamān-ī sā’at-ī ‘a short time’ or ‘one hour’; va ham shakki paydā shud ki mabādā (m.c.) ‘also a bit of a doubt arose lest—’ (but va ham shakki paydā shud—‘there was doubt lest—’)

6. Bi-ham bar ma-kun tā lavānī dil-ī
Ki āh-ī jahān-ī bi-ham bar kunad.—(Sa’dī).
‘Distress not, if thou canst avoid it, a single soul,
For one sigh to God (from a broken heart) can destroy
even a whole world.’

Note that though there is no ی in this sentence, there is yet no confusion as to sense.

When this ی has the adjectival sense of ‘a certain’ and is followed by an explanatory clause, its noun may be considered definite, and if in the accusative case requires the affix rū, vide § 40 (f).

More common in m.c. kinārā kunā.

In m.c. rūzgār, rozgār.

It is this sentiment, the fear of the distressed sigh, that so often prevents the punishment of a convinced malefactor in Persia. Some irresponsible person intercedes, and the Governor, to hide his superstitious fears, professes to be overcome by pity.

The idiomi s biham kardan (and not—kandan)
THE INDEFINITE ARTICLE.

(7) روز争论چه خيالي است افتاده است Vazir chi khiyāl-i-st uftāda ast? (m.c.) into what a way of thinking (into what kind of a fancy) has the Wazir len I wonder?"

(8) عشق خانتي است در ناميدی بسي ازديد است پابان شب سفيد است "In despair is many a hope; The close of a dark night is fair.

For bas-i * many a" vide § 30 (m).

(9) سالي دو برن براکمد فوزي ً afat-i-st "a couple of years so passed after this"; fasl-i du (Sa'dī) "a couple of chapters."

For with the plural in modern Persian, vide (k) (2).

(10) Fir'aun-i "a Pharaoh (i.e. cruel and overbearing)"; حانمي "Generous." حانمي "generous." حانمي "genero-

(11) نه غرفتا آمدي بديست جواني معجب كه هردم هوائي زرد و هر لحظه راني bi-dast-i javān-i mu-

(12) قلدلدر درومشي اسم نا خراشيده نا تراشيده "Calendar is a kind of darvish, rough and uncivilized." qalāndar darvīsh-i-st nā-kharāshīda -tarāshīda (m.c.) "a Calendar is a kind of darvish, rough and uncivilized."

(13) لعنات بر مثلي شما مسلماني la'nat bar misl-i shuma Musalmān-i "curses on Muslim like you"; or لعنات بر مسلماني مثل شما la'nat bar musalmān-i misl-i umā.

(14) جرون مثل من اين جور كار نيمكد javān misl-i man in jūr kār nami-kunad (m.c.) is a simple statement; but javān-i misl-i man-nen expresses a considerable amount of conceit and "brag" and lays a stress on javān hamchu man-nen جرون همچون من-" جرون. javān جرون expresses the me idea, but in speaking there would be no stress on the word javān.

(g) The noun with its cc of unity is often in m.c. preceded by the

1 Fir'aun a title common to the ancient kings of Egypt, as Ptolemy to the er ones. The Pharaoh of Moses' time is known to Muslims asValid. Fir'aun has ne to mean 'a cruel tyrant, insolent and unbelieving.'

2 In Persian sometimes Hātam حانم : an illustrious Arab of the tribe of Ėamy who ed before the Prophet, but his son, who died at the age of 120 in the 68th year of the ght, is said to have been a companion of the Prophet.

3 Dust, in Persia, is only used for men, but yar ايار is a man-friend, or a stress.
indefinite yak یک, for additional emphasis, as: āghā yak chāz-i bi-dīh (beggar’s cry) "gentleman, give me a trifle"; —ki yak muuddat-i bimārī dāshī "—so that he was ill from it quite an age" (more emphatic than muuddat-i alone).

(b) The ی of unity does not admit of the izāfat after it, thus: qadaḥ-ū barf-āb (Sa’dī) "a cup of iced water (i.e. water and ice mixed); —gurūh-i barf-ab (Sa’dī) "a cup of iced water (i.e. water and ice mixed)."

For a classical example vide quotation from ‘Umar-i Khayyām in § 95 (b) (5).

(i) In classical and in modern Persian, a noun before its qualifying adjective or before another noun in construction, even if indefinite in meaning, sometimes discards the ی of unity, as: tā-īja-yi dūstān (Sa’dī) "a party of friends"; bā tā-īja-ī az dūstān; "a certain learned man had a large family"; pādisabhāt bā ghulām-i ‘Ajami dar kishtā nishasta būd (Sa’dī) "a certain king was seated with a Persian slave in a boat"; pādišahāt bā vazir "a king with his vazir", but pādišahāt bā vazir-ī "a king with a vazir (perhaps the vazir of another king)."

Remark.—Note that یکی "one of" requires ی after it in all cases: it cannot be followed by the izāfat. Vide also (l).

(j) Concrete nouns ending in ی (ب) may take the ی of unity; but the first ی in writing is usually represented by a ی, as: Sūfī-ī bi-man guft. In m.c., however, the indefinite یک usually takes the place of the ی in such cases.

Remark.—Singular abstract nouns in ی do not admit of the ی of unity: the indefinite یک is substituted.

(k) (1) In modern Persian the ی of unity is generally added to the qualifying adjective [unless the adjective end in ی, vide (m)] following the noun and not to the noun. Ex.: qushun-i khub-l budand (Shah’s Diary) "they were a pretty soldiery"; nutq-i ziyād-l kardand (Shah’s Diary) "they delivered long speeches."

1 Bimārī-ī (note accent) would mean ‘he kept a sick man in his house.’
2 In m.c. qadaḥ is a basin.
3 Here rá ی is necessary though the object is indefinite, because of the یک following.
4 In modern Persian nān khįpur-ī bisyār-ī (or bisyār).
5 In modern Persian this would be ghulām-ī غلامی and kishtī کشتی.
(2) The can also refer to a plural and seems to give it a collective sense. Ex.: chakushhā-yi gharīb-i 'stä (Shah's Diary) "they are (were) a strange lot of hammers"; zanāhā-i dārad Kirmān ki zarda-yi tukhm rā az miyana-yi safīda mi-duzand (m.c.) "Kerman has a class of women so tricky that they can steal the yolk of an egg from the midst of the white."

In English, the indefinite article is still common before a general noun denoting a sum of money or a space of time. The answer to a question, "what is your pay?" might be: hīch, du tūmān-yi (m.c.) "nothing; a paltry two tumans." "From his birth to his death—stroke on the field of Jena, what a seventy-one years" (Carlyle), o-xl (m.c.) "Kerman has a class of women so tricky that they can steal the yolk of an egg from the midst of the white."

(3) If, however, the adjective is of the simple kind that can precede the noun, the  is naturally affixed to the noun. Ex. khub mard-yi "he is a good man" (m.c.); pü-r-i mard-yi (m.c.) "an old man."

(l) In modern Persian the constructions jam-yi murdu-mān didam "I saw a body of men"; or jam-yi az murdu-mān didam جمعی مربی مردی دیدم "I saw a body of men"; and jam-yi zanāhā didam جمعی زنی دیدم, or jam-yi az zanāhā didam جمعی از زنی دیدم "I saw a body of women" are used. Vide also (h) and (i).

(m) In modern Persian, as stated in (k), the  is generally added to the qualifying adjective; if, however, the adjective itself end in the numeral is preferably substituted, as: "an Abyssinian slave girl" بک کِنیزِ حبشی yak kaniz-yi habashi (m.c.) or kaniz-yi habashi (m.c.).

Note the following m.c.:—"a spoonful of milk" (a) yak qāshuq shīr, or (b) qāshuq-shīr, or (c) qāshuq-e shīr-e (m.c.) "a glass of water" (a) gilās-yi āb-yi, or (b) gilās-yi āb, or (c) gilās-yi āb or in apposition yak gilās āb.

(n) Note the absence of the  in the following: zakham-yi palang dāsh (Sa'dl) "he had a (the) wound from a leopard"; zakham-yi shamshīr khwurda (m.c.) "he got a sword wound"; i.e. the women of Kerman generally are of such a class. Note the present tense with the idea of "can (and consequently do) steal."

1 For qāshuq, T.
2 See zakham-yi palang āb, or better zakham-yi az palang.
THE INDEFINITE ARTICLE.

va ū-rā dar chunin martaba 1 did—(Sa’dī) ‘‘and saw him possessed of such great rank.’’

In these examples the noun is considered generic, and, therefore, does not take the ی. It does not mean the wound of one leopard; it might be the wound of ten. Similarly hanūz tīfl ast ‘‘he is still a boy.’’

(o) The construction kitāb-i khūb-i is occasionally met with; it seems to mean ‘‘a book, a good one’’; pūl-i hanguft-i dādam (m.c.) ‘‘I paid a thumping sum.’’

(p) As dīgār-i دیگری دیگر means ‘‘another person’’, dīgār meaning ‘‘another’’ does not classically take the ی of unity۳—chīz-i dīgār or yak chīz-i dīgār بک چچدیگر ‘‘another thing, one thing more’’; and in m.c. (vulgarly) chīz-i dīgār-ی.۴

As in m.c. the distinction is not observed, asp-i dīgār-ی دیگری دیگر may mean ‘‘another horse’’ or ‘‘another person’s horse’’: but as already stated the former is a vulgarism.

For an example of dāgh-i dīgār-ی داغ دیگری دیگر ‘‘another misfortune’, vide § 94 (i) example from ‘‘Umar-i Khayyām.

The following are m.c.:—اب اس پسر شیطان است in pisara shaytān ast ‘‘this boy is a devil’’, but پسر شیطانی است ‘‘he is a devilish boy’’;

pisar-i shaytān-ی-ست ‘‘he is the son of a devil’’; ādam-i khar-ی-st؛ ādam ی khar-ی است ‘‘he is an ass’’; mardumān-i khar-ی and ابین مردم خیلی گراند and سومان خری الؤد.

Remark.—It is, however, correct in modern Persian to add the relative کتاب دیگری که ‘‘the other book which (or that)—’’

(q) The following construction is borrowed from the Arabic: در مشروط در مشروط در مشروط در مشروط dar mashra-ی az mashāri (class.) ‘‘in a road (lit. in a road of the roads)’’; dar mamarr-ی az mumarrāt (class.) ‘‘in a place of passage, in one of the places of passage’’;

باهک که خداوند ناگاه از طاف باهک که خداوند ناگاه از طاف bāshad ki Khudā-yi ta’āla nāgāh az allāf-i khwāish lutfī namāyad va dar-ی az darhā-yi rūzi bar mā bi-kushāyad (mod.) ‘‘it may be that God on High out of his gracious good ness may suddenly open a way of livelihood (out of his many ways) for us’’

بی-تاراف نمی‌بینم bi-tarāf-ی az atrāf ravān (m.c.) ‘‘I may go in some direction or other, somewhere or other.’’

1 In modern Persian incorrectly martaba. This is the incorrect reading by modern Persians, even when the ی is omitted in the copies of the Gulistan.
2 The ی could not be added to tīfl.
3 In m.c. شخص دیگری شکی دیگری ‘‘another person’’ is a common vulgarism.
4 Also yak chīz-i dīgār بک چچدیگر.
5 Shaytān شیطان is really an adjective here.
6 Erroressously taraf طرف. In Arabic taraf طرف is the ‘‘eye’’, but taraf taraf is ‘‘a side, extremity, margin, etc.’’
(r) The ی is occasionally added to Arabic phrases, thus:

مَا حضُرِي إِذْ تَعَمَ تَرْبُتُ كَوْرَدَّ mā ḥazar-ī ʿaz ṭaʿām tartīb kardand (Saʿdī) "they set out a something of what was ready in the way of food"; here mā is the relative pronoun Arabic "that which", and ḥazar حضُرِي is the 3rd person singular, masc., Pret. of "to be ready."

(s) When substantives are coupled together, the ی is added to the last only:

سرَحْنَجَ زَادَةَ رَأَبَ دَارَ-يِ ʿājl uṣ kiyāsat-ī wa3 fahm u firāsat-ī zāʿid waʿl-wasf dāsht (Saʿdī) "I saw the son of a certain (?) officer at the door of the palace of ʿUqlamish, that was possessed of an understanding and sagacity, and an intelligence and ingenuity beyond all description"; بِبِحِکمٍ یَنِّی کَی مَلَأَز-یَ مَانَی az gulla-yi kūh-ī bi-dāst āvard būdand wa maljā u maʿvā-ī sākhtā (Saʿdī) "because they have taken possession of an impregnable asylum on the summit of a mountain and made it a place of safe refuge."

In m.c. the first substantive may, however, be preceded by yak بِ، as:

yak kārd u chāngāl-ī bi-dīh کَارَد و چَانگال بَدَه "give me a knife and fork."

Remark I.—Similarly, in modern Persian, the ی is added to the second only of two adjectives qualifying one noun as: safar-ī dūr u darāz-ī سَفَرِ ـ و دَارَازِ ـ "a long long journey."

Remark II.—For an example in classical Persian of the ی added to both of two adjectives qualifying one noun, vide last example of (c), § 125.

(t) When the ی of unity supplies the place of a simple indefinite article, its noun does not as a rule take the ī of the accusative. Ex.: پِش پِدرش کَسی فَرسَلاد pīsh-pīdarash kāsī fīrāstād (Saʿdī) "he sent someone to his father."

In the sentence زَمِینِی رَأ kanda sang bardāštā (Afghan) the sense requires the definite sign īا "having dug up a (certain) special plot of ground and removed the stones."

Note the distinction in meaning between the two following: خَانَّةِ آتْش زَدَنَت khāna-ī ātash zadand (m.c.) "they set fire to a house"; but خَانَّةِ رَأ آتْش زَدَنَت khāna-ī rá ātash zadand "they set fire to one of the houses."

In the following: شَنْدِمِ گُوْسَفَندِی رَأ بَرْگِی رِهَائِد shunīdam gūsfand-ī rá buzurg-ī rihānīd (Saʿdī) "I have heard that a certain elder released a sheep—," the rá is necessary to distinguish the object and make the sense

1 Probably a copyist's omission: sarhang-zāda-ī rá "an officer."
1 If sarhang-zāda be the correct reading, it means "the son of the Colonel" referring to a local celebrity.
2 The son of Chingiz Khān: he reigned in Turkistan about 656 Hijra.
3 Note these two pronunciations of ی.
THE INDEFINITE ARTICLE.

clear: omit it andbuzzarg-i  at first sight appears to be an adjective qualifying the nominative, gusfand-i.

Remark.—It will be noticed that the  immediately follows the  of unity.¹

(u) The  can be added to some of the personal pronouns. Ex.: ādam-i chūn man-i bar zamin nami-khwābad (m.c.) ‘‘a man like me does not sleep on the ground’’; ādam-i misl-i tū-i āmad (m.c.) ‘‘a man like you came’’; ādam-i misl-i shumā-i na-bāyad chūnīn bi-kunad (m.c.) ‘‘a man like you ought not to act thus’’; ādam-i misl-i ā-i kār nami-khwābad (m.c.) ‘‘a man like him won’t work.’’ In these examples the  could be added to ādam, but in this case it must be omitted after the pronoun.

The  is not added to ma ‘‘we’’ nor to shāl: išān ‘‘they.’’ (v) yak-i man-am dar īn miyān ki (Sa’dt) ‘‘I am one of these here who—’’; but man yak-i am (m.c.) ‘‘I am alone, single.’’

(w) In a negative proposition the  must be translated ‘‘not a—, none.’’ Ex.: ānjā kas-i na būd (or ānjā huč kus na-būd) (m.c.) ‘‘there was no one there’’; ānjā hučkāvi āni-būd (m.c.) ‘‘there was not an animal there.’’

(x) The indefinite  can be added to the substantive qualified by chunīn ‘‘such an one as this’’, or by chūnān ‘‘such an one as that’’, or to chandān ‘‘much, so much’’, as: man dar just u jū-yi chūnīn jā-i būdam ki (m.c.) ‘‘I was in search of just such a place as this—.’’ chandān shakhsī nābād ān-ṭab kār-ča-būdam bi-kunad (m.c.) ‘‘such a person like that ought not to act in this way’’; chandān rūthān-i bīzubān-i Fārsī na-dāram (m.c.) ‘‘I do not know a great amount of Persian.’’

This can also be added to the substantive qualified by in chunīn, ān chūnān, ham-chūnān, ham-chūnān, but not to these words themselves.

For the definite or demonstrative  (relative with  ) with chūnān and chandān, vide § 42 (s).

(y) The personal pronoun 1st pers. sing. man ‘‘I’’ makes its accusative regularly when the  is affixed, as: ham-chu man-i ā āsr-i dast-i tu kard ‘‘he made a person like me a prisoner in your

¹ Similarly in the dative case:—magar mardūmān-i rā ki hālat-i mutawassik dārand gāh-i īn naubat nami-rasad māg-e mardūmān-e āk hašait mawšaš dārand gāh-i īn naubat nami-rasad (class.) (in modern Persian huč vagt instead of gāh) ‘‘but to men possessed of a modest competence only, such a thing never happens.’’
hand" —Haji Baba "God will not select a fool like me as a Prophet." This could also be expressed by: Hada hikm-e amm-e moin-e ra by a grammatical construction: Hadih hikm-e amm-e moin-e kand.

(2) The य़ can sometimes be added to the infinitive used as a noun, as: râz-guftân-ि "a telling of a secret", but râz-i guftân-ि "a secret to be told." Yak-didan-ि "one visit"; yak-kushtan-ि "one killing" (of one person or of many).

(aa) For the demonstrative य़ as a definite article with the connective र्त in relative clauses, vide § 42.

§ 42. The Relative Pronouns and the Demonstrative or Relative य़.

HARF-I MAWSÜL OR HARF-I SILA (حرف موصول or حرف صلة).

(a) There are no relative pronouns. Instead, the indeclinable particle र्त ki is used as a connective (حرف موصول). 5 Thus the Persian construction of the English sentence, "The man that came yesterday, came to-day," would be, "The man that (kt) he came yesterday came to-day." From this it will be seen that in every relative clause there is a pronoun expressed or understood.

If this pronoun is the subject of the verb in the relative clause, it is usual to omit it, except for the sake of special emphasis or for clearness. In oblique cases it is often inserted. In m.c., however, it is oftener omitted than in the classical language, as: ast-pâ ki bar ân savâr mî-shâvi (class.) "the horse that you ride on it" (the horse which you ride); in m.c. the र्त would be omitted.

(b) The noun that precedes a Persian relative clause may often be regarded as definite, even if in English it be preceded by the indefinite article (बयै موصول). 4 In Persian this noun is made specially definite by affixing a demonstrative य़ even to the plural: this य़ connects it with the particle

1. Mani, P., is also a subs. "presumption; egoism; also the quality of sufficiency that is peculiar to God": mani, Ar., "the seminal fluid"; also man-i, as in, bâ man-i "thou art with me." Persian poets frequently play on these various meanings.

2. Sila (صل) conjunction; note that this र्त is considered a particle (حرف) and not a pronoun: for fuller explanation vide § 130 "Relative Clauses."

3. कhi is also considered by some grammarians as a connective in relative sentences. As, however, it is only in this use found joined to हर्ज or ह्रेध, as ह्रेध or हर्ज, and does not moreover admit of the "relative य़", the author has preferred to omit it and to treat the words हर्ज and हर्ज as single words, indefinite pronouns. अन्त, हर्ज, etc., are applicable only to inanimate objects in the singular: if the antecedent is a plural noun, rational or irrational, र्त is the only connective.

4. Thus "a fool who lights, or the fool who lights, a wax candle by day" have much the same meaning. If the noun before the relative is to be kept indefinite the sentence must be arranged differently: vide (p) and Remark to (r).
ki. As however this ی، unlike the ی of unity,\(^1\) admits of the accent in modern Persian for the sake of emphasis, it is perhaps an extension of the ی\(^1\) that connects an adjective to its noun. Ex.: *شَحَک-ی* (nom.) "a man who" or "the man who, the man that, etc."; ی\(^1\) شخصی را ی* (acc.) "a (or the) person whom." It will be noticed that the demonstrative ی followed by ی corresponds to the restrictive relative pronoun in English; compare with (r).

(c) This ی is called the "یینت sijat or ی of qualification and implies the force of the demonstrative pronoun "that."

This ی، however, in such sentences as: ی\(^1\) کتاب‌ی is درگذش سر‌بیانت یم ر که یک ی خسته نیافت they consider the ی to be the equivalent of ینت "such a—" and call it یینت "the ی of description." For further remarks on relative sentences vide § 130.

In writing, this ی can either be joined to the ی or written separately, thus ی* or ی.

Remark.—The ی after ی is probably not the demonstrative ی، but the ی of unity’, as in یه مرگ یک دیدم لک بود see under یه Pronouns.

(d) The pronoun in the relative clause may be either expressed (but is seldom expressed) or understood. It is better to omit it unless necessary to the sense [vide (f)].

In the following examples, words in parenthesis do not belong to the examples, but may be inserted to show the complete construction:—

Nominative: ی\(^1\) ی\(^2\) رُژ-ی *رُش* ی\(^3\) نیاک (Sa’dt) "the fool who lights a wax candle in broad day"; ی\(^1\) گاف-ی (ُ) شیر می‌هد (m.c.) "the cow that gives milk"; ی\(^1\) سربازهاییک (یشن) مشق می‌کنند (m.c.) "the soldiers who drill."

Genitive: ی\(^1\) آن یمن ی یه روز یک یش زیبی یشت ص:—

\(^1\) However in classical Persian both this ی and the ی of unity had the same sound, i.e. the ی\(^1\) sound of *e*: vide § 41 (b).

\(^2\) For ی.

\(^3\) From کافر "camphor." The adjective is frequently applied to anything white. Falconers even apply the term to a variety of hawk that happens to be unusually light coloured.
ruz-i jang bini pusht-i man (Sādi) “I am not that kind of man whose back you’ll see in the day of battle”; tabbāt-ī kihabb-ash bimar-am kord (m.c.) “the doctor whose pills made me ill—’; sitārahā-ī ki parvati shān rawshan ast (m.c.) “the stars whose rays are bright.”

Dative:  
ay ki shakhs-i man-at ḥaqīr namūd (Sa’di) (shakhs-i man turā) “oh thou to whom my form appeared mean—”;

Accusative:  
shakhs-i ki (urd) ḍīdam (m.c.) “the person whom I saw” (lit. that I saw him);

Ablative:  
khuṭā ast ‘the proceeding in which there is a suspicion of danger’—  
kalām-i ki (dar ān or dar ā) dākhil shudī (m.c.) “the house which you entered”; jāy-ī ki (dar ān) mi-nisānī (m.c.) “the place where you always sit”; iliyūt-ī ki az īshān asphā-yī khab biham mi-rasad (m.c.) “the black-tent tribes from whom good horses are obtained.”

Locative:  
gilim-ī ki bar ān khusfa būd, dar rūḥ-i guzar-i duzd andākhī (Sa’di) “he cast the rug on which he was (or had been) sleeping on the day the thief would pass’’; az ān būstān 5 ki tu (dar ān) būdī mā-rā chi tuhfa karamat āvardī (Sa’di) “what rare present hast thou in generosity brought us back from that garden in which thou wert?”;

1 ‘—turned out to be skin on skin like an onion,’” i.e. ‘the man whom I thought had sterling qualities proved a fraud.’

2 Also maganna مغاملة: or az vay.

3 A gilim is a cheap carpet without any pile.

4 But Raḥguzar ‘traveller, pass-by.’

5 Another reading is dar ān būstān ki būdī.
RELATIVE PRONOUNS AND DEMONSTRATIVE OR RELATIVE

Tar dam na-rasi bi-Ka'ba ay A'rabi
K-in rāh ki tu mi-ravi* bi-Turkistān ast (Sa'di).

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"I fear thou wilt never reach the K'aba, oh Arab,
For this road thou goest leads to Turkistan."

i.e. kas-i rā ki iqbal ghulām-i ā bāshad, or —iqbāl ārā ghulām bāshad. [This construction has led to the following erroneous but now common construction: mard-i rā ki imrūz chūb zadand dzūd būd, where mard-i rā is the object of the verb in the relative clause: vide (e)].

(e) There is another means of declining the relative (if in the dative or accusative case) commoner perhaps in modern than in classical Persian. It consists in putting the noun first in an oblique case and then the connective cast: in this sentence the pronoun cannot be inserted in the relative clause, as its place is taken by the substantive in the oblique case at the beginning. Examples: kishth-i rā ki Nūh nākhudā-ast chi bāk as āfān "what fear from the flood to the boat whose Captain is Noah?" In this example, instead of placing kishth-i in the dative case at the commencement, it could be put in the nominative; and the pronoun in the relative clause, expressed or understood, in the dative, as: kishth-i ki ān-rā Nūh nākhudā ast chi bāk as āfān; mard-i rā ki dirūz chūb zadand imrūz murd (m.c.) "the man who was beaten yesterday, died today"": vide end of (d).

(f) An expression like ādam-i-ki ā-rā dīdam "the man whom I saw", though correct, is heavy: as ā-rā ārā is not necessary to the sense, it is better omitted.

(g) The relative cannot be joined to the singular demonstrative pronouns

1 Kasīr, lit. "a cube." The cube-like building in the centre of the Masjid at Mecca: it contains the black stone (hajār-ul-aswad), white as milk when it first descended from Paradise, but now black from the defiling touch of sinful man.
2 The broken pl. is Arab: the pl. of ārā is ārā.
3 Poetical for "a friend whom it has taken a lifetime to make, offence should not be given in a moment" is different, as the accusative at the beginning is the object of the verb biyāzarand.
It is best to consider ān-ki, ān-chi, in-ki, har-ki, har-chi as single words.

However the plurals of the demonstrative pronouns ānān, ānhā, ānhā-ki, ānhā-akān, ānhā-qa-n, ānhā-fān, ānhā-nafar-l, ānhā-band-i, ānhā-byīnān, ānhā-tāfšānā, ānhā-bīnān, ānhā-like, ānhā-akān, ānhā-kār are already definite, the definite man-ya≈)y” is a pleonism and may be omitted.

The personal pronouns too are definite in themselves and do not admit of the relative; vide § 41 (u). A sentence like ek-e ḵovanān ī-shān-i-ki raftand (m.c.) “they who went” is incorrect; the  the should be avoided.

(h) As the ‘relative’ before  is used to make nouns definite, it can be omitted when the noun is already made definite by the demonstrative pronouns vide (q) or by har. Ex. va ān pūsthā ki da ḵāna-yi gāzh-dum binand agr-i ān-ast (Sa’di) “and those skins that are found in scorpion-holes are the sign (remains of that)” ;

va ān in-ki - band-i dar fūlah-ār kā往前 dar sar-i man zādi (Sa’di) “he said, ‘I am So-and-So, and this stone is that very same stone with which you struck me on the head on such and such a date’ ” ;

va ān tarlbb-i dar fūlahān yāry īkā bi gīyā az ānhā ki didā-i va shumida-i (Sa’di) “ he said, ‘oh Sa’di, do you too relate some of the things you have seen and heard’ ;

bidān band-i gharib ki az vay niḥān dāshū būd bā vay dar āvīkht (Sa’di) “ he closed with him by means of that tricky artifice (or throw) which he had kept to himself” ;

har jā ki rjavād bi kheīmat-āsh iqlūm numāyand (Sa’di) “ wherever he goes, he is well served” ;

wherever he goes, he is well served” ;

va ānān-ki ghadr kardand bā man-ash dūstī bid (Sa’di) “one of those who had mutinied had a friendship with me.’

Sa’di generally omits the pronouns when the noun is already definite.

2 In īkā bi ērshāma kā darāvistār hast va mardānā va zūmānā bāyād ki—(Sa’di) “ any one of you who is braver than the rest, and manly and strong of arm—”, yak-i though it has a ‘before the connective  is in itself indefinite. If it be required to make the pronoun definite, some such phrase as “the one of you who is”—, would be used.

3 In īkā bi ērshāma kā darāvistār hast va mardānā va zūmānā bāyād ki—(Sa’di) “ any one of you who is braver than the rest, and manly and strong of arm—”, yak-i though it has a ‘before the connective  is in itself indefinite. If it be required to make the pronoun definite, some such phrase as “the one of you who is”—, would be used.

If the  were inserted ērshāmā nafar-i ki az shumā “the one of you who is”—, would be used.

4 Or dar āvīkht īkā bi ērshāma kā darāvistār hast va mardānā va zūmānā bāyād ki—(Sa’di) “ any one of you who is braver than the rest, and manly and strong of arm—”, yak-i though it has a ‘before the connective  is in itself indefinite. If it be required to make the pronoun definite, some such phrase as “the one of you who is”—, would be used.

5 In īkā bi ērshāma kā darāvistār hast va mardānā va zūmānā bāyād ki—(Sa’di) “ any one of you who is braver than the rest, and manly and strong of arm—”, yak-i though it has a ‘before the connective  is in itself indefinite. If it be required to make the pronoun definite, some such phrase as “the one of you who is”—, would be used.

6 But compare īkā bi ērshāma kā darāvistār hast va mardānā va zūmānā bāyād ki—(Sa’di) “ any one of you who is braver than the rest, and manly and strong of arm—”, yak-i though it has a ‘before the connective  is in itself indefinite. If it be required to make the pronoun definite, some such phrase as “the one of you who is”—, would be used.
In the above examples the ی could be inserted.¹

(i) In the following examples the ی is inserted: مهمنه كا دوز گفت "like that blind-man who one night fell in the mire and exclaimed—":

(2) In modern Persian this would be مهمنه كا دوز گفت "the name of this girl that you see is Khurshid Khanum" : هرکس كا میخواهد پورشند نانز نازد ی ذه او بهزد: har kas-i-kir kas-tarin had-birand (m.c.) ‘let it be cut according to the size and figure of whoever is going to wear it’ : هرکس كا هر کی. har kas, or ی har ki, or هرکس har kas could be used instead of har kas-i-kir.

In the above examples the ی could be omitted.

(j) As proper names are definite, they do not require the ی unless some special distinction be required: مهمنه كا دوز گفت "Mahmud ki diruz amad guft (m.c.) ‘Mahmud, who came yesterday, said’; but مهمنه كا دوز گفت "Mahmud-i-k diruz amad—‘the Mahmud who came yesterday’ (it being understood that there is more than one of this name). Similarly in the sentence اما بااعتناء وسعت الالف بزرگان كا عواب زروعان پورشند: عام کا ی کا ابتدایی بازکاران صورت داشته ی، نیازه لر بزرگان، ی بزرگان-ک ی و آن و آن دیگر: The great—"بزرگان-ک ی would mean ‘those (that section of the) great who—.

(k) If the noun with this ی is qualified by a simple adjective that can precede its noun (vide under Adjective) it is better for the adjective to precede, as: مهمنه كا دوز گفت "Nakhshin dushman-i-k bar sar-i ishān takht khvāb bud (Sa'di) ‘the first enemy to attack them was asleep’;

(l) If the adjective cannot precede the noun (vide under Adjective) it follows it taking the relative ی as: مهمنه كا دوز گفت "Dilawar-terin nan-i-k deh-e dastam (m.c.) ‘the bravest woman I have seen’;

(m) Sa'di says: حکایه گفت "And braved Kān in Kān's midst: bi-sābīqa-yi marifat-i-kān dāshīm ‘by the former friendship that we had—’.

¹ Similarly the nouns after اَنْکَی do not require the ی: اَنْکَی اَسْپ و مَلَی-کی dāshīm (m.c.) (for اَنْکَی اَسْپ و مَلَی-کی dāshīm) ‘whatever horses and property I had—’. appears to be a confusion of two constructions.

² In modern Persian this would be نیایه گفت "And braved Kān in Kān's midst: būzurg-tarin hasrat in ašt-ki.
RELATIVE PRONOUNS AND DEMONSTRATIVE OR RELATIVE

The wise have said that a brother who is wrapped up in himself is neither brother nor kin.' In modern Persian this would be "barādar-ī-ki."

Possibly Sa'di considered "baradar in the above sentence as a generic noun, or the copyist has omitted the ی. The reading in many Gulistans is "barādarā-ī-ki."

1 The reading in many Gulistans is "barādarā-ī-ki."

The в can accompany a substantive preceded by a numeral when it is required to make it definite, as: ین صحیفہ کہ از سر براون بود این را یکشتم si sandūq-i ka as zarbūsūn būd ān-ra ḍ shikastam (Afghan colloquial) "I broke the three boxes belonging to the soldiers," but ین صحیفہ کہ si sandūq ka "I broke three boxes belonging to—."

The phrase "gurār-ī ki ma‘lūm mī-shavād means "as it appears."

If a noun is indefinite before a relative clause, the verb occurs before the connective ی, as: ین صحیفہ کہ "there was in that assembly, by chance, a youth, the flower of whose youth had but newly bloomed"; "mawqā-ī āmad ki (m.c.) "an opportunity came which—."

Such a terrible expanse of water that even the (а) water-fowl was not safe in it.

Its smallest wave would have swept away a mill-stone off its banks"; in this example ی is understood after āb-ī, hence āb-ī is indefinite. Vide (r)

Remark.

Note the absence of the ی in the following non-restrictive relative clauses:

Dar an miyān javān-ī būd ki nīva-yi 'unjavān-i shāhāb-ash naw-rasida (Sa'dī) "there was in that assembly, by chance, a youth, the flower of whose youth had but newly bloomed"; "mawqā-ī āmad ki (m.c.) "an opportunity came which—."

Then a youth: "A certain youth in the palace of H. H. the Grand Wazir where we both have free access."

1 Should be "ānhā rā.
2 i.e. "a certain youth"; the noun is hardly indefinite.
BELATIVE PRONOUNS AND DEMONSTRATIVE OR RELATIVE

bālā-yi kūhā ki mushrif bi-rūdkhāna ast sākhla and (Shah’s Diary) “here and there on the banks of the river and on the sides of the hills, which (and they) overlook the river, are erected fine palaces and summer residences both large and small, all in good taste and of exquisite beauty.” In the last example the restrictive is not added to kūh-hā, as the hills are not particularized; ی would signify “those hills that.”

Remark.—The indefinite article yak will also make the noun indefinite, as: يک نو مازمانی متعلقه استم عابد است (Shah’s Diary) “a kind of crop, which is called rape—.”

However, a ي before ی may represent an English indefinite article, as:

در حضور او مثل پسرکه در حضور پدر خان بایدی و ستاد یاد (m.c.) “he stood in his presence as a son stands in the presence of his father”:

tamām-i lashkar misl-i galla-i ki gurg dar ān uftāda bāshad az ham pāshīdand1 “the whole army scattered like a (that) flock of sheep attacked by a wolf—.”

(s) Chunān چنان “like that, resembling that, to such a degree, in that manner, so”; and chandān چندان “as many as, how much soever, etc.”, may, in India and Afghanistan but not in Persia, take the demonstrative ی with ی, or omit it. Ex.: ددعی مظموم مسندباج است و نالا ی سلم دیدگان متخلص گرچه یکان یو ناشد چنان که در حق آن معدور du-ā-yi maqbulūm mustajāb ast va nāla-yi sitamdīdagan maqbul agarchi kāfīr bāshand chunān-ki dar ғaq-i ān maḥbūs (m.c.) “the prayer of the oppressed is accepted and the cry of the distressed heard, even though they be infidels, as was the case of that prisoner (previously mentioned)”; here instead of which چنان که چنانکه or چنانکه could be used جندیاکه در نزد شا زراعت است پيش ما بطور مبتسد: chunān-ki dar nāzd-i shumā zirā'at ast pīsh-i mā niz zirā'at mī-bāshad2 (Afghan) “we have just the same amount and quality of cultivation that you have”: خوان کم چنانکه دل مارا خشک کرد tūfān-ī āmad chunān-ki dī-l-mā-rā khusk kard3 (Afghan) “a storm came such as struck terror to our hearts (Afghan)”: جندیاکه گفتم قبیل نکرد chandān ki guftam gābūl na-kard (m.c.) “however much I said, he did not agree; in spite of all I said, no matter what I said, he—.” An Afghan might here say chandān-ki—.

Hamchunān-ki-ki is, however, correct Persian.

For جنان chunān and جندان chandān qualifying an indefinite substantive with the ی of unity, vide § 41 (x).

1 Note that a plural verb after a collective noun is necessary here to indicate scattered individuals.
2 Chunān-ki class. rarely used in modern Persian.
3 In modern and classical Persian چنان tūfān-ī āmad چندان که would be better.
The Adjective.

Ism-i šifat (صفت) (a) The adjective is called šifat (صفت) and the substantive qualified mawsūf (مخصوص).

Persian adjectives qualifying nouns are as a rule indeclinable. In construction, they usually follow and are coupled to their nouns by the izāfat, as: asp-i qizil-i man "my grey horse."

(b) In old Persian prose, the adjective preceded its substantive without the izāfat. In modern Persian, some few adjectives may precede their nouns, and in this case the izāfat is discarded. This construction is called the 'inverted epithet' izāfat-i maqlūbi (مقلط). The substantive has usually the "of unity." Examples: khūb mard-i (m.c.) "a good man"; ajab hava-i injā dārad (m.c.) "this place has a fine air, a good climate."

The adjectives nīk "good" and bad "bad" frequently precede their substantives in this manner.

With the exception of the simple adjectives "good" and "bad", the 'inverted epithet' is used only in poetry or in rhetorical language, or in modern colloquial for the sake of emphasis: in the last example above, khūb is by position emphatic and signifies "a really fine air." Darakhshanda zan-i darakhshanda zane (m.c.) "a bright, cheerful, woman"; sharīr mard-i (m.c.)

† Qūṣil, T., "red." Can this be a translation of the Arabic rummānī "scarlet like the flower of the pomegranate," the epithet for a nutmeg grey, or is it applied to a grey horse because in Persia the tail and legs of a grey are usually dyed with henna?

2 Vide § 117.

3 m.c. for durūkshanda.
THE ADJECTIVE.

"a wicked man," etc., are used in modern Persian and are more emphatic than the ordinary collocation.

(c) Arabic adjectives and compound adjectives should follow the nouns they qualify, but vide § 117 II (e).

Turkish adjectives precede their Turkish substantives, as: قزلِ بائِس (m.c.) lit. "red-head," a name for Persian and also for certain other settlers in Afghanistan: qarā-qūsh "the golden eagle" (lit. the black bird of prey); qarā-kaḥar, adj., "dark bay (horse)." In Faresi qarqāval, m.c. for qarqāval "a pheasant," the first word is perhaps not an adjective.

(d) The adjectives khaylī (mod.) and bisyār (class. and mod.) "much, many," take either a singular or plural, as: khaylī (or bisyār) zan (سیار) "a lot of women"; khaylī (or bisyār) zanḥā (سیار زنها) "many women"; also zanḥā-yi bisyār "many soldiers," but not zan-i bisyār; zan-i ziyād is, however, used.

Note that خیلی unlike سیار cannot follow its noun.

Note too that جهاز ها is ambiguous, for it may stand either for jahāzhā-yi bisyār-i buzurg "many large ships," or for jahāzhā-yi bisyār-buzurg "ships very large, very large ships." For examples of bisyār as an adverb, vide § 89 (l) (2).

17 Chand چند is followed by a noun in the singular, vide § 39 (g) (1) to (7).

(f) Chandra چندار has many meanings; "many, as much, how long, etc." When it signifies "much, many" it is followed by a singular noun and in Modern Persian always by a negative verb, as: chandra sarbāz ānjā na-būd (چندان سراپر انجا نباشد) "there was not a great amount of soldiery there": chandān sar-rishta-i dar zabān-i Fārsī na-dāram (چندان سر ریشتا در زبان فارسی ندارم) (m.c.) "I don’t know very much Persian."

Remark.—Chandra sarbāz ānjā būdand جهاد سرباز انجا بودند "there were many soldiers there," is old.

(g) In modern colloquial, one or two adjectives sometimes precede their substantives with the izāfat, as: پیر-i mard خانم "the old man"; پیر-i mard-i نادر "the old man of the harem."
THE ADJECTIVE.

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"an old man"; pîr-i zâl "the grey-headed old woman": pîr-i jartât (m.c. and class.) "a decrepit, worn-out old man": but pîr bāyghān, or bāyghān-i pîr (Afghan and m.c.) "the old gardener": pîr nā-khudâ,1 or nā-khudâ-yi pîr (Afghan and m.c.) "the old Captain."

Pîr-sâl "aged" is an Afghan expression for dîrîna-sâl, or dîrîna-rûz, or dîrîna-khorûd.

For the modern colloquialism mûrîwâni shâh "the late Shah" and bachecha Turk (m.c. and class.) Turk bachecha (for bachecha-yi Turk), vide § 117, III (b).

In classical Persian, the izâfat in the above cases is omitted, thus pîr-mardâ, etc.

(1) Adjectives, without an izâfat, may precede or follow nouns to form compounds, as: khûsh-rang "of pleasing colour"; dum zâda "docked (of horses)"; gûsh darâz "long-tailed, i.e. donkey"; gûsh-darâz (m.c.), more commonly darâz-gûsh "donkey"; gardan-kulujt, adj. "of strong-back (in a vulgar sense)"; also "a man of power, no weakling."

(2) When several adjectives are attributed to the same noun they may.

(1) Be connected to their noun and to each other by the izâfat: this construction is called tansîq-i sîfât ("the stringing, or arranging, of the epithets.") Examples: kûh-i bulâwâd-i sangî-yi baîr-dâr (m.c.) "the high rocky snow-covered mountain"; yâr-i gulbadan-i shîrîn-zâbân (class.) "the mistress with delicate body and honied speech."

(2) The adjectives may be coupled by the conjunction wîv—a construction not common. Examples: nâm-i kâlab o dâvûd-e jân-dâng dâshût dîr wâlî râm, dîr ham dîwîn (Tr. II, B., Chap. XXXII) "though he was of a fine soldierly appearance, he was in reality the most timid and pusillanimous of men."

"A gallant youth there was and fair
Pledged to a maid beyond compare."

(East. Trans.)

1 From nôv-khârâb.

2 In modern Persian.
does he see but that Ayaz has opened a wooden chest and taken out some old and dirty clothes.'

(3) The adjectives may follow the noun in apposition without the conjunction, vide § 139 (b) (2) or with the conjunction, vide § 90 (a) (5). Example: shakhs-i did siyah-fam za'if andam (Sa'di) "he saw a person dark-complexioned and feeble-looking":

Remark I.—In modern Persian ای would be necessary after شخصی, otherwise it might be mistaken for the subject.

(j) If the noun is also qualified by an affixed pronoun, the pronoun is affixed to the adjective and not to the noun, as: awqāt-i 'aziz-at [or awqāt-i 'aziz-i tu] "thy precious time."

The ای of the dative or of the accusative is added to the last adjective only, as: تا که بزرگ ای را دید برد; خوش رنگ بید خوبی فشانی را فروختم "I sold the large finely-coloured moth-eaten Afshar carpet."

(k) If an adjective is a predicate after the verb 'to be' (in English), the isfāfat is of course omitted, as: barf sard ast va ûtash garm برف سرد است و آتش گرم.

For a predicate plural in English (substantive or adjective) and qualified by an epithet, vide § 119 (o).

(l) If the predicate is a noun qualified by an adjective of the class mentioned in (b), the adjective may, according to ordinary rule, either precede or follow its noun, as: pidar-i tu mard-i khūb-ist, or pidar-i tu khūb mard-ist. In such cases the noun of the predicate has usually the of unity.

(m) An adjective used substantively may be in the plural, as: بزرگان مهگونه "the sages say"; یا از اکثر بگفتم: he is of the influential people of Baghdad." In such cases the plural in ان is usual; but this plural is not rigidly adhered to in speaking: خوشگلیهای مجلس khush-gilhā-yi majlis is m.c. and incorrect: بزرگا buzurgāhā properly "big things" is sometimes in m.c. applied to persons of size (soldiers) as opposed to کچک hā; but بزرگان buzurgān "the great in rank; forefathers."

In English, adjectives may occasionally take the place of nouns; vide (p) (3) and Remark.

1 The singular duzd زرد gives an indefinite sense equal to the passive: either 'a thief or thieves stole——or the horse was stolen.'

2 A scattered Turkoman tribe whose head-quarters are said to be in Azerbaijan. Many are nomadic and live on the produce of their camels and flocks. The men act as carriers and the women weave carpets. Nadir Shah was an Afshar.
In a few instances in classical Persian, sometimes imitated by modern writers, a plural substantive, Arabic or Persian, animate or inanimate, is qualified by a plural adjective, Arabic or Persian.

(2) The use of a plural Persian adjective to agree with a plural noun denoting rational beings is in imitation of the Arabic and should not be copied. For an exception vide p. 122, line 4.

(3) It must also be recollected that, in Arabic, all broken plurals are collective nouns, and may, therefore, be grammatically feminine singular, and that the commonest Arabic feminine termination is requestData.sing., and requestData.pl.

(4) and (5) Examples:

Bishtar-i ishān dilāvarān va bahādur-i kār-āzmuḍā

Ashkhās-i akābir (mod.) ‘persons, grandees,’ vide (7):

In the Quran occurs the phrase ḍilāla ḍilāla ‘angels strong and harsh,’ and this probably accounts for the plural Arabic adjectives being (incorrectly) used after ḍilāla ṣhādūr.

Common in farāmans are, وزائي عظيم and مستفرزان عظيم.

Shuhūd-i muvassaqa (rare) ‘trustworthy witnesses’; راجل قوي or ‘strong men.’

(6) The regular Arabic masculine plural of adjectives is sometimes used for men, but always in the oblique case, as: Ghuzāl-i mujāhidīn ‘true warriors of the Faith’: kubārā’-īs, ‘ārijīn ‘great mystics.’

A regular Arabic masculine plural substantive may be qualified either by a regular Arabic masculine plural or else, less frequently in Persian, by a masculine broken plural.

(7) A broken plural signifying rational beings requestData.may, as in Arabic, be
qualified by an adjective in the masculine broken plural, as: *Aʿimma-yi aṭhār* (or reg. pl. — *ṭāhirīn*) ‘the pure Imams’.

(8) As stated in (3), Arabic broken plurals are collective nouns and grammatically feminine: it is therefore also correct to say *Aʿimma-yi ṭāhirah*; *ḥukkām-i ʿażima*, etc.; but *ḥukkām* however, does not appear to be used in Persian, though correct Arabic. If, however, the broken plural is not applicable to rational beings, it is usually followed by a singular feminine, rarely by a broken plural, as: *asma*-i ḥusnq; *ḥukkam-*i *ʿazima*, etc.; however, does not appear to be used in Persian, though correct Arabic. If, however, the broken plural is not applicable to rational beings, it is usually followed by a singular feminine, rarely by a broken plural, as:

(9) An Arabic regular inanimate feminine plural is usually qualified by a feminine singular, less often of a masculine singular, and very rarely by a feminine plural: *darajat-i aliya* ‘high ranks’ is commoner than *darajat* while *darajat* is rarer still. However, in a few instances a regular Arabic feminine plural is qualified by a regular feminine plural, as: *ḥukkam*-i *ʿazima* ‘high places’; the first occurs in the Quran.

(10) A dual denoting rational beings may be qualified by a dual, as *walidayn*-i *majidayn* ‘noble parents.’

A dual denoting irrational beings or neuters is rarely qualified by a masculine singular, as *tarafayn*-i *muqabil*; *ʿuthm*-i *ʿazzah* but generally by a dual.

(11) An Arabic feminine singular denoting a lifeless object is usually followed by an Arabic adjective agreeing with it, as *yad-i bayza* ‘the white hand (of Moses), a miracle’; *rutba*-y-*ʿulya* ‘of highest rank.’ It does not, however, always agree, as *yad-i ṭāhir* ‘monopoly.’

If the noun ends in *-ī* for the servile Arabic َة, the adjective is usually masculine; thus *fatīḥah al-ʿāli*; *fatīḥah al-ʿāli* vide (t) (3).

When, however, an Arabic feminine rational noun is followed by an adjective ending with the relative *yī* (*yā-yi Ṽishātī*), the adjective is feminine: if irrational it is masculine or feminine, as: *kāb ʾishwāzī but ḥumūsamī; ʿulūmī* but *ʿilmī*.

(12) If a singular Arabic substantive denotes a rational being, the Arabic adjective should always agree with it.

It will be seen that the concord of Arabic substantives and adjectives in Persian usually follows the rules of Arabic grammar.

(o) Summary of rules of concord of substantives and adjectives other than the ordinary Persian concord.

(1) A regular Arabic masculine plural denoting *rational beings* can be qualified either by a regular plural or rarely by a broken plural.

(2) A broken plural denoting male *rational beings* may be qualified by a *feminine plural, or rarely a feminine singular.

1 But *fatīḥah al-ʿāli*
(3) A broken plural not of rational beings is usually qualified by a feminine singular, rarely by a broken plural.

(4) A dual of rational beings is qualified by a dual agreeing with it. A dual of irrational (or neuter) things is rarely qualified by a masculine singular, generally by a dual.

(5) A singular Arabic feminine of lifeless things usually has the adjective agreeing with it, but not always.

If the noun ends in ٰ for the servile ٰ, the adjective is usually masculine.

An adjective ending in the ی-ی نسیث and qualifying a feminine rational Arabic noun is feminine in form; irrational, masc. or fem.

(6) If a singular Arabic substantive denotes a rational being, the adjective should always agree with it.

(7) Plural Persian nouns should not be qualified by a plural adjective, neither Persian nor Arabic.

(p) (1) A few Persian adjectives are also treated as substantives, as: یٰی، یٰی، یٰی.

(2) Adjectives, Persian and Arabic, may stand for substantives, as: یٰی، یٰی، یٰی.

(3) An adjective standing for a substantive may be qualified by another adjective, as:

(2) Adjectives, Persian and Arabic, may stand for substantives, as:

(3) An adjective standing for a substantive may be qualified by another adjective, as:

Remark.—In English, adjectives occur as nouns, generally in poetry, as: “the past.” George Eliot talks of the “painful right” and the “irreclaimable dead,” but only a master of English prose can so introduce an adjective qualified by another adjective.

(4) Sometimes an adjective is better, or as well, known as the substantive it usually qualifies, and hence is used alone, as: چهو، نزدی، زن سر زنده، پیدل.

Hindi here stands for یغ-ی Hindi. Compare “my Toledo” for “my Toledo blade.”

(q) A few substantives are in modern Persian treated as adjectives also, as: یٰی، یٰی، یٰی.

That یٰی and یٰی are considered as adjectives and not as substantives forming a component part of a compound verb, is shown by their having in modern Persian a comparative form یٰی-ی and یٰی-ی. Tamiz (for تمیز) signifies “clean.”
(1) The noun of agency, and—as in English—the present and past participles, are used as adjectives. With these must be classed the verbal adjectives in ա.

(2) The noun of agency is not much used. In modern Persian it is nearly always an adjective: shakhb-i bakhshanda (m.c.) "a liberal man"; rū-yi darakhshanda (m.c.) "a bright-looking, cheerful face"; mard-i 'ālā-kunanda (m.c.) "a generous man." Vide § 115 (r).

Even classically, the noun of agency was used as an adjective:

In synagogue and cloister, mosque and school,
Hell’s terrors and Heaven’s lures men’s bosoms rule.
O. K. Rub. 49 Whin.

Remark.—The adjective sharminda "ashamed" is from an obsolete verb šarmidin.

The adjective farkhunda is connected with چلخ، Pers., from گر, Pers., "beauty, lustre", and چن، Pers., "cheek, face."

In charand u parand جنند پرند "grazing beasts, and birds," the s is dropped. In m.c., charand جنند alone, is an adjective, meaning "bosh, rot".

Mānand, prep., "like" (in India vulg. mānind), is from the verb مانند "to be like, to resemble."

A few other adjectives, possibly derived from obsolete verbs, have this agent form, as: dirand (m.c.) "slow to act."

(3) Present Participle: گفتم حکایت آن را با مه می‌اسب حال نست که ویدم گریزان (Sa'dī) "I said you are like the fox who was seen fleeing away and stumbling blindly in its haste."

(4) Past Participle: نی اجمل خانه اورا کسی ندیدی در کشاده و سفره اورا "سر کشاده (Sa'dī) "in short none had ever seen his house with open door or table spread". گیلاس‌ها هم رسدیه و پر بار نی: gilās-hā ham rasīda va pur bār bud (Shah’s Diary) "the cherries too were ripe and (the trees) well laden with them". کاری نایپسندیده کرد: kar-i nā-pasandīda kard (m.c.) "he committed a displeasing (or reprobed) act."

(5) According to Platts, mast, dūst, and a few nouns and adjectives were once past participles.

(6) The Persian adjective پیر appears to have a feminine پیره: پیره دری دری روز بی‌رس من جفا که تر شیر می‌روی و من پیره زن (Sa'dī) "—Thou wouldst not have treated me roughly in these days When thou art a strapping youth and I a poor old woman."

Pīra-zan پیره زن is also used in m.c.

It must be recollected that Persians sometimes express or emphasize an
iẓāfat by writing it as .byte. Possibly, therefore, this -byte stands for an iẓāfat, vide  (g).

(2) In modern Persian, یکینه is used by women for the pronoun "I" or "me" when writing to a superior, vide pages 51 (j) and 69 (e).

In classical Persian, یکینه kamina is generally used as positive masculine, "mean, vile."

"Permit me—for I am just a humble person—To rank and sit amongst the slaves."

(1) As stated in (n) (3), all broken plurals are grammatically feminine singular, and the Arabic feminine termination singular is ینه. This feminine ینه is frequently added to Arabic participles and adjectives even if the noun qualified is Persian. Examples: mashaَيخ-i mazkūra (class.) "the Shaykhs mentioned above"; زنان مصُوفه "the women described"; تکلیفات مکروه "the duties mentioned"; مکروه مرتوه "correspondence written in friendship."

(3) If the fem. noun is Persian or Arabic, singular or plural, and denotes rational beings, or if the qualifying Arabic adjective is of the form یکامل or یکاملم, the adjective is usually put in the feminine singular: حکمت یکامل "perfect wisdom," یکامل of man’s power and یکاملم of divine power; vide (n) (11).

(4) If, however, the Arabic adjective is separated from the Persian noun it qualifies, or if it is a predicative adjective, it is preferably left in the masculine form, as: یکامل خیلی عالی است "she is a very intelligent woman."

In ینه زن در شهر مشهوره "this woman became famous in the town," it would be better to substitute مشهوره.

(5) It appears that it is optional in modern Persian to add a ینه to Arabic adjectives and participles: in speaking the ینه is generally omitted, but in writing it is generally inserted.1 Examples: لباس یکامل (m.c.), or فاخر (in writing) "rich apparel"; هنر یکاملم (m.c.), or عزیز (in writing). There seems no sufficient reason for adding the ینه to یکامل in the previous example, as یکامل is masc. in Arabic: in لباس یکاملم the ینه is never added; but in خیلی یکاملم the ینه is correct, as یکامل خیلی has itself the feminine termination.

As یکاملمه is used as a substantive signifying "a woman (in m.c. especially a married woman)," the feminine termination is only added to یکاملمه when the qualified noun is a rational being: یکاملمه مادر یکاملمه."

1 The author is of opinion that it is better to add the ینه to all Arabic participles and adjectives when they qualify a noun. Persian or Arabic, that is feminine either logically or grammatically.
weak mare,' but mudiyan-i zaifa 'the mare of the woman':
(m.c.) 'the feeble lady' is commoner than
خانم ضعيف.

In a Persian construction, generally translated 'a court of justice,' the second word is an Arabic abstract noun formed according to rule, from the relative adjective.

(6) The advantage of adding $ to Arabic participles will be seen from the following:

زَن مَرْحوم "the deceased woman,' but زَن مَرْحومة "the wife of the deceased":
رود حائلة مانع از بورش بود (mod.) 'the intervening river prevented an assault': here حائلة could be substituted, but حائلة clearly indicates that it is a qualifying adjective and not predicative, though زَن is not feminine.

(7) Arabic adjectives or participles that are commonly used as adjectives in m.c., are seldom inflected for gender. There is, however, no rule; for Persians that pride themselves on their Arabic, will use Arabic constructions, even when contrary to Persian grammar and idiom. The Arabic past participle in m.c. means 'pretty,' and hence is rarely inflected: however دختر مقبل is used in m.c. for 'pretty girl,' as well as دختر مقبل.

(8) In Musammī (m.c.), there appears to be no grammatical reason for the feminine termination. Possibly the explanation lies in the fact that most of the common words in Arabic for 'conversation' are feminine.

(9) Musammī 'named' (in Persian written and pronounced مسامی and مسامی, musammāt) has for its feminine musammāt:

خانم قدیم (mod.) 'there he married a lady called Háji Bibi'; but Háji Bibi مانع من بورش لله خان تکاج 1 کر.

In India, in written documents مسامی is prefixed to almost every woman's name and = Mrs., or Madame, or Miss.

(10) علیjah is used as a form of address for men, and علیjah "الی" is the feminine of the elative of مانع.

The construction appears to be Arabic, i.e. علیjah "high as to rank.'

1 Nikah in its literal sense signifies 'conjunction,' but in the language of the law it implies the marriage contract and its celebration. The past part. fem. munkihah مکوته "joined in legitimate wedlock" is applied to a woman married by the ceremony of نکاح as opposed to that of منع (lit. usufruct, engagement), which is a marriage contracted for a fixed period and for a fixed sum—a kind of legal prostitution. In Persia the word منع is used only by the learned, the term صیغه صیغه being substituted both for the ceremony and for the temporary wife. The children of a صیغه wife are legitimate, but do not rank equal with those of a مکوته مکوته wife, except in the eye of the law. Though the Prophet sanctioned صیغه "temporary wives" as a preventive to vice and the Shi'as still practise such marriages, the Sunnis consider them unlawful. Kirmān, in Persia, is noted both for the number of its صیغه women and of its prostitutes.
In India, and probably in Afghanistan, مالي جاه is still an address for persons of position, but in Persia it is used for ناگب وکیل nāḡb vākīl, etc.\footnote{Great offence was once given to a Persian Governor by the Afghan interpreter of a British official ignorantly writing to him as 'ا‌ل-جاه}.\footnote{Ulm.}

(11) An Arabic feminine elative is often used to qualify a feminine noun, Persian or Arabic, as: dawlat-i 'uzma "the most great empire"; خواتین صغری "the smallest sister"; Iq. Nāma-yi J., Ed. Bib. Ind., As. Soc. Beng.

Remark.—If an Arabic adjective of the measure ۱ têmăr has an elative signification, its feminine is on the measure ۱ تاء ; but if it denotes colour or deformity its feminine is on the measure صفر, "yellow," fem. صفراء; صغری "lame," fem. صغری أعوج.

(a) Arabic participles used as substantives make their feminines in ا according to rule, as: معجوب من "my friend (male)"; معجوبة من "my friend (female)"; معروと思います "deceased (male)"; معرووبة "deceased (female)";

In classical Persian and Arabic، عاشق is generally used for the male lover, while میدهد "the beloved" is generally considered to be feminine of necessity, and hence it is not necessary to add ا to distinguish it as feminine.

In classical Arabic, it is a rule that "nouns" which by their nature can apply only to females do not take the feminine termination. Sa'di, neglecting this rule, writes حاملة "pregnant," but observes it in the word مشروқ "mistress." 'Umar-i Khayy'am, however, uses ma'shuqa:

"In Paradise, they tell us, Houris dwell
And fountains run with wine and oxymel:
If these be lawful in the world to come,
Surely 'tis right to love them here as well."

O. K. 185 Whin.

(v) (1) Mushkil مشكل (pl. mushkilāt) is in classical Persian both a substantive and an adjective.

In modern Persian it is generally used as an adjective only، مشکل being usually used in writing and in m.c., for the substantive.

(2) 'Umda عمد is both a substantive and an adjective: "an excellent thing." امیر عمد "he was one of my best
THE ADJECTIVE.

customers’

he was endowed with high aspirations, a noble ambition

Тe by the previous acquaintance we had—

by former beneficences, by previous favours;

Two substantives are often substituted for an English substantive with its adjective, as:

he was endowed with high aspirations, a noble ambition;

what is necessary for a journey;

what planning is necessary, the right course to take;

what is proper to good companionship;

this is a wonderful exploit;

they are in perfect bodily health;

the highest perfection;

complete error.

(2) Kull, Kid' Ar., and Kid' Per., are substantives; while Kulliyat is an Arabic abstract noun "totality"; the Persians also use Kull in the same sense.

(3) The Arabic substantive حسن and its antonym سوء are in classical and in modern Persian frequently used instead of adjectives:

he entertained the very highest opinion of this sect;

upright conduct;

good manners;

by great good fortune. or very luckily;

good administration, also good discipline, etc.

"the good thing about him is this—"

vulgarly also used.

1 (pl. of the fem. of سابقه) مسبوق ب کار سابقه: "precedents" based on a precedent.

2 In m.c. صدحت means "conversation, also "mention";

he spoke in strong terms about him.

3 زمانی (pl. of زمانه) "misdeeds, reprehensible qualities: "hamā'i'il (pl. of حمیل) "laudable actions or qualities."

4 Note that the hamza in سو 'distinguishes it from the Pers. س "direction" or the Turki س "water."
Similarly with "evil thought, suspicion"; "evil doing"; "bad plight"; "indigestion"; "evil end"; "bad temper or nature."

(x) The classical "a common or well-known matter" is not so common in modern Persian, as सूचि आँकने or सूचि आँकने (m.c.). 'Umūmī is an Arabic adjective.

(y) A few Arabic adjectives and some Persian and Arabic participles are, before a substantive, followed by an iżāfat instead of by a preposition: مُحَالٍ "it is contrary to reason"; عقل ست "contrary to sound opinion"; يرشفُ نَمْ يَمُشُصُ "this is not like your usual good sense."

Muhāl-i mumkin (m.c.) is a vulgarism, apparently for muhāl u nā-mumkin مُحَالٍ وَمَمْكُنَ. (z) In m.c. پاک means "clean, and religiously pure," but صاف means "smooth, level"; صاف كَرَى, however, is "to strain liquid through cloth," and پاک و صاف is "clean."

Indians and Afghans use پاک in the sense of "pure" only, and صاف in the sense of "clean"; also "completely wholesale (of a thing)."

Remark I.—For the negative use of کم and کم نَر vide § 121 (b).

(aa) The addition of ānu اـٍ to substantives forms adjectives, and to adjectives forms adverbs, as: صُرُهَانة "manly, virile"; مُلْكُ "royal (from malūk, pl. of malik "king"); عاَنَى "bravely, boldly"; ساعات "fearing none"; بَيْنُ "out of the way, outlandish.

After a 'vowel,' the usual euphonic change is made, as: dānāyāna دَانَیَا، etc.

استادانه تُر "in a more masterly way" seems to be an exception, as the adverb is here formed from a noun.

§ 44. Compound Adjectives.

Any noun with a particle prefixed may become an adjective, or a whole phrase may be an adjective: "the man possessed of property": نا خَیْز هَمِّ (Sa'dī) "poor-spirited"; پا در گل (m.c.) = در ماند: خُوَار "awkward, thoughtless"; sar dar havā (m.c.) "full of thought, anxious"; هیچ مَدَنْ "ignoramus"; kun-ma-kun کُن مَکْت "hesitating; also a command"; کس مَکْتِ "fearing none"; کس مَکْتِ "out of the way, outlandish; "impossibility."
In sar-i dast, "ready at hand," sar-i zabān, "on the tip of one’s tongue," sar is practically a preposition.

An epithet may consist of a whole clause, as: banda-yi halqa bi-gūsh (Sa’dī) "slave with a ring in his ear"; mulk-i dar jang giriftā (m.c.) "country taken in war"; Tājūrī Kastī Shikht-i Rawthāh Dafthārān; sar-i zaban (Sa’dī) "a merchant whose ship has been wrecked and an heir who has associated with Kalendars":

Oh thou that displayest thy virtues, but concealest thy defects.

Note the position of in:

I have never encountered such a difficult law-case as this.

(b) Compound adjectives are formed:—

1. Of an adjective or participle prefixed to a noun:

<table>
<thead>
<tr>
<th>Adjective Prefix</th>
<th>Persian Element</th>
<th>Arabic Element</th>
</tr>
</thead>
<tbody>
<tr>
<td>زخت روي</td>
<td>نفيس</td>
<td>نفيس</td>
</tr>
<tr>
<td>دل گرفته</td>
<td>دل</td>
<td>دل</td>
</tr>
<tr>
<td>لطیف طبع</td>
<td>شکسته</td>
<td>شکسته</td>
</tr>
<tr>
<td>ضعیف حالت</td>
<td>مرضی</td>
<td>مرضی</td>
</tr>
<tr>
<td>مژوز العيان</td>
<td>کم خلق</td>
<td>کم خلق</td>
</tr>
<tr>
<td>صاف دل</td>
<td>سالم دل</td>
<td>سالم دل</td>
</tr>
<tr>
<td>سالم دل</td>
<td>سالم دل</td>
<td>سالم دل</td>
</tr>
</tbody>
</table>

Remark I.—Compounds with نیک نیک and نیک نیک are rare in modern colloquial. The compound نیک نیک تام is common.

Remark II.—The adjectival member can qualify two substantives, as: جاروا دار قطبی بال و بال عنی قاطر تام (H. B. Chap. VI) "a muleteer stout and strong, ‘Ali Qāṭīr by name"; here قطبی بال و قطبی بال stands for قطبی بال و قطبی بال. In modern Persian the former construction is preferred.

2. Of a Persian noun prefixed to a Persian adjective:

<table>
<thead>
<tr>
<th>Persian Noun Prefix</th>
<th>Persian Adjective</th>
<th>Mixed Elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>دل</td>
<td>نفیس</td>
<td>نفیس</td>
</tr>
<tr>
<td>دل</td>
<td>نفیس</td>
<td>نفیس</td>
</tr>
<tr>
<td>دل</td>
<td>نفیس</td>
<td>نفیس</td>
</tr>
</tbody>
</table>

Remark I. (pl. of lahn) "notes"; ilhān infin. "chanting."

1 In modern Persian, both in writing and in speaking. لطیف طبع and لطیف طبع or حالت لطیف and حالت لطیف.

2 Alhān (pl. of lahn) "notes"; ilhān infin. "chanting."
COMPOUND ADJECTIVES.

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(lit. round-toothed) 'one that drives hard bargains.'

Vulg., a thief.

Vide also adjectives of resemblance, No. (25).

Remark.—The members of the compound are frequently inverted, thus:

"grey-beard, old man, etc."

(3) Two nouns; vide also (16):

<table>
<thead>
<tr>
<th>Shir darl</th>
<th>lion-hearted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peri Ruxsar</td>
<td>fairy-cheeked</td>
</tr>
<tr>
<td>Malk Minzar</td>
<td>with the appearance of an</td>
</tr>
<tr>
<td>Angel.</td>
<td></td>
</tr>
<tr>
<td>Shiteyin Khayal</td>
<td>diabolical in thought</td>
</tr>
<tr>
<td>Lip Alul</td>
<td>ruby-lipped</td>
</tr>
<tr>
<td>Gohar Nutur</td>
<td>scattering pearls</td>
</tr>
<tr>
<td>Darya Mouj</td>
<td>billowy as the ocean (of a</td>
</tr>
<tr>
<td>Large army).</td>
<td></td>
</tr>
<tr>
<td>Koor Pishah</td>
<td>munificent</td>
</tr>
<tr>
<td>Napot Lip</td>
<td>ruby-lipped</td>
</tr>
</tbody>
</table>

Arabic and Persian.

Remark.—Rarely the compound consists of two Arabic broken plurals, as:

"people of exquisite manners": vide also (16).

(4) Of a substantive, Persian or Arabic, prefixed to a Persian verbal root:

<table>
<thead>
<tr>
<th>Ansh Nishan</th>
<th>scattering fire.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Del Azar</td>
<td>heart-afflicting.</td>
</tr>
<tr>
<td>Jane Ghor</td>
<td>world-conquering.</td>
</tr>
<tr>
<td>Khafa Buxsh</td>
<td>fault-forgiving.</td>
</tr>
<tr>
<td>Majlesi Azra</td>
<td>assembly adorning.</td>
</tr>
<tr>
<td>Borya Chabab Ruma Buxshani</td>
<td>Brdest Pehale Geer Mii Rghat Kii</td>
</tr>
</tbody>
</table>

"Pardon these hands that ever grasp the cup,
These feet that to the tavern ever stray."

(O. K. 884 Whin.)

This compound has often a passive, not an active, sense, as:

Khudā baḵšsh "given of God": rū shinās "known by face, i.e. acquaintance": pāy Māl: dast-āmūz "tamed (of wild birds, etc.):
pāy-māl "trampled under foot."

1 In modern as well as classical Persian, shīr "lion" is often an adjective "brave."

2 Mahāsin Muḥasas, pl. of ḥamn, "beauty, any good quality; the moustache and beard": ādāb, pl. of adab ādāb manners.
(5) Adjective (P. or A.) or adverb prefixed to a Persian verbal root:—

- خوشخوار sweetly-singing.
- نیکخواه well-wishing.
- زردخور of quick apprehension.
- پس اندیش who thinks after the deed is done; imprudent.
- نقره‌دار mild looking, but not so in reality.
- مظله‌دار apparently oppressed, but in reality a tyrant.

Prefix Persian.

Prefix Arabic.

Some of these compounds have a passive signification, as نوکمیز "inexperienced, a beginner": "difficult to be obtained, scarce."

(6) Of substantive (P. or A.) and past participle:—

- جهان دیده experienced.
- جلفک‌آموزه tried in battle, proved.
- معنی‌کشیده one that has seen trouble.
- شجاعت ژنرژه shame-stricken.
- صاحب مرده whose owner is dead (abuse to an animal).

Substantive Persian.

Substantive Arabic.

In a few words the final ة is dropped, as سرامد: زنگ: "rusty": "foremost, perfect: also subs. froth, scum; a chief": "given by God."

Compounds of Arabic nouns and past participles are rare: طالع منفعوس "of ill-omened fate, unlucky."

(7) Of substantives with prepositions, وزیر - بر - بی - به - با etc.:—

- ای دیب.irreligious.
- ای نابین unjust.
- ای دل cowardly.
- ای کودirreligious.
- نفر فار lasting.
- زیاد دست imperious, tyrannical.
- زیاد دست subordinate, oppressed.
- کار useful.
- ناکار useless; vide (10)].
- با نیای (m.c.) of robust frame.
- با پیلwealthy.
- با نکwith salt; pleasant-featured; pleasant of conversation.
- با عقل possessed of sense.

1 From نمیدان a Persian verb from the Arabic root فهم.
2 Properly خجالت khajlat.
(8) Of a substantive, or a Persian verbal with the prefix \( \mathfrak{p} \) :-

- Persian substantive
  - bed-fellow.
  - school-fellow.
  - travelling together.
- Arabic substantive.
  - fellow-traveller.
  - of the same age.
  - school-fellow.
  - travelling together.
- Persian verbal.
  - ro playing together.

(9) A substantive with the prefix \( \mathfrak{k} \) as a privative:

- Persian substantive.
  - unfortunate (contemptuous).
  - weak.
  - inexperienced.
  - possessed of little capital.
- Arabic substantive.
  - school-fellow.
  - of the same age.
  - travelling together.
  - playing together.

(10) \( \mathfrak{n} \) prefixed to adjectives, substantives, Persian verbals and past participles (compare with 12):

- adjective, Persian.
  - displeased (class.);
  - unwell (mod.).
- adjective, Arabic.
  - impure; in m.c. saucy, roguish.
  - under age, immature.
  - rough.
- various compounds.
  - of impure intent.
  - inconstant; not durable.
  - useless.
  - out of place.
  - of mean resolution or ambition.

- ignorant.
  - not understanding.
  - rude; rough.
  - unpraised.
  - unabridged.

For the negative use of \( \mathfrak{k} \) and \( \mathfrak{f} \), vide § 121 (b).

In compounds usually \( \mathfrak{n} \) and not \( \mathfrak{n}a \). Before an infinitive either \( \mathfrak{n} \) or \( \mathfrak{n}a \).

O. K. 391 Whin.

unmanly, coward.

worthless.

hopeless.

"Was e'er man born that never went astray?"

"Na karda gana darr Jan kisst nago, Wase e'er man born that never went astray?"

1 For the negative use of \( \mathfrak{k} \) and \( \mathfrak{f} \), vide § 121 (b).

2 In compounds usually \( \mathfrak{n} \) and not \( \mathfrak{n}a \). Before an infinitive either \( \mathfrak{n} \) or \( \mathfrak{n}a \).

Or غیر مخصر.
In modern Persian & is frequently used instead of نا; as "گوشت نخست" in modern Persian is preferred to "برنگ دم نخسته: گوشت ناپخش" (after cooking)."

In negative compounds, when part of the compound is a verbal root, the negative should immediately precede it, as "خدا ناقش" "Godless" vs. "حق ناپخش" "not having slept." Sa’di, however, has "حق ناپخش" "not having slept." Sa’di, however, has "حق ناپخش" "not having slept." Sa’di, however, has "حق ناپخش" "not having slept.

**Remark I.**—In speaking, نا-ghafil is often used for "قلة ghafiltan."

(11) The privative غیر ghayr-i prefixed to Arabic nouns, participles, and phrases, and Persian adjectives:—

- غیر مکمل ghayr-i insaf contrary to justice (not unjust).
- غیر نباقق ghayr-i tahqiq "not verified."
- غیر حاضر absent.
- غیر مشروط unconditional.
- غیر مرتب out of order or proper arrangement.
- غیر مستعمل not in use, obsolete.
- غیر مزوجه (fem.) unmarried (wife).
- غیر گذاشته uncultivated, etc.
- غیر مکمل غیرکاری involuntary.
- غیر مکمل تقاضی not allotted.
- غیر مکمل تعلیم uneducated, ill-bred.
- غیر مکمل رسمی (m.c.) unofficial.
- غیر مکمل الزارت incapable of being cultivated
- غیر مکمل الاجل irrecoverable.

"men and women without number were everywhere drawn up in lines on both sides of the way."

**Remark.**—In "عابر مکمل" "not taken possession of, unappropriated," and "عابر ملک" "immovable (property)," the participle is feminine to agree with a broken plural understood, viz.: مالک. In "عابر ملک" it is not clear why the feminine is used.

1 In Persia, but not in India, the izālat always follows غیر: the use of غیر is rare in modern Persian. In Arabic غیر is a substantive, and when privative is followed by the genitive, as: "غیر کاله" "impure." Possibly the izālat of the غیر in Persian is a corruption of the ب of the Ar. nom. case.

2 In Persian often incorrectly written and pronounced ی alā.
Sometimes the participle has the \( \text{ي} \) added to it, as: “not inherited.”

(12) Of a Persian or Arabic substantive or adjective prefixed by the Arabic \( \text{لا} \) “no, not”; [compare with (10)]:—

- \( \text{لا} \) belonging to no one.
- \( \text{لا} \) unique.
- \( \text{لا} \) helpless, without remedy (\( \text{و} \)).

Remark.—\( \text{Lā-ubālī} \) \( \text{لا} \), adj., “careless,” is really an Arabic verb “I do not care,” from \( \text{لا} \)((\text{root} \: \text{لا} \text{ن} \text{و}) \), vide (15).

(13) Arabic substantives prefixed by the privatives, \( \text{عدم} \), adj., “void of” and \( \text{عدم} \), past part. “non-existent” —

- \( \text{عدم} \) non-existing.
- \( \text{عدم} \) (m.c.) lost to ken, disappeared (of a thief).

\( \text{معود} \) known by name but non-existent, i.e. fabulous’’ (as the \( \text{Sinmūḏa} \)).

Remark.—The substantive \( \text{عدم} \) is used for forming substantives, as: \( \text{عدم} \), Ar., and \( \text{عدم} \), Per., “want of fidelity.”

(14) Compound Arabic adjectives, compounded of an adjective or a participle and a substantive in the genitive case:\[—\]

- \( \text{جَلِيل} \) (m.c.) of noble dignity.

\( \text{معود} \) known by name only.

(15) Arabic phrases:\[as \( \text{مَثَار} \) ابْدِعْيَة \) “mentioned above”; \( \text{مَثَار} \) إِلَهَة \) “mentioned, hinted at”; \( \text{لا} \) كَلَم \) “beyond expression”; \( \text{لا} \) سْوَىَت \) “immortal” (lit. “he will not die”); \( \text{لا} \) تَرْبَة \) “uncultivated” (lit. it was not sown); \( \text{لا} \) يَلْبَس \) “boasting” (lit. “you will not see me”); \( \text{لا} \) يُقْتَطَع \) “possessions,” subs. (lit. what he possesses); \( \text{لا} \) يَعْتَزُّ \) “unceasingly, adv.: \( \text{كَمَا} \) يُعْتَزِي \) adv., “as formerly”; \( \text{مَسْتَر} \) لَا يَاَّيْلَي \) “dead drunk [lit. drunk (and) he knows nothing].”

Remark.—When the phrase contains an Arabic verb, such as in \( \text{ Allaḥ ta’āl} \) “God, may He be exalted,” the Persians, if the first word is

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1 The final short vowel of the genitive is omitted.
2 Many of these are substantives as well as adjectives, vide § 116 (n).
3 In m.c. \( \text{mīmī ilayh} \) \( \text{مَيْمُو} \) إِلَيَّ عَيْنَة \) can be used alone, but \( \text{mīmī ilayh} \) \( \text{مُمُي} \) إِلَيَّ عَيْنَة \) must qualify a noun.
4 Lam in Arabic gives to the Aorist a preterite sense.
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Persian, frequently but incorrectly insert an izafat, as: Khudawand-i ta'âlî; mast-i lâ ya'qîl. ممست لا يعدل

(16) Adjectives of resemblance are formed by affixing to nouns certain words, chiefly substantives, vide (3):

like an angel, angelic.
acting like a fairy.
shaped like a boat.
(old) like the sky.
like a houri. 
with a face like the moon; beautiful.

Mânand, adj., "like", is derived from مانند "like"; and, affixed to a substantive, forms an adjective, as: daryâ-mânand "like the sea" (gen. to signify quantity).

Rarely, a broken plural is used, as: hațâîr-i falâk-nażîr "enclosures high and inaccessible as the heavens": falâk nażîra (or—naţîr) would also be correct.

(17) In a few compounds, a numeral is prefixed to a noun:

very alert.
four-cornered; square, oblong.
four-year-old; vide § 98 (b) (4).

Remark.—Adverbs and substantives are also so formed, as: خارس "to go at full gallop": خارس "to sit tailor-fashion": خارس "a market-place."

(c) The following words, chiefly Arabic, are frequently attached to substantives and adjectives to form compound adjectives:

(1) پذیر "receiving," as: پذیر "possible"; (m.c.) "can be mended" (prop. of buildings).
(2) پنا "asylum, refuge, shelter", as: پنا "asylum of pardon" (an epithet for kings, governors or mujtahids); پنا (for kings). (3) خارس "Europeanized."
(4) شعار "outer garment; anything that envelops the body"; مصد ف "clothed with justice."

1 Kirdâr, from kardan, when one would expect kardar.
2 In mod. Pers. ishítbâh means "doubt, error."
3 hûri Pers. هری, Ar., is pl. or fem. of هری. In Persian hûryâ, hû ryâ, is used as a singular: though Ar. pl. in form, this word is not used in Arabic.
4 From pazîruftan پذیرفت "to receive."
5 From پذیرفت "to return."

INTENSIVE ADJECTIVES.

§ 45. Intensive Adjectives.

(1) An intensive adjective is formed by adding to the simple adjective a final alif, called alif-i kasrat, or alif-i mubālayga, or alif-i ta‘ajjub, as: Khushā bi-hāl-i sulh-kundagān, Blessed are the peace-makers.

This intensive alif, which is probably the vocative alif and is of rare occurrence, except after the adjectives and, usually precedes the noun it qualifies; but vide basā Adverbs of Quantity (l) 3.

(2) In old Persian, the substantive so qualified has often a final alif as well, as: khushā Shīrāzā, ‘oh delightful is Shiraz!’; Sa‘di.

(b) (1) The adjective may be intensified by adding an adverb or adjec-

1 From šān = مَارَ - مِصْرِ.  
2 There are several final alīs, vide p. 12.
tive, as:  

"very pretty": "very bad": "a great eater, glutton": "a perfect fool": "very unpalatable": "very easy": "very bad":  

"a great eater, glutton":  

"a perfect fool":  

"very unpalatable":  

"very easy":  

"very bad":  

For bas, az baz, etc., vide Adverbs of Quantity (l) (3).

(2) It may be intensified by the of unity, as: "this is a very beautiful flower": "what a very fine colour this flower has."

(c) (1) Repetition may give a continuative or intensive signification, as: "very clean": "very far away":  

Sometimes the meaningless appositive gives this meaning, vide § 140 (a) and Remark.

(3) The repeated adjective may be in the plural, as: "dead drunk": "a pauper of paupers, very very poor."

In the title modern Persians and Indians insert the izālat. Mons. Raymond, the translator of the "Seir Mutagherin," who knew at least one Indian holder of the title, used the izālat. In Turkish, Mir Mīrān is a title equivalent to Amīr 'l-Umarā.

(d) For sar mast, sar sabz, etc., vide § 117 (j) (4) Remark.

(e) (1) The prefixes to a substantive form an ism-i mukabbar ( اسم مکبر ) , giving the idea of size or fineness, etc., as: "a big cup or pot": "a large variety of mulberry":  

"flight-feather (of wing)" :  

"a large stone":  

etc.

Khar-magas "horse-fly": "crab": "large tent, pavilion": "a large stone": "a species of large mosquito":  

"a species of large mosquito":  

1 The comparative and superlative can also be so intensified, as:  

2 Vide Repetition of words § 140.

3 He however writes Rāy-Rāyan ( an Indian title). 

4 Khar  in Pahlavi means "big, ugly."
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Div-savar "bold horse-man"; Div-gand "a large kind of wheat": Div-kichel "whirlwind, frenzy": Div-gahān "brave, hard-hearted."

(2) In the following compounds, خر signifies "ass" and not "large": khar-ās "ass-mill": "hog-backed, a tomb": "stupidly drunk": "brave, hard-hearted." (2)

In the following compounds, signifies "ass" and not "large": khar-ās "ass-mill": "hog-backed, a tomb": "stupidly drunk": "brave, hard-hearted." (2)

Whether خر means "big-eared" or "ass-eared" is a disputed point.

§ 46. Degrees of Comparison and Comparative Clauses.

(a) (1) The Persian comparative is formed by adding ñ to the positive, "more populous": "more honoured": "more delicious."

(2) The superlative, which is not much used in Modern Persian [vide (r) (3)], is formed by adding tarīn ñ to the positive, sometimes contracted to -īn, vide (b) (6).

(3) The comparative can be used in the plural, as: "those greater than us."

(4) The superlative has no plural

Remark.—Note that the comparatives of the past participles "more comfortable"; "more intelligent"; "more humble" are in common use: but not خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خر خr

(b) (1) Arabic adjectives, in Arabic, form both the comparative and superlative on the measure for the masculine, and for the superlative feminine, as: kabīr "great," comparative and superlative masc., and kubra "great" fem.

When comparative, the elative is followed by "than," when superlative by the genitive.

(2) The Arabic elative (so called because includes both comparative and superlative), when it is a comparative makes no change in Arabic for gender or number. The Arabic elative is used in Persian.

(3) Note the superlatives in: dar vaqt-i aḥsan "in the most

1 The Arabic comparative has no feminine nor plural.
2 Both as a comparative and a superlative.
propitious time"': dar as'ad zamān-ī "in a very fortunate time": as'ad-i zamān "the most fortunate of the age."

(4) Sometimes a cognate Arabic noun follows an Arabic superlative:—

نی نی ایگنکه میاهات معاشند دک تغلّت طیبینام (Tr. H. B., Chap. XXI) "no, no, such an honour is fit for me who am the most skilled of physicians":

اشهر شمرایم (Tr. H. B., Chap. VII) "I am the most poetical of poets."

(5) Generally speaking, Arabic adjectives in Persian form their degrees of comparison in the Persian manner: 

تیر نشر نشر — نامل تر — نامل.

(6) The affix تارین is sometimes contracted to in, as: "the best" or "the least": بهترین or "the greatest": بهترین or "the highest": these words are classical or poetical only.

(e) A double comparative is sometimes formed by adding the Persian affixes to the Arabic elative: 

پرسبند ز میافدند کدام فضل نر است (Sa'dī) "he asked what is the best kind of worship" (m.c.) "the most excellent": نسل و نبہار ایشان مقطع کردند از نر است nasl u tabār-i ishān munqaṭṭi kardan aulā-tar 3 ast—(Sa'dī) "it is better to destroy their stock, and root it out."

(d) Than with the comparative is expressed by:—

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(1) The preposition از اسم وسیت تر سختی در عمر خود تعلفته از az in chi bihtar (m.c.) "what better than this?"

Remark.—Note the signification of از "one of—" in the following:—

دنیا شد که ز عاعوم جمال نست [Tr. H. B., Chap. VII]."it became known to me that he was a man of the greatest consequence": marū az guzidagān-i shu'arā ṣāḥkt (Tr. H. B., Chap. VII) "he made me one of the chiefest of poets": vide (e) (4).

(2) نسبت نسبت به "in comparison with," as: nisbat bi-dīgarān (or nisbat-i dīgarān) u bihtar-ast (m.c.) نسبت دیگران or نسبت دیگران است "in comparison with the rest he is good": bi-nisbat-i u bihtar ast (class) "she is better than he"; vide (w) (6).

(3) In classical Persian, گفت معزولی—از گفت معزولی (Su'di) "he said, 'dismissal from office is better than employ-

Remark. — Note the signification of از "one of—" in the following:—

1 The plural طیبینام could be substituted for the Pers. pl. طیبینان, here.
2 Mihtar, the comparative, also means, "prince, lord," and is the title of the ruler of Chitrāl. In India a sweeper is by a euphemism styled Mihtar, just as a tailor, etc., is called Khalīfa, and a water-carrier Juma'īdār. In Afghanistan and Persia mihtar means "a groom."
3 اوالی aulā "more or most deserving" is an elative without a positive, and must not be confused with اوالی چل the feminine of اوالی "first": Aulā ān kā dīgar guft u ġū.

na-kunim (m.c.) "it's best for us to hold our tongue."

4 Plural of آزم, elative of آزم.
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ment’ "murdan-at bih ki mardum-ăzări (Sa’dí) “thy
death is better than thy afflicting of mankind” :

"If thou desierest the truth, then it were better that a thousand eyes
should be blind (like the bat 1) than that the sun should be darkened.’’

For the use of the positive for the comparative, vide (i).

(4) Occasionally the comparative is followed by an izāfat, as: bihtar-i
bihtarîn guzin-i hama (Nām-i Haqq of Shāh Sharaf’u’d-
Dīn, Bukhārī—the Prophet) ‘‘better than the best and chosen of all’’:
= az bihtarîn bihtar, vide (n) (4).

(e) (1) The superlative, Persian or Arabic, is followed by the genitive,
and generally by the plural:

آباد در در ماهرین دوردگان (Sa’dí)
‘‘I will not grant the rule over this country except to the meanest of the
slaves’’ :

شرف نبیاء (Sa’dí)
‘‘the most illustrious of the prophets’’ :

الن موجودات (Sa’dí) ‘‘the meanest of existing things.’’

In احیاء the Ashār, ‘‘the best of shapes, the best shape’’ and like construc-
tions, the second noun is in the Arabic genitive plural.

In احیاء خلفات ah-san-i khîlat 2 ‘‘the best of creation,’’ the singular is
correct.

For the superlative followed by هما hama and for its substitution for a
comparative, vide (l).

(2) When the superlative qualifies a noun absolutely, it is treated as
an ordinary adjective, as: زک کرک عظم: ‘‘the greatest support’’ :

Prime Minister’’ :

بیحار کرد ast, or mard-i bihtarîn ast
or "he is the best man.’’

Such a terrible water that the water-bird was not safe in it,
Its least wave would sweep a mill-stone from its shore.’’

In old poetry and prose it is sometimes merely intensive:

گنوم گوامی توینی گوهری
سهردم بنامی ترنی شوندی
‘‘I will not say I have given a most noble pearl (lady) to a most
renowned husband.’’ 3

(3) Such sentences as ‘‘go to the nearest village’’ may be rendered,
هردهی که نزدیک نر باشد
بنزدیک قرب دهی از آن دهات برو
(class.) ; but more usual

1 Mūṣh-kūr is ‘‘the bat’’ and not the ‘‘mole’’
2 But khîlat-i ah-san ‘‘the best creation.’’
3 This construction is not used in this sense in Modern Persian.
“This is the largest house in Kirman” may be rendered in five ways:

(i) *Buzurg-tar* imārat-i ki dar Kirmān ast in ast 

(ii) *Buzurgār-tin-i* makanāt-i ki dar Kirmān ast in ast 

(iii) *Buzurgār-tin mašālahābād* ki. 

(iv) *Makan-buzurg-tin-i* ki. 

(v) *In mašālah-buzurgār-tin-i* Kirmān ast. 

One of the most— is expressed by: Rustam yak-i azdilavar-tarin-i Irāniyan bud. 

The comparative can be strengthened by prefixing the adverbs, etc.: *vide* Intensive Adjectives, § 45 (b) (1) Remarked.

(i) The comparative can stand alone, as: hamān bihtar ast ki “the better course is—.”

(h) The Persian comparative and superlative of *ka'mal* “perfect” (a superlative in itself) are vulgar or poetical, and correspond to the incorrect English expressions “more perfect, most complete, more unique, etc.” The Persians also say *yaktā-tar,* but not *yaktā-tar.*

(i) (1) The positives *ābān*— and *ām*— and *ēm*— and *ēm*— and *ēm*— and *ēm*— and are sometimes used for the comparative:— *Sa'dī* “we [the king] will make ready accommodation for you in the city, so that leisure for worship better than this may be obtained by you”: 

(ii) in bih az ān ast (m.c.) “this is better than that” 

(iii) *Bih* is also a comparative or optative in poetry:—

“ A traitorous army, let it be disbanded,
One that seeks the ruin of his country, let his head be cut off.”

(3) The positive can also be used in such sentences as, “come nearer,” *názūdik* (or *názūdik-tar*) biyā. 

(4) *Ziyād* is a positive, and *ziyādā* *ziyāda* is a comparative for *ziyād.* 

1 *Muyassar* properly means “ facilitated.” 

2 Here *názūdik* might be either an adjective with the *ēm* of unity, or a noun; but for the sake of euphony (number of syllables) Persians make it a noun and say *bisyārī-yi māl.*

3 In Modern Persian *sar afganda* means “ ashamed.”
DEGREES OF COMPARISON AND COMPARATIVE CLAUSES.

ziyād-tar: give me more,

nutq-i ziyād-i (m.c.) "a long speech"; but ziyyād aż hadd is a modern vulgarism for ziyyada (or ziyād-tar) or ziyyada aż hadd (or ziyād-tar).

(5) Afzūn and bish are practically comparatives. Pish "before (of time)," has also a comparative sense. However Pish & Pish are also used.

(6) The comparative "more" can also be expressed by the words ziydd az hadd. Ziydd az hadd is a modern vulgarism for ziyada (or ziyad-tar) or ziyada az hadd.

(7) An English adjective qualified by "too" is expressed by the positive (as in Urdu):

This tea is too weak

in chāy subāk (or kam-rangi) ast (m.c.): this tea is too strong.

(8) In m.c., the adverb bāz is used in the sense of "better," as:

these carpets are bad—but this one is somewhat better (but still not good).

(l) When a comparison is drawn between a person or thing and the rest of the class, either the comparative or the superlative may be used, as follows:

They say the ass is the meanest of animals

gūyand ki khar az hama-ya jānvarhā past-tar ast (m.c.).

This could also be rendered by:

kūchah-tar.

(9) The following is a vulgarism:

si dukhtar dāsht, yak-i buzurg, yak-i kūchak, yak-i kūchak-i kūchah-tar. — Prof. S. T. "he had three daughters, one big, one little, one smaller than the little one." The third term should be az hama kūchak-tar or kūchak-tarin-i hama kūchak-tar.

(10) The superlative can also be expressed as follows:

(1) Har chi tamām-tar: as complete as possible

(2) —ki az ān buzurg-tar (or kam-tar, etc.) nīsī (or namī-shavād): a diamond has been found here, the largest in the world (lit. as large as any in the world)

proj. Rāmrāj, ki dar mulk-i Dakan bālā-tar az in khītab namībāsad ināyat firmūndand.—(Iq. Nāma-yi Jah., p. 244, Bib. Ind. Ed. of As. Soc.

1 Adjectives ending in d are sometimes incorrectly written as.

Batar. See also.

2 No īsālat.
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(Taymur Aghä crosses at back on the further side of the door’’; “a little more this way”’’; “a little more that way”’’; “more comfortable”.

Hatâm-i Tâfif if he had ever seen anyone with a more generous nature than himself.” In this example buzurg himmat-tar could be substituted for buzurg-tar himmat, and this latter reading, more pleasing to the modern Persian ear, occurs in some editions of the Gulistan.

It is more usual to add the suffix at the end of the compound.

Remark.—The superlative is buzurg-tarîn himmat (and not buzurg hîmmat-tarîn): but ‘‘âli-hîmmat-tarîn is correct.

(g) (1) The comparative sometimes gives the meaning of the superlative:— buzurg târîn hama (Sa’di) “the greatest regret on the Day of Resurrection will be that, that—” (lit. a regret greater than others: buzurg târîn hama “in the sight of enmity excellence is the greatest blemish”: “which of these is the best?”: buzurg târîn hama “the biggest and strongest horse in the stable”: buzurg-tar mardî dar shahr kasî hast ki: —(m.o.) “the greatest man in the city is that man who.”

In all these examples there is an ellipsis of az hama, or az digarân az buzurg. Note the ض of unity.

(2) Buzurg-tar az buzurgtarîn “higher than the highest”: vide (d) (4).

(3) As already stated in (a) (2) the superlative is rarely used in modern Persian. In compound adjectives, the comparative with az hama is usually substituted as: buzurg-tar mardî dar shahr kasî hast ki (m.c.) “this nightingale has the best note of all.’’

1 Hatâm is in Persian usually Hatam. In India the ìsâ at is omitted after Hatim, as Hatâm Tâfif.
2 Or ‘ayb-i ‘st.
3 Or kudâm yak bih-tar (not bihtarîn) ast?
4 Or bustarîn, or hârîn, or vide (i).
(r) The phrase "and what was stranger still, etc." is rendered:

"This house is large and more spacious" or "this house is larger and more spacious":

In khāna būzurg va vasi'-tar ast instead of Khanā bāzār wā surūz nāxiṣṭ (m.c.) "this is the largest and most spacious of all the houses," is open to the same criticism.

Note that in Sour bāzār wā surūz nāxiṣṭ (m.c.), diyār should be omitted.

(2) In the case of superlatives, the first may take the comparative instead of the superlative suffix, as:

In the absence: Kirman bāzīkā "formerly Kirman was one of the most important and most populated cities of Persia:" in this example, "formerly Kirman" could be substituted, but in all three cases the adjective is regarded as a superlative.

(u) Locutions like "the quicker the better" are rendered as follows: "the farther you go, the deeper the water becomes" (m.c.): "the nearer we approached the shore the rougher the sea became" (m.c.): ẓīrā har ki nazdik tar ast parišān tar ast "because the nearer one is the more is one distracted."

(v) Comparisons between clauses are illustrated in the following examples:

1. Padashanān farsiyāt khudandarān mīmanān nā zardar khudandarān baqīr Padashanā (Sa'dī)
   "kings are more in need of the advice of wise men, than wise men of association with kings" (Sa'dī)
   "the performance of such a service is better in their absence than in their presence" (Sa'dī) "O friends! I'm more afraid of this escort of yours than I am of the robbers".
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1 I would rather die than beg (m.c.), or more rhetorically bi-mirād insān va gaddā ℓ na-kunad (Afghan) ‘he was much quicker and cleverer at the business than I was’.

2 ‘I would rather die than beg’ (m.c.),

3 ‘To be like, equal to’ :

4 ‘To do kindness to the evil, is like (equal to) ill-treating the good.’

5 ‘She was as much renowned for chastity as for beauty’

6 Or khurda am (m.c. and incorrect): ‘he has as much right as you’

7 Instead of ℓ bān qadar na-khurda bādām it would be better to say ℓ bān qadar na-khurda bādām: it has not eaten as much as I have now’

8 he was as brave as Rustam and as wise as Luqman:

9 ‘he was as beautiful as Joseph and as faithful as Majnūn’

10 ‘he was as patient as Job and as afflicted as Jacob’ ℓ dar tahammul Ayyūb va dar huzn Ya'qūb bād

11 ‘the carriages and carriage horses of this city are neither as numerous nor as good as those of Russia

12 The grief of Jacob is proverbial amongst Muslims: from mourning for Joseph his eyes became white. When Joseph’s shirt was yet a three days’ journey distant, he perceived its odour, and his sons said he doted. The shirt was the same that Abraham wore when cast into the fire, and it contained an odour of Paradise: it was on Joseph’s neck as an amulet when he was in the well. Joseph, by command of Gabriel, sent the shirt to Jacob for ‘it shall not be cast on any one afflicted with disease, but he shall be whole.’

1 Or khurda am. Instead of ℓ bān qadar na-khurda bādām it would be better to say ℓ bān qadar na-khurda bādām: it has not eaten as much as I have now’

2 I alluded also Rustam-i Zāl and Rustam-i Šeṣrī: he is the Hercules of Persia: his exploits are celebrated in Firdausi’s great epic, the Shāh-Nāma.

3 Luqmān, the sage of the East, said to have been a black slave and the author of Luqmān’s Fables. He has been identified with Esop: Others state that he was a son of Job’s sister a son of Job’s aunt, a disciple of David, a judge in Israel.

4 Joseph is the ideal of youthful beauty: Yūsuf-i gānī, possessing beauty: ‘a second Joseph,’ and Yūsuf-jamāl, adj.美, mean ‘extremely beautiful.’

5 Majnūn signifies ‘possessed by a jinn’ : it is the name of the celebrated lover of Layla and Laila.

6 Taha-nimul ‘enduring a burden patiently.’ The grief of Jacob is proverbial amongst Muslims: from mourning for Joseph his eyes became white. When Joseph’s shirt was yet a three days’ journey distant, he perceived its odour, and his sons said he doted. The shirt was the same that Abraham wore when cast into the fire, and it contained an odour of Paradise: it was on Joseph’s neck as an amulet when he was in the well. Joseph, by command of Gabriel, sent the shirt to Jacob for ‘it shall not be cast on any one afflicted with disease, but he shall be whole.’

7 Khāndan; for khāndān.
In this example * may be translated "such as", or it may be considered merely as the 'connective' of a relative sentence.

had I but feared God as you do the king I would have been one of the Faithful Witnesses." 1

(6) "Compared to"; vide also (d) (2); (Tr. H. B., Chap. VII) "I said, 'compared to the generosity of our king the generosity of Sultan Mahmund is as a drop to the ocean.'"

(w) "How much the more," and "how much the less":—

(1) "If Arabs die of eating dates, how much the more must Englishmen,"

If you fear your Mulla like this, how much the more ought you to fear God; or tu ki az Mullâ mi-tarsi bâyad az tarîq-i avâq az Khûdâ bi-tarsi.

(3) "—then how much the more with regard to me who am seated in chief seat of—" 2

(4) "If coffee intoxicates you how much the more must opium do so" 3

If Persians can't pronounce the letter 'ayn, how much less can Englishmen' 4

(5) "If opium will not intoxicate you then how much the less will coffee" 5

If opium intoxicates you it will be healthier, and less... 6

(6) "If Rustam could not kill the father how much the less could he kill the son" 7

1 There are four grades in Paradise; the first for the Einâpia; the second for the Salâmûn; the third for the Shidâ; and the fourth for the Ghulûn. 8

2 Or bi-chenâd jân. 9

5 Fa-kayfa is only exceptionally used in Persian.

4 Tirîyâq-i Fârsî "the bezoar stone" (also called pâd-zahr, from pâd "protection" and zahr "poison"), a stone found in the stomach of certain ruminants. Tirîyâq-i Fârsî is the best kind of antidote, or "discriminator" between health and disease. In Mod. Pers. "opium" is generally considered to be a poison and antidote.

8 Avâq "worthier, better" Ar. relative of wâli; not to be confused with the fem. of nîlāz. 10
DEGREES OF COMPARISON AND COMPARATIVE CLAUSES.

(9) "I was unable to move it even; how much the less could it be transported to the sea?"

In Mod. Pers. this sentence could be, "آن را تنوانستم حركت یبدم چه جایی آنکه بدری پرسام (ارسانیده شود) این کی بی داری بی رسانام (ارسانیدا شرود)?"

In Indian and Afghan writings, "کچا سانده" is sometimes used for "how much the less."

"He doesn't smoke, much less drink." (Indian).

This is perhaps a translation of the Urdu "کچا شراب حنیه کچا نہیں پینا"

1 In m.c. jumbānidān جنبانیدن is a word to be avoided; it signifies a kind of posturing in dancing and also gādana گادان.
CHAPTER VI.

THE NUMERALS Ism-i 'adad (اسم عدد).

(a) The numerals, ism-i 'adad, are divided into cardinal numbers or and ordinal numbers اسما عدد مطلق or ذاتي اصلي.

The thing numbered is called معدود 'numbered.'

The cardinals consist of اد ( 'units'; 'asharāt 'tens'; miṭāt 'hundreds'; 'ulūf 'thousands.'

§ 47. Cardinal Numbers (عدد a'dād).

<table>
<thead>
<tr>
<th>Number</th>
<th>Arabic</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>0</td>
<td>سفر</td>
<td>zero</td>
</tr>
<tr>
<td>1</td>
<td>يک</td>
<td>one</td>
</tr>
<tr>
<td>2</td>
<td>دو</td>
<td>two</td>
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<tr>
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<td>چهار</td>
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<td>five</td>
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<tr>
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<td>9</td>
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</tr>
<tr>
<td>10</td>
<td>ده</td>
<td>ten</td>
</tr>
<tr>
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<td>eleven</td>
</tr>
<tr>
<td>12</td>
<td>دوانزده (or داوانزده)</td>
<td>twelve</td>
</tr>
<tr>
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<td>سیزده (or سینزده)</td>
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</tr>
<tr>
<td>14</td>
<td>چهارده</td>
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<td>15</td>
<td>پانزده</td>
<td>fifteen</td>
</tr>
<tr>
<td>16</td>
<td>شانزده</td>
<td>sixteen</td>
</tr>
</tbody>
</table>

1 سفر in Arabic is not a numeral as it represents naught, and not a number.
2 For یک, obsolete. The article is added to یک (yak-i 'a certain one') but to no other of the cardinals. In یک-هزر (yak-hazar) 'a certain one' but to no other of the cardinals.
3 In the Shahnama دا (dād) occurs for 'twelve.'
4 Thirteen is an unlucky number amongst Muslims and Zardushtis, as amongst Christians, though for a different reason. The Muslims believe that the twelfth Imam is alive, but concealed, and that the thirteenth will be a false one. Hence the Persians generally avoid saying یازده: instead they say چهار "nothing," or یازده ziyāda "more." The Zardushtis consider the fifth, thirteenth and seventeenth of every month unlucky.

"The Muslims believe that the twelfth Imam is alive, but concealed, and that the thirteenth will be a false one. Hence the Persians generally avoid saying یازده: instead they say چهار "nothing," or یازده ziyāda "more." The Zardushtis consider the fifth, thirteenth and seventeenth of every month unlucky."
CARDINAL NUMBERS.

<table>
<thead>
<tr>
<th>Number</th>
<th>cardinal form</th>
<th>pronunciation</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>١</td>
<td>hafada (or haft-dah)</td>
</tr>
<tr>
<td>2</td>
<td>٢</td>
<td>hashdah (or hasht dah)</td>
</tr>
<tr>
<td>3</td>
<td>٣</td>
<td>nuzdah (or nu-vanzdah)</td>
</tr>
<tr>
<td>4</td>
<td>٤</td>
<td>٤-٤-٤-٤-٤</td>
</tr>
<tr>
<td>5</td>
<td>٥</td>
<td>٥-٥-٥-٥-٥</td>
</tr>
<tr>
<td>6</td>
<td>٦</td>
<td>٦-٦-٦-٦-٦</td>
</tr>
<tr>
<td>7</td>
<td>٧</td>
<td>٧</td>
</tr>
<tr>
<td>8</td>
<td>٨</td>
<td>٨-٨-٨-٨-٨</td>
</tr>
<tr>
<td>9</td>
<td>٩</td>
<td>٩-٩-٩-٩-٩</td>
</tr>
<tr>
<td>10</td>
<td>١٠</td>
<td>hafsad</td>
</tr>
<tr>
<td>11</td>
<td>١١</td>
<td>hashsad</td>
</tr>
<tr>
<td>12</td>
<td>١٢</td>
<td>navad</td>
</tr>
<tr>
<td>13</td>
<td>١٣</td>
<td>chantad</td>
</tr>
<tr>
<td>14</td>
<td>١٤</td>
<td>panjadh</td>
</tr>
<tr>
<td>15</td>
<td>١٥</td>
<td>shadh</td>
</tr>
<tr>
<td>20</td>
<td>٢٠</td>
<td>bist (or bist yak)</td>
</tr>
<tr>
<td>30</td>
<td>٣٠</td>
<td>si chihil</td>
</tr>
<tr>
<td>40</td>
<td>٤٠</td>
<td>panjah</td>
</tr>
<tr>
<td>50</td>
<td>٥٠</td>
<td>shast</td>
</tr>
<tr>
<td>60</td>
<td>٦٠</td>
<td>pahn sad</td>
</tr>
<tr>
<td>70</td>
<td>٧٠</td>
<td>hafsad</td>
</tr>
<tr>
<td>80</td>
<td>٨٠</td>
<td>hashsad</td>
</tr>
<tr>
<td>90</td>
<td>٩٠</td>
<td>hafsad</td>
</tr>
<tr>
<td>100</td>
<td>١٠٠</td>
<td>shish sad</td>
</tr>
<tr>
<td>200</td>
<td>٢٠٠</td>
<td>du sad</td>
</tr>
<tr>
<td>300</td>
<td>٣٠٠</td>
<td>si sad</td>
</tr>
<tr>
<td>400</td>
<td>٤٠٠</td>
<td>chahar sad</td>
</tr>
<tr>
<td>500</td>
<td>٥٠٠</td>
<td>pahn sad</td>
</tr>
<tr>
<td>600</td>
<td>٦٠٠</td>
<td>shish sad</td>
</tr>
<tr>
<td>700</td>
<td>٧٠٠</td>
<td>haf sad</td>
</tr>
<tr>
<td>800</td>
<td>٨٠٠</td>
<td>hasht sad</td>
</tr>
<tr>
<td>900</td>
<td>٩٠٠</td>
<td>nu sad</td>
</tr>
<tr>
<td>1,000</td>
<td>١٠٠٠</td>
<td>hazzar</td>
</tr>
<tr>
<td>2,000</td>
<td>٢٠٠٠</td>
<td>du hazzar</td>
</tr>
<tr>
<td>3,000</td>
<td>٣٠٠٠</td>
<td>si hazzar</td>
</tr>
<tr>
<td>10,000</td>
<td>١٠٠٠٠</td>
<td>dah hazzar</td>
</tr>
</tbody>
</table>

1 Also ٣٣٣٣٣٣ hizhdah (old).

2 Notice that س is "three" and س is "thirty": care must be taken in the pronunciation of these two. Though س is "thirty" سsad is "three hundred"; an expression like "thirty hundred" cannot be used in Persian. Classically سsad is met with, but this form is not used in modern Persian.

8 To be distinguished from the Arabic word س ضد "prohibiting, checking."
100,000, in India the word *lak* (for *lākh*) is also used.

In India the word *lak* (for lakh) is also used.

The Arabic ordinals up to 20 have been employed by some Persian writers, but the use of these ordinals beyond 10 is by some considered inadmissible.

Remark II.—The word for 100 is written سد instead of سد to avoid any confusion between it and the common Arabic word سد “boundary.”

Similarly, 60 is written for 5 صم which means “thumb; fish.”

In grammar, this is called فع لباس daf’i ilībah “removing the confusion, or obscurity.”

Remark III.—The vulgar say yeq, and more commonly ye or yey for “one”; shīsh and shisht for “six”; haf, hash for “seven and eight”; yazza, duvāzza, sizza, pūnza, shūnza and nūnza.

The Persian system of counting ceases at five hundred thousand, i.e. at half a million or one *kurūr*. To express “one million, five hundred thousand” they say سد *kurūr*, and so on.

1 Also *żamān* (obsolete) and لک *lakh*, vide (b) and (c).

2 The words *lākh* (in Persian *lāk*) and *karor* (in Persian *kurūr*) are of Sanskrit origin, and have been borrowed by the Persians from the Indian system of calculation. They are terms to be avoided in Persian, as the ideas as to their values differ. In Persian *lāk* (pl. *lakēk*) is correctly a hundred thousand.

3 i.e., in *Persia*, a *kurūr* is only half a million.

4 From 3 to 10 the numerals assume the feminine form for the masculine, and vice versa.

5 i.e. half million according to the *Persian* calculation.
While in Persia, a kurūr کرو equals only half a million, in India it equal ten millions. This must be remembered when reading Persian works written in India.

The word Rāk گkus is rarely used by Persians. In India it signifies a hundred thousand, but according to Dr. Rosen it signifies only ten thousand in Persia. The Zardsuhtis and merchants trading with Bombay give the word its Indian value.

(c) Tūmān تومان, T., signifies a myriad (10,000), or a sum of money equal to 10,000 Arabic silver dirham; hence, also a district supposed to furnish 10,000 fighting men.

The chief of a Baluch tribe is still called a Tūman-dār, corruption of tūmān تومان.

In Persia, the word tūmān تومان is only used for a gold coin, or it equivalent of ten qirān, or = the word Amīr tūmān "commander of (a nominal) ten thousand."

(d) From twenty upwards the numbers are arranged by having the greatest number expressed first, and the lesser added by the conjunction.j [Though deviations from this rule may occur, they should not be copied. Example: "eleven hundred and ninety-nine (1199)" is hazār u sad 8 u naua u nuh & 8 (1199). Such expressions as "eleven hundred" are never used. The use of the conjunction and is obligatory.

Remark.—In the Tūzūk-i Jahāngirī (Jahangir’s Memoirs) the following occurs: bargar, pān zdra, dāla ki yakh hazār sī u hafī u nim misqāl mi-hāshu ba-wazn bar ānad: in Modern Persian this would be chahār sad u pān zdā tola ki hazār sī u hafī misqāl u nim.

(e) A cardinal number precedes its noun (without the izāfāt) and the noun is in the singular, as: 1 hazār mard "one thousand men", but dahr nafar ashkhās "ten individuals." 3 Ān hazār mard "ten thousand men."

Very rarely the ma’dūd معدون precedes the andad عدد: in this case the former has usually the indefinite yā, as: 4 sāli dur bar ānad (Sa’dī) "about two years, a two years or so, elapsed."

1 Vide note 2, p. 184.
2 Amīr-tūmān امیر تومان (without izāfāt) is a Persian title.
3 Yak 8 hazār u yakh sad 8 4 hazār is also used for emphasis, but ordinarily the numeral yakh is omitted except in Indian Persian.
4 Notice the position of nim in the second instance and the insertion of & between hazār and sī.
In poetry the cardinal sometimes follows for poetical license, as:

M (T
and
The ma
1
dud is occasionally understood, also by poetical license:

In Modern Persian at any rate, an Arabic plural, or Persian imitation broken plural, is sometimes employed, as:

The noun may be in the plural after sadhā, etc., is probably incorrect, for, as already stated, sadhā is rarely used in m.c., hazārān or hazārān being substituted:

(f) A substantive preceded by a cardinal number does not admit of the of the accusative unless specially definite, as:

But ā hazār ham jīns dārāl (not ham-jīnshā).

Here the plural ham jīnshā sounds better; also it conveys the idea of hazārāh az ham-jīnshā-yi khud.

The word hazārān or hazārān is used in m.c. and sadhā rarely.

Or kabg m.c.

Or har du-yi mān rā, or har du tā mān rā, or mā har du tā rā.
CARDINAL NUMBERS.

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'tell those two men'; ān dāh mard rā bīgū "tell those ten men,'" etc.]

Sad tūmān rā kī az man duzdīdīd pas nāmī diḥīd (m.c.) ʿān dūnā nāfār (or) dūnā dūvīst bāb khāmā, 200 houses; bist nafar sarbāz "twenty rank and file"; du farsakh rāh "two farsakh's distance.'

Remark.—Har du, har si, etc., may be considered as pronouns.

(g) The Persians have several qualifying or determining words for various objects when used with numerals, like the English "twelve head of cattle,'" etc. These are placed before the substantive, which is in the singular without the 'izāfūt (vide § 117), as: dūnā nafar farrāsh, 200 houses; bist nafar sarbāz "twenty rank and file"; du farsakh rāh "two farsakh's distance.'

Such words are especially common in writing. The following are those principally employed:

| Persons | ... nafar | donafar farrāsh |
| Horses  | ra's asp. | si ra's asp. |
| Mules   | kamand | kamand "a slip knot; lasso; scaling ladder." |
| Donkeys | ... | ... |
| Mules   | ... | ... |
| Camels  | mahār | mahār (or nafar) Shutur |
| Men or camels | ... nafar | donafar farrāsh |
| Mules and camels | qitār | qitār "a line, string," is a string of camels under one leader (of usually seven camels). |
| Elephants | ... zanjīr: mirbat | ... zanjīr = "chain"; mirbat "anything for tying or binding such as halter, etc." |

1 Also 'twelve brace of partridges'; 'six pair,' 'ten sail'; a thousand horse 'or foot.' etc.

2 Colloquially dūvīst. Derived from dāh tā bist 'ten twenties.'

3 Farrāsh Frāš lit. 'carpet spreader'; a servant whose functions are to pitch tents, sweep out the room, walk before his master, carry messages, apply the bastinado, and bring tea. This functionary has been aptly described as "anything from a housemaid to an executioner."

4 Also used colloquially.
CARDINAL NUMBERS.

Sheep, goats . . . dāna . . . shākh.
Fowls . . . dāna
Dogs . . . qilāda
Hawks . . . dast: bahla
Falconer . . . bāzū
Guns (cannon) . . . 'arrāda
Sails . . . farvand
Money . . . dāna
Jewels, fruit . . . dāna
Clothes . . . gāub
Guns, etc. . . . dāna
Swords and daggers . . . qabza
Books . . . jild
Shawls or pieces of goods . . . ḫāqā
Carpets or . . . fard
Felt . . . takhta

For mablāgh "sum (of money)" and muwāzi "equal to, etc.," vide § 139 (h).

1 Also used colloquially.
2 In m.c. dast-kash is used for a falconer’s or any other glove. in India this word signifies “an assistant falconer,” i.e., “one who strokes” the hawk.
3 Panj hazār = “five qirāns, but panj hazāri = “a gold five qirān, bit” (value now nine qirān).
4 Carpets in Persia are woven and sold by the pair, each pair being identical in pattern. Persian taste requires everything in a room to be in pairs: the same pictures even (coloured prints of European women of ample charms only partially concealed), repeat themselves on both sides of a doorway or arch. Fard also means “an account” or “a list.”
Remark I.—A phrase like, "I struck him three blows with a sword" is rendered "ū rā si shamshīr zadam, or si zakām-i (or zarb-i) shamshīr zadam (m.c.)."

Remark II.—In ordinary conversation, nafar is used for persons and dānā for things.

Tā is also used in forming nouns of number, as: yak bistāk (m.c.) "a score"; yak davāzda tāṯ (m.c.) "a dozen"; yak dah tāṯ, etc.

In classical Persian, the of unity was sometimes added to form nouns of number, as: davazdah-3, (in speaking dawāza-i) "a dozen": dūv-i (class.) "two and two"; yak-i is a pronoun "one, some one."

Remark III.—It will be noticed that, as in the case of the cardinal numbers, these determining numbers are usually followed by a singular noun.

(h) Juft² or zauj is a pair; linga is the odd one of a pair, or the load of one side of a transport animal; yak darzan (or dajān) (m.c.) is "a dozen" (applied to things generally sold by the dozen); yak dast libās "a suit of clothes"; yak dast kārd u changāl "one set consisting of 2 knives, 2 forks and 2 spoons" (or "one place at table"); yak dast zarī "one set consisting of six plates and six cups"; yak dast finjān n'alnakā "a set of six cups and six saucers"; muqāmir rā ši shash mī-bāyad va likin si yak mi-āyad (Sa'dī) "the gambler wants three sixes, but three one's keep coming up."

(i) The emphatic phrase man yaka va tanhā signifies "I single and alone; quite by myself; unaided."

(j) The phrase du chār shudan signifies to encounter unexpectedly." Ex.: bā ham du chār shudim, or ārā du chār shudam (m.c. only) "I met him."

(k) Sadhā; hazārān, hazārān, hazārān signify "hundreds of:

In India si shamshīr zadam, si chūb zadam, etc.

2 Juft nami-khwāham; linga nami-khwāham "I want a single (odd) carpet, not a pair."

3 The plural -ān of this word not used.

4 Hazārān would be more usually substituted in colloquial idiom:—na dah nah sad hazārā (Qā'ānī).

5 A kos is an Indian measure of distance supposed to be about two miles: it however, varies in districts and may be anything from 1½ to 4 miles.

1 In India si shamshīr zadam, si chūb zadam, etc.
CARDINAL NUMBERS.

The Afghans sometimes (incorrectly) say șadhā-yi mardomān instead of șadha mardān.

(l) For the expression "we two, both," etc., vide § 39 (f) (3), ma dū najaṟ, or mā har dū, "a hundred sick." But sadha bānār "hundreds of sick.

(m) The cardinals are used to express the year, vide § 48 (i)."
§ 48. The Ordinals.

(a) The Persian ordinals are formed by adding the termination "um to the cardinals. This termination is turned by Grammarians mim-i sijan or mim-i ta'yin-i ta'dad. They are treated as adjectives and as such can precede or follow their substantives:

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Persian Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>avval (Ar.)</td>
</tr>
<tr>
<td>2nd</td>
<td>duvrum</td>
</tr>
<tr>
<td>3rd</td>
<td>sivrum</td>
</tr>
<tr>
<td>4th</td>
<td>chaharam</td>
</tr>
<tr>
<td>5th</td>
<td>panjam</td>
</tr>
<tr>
<td>6th</td>
<td>shishum</td>
</tr>
<tr>
<td>7th</td>
<td>haftum</td>
</tr>
<tr>
<td>8th</td>
<td>hashum</td>
</tr>
<tr>
<td>9th</td>
<td>nuhum</td>
</tr>
<tr>
<td>10th</td>
<td>dhum</td>
</tr>
<tr>
<td>30th</td>
<td>sium</td>
</tr>
</tbody>
</table>

(b) When there is more than one number, the formative affix is added to the last only, as: "sad u chihal u chaharam" “the hundred and forty-fourth (144th)."

(c) The Persian ordinals can in addition take the affix "in, sometimes contracted to " as: nukhustin, dyyumin, etc. Ex. roose "raunaq-i avvalin " (Sa'di) "former brightness (or splendour)."

Remark.—In poetry a cardinal number sometimes takes the place of an ordinal, as: "In deh she makonin.

(d) The ordinals may be followed by the "of the accusative, as: Question: "Kudam yakiru mai-khupahiti " which one

Inn, as we stay only a short time. "Haft-hazar sulaigan, " all the dead who have preceded us"

May khw ki 'z dil kaurat u qillat bi-barad
V' andisha-yi haftad u du millat bi-barad.

"Drink wine to root up with a metaphysic's weeds
And tangle of the two-and-seventy creeds."

(O. K. 194 Whin.)

1 Yakum is much less used in Persia than avval. In India and Afghanistan yakum is generally used instead of avval for the 1st of the month. Nukhustin and nukhustin are classical, and only used in writing nukhust zad "first born."

2 Note the distinction in writing between "3rd and 30th" in Persian.

3 Here avval al could be substituted for avvalin. In avvalin u aakhiri the terminations are the oblique case of the regular (classical) Arabic masculine plural.
THE ORDINALS.

Do you want?"

Answer: bist u yakum rā "the twenty-first"; chahārumi rā bidīh (m.c.) "give me the fourth."

(e) The Arabic ordinals, which are also adjectives, are to a certain extent used up to "the tenth." These are formed on the 'measure' of the agent نāl (masc.), and ناَلّة (fem.)—the first excepted.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>avval</td>
</tr>
<tr>
<td>2nd</td>
<td>šānī</td>
</tr>
<tr>
<td>3rd</td>
<td>šūliš</td>
</tr>
<tr>
<td>4th</td>
<td>rābi′</td>
</tr>
<tr>
<td>5th</td>
<td>khāmīs</td>
</tr>
<tr>
<td>6th</td>
<td>sūdis</td>
</tr>
<tr>
<td>7th</td>
<td>sābi′</td>
</tr>
<tr>
<td>8th</td>
<td>šāmin</td>
</tr>
<tr>
<td>9th</td>
<td>nāsū</td>
</tr>
<tr>
<td>10th</td>
<td>ʿāshir</td>
</tr>
</tbody>
</table>

**Remark I.**—The Arabic numbers 20, 30, etc., up to 90, and the numbers 100 and 1000 are the same for both cardinal and ordinal.

**Remark II.**—An Arabic ordinal may be employed even with a Persian substantive, as: چهارمین نامه charbh-i şāmin "the eighth heaven."

(f) Sovereigns bearing the same name are distinguished by the Arabic ordinals, as: شاه چهارمین نامه Shāh ʿAhmāsp-i şāni "King ʿAhmāsp the Second" (who lost Persia to the Afghans).

---

1 For chahārumi rā چهارمین را.
2 In speaking up to "the third" only.
3 In Persian always ثالث šānī.
4 In Pers. generally only used for "a second of time."
5 'Ashūrū is the tenth day of the first Muhammadan month Muḥarram, when the miracle play is performed by Shiʿas. It must be recollected that in Muslim calculation the night precedes the day.
(g) The Arabic ordinal میل avval "the first" is generally used in dates, as میل ماه رمضان: "the first of Ramadan."

The feminine میل is rarely used in Persian even in the names of the Arabic months; thus میل is less used than میل.

Avval میل is an adjective and is coupled by the izāfat when it follows its substantive. When however it precedes a substantive it is generally to be considered a substantive, and is followed by a genitive, as: در اول خاک کرمان: in the commencement of the district of Kirman."

The plural of میل avval is میل avāsil signifying "the beginning; the first part; the first ten days of every month," as opposed to میل avākhīr the plural of میل aḵhira (and aḵhir) "ends, latter parts; the last ten days of each month." Ex.: در اول ماه سلطنت و... in the beginning of his reign"; dar avāḡil-i salṭanat-i ē "at the close of his life," avval shāb "the first night," but avval-i shāh "the beginning of the night."

Remark.—علی the Ar. fem. of avval میل, must not be confused with میل avla "more or most excellent" which is the elative form from والی wali and has no connection with avval, ēla.

(h) The first of the month is also called میل gharra, Ar., which properly signifies a "blaze on a horse's forehead," or a "star too large to be covered by the thumb-top, the new moon," etc., etc." The last of the months is also میل salkh, Ar., which has for its original meanings "to skin, flay; to shed the skin (snake); to shed foliage and grow green again." Not an uncommon phrase in writings is: ماه ماه ماه از غریب رسید māh-i umr-i ē az gharra bi-salkh rasīd "his days drew to a close," lit. "the month of his lifetime travelled from its gharra to its salkh."

The first of the month is also called میل avval-i māh, or میل sar-i māh, and the last میل aḵhir-i māh.

(i) The ordinals are used in computing the year of the reign of a sovereign, but the cardinals are used in expressing the date of an era.

(j) The ordinals are sometimes vulgarly formed by adding دیگار to a cardinal, without an izāfat, as: دیگار tanūmand u تAWIN —(Tr. H. B., Chap. VI) "the third was a man robust and strong."

1 Ramadan, the ninth month of the Muslim year and the month of fasting.
2 The new moon is هیل hīl, and بدر bard the full moon: in speaking ماه شاب chahār da is generally used for the "full moon."
§ 49. Fractions kusūr (كسور) pl. of kasr; (عدد مكسور).

(a) Persian fractions are usually formed by placing the denominator after the numerator, as: $\frac{7}{2}$ "two-sevenths" ($\frac{7}{2}$). In mixed numbers, the whole number precedes the fraction as in English. Examples:

\[
\begin{align*}
&\frac{1}{2} \quad \text{ Nim } \quad \text{ in m.c. only used in compounds.} \\
&\frac{1}{4} \quad \text{ Chahar yak} \quad \text{ vulg. } \text{ Chārak (used in weights and measures).} \\
&\frac{3}{4} \quad \text{ Chahār si} \quad \text{ not used in Modern Persian.} \\
&\frac{1}{2} \quad \text{ Si yak} \quad \text{ seldom used in m.c.} \\
&\frac{5}{2} \quad \text{ Pahj yak} \quad \text{ used in m.c.} \\
&\frac{1}{4} \quad \text{ Shash yak} \quad \text{ used in m.c.} \\
&\frac{1}{4} \quad \text{ Haft yak} \quad \text{ used in m.c.} \\
&\frac{1}{4} \quad \text{ Hash yak} \quad \text{ used in m.c.} \\
&\frac{1}{4} \quad \text{ Dah nuh} \quad \text{ not used in m.c.} \\
&\frac{1}{4} \quad \text{ Suad yak} \quad \text{ used in m.c.} \\
&\frac{1}{4} \quad \text{ Fī sad navad u} \quad \text{ "in a hundred, ninety and nine."} \\
&\frac{1}{4} \quad \text{ Hazār yak} \quad \text{ m.c.} \\
&\frac{1}{4} \quad \text{ Dūd} \quad \text{ m.c.} \\
&\frac{1}{4} \quad \text{ Dah nīm.} \quad \text{ not m.c.} \\
&\frac{1}{4} \quad \text{ Biṣṭ yak} \quad \text{ m.c.} \\
\end{align*}
\]

Remark I.—For $\frac{1}{3}$, etc., the Arabic fraction du sulh, $\frac{1}{2}$ sih sūnn, etc., must be used; si hasht yak or hasht si would be wrong.

Remark II.—The fractions are followed by the izāfat, as: $\frac{1}{2}$ khhums-i in rá bi-man bi-dih "give me a fifth of this"; $\frac{1}{2}$ dah yak-i in haqq-i man ast (m.c.) "a tenth belongs by right to me." The Persian fraction $\frac{1}{4}$ si yak is not used, and $\frac{1}{4}$ chahār yak is only used for weights and measures; for "give me a fourth of this" the Arabic fraction and not the Persian would be used: similarly "half of this" $\frac{1}{2}$ in, but "1½ yards broad cloth" $\frac{1}{2}$ do dānī mot yak gaz u nim māḥīt.

1 Kusūr-i 'āmm "vulgar fractions": kusūr-i aʃšāriyyah "decimal fractions."

2 Nim Nim is generally used in compounds: in speaking nisf is preferred.

Nima is also used as nima-yi rāh (m.c.) "half way": nima-yi māh lema (m.c.) "the fifteenth of the month": nima alone is used in m.c. for "half a brick": vide § 117 (f).
The Arabic fractional terms are sometimes used even in speaking. In the singular, they are generally of the measure  
\( \frac{\text{ن}}{\text{ن}} \) (e.g.  
\( \frac{\text{ن}}{\text{ن}} \) ‘a third’). Examples:

\[
\begin{array}{lll}
\frac{1}{2} & \text{نصف} & \text{nisf}^1 \\
\frac{1}{3} & \text{رابع} & \text{rubr} \text{ or } \text{rub}^1 \\
\frac{1}{4} & \text{سادس} & \text{si rub}^1 \text{ (or ruba')}
\end{array}
\]

\[
\begin{array}{lll}
\frac{1}{5} & \text{سادس} & \text{sulh} \\
\frac{2}{3} & \text{نمايین} & \text{sulsayn}^3 \\
\frac{1}{10} & \text{عشر} & \text{ushir}^4
\end{array}
\]

The duals and plurals are very rarely used except by Mullas in writing.\(^5\)

Remark. — ‘A quarter to’ is sometimes expressed, thus:  
\( \text{چهار از} \)  
‘four minus a quarter,’ etc., but the expression is perhaps incorrect.

(c) In m.c.  
\( \text{نصف} \)  
or better  
\( \text{نصف} \)  
az  
\( \text{نصف} \)  
\( \text{زیادتر} \)  
\( \text{az} \)  
\( \text{نصف} \)  
\( \text{زیادتر} \)  
\( \text{signifies ‘more than half.’} \)

(d) In Modern Persian,  
\( \text{نصف} \)  
is generally used for the substantive  
\( \text{‘half’} \)  
while  
\( \text{نیم} \)  
is preferred for compounds, as:  
\( \text{نصف} \)  
\( \text{قطر} \)  
and  
\( \text{نصف} \)  
\( \text{قطر} \)  
\( \text{ریز} \)  
\( \text{nim-khurab} \)  
\( \text{‘half asleep.’} \)

However, in m.c.,  
\( \text{نیم-شبانی} \)  
is occasionally used for ‘midnight,’’ as well as  
\( \text{نصف} \)  
\( \text{شبانی} \)  
\( \text{nim-shab} \) (class.) ‘midday.’

---

1 Bil-munasaqa  
2 In Arabic the forms  
\( \text{ریز} \)  
and  
\( \text{ریز} \)  
(and similar measures) are found, but in Persian  
\( \text{کلمات} \)  
only is used.

3 In speaking  
\( \text{دل} \),  
\( \text{دل} \),  
\( \text{دل} \), \( \text{دل} \), \( \text{دل} \).

4 In Persian, the pl.  
\( \text{عشر} \)  
is used for the singular  
\( \text{تیار} \)  
\( \text{th.} \)

5 In Arabic, the fractions above a tenth are expressed by a paraphrase  
\( \text{‘so many parts out of so many parts} \)  
جریب)."
(c) Such expressions as "5%" are rendered by *u **> sad panj, or
Ja i*o ^9 fl sad pan. Yak bar dah "ten to one (in betting)."

(f) Decimal fractions are rendered by a paraphrase, thus
Sad 2 haftād u panj-i inch, or haftād u panj qismat az sad qismat-i inch.

(g) Fractions may also be expressed as follows: yaki az dah "one out of ten, or one-tenth"; du az si "two out of three, or two-thirds."

§ 50. Adverbial Numerals (عدد ظرف).

(a) The ordinals can be used as adverbial numerals. Ex.:
Avval-azn, "firstly, in the first place."
Sanīy-azn, "secondly, in the second place."
Sālīs-azn, etc., etc

(b) The Arabic ordinals in the accusative case are also used in Persian as adverbs:—
Avval, "firstly, in the first place."
Sanī, "secondly, in the second place."
Salī, etc., etc.

(c) The Persian ordinals, with the exception of yakum added to martaba, daf'ah, or bar "time," etc., etc., signify "first time, second time," etc., as: avval martaba or martaba-zi avval "the first time," etc., daf'ah-zi duvvum (or daf'a-zi sanī), daf'ah-zi siyyum.

Remark.—Bār-hā (pl. of bār) means "oft-times." For du-chandān, etc. "twice as much," vide Multiplicative Numerals.

(d) The cardinals prefixed to the same substantives signify "once, twice," etc. Ex.: Si bār "thrice"; kam-bar (classical only) "seldom." Ex.: Rozī si bār khypurā (Sa'dī) "he used to eat three times a day."

1 The expressions found in old Persian fi dāh bis 200 °/o : and fi dāh yaki, or yaki dāh are not used in modern Persian.
2 Sad °, i.e. per 100. [As 75" is singular, it is wrong to say 75 inches.]
3 The Arabic ordinal avval supplies the place of yakum.
4 In modern Persian kam-bar is an adjective signifying "of light weight or load."
"Once again" is denoted by: yak daf`a-yi diigar, or bi-takr̡ar.

"by repetition"), or mukarrar, or du bura.

(§) Such expressions as "twice two makes four," etc. are rendered as follows:

\[ 2 \times 2 = du martaba du chahār ast \]

or du bar du chahār ast, or du tā chahār tā, or dou bar dou chahār ast.

5 + 5 panj u panj dah mā shahad. or panj tā u panj tā dah.

5 - 5 panj az panj, hīch

5 + 5 panj dar panj, yak

\[ 5 - 5 \text{ panj az panj, hīch} \]

\[ 5 + 5 \text{ panj dar panj, yak} \]

§ 51. Multiplicative Numerals.

(a) The multiplicative or reduplicative numerals are as follows:

"Single" mufrad, yakta, yagana.

"Double" muza`af, du chand, du chandān, dugāna, dou tā, du lā.

"Treble" musallas; sī tā; sī chand; sī chandān; sī gāna; sī lā.

"Quadruple" murabba', arba`a az`af, chahār chand, etc.

"Twenty-fold" bist chandān, bist lā, bist muqābil, bist muqābala.

"A hundred-fold" sad chandān, etc.

Examples: "this is twice as much as that": "this is twenty times the amount of wheat":

parišānī-yi mā chahār chandān izāja shud (m.c.) "our alarm was increased four-fold": in si barābar-i ān ast (m.c.)

"this is three times as much as that": "this is three times (or twelve times) as much as the Hakim gave":

man bi-ū si barābar-i hakīm (or duwāzda barābar-i hakīm) dāda am (m.c.) "I have given him three times (or twelve times) what he asked";

man si muqābil ziyād-tar dādam az ān ki khvāsta būd (m.c.) "I gave him more than three times what he asked";

man si muqābil-i ānchi khvāsta būd bi-ū dāda am (m.c.) "I have given him three times what he asked."

(b) Of the above, the Arabic multiplicatives are seldom used. In ordinary use are the compounds of tā, lā, chand, chandān and muqābila.

1 Or bār or martaba.

2 In India the word takr̡ar is also used for "altercation, dispute."

3 Colloquially dullā, silla.
§ 52. Distributive Numerals.

The distributive numerals are: 1 yakāyak, or yak yak, or yak-i yak-i (m.c.), or nafar nu fi (Afghan) (obsolete) "one by one"; also du-bi-du (m.c.) 2 du badu, or du du, or du nu, or du nu tā du tā, or du-yān "by twos"; 3 bi-si si "three by three, by threes"; chahārān chahārān (old) "four at a time"; 4 du dāḥ "by tens"; yagān u dāghān (old) "by ones and twos." Examples: bi-naubah jihāl-i shikār du ādam me-raftem chunānchi du me-āmadem wa du-yi dāgh me-raftem (Afghan) "we 5 used to go out shooting by turns, two of us at a time, viz. when two of us returned two others from amongst us started in their place."

The Afghan idiom man nīm nīm sir, yā sir sir bārūd, dar tufangha kardam (Afghan) "I loaded the guns with half a seer or a seer each" would in m.c. be expressed nīm sir yā yak sir yak sir bārūd dar tufang-hā kardam (m.c.).

(2) Adverbs and Adjectives such as takhmīn "about," etc. are also used to express approximation, as: —takhmīn bist sāl shuda ki— "about 20 years have elapsed since:" panj tūman kī muvāzī-yi pānzāk rūpya mībāshad (m.c.) "five tuman which is equal to fifteen rupees—"; qarīb-i sād (or bi-sād) nafar shutur ānjū būd (m.c.) "there were about 100 camels there."

(3) And 6 (connected with nād and chand), corresponds to English "odd," as: sī tumān va and (class.) "thirty odd tumanas."

§ 53. Recurring Numerals.

The recurring numerals are: —"alternately" yak dar miyūn; "once every ten days" har dah rūz yak murtabā, etc.

Examples: yak rūz dar miyūn biyū "come every other day"; cut down every third tree" du bīguzār siyūmīn rā bi-bur

---

1 Also means "suddenly.

2 Some Afghans still say yagān yagān. The termination ān appears to be adverbial rather than a plural: qatgaqān "by sevens" (obs.); bām-dādān "in the morning" (Sa'di); the Afghans say rūstān for the adverb "straight."

3 In modern Persian 5 bī-bur hū ba-hū.

4 In modern Persian bi-naubah jihāl-i shikār du bi-du (or du nafar bi nu nafar) me-raftim yu'īnī du nafar mi āmadim va du nafar-i dāgh mi-raftim (m.c.).

5 "at intervals, occasionally," is also sometimes used in writing for "alternate days" from a saying of the Prophet who was somewhat bored by the daily visits of a friend. The Prophet suggested to his friend that he should visit him ghirbeh-ān.
§ 54. Approximate Numbers.

(a) Approximate numbers are expressed as follows:—

**ji du** si (m.c.) "two or three";
chahār pānj (m.c.) "four or five";
shash haft, "six or seven," etc., etc.

Ex.: chahār pānj tā (m.c.) "four or five fingers' breadth"; du **si mush-tī bar** kalla-yī āt zadām (m.c.) "I boxed his ears once or twice for him."

(b) In the m.c. phrase haft hasht dah tā, "seven or ten," the number nuh is invariably omitted.

(c) For chand, "a few," vide § 39 (g) qarīb-i bīst nafar, "about 20 persons," 1 or tākhminān bīst nafar.

§ 55. Numerical Adjectives.

(a) Many numerical adjectives are formed by means of the silent h:

shash-sāla, "of six years old": pūr-i sad u pānjāh sāla, "an old man of 150 years";
haj tranga, "seven coloured (the rainbow)";
sang-i chahār-rūya, "a square stone." In tufāng-i du-lūla, "double-barrelled gun," the s is already a portion of the word lūla, "a spout, etc.";
har māha, "of every month."

The adjectives **du-bāra** and **si-bāra** can also be used as adverbs, vide § 50 (d).

(b) Professional story-tellers (naqqāl) 3 often express "everybody old and young" by the phrases hama kas az haft-sāla āt haftād-sāla, or az pānjāh sāla, or az shash sāla, or at an estimate.

The following idioms (obsolete) occur in the Tūzūk-i Jahāngīrī (the Memoirs of the Emperor Jahangir):

az kordān chishti (m.c.) "they are somewhat larger than the common wild pigeon"; du bāzār, "they (i.e. a pair of"

1 Tagri-bān, adv., means "at an estimate."

2 The Arabic adjective murrāba' "square" is also used, particularly in mathematics.

3 The term qiṣṣa-khwān is seldom used in Persia.
newly-hatched *sarus* cranes) are somewhat larger than the young of a goose, or about the same size as pea-chicks a month old': possibly these idioms arose from the everyday Urdu idiom *ikkis bis kā farq hai*, 'the difference between them is very slight (lit. the difference of 20 and 21).

(c) Arabic numeral adjectives are 'triliteral, triangular, 'treble' 

rubā'i, 'a four-lettered word; a quatrain; 'quadruple' and so on.

---

CHAPTER VII.

§ 56. Arabian Months.

(a) The *Muslim* lunar months are arranged to consist of 30 and 29 days (usually alternately), so the whole year consists of 354 days (and 9 hours). In a period of thirty years an intercalary day is added eleven times, i.e. the last month is eleven times in thirty years made to consist of 30 days instead of 29. (Hence the *Naw Rūz* would fall every year about 11 days earlier than the previous year and not, as it does, on 21st March.)

As with the Jews, the civil day commences at sunset, and the month commences on that evening when the new moon is visible. [Hence the early Arab writers reckon not by the day but by the night]

The ordinal numbers are used to express the day of the month.

(b) The following are the names of the months, which do not in any way correspond with the English months:

ARABIAN MONTHS.

<table>
<thead>
<tr>
<th>ARABIAN MONTHS.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>ムサ</em> محرم or معْرَض <em>الإحرام</em></td>
<td><em>Muharram</em></td>
</tr>
<tr>
<td>2. صَيْف or صَيْفر <em>المطفر</em></td>
<td><em>Ṣafar</em></td>
</tr>
<tr>
<td>3. رَبِع خَلْف</td>
<td><em>Rabīʿuʾl-Awwal</em> or <em>Rabīʿuʾnwi</em></td>
</tr>
<tr>
<td>4. رَبِع الآخر</td>
<td><em>Rabīʿuʾl-Ākhir</em> or <em>Rabīʿuʾnwi</em></td>
</tr>
</tbody>
</table>

1 The ancient Arabian year is supposed to have consisted of 12 lunar months as now, but about A.D. 412 a system of intercalation was introduced, one month being intercalated into every three years. It is, however, related that the Prophet on a certain occasion said, 'A year is twelve months only as at the time of the creation,' and by this saying reintroduced the old lunar year. There also existed amongst the Arabs a system of commutation by which *Muharram*, the last of the three continuous sacred months, became secular and war lawful in it, and Ṣafar sacred.

2 *Hilal* هلال is 'the new moon' and *badr* بدر the 'full moon.'

3 These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

4 Or *ʿayn-i-yak* ʿعين يک, *ʿayn-i du* ʿعين دو.
ARABIAN MONTHS.

5 Jumādah al-awwal .. Jumādah al-Ūlā 
6 Jumādah al-akhir .. Jumādah al-akhir
7 Rajab ..
8 Sha'bān ..
9 Ramāzān ..
10 Shawwāl .. Zu'l-qa'da
11 or
or
12 or

Remark.—The fourth month is also called Jumādah al-awwal, and the fifth and sixth ungrammatically Jamādi al-awwal, and Jamādi al-akhir Jamādi al-akhir.

c) The Arabic word for "month" is "shahr" and the plural is "shuhur" or "ashhur.

d) Four of the above months are held sacred, Muḥarram, Rajab, Zu 'l Ḥajja, and Zu 'l-Ḥijja.

(e) (1) Muḥarram محرم is the first month of the Muslim calendar and is so called because both in the ‘days of ignorance’ and in the time of Muḥammad it was unlawful (حَرْم) to go to war during this month. The first ten days of this month are observed in commemoration of the martyrdom of Husayn, and the tenth day is called 'āshūrā; some very strict Sunnis fast on this day.

(2) Safar صفر is said to be derived from safar, ‘to be empty,’ either because the Arabs left their homes empty by going to war, or because they left those whom they attacked empty. Another derivation is from ṣufar, ‘yellowness,’ or the tint of the autumn leaves when the month first got its name.

1 Or ḥim-i-yak and ḥim-i-du. The Arabs say ربيع الأول و ربيع الآخر and جمادي الأول و جمادي الآخرة.
2 These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.
3 In Persian the forms are usually used. Jamādi incorrect for Jamāda.
4 Not to be confused with the Persian word shahr, "a city." The Persian word for month is ماه, māh, which also signifies "moon." Māh-i-qamari, "a lunar month" also shahr-i hilālī; māh-i shamesī, "a solar month."
5 Husayn is called Sayyid ḥ-Shuhadā. The descendants of Ali by wives other than Fatima 'Alavi.
It was in this month that Adam was turned out of Eden, and it was during this month that the Prophet was taken ill: it is the most inauspicious month in the calendar. Hence the month is superstitiously called صفر الخير or the lucky month.

(3 & 4) Rabî‘-‘al–‘alâl and Rabî‘-‘al–khalîr, the first and second spring months were so named when the calendar was first formed. The Prophet died on the 12th day of Rabî‘-‘al–‘alâl.

(5 & 6) Jamâ‘-‘al–‘ula and Jamâ‘-‘al–khalîra are probably derived from jâmâ‘, ‘a dry year or season’ or ‘dry and on which no rain has fallen.’

(7) Rajab, the honoured month, the root-meaning signifying ‘veneration with fear.’ Good Muslims spend the first Friday night (the English Thursday night) in prayer.

(8) Sha‘bân, the month of disbanding or separation, is so called because the ancient Arabs dispersed at this time in search of water. The Arabs call the middle or fifteenth of this month, ‘the night of the middle of Sha‘bân,’ but the Persians شَبَبَت Shab-i Barât ‘the Night of Registration,’ for Allah on this night records the actions of men to be performed during the coming year, and those who are to be born and to die. Strict Muslims pray all night.

(9) Ramazan, the month of the annual fast, is said to be derived from a root-meaning ‘to be very hot.’ During this month the gates of Heaven are opened and the gates of Hell shut.

In Persia, night is more or less turned into day and a great portion of the day is spent in sleep: the bazars are barely stirring before noon. The most irreverent become devout and read holy books aloud. Even those who make a pretence only of keeping the fast will not touch wine, perhaps through the fear of being detected by the smell. Some Persians who secretly break the fast, cover their lips with dust when they go abroad, to give them the dried-up appearance of hunger and thirst.

(10) Shawwâl ‘الْعَوْل’ lit. ‘a tail.’ The İd‘-‘al–Fitr ‘عيد الفطر’ is on the first of this month.

(11) Zu ‘l-Qa‘da ‘ذِرْ عَقْدَة’ the month of ‘session’ was a time of truce and peaceful occupations.

(12) Zu ‘l-Hijjah ‘الْحِجَّة’ is the month of the Hajj or Pilgrimage to Makkah, which is made in the 8th to 10th of this month.

The İd‘-‘al–qızhâ (vulgarily zuhâ) ‘the feast of sacrifice,’ called

1 The Persians maintain that the custom of drinking wine has come down from Gabr times.

2 Called also the ‘minor festival’; fi‘r signifies ‘cleaving; breaking a fast.’
also "the great 'id," is celebrated on the 10th of this month. Muslims are of opinion that it was instituted to commemorate Abraham's willingness to offer up Ismā'il.

(f) The Muslim era dates from the morning after the ی حرام hijrah or "flight" of the Prophet from Makkah to Madinah, which occurred according to most on the 16th July A.D. 622. Each succeeding year begins earlier than the preceding, and an anniversary, occurring one year in the hot weather, will, sixteen years later, fall in the cold. Thirty-two English years are nearly equal to thirty-three Muslim years.

(g) The 1st May A.D. 1900 corresponds to A.H. 1318.

(h) (1) The number of solar years that have elapsed since any given Muslim date = (current year of Hijra - the given year) - 3% of the remainder = answer. For example, to find the number of years that have elapsed since A.H. 800.

The current Hijra year is 1330 [=1912 A.D.]. Thus according to the formula (1330 - 800) - 3% of (1330 - 800) = answer or 530 - 15 = answer, i.e. 515 years have elapsed since 800 A.H. or 1912 - 515, i.e. 1397 A.D. = 800 A.H.

(2) To find the equivalent A.H. year of an A.D. year:—(A.D. - 621·54) + 3% of A.H. = A.H. or (A.D. - 621·54) ÷ 970225 = answer. For example, 1330 is the current Hijra year. According to the formula it will be equal to (the current A.D. - 621·54) ÷ 970225, i.e. 1912 - 621·54, which is 970225 evident.

(3) To find the equivalent A.D. of an A.H. date, vide § 13.

§ 57 The Turki Year-Cycle.

Sanawät-i Turkī.

(a) This consists of twelve solar years each named after some animal in a fixed order. The following old Turkish terms are the names of these years:—

<table>
<thead>
<tr>
<th>Solar Year</th>
<th>Turkish Term</th>
<th>English Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>sichqān-îl</td>
<td>&quot;The mouse year.&quot;</td>
</tr>
<tr>
<td>2</td>
<td>ud-îl</td>
<td>&quot;The cow year.&quot;</td>
</tr>
<tr>
<td>3</td>
<td>bârs-îl</td>
<td>&quot;The leopard year.&quot;</td>
</tr>
<tr>
<td>4</td>
<td>tavanishqān-îl</td>
<td>&quot;The hare year.&quot;</td>
</tr>
</tbody>
</table>

1 This feast is known by various other names. In India it is generally called ہمارہ Baqara 'id, "the cow 'id," and in Persia ی حرام ی حرام عید or 'id-e qurbān. In 1902 the ی حرام and the ی حرام fell on the same Friday, which day is called ی حرام Muhammad; this concurrence of three 'ids is considered very fortunate.

2 Another date is 20th June, vide Hughe's Dictionary of Islam.
§ 58. The Zodiac.

(a) The Celestial Girdle, the Zodiac, is a belt of twelve constellations extending about 8 on each side of the ecliptic.

A single sign is called burj (Ar. pl. buruj) "tower or bastion."

(b) The names of the signs or constellations are:

1. Hamal "Ram" Aries (Nawrūz).
2. Sawr "Bull" Taurus.
4. Saratān "Crab" Cancer (1st of Summer).  1
5. Asad "Lion" Leo.
7. Mizān "Scales" Libra (1st of Autumn).

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1 This dialect of Turkish is called also Uighur.
2 Bārs is properly the white leopard.
3 All ميزان tāl حمل are used in speaking, but all are used in writing.
In addition to the Arabic names, the Persians make use of the following Persian names:

1. **barra**. The lamb.
2. **gāv**. The ox or bull.
3. **du-paykar**. "The two-faced" or "two-figured."
4. **khar-chang**. "The crab."
5. **šīr**. "The lion."
6. **khūsha**. "The ear of wheat or barley."
7. **tarāzū**. "The scales."
8. **gazh-dum**. "The scorpion."
9. **kamān**. "The bow."
10. **buz-i kūhī**. "The wild goat."
11. **dāl-i-āsiyāh**. "The feeder of the hopper of a watermill; bucket."
12. **māhī**. "The fish."

The Zodiac is divided into twelve equal parts called signs and named after the constellations, and the first point of Aries begins at the vernal equinox, which is the Persian Naw-Rūz or New Year's Day, about 21st March. The Sun spends a month in each of the above "mansions."

It is supposed that the Zodiac was formed about 2000 B.C.

§ 59 The Seasons.

(a) The seasons are "Spring" (Bahar) commencing with the Sun entering Tābištān or Garma) commencing when the sun enters 'Cancer'; "Summer" (Pāhīz or Khusūn); and "Winter" (Zamistān or Sarmā).

(b) Chillā Yi Kūchak or "small chillā" is a period of twenty days of slight cold just after the forty days of greatest cold preceding the "chillā-yi kūchak." The chillā-yi

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1. **Khūsha** also = "a bunch of grapes."
2. Or **kaj-dum**.
3. A season is occasionally dated from the appearance of Suhayl or "Canopus," which in Persia occur at the beginning of Mitān.
4. In writing also **šītā** and **seyf** for Winter and Summer: **shātī** and **ṣeyf**. Adj. are applied to the Winter and Summer crops. The words **ṣeyf** and **shātī** are not used in speaking; they are often used in poetry.
5. **Garma** and **sarmā** mean "heat" and "cold."
tābistān is the forty days of greatest heat in summer, and commences when the sun enters Sarātān.

c) Yīlāq, T. (or بلالین), and qishlāq, T. (or عشلاق), are "summer quarters" and "winter quarters," especially of the wandering tribes, Turkish and others.

d) The times of obligatory prayer\(^2\) are:

1. **Subh**. Dawn.
2. **Zuhr**. Noon [less common nīm-ruz\(^3\) or nīma-yi rūz; or nimāz-i peshīn Afghan].
3. **'Asr**. Between noon and sunset; [namāz-i dīgar] Afghan.
4. **Maghrib**. "Sunset": namāz-i shām.
5. **Ishā**. About one-and-a-half hours after sunset: (namāz-i khvāftan).

The three periods of voluntary prayer are:

1. **Namāz-i  ishrāq**. When the sun has well risen, i.e. about 9 A.M. (Sunni prayer).
2. **Namāz-i chāsh**. About 11 A.M. (Sunni).
3. **Namāz-i tahajjud**. "After midnight" (Shi'a or Sunni).

The Shi'as, however, say the Zuhr and 'Asr prayer together at either of the two times, and name them namāz-i Zuhrayn. Similarly, with the maghrib and 'ishā, which they name namāz-i maghribayn. They thus pray three times a day and not five.

§ 60. Ancient Persian Year.

(a) The ancient Persian year was Solar\(^6\) and consisted of twelve months, each of thirty days. Five days\(^7\) were added to complete the year, and, as

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1. Arabic صلات or نماز. Namāz-i panjgāna or namāz-i panj vaqtī is a sort of liturgical service repeated in Arabic. Prayer according to the Christian idea is best rendered by the word دعا. In addition to the daily prayers there are special services for special occasions. Shi'as usually pray only three times a day but perform the same amount of prayer; they can combine the noon and evening prayer which is then performed any time between noon and sunset, and in the maghrib they include the 'ishā prayer which is then performed any time between maghrib and midnight.

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4. This is, perhaps, the Panjabi word dīgar meaning evening, and not the Persian word dīgar "another."

5. Maghrib is 1 hour after gharīb.

6. Sāl-i shamsī "Solar Year": it was bi-sextile and fašī.

7. Panja-yi dusīdā now also called khavsa-yi mustāriqa.
ANCIENT PERSIAN YEAR.

with us, a leap year occurred every four years. The new year commenced when the Sun entered Aries; i.e. about 21st March. The ʿĪd-i ʿawrūz, or "New Year's festival," is still the great day in Persia, though the above solar year has been superseded: the Persians changed their calendar and their written character, with their religion.

It is supposed to have commenced with the mission of Zoroaster. Some Avesta Scholars maintain that Zoroaster flourished 12,000 years before Christ: others 8000 years. and others later still. None, however, places him less than 4000 years ago.

Some modern Zardushtis maintain that Day and not Farvardin was originally the first month, but all agree that the year began at Nawrūz.

(b) The following are the Persian solar months, each month being the name of an angel, who presides over the month:—

1. Farvardin        March and April. The 1st of this month (21st March) is the Persian ʿĪd-i ʿawrūz.
2. Ardi-bihisht, or Urdi-bihisht April and May.
4. Tīr           June and July.
5. Murdād        July and August.
6. Shahrivar      August and September.
7. Mīhr          September and October.
8. Ābān          October and November. The five— in leap-year six—in tercalary days were inserted at the end of this month.
9. Azar          November and December.
10. ʿĀzar        December and January.
12. Isfandārmuz or (colloquially) Isfand. February and March.

(c) The following are the names of the days of the month as now pronounced by the Zardushtis of Persia:—

1. Īrūmzd or Hurmuz
2. Bahman
3. Irdābihisht
4. Shahrivar

1 Kabīsa ʿĪd "Leap Year."
2 Amardād, or murdād: former more common.
3 Vide note 6, p. 206.
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Isfandārmuz</td>
<td>also 12th month.</td>
</tr>
<tr>
<td>6</td>
<td>Khurād</td>
<td>also the 3rd month.</td>
</tr>
<tr>
<td>7</td>
<td>Amurdād</td>
<td>also the 5th month.</td>
</tr>
<tr>
<td>8</td>
<td>Day</td>
<td>also 10th month.</td>
</tr>
<tr>
<td>9</td>
<td>Ādar</td>
<td>also 9th month.</td>
</tr>
<tr>
<td>10</td>
<td>Ābān</td>
<td>also 8th month.</td>
</tr>
<tr>
<td>11</td>
<td>Khīr or Khūrshid</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Māh</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Tir or Tishtar</td>
<td>also the 4th month.</td>
</tr>
<tr>
<td>14</td>
<td>Gūsh</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Day</td>
<td>also 10th month.</td>
</tr>
<tr>
<td>16</td>
<td>Mīr</td>
<td>also the 7th month.</td>
</tr>
<tr>
<td>17</td>
<td>Surūsh</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Rashn</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Farvārdīn</td>
<td>also the 1st month.</td>
</tr>
<tr>
<td>20</td>
<td>Bahrīm or Virahrām</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Rām</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Bād</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Day</td>
<td>also 10th month.</td>
</tr>
<tr>
<td>24</td>
<td>Dīn</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Ird or Arashvāng</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Ashšād</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Āsmān</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Zāmyād</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Māntarasfīnd</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Anārām</td>
<td></td>
</tr>
</tbody>
</table>

Urmuz or Hurmuz, etc., the name of the 1st of the month, is the principle of Good, as opposed to Ahrlman the principle of Evil; all the remaining names are the names of Angels who preside over the days named after them.

It will be noticed that three days in the month are called Day, distinguished as Day-ba-ādar, Day-ba-mīr and Day-ba-dīn.

**SYRIAN MONTHS.** Christians of the Eastern church use the modern European calendar, but they call their months by Syrian names. Their ecclesiastical year still begins, as formerly, on the 1st October. The names of their months are:

<table>
<thead>
<tr>
<th>Name</th>
<th>Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kānūn*</td>
<td>January</td>
</tr>
<tr>
<td>Shubād</td>
<td>February</td>
</tr>
<tr>
<td>Āsār</td>
<td>March</td>
</tr>
<tr>
<td>Naysān or Nīsān</td>
<td>April</td>
</tr>
<tr>
<td>Ayyār</td>
<td>May</td>
</tr>
<tr>
<td>Ḥazīrān</td>
<td>June</td>
</tr>
</tbody>
</table>
(d) The Jalāli year (ال جلالی), also called Malākī and Malak Shāhī, is reckoned from Jalāl-ud-din Malik Shāh, son of Ālp Arslān-i Saljuqi, and begins A.D. 1079. The year begins with the Vernal Equinox, i.e. with the Persian Naw-ruz, and consists of 365 days, 5 hours, 49 minutes, 15 seconds, and a fraction. The names of the months are the same as in the ancient Persian solar year, but the intercalary days are added after the end of the 12th month. The Jalāli year is entered in Indian, Persian, and Turkish almanacs.

§ 61. Yazd-Gardi year.

(a) The Zardushtis of Persia and the Parsis of India have gone astray in their calendar: they reckon by the Yazd-Gardi year (سال یزد گردن). Yazdagird or Yazdagird (بزر گرتن بزر چوس) was the name of several kings of Persia of the Sassanian race, but the name is specially applied to the grandson of Nawshīrwan (the Just) the last of the Kayānī kings of Persia. The era commences from his death at the hands of a Khurāsānī miller (he was treacherously killed while asleep) about A.D. 631; but, the leap-year being omitted, their calendar has fallen into confusion.

(b) The names of their months are practically the same as the ancient Persian year, but their year commences five months later than the Naw-ruz. The year consists of 365 days only. The last five days of the year are not included in any month but are added on to the end of the twelfth month and distinguished by a special name. The following are the names of these 'stolen days' (خمسة مستروقة):

- 'ahna'awad
- 'ushtawad
- safan'amad (or safandaman)
- wuhukh-shatr
- wahista-wisht

(Bir, p. 34).

1 One of the astronomers who assisted in reforming this calendar was 'Umār-i Khayyām.
2 معرب.
3 They, however, call the second month Iridibihisht; the fifth Amurdād; the ninth Āgar or Ādar; the twelfth Isfand. Āgar means fire and is supposed to have been the name of the father of Abraham. The Parsis consider it to be the name of an angel.
4 The Persians, both Muslim and Zardushtis, however, keep the festival of Naw-ruz at the Vernal Equinox, but not so the Indian Parsis: their festival lasts 20 days, commencing 5 days before the khamsa-yi mustariqa.
5 i.e., after Isfand (Isfandārmuz).
§ 62. Days of the Week.

(a) The days of the week are:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shamba</td>
<td>Saturday</td>
</tr>
<tr>
<td>Yak-Shamba</td>
<td>Sunday</td>
</tr>
<tr>
<td>Du-Shamba</td>
<td>Monday</td>
</tr>
<tr>
<td>Si-Shamba</td>
<td>Tuesday</td>
</tr>
<tr>
<td>Chahar-Shamba</td>
<td>Wednesday</td>
</tr>
<tr>
<td>Panj-Shamba</td>
<td>Thursday</td>
</tr>
<tr>
<td>Jum'a</td>
<td>Friday</td>
</tr>
</tbody>
</table>

or

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>چجمعه</td>
<td>Friday</td>
</tr>
</tbody>
</table>

The Muslim Sabba

(b) As already stated, the day begins at sunset: the night precedes 1 day. Thus, if an Englishman wishes to say "Sunday night" in Persian, must say "Monday night" instead.

(c) A week is hafta, from haft "seven": in Arabic سبعة usb from سبع, sab and sabah "seven."

(d) روز نیز in Persian and نهار (pl. نهار nuhur) in Arabic the "day" as opposed to night: شب shab and ليل layl "night time."

(e) Yawm بوم Ar., a day, has for its plural أيايام ayam "days, tin season."

(f) Shabāna-rūz شبانه روز is the civil day consisting of 24 hours; "for eight hours' journey (by rail)" would be "du shabāna rūz rāḥ ast."

(c) The longest night is called شب البلد shab-i yaldā, and the longest روز جوزه rūz-i jiwzā.

In Kirman, the shortest day is called روز اشکنبه شومی rūz-i ishkamba-shi i.e., the day is so short that while one is washing a sheep's tripe (shikambā the day is gone.

(d) The last six or ten days of cold before the Naw-rūz are call the almanacs برد العجوز bardا 'l-'afūz, Ar., and by the people پدر زال مانی پدر زال sarmā-yi pir-zāl, from a popular legend.

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1 The Zardushtis generally use چجمعه Adīna (old Pers.) in preference to جمعه Jum the Muslim name.

2 Though the Muslims of India reckon in the same manner, many of them have a adopted the English idiom for speaking to English people: vide Philott's Hind. Ma p. 225. This sometimes causes confusion. The Muslim world was dark before it was light; therefore the night precedes the day. The Zardushtis, however, say the word "with God was from all time and has no beginning." With them the day precede the night.

3 Used in writing.

4 Plural shah-hā and shabān: ليلة Ar. 'a night' has for its pl. ليالي

5 It is hardly necessary to remark that there are no railways nor even roads Persia. The toy railway at Tehran, about 4 miles in length, can scarcely be counted.

6 The Persian Almanac of 1902 gives the period of the bardا 'l-'afūz from 11th 17th March.
(e) In m.c., for Tuesday, Friday, and Saturday, the phrases \( shab-i \) chahār-shamba, \( shab-i \) jam’a, and \( shab-i \) yak shamba are used. Superstitious people do not commence a journey on these three days. Should a guest sleep at the house of a friend on the night of any one of the above days (English computation), he ought for luck’s sake to sleep the night following as well. This superstition has nearly died out.
CHAPTER VIII.
§ 63. Money.

(a) The following are the moneys now current in Persia. Dinarijân an imaginary and infinitesimal coin, used in accounts: there are 1000 in a qirân or qirân.

1 Shâhî = 50 dînâr.
20 , = 1 qirân (or du hazâr), or yak hazâr.
10 Qirânî = 1 tûmân.

The tûmân is a gold coin (rarely met with). The qirân, and half qirân (dah-shâhî), and the two-shahi nickel coin are silver.

(b) Pûl-i safid "white money" is silver money, and pûl-i siyâh "black money" is copper money or the nickel coins that have taken its place. Šannûr, a corruption of jân dînâr, is a two-shâhî nickel coin (formerly copper).

(c) The following terms are occasionally used, though the values are not now represented by actual coins:

Ghâz = 5 dînâr.
Muhammad = 100 dînâr = 2 shâhî.
Abbâsi = 200 , = 4 ,

The Abbâsi (or panâh-bad) is rather less than half a qirân; 23 = 1 tûmân (10 qirân).

Chahâr abbâsi = a depreciated qirân = 16 instead of 20 shâhî.

Rial riqûl = 1 1/4 qirân: originally the name of the Spanish dollar.

Ghûrûsh or qurûsh, the Turkish piaster, value about 2d. of English money or 17 1/2 shâhîs: the term is used in certain places though the coin may not be current. European gold ducats, called majar and

1 Also called sâhib qirân.
2 The gold du hazâr is now worth 4 1/2 qirâns.
3 This term was also applied to the nickel coins (introduced by Muzaffar-ud-dîn Shâh).
4 Yak ghâz bi-shumâ nami-dîham "I will give you not a farthing," the speaker probably not knowing the real signification of the word ghâz.
5 Properly panâhbâd but pronounced and sometimes incorrectly written with or without ñ. In Kerman and Tehran panâhbâd is five shâhîs, but in Yezd the term panâhbâdi is used for ten shâhîs.
6 Probably an Ar. pl. of qârûsh, the German groshen.
7 The term is used in Kerman but the coin is not seen. Piasters are said to be current in Beluchistan.
MEASURES OF LENGTH.

1 bajuytukl'i, are worth a little more or a little less than the tumān: they are rarely met with.

lira-yi Inglīsī, and lira-yi Usmānī, are the English and Turkish pound: the former (in 1901) = 51 to 53 gīrān.

rupiya, "the rupee," fluctuates from 3½ to 3½ gīrān.

(d) Askīnās, a Russian bank note; also any cheque.

Barāt, a cheque or bill of exchange.

Impiriyl'j, "a Russian imperial (gold), present value 28 to 33 gīrān.

Manāt, "a rouble" = five gīrān.

The above terms are not all current in every district.

(c) There is no postal money-order system in Persia. Money can be sent by post, insured, in a sealed bag for 10%. Registered articles by post are called sījarishi. Insured articles are sent only within Persian territory. A parcel is called amānat or bastā: "I send 100 tumāns by insured post."

(f) For the system of keeping accounts by sīyāq, vide Woll. Eng.-Per. Diet. and also § 14.

§ 61. Measures of Length.

(a) yak qi, "the distance a shout can be heard."

mū-yi shutr (rare) "the breadth of a camel’s hair."

jaw, "a barley-corn's length."

angusht, "a finger’s breadth.

bahar, length of one joint of the thumb (about 1½ inch), or the thirty-second part of a zar.

yak bund angusht (about 1½ inch) "the length of a finger joint."

gīrāh = 2 bahar (or about 2½ inches).

zar, or gaz, the Persian yard (of about 40 inches): 16 gīrāh = 1 zar.

vajab, "a span."

1 Khīyāt mī-kūnī ki yak bājuythī bī-man dādī (m.c.) "do you think you have given me a vast sum for this?"

2 The revenue of Beluchistan is paid to Kirman in rupees at the rate of 2½ gīrāns a rupee, the merchant exchange being 3½ in 1902.

3 The insurance fee is called haqqu 'z-zamāna.

4 This term is only used in Persia for insuring within Persian limits to a foreign country in basta rā haqqu 'z-zamāna mī-dīham. "I’ll insure this."

5 This term is much used by the black-tent folk: yak qi rāh ast.

6 Also colloquially yak band nākhun: by the vulgar the word nākhun, "nail," is used for "finger."
Weights.

a cubit, from point of the elbow to the tip of the middle finger.

or qadam a short pace.

yak sar, or yak qaḍ (or ټل kallāh), the ordinary stature of a man.

farsang or farsakh = 6,000 qaḍ = 12,000 qadam = 3½ English miles.

maydān-i asp = a vague distance, about half a mile.

Remark.—In Baluchistan, distance is estimated by the numbers of pairs of sandals made of the dwarf palm (phis) that will wear out in traversing the distance: they say yak phis rāḥ-āst, du phis rāḥ-ast etc.

(b) Tasū 2 is a word much used by the Afghans for a measure equal to about the joint of a finger. According to the dictionary it is a weight of 2 or of 4 barleycorns; or the twenty-fourth part of any weight or measure, vide § 65 (d). [Ar. تُسٌ of a dānaq, the latter being ١/٦ of a dirham and having the weight of a habbah.]

(c) ‘Arz عرض and tūl طول are the two words commonly used for "breadth" and "length": عرض ‘arzān (adv.) "by breadth" and طول tūlān (adv.) "by length."

(d) Shash gaz dar shash gaz ٢ "measuring six gaz each way (square), six yards square" (not six square yards); but shash gaz, murabbā‘ ٢ "six square yards."

§ 65. Weights.

(a) In Persia, as in India and Afghanistan, everything, liquids included, is sold by weight and not by measure.

gandum, "a grain of wheat"; about 3 go to 1 nukhūd ٨ weight:

1 Care must be taken to distinguish the difference in pronunciation between these two: in ږر, the ږ is not sounded, and the ږ is pointed by fatha. This measure is roughly taken to be the distance from the tip of the fingers of the left hand when the arm is extended to the tip of the nose when the head is turned to the right.

2 In the Anjuman-ārā-yi Nāṣīrī, a dictionary of old Persian (Pārsī qadīm), tasū is given as the equivalent of ښَهَ.

8 In India, grains of rice are sometimes used for weighing minute quantities of drugs. The lowest standard weight, however, in India is the rafi, the seed of abrus precatorius, which in appearance resembles a small scarlet bean with a black spot on the end: it is used by goldsmiths, and weighs about 2 grains. In Persian works written in India the rafi is called ښَه surkh.
WEIGHTS.

nukhud, a small chick pea or grain of gram, said to weigh about $\frac{1}{14}$ of an ounce = 3 gandum.

$\text{misqāl} = 24$ nukhud.

$sir = 16$ misqāl.

$\text{uqiyah}$ (abbrev. $\text{wuqiyah}$ or $\text{waqiyah}$) $= 90$ misqāl (about 14 oz. avoirdupois).

$\text{fuqiyya}$ (abbrev. $\text{wuqiyah}$ or $\text{waqiyah}$) $= 90$ misqāl (about 14 oz. avoirdupois).

Tabrizi or "Tabriz maund" $= 720$ misqāl (about 7 1/2 lb. av.).

Shāhī or "Royal maund" $= 14\frac{1}{2}$ misqāl to 15 lb.).

Ray or "maund of Rai" $= 4$ Tabriz maunds (about 30 lb.).

Hashimī $= 16$ Tabriz maunds (about 116 lb.); this weight is only used in the South.

Kharvār or "donkey load" $= 100$ Tabriz maunds (725 lb.).

Chārak is the quarter either of a Tabriz or of a Royal maund.

The carat, $\text{qārāt}$ (br. pl. $\text{qārāt}$ or $\text{qārāt}$) is an Arab weight and equals about 4 grains or $\frac{1}{32}$ of a misqāl: it is used for weighing jewels. The Arabs sometimes apply the word $\text{qārāt}$ to the $\frac{1}{32}$ of anything; and colloquially they apply it to a measure of about an inch.

In Kerman—

$\text{Nisf-i haft dirham} = 10\frac{1}{2}$ misqāl in weight.

Haft dirham $= 21$ "

Pānzdah sang $= 42$ "

Si-sang $= 84$ "

Chārak $= 2$ Si-sang

Nim-man $= 2$ Chārak

Si-chārak $= 3$ Chārak

Yak-man (Tabriz) $= 4$ Chārak

In Yezd, sad dirham $= \text{nim-man}$ (Tabrizi) = 2 chārak. In Yezd, the word chārak is little used, $\text{panjāh}$ $\text{dirham}$ (etc.) being used instead.

(b) Water is measured by the sang, $\text{sang}$, $\text{ista}$, i.e. by a quantity sufficient to turn a mill. One sang of water $\text{ista}$ (with or without $\text{ista}$) is supposed to be sufficient for one hundred $\text{lama}$, and a chārak is a fourth part of this quantity.

(c) Water for irrigation purposes is also borrowed or bought by the $\text{taša}$ or the $\text{tašak}$ ("a little cup"); i.e. a metal cup with a small hole in the

1 Persian for mann Ar.
2 The word $\text{maund}$ is the Anglo-Indian term for man, but the standard man of India is 80 lbs.
3 In Kerman $\text{taša}$, forty of which go to 12 hours; also in Kerman 30 $\text{jušra}$ go to 12 hours.
bottom is floated on water and the time it takes to sink is the unit of measure. For instance, if a cultivator borrows six tāsak of a certain channel, the whole of the water in the channel is turned into his ground for the time that the tāsak takes to sink six times. The tāsak is not a standard measure, but varies locally, according to the requirements of a village.

(d) Another vague term is کاند dang, which may be said to be the sixth part of anything. Property of all kinds is divided into six imaginary parts, each of which is called a dang. An owner of \( \frac{1}{6} \) share of land, a room, or a horse would be described possessing "two dang": an owner of the whole would say, "all six dang are mine": شش دانگ خانه مال من است shish dang khana māl-i man ast.

1 But generally only houses and lands.
CHAPTER IX.

§ 66. The Verb Fi’il (فعل).

The verb “to be” (vide also § 68):

(a) The simplest form is the affixed substantive verb:—

ام (I) am

ی (Thou) art

است (We) are.

ب (You) are.

(He) is

and (They) are.

(b) These affixes may be joined to a pronoun, adjective, participle, or substantive, and sometimes to an adverb; and the same rules that apply to the written forms of the affixed pronouns [§ 31 (b), (c), (d)] apply in the main here. Examples:

لَسْتَ سلطان; لست سالم.

یام دانست "we are learned";

در ویام "I am learned";

زردشت "I am a slave";

شیبان "I am a claimant.

کبیر راست "we are a slave";

کبیر نانست "we are a slave";

(کبیر یانست which is poetical only), but شیبان کبیر یانست اشاره کوب رو دارد

ماین ناها سر پرفروش شرباب جان کردا لب خداان شراب

"Tis we who to wine's yoke our necks incline,

And risk our lives to gain the smiles of wine."

(O. K. 21 Whin.)

(2) The alif of the third person singular است is frequently elided in contractions, as: دراست "I am"

dushmanān-ast راست "we are"

After و and ل, this alif nearly always disappears, as: نکوست

کیرست "he is a claimant." 1

(3) In the other persons, the alif can be retained or changed into for euphony, as: در صحراء ند

در صحراء ند.

1 This affix is called مین-ی است.

2 In classical Persian (and in India and Afghanistan) these are معجول majhūl sounds em, et.

3 The full form is generally used after final alif, as: Mulūk az barāy-i pūs-i ra'āyā

ra'āyā-yand "kings are for the care of their subjects";

( Sa'di) "kings are for the care of their subjects". ra'āyā-yand might also be used in modern Persian.
(4) Alif-i maqṣūra sometimes becomes  before ast, as: стал, but better стал “he is Moses.”

(5) After a vowel, the  of the second person is preceded by a  over a , as:  "where art thou?" In other words, two syllables ending and beginning with a vowel are coupled by a hamza acting as a hyphen.

(6) The final  of Arabic words is, in Persian, sometimes written and sometimes not. If, however, an Arabic word ending in  precedes the first person  the  must be struck out to preserve the distinction between the singular and plural of the verb. Thus the plural of  a poet is , but from  a poet "I am the most poetical of poets": were the hamza retained, the word might be read .

(7) The contraction is generally observed in speaking and reading, even though it may be neglected in writing.

**Remark.**—Ast  "is" and  "is not" are termed or "copula." In the proposition, "Religion is indispensable to happiness," the copula is joins the subject religion to its predicate, the remainder of the sentence.

Any verb can be analyzed into the copula and a predicate; thus "lives," into "is" (the copula), "living" (the predicate).

(c) In the third person singular and plural, the euphonic  need not be inserted:  (poet.) or  "(she) is fair-faced":  or  (or ),  or  (for  );  or  (for ).

**Remark.**—Vulgarily, instead of  (pronounced e) is used as  "it is good";  "who is it?"

(d) Tu ast is contracted into  (or ) and is so pronounced even if written tu ast  (or ).  and  are regular contractions for  (or ) [vide § 37 (g)] and  (or ) .

1 Kuja is an adjective "of what place":  "of what place are you a native?" or colloquially . This form is for  , which is not used.

2 Dānā-yast not m.c.

5 In modern colloquial, to the question  "where are you?" the answer is  (injā-am is considered vulgar). The correct reply is injā  or mī- Biṣam.M.  , also as , signifies "who?"; similarly,  (perhaps contracted form of chīz) is another form of  chīz. In modern Persian all forms are used.

6 Better  .
As a rule, either the contracted or the full form can be used in writing; but in either case the contraction exists in pronunciation.

Similarly, the final silent s of other words sometimes disappears before a verb, as in ع بارکن است “he is naked.”

Note the following forms or contractions, etc., زشت رودین "they are ugly”: توم "thou art": banda-yi tu am “I am thy slave”; banda-yi یام "I am his slave"; مای banda-yi "we are his slaves": tu mard-ی (vulgar for tu mard-ی hast-ی).

"Who are they?" یشان یکند, or کد ند, or کیستند یشان یکند? (m.c.).

(e) The ی of the second person is called the ی-ی کیتابی "y of address": with a final and silent s, or a final ئی; it is written as a superscribed hamza, as: کمی or کی ئی "who art thou?": کرمانی "art thou Kirmani (an inhabitant of Kirman)?"

(f) The above suffixes form the six persons of every tense of the verb with the exception of the third person singular, when اس becomes اد.

(g) The negative form of the simple affixed verb is nearly obsolete, or else occurs only in poetry.

نای "I am not" nayim "we are not."

ئی نی or نی nayi "thou art not" ناید "you are not."

نیست "he is not" نیند nayand (or یا نا and) "they are not."

ایگار کد در خاک نئی بر خاکی
Angar ki dar khāk na-ی bar khāk-ی.

"But now you are above earth, not below!"

(O. K. 457 Whin.)

A villager sometimes says: تو اینجا کیه اینجا نئی tu īnjā-ی yā īnjā na-ی "are you there (here) or not?" Villagers also use nayam للم. The third person نیست is in regular use.

(h) In old Persian (imitated by فارسی), اسند اسند is found for اسند.

§ 67. The Separate Substantive Verb.

(a) From an obsolete infinitive هستن hastan and هستیدن hastidan the 'to exist,' are formed—

هستم hastam "I am, or I exist" هستم hastim "we are, etc."

هستی hasti "thou art, etc." هستید hastid "you are, etc."

هست hast "he is, etc." هستند hastand "they are, etc."

1 Or bandagān فارسی.

2 Vide p. 92, note 6: کی is probably the more correct form, as کلی should mean thou art a king."

3 Vulgarly pronounced nahi فارسی.
Hastam هستم, etc., is substituted for am ام whenever euphony requires it, or whenever the verb has to stand alone.

Gar man zi may-i mughāna mast-am, hastam
"Am I a wine-bibber? what if I am?"

(O. K. 334 Whin.)

Here hastam هستم is used as the verb has to stand alone: the form could not be repeated. Also:

Man dānam u ū, chunānki hastam, hastam.
"He knows, as well as I, my sorry case."

(O. K. 315 Whin.)

Hast هست is used for ast است when euphony requires the former,

in khāna chunān ki hast tā sad sāl davām mi-kunud
in the house, if he had gone on for 30 years must be written.

Hast هست also means "exists," as: Khudā hast خدا هست "there is God"); Izād hast عزه هست "there is a God." Hast هست is also emphatic than ast است, as: kishū rā khalal-vɪst كشته را خالالیست "there is something wrong with the ship" (a simple statement) but to a denial reply would be, kishū rā khalal-ɪ hast كشته را خالال هست "there is I tell yo

The above is the only tense now in existence.

(b) The negative form of this tense is (by contraction) as follows:—

nīstam نيستم "I am not"

nīstī نيستی "you art not"

nīst نيست "he is not"

(n) Probably, there was an ancient infinitive ḫidan خدان or īstāن یستان si fyingli, "to be," from which one or more of the above tenses are derived:

Saʿdī, says: یا هر چه است که نازیدی بر دیوار باغی خرمان همی رفتدی—

astī ki bā zāgh-ī bar dīwār-i bāgh-i khrāmān hamī-raftamī (Saʿdī)

were, keeping my dignity to be (I ought to be) strutting on the wall gar، in company with a fellow magpie.

Similarly, Saʿdī uses shunīdastam شندستم for shu Hastam شنه هستم "I have heard." Other instances occur in the poets of this contracted form of hastam هستم (instead of am ام) with Perfect tense.

1 Zāgh is the English magpie, common in the gardens of Persia. The chou called زاغه. Here astī and nīstī are Past Conditional.
In kar-i jahan agar bi-taqlid-asti
Har ruz bi-jā-yi khwāshtan 'Id-asti;
Har kas bi-murād-i khwāsh dast-i bi-zadī
Gar 'zānki na in bi-hāda tghād-asti.

"If this life were indeed an empty play,
Each day would be an 'Id or festal day,
And men might conquer all their hearts' desire
Fearless of after penalties to pay!"

(O. K. Rub. 434 Whin.)

Gar man gunah-i rū-yi zamān kardastam
'Afsā-i tu umīd ast ki ghirāt dast-am.

"Though I had sinned the sin of all mankind,
I know thou would'st to mercy he inclined."

(O. K. 333 Whin.)

Mes nisāt shādā dar Tu, az ān-am hāma Tu
“And I am Thine, since I am lost in Thee.”

(O. K. Rub. 400 Whin.)

(d) Hastī is a substantive signifying ‘existence,’ and nīsīnī ‘non-existence’.

Hast and nīst are used as adjectives:
Chandān ki zi-khud nīst-tar am haz-tar am.
“The more I die to sell, I live the more.”

(O. K. Rub. 351 Whin.)

§ 68. The Verb Transitive (muta‘addī 'mutādi, or ghāyri muta‘addī 'mutādi va exīdu) and Intransitive (lāzim, or ghūr-i lāzim 'mutādi va exīdu).

(a) The Persian verb is simple. There is but one conjugation and the so-called irregular verbs present no difficulty. Every Infinitive or masdar (مصدر) ends in -dan or in -tan, and the ‘shortened Infinitive’ or third person singular Preterite is formed by cutting off the termination -an. All tenses zamān (زمان) are formed quite regularly from the root or shortened Infinitive, and from the second person singular Imperative: the

1 In India, lāzimī zamānī intransitive.
2 Zamān zamān "Tense or time"; masdar "Infinitive or source."
3 The shortened infinitive is always identical with the third person singular of the Preterite.
persons are formed by the affixed substantive verb. Every verb has two stems. As in most languages, the Imperative is the shortest form of verb. A few verbs are both transitive and intransitive.

It must be borne in mind that native grammarians do not consider Infinitive a verb. "How can it be a verb," they say, "when it has tense or time?"

(b) (1) There are two verbal prefixes $\mathfrak{b}$ (or ب) and $\mathfrak{m}$ (or حامی). The first is prefixed to the Aorist or Present Subjunctive (one of the same tense), to the Imperative, to the Preterite, and to the old F Potential or Habitual tense that is formed by adding an indefinite to Preterite. The second is prefixed to the Present (or Present-Future) to distinguish it from the Aorist, and to the Imperfect to distinguish it from Preterite.

In the following example (poetical), $\mathfrak{b}$ is added to the shorter Infinitive:

\[\text{ب- آزون نونوآ و تووآ سردست خطامت پنجه مسکین ناولوان شکست} \]
\[\text{Bi-būzūwān-i tuvānā va quvvai-i sar-i dast} \]
\[\text{Khālāst YNCa-yi miskīn-i nātavān bi-shikast—(Sa‘dI).} \]

"By strength of arm and power of hand,
It is a sin to crush the poor and helpless."

\[\text{[Sar-i dast سردست is the end of the dast or fore-arm, i.e., the hand,]}
\[\text{در کوی خرابات مگر نونو بانس} \]
\[\text{آن عمرن در مصوعه‌ها گم کریم} \]
\[\text{Dar kū-ya kharābāt magar bi-t(a)wān yāft} \]
\[\text{آن 'umr ki dar sawma'ahā gum kardin?} \]
\[\text{(O. K. Rub. 339 Whin.)} \]

In the following, to the definite future:

\[\text{بر انتیه دیگرزد دل منه ک دجه سی} \]
\[\text{پس از خلیله نخوابه گذشت در بیغادار} \]
\[\text{Bar ānychī mī guzarad dil ma-nih ki Dajla bas-i} \]
\[\text{Pas az Khalīja bi-khwāād guzasht dar Baghdād.} \]

"Set not thy heart on that which passeth away; for the Tigris Will flow on by Baghdad long after the Khalifas."

\[\text{(Gul. Book 8, Maxim. 105.)} \]

1 Called $\mathfrak{b}$-ya $\mathfrak{zūyid}$. The same term is applied to the $\mathfrak{b}$ in such words as bi-

2 There is no difference in signification between $\mathfrak{m}$ and $\text{حامی}$; $\mathfrak{b}$ are probably contracted forms of, or connected with, $\text{حامیسحه}$; these can be joined

their verbs or written separately. In poetry this prefix is sometimes, by poeti
license, written after the verb.
In the following, to the past participle:

"Oh soul! lay up all earthly goods in store, Thy mead with pleasure’s flowerets spangle o’er; And know ’tis all as dew that decks the flowers For one short night, and then is seen no more!")

(Whin. Trans. Rub. 243.)

(2) It will thus be seen that the prefix mi (in old Persian also hamî) gives a continuative sense. It is, in poetry, even added to the Imperative with this continuative sense, as:


Gar râhat-î javîdân jam’î mî-dârî
Mi-ranj hamîsha va ma-ranjân kas râ.

(O. K. Rub. 15 Whin.)

(3) The prefix â is omitted in verbs compounded of an indeclinable particle and a verb, as: bar khîz “get up” from bar-khâstan: bar-gâstân “if I return,” from bar-gâstân. Before verbs beginning with a b (ب) the prefix is in modern Persian often written separately and not joined to the verb.

The verb bûdan does not take the prefix â, nor does the Imperative of shudan.

(4) Very rarely do both prefixes occur together, as mi-bâyad.

(e) The auxiliary verb2 bûdan “to be” is slightly irregular, in that the Imperative is bâsh3 “be thou.” The shortened infinitive is bûd.

TENSES FROM THE IMPERATIVE

The Imperative

I. Bâsh8 “be thou”—bâshîd “be ye.”

With the exception of the second person singular, all persons of the Imperative are identical with the Aorist q.v.

---

1 Bi-nîshasta agrees with khûdrâ understood.
2 Fîl-i mu’tâein “auxiliary verb.”
3 Bu was another form of the second person singular of the Imperative. It is said to exist still in out-of-the-way districts: bû or bû ki “perhaps,” is found in mod. Persian, in poetry.
Remark I.—The continuous Imperative is formed by prefixing mi or hamī. It is usually affirmative, but Qaʿānī uses it negatively also. Mi-bāsh (vulg. coll.), or hamī-bāsh (obs.) "continue to be or remain."

Remark II.—The Present Participle (bāshān "being") and the noun of agency bāshanda ("be-er") are not in use.

II (A).—The Aorist or Present Subjunctive (bāsham).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>bāsham</td>
<td>&quot;I may be (or let me be).&quot;</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>bāshī</td>
<td>&quot;thou mayest be.&quot;</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>bāshad</td>
<td>&quot;he, she or it may be (or let him, be, etc.).&quot;</td>
<td></td>
</tr>
</tbody>
</table>

In modern Persian this tense does not take the prefix mi. In old Persian it does.

II (B).—The following is an old form of this tense:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>bawam</td>
<td>&quot;I may be.&quot;</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>bāwī</td>
<td>&quot;thou mayest be.&quot;</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>bawad</td>
<td>&quot;he, she or it may be.&quot; (or īā bādā or bawād or īā bād).</td>
<td></td>
</tr>
</tbody>
</table>

1 Bāshanda (plural bāshandagān) is a substantive signifying "an inhabitant"; mel is commoner in modern colloquial, as: ishān ahī Kūrmān hastand, or ishān Kūrmān hastand. Bāshanda, in India bāshinda, is used for "inhabitant" in Persia in writing, only when the author is avoiding Arabic words.

2 This mim as a sign of the first person of the verb is called mim-i mutakallim.

3 Bād or bādā or bawād or bawad and bawā the Preterite or Optative are still in use; (in m.c. bād and bawād). Bawād is not used as an Optative, &c.

4 Classically (and in Afghanistan and India still) these terminations of the first and second plural are em, et; majhūl sounds.

5 The Afghans use this tense in speaking. Note that o is pronounced both like a v and a v. In m.c. bād and bawād are both used.

6 To be distinguished from the third person singular of the Preterite būd bād.
THE VERB TRANSITIVE AND INTRANSITIVE.

III.—The Present Tense (می‌باش + (in Modern Persian also a Future).

Singular
1. می‌باشم mī-bāsham "I am (or will be)."
2. می‌باش + mī-bāshī "thou art."
3. می‌باشد mī-bāshad "he, etc., is."

Plural
1. می‌باش + mī-bāshīm "we are."
2. می‌باش + mī-bāshid "you are."
3. می‌باشند mī-bāshand "they are."

The prefixes mī or hamī, written separately or joined to the verb, are used with this tense in writing in modern as well as in old Persian.

Remark.—Me-buwam می‌بود + is an old form of this tense.

TENSES FROM THE SHORTENED INFINITIVE:—

IV.—The Preterite (می‌بود +).

Singular
1. می‌بود būdam "I was."
2. می‌بود + būdī "thou wast."
3. می‌بود + 1 būd "he, etc., was."

Plural
1. می‌بود + būdim "we were."
2. می‌بود + būdīd "you were."
3. می‌بود + būdand "they were."

V.—The Imperfect, etc. (می‌بود +.

Singular
1. می‌بود + mī-būdam "I was or used to be."
2. می‌بود + mī-būdī "thou wast or used to be.
3. می‌بود + mī-būd "he, etc., was or used to be."

Plural
1. می‌بود + mī-būdim "we were."
2. می‌بود + mī-būdīd "you were."
3. می‌بود + mī-būdand "they were."

This tense is also used as a Past Conditional agar mī-būdam "if I had been, etc., etc.,” and sometimes as a “Future Conditional.”

The Preterite, būdam, however, is generally used, especially in speaking, instead of the Imperfect.

---

1 In poetry often contracted into ـ būd

Dar khwāb būdam marā khirad-mand-ī gust
* * * * * * * * * * * * * * * *
May khur ki bī zīr-ī khāk mī-bāyad khūft.
(O. K. Rub. 51 Whin.)

2 Mī می or hamī هامی; hamī is obsolete or poetical with the Imperfect of būdan. Except in the Continuous Imperative, vide § 68 (b), foot-note, mī is not prefixed to this tense in modern Persian.
VI.—The Past Conditional or Habitual (بودمن).  

Singular

1. بودمن "I would have been or used to be."
2. بودی thou
3. بوده etc.

Plural

1. بودمن we
2. بودید ye
3. بودند they

Remark.—This tense is obsolete in modern colloquial, but is still used even in speaking by the Afghans and Indians. In old Persian, the prefix me or hame is also added. It will be noticed that the majhûl sounds of the tense have been retained in transliteration. A modern Persian, however, would give the vowels the ma'rûf sounds. The second person singular and first person plural are very rarely used, and the second person plural is, perhaps, not in existence.

VII.—The Definite Future (مستقبل).  
The verb خواستن "to wish, desire," has for its Imperative خواه. Its Aorist is in consequence خواهام.  
The Definite Future of all verbs is formed by conjugating the Aorist of خواستن with the shortened infinitive.

Singular

1. خواهانم بود "I shall or will be."
2. خواهدی بود thou
3. خواهد he etc.

Plural

1. خواهیدم بود we
2. خواهدید you
3. خواهید they

Remark.—This tense is seldom used in modern colloquial, the Present tense taking its place on all occasions: it appears to be dying out. It is, however, still used by the Afghans and Indians, who seldom use the Present tense for the Future. By Persians it is used in correct writing. The people of Kâshân are said to use it freely in speech.

VIII.—The Past Participle (اسم صمیم) is formed by adding ١ to the shortened Infinitive: بودا "been" or "having been."

IX.—The following tenses are derived from the Past Participle:

The Perfect Tense (اسم قریب).

Singular

1. بودام "I have been."
2. بودا "thou hast been."
3. بود است "he, etc., has been."

1 Note that the ١ is silent.
THE VERB TRANSITIVE AND INTRANSITIVE.

1. 

\[ būda-im \] "we have been."

2. 

\[ būda-id \] "you have been."

3. 

\[ būda-and \] "they have been."

Plural

Remark I.—In poetry the final \( t \) of this tense is sometimes omitted, and the verb contracted into one word, thus: بودست būdast.

Remark II.—Note that the full forms of the affixed substantive verb are written after the silent \( t \), vide § 66 (a) and (b). Note the form of the second person singular; § 66 (e).

X.—The Pluperfect Tense (ماضي ربعيد) not in use.

(Būda būdam بودست، etc.)

XI.—The Future Perfect (ماضي ساقي) : (with "agar" Perfect Subjunctive).

Singular

1. 

\[ būda bāsham \] "I shall or will have been";

"I must have been."

2. 

\[ būda bāshi thou

3. 

\[ būda bāshad he, etc. \]

Plural

1. 

\[ būda bāshim we

2. 

\[ būda bāshid you

3. 

\[ būda bāshand they

XI.—By adding to the Infinitive a مي, called by grammarians the يابي ليفات yi-yi liyyaqat or "of fitness," a future participle or substantive of possibility is formed, thus بوداني būdanī "what was to be, or to happen"; plural دودنها būdanī-hā :

بـ لـسوح نشان بودنها دودست

Bar lawb1 nishān-i būdanī-hā būda ast.

" 'Twas writ at first, whatever was to be."

(O. K. Rub. 35 Whin.)

(d) Bād باد, and in poetry بادا bādā is an Optative or a Benedictive form, as عمرت دراز bād "may thy life be long." بُوُد būd (old) is another form of باد bād.

The phrase (modern colloquial and classical) har chi bādā bād signifies "happen what will, let happen what may."

1 Lawb اللوح the tablet upon which, according to Mohammadan belief, the transactions of mankind have been written by God, from all eternity.
THE VERB TRANSITIVE AND INTRANSITIVE.

(e) Mabādā (or mabād) “let it not be; by no means; away; God forbid; lest” may be treated as a conjunction. (Note that, contrary to custom, the prohibitive /team ma is retained with the third person Preceptive).

In modern colloquial, the phrase barāy-i rūz mabādā signifies “for a rainy day, for a day God forbid that it should come.”

(f) Nist u nā-būd kardan (lit. to make ‘is not’ and ‘was not’) signifies “to destroy utterly.”

(g) It will be remarked that there are three forms of the Present tense of the verb “to be.” In modern Persian there is no difference in their signification; thus, “I am always here” could be rendered equally in modern Persian by man hamīsha injā mī-bāsham, or hastam, or am, or mī-shē raspān or mī-bāsham.

(h) Chi būde (būdi) (class) means “Oh that! would that!”; chi būde ki man ān dirākht rā bidānistame ki kujā ast (Sa’dī) “Oh that I knew where that tree was to be found.”

(i) In modern Persian, the Preterite of būdan is generally used for the Imperfect and the Past Conditional; thus, agar dar ān waqt ānjā mī-būdam marā hājat-i qabr name-būd (Afghan) “had I been present then, I would have had no need of a grave (for I would have been buried in the ruins)”; in modern Persian, būdam and būd (without the prefix mī) would ordinarily be used here.

(j) In modern colloquial, the Imperative bāsh is used for “halt, stand still,” or “wait.” Mi-bāsh (m.c.) is also used for “stay here.” Compare:—

Yak-i imruz kāmrān bīnī.
Dīgar-i rā dī az mujāhada rīsh.
Rūzfāh chand bāsh ī bi-khwurad.
Khāk majhāz-i sur-i khayāl-andish.—(Sa’dī).

“One to-day you may see successful,
Another broken-spirited from striving;
Wait a short time till the grave
Swallows up their fancy-weaving brains.”

* * * * *

1 Majhūl sounds. In m.c. chi mī-shavat; chi-mī-shavat kī in kūr rā bi-kunam, “I wish I could,” chi kūbd būd agar in rā mi-
dānistam.  

2 gh for ʃ; note that the final ʃ in the former is aspirated. Another, and probably the correct, reading is rūšak-i (dimin.).
The Afghans still use the present tense of *budan* in the sense of "to dwell, live."

(j) Some verbs are both Transitive and Intransitive, as: — *āmūkhtan* "to mix, be mixed"; *rīkhtan* "to pour away, be poured away, etc."; *dūkhtan* "to sew"; *angīkhān* "to stir up, rouse"; *sūkhtan* "to learn, teach"; *sūkhtan* "to burn"; *āvikhtan* "to hang"; *gūshādān* "to open"; *qusīstān* "to break"; *pāyvāstān* "to join"; *pūshūdān* "to hide"; *āfrūkhtan* "to kindle, inflame"; *afsūrdān* "to freeze, congeal"; *afzūdān* "to increase"; *khastān* "to wound, be tired, etc."; *māndān* "to remain" (in Afghan Persian also transitive "to place," vide § 81).

§ 69. Active Voice (نصب معروف).

The following is a conjugation of the regular transitive verb *kandan* "to dig, root out, etc."

(a) Infinitive (*kandan*): (the Infinitive can also be used as a noun): negative Infinitive, *nā-kandan* or *na-kandan*.

(b) Imperative (active and passive) (*kanda* "dug" or "having dug." Present Participle (*kanda* "digging" (indeclinable). Noun

1. *Mushtarik*, i.e. "shared, common."
2. In modern colloquial, Transitive only.
3. In modern colloquial, *afsūrdān* (with *shudān*) only used.
4. In modern colloquial, Intransitive only.
5. i.e., of which the agent is "known."
6. *Sarf* "conjugation," *tārīf kandan* or *gordāndan* "to conjugate." In India, *gordān* is used for a "conjugation."
7. For the Infinitive as a verbal noun, vide § 115 (h), and (r) Remark.
8. *Sīgha-yi amr* "Imperative mood," also called *amr-i muharrad* to distinguish it from *amr-i mudāmī* "the Continuous Imperative." The second persons are called *amr-i hāzir*, while the third persons of the Aorist or Present Subjunctive *bi-kanda* "let him dig" *kanda* "let them dig," are *amr-i ghabīb.*
9. In such sentences as *korda ẓaht*, which equals *korda ẓaht*, this Particle is called *māzi-yi ma’ffī* (ماضي مطرفی), the final * being considered the equivalent of the conjugation (حرف عطف) *na*.
of agency (اسم دايل) كنددة kananda "a digger" (declinable). Noun of Possibility or Future Participle kandani "that is to be dug up, fit to be dug up"; plural kandaniha "things that are to be dug up, or are fit to be dug up."

I. Aorist or Present Subjunctive (مُعَّزَر).

مَا يَكُن یا kanam or bi-kanam "I may dig up" (or "let me dig up") (or "mayst thou dig," etc.

Remark I.—The termination م of the 1st person of the tenses of transitive or intransitive verbs is styled by grammarians mim-i mutakallim (مَعَلَم).

The suffix am [‘vide’ § 66 (a)] is termed mim-i یشْبَلِی fَل (شَامَانْ-ام) "I am rejoiced."

Remark II.—In old poetry a pleonastic alif is sometimes found at the end of the third person singular of this tense.

II. Present (زَمَانُ-ی هَل حَالُ).

مَا يَكُن mī-kanam "I dig up, or am digging up, etc. (also I will dig up)."

Remark.—Present tenses can also be formed by prefixing participles or a verbal adjective to the verb "to be."

III A. Imperative (مَعَهْ-ی امَر صِيْغَة امَر).

كَن or یا kan or bikan "dig thou."

كَن or یا kan or bi-kan "dig ye."

The other persons are identical with the Aorist.

Remark.—If the initial letter of the Imperative has زَامَّا for its vowel, the vowel of the prefix & may also be changed to زَامَّا, as: bu-guzar or bi-guzar. Such contractions as bugzar occur in poetry and in modern colloquial, vide § 72 (a).

III B. The Continuous Imperative (اَمَرِ-ی مُدَايی امَر مَدَايی).

مَا يَكُن mī-kan (class.), or هویکن hamī-kan (class.), or هویکن hamī bi-kan (class.) "continue to dig up; keep on digging." In modern colloquial هَمَی بَکْنُ hay bi-kan is used.

1 اسم دايل الاعلي or اسم دايل الاعلي the real or regular Active Participle as distinguished from Adjectives and Compound Adjectives that have the sense of a Past Participle.

2 In modern Persian the prefix & is nearly always used with the Imperative. It is, however, generally omitted before شَو shaw the Imperative of شَو, and always before بَشَن the Imperative of بُشَن, and often before kun "do."
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Remark.—The Precative $kana\mu$ "Oh that he may dig" is classical, and confined to the third person singular. In old poetry, however, other persons are found. [Mab\textit{\textdag}a is both classical and modern colloquial.]

III. C. Prohibitive Imperative (\textit{vide} $\textit{sigah}-\textit{yi amr-i nahi}$). $makan$ "dig not up (thou)."

(The remaining persons are identical with the Negative Aorist.)

Remark.—For an example, in classical Persian, of the Past Subjunctive used as a Continuative Imperative, \textit{vide} § 125 (j) (6).

IV. The Preterite ($\textit{mazi}-\textit{yi mu\text{\textdag}aq}$). $kandam$ "I dug up."

This tense, in writing, when affirmative frequently takes the prefix $\mu$, for euphony only.

V. Imperfect\textsuperscript{8} ($\textit{mazi}-\textit{yi istimr\text{\textdag}ri}$). $hami-kandam$. or rarely $mikandam$ "I was digging up, I used to dig up."

(This tense is also used in past and future conditions.)

VI. The Past Conditional or HABITUAL, or the OPTATIVE\textsuperscript{4} ($\textit{mazi}-\textit{yi shar\text{\textdag}ri}$). $kandame$ (class.), or rarely $me-kandame$ and $hame-kandame$, \textit{vide} § 68 VI.

Remark.—This tense can take the prefix $\mu$. The second person singular is rarely used, and the second person plural, perhaps, does not exist. The first person plural is rare and, perhaps, should not exist; \textit{vide} Remark, § 68 VI, Remark.

VII. Future Definite (mustaqbil). $kh\textit{waham kand}$ "I will dig up."

The prefix $\mu$ is sometimes added to the auxiliary $kh\textit{waham}$ in this tense. In poetry, the full and not the shortened form of the Infinitive occurs; \textit{vide} also § 80.

\textsuperscript{1} In modern colloquial $\mu$ is preferred, being less peremptory.

\textsuperscript{2} A classical form of the third person singular is formed by adding $alif$ $tahsin as raft\textit{\textdag}$. Sa'\textit{di frequently uses $guft\textit{\textdag}$, which is also m.c.

\textsuperscript{3} When preceded by $agar$ this tense is called $\textit{mazi}-\textit{yi shar\text{\textdag}ri}$.

\textsuperscript{4} When preceded by $kash$ $k\textit{ashki}$, etc., this tense is called $\textit{mazi}-\textit{yi tamman\textdag\textit{\textdag}ri}$. The same term appears to be applied to the Imperfect and Pluperfect when preceded by $kash$, etc.
VIII. The Perfect (māzi-yi qarīb).

In the third person singular the ast is often omitted, thus for "kanda am" I have dug."

Remark.—An old form of the second person singular is kandasti (for isān kanda-i) and a contracted form of the third person singular is kandast [vide § 66 (d)]; perhaps the other persons occur, but if so they are rare. In a rarer form still, a ی is found affixed to the auxiliary of the Perfect. This form seems to be always Conditional.

IX. Pluperfect (māzi-yi baʿid).

"I had dug up."

This tense is also used in past conditions, in modern Persian only.

Remark.—A little-used form of the Pluperfect, used in Conditional and Optative clauses, is: kanda būdāmī, i.e., to the Past Participle of a verb, the Past Conditional or Habitual of būdan, instead of its Preterite, is added. Example: ay kāsh az awval Khudā rā paristida būdāmī.

X. Future Perfect or Past Subjunctive (māzi-yi shakki).

"I will have dug up; must have dug up; may have dug up."

This tense is also used as a Past Subjunctive.

(c) The following tenses are rarely used:

(1) Continuative Perfect: mi-kanda ast (m.c.) "he has been digging up"; the Imperfect is ordinarily used for this tense, vide § 125 (t)

(2) (agar) kanda me-budam (old) "(if) I had dug"

the Imperfect or Pluperfect is generally used instead of this tense, which is of doubtful accuracy and is not used by Persians.

---

1 The second person is written گند, and also (but rarely) گند.
2 This tense is also called ماته مام و گند, and also ماته مام و گند مِلَم و ماته مام مِلَم.
3 Or گند kanda būdām (not used in modern Persian, and rare in old Persian): me-kanda būdām is another form:

Qāzī-i tankū shāb-i mīrasta būd,
Sū-yi bustān did dūzd-i hamchū dūd.

"One night a Qazi was going alone towards a garden. When he saw a thief (pass him) like smoke."
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Remark.—In the following example (m.c.) agar nishista būdā kār sākhta nām-i-shud “if you had remained sitting still, nothing would have been found” the Past Participle of the intransitive verb is considered an adjective and not part of the verb; both verbs are, therefore, correctly in the ordinary Imperfect to express a supposition.

(3) گنده بیجا گرداد. According to Forbes, “Let him continue digging.” I am unable to find any examples of such a tense. Such an expression in modern Persian would be taken to mean “it is kanda” (engraving), just as نبع می‌باده signifies “it is silver.”

(4) گنده خواهد بود, a Future Perfect, “he will have dug, he must have dug.” This tense is used by the Afghans and sometimes by the Persians. It is of doubtful accuracy. For example, vide § 125 (j) (3).

(5) گنده بوده ام “I must have dug.” This tense, which is also of doubtful accuracy, is used in modern Persian. For example, vide § 125 (j) (5).

(f) The third person singular of the Aorist may be made Optative or Benedictive, by lengthening the fatha of the final syllable; thus بواد becomes بواد or باد: گند kanad becomes گناد, “Oh that he may dig!”: گویند ماری کی ژاد-ات تابع دیداد "They say ‘may Allah aid thee to repent’!"—(O. K. 172, Whin.)

(g) Paraphrases of some of the tenses can be made by prefixing Participles, Persian or Arabic, and Verbal Adjectives, to the verb “to be,” as: هواحان-ی این بود که-ک (m.c.) “he was desirous of”—; وناب حسالم رافتا استام (m.c.) “I am about to go”; مکار است (m.c.) “it is dead” (also “he has died”); ای اطابع علم است ایل ایل است "he seeks after knowledge"; معلول است ملعم است “it is known.”

(h) To be about to do a thing, can be expressed as follows: دار ساخت-ی (or که‌یل-ی) رافتا بوده در صدد (خبر) رفتن پوست or, or دار شرائ-ی رافتا بوده در تریش رفس پوست "I was on the point, eve of, departure”; also in modern colloquial by, مکهواد بی-رavad کی—“he is on the point of going when—: دار کار-ی مکارد است (m.c.) “he is dying”; دار کار-ی مکارد که "I was on the point of approaching her and jumping over the wall when—" (Trans. of Haji Baba, Chap. XXIII); (دار کار—also means to be actually engaged in) باید جمیعی جمیعی رفتن پوست که باید "I was about to leap over the wall.” (Tr. H. B. Chap. XXIII).

(i) The Imperative can also be expressed as follows: دار رفتن دست نکند—: من دست رفتن دست نکورد zihār dast-ی tu takān na-khwurad “don’t let your hand shake”. دار بگذار پیاده مگذار که بیفند ma-guzār کی bi-guyafad “don’t let it fall”; دار بگذار پیاده مگذار که ببندن bu-guzār biyafad “permit (him) to come”; دار بگذار باشد bu-guzār bāshad “let it alone.”

1 This alif is called alif-i du'ū or alif-i tamannā.
234 VERBAL ADJECTIVES.

Gu "say, suppose, let" (Imperative of guftan) occurs in writing with much the same signification as bi-guzår.

Gu-ki گو (conjunction) "although."

Remark I.—The Preterite Potential (vide § 77) is called the māzī-yi imkānī or māzī ma‘a’l-qudrat (مazı مع القدرت, مازي مقداري).

Remark II.—Şarf-i saḥbir (صرف صغير) is an Indian term applied to running through the moods and tenses of a verb, giving the Infinitive, the third person singular of the Preterite, Imperfect, Pluperfect, Future, Aorist, and Present, the second person singular of the Imperative and the Negative Imperative, and the Present and the Past Participles.

Şarf-i kabir (صرف كبير) is conjugating a verb in all its Persons, Moods and Tenses, in both voices. This term, too, is Indian.

§ 70. Verbal Adjectives.

(a) From the Imperative stem of some verbs a Verbal Adjective (or Substantive) with the termination ʰa is formed, which differs little in signification from a Present Participle, thus:

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Verbal Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʰa bin “see thou,”</td>
<td>ʰa bîna “seeing, clear-sighted”</td>
</tr>
<tr>
<td>ʰa bind</td>
<td>bindshad “to get sight, recover sight.”</td>
</tr>
</tbody>
</table>

Dar kürgh-i kûzâ-gar-i raftam dûsh, Didam du hazâr kûza gûyah u khâmush.1

"Once in a potter's shop, a company of cups in converse, did I chance to see.

(O. K. 283 Whin.)

Vide also examples in § 43 (r).

Similarly, from ʰa dâshtan and dar dâr, comes dâr “holding fast; a possessor, a lord, rich” (m.c.): from ʰa gîstîn and ʰa jû or ʰa jûy, comes jûy “seeking”; from ʰa sazîdan [saz] “to be worthy” comes sazâ: and from ʰa guftan and ʰa gû or ʰa gîy, comes gîyâ “speaking, etc.” For an example of ʰa sawânah and ʰa sawânah, ‘vide’ § 77 (e) and Remark.

Pazîrâ ہدیا has a Passive as well as an Active sense. Some of these Verbal Adjectives are not declinable, and are equivalent to Participles.

(b) A few nouns have a similar termination; thus from pahn “broad” comes pahnâ “breadth”; from rawshan “clear, Poetical for khâmush."

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1 Poetical for خاموش.
NEGATIVE VERBS.

§ 71. Negative Verbs.

(a) Fi'l-i nafīِ "negative verb and Fi'l-i nahiِ "prohibitive verb. The Negative prefixes are: (1) َمْا or َمْa; (2) ُنْا or ُنْa; and (3) ُطْنَa. The prefix َنْ is always omitted when the verb is negative, as: ُبْنِم َبَنَام "let me see"; َبَنِم َبَنَام "let me not see."

(b) Ma is used with the second person singular and plural only of the Imperative, and with the Negative Preparative, as: ُدْرِم سَمْا "don't ask"; َعْاْكَنِد َعْاْكَنِد "don't do"; and (with the Preparative Aorist) ُدْرِمَب َدْرِمَب "may he not see." It is always joined to its verb in writing, and in compound verbs immediately precedes the verb itself, as: ُدْس تَم ا "don't touch"; vide also Remark to (e). The beneficitive forms ُدْمَب َدْمَب , ُكَنِد ُكَنِد , etc., are sometimes used in m.e.

Remark.—The ma occurs in the conjunction ُدْرِم او ُدْرِم او (the Optative of ُدْرِم او ُدْرِم او); as also in the adverb ُمُأْر "but, perhaps," which is compounded of ma and agar.

(c) In modern colloquial, however, ma َنْ is generally used instead, as it is less imperative and therefore civil.

(d) Na َنْ is correctly prefixed to all the tenses with the exceptions of the second person singular and plural of the Imperative [vide (b) ], and in modern colloquial it is even prefixed to these also. It is also prefixed to the Past Participle, and to the Shortened Infinitive as well as to its full form, as: ِزْاْكَنِد خَد ا َدْرِم او ُدْس تَم ا "don't do this (God forbid it), it may not turn out well." It can, in writing, be joined to the verb or be written separately.

(e) The َنْ immediately precedes the verb or its prefix ُمْ. Example: ُدْس َدْس "he did not say"; ُدْس َدْس "I do not say."

If, however, the prefix ُدْمَي and not ُدْمَي ُمْ, the negative is prefixed to the verb, as: ُدْمَي َدْس َدْس َدْس.

1 The usual forms, however, are ُدْمَي ُدْمَي , ُدْمَي ُدْمَي . In modern colloquial ُدْمَي is used for ُدْمَي . In India ُدْمَي generally means "ink," and ُدْمَي "brightness."

2 Called َنْ اْا ُدْمَي i nafy. ِزْاْكَنِد خَد ا َدْرِم او ُدْس تَم ا. For this ُدْمَي is Interrogation, vide § 73.

In the negative the prefix is ُدْمَي ُدْمَي ُدْمَي ُدْمَي ُدْمَي; but when written ُدْمَي it is ُدْمَي ُدْمَي ُدْمَي ُدْمَي.

4 But the negative of the Past Participle used as an adjective takes ُدْمَي only.
Similarly, in compound verbs, the \( \textit{n} \) follows the prefix, being joined to the verb itself, as: \( \textit{dast bar nami-dari} \) "won’t you remove your hand?" or "won’t you cease doing?"; \( \textit{agar bar nagardam} \) "if I don’t return"; \( \textit{harf na-zadam} \) "I did not speak," vide § 85 (c).

**Remark.**—The same rule holds good for \( \textit{n} \), as: \( \textit{vā ma-ist} \) "don’t stand still."

(/) This rule is sometimes broken in poetry, and by the Afghans in speaking, as:

\[
\begin{align*}
\text{‘Small gains to learning on this earth accrue,}
\text{They pluck life’s fruitage, learning who eschew.’}
\end{align*}
\]

\[\text{(O. K. Rub. 224 Whin.)}\]

(\(g\)) \( \textit{nā-\text{dida}} \) (adj.) "unseen"; \( \textit{nā-khūfān} \) (adj.) "blind"; \( \textit{nā az ẓin maṭlāb nā-khūfān ast} \) (local and incorrect) "he does not want to do it."

The Infinitive being considered a noun, the Negative Infinitive is often treated like a compound, and formed with \( \textit{n} \), seldom with \( \textit{dī} \). In modern Persian, however, \( \textit{na nā} \) is preferred to \( \textit{nā} \).

In \( \textit{nāist} \) and \( \textit{nā-būd kardan} \), the \( \textit{nā} \) is probably considered a shortened Infinitive, or a verbal noun.

(\(h\)) In Persian, two negatives are sometimes used where in English one only is correct, vide § 123 (b) (5) and (e); also for the negative verb with \( \textit{hilch} \), vide § 39 (d) (1), (2), (3) and Remark. For the negative after a verb of prohibition, vide § 122 (\(n\)).

(i) With the auxiliaries \( \textit{bāyad} \) \( \textit{bāyad} \), etc., the negative is sometimes added to the auxiliary and sometimes to the principal verb, as: \( \textit{bāyad ki nakunad} \) \( \textit{bāyad raft} \); \( \textit{bāyad bi-kunad} \) \( \textit{rāzī na-shavand} \) (Tr. H. B., Chap. VI) "why shouldn’t the dispute be legally settled (as there is a Mulla present)?"

(j) \( \textit{Kam} \) \( \textit{andak} \), usually in poetry, can give the idea of a Negative, as:

\[\text{Not 1 \text{\ysi\ysh\ysot\ysot,}}\]


(a) When the Imperative of a verb ends in $o$, this letter sometimes differs in pronunciation in the Imperative and in the other tenses. If the $o$ of the Imperative is pronounced $w$, it becomes a $v$ before $i$, as: $-$ $\text{shaw} \qquad \text{become}, \quad \text{go}$ (Imperative of $\text{shudan}$), $\text{shavam}$, Aorist; $\text{raw}$ (or $\text{ro}$) $\text{go}$ (Imperative of $\text{raftan}$), $\text{ravam}$, Aorist; $davidan$ $\text{to run}$ (Imperative $daw$), Aorist $davam$ $daw$.

If the $o$ of the Imperative is pronounced $\ddot{a}$, a $\ddot{y}$ is inserted for euphony, as: $\text{guftan}$ $\text{to say}$, Imperative $\text{bigu}$ $\text{say}$, Aorist $\text{bi-guyam}$.

The latter rule also holds good when the Imperative ends in $a$, as: $\text{namudan}$, $\text{nama}$ $\text{show}$, Present $\text{mi-namayam}$. Such verbs have two forms of the Imperative, one with and one without the $o$, as: $\text{justan}$ $\text{to seek}$, Imperative $\text{ju}$ or $\text{ju}$ $\text{go}$; $\text{guftan}$ $\text{to speak}$, Imperative $\text{gu}$ or $\text{gu}$ $\text{go}$ (classically $\text{go}$ or $\text{go,e}$); $\text{namudan}$, $\text{name}$ $\text{show}$.

(b) As stated in § 68 (b) (3), the prefix $\&$ is omitted in verbs compounded of an indeclinable particle and a verb.

(c) If the verb begins with $\text{alif}$ without madda, this letter is generally changed into $\text{ai} \> \text{ay}$ after the prefixes $\&$, $\&$, or $\&$, for the sake of euphony, as: $\text{andakh} \text{he threw},$ $\text{meyandakh}$, $\text{he did not throw},$ (also written $\text{uftam}$ $\text{I may fall},$ $\text{bi-yftam}$ $\text{consider},$ $\text{mayangar}$ $\text{angar}$ $\text{consider}$, $\text{mayangar}$ $\text{angar}$.

(d) If the verb begins with an $\text{alif}$ marked by a madda ( ١ ), the $\text{alif}$ remains, the madda of course being rejected: $\text{arad}$ $\text{he may bring}$; $\text{biyarad}$ $\text{let him bring}$; $\text{miyar}$ $\text{mayir}$ $\text{do not bring}$.

(e) In poetry, the $\&$ often unites with the verb, as: $\text{namad}$ (for $\text{nayamad}$) $\text{he came not}$. This license is often taken by 'Umar-i Khayyām. The contraction occurs in modern colloquial also.

(f) The accent of the verb falls on the last syllable of either stem, except there be one of the prefixes $\&$, $\&$, or $\&$, or the verb be a compound with

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1 In the modern language, both $\text{shaw}$ and $\text{bi-shaw}$ are used, but the latter is less common.
2 Indians, especially Punjabis, have a passion for using $\text{ta}$: they intrude it after every $\text{alif}$ or $\text{ya}$.
3 In $\text{ta ma-ist}$, this euphonic $\text{ai}$ is always omitted.
INTERROGATIVE VERBS.

a preposition or an adverb; 1 in the latter cases, the accent falls on the prefix or the prefixed preposition, vide § 21 (a) and (b), (1) to (4).

§ 73. Interrogative Verbs.

(a) Interrogation is usually expressed by the tone of the voice. 2 It is also expressed by prefixing to the question āyā ʿwhether? ’ or magar ʿbut? ’ or by suffixing the words yā na ʿor not? ’ Examples: āyā Fārsī namī-dānīd ʿwhat, don’t you know Persian? ’; magar murda ast ki ḫarī namī-zanad ʿis he dead that he doesn’t speak? ’; magar divāna-ī ʿare you mad? ’, or ʿI fancy you must be mad.’

In modern colloquial, āyā is seldom used, magar usually taking its place. Interrogation magar is both positive and negative, and is used idiomatically at the beginning and end of short exclamative phrases. Examples: magar sharāb khwārūdī ʿI think you have been drinking, ’ lit. ʿbut have you been drinking? ’; magar rajtī magar ʿyou went there, didn’t you? ’ (a sly question).

(b) Ki 纡 followed by yā na ʿand also signifies ʿwhether or not,’ as: namī-dānam ki murda ast yā na ʿI don’t know whether he is dead or not ’; the yā na at the end cannot be omitted.

Remark I.—Interrogation is of course also expressed by the interrogative pronouns or adjectives, as: chand ʿhow much? ’, or by the interrogative adverbs, as: kū or kujā ʿwhere? ’; barāy-ī chi sabāb ēraj ʿwhy?’

Remark II.—A simple question with the object of obtaining a direct answer is called istifhām-i istikhābī. If the question indicates negation, as in, ki mī-guyad ki khayāl-i safar dārad ʿwho says he is thinking of going on a journey? ’, it is called ēstifhām-i ēnhārī. If the question expects the answer ʿyes,’ it is called ēstifhām-i ēṯrārī, as in: Ām I not your Lord? ”

1 Examples: bāz gashtan, bardāštān, bardāštān.

2 In negative interrogation as namī-ravī ʿwon’t you go? ’ the nūn is styled nūn-i istifhām-i naft (Don ēstifhām-nī, vide § 71 (a)) foot-notes (2 and 3). This negative interrogation can imply assertion, as:—

īmī bānī ēk ēgārī dr ēlfār zār ēhā ḡāran da ra (Gul.)

3 Indians for ki might substitute āyā, which, however, is incorrect.
§ 74. Roots or Stems of Simple Verbs.

(a) The number of simple verbs in Persian is small. As already stated, the Infinitive ends in *dan* or *tan*. Such Infinitives are called *mašdar-i munṣarif* (مصدر منصرف) as opposed to the Compound Infinitives, vide § 85.

Infinitives in *dan* are preceded by the long vowels ă, i and ū, or by *fatha*, or else by the consonants r and n.

Infinitives in *tan* are preceded by kh, s, sb or j.

(b) In the so-called irregular verbs the irregularity consists, only in the Imperative differing from the root of the Infinitive. Thus *dīdan* "to see" has an Imperative *bin* "see thou"; *kordan* "to do", *kun*; *dādan* "to give," *dīh* etc.

(c) The following are the rules for forming the Imperative or stem,1 together with lists of the exceptions. Verbs marked by an asterisk are obsolete in m.c., while those marked with a dagger are regular:

1 Infinitives in *ādan* or *īdan*, and infinitives in *tan* preceded by s, reject these letters to form the root; in the same way, infinitives in *ulān* reject this termination, i.e., *dan* and the *fatha* preceding, as:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Root or Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.c. <em>fīristādan</em> to send</td>
<td><em>fīrist</em> فرست</td>
</tr>
<tr>
<td>m.c. <em>pūristādan</em> to ask</td>
<td><em>pūrs</em> پرس</td>
</tr>
<tr>
<td>m.c. <em>zīstan</em> to live</td>
<td><em>zī</em> زی</td>
</tr>
<tr>
<td>m.c. <em>tavānīstan</em> to be able</td>
<td><em>tavān</em> توان</td>
</tr>
<tr>
<td><em>āzhādan</em></td>
<td><em>āzh</em> آژ</td>
</tr>
<tr>
<td><em>āzhīdan</em></td>
<td></td>
</tr>
<tr>
<td><em>āzīdan</em></td>
<td></td>
</tr>
<tr>
<td><em>ājīdan</em></td>
<td></td>
</tr>
</tbody>
</table>

Exceptions.5

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Root or Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.c. <em>āfrīdan</em> to create</td>
<td><em>āfrīn</em> آفرین</td>
</tr>
<tr>
<td>m.c. <em>āmādan</em> to come</td>
<td><em>āy</em> آی or <em>ā</em></td>
</tr>
<tr>
<td>m.c. <em>gūzīdan</em> to choose</td>
<td><em>gūzin</em> گژین</td>
</tr>
</tbody>
</table>

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1 Verbs whose Imperative stems are formed according to rules are called *qiyyāṣī* (نظامی "analogical, presumptive, regular"); those that are not so formed are called *ghayr-i qiyyāṣī*, or *shāzz* (rare, irregular), or *samāʿī* (سامی) "traditional irregular."

2 The greater part of the simple Persian verbs end in *īdan*.

3 Verbs marked † are regular.

4 Infin. used in m.c.

5 In m.c. *āfrīdan*.

6 But *gāzīdan* m.c. (regular) "to bite, sting."
m.c. (vulg.) gādan گادان stop (of men گا ی orgāy ی)
m.c. (vulg.) gāšdan گاشدان only).
m.c. dādan دادن to give 㜼 dīh 㜼
m.c. shanīdan شنیدن to hear 㜻 shunaw or shinaw نفر
m.c. shinustan شنیستن
m.c. gushādan گوشاان to loose 㜼 kushā کشا or kushāy کشای
m.c. kushūdan کوشودن
m.c. didan دیدن to see 㜼 bīn بین
m.c. zadān زدن to strike 㜻 bakhyā kun ی بخشیدن کن (m.c.).

*istāndan استاندن to carry away ی sitān سیتان
m.c. sitāndan سیتان
m.c. sitāndan† سیتان
m.c. ārāndan آرایندن to adorn ۲ ārāy آرای or ārā ی آرا
*āmādan آمایندن to prepare ۲ āmā آمای or āmāy ی (āmāda kardan in m.c.)
*ēmūdan ی امودن
m.c. bālūdan بالودن to grow, increase ۲ bālāی بالای
*bālūdan† بالاوندن
to stand firm, endure; ۲ pā ی پای or pāy پایی (pāyīstān پاییستان)
m.c. pāyīstān پاییستان to look steadfastly at; to very rare).
*pāyīstān پاییستان trample under foot.
m.c. bāyīstān باستنی to be necessary ۲ (با) Imperative does
not exist.

payrāstān+ پرایستنی to adorn; to prune; to ۲ pirā or payrā پیرا or پایرای
*pirāstān پیرا استنی clip.
in m.c. pīrāstān.
m.c. payvastān پاوستنی to join, to be joined ۲ payvand پاوند, tr. and
intr.; in m.c. the tr. is payvasta kardan.

*tanīdan+ تیدن to draw tight; to twist; ۲ tan تن be twisted.

1 The only verb in which the Imperative appears to be derived from a verb totally
different from the Infinitive.
2 Payvand subs. "a joint, connection; mark of a join": payvasta (Participle)
signifies also "always, continually."
ROOTS OR STEMS OF SIMPLE VERBS.

*įstan جيبسن
m.c. jastan جيبسن to jump .. jah جه
jahidan جهیدان
m.c. jastan جبسن to search (in m.c. also .. jū جو or jūy جوع = to find).

m.c. chīdan چیدن to pluck, cull .. chīن چین
m.c. bar khasan برحاسن to rise up, get up .. barkhes بارخه
to wish, desire .. khaپه خوا
m.c. rastan رستن to be liberated, to escape; .. rah را trans. and intrans. to let go.
m.c. rū'īdan یوودین to grow .. rū رو or rūy روی (intrans.; rūyā vil. adjective).

m.c. rūstan یوستن (intrans.);

*ristan یستن
*ristan یستن to spin .. ris رس, or ris رس (ristmān thread).

m.c. ridan ریدن
m.c. rīstan ریستن to ease nature, to stool .. ṭī تی (and in m.c. rīن رین).

A crude word, only used by the vulgar.4

*rizān ریزین
m.c. rīstan ریستن to live .. zi زي
m.c. shikastan شکستن to break (trans. and intrans. shikan شکن trans. and intrans.).

m.c. kāhīdan گاهیدن
m.c. kāstan کستان

*giristan گیرستان to weep .. ġīری گیری; (girya kun m.c.).

m.c. gusistan گوستن
m.c. gusustan گوستن to break off, to snap .. ġusil کسل trans. and intrs.; in m.c. trans.

m.c. gusikhtan گوسته خت

Note that خواسن and خواسن though spelt differently are pronounced the same.

1 In polite speech sar-i qadam raftan (to squat), or bi-kinār-i āb raftan بکنار آب رفت.

2 In modern Persian kāsr karde is preferred for tr. for lowering of price or value; az qimat-i qallā کاسته شد m.c. .. carpets have gone down.''

6 Nigarist " he looked " and na-girist " he did not weep."
242 BOOTS OB STEMS OF SIMPLE VERBS.

*mānistān*  
manstn to resemble  
. mān intr.; mānā vl.

m.c. māndan†  
mandn to remain, be super-

flluous; to be fa-
tigued; to resemble.

mānda is used as an

adjective, "fatigued," especially by the Af-
ghans. In India it also

means "poor, worn

out" (of animals).]

m.c. nishstān  
nishnt to sit

*nigarstān*  
nigarst to look at, view

*nigarstārn†*  
nigarstn to look at, view

*yāristān*  
yrnt to be able; (in dictionary

other meanings also
given).

m.c. bastān  
bnt to bind

*band*  
bd: [basta shudan

pass. m.c.].

m.c. nishāstān  
nishnt to place

*nishāstātn†*  
nishntn to place

shūrīdan  
shrdn to wash

m.c. shūstān  
shnt to wash

m.c. shūrīstān  
shrdnt to wash

Remark.—It will be noticed that some verbs have two forms of the

Imperative stem, one ending in  and one in a vowel without  as:  or

āy. In writing, both forms are used; but in modern colloquial the  is

nearly always discarded, as:  bi-ū "say" (not bi-ūy).
(2) Infinitives in ūdan—of which there are not a large number, reject dan and change ū into ā or āy, as:

m.c. sitūdan to praise
m.c. namūdan to do, to show

 Exceptions.

m.c. būdan to be
m.c. shudan to become, to go
*shūdan to draw tight, to twist, šan
*tanūdan to be twisted,
*šanūdan to hear
m.c. šanudan to neigh
m.c. šanudanf to slumber, doze

Remark.—The following are regular: m.c. āzmūdan "to try, to prove" (tr.); āšūdan "to rest, be satisfied, be at ease" (intr.); m.c. ajzūdan or fuzūdan "to increase" (tr. and intr.): m.c. alūdan "to stain, pollute; to be polluted" (tr. and intr.): (in m.c. intransitive is ālūda shudan): m.c. andūdan "to plaster, smear, gild, to twist": m.c. pālūdan "to strain, filter; become pure" (tr. and intr.): m.c. bakshūdan (also m.c. bakshūdan) "to give, bestow, forgive": m.c. rubūdan or rūbūdan "to rob, carry off; withdraw oneself from sight": (trans.) m.c. zadūdan "to polish, scour; wipe sadness from the mind": *sūdan (also m.c. sūdan and m.c. sārūdan) "to rub, wear, anoint" (tr.).

1 Siṭāʾish kardan is also in use.
2 Vide § 72 (a).
3 In modern colloquial andūd kardan is preferred.
4 In m.c. šālūda-yi (or ālūda-yi) sīb = 'sharbat of minced apple, rose-water and sugar.' The Afghans use this verb and pāūdan for "to search." Pāūda in m.c. is also a sweetmeat made of starch and sugar. In m.c. this verb is tr.; the intrans. form is pāūda shudan.
5 Intransitive šālūda-yi sārūda shudan.
BOOTS OB STEMS OF SIMPLE VERBS.

iraudan "to rub, wear; to be worn, old" (tr.)

*m.o. farmudan:

*byj* "to order": kushūdan (also kushādan) "to open":

i.e. gushūdan or gushādan.

(3) Infinitives in tan preceded by kh, reject tan and change into ُ=:

- pukhtan to cook
- andākhtan to throw

Exceptions.

*ākhtan ُ= to draw a sword: to ākh ُ= to geld.
- m.c. shinākhtan to recognize
- m.c. gusākhtan to break off, snap
- m.c. gusāstān to weigh
- m.c. sanjādān to twist, to coil

Remark.—The following are regular:—m.c. afrākhtan (or m.c. trākhtān) "to raise on high; to exalt" (tr.): afrūkhtan "to set on fire" (tr.); m.c. āmūkhtan "to learn!;
teach" (tr. and intr.): m.c. āmūkhtan "to mix, mingle;
to be intermixed" (tr. and intr.): m.c. angīkhtan (also angīdān (Angādīqādān)) "to excite, rouse": m.c. āwikhtan "to hang, suspend" (tr.): m.c. bākhtan "to play, to lose at play" (tr.): m.c. pardākh- nī "to finish; bring to perfection; to be busily engaged" (tr. and intr.): m.c. parākhtan (Parākhtān) "old" "to educate" (but parhīzādan) ُ= to abstinence and pahrlz kardan only, are common in modern Persian.

1 Usually the participle ُ= with an auxiliary verb is used.
2 Also in compound verbs used as a substitute for kardan, to indicate respect.
3 But akhtā kardan "to geld" only.
4 In m.c. to learn only: āmūzāndan or āmūzāndan (m.c. to teach.)
5 Man bi-in kār namī-pardāzām (m.c.) "I cannot do this"
6 Parhīz "abstinence" and pahrīz kardan ُ= to restrain oneself, abstain" (intr.): m.c. būkhtan.
"to sift" (in dict. also "to enslave; become weak") (tr.): ṭākhtan
"to hasten; to assault: to make to gallop" (tr. and intr.): tokhtan (old
"to pay a debt; to wish, to want"); m.c. ṭukhtan (tr. and intr.): ṭukhtan
"to pour, diffuse; cast, melt; scatter, disperse" (tr. and intr.): m.c. sākhtan
"to make" (tr.): *supukhtan "to prick, pierce; thrust one thing with force into another"
"to burn, to be inflamed, to set on fire" (tr. and intr.); m.c. gudākhtan
"to melt, to be melted" (tr. and intr.): m.c. gurkhtan "to flee away"
"to soothe, caress, etc.; to play upon
an instrument; to sing"; (and with an instrument of punishment) "to chastise."

(4) Infinitives in tan preceded by ش sh, reject ت tan and change ش sh into ئ r, as:—
m.c. dāshtan داشتن to have .. dār دار.
Exceptions.
m.c. gashtan گستن to become, to saunter; .. gārd گرد
m.c. gardīdan گردیدن to return; be inverted
*āghūstān یاغوشتان
*āghūshīdan یاغوشیتَن to embrace .. āyūsh یووش
m.c. kūstān کستن to kill .. kūsh کوش.
m.c. hishtān هشتیتَن to let down; to quiet, hil هِل or hīsh هیش
*hishtīdan هیشیتَن
m.c. sirīstān سریستان to mix; to create; .. sirīsh سریش.
*sarīshīdan سریشیتَن to mix.
m.c. kāshītan کشیتَن to plough; sow; till kūr کور; in m.c. "to sow."
m.c. kīshītan کشیتَن the land; to plant

1 ṭuḳht ० ṭuḳht kardan "to make an inroad": ṭuḳht kardan
"to attack": ṭuḳht ivardan "to attack": ṭuḳht ū tārāj
"plundering." Hence from this verb, ṭāzi came to mean "Arabic: an
Arab horse, an (Arab) greyhound."
2 Bar sar-i kas-i rīkhtan "to fall upon": rīkhtan ریختَن
"to pour out": az ham rīkhtan (m.c.) "to go to pieces; also rīkht shudan. ریختَن شفتَن
mixed, kneaded," but sar rīkht "a knowledge of."
3 In compound verbs, can take place of kardan, etc.
4 In modern colloquial, only to sing or play an instrument or chastise.
5 Dar āghūsh girīftan در آغوش گریفتَن in m.c.
6 Sirīsh سریش "mixed; nature, etc."; sirīsta سریستة "mixed, kneaded," but sar rīkht "a knowledge of."
7 kīstān "to sow," but kūstān "to kill."
m.c. *risidan to spin. .. *ris and *ris; *ris only in m.c.

m.c. *rishtan .. nus .. nus
m.c. navishtan to write .. navis .. navis
m.c. *aghashtan to mix; to moisten; *aghsita kun.

m.c. *aghishtan .. to moisten; to ..

Remark.—The following are regular:—m.c. ambashtan (inf.) and angashtan (tr.) "to fill, etc."; m.c. angashtan (or m.c.) ambashtan (or m.c.) angashtan (intr.) or *angardan (intr.) "to think, imagine": *ambashtan (inf.) and angashtan "to devour, swallow": m.c. *pindashtan (or *pindaridan (intr.) to think, consider; be proud" (intr.); m.c. *dāshtan "to have, hold, keep" (tr.): m.c. gumashtan "to place, put on, leave" (tr.); m.c. guzashtan "to paint, portray; embroider, to write."

(5) Infinitives in *dan preceded by *r, or *n, reject *dan *dān, as:—m.c. *kandan to dig, root *kan. *kandān.

Exceptions.

m.c. *aavardan to bring .. *aavār *ār or ār. *aavār *ār
m.c. shumurdan to count .. shumār. shumār
m.c. burdan to carry, to bear .. bar. bar
m.c. kardan to do .. kun. kun
m.c. murdan to die .. mīr. mīr
m.c. sipurdan to resign, commit, sipār. sipār

*supārdan .. deposit, travel.

m.c. *āzurdan .. to offend, to injure .. *āźār: *āźār dādān. *āźār dādān
*āzārdan .. to offend, to injure .. *āźār dādān (m.c.).

m.c. *afshurdan to squeeze; to express .. afshār. afshār

*farkandan to dig a canal, bring farkan, and farkand water into the fields. farkan.
(6) Infinitives in tan ن preceded by ف, reject tan, ن and, by a law of permutation common to several languages, change the ف into ب: many verbs, however, retain the ف:—

m.c. yāftan بانفنتن to get, obtain .. yāb باب.
m.c. bāftan بانفنتن to weave .. bāf باف.

Exceptions.

m.c. pāzīrftan پذیرفتن to accept, approve .. pāzīر پذیر
m.c. suftan سفتنتن to bore, pierce .. suhb سنپ; sufta kun سفته کین کرد

m.c. nīftan نیفتنتن to conceal .. nīft نیفت
m.c. āshīftan اشیفتنتن to disturb .. āshūb آشوب
m.c. kāftan کانفنتن to dig, to root up .. m.c. kāv کاو, or کن kan.

m.c. shīftan شیفتنتن to expand (of a flower), shīgūft شیفتنتن to smile.

m.c. raftan رانفنتن to go .. raw رو.

m.c. shīftan شینفنتن to hear .. shinaw شیو.

m.c. guftan گانفنتن to say .. گو, or گوی گوی.

m.c. kūftan کانفنتن to break, bruise, knock, kūb کوب.

m.c. fārīftan فاریفتنتن to sweep .. rūb روب.

m.c. kūbīftan کوبیفتنتن to deceive .. fārīب فرب, also fīrīb dādan فرب دادن, m.c.

m.c. girīftan گریفتنتن to seize .. gir گر.
The Auxiliary Verbs.

m.c. *khuftan* خفت (to sleep, crouch.

m.c. *khūbābanid* خربانیدن (to lull to sleep; to make

m.c. *khushidan* خسبیدن (to etc.

m.c. *khuspūdan* خسب (m.c.)

*štāfian نازقن to twist

*štāfian نازقن 

m.c. *štābidan* نابیدن

Remark.—The following is regular:—m.c. *šītāstan* شتائنس to hurry,

root *štiāb* شتاب.

§ 75. Hybrid Verbs.

In addition to the pure Persian verbs, a certain number of hybrids are formed by affixing the termination *idan* بدن—to an Arabic root. Example: m.c. *fāhmīdan* فهمیدن “to understand”; *raqsīdan* (m.c.) (and *raqs kardan*) “to dance”; *talābīdan* “to summon” (m.c.); and a few others. *Ghāšīdan* فلسطین (m.c.) “to roll, to wallow” was originally Persian and then given an Arabic form by the Persians.

Chalīdan (چلیدن) (m.c.) is derived from the Urdu *chalna* خلنا, “to go.”

This hybrid Infinitive is called مصدرا ماضی, as opposed to مصدرا ماضی, a true Persian Infinitive.

§ 76. The Auxiliary Verbs (فعال ماضی).

*Shudan* شدن “to become”; root *šaw* شو.

(a) The verb *šudan* شدن “to become, to go” is conjugated regularly. The Imperative is *šaw* شو: in the other tenses, چ before a vowel becomes چ. The noun of agency *šavanda* is obsolete or else extremely rare. The Aorist is *šavam* شوم or *bi-šavam* بیشوم, both forms are used. The Imperative seldom takes the prefix چ.

(b) The third person singular of the Present and Preterite tenses is also used impersonally, especially in modern colloquial; *mī-šavād* میشد and *nami-šavād* نمیشد “is it possible?” and “is it not possible?” *mī-šud* میشد; *nami-šud* نمیشد “was it possible; was it not possible?”: vide § 77 (d).

(c) *Shudan* شدن is also used for conjugating the grammatical passive

1 *Khūbābanistān* خربانیدن or *khūbābandan* خربانیدن “to lull to sleep; to make

2 *Shavanda* شوئیدن is sometimes used when translating literally from Arabic.

3 *Gum* шو or *gum bi-šaw* گم سهو “be off with you,” are both used in m.c.

4 Compare *ahmaq/ agar bi-tarā* میستاد? *mī-šud* که خودت را به صلیمک اداختی؟ (m.c.) احمق اگر پلو تارائی که میشد که خودت را به صلیمک اداختی ؟ even if they did call you a funk what was there in that to make you go and cast yourself into danger?"
voice. In other cases its place can be taken by either of its synonyms, gashtan, or gardidan, Imperative gard.

(d) Note the following idioms:—

(1) An qadr ki raftan mi-shud raftam "I went as far as I was able"); an qadr ki karda mi-shud kardam "I did as much as I could.'

(2) Chunin na-khwarad shed k — (Afghan and m.c.) "it will not happen that—"; jihat-i khurak just u juf kardan na-khwarad shed (Afghan) "it will not be necessary to make a search for food.'

(3) Guftam chi mi-shavad agar in kdr r shud (m.c.) "I said why should you not do this?" guft agar dar mufavaza-yi u shab-t takhir kardi chi shudi (Sa'di) "he said, if he had delayed having connection with her one night what would it have mattered.'

(4) Tajir bi-khanda shud (n.c.) "the merchant began to laugh," vide § 79 (e).

(e) Baid ma'lum mi-shavad (m.c.) "we shall see"; also ma'lum shudan (m.c.) "to appear.'

Remark.—The auxiliary verbs are khvastan "to want" (used in the Future tenses of verbs); hastan "to be, exist" (used in Perfect tenses); budan "to be" (used in the Pluperfect tenses); tavdnistan "to be able'' (used in the mafangi, etc.) bashidan "to be'' (used in the shudan "to become.

A defective verb is called. Some of the auxiliary verbs are also defective.

The ,nacis the of and sometimes amadan as a f'li nagic are : khayli puch bar-amad 'it turned out (was) very useless'

§ 77. Tavdnistan "to be able": root tavan.

(a) This verb is regular, except that certain tenses, etc., such as the Imperative, noun of agency, are not used.

(1) In classical Persian, this verb is usually either preceded by an
Infinitive or followed by the shortened Infinitive, as: تانه کردان نامی توانان (Afghan and Indian coll.) "alone I am not able to do it" 

از این سبب اول حراش که اگر روی پسر را خواهم دید از شفت او کشانم

به این حال اکثر راک دعوت می‌کنند و آن‌ها نوشت دید

"none can compel fortune." This construction is still used by the Afghans and Indians in talking.

Remark. — In the Gulistan, however, the full form of the Infinitive frequently occurs after the auxiliary, as: "if, through your influence, some means be settled that would release me from this burden, I will be grateful to you for the whole of my life". "I have been nurtured by the bounty of this House, and one cannot be faithless merely on account of a slight change in the regard of one's patron towards one";

دانا کم چه چا فز زال پاسمن گردن

شمن نور سخت خطر و پیچاره شمرد

Dâni ki chi guft Zâl bâ Rustam-i gurd?

"Dushman na-tavân haqîr u bichâra shumurâ" (Sa’di).

"Knowest thou what said Zâl to the hero Rustam?"

"One ought not to count any enemy as despicable and impotent."

1 In modern Persian  بی‌یا می‌وَرود  بی‌ینام (Subjunctive) would be more usual.
2 Also pronounced شفاکت.
3 Colloquially, the Afghans often use the Past Participle instead of the Infinitive before the auxiliary, thus: دیدن نامی توانان (for didan nami-tawanam دیدن نامی نوام).

in m. "I am able to and D.V. will: note direct narration in Persian.

"amplitude."

andâkhtv: The book being called the "Rose Garden," there is a play upon the word نور even if the spectator.

yourself into تاغ‌یور "change," but تاغ‌یور "anger."
آموزش نکش که سیباوان گشت
کاش چو بلند شد چهان سومت

Imruz bi-kush ki mi-tavān kusht
Kālash chu buland shud jahān sukht (Sa‘dī).

"Kill to-day while it is possible to kill,
For a small fire, if it becomes great, burns the whole world."

Both constructions occur together in the following:

 maltāmat-ash kardand ki chunīn sayd dar dām-ut ufād va na-tavānīstī nigāh dāshtan? Guft ay barādarān chī tavān kard?—(Sa‘dī) "They upbraided him saying, 'such a fine fish fell to thy lot'—and thou couldn’t not keep it'? He said, 'my brethren, what can one do?'"

Remark I.—Sometimes the auxiliary is not apocopated but is used impersonally in the third person singular, as:

  "because one can see him (the Sun) every day, except in winter, when—."

Remark II.—The apocopated auxiliary is rarely followed by the full form of the Infinitive:

Bi-‘uzr-i tauba tavān rastan az ‘azūb-i Khudāy
Va-līk mi-na-tavān az zabān-i mardum rast—(Sadī).

"By the atonement of repentance one can escape the wrath of God,
But escape from the tongue of men one can never."

In this example rastan رست is used for rast رست in the first line: also mi-na-tavān نمی تنوای in the second line for namī-tavān نمی تنوای is a poetical license only.

(3) A third construction is the Aorist (or Subjunctive) after the auxiliary, as:

Warna sazā-vār-i khudāvandi-yash
Kas na-tavānād ki bi-jā āvarad (Sa‘dī).

"Otherwise fitting His Glory,
None is able to perform what is worthy of it.''

(This construction is used in modern Persian.)

1 Note the Preterites for the Aorist and Present tenses in a condition, after chūn چون.

2 Sayd صید Ar. is applied to any game, or quarry, or prey; anything in fact from a mouse to an elephant: the Persian (and Indian) equivalent is shikār شکار.

3 Dām دام "snare" is applied to any kind of net, snare, or trap, literally and figuratively. By trappers it is specially applied to a noose or set of nooses.
TAVANISTAN.

Remark.—Tavān नवन is said to be sometimes contracted into तन. Shāyad and bāyad are sometimes used as synonyms for तवन.

(b) (1) In modern Persian, the last construction is the usual one, but in speaking the conjunction क is generally omitted, as: नमि तवानम bi-yāyam “I can’t come,” or ‘I will not be able to come’ for नमि तवानम कि bi-yāyam.

(2) The shortened Infinitive after the tenses of this auxiliary is still used by the Afghans and Indians, but in the modern colloquial of Persia this construction is not common: when used it is generally in third person singular, as: नमि गुङ्गा तवान in kār rā नमि तवानad kard (m.c.) ‘this man can’t (or won’t be able to) do this.’

(3) The Impersonal construction is also used in m.c., as: चिगुङा मि तवान in kār rā kard? (m.c.) ‘how is one to do this?’.

(4) The auxiliary need not be repeated before the second of two verbs, as: शुमा मि तवानिद अन्ज बी-यायद वा अस्प-दवानिद kuni? (m.c.) ‘can you come there and (can you) gallop your horse?’

 Occasionally, a transitive verb is understood, or तवानिद नवनिद is itself considered transitive, as: ammā kas-i ki kūcha va bāzār-i Isfahān rā nīk bi-dānād va dar shab rāhnumā bi-tavānām, ghayr az man na būd (Tr. H. B. Chap V), ‘but there was none but me who knew the streets of Isfahan, and who could act as guide them.’ Guftam ‘अन्तक कुक कर्दान-ि सः तारा na-dānād idāra-yī mamlakat rā chīgūna tavānād?’ (Tr. H. B. Chap. VII) ‘I said, ‘how can a man who does not even know how to wind up a watch, manage a kingdom?’’

1 Man gādir namā-bhāsham ki in kār rā bi-kunam, wēm dā mṛn bāsā kē abin kārā bānām, or —— namā-tavānām.

2 Either a simple question or in the sense of ‘it is impossible to do this.’
(c) An Indian use of this verb is illustrated in the following example:

"I said to myself perhaps the people of this mosque are a congregation of big and well-known persons." If خواهدن بود was substituted, the sense would be "must be": mi-bāshand می باشند would mean "are." Shāyd باشد could also be used.

(d) As already mentioned in § 76 (b), the third person singular of the Present and Preterite of shudan عَدِن is used impersonally. It is followed either by the Subjunctive or by the shortened Infinitive, as:

شُدَّا، (classical) "I said to myself perhaps the people of this mosque are a congregation of big and well-known persons." If خواهدن بود was substituted, the sense would be "must be": mi-bāshand می باشند would mean "are." Shāyd باشد could also be used.

Note the shortened Infinitives in the following:

"can't I possibly have it back by to-night?" Note the shortened Infinitives in the following:

(e) To be able, can also be expressed by the Passive, as:

چه طور بیائل خسفن شد ناوران گشتین و قدمانی ما برداشت دَی شد chi tawr bi-yāyim، khasta shuda نَا-تَوْنِی گَاشِلَم and qadamhā-yi6 mā bar-dāshtta namī-shavad (m.c.) "how can we come? we are worn out by fatigue, and cannot even lift our feet (our feet cannot be lifted)."

Danista namī-shavad bi-mi-yār-i اعقتل
Sanījda namī-shavad bi-miqyās-i قیاس.

"No man of science ever weighed (it) with scales,
Nor made assay with touch-stone, no, not one!"

(O. K. 279 Whin.)

1 Generally pronounced kūtal.
2 Or chi mi-shud agar in nasihat rā bi-zanat mi-kardi (m.c.). Colloquially and vulgarly the Imperfect is often used for the Present, apparently from a confused idea that the Imperfect is a Subjunctive or Conditional. An English writer sometimes says,

"What were you pleased to order?"

3 Vulgar 'ayd.
4 For qasd-at تَفْحِیم.
5 This use of shudan عَدِن is classical as well as modern colloquial.
6 Or singular qadam قدام, as a collective noun.
Remark.—Before a compound of substantive, etc. and verb, the auxiliary ‘can,’ in modern colloquial, often immediately precedes the verbal member of the compound, as: āvāza mi-tavānī bi-khuvānī (m.c.) “can you sing?”, or mi-tavānī (ki) āvāza bi-khuvānī (m.c.)?

(f) Tavānī is an adjective “powerful,” and its negative form is nā-tavānī, and also nā-tavānī (old).

Tavān-gar is an adjective, signifying “powerful, rich.”

(g) Yārāstan or yūristan (rt. yār) “to be able; to stretch out the hand,” and ārastan (rt. ār) “to be able; to adorn” occur frequently in poetry for tavānīstan.

Yārā (subs.) “boldness; power.”

(h) Dānistan “to know” is in classical and modern Persian used for “to be able”: the construction is the same as with tavānīstan.

Pas az malāmat u shun-at, gunāb-i dukhtar chist
Tūrū ki dast bi-larzd guhar chi dāmī suft?

“After reproving and abusing [the husband] Sa’dī said, ‘What is the girl’s fault?’

How can you whose hand trembles, string a pearl? ’”—(Sa’dī).

(U mī-dānād bi-kunād? (vulg.) “can he do it; does he know how?”)

(i) ‘To be able’ can also be paraphrased by such expressions, as: agar az dast-at bi-yāyad; āgār az dāst-yi dāyad (or namī-shavud) ki—“I am ashamed to”—(i.e., I can’t):

qādir būdān bar—qābil-i or qābil bar—būdān;
dar quvva-yi khud dīdān or būdān: tavānā nistam ki in kār rā bi-kunam

Vide also § 76 (d) and § 77 (e) for “to be able.”

§ 78. Giriftan.

(a) Giriftan, root gir, “to seize, etc.”; transitive and intransitive.

The Imperative form gir is not used colloquially: always bi-gir.
In classical Persian, in addition to its ordinary signification of "to take, seize," this verb, preceded by an Infinitive, means "to begin," as:

\[ \text{بزینی که داشت مکاب را دشمان}; \]

\[ \text{بی-زابان-یک داشت مالک را دشمن دادان گریفت و ساقت گریفت} \] (Sadi) "he began to abuse the king and use bad language in his native-tongue: zabān-darāzi kardan gīrīft (Sa'dī) "she began to scold."

This idiom is still used colloquially by the Afghans and Indians, but is nearly obsolete in modern Persian. In a few cases only, in modern Persian, does gīrīftan گریفتان mean "to begin"; dil-am tapīdan gīrīft (m.c.) "my heart began to beat"; barf gīrīft برف گریفت (m.c.) "it began to snow; it began to rain." For "to begin" in modern Persian, vide § 79.

(b) Gīrīftan گریفتان also means "to suppose, admit." (In poetry the Imperative گریفتان gīrīftan is frequently used interjectionally in this sense). Examples:

\[ \text{گرم که شتی بیست چم ما هم نیست؟} \] (Sa'dī) "I admit you have no anxiety. Have we then none?"

\[ \text{و گریفت: گریام (م.م) یک امادان} \] (m.c.) "and admitted (or let me suppose) that they came": گرم (م.م) یک امادان (m.c.) "we will suppose (or let us suppose) so.

(c) Colloquially and vulgarly gīrīftan گریفتان is used pleonastically, as:

\[ \text{دالک گریفت خوابید} \] (m.c.) "the barber fell asleep": گرم (م.م) یک امادان (m.c.) "go to sleep."

(d) Note the following intransitive or reflexive uses of this verb:

\[ \text{تا چند کمال عربه نادانی خوابید} \]

Tā chand kunam `arza-yi nā-dānī-yi khvāsh, Bi-gīrīft dil-m an az parishtānī-yi khvāsh?

"Oft times I plead my foolishness to Thee,
My heart contracted with perplexity."

(O. K. 281 Whin.)

\[ \text{Didim ki najas-am dar nāmī-girād (m.م) دیدم که نامم در نمیگیرم (Sa'dī)} \] "I saw that my speech (breath) did not sink in—made no impression"

\[ \text{آب در گلشن‌} \]

\[ \text{مgett ab dar gulā-yash gīrīft} \] (m.c.) "the water stuck in his throat; he choked": نامگیر می‌گیرم (m.c.) "hold your tongue" lit. "may your breath be caught, may you choke";

\[ \text{تشم از گرمی در گریفت} \]

\[ \text{تختم az garmi dar gīrīft} \] (m.c.) "the seeds were scorched by the sun": zabān-ash mi-girād (m.c.) "he stammers" (lit. his tongue sticks): گرمی در گریفت (m.c.) "he suddenly struck his head against the wall": nābzam īstāda ast, chashmam nāmī-binad, ḡūsham gīrīft. āh-āh-hāy rashīm (m.c.)

1 Hamochu is pronounced hamochī.
2 i.e., "may you die" = "hold your noise, d—n you." Do not say nafs, which generally means "penis."
3 The conventional way of writing this exclamation is ۱۰۰ ها های.
"my pulse has stopped, my eyes don't see, my ears too don't hear—ah! I am gone" (the last words of a dying man): 

(girya dar gulū-yash girift) (m.c.) "sobs choked his utterance."

(c) Aftāb girifta ast (m.c.) "the sun is eclipsed." Girafta is an adjective, "dark," applied to colouring.

(f) In sūrat (or in sarūd) giran laqī na-dārad (m.c.) "this picture (or this song) has no attractiveness in it."

(g)Ū tamām-i shab az harf zadān wū-gūr namī-kard (or ārām namī-girift) (m.c.) "he ceased not to chatter all the night through."

(h) Chilla-yi buzurg hanūz na-girifta ast (m.c.) "the forty days of greatest heat (or greatest cold) have not yet commenced."

(i) In modern colloquial giriftan گریفتان and sitāndan سیتاند (vulg. istāndan استاندن) are used for "to buy."

§ 79. The Verbs "to begin, etc."

(a) For the use of giriftan گریفتان in classical Persian for "to begin," vide § 78 (a).

(b) (1) The verbs "to begin" are

| مصطلح     | کلمه‌ی معنی‌دار | مثال
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>binā kardan</td>
<td>شروع کردن</td>
<td>&quot;I began to look at the shops.&quot;</td>
</tr>
</tbody>
</table>
| ibtidā kardan | ابتدای کردن  | "I began to walk."

They are followed by the Infinitive, as follows:

| مصطلح     | کلمه‌ی معنی‌دار | مثال
|----------|----------------|-----|
| va binā kardam bi-tamāshā kardan-i dūkānūhā | شروع کردن بعد از گذشت | "I began to walk at the shops."
| bi-davam | ابتدای کردن  | "I began to walk."

In this phrase the izafat is sometimes classically omitted.

(2) Dast bi-kār shudan یک نوید نیز بی‌کاری ندارد also means "to begin" (of a work only)

| مصطلح     | کلمه‌ی معنی‌دار | مثال
|----------|----------------|-----|
| fardā bāyad | یک نوید نیز بی‌کاری ندارد | "we must begin the business to-morrow."

1 Kusūf گیشو and khusūf خوشو may signify an eclipse either of the sun or of the moon, but the former is specially used for the sun and the latter for the moon. These words are only used in talking by the learned.

2 Va hama shab na-yārūmīd as xūkhanī-yi parsīhān gūftān (Sa'dī): Mod. Pers. hama-yi shab "all the night" and hama shab "every night."

3 Binā signifies "building" and binā kardan بنام کردن "to build" بنام "to build" یک نوید نیز بی‌کاری ندارد is a "mason": binā bar بنام "because of" بنام "because of" یک نوید نیز بی‌کاری ندارد; and binā bar-ūn بنام "therefore" بنام "therefore" the یک نوید نیز بی‌کاری ندارد is not written in Persian.

4 Ṣaghīṣadān گیشو از نامنی is obsolete.

5 Br. Ar. pl. dākākīn is also used in modern colloquial.

6 In this phrase the išāfat یک نوید نیز بی‌کاری ندارد is sometimes classically omitted.
The following are Afghan idioms:

- kishiti joro neshastin namud: “the ship began to sink”
- sang az küh ghalfidan kard: “the rock began to roll down the hillside”
- dar waqt-i peshin roz tayjir namadan-i mez rā binā kardami: “at midday I began to make the table”
- aqab-i khema rā kandān shurū: “I began to dig (the ground) behind the tent”
- bād-i khauf-nāk-i wazidan namud: “a terrible wind began to blow”
- tājīr bi-khanda shud: “the merchant began to laugh (went off into a laugh)”

(c) There are in Persian no continuative verbs.

The continuative prefix mī or hami is added to the Imperative in classical Persian, or in poetry only.

In modern Persian, however, there is a curious continuative particle or particle of excess, hay, which can be prefixed to several tenses to form continuatives. This usage is at present considered vulgar, though used by Qa’āmī. Hay shikār mī-kardīm “we kept on shooting”; hay bi-khur, hay bi-khur “to a greedy boy” “keep on eating, do.” Possibly connected with hamīsha, this particle is probably immediately derived from the cry hay! hay! hay! of the camel-men, used to keep a string of slowly-moving camels in motion: it is to camels, what a swung lantern is to a shunting train. That this particle is connected with hami and consequently with hamīsha, seems probable from the fact that hami is sometimes substituted, as:—

The Shah, who could thus pay his servants out of other people’s pockets. In the original احساس ترب is a slip for احساس نب.
(b) In the Gulistan the unapocopated Infinitive frequently follows the Infinitive in the sense of a definite future, as:

har chi dānī ki har ărinā ma'lım-i tu khwāhad shudan bi-pursidan-i ān ta'jīl makun—(Sa'dī) ¹ "be not in haste to enquire about anything that you know will of a surety become revealed to you (without asking)."

Yār-i dīrin-i marā gā bi-zabān pand ma-dīih
Ki marā tawba bi-shamshīr na-khwāhad būdan—(Sa'dī).
'Tell my ancient friend to proffer me no advice,
For I'll ne'er repent even at the point of the sword.'

Khāst-i ki qālib-i tu khwāhand zadan
Ayvān-i sarā-yi digarān khwāhad būd.
"And see your ashes moulded into bricks,
To build another's house and turrets high."

(O. K. 162 Whin.)

The same construction is used in the Gulistan when khwāstān signifies "to wish," "to desire," as:

va tīfl ba-nādānī ānyā khwāhad raftan—(Sa'dī) "and the boy through ignorance wished to go there":

¹ Note this meaning of har chi "whatever."
² "Stars" (understood) is the subject in the English.
³ All one adjective.
⁴ Ṭū = "it is not known": ġā-yi tājāhul.
Ay hunár-hā nihāda bar kaf-i dast
'Ayb-hā bar girifta zīr-i baghal'
Tā chi khwāhī kharidān, ayy maghrūr!
Rūz-i darmāndagi ba-śīm-i daghal.—(Sa‘di).

"Oh thou who displayst abroad thy virtues,
But hidest away thy vices from sight,
Shame2! what wishest thou to purchase, deluded being,
With thy base coin on the day of distress (the day of judgment)?"

Remark I.—In the Gulistan the auxiliary sometimes takes the prefix

but

Chi sālāh-yi farāvān va umrāh-yi darāz
Ki khalq bar sar-i mā bar zamān bi-khwāhad raft
Chunān kī dast bi-dast āmadast mulk bi-mā
Bi-dastāh-yi dīgār hamchunān bi-khwāhad raft—(Sa‘di).

Remark II.—The verb following the auxiliary is in classical Persian also put in the Subjunctive [vide end of (c) and Remark to (c)]. Ex.:

cff= मी ए राफ़ नेती खात्रम का बिन्तम "I do not wish to see him."

(c) The Afghans in speaking sometimes use a similar construction, but place the Infinitive before the auxiliary: man chāz-e ba-tawr-i nazr pesh kardan khwāstam (Afghan coll.) "I wished to give him some small present"; turā nāśib-i khud kardan mi-khwāham

They, however, also employ the Aorist or Subjunctive after the auxiliary, as:

dumhūl āmada mi-khwāst kī kishhī rā bi-girad "he followed and tried (wished) to seize hold of the boat."

Remark.—This last is the ordinary construction in modern colloquial except that the conjunction is usually omitted, as: mi-khwāham bi-pursam

"I want to ask you.—"

(d) Khwāstam is also a transitive verb signifying: (1) "to send for or to summon," (2) "to desire (a thing)" and (3) "to love, to be fond of."

1 All one adjective.
2 Tā ⁰ = "it is not known": tā-yi tajāhul.
3 Majhūl vowels: pish-kash (m.c.) a present from an inferior to a superior (used politely).
4 Note that rā is omitted after khud (the second of two substantives in apposition in the accusative case).
khwāstān

(1) بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌ها بی‌حیاتی‌‌هایی‌haus
food is necessary for both of us—both for you and me.'

In modern colloquial, the Imperfect is also used in the sense of "should," as:

1. Guz̄astan, Imperative, guz̄ā: Dādan

   Imper. dih: dū Maṇḍan Mālān Imper. man; and Verbs
   "to Permit, Allow."

   (a) Guz̄astan, Imperative guz̄ā, signifies "to quit, relinquish; to place; to perform, etc." As an auxiliary followed by the Aorist or Subjunctive, with a conjunction expressed or understood, it signifies "to permit, let," as: bi-guz̄ā bi-yāyad "let him come," (the Imperative alone would mean, "let him come") na-guz̄astī ū āhar bi-zanīm (m.c.) "she did not permit us (give us time) to talk in her room"

   (b) The Intransitive guz̄astī signifies "to pass" (of time): vaq̄ī javānī guz̄ast nāwbat-ī pērī rasūd "youth passed and old age came": az pahlū-ya guz̄astī 6 az (or guz̄ar kārd 7) "he passed by him": az īn maṭlab bi-guz̄ār (m.c.) "let this matter alone."

   (c) The Afghans and Indians use the verb dādan "to give" in the sense of "to permit,": as: ān mardum rā guz̄ast dīhed (Afghan) "let them wander about (for a time)"

1 In modern colloquial bi-jihat; also lāzām ast instead of mi-khwāhad.
2 Majhūl vowels.
3 Bāyād, or biyāist; or mi-bāyāist dirūz āmādā būshad
4 Guz̄ā is also the Imperative of guz̄ādān dānan.
5 Colloquially often bu-guz̄ār; m.c. also bi-ḥil biyāyat (vulg.).
6 But of a place kinār, as: āz ẖafā ẖālāt
7 Corresponds to the Hindustani verb denā "to give" and "to allow."
ki bi-ravad¹ (Afghan), or َو را رفți به o rā raftan bi-dih (Afghan)² “let him go.”

(d) The following are further examples of the use of the verb dādan

1. ‘ūrā dar pīsh-i khud rūh namī-dihad (m.c.) “he does not allow him to come into his presence.”

2. khud rū bi-bastan dād (m.c.) “he allowed himself to be bound” (or khud-rū bi-bastan tashīm kord).

3. The Imperative ḏ dīh is used as an interjection of impatience or annoyance, in modern colloquial, as: ḏ ḏ ḏ ḏ bi-ravda tī (m.c.) “well then! go, you’re dismissed.”

4. bāyad yag³ nim-tana-yi zari-yi ābī dar Rasht bi-dihi bi-dūzand (m.c.) “you must get a blue gold-embroidered jacket made in Rasht” (lit. you must give it that they may sew it): (m.c.) “(so that) he may get him killed.”

5. The Imperative بده (or more commonly نده بنده) is a substantive; بده يابنده ولدت signifies the total revenue of a district paid to the Shah.

(e) Other verbs for “to permit” are ijāza dādan, ِا ِاجزاء دادن, مارکحاس (būdan) ِا ِمرکحاس (بودن) ِا ِک ِک; ravi dāshtan ِا ِرفع داشته, bi-dih bi-kushand (m.c.) “to consider right or lawful”; and gūzāshtan; and hishtan, هیشتان, obsolete or vulgar.

(f) Māndan, ماندن, intr. “to remain,” etc., is in Afghan Persian also transitive, “to place.” Note the following idioms:—

1. Az kār bāz mānda (m.c.) “unable to work,” “worn out.”

2. Mānda ِا ِماندا “remained, left behind,” hence in Afghanistan “tired” and in the Panjab also “‘thin.’

3. Du māh bi-‘Īd mānda (m.c.) “two months before the ‘Īd.”

4. Kam mānd ِا ِکام ماند ِا ِسیمرآm bi-miram (m.c.) “I nearly died.”

5. Az halākat chīz-i na-mānda būd (Gulistan, Book II, St. IX) “you were within a hair’s breadth of perishing.”

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¹ In modern colloquial َو را به bi-dih bi-ravad would mean “give him (the beggar) something to go, to make him go.”
² ‘ūrā bi-gūzār (ki) bi-ravad (m.c.).
³ Yag vulgar for yak.
⁴ Also commonly but incorrectly kam mānda būd ki—کم ماند به būd ki—ک.
The Verb *raftan* “to go, to continue”; Imperative *raw*.

(a) The Afghans colloquially use *raftan* as an auxiliary signifying “to continue,” as: *zamin regi būd az in bā’īs bi-āsānī kanda mī-raftam* (Afghan colloquial), “the soil was sandy, hence I continued digging it up with ease.”

(b) *Raft āmad* or *āmad u raft* is a substantive “coming and going, frequenting; traffic.”

(c) “it is done, past; let us say no more about it” (m.c.).

(d) *Raftār* is a verbal substantive signifying “gait, manner of walking; conduct” and in some Indian MSS. “ambling”: *raftār-i nā-hamvār* “an inelegant way of walking), bad conduct”; *bad-raftār* (adj.), *bad-raftārī* (subs.) “badly conducted, bad conduct.”

(e) *Rajla rafta* “step by step, by degrees.”

(f) *Raw kardan* (m.c.) signifies “to start, commence (a business or matter),” as: *qāli bā’ī raw karda am* (vulg.) “I have commenced carpet-weaving”: *raw kun raw kun* (vulg. interjection, “go on, go on!”

(g) In modern Persian, “let me go with you!” is *bi-guzār ki hamrāh-i shumā bi-yāīam*; but “let me go with him” is *bi-guzār ki hamrāh-i ā bi-ravam*.

(h) In modern Persian. *raftan* is also used in the sense of “being on the point of doing,” “intending to do” [compare § 80 (e) khwāstān], as: *raftam ān rā bi-giram ki dīdam mār-i rūyash uftūda ast* (m.c.) “I was just going to take hold of it, when I saw that a snake was lying on it”: *raftam* does not here mean that, “I went forward or progressed towards.”

§ 83. *Dāshtan* “to have, keep.” etc.; Imperative *dār*.

(a) The peculiarity of this verb is that the Aorist (or Subjunctive) of the simple verb (*dāram* (dār) signifies “to have,” while the Present tense (*mi-dāram*) signifies “to keep.”

In modern Persian, therefore, to distinguish the Subjunctive from the Indicative Mood, the Perfect Subjunctive is as a rule used instead of...
the Present Subjunctive, as: 

\[ \text{bāyad} \text{ khaylī sabr va hāwšala dāshtā bāshid} \] (m.c.) \( " \text{it is necessary to have the greatest patience and forbearance}" \)

\[ \text{agār gūfand} \text{ dah tā bāshad} \] (or būd) \( \text{bāyad} \text{ har kudām yak gūfand} \) dāshtā bāshand (m.c.) \( " \text{were the sheep ten in number, then all (everyone) ought to have one sheep apiece}" \)

\[ \text{tu bā in hūsh bāyad khaylī shuttle va rama dāshtā bāshī} \] (m.c.) \( " \text{with all this intelligence you have, you must be possessed of many camels and flocks}" \)

\( \text{rama specially for sheep and goats}. \)

This has led to a modern form of the Imperative dāshtā bāsh dāshtā bāshid (m.c.) in the simple (not in the compound) verb; kār-i bi-in na-dāshtā bāsh (m.c.) \( " \text{don’t have anything to do with this}" \)

&Dār is also used in m.c., as: \( " \text{keep this, hold this}" \)

\[ \text{In rā nigāh bidār = in rā dāshtā bāsh} \] (m.c.) \( " \text{here we will leave them for the present (while we see what was happening to—).}" \)

(b) In classical Persian, dūrām dār, etc., both are the Present Indicative and the Subjunctive: molik farmūd tā vajh-i

kafāl-i ā mu‘ayyan dārand tā—(Sa’d) \( " \text{the king ordered a sufficient means of subsistence to be fixed for him}" \)

pādischāh amr farmūd ki khāzīna rū makhfūz bi-dārand \( " \text{Emperor ordered to fix a sufficiency for fixed bills and modern; in modern Persian dāshtā bāshand dāshātātād could be substituted here: ya’ni īn qadr turā bar pāy hamī-} \)

\[ \text{dārad} \] (Sa’d) \( " \text{which being interpreted means that this amount (of food) is sufficient to sustain thee}" \)

\[ \text{here nigāh mī-dārad} \] (m.c.) \( " \text{could be substituted for hamī-dārad}" \)

\[ \text{fūrūsh dārām} \] (m.c.) \( " \text{are Present Indicative,} \)

Remark I.—In modern, as well as in classical, Persian the Pres. Subj. of dāshtan dāshātād is, in compound verbs, of the form of the Aorist, as: 

\[ \text{ū marā farmūd tā īn rā bar-dāram} \] (m.c.) \( " \text{he ordered me to remove this}" \)

bi-gū bā man suhbat bi-dārad (m.c.) \( " \text{tell him to talk with me}" \)

But ā tama’ dārad \( " \text{or give me food}" \)

az ā khvāhish dāram \( " \text{or give me food}" \)

īlāmās az shumā dāram \( " \text{or give me food}" \)

īlāmās az shumā dāram \( " \text{or give me food}" \)

az šumā dāram \( " \text{or give me food}" \)

Telab dāram \( " \text{or give me food}" \)

\[ \text{Tā hamchu tu dūst-i bi-dāram}. \]

Bāk-am na-bavad kashid bi-dāram (classical).

\( " \text{As long as I have a friend like you, no fear have I that he will crucify me} \)."

2 Note singular, būshad bāshid for irrational animals; also the plural dāshtā bāshand dāshātātād apóshtātād (m.c.) after har kudām

3 Vajh, is also used in m.c. for “sum, money”: bar dāz muhāzā-yi in barāt vajh rā kūr-sāzi dārid (m.c.) \( " \text{written on bills of exchange}" \).
Remark II.—Frequently in compound verbs, and whenever the verb signifies "to keep," the Present mi-daram 6 is used, as: har riz bā u suḥbat mi-daram (m.c.) "I converse with him daily" urā dāst dāram or mi-dāram (m.c.) "I like him (or it) very much"; but man hanūz bā u suḥbat dāram (m.c.) "the matter is still under discussion, it is not yet finally settled"; nīgāh bi-dār "keep"; dast bi-dār "cease from": bar mi-dāram "they are removing, carrying away."

Remark III.—In modern colloquial, the Aorist form is also used for the Future, as: in barāy-i shumā samar-i nā-dārad (not namī-dārad), or na-khwāhād dāshī (m.c.) "this will be of no benefit to you."

Remark IV.—Such forms as sākhīta bāsh (local?) "be ready" and ārāsta bāsh "be dressed," must not be confused with the form dāshī bāsh; in the two first, the participles are adjectives, whereas dāshī bāsh is a transitive verb. Vide § 125 (j) (6).

(c) The Afghans and Indians say mi-dāram for "I have."

(d) The Imperfect of the simple verb dāshītan, except in conditional entences, is rare in modern Persian; the Preterite, as is the case with the verb būdan, usually taking its place; thus if, in the sentence vaqt-i ki dar jahāz būdam khayāl mi-kardam ki,—the verb dāshītan were substituted for kardan, the verb would be khayāl dāshītan; khīyā khīyāl mi-dāshītan was understood, and not khayāl mi-dāshītan.

In compounds, however, the Imperfect is used, as: bā u suḥbat mi-dāshītan (m.c.) "I used to talk with him."

(e) In modern colloquial, dāshītan is also idiomatically used with a affirmative and present significatio, as: hanūz dārad mi-āyad "he is now coming along": similarly dārad mi-rava'd etc.: dāshītan mi-āmādand (m.c.) "they were coming along."

(f) In some parts of Persia, it is also used in the sense of 'hold,' i.e., 'consider' (for mi-dānam (m.c.) "I consider this table as bought": man ān murgh rā girīfa dāram (local) "I consider that bird as good as caught.""

(g) The following is an Afghan colloquialism: man dar bāzār chīz-i kharīdan dāram "I have to buy something in the bazar."

(h) In modern colloquial dārad is often used impersonally 'there is, there are,' or with the subject understood, as: 'ayb na-dārad, or ضر نداشند...."
266 IMPERSONAL VERBS.

zararna-darad (m.c.) "there is no harm in it; why not; I don't care if I do."

Chi 'ayb dārad, or čhē čeb dārad, or čhē chi 'ayb dārad (m.c.) "it doesn't matter; there is no harm in it, i.e., why not do so; yes."

chāra na-darad (m.c.) "there is no remedy" khaythī tamāshā dāshī (m.c.) "it was a curious (or wonderful) sight"

az Shirāz ā bahishmat chāpār khāna dārad (m.c.) "from Shiraz northwards there are post-houses"; here the subject to dārad is apparently the distance, or the road, understood:Şehāyi chāpārī či-laur-and, khub yā bad? khub dārad va bad (m.c.) "what are the post-horses like, good or bad? There are both good and bad"; here the subject appears to be the chāpār system.

In the last example from Sa'dī in § 84 (c) dārad may be translated: 'there is,' the subject being the whole of the previous clause.

(i) In modern colloquial, lāzīm dāshīt (m.c.) signifies "to need, require, etc."; sā'at-am rū bisyār lāzīm dārām (m.c.) "I want my watch badly."

§ 84. Impersonal Verbs.

Bāyīstān "to be necessary, must."
Shāyīstān4 "to be suitable; ought, etc., etc."
Szāzīdān4 "to be worthy."
Zībīdān "to adorn; to suit."

(a) Bāyīstān, shāyīstān, and szāzīdān are all impersonal and defective: the Infinitive, Past participle, third person singular of the Aorist (without the prefix), Present, Imperfect, and Preterite only are used, besides the future participle or noun of possibility.

In Bādīстān (Tr. Haji Baba, Chapter XXXII) "I was appointed to meet him at court after the morning levee," the first person of bāyīstān is used: such use is rare and ungrammatical.

1 Corresponds somewhat to the barrack phrase "I don't mind if I do," in reply to an offer of a drink.

2 Chi 'ayb dārad čhē čeb dārad can also be a direct question, "what defect is there in it?"

3 Chāpār, T., properly the horse for a messenger or post, spelt čhā pār and čhē čhā pār, and indifferently pronounced either way; chāpārī rajān čhā pārī či-laurī vīzhīn "to travel post."

4 Shāyīstān, shāyīstān, and szāzīdān are the same.

5 Bā'ītdān, bā'ītdān, and szāzīdān are obsolete form.

6 Classically, the Aorist is used for the Present. In modern colloquial, the Present mi-bāyad is occasionally used, but by far the commoner form is bāyad: shumā mi-bāyad in kār rū bi-kunīd (m.c.)
Dar ‘ālam-i jān bi-hūsh mī-bāyad būd
Dar kār-i jahān khāmūsh mī-bāyad būd
‘ Be very wary in the Soul’s domain,
And on the world’s affairs your lip refrain.”

(0. K. 167 Whin.)

Remark I.—Bāyad bāyad and shāyad shāyad are sometimes used as synonyms for tavīn, vide § 77 (a) (3) Remark.

Remark II.—Bāyist-i vaqt (obs.) = muqtaṣā-yi vaqt (mod.)

(b) In classical Persian, the Past Conditional bāyistī, as well as the Aorist with the prefix (bi-bāyad), occur occasionally: for examples, vide (f).

(c) In classical Persian, these auxiliaries are followed by the Infinitive, the shortened Infinitive, or the Subjunctive, the logical subject of the sentence being generally in the dative. Examples:

- ‘alīm-i rā na-shāyad ki bi-saṣāḥat-ī az; ‘āmmī-i bi-hīlm bi-guzarad ki har du ṭarāf rā ziyān-i dārad—(Sādī) “a wise man must not quietly pass over the folly of an ignorant man”;
- گفتگویی، بی‌کردگان درختی یک گزاره‌ای به کریکدار چنین داراکت‌ی بی‌بیار جو سکته‌های فناوتی، “a speaking without acting is like a tree without fruit, fit for nothing except burning”;
- manī-namī sulzat ki in kār bi-kunam marā; “it is not suitable for me to do this (i.e. I am fit for better); (zasīdan is not used affirmatively in mod. Pers., but sazāvār mī-bāshad or ast (or) zibanda-yi manī šabād).

1 There are, however, in both the ancient and modern language exceptions; as az barā-yi kīch kār shāyista nīstam (m.c.).
2 Also hájp: the idiom bar ḥazar būdan is also m.c. (not pur ħazar).
3 Note the izāfat after bi-saṣāḥat.
4 Better guftār-i bi-kirdār.
5 Rā omitted after kār as rā occurs at the beginning of the sentence, marā.
6 Also in modern colloquial zibanda-yi man nīst kī.
Remark.—The shortened Infinitive is used when the logical subject of the sentence is understood, or can be expressed by the indefinite pronoun “one.” If, however, the subject (in the dative) be expressed the shortened Infinitive may still be used, vide first example in (f).

(d) Sometimes the subject is put in the nominative, in which case it is grammatically the subject of the second verb, as: *tu rā bi-khāna-e khud raftan bāyad* (Afghan coll.), or *bāyad ki tu bi-khāna-e khud bi-ravī*¹ (Af. coll.) “you must go home”: in fikr gharq būdam ki didan bāyad ļardā bo-kudām qism mārq bi-mīrām (Afghan coll.) “I was immersed in the thought of what sort of death I should have to die on the morrow”; in modern colloquial *bāyad did* bāīda bāīda would be substituted for *didan bāyad* bāīda bāīda.

(f) As stated in (b), the forms *Bāyistī* and *bāīda* are obsolete in colloquial Persian. The following are examples of these forms in the Gulistan:

*Tu ka’z mihnat-i dijarān bi-gām-i* ²
*Nūshāyad ki nām-at nihand владām-i* (Sā’di).

“Thou who art careless of the affliction of others.
It is not fit that thou shouldst be classed as man.”

In this example, *tu* is the subject of the verb in the relative clause, vide Relative Clauses.

¹ The latter is also the usual construction in modern colloquial, except that the pronoun would be placed first, as: *tu bāyad ku-khāna-yi khud-at bi-ravī* (m.c.)

² *Bāyistī* is occasionally used in modern writings in Persia.

³ This form is still used in India and Afghanistan, but in modern Persian the Imperfective with the Subjunctive or shortened Infinitive would be used.

⁴ In modern colloquial incorrectly *Layī*. 
bāyistān kardān—(Sa’dī) “he said, Oh king, it was necessary (you ought to have) to look at Laila’s beauty from the window of Majnun’s eyes.”

(g) Bāyad, without a second verb, signifies “to be requisite, needful, to lack” and takes the dative of the person, as: पाने गए राजा दिलाता नौ—: paṇḍīṣhāh rā adh bāyad tā baru gird āyand—(Sa’dī) “a king needs justice (justice is requisite for a king) so that they (the peasantry) may rally round him”: ūrā raham bāyad 1) राजा दिलाता नौ—: anān rā ki karam bāyad dirām 2 nīst (m.c.) “he lacks pity”: anān rā ki karam bāyad dirām 2 nīst (m.c.) “he lacks pity”

(h) The distinction in meaning between bāyad and shāyad is often fine; in the following example it is clearly indicated:

The Present, Aorist, and Preterite mī-bāyad ḍhj mī-bāyad, bāyad, and bāyiṣt (vide q) are used for present times, and the Imperfect mī bāyiṣt for past times:

1) “I have to buy something in the bazaar” dar bāzār bāyad chizā bi-khairām (m.c.): “must we (one) go by sea or land!”

2) “You should have done this last year” sūl-e guzashtā shumā mī-bāyiṣt in-rā kardā bāshid (or bī-kunūd): Sala ghfāstā gīmā mī-bāyad bād (m.c.).

3) “When this was finished I had five or six other things to do, but I had no leisure to do them” chān in kār rā tamām kardā būdām panj shāhī digar mī-bāyiṣt bi-kunām vali fursat na-kardām (m.c.).

4) “On account of five or six other things, I had no leisure to do them” chān in kār rā tamām kardā būdām panj shāhī digar mī-bāyiṣt bi-kunām vali fursat na-kardām (m.c.).

5) “You should have done this last year” sūl-e guzashtā shumā mī-bāyiṣt in-rā kardā bāshid (or bī-kunūd): Sala ghfāstā gīmā mī-bāyad bād (m.c.).

6) “When this was finished I had five or six other things to do, but I had no leisure to do them” chān in kār rā tamām kardā būdām panj shāhī digar mī-bāyiṣt bi-kunām vali fursat na-kardām (m.c.).
Remark I.—It will be seen that after mī-bāyist either the Aorist or the Perfect Subjunctive may be used.

Remark II.—In modern colloquial, bāyist is frequently used for bāyad (but mī-bāyist is always past), as: mī-bāyist (vulgar) "I must do this to-day."

Remark.—The following is an example of all these verbs:

Anā'ī saḥāb—Riś shāh ra mī-bāyad bāchha rā nāmī-shāyad va zānī ra nī sāz (vulgar) "I must do this to-day."

Bāyad (or bāyist) bi-navīsām (m.c.); and bāyisti mī-navīshtām (old) = mī-bāyist bi-navīsām (or navishṭām) (m.c.): va-īt bāyad az dah ngīṣa-yi a'īb mī-guzāshām (memoirs of Abd-ur-Rahim, p. 232)—"but we should be obliged to pass ten difficult points"; this should be: guft bāyad gabl az navīshān-i kūghaz ijāza mī-khwāṣūd (memoirs of Abd-ur-Rahim, p. 224) "he said you ought to have taken permission before writing the letter"; this ought to be: mī-bāyad bād azrā'āna khūṣūl az bārīy-i ānā bi-dīhām az bārīy-i har gūzūsūd mī-navīshām (translation of Monte Christo); here mī-bāyist bi-navīsām would be preferred; mī-navīshtām is perhaps Afghan.

(j) Bāyad bād is moro peremptory and therefore less civil than shāyad: mī-bāyist ma-nīz shāh-e kāhe zabīd bād az bārīy-i bād az bārīy-i har gūzūsūd mī-navīshām (translation of Monte Christo); here mī-bāyist bi-navīsām would be preferred; mī-navīshām is perhaps Afghan.

(k) Shāyad mī-bāyist ma-nīz shāh-e kāhe zabīd bād az bārīy-i bād az bārīy-i har gūzūsūd (m.c.) "don't use unseemly language (or abuse)."

1 Or Sāhīb-i rīsh saḥāb but it is better to omit the ḥizāf.
2 Harf-i mū-shāyist ma-zān (m.c.) "don't use unseemly language (or abuse)."
here”; zan-i shayista (m.c.) “a well-behaved wife”; sipās-e bi-giyās bāyista-yi Hazrat-i Yazdânist (modern writing) “praise must be given (by us) to the God-head.” Bāyista is not used in speaking. The substantive bāyist is obsolete.

Remark.—Shāyista bāyista can be paraphrased by the adjectives sazāvar, or la-ṣīq, or zibanda, used by the substantive liyāqat, as: mā liyāqat-i in kār rā na dārīm (or mā la-ṣīq-i in kār nišīm) (m.c.) “we are not able to do this, it is beyond us” or حرف سزار (لايقي) شما س חושב زيباند (مچ). In harf sazāvār-i (or la-ṣīq-i) shumā ništ (m.c.) “you should not say this, ought not to say this.”

(m) Shāyistāgi bāyista and shāyān are both old. Shāyistāgi is not used in modern colloquial. Bāyān is not used at all. Shāyistāni bāyistāni and bāyistāni are both old.

(n) Bāyad bāshad bād signifies “must be” and mī-bāyist bāshad “must have been”: mā la-ṣīq bāyad in kār rā bi-kūnim (m.c.) “we are obliged of necessity to do this.”

(o) In modern colloquial bāyad bād sometimes means “should,” as: in chiz chirā bi-in girānī bāyad bāshad (m.c.) “why should this be so dear?”; (simpler “why is this so dear?” chirā in qadr girān ast) (Afghan) “sensible people will say that since he took so much trouble to construct a boat he must certainly have previously made some plan for transporting it (to the water).”

(p) Bāyad bād is sometimes in modern colloquial prefixed to the Future Perfect, when it signifies “must have,” as: tā ēmārā kār bāyān (or) dast andar kār zad (m.c.) “by the time this letter reaches London, So-and-so will have completed his book”; in this example bāyad could classically be omitted.

(q) In modern colloquial the Past tense bāyist is used for the Present, as: bāyist dast ba-kar zad (or shud) (m.c.)
`` we must set to work ''; *hama bāyad* (or *bāyist*) bi-mīrīm (m.c.) *we must all die''; [mi-bāyist bi-mīrād] (m.c.) *he nearly died; ought to have died.''

Remark.—The affixed pronouns can be added to the impersonal verb *bāyad* as:

\[
\text{mi-bāyist-am ''it was necessary for me''; mi-bāyīst-i-shān ''it was necessary for them.''}
\]

(r) Note the substitutes for the verb *bdyistan* in the following examples:

(1) *hamrāh-i ā panjāb nafar sar-bāz khwāhad bud* (m.c.) *there must be fifty soldiers with him''*; [or *bāyad hamrāh-i ā panjāb nafar sarbāz bāshad* (m.c.)]: in ihāša bi-tūl va *arz* bi-qa'd-i *panjāb dast khwāhad būd* (Afghan) (or m.c. *bāyad bāshād*); *this enclosure must be about fifty cubits in length and breadth''*

(2) *lekin ba-jihat-i āwardān-i āb berūn raftān khwāhad shud* (Afghan coll.) (or m.c. raftān lázim khwāhad shud) *but it will be necessary to go out to fetch water.*

(3) *chūn in kār ba-anjām rasid barāy-i du kār-i digar miḥnat o koshish kordan pānīsh bud* (Afghan coll.) *when this business was finished I had to toil and labour to accomplish two other works.'*

(4) *jiḥat-i didān-i aspāhā berūn raftān bisāyār me-shūd* (Afghan coll.) *I had to continually go out to have a look at the horses;''* (m.c. bi-jiḥat-i didān-i aspān lázim būd birūn ravām)

(5) *na bārud kharch me-shūd wā na barā-e kabk giršṭan ba-koh raftān me-ūftād* (Afghan coll.) *'neither was powder expended (by this plan) nor had I to go to the high ground to catch chukor,''' in m.c. lázim *mi-gasht* lázim lū gīst instead of *mi-ūftād*].
had to do?"; [in m.c. hālā az ānchi mi-bāyišt bi-kunī chi kardi
(1) Zarūr dar īnjā īnsān-e āmāda khwāhad 1 būd
(Afghan coll.) "certainly some human being must have
come here"
(2) Zarūr dar īnjā īnsān-e āmāda khwāhad (modern
colloquial bi-shakk īnjā īnsān-e āmāda bāshad)

(3) Lazim ast ki bī-ravām
(4) Lazim ast ki bī-ravām
(5) Lazim ast ki bī-ravām
(6) Lazim ast ki bī-ravām
(7) Lazim ast ki bī-ravām
(8) Lazim ast ki bī-ravām

Remark.—A paraphrase of "it is necessary" can be effected by such
Arabic expressions as mustahim (tr.) "necessitating,
wajib l-qatl ciiiiJf
(9) Further modern colloquial examples of verbs used
impersonally, or with the subject understood after the manner of
dārad [§ 83 (h)] are:
bijihāt-i kṣārat-ikhar
(10) Further modern colloquial examples of verbs used
impersonally, or
with the subject understood after the manner of
dārad [§ 83 (h)] are:
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(11) Zibād ژیباد "it suits, becomes, behoves, etc.," is a synonym of shāyad
(12) Zibād ژیباد "it suits, becomes, behoves, etc.," is a synonym of shāyad
and sazad (subs.) "ornament, beauty" (construed with dādan
(13) Zibād ژیباد is an adjective; chi zibā mī-khwānad
(14) Zibād ژیباد is an adjective; chi zibā mī-khwānad

(15) In modern colloquial ihtimāl dārad or yahtamīl
(16) In modern colloquial ihtimāl dārad or yahtamīl
(17) Mardum ڀھردون a collective noun always used as a plural except by the vulgar.

(18) For munjarr
COMPOUND VERBS.

1. **ra'd mi-ykwrrad** (m.c.) “it thunders” or **tundar mi-tundad**; **barq mi-darakhshad** “it lightens,” or **barq mi-jihad** (m.c.).

(w) An impersonal verb in English is frequently rendered in Persian as follows:— **hâch dîrî àn râ pasand namî-kunad** (m.c.) “no one likes this,” or “it is not approved”; **aql hâvar na-kunad.** (Sa'di) “it is impossible to credit.”

(x) For the impersonal use of:—

1. **Tavanistan** “to be able”; vide § 77 (a) (2) and (b) (3).
2. **Shudan** vide § 77 (d).
3. **Khyâstan** vide § 80 (f).
4. **Guzashtan** vide (s) supra.
5. **Dâshtan** vide § 83 (h).

§ 85. **Compound Verbs**

(a) The number of simple verbs in Persian is small: the deficiency is made up of compound verbs, which, like other compound words, are exceedingly numerous.

The compound verbs present no grammatical difficulty. They may be classed as adverbial verbs, and nominal verbs.

(b) (1) Adverbial verbs are simple verbs, transitive or intransitive, with an indeclinable particle (adverb or preposition) prefixed, as: **bâzh guftan** “to say a second time”; **bâzh gashtan** “to turn back, repent”; **dar āmadan** “to come in”; **vâ istâdan** “to stand still, stop, halt”; **az dar āmad (Sa'di)** “he came in”; **bar dâshtan** “to raise up; to suffer, endure”; **bar tâftan** “to shine forth, also to twist up”; **zîr u zarab kârân** “to make topsy turvy”; **vâ guftan** (m.c.) “to repeat what one has heard, say again”; **vâ shustan** “to wash again.”

2. **Farû** (before a vowel **farûd** etc.) is prefixed to some verbs and signifies “down, downward: low,” as **farûd āmad** “he came down”; **furû guft** “he spoke low”; **furû guft** (m.c.) “he went into the room.”

3. **Farâ** is another adverbial prefix and signifies “back, again,

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1 Vulgar **pâga mi-ykhur ad.**

2 Nominals are those formed by prefixing a noun or an adjective to a verb.

3 **Vâ** in composition with verbs stands for **bâz** “back,” again, open, etc., as: **vâ dûl** “he gave back,” **vâ guft** “he spoke again”; **vî istâda** (m.c.) “stood,” **vâ kun** “open the door”; **istâda** (m.c.) “standing” but **vâ istôda** “halted.”

4 In m.c. **furû guft** = simply **guft**, the **furû** having no meaning.
over, opposite, etc., etc.” It is often redundant, being prefixed merely to avoid a cacophony.

Vide the rule applying to the auxiliary khwāstan خواستن when used to form the Definite Future, as: khayma rā farā khwāhand girift خیمه را فرا خواهد گرفت: “they will surround the tent” (Class.).

(4) Farāz فراز “above, up, before,” as: chūn bi-bālin-ash farāz āmadam چون بالینش فراز آمدم (Gal., Chap. VI., St. 1) “when I came up to his pillow.”

Farāz فراز sometimes strengthens a verb but often it is redundant.

(5) Pish پیش, bīrūn بیرون, andar اندر (or dar در), are also common in adverbial compounds.

(6) In a few verbs, the preposition has by use become incorporated with the verb and the verb has ceased to be regarded as a compound; in such verbs the preposition is prefixed to the verb itself, as: tup khwāhand dar kard توب خواهدند در کرد; khwāhand dar guzasht خواهدند درگذشت; khwāhand bar-khāst خواهدند بر خاست.

Remark.—Bi-shahr (or dar shahr) dar āmadan بی شهر (در آمدن) “to enter the city,” but az shahr dar āmadan آز شهر در آمدن “to come out of the city.”

(c) The participle in these verbs precedes the usual verbal prefixes mi and bi & and the negatives na ا and ma ما as: tūp dar mi-kunand (m.c.) “the gun is being fired” (lit. they are emptying the cannon); az kīš dar bi-yūr بی گیشه در پیار (m.c.) “take it out of your pocket.”

(d) Some verbs that in their simple form take the prefix ا do not admit it when compounded with a proposition, as: bar khwāstan بر خواستن “to rise up” (bar khīz and bar khīzām, etc.); bar-gashtan برگشتن “to return”; in rā bi-dār در آن را دربار “keep this”; but in rā bar dār در آن بر دار “take this away”; āmīkhtan امیکختن (tr.) (Impr. bi-yāmūz بی یاموز “to mix”; dar āmīkhtan در امیکختن (intr.) Imp. dar-āmīz در آمیز.

Remark.—In poetry, for the sake of metre, the particle of a compound verb sometimes follows the verb.4

(e) Nominal verbs are simple verbs of action, transitive or intransitive, preceded by a Persian or Arabic substantive, verbal substantive, adjective, or past participle.

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1 Farāz u nishāb فراز نشایب “ups and downs” or “ascent and descents.”
2 Dar khwāhand kard در خواهدند کرد, dar khwāhand guzasht در خواهدند گذشت, and bar khwāhand khāst در خواهدند خاست are old.
3 Note the absence of ra: tūp is used generically: tūp rā would mean one special gun. Tup khwāhand dar kard (Fut.).
4 In modern colloquial bi-raw تی (not tū bi-raw), تی go inside.”
Usage alone will determine which auxiliary verb or verbs can be used in forming the compound. Many auxiliaries used in modern colloquial are not permissible in writing. Examples:—
durust kardan “to make, construct”; “to correct”; “to dismiss from office”;
maz'ul kardan (past participle) “to be dismissed”;

These nominal prefixes may be considered either as part of the compound verb itself, or as the object of the simple verb; but in no case do they admit of ra rā. Examples:—

The ism اسم etc. is often separated from the verb that follows it. Examples:—

From gīr گیر, a verbal substantive from qir 'ل, is formed gīr āmādān گیر امادان (m.c.) (for bi-gīr āmādan گیر امادان “to come into one’s possession” and gīr āvarādan گیر اواردان “to bring into one’s possession” ; ānjū chūzī gīr āmādān چوزی گیر امادان “nothing was got by me there” ; ānjū chūzī gīr na-yāvarādan چوزی گیر ناواردان “I obtained nothing there.”

Remark I.—It will be noticed that many compound verbs are intransitive in meaning though the actual verb of the compound is transitive.

1. Maggots are bred and sold in Persia as a vehicle of trade for caged nightingales.
2. In m.c. bar pā kardan چربی کردن, or rā ṣarāni manaft, or rā ṣarāni, or vā ṣarāni, or nāsh kardan نسب کردن.
3. Or khayli muntazir-i shumā būdān خیلی منتظر شمای بود .
4. In poetry it sometimes follows the verb.
5. In the sentence تا قسم روح پاک حضرت سليمان عليه السلام نکذشی گیر کردن tā qasam bi-rūh-i pāk-i Hazrat-i Sulaymān (‘alayhi sa-lām) na-khvurī “until thou swearest by the painted soul of Solomon (on whom be peace)”—the word qasam (which is a component part of the verb “to swear”) could be instead just before na-khvurī. 6. Gīr āmādān گیر امادان expresses more of chance than gīr āvarādan گیر اواردان.
Remark II.—Sometimes a compound verb admits of two constructions, as:—bā mardumān maḥabbat mi-kunad (in which maḥabbat appears to be the direct object of the verb), and mardumān rā maḥabbat mi-kunad; the latter construction seems commoner in modern Persian.

(f) As stated in (c) the verbal prefixes mi and bā are intercalated before the simple verb.

The same rule is observed with regard to the negative particles ma and m, as: dast bar namī-dārī vide § 71 (c) and (f).

(g) Usage alone will determine which simple verb is used in forming a compound. The following are a few examples:—

hamla āvardan, (m.c.) “to attack, charge.”
uzr khwāstan, (m.c.) “to apologise, ask pardon.”
uzr āvardan, (m.c.) “to make excuses.”
tadārūk dīdan, “to make preparation.”
sitam dīdan, (m.c.) “to suffer opposition.”
cīf hūdāt dīdan “to consider advisable.”
gham khuradan, (m.c.) “to suffer grief.”
gūl khuradan, (m.c.) “to be deceived.”
qasam khuradan, (m.c.) to swear, take an oath.”
zākhm khuradan, (m.c.) “to be wounded.”
bi-zamīn khuradan, (m.c.) “to fall on the ground; strike the ground.”
lakān khuradan, (m.c.) “to be shaken, to shake, tremble.”
girīṭār āmadan, “to be caught.”
bar dushman ghālib āmadan, “to overcome the enemy.”
sīr āmadan az, (m.c.) “to be tired of, disgusted.”
sir shudan, (m.c.) “to be satisfied, full from eating.”
dar shumār āmadan (class.), “to be counted.”
az pā dar āmadan “to be helpless, come to grief.”
dar maḥāll-i iṭṭirāsast, “he is (or is likely to be) falsely accused.”
dar ma'rāz-i khatar ast, “he is in danger.”
gadam-i mardānagī pīsh nīhādan, “to act bravely.”
farū nīshāndan, (m.c.) “quench (fire, anger).”
farā griṭān, (m.c.) “to surround.”
chashm dūkhtan (bar— “to stare at.”
zabān gushūdan, “to begin to speak.”

¹ In bi-dārd-am nami-khurad (m.c.) “this is no use to me.”
COMPOUND VERBS.

'aqd bastan (zan-i rā), "to perform the service of marriage" (of the Mulla).

Kām rāndan or kām-rānī kardan, "to live luxuriously; enjoy oneself."

'agab nishastan, "to retire (of enemy)."

Tavallud yāftan, "to be born"; also tavallud shudan.纽带是导线，"to give up."

Drāgāštān (or dar guzashtan), "to give up hope of one's life."

Az chīz-i dast kashidan, "to cease from (a thing begun); to give up."

Az chīz-i bāz istādan, "to refrain from (a thing not begun)."

Khud rā var sākht ki murda ast, "he feigned to be dead."

Rang rīkhtan, "to play a trick, while (in a bad sense)."

Harf zadan, "to talk."

Frāhānān (or kūrīz chīdeh) faryād zadan or kardan or kashādan, "to cry out."

Jam' zadan, "to add up."

Jam kardan, "to collect."

Tuhmat bastan (or tuhmat zadan) bar—"to accuse falsely."

Qara hār giriftan, "to become settled, to sit."

Kuštī giriftan, "to wrestle."

Gūsh dādan (or giriftan), "to listen to."

Gūsh kashādan, vulg. ("esraḵ seg =") "to eaves-drop."

Gūsh fārā dādan ditto.同义词 kūrīz chīdeh.

Az mīyān rafītan, "to be abolished; cease to be used."

Az mīyān barādan (tr.) "carry off."

Jilāw uftādan, "to get before, go before."

Sabqat giriftan, "to surpass."

Sabqat Justan, "to surpass, to anticipate." 2

Ihtimāl rafītan (or dāshtan), "to be probable."

Tashrīf dāshtan (polite), "to be at home, in the house."

Nazar andākhādan, "to cast a glance at."

Bi-tasḵīr andākhādan, "to postpone."

Bi-tasḵīr uftādan (intr.) "to be postponed.

1 In India jam' kardan "to collect" and also "to add up."

2 Bi-kharīdan-i qāṭī raftam valī bar man sabqat just
Remark I.—It will be noticed that a change of the verb in the compound may make a verb transitive or intransitive in meaning, thus 

\[ \text{taghýr kardan} \] (intr.) "to change," but 

\[ \text{tafty} \text{r} \text{dádan} \] (tr.) "to change."

Remark II.—It must be recollected that in modern colloquial, prepositions and conjunctions are frequently omitted. In, 

\[ \text{na-báyad ki shuma} \text{fikr-i nák-námí-ye khúd biyufíd} \] (m.c.) "ought you not to be careful of your reputation?", the preposition \( \text{bi} \) that is wanting, has only to be inserted before \( \text{fikr} \) to make the sentence perfectly clear; for though in modern colloquial the compound verb \( \text{fýgur uftádan} \) \( \text{fikr} \) \( \text{án} \) is used, its proper form is \( \text{bi-fikr uftádan} \).

(h) There are certain vulgar compounds in colloquial use, which should not be imitated, as:—

1. \( \text{nán ráchígúna pukhtá kunam} \) (Afghan) \( \text{(for bi-pazam)} \) "how shall I (or can I) cook the bread?"
2. \( \text{dáns} \text{ista} \text{námúdán} \) (Afghan) "to teach, inform";
3. \( \text{shikasta kardan} \) (Afghan) "to break";
4. \( \text{súkhta kardan} \) (vulg. m.c.) "to burn";
5. \( \text{afrikhta kárdán} \) (class.) etc.

These compounds have come into existence owing to the frequent adjectival use of the past participle of the simple verb, which is both transitive and intransitive.

(2) A verb like \( \text{istá} \text{du kár} \text{dan} \) "to set up," may be admissible, but there is no necessity for \( \text{istá} \text{du shudan} \) (Afghan).

In, \( \text{mará az háma peshtar basta kár} \text{du bá} \text{dá} \) (m.c.) "she has broken through the assembly."
Certain Common Verbs used in Compounds.

(a) One of the verbs most used in compounds is kardan, "to do" or "to make." Namūdan, sākhtar, gardānidan, and in deferential language farmūdan can be substituted for kardan in any verb compounded with the latter. These are all used in modern colloquial.

(b) In modern colloquial the forms kun and bi-kun are both in use for the Imperative of kardan.

Remark.—The past participle of kardan is colloquially used by the Afghans with comparatives, in the sense of "compared with"; being redundant, it can be omitted in any sentence where it occurs, examples:—

chunānchi az avval karda hujum-i ashtāy zarf-e tar mālīm鸟d (Afghan coll.) "accordingly the density of the foliage appeared more than it did before (compared with previously)";

az avval karda bih-tar shuda ast (Afghan coll.) "he is better than he was."

(c) Namūdan, Imperative mumā, is both transitive and intransitive, signifying "to show (tr. and intr.), to appear";

mālīm mī-numāyad (or mālīm mī-numāyad) (or mālīm mī-numāyad) az qarār-e ki mālīm mī-shavad, or simply mālīm mī-shavad "it appears."

Remark.—Note the change from karda to namūda in the following modern colloquial sentence, for the sake of euphony or variety:

Timūr rā dar har jā-yi dunyā bāshad surāy karda paydā namūda mī-girād dost basta mī-āvarād innā (m.c.) "having traced out Taimur in whatever

any shade of meaning that may have formerly existed between kardan, namūdan, or sākhtar in compound verbs no longer exists.

For nisbat bi-awval (m.c.)

Modern colloquial only.
portion of the globe he may be (and) having produced him, you will seize
him; you will bring him here bound.’’

(d) (1) Sākhtan“I to fashion; manage with; suit,’’ is both
transitive and intransitive: the Imperative is sāz (m.c. bi-sāz
(کساز). Example—dar Kirmān jām-i rūd mī-sāzand (or durust
mī-kunand) (m.c.) ‘‘they make brass pots in Kirmān’’; shumā
biham sākhta id (m.c.) ‘‘you have joined together, conspired’’
(for a bad purpose only); ay shikam-i khāra bi-nān-i bi-sāz
(Sa’di) ‘‘oh torpid belly, be content with a single loaf’’; ʾāb u
hava-yi in-jā bi-man mī-sāzad (m.c.) ‘‘the air of this place suits
me.’’

با درس بسارت نا دوآیی یابی
* وزنْْ مال نافِالی یابی
Bā dard bi-sāz lā davā ‘i yābī
V’az ranj ma-nāl lā shīţā ‘i yābī
‘‘To find a remedy, put up with pain,
Chafe not at woe, and healing thou wilt gain.’’

(Ghāyar az sākhtan va sākhtan chāra ‘ nīst
(m.c.) ‘‘there is nothing to be done, but to grin and bear it.’’)

(2) Sākht and sākhtagī ساکخت و ساکختگی are substantives;—sākht-i in gālī az chīst
ساکخت این قالی از چیست (m.c.) ‘‘what is this carpet made of’’; shumā dar
in sākhtagī karda ‘ d شما درس ساکختگی کرد اید (m.c.) ‘‘you have adulterated
this.’’

(3) Sūz sūz is frequent in compounds, as: ʾādān-sīz
‘‘a dentist’’; (dandān sāzī و دندان سازی ‘‘dentistry’’). Note the following: dar
ʾishī ‘i maḥbūb bi-sūz va bi-sūz در عشق محبت بسوز باسوز
(mod.) ‘‘in the love of the beloved burn and he patient.’’ Ham-sūz or ham-nūz
‘‘in tune’’; dam-sūz دم سوز ‘‘a confidant.’’ In mīva barāy-i man sūż-gūr nīst
این میوه برایی من سوزگار نیست (m.c.) ‘‘this fruit will disagree with me.’’

Sāz, a substantive, means ‘‘a musical instrument’’ and ‘‘necessary
furniture,’’ as: sāz-i safar taddruk kard ساز سفر ند رک گورد
(m.c.) ‘‘he began to get ready for the journey.’’

(e) Gardāndān Gardāndān, Imperative gardān گردنادان، is the transitive form of
gardaNDAN (گرداندن) and signifies ‘‘to change, avert, turn
round; cause to become.’’

1 Dast basta دست بسته might be an adjective agreeing with اور understood. Basta
بسته is here Perf. Act. Participle, dast-i ū rū basta mī-aVARID.
2 In hārī sākhtag ʾest (m.c.) ‘‘this is made up, false’’; bā man sākhtagī ma-kun
(m.c.) ‘‘don’t cheat me.’’
3 Qālī bāftan ‘‘to weave carpets’’ not qālī sākhtan, which is unidiomatic: rūd ُرود
vulgar for ُرود (رود) rūţān.
(1) Farmūdan, Imperative farmā, is transitive, "to order or command." In compound verbs it is deferentially substituted for kardan, sākhtan, or namūdan, both in classical and in modern Persian: janāb-i aṭā 'bājāf 'alā, 'āli farmūda budid? (m.c.) "what did your eminence say?" Chi gūšādā dē would be a very familiar or very rude way of expressing the same thing, and would generally be used to inferiors only. Pādīshāh bar takht jūlūs farmūd pādīshāh bar nūght jālīs farmūn "the king sat (or ascended) the throne."

(2) In modern colloquial bi-farmādūd almost corresponds to the English word "please." To a visitor it signifies "please take a chair"; if two persons are about to enter a door together it means "after you"; if food is on the table, it = "kindly help yourself." or "begin."

(3) Farmūn is a substantive is a royal mandate. Farmūn-farmā "the issuer of mandates" is a title prefixed to the name of a place, and signifies "Governor or Viceroy of—.

Farmūn-bardār "order-bearing, obedient."

Remark.—The compound verb kūr farmūdan is not always used in the complimentary sense. Sa'dī in the Gulistan, speaking of a boxer, says:—va qaul-i īhāmār rā kūr na-farmūd; also kafsh-dūz ālā-i khūd rā kūr mī-farmāyad (vulg.) "the shoe-maker is using his things."

(g) The verbs gaskhtan or gardādan (‘vide’ (e)) can always be substituted for shūdan, either in a simple or a compound verb.

§ 87. Causal Verbs and Reflexive Verbs

(a) (1) The causal verbs are formed by adding the terminations ānīdan or āndan, to the Imperative stem of the primitive verb, thus: jastan, "to jump, leap," Imperative yah or yahāndan "to cause to jump", dāvīdan, "to run" (Imperative dāwīdan); dāvāndan or davāndan "to make to run, to gallop (a horse), etc., etc., etc." = tāzāndan or tāzēndan (m.c.) "to gallop a horse."

(2) The Imperatives are formed regularly, that is by discarding the infinitive terminations, āndan, āndan, or āndan.

1 Farmūnā is used in precisely the same manner in Urdu.
2 In classical Persian, or by Indians and Afghans in speaking, the third person plural would be used after the address janāb-i aṭā. In modern Persian in writing the third person plural is also preferred.
3 In contradistinction to a verb which is transitive of itself (فُعَل مَنْتَعِدِي نَفْعَمَهُ). In modern colloquial jahīdan is more used than jastan. 4
Remark.—In poetry the termination —ānīdan is sometimes shortened to ānīdan.

(b) The same termination makes some intransitive verbs transitive, vide § 86 (c). This casual form will be transitive if formed from an intransitive, and doubly transitive or causative if formed from a transitive verb.

(c) (1) Nishāndan (nīshānistān) obsolete "to cause to sit; to plant, etc.," the causal form of nīshastān, is irregularly formed.

(2) Shīnāvārāndan (not used in Persia) is the causal of shunūdan and signifies "to cause to hear, tell, read aloud."

(3) Rāndan "to drive" is perhaps the causal of raftan "to go."

(d) (1) The verb guzashtan, or guzarīdan (old) "to pass, pass by; cross over; die, etc." has several causal or transitive forms, viz., guzarāndan, guzarūnīdan, guzarīdan, guzarīndan, guzarāndan, guzarūnīdan, guzarīdan, and guzarīndan.

(2) Guzāshītan (tr.) "to quit, to discharge, perform": namāz guzarīdan (not guzashtan) "to perform the duties of prayer."

(3) Afkāndan "to throw," causal afkānīdan (obsolete).

(e) Verbs that have two roots admit of two forms of the causal, as: sultanīdan "to bore;" sūfānīdan (obs.), and sumbānīdan "to cause to bore": rustānīdan or rūfīdan (m.c.), or ruvānīdan (obs.) "to grow;" or ruvānīdan (m.c.), or ruvānīdan (obs.) "to cause to grow."

(f) Verbs in which the Imperative stem terminates in گ, change this letter into ج, as: shāndan (obs.) "to comb," causal shūjānīdan (obs.); ḍānīstan "to know," ḍājānīdan (obs.); chūdan "to pluck, collect," chīnādīnīdan (obs.) or chīgānīdan (obs.).

In modern colloquial the shortened form of the causal verb is preferred; thus tarsāndan is preferred to tarsānīdan, and khwāhīm tarsānīdখোপার তরসানিড, to khwāhīm tarsānīdখোপার তরসানিড.

(g) Some verbs do not admit of a causal form. Examples: didān "to see;" guftan "to say;" āzmuṣānīdan "to try, prove."

(h) (1) Only a few of the causal verbs are used in modern colloquial.

When the Persians wish to mimic the Afghans or Indians, they make an elaborate use of the causal verbs. An Afghan, for instance, uses fahmānīdan where a Persian would use hālī kardan حالي كوردن, or some such expression.

1 In India afgandan, etc.
2 The form dānānīdan (obs.) also occurs.
3 The form diγānīdan as a causal of ḍidān is doubtful.
Remark.—The verb khurandan  "to feed" occurs in writing, but not in speaking: khurāk bi-khurd-i ū bi-dīh (vulg.) "give it food to eat, i.e. feed it."

Instead of ravanidan, or ravanādan,  in modern colloquial use:

(2) The following are a few of the commoner causal verbs in modern colloquial use:

Tarsāndan or tarsānidan "to frighten."
Davāndan or davānidan "to put into a gallop."
Rasāndan or rasānidan "to cause to arrive."
Nishāndan or nishānidan "to plant, place, make to sit."
Khvābānidan or khvābānānidan "to lull to sleep or lie down."
Fahmānidan or fahmānānidan "to cause to understand, explain."

Amūzīdan (obs. in Persia) or amūkhātan "to teach."
Jahānīdan or jahānānidan "to make to jump."
Parānīdan or parānānidan "ditto; also to cause to fly."

Remark.—The passive of the causal verb is formed in the regular manner, as: parvarānīda shud  in Afghan. Such passive causals are, however, rare and should be avoided.

(i) Causation can also be expressed by certain verbs, as:

"I obliged him to dance"; ārā bar ān dāshtam ki bi-raqsād  "to cause to dance": marā bar in mār dar chunān kār bi-kunam  "he put his horse into a gallop": bi-chīdan dar āvardam  "to cause to pluck" = ārā vā dāsham ki bi-chīnād.  

(j) Qabūlānīdan  "to cause to confess (by torture, etc.)" is a barbarous causal in m.c. use; or in a joking sense = "make him agree."

(k) The place of the causal verbs is usually taken either by the simple transitives as: pādīshāh bast u pā-yi ārā bast "the king bound him (had him bound) hand and foot"; or else some such
expression, as "the king ordered (or signalled to) them that they should
bind . . . . " etc., is used.

(l) Reflexive verbs (نعلم متعددى بنفسه ) are formed by the transitive verb
and the reflexive pronouns, as: khud rā kusht "he killed himself" = khud-kushit kard; "he committed suicide"; jān-i khud rā mī-shust "he was washing himself."

§ 88. Passive Voice (صيغة مجدول ) and Passive Verbs.

(a) The Passive Voice is much less used than in English. The general
rule is not to use it, if it can be avoided; in other words the passive is used
only for some special signification, or if the subject is unknown, or if known
it is desired to avoid mentioning it. This rule should be observed even
though violated by Persian authors. Only transitive verbs have a passive 2
voice.

There are several ways of expressing the passive.

(b) The grammatical passive is formed by adding the tenses of the verb
shudan "to become" to the past participle of a transitive (or causal)
verb. The use of this construction is comparatively infrequent and very
seldom occurs in modern colloquial, for in addition to the simple intransitive
verbs the language contains a large store of compounds with a passive sense,
such as: zakhm khurdan "to be wounded"; shikast yāftan "to be defeated"; guli shudan "to be destroyed"; gul khurdan (m.c.) "to be deceived"; bi-duzdī raftan "to be stolen"; anjam girīten "to be finished"; jarmīyish dādan "to order (goods)" (tr.) [but jarmīyish raftan "to order (goods)"
(2) as: barāy-i sawgula-
yash nīm-tana-yi tāza jarmīyish rafta ast? (m.c.) "what! an order has been
given for a new jacket for his favourite wife, has it?""]: bi-sar hurdan

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1 Sīgha-yī majhīl "Passive Voice," i.e., of which the agent is
unknown.

2 The use of the Passive is antagonistic to the genius of both Persian and Urdu.
The use of the passive is largely increasing in Urdu, doubtless owing to the articles in
vernacular newspapers translated from English. Urdu idiom again affects the Persian
of India and in a less degree that of Afghanistan.

3 Gashitun and gardin dan are occasionally substituted for shudan.

4 The passive meaning of most verbs signifying "to beat, to knock, cast," can be
expressed by a compound with khurdan, as: takān khurdan "to be pushed, to receive a push or shake"; zamīn khurdan "to fall on
the ground," etc.

5 This example is from the "Vazir of Lankuran." Ordinarily in m.c. this sentence
would be rendered: bi-sawgulīyash sīfārish-i yak nīm tana-yi tāza dāda shuda ast (or dāda and).
(tr.) "to pass one's time," but bi-sar raftan (intr.) "to be passed."

(c) In modern Persian not every verb admits of the Passive. The expression  
"he was beaten" is quite unintelligible even to Persians with some education, whereas kushta shud "he was killed" is a passive in common use.

(d) The following are examples of the use of the grammatical passive:

1. Chadâna bi-ikhtiyâr azî jây bar  
ámadam ki chiriqâm-bi-âstin kushta shud (Sa'di)
   "I rose and came forward so hastily from my place that the lamp was extinguished by my sleeve." Here the active kushtan instead of the passive kushtam would signify "I purposely extinguished."

2. The grammatical passive is of no frequent use in the Shah's Diary:  
   du palang-i siyâh ham dida shud (Shah's Diary) "two black panthers were seen by us."

3. The transitive Infinitive is often used for the passive:
   hama-râ bi-kushtan ishârat farmâd (Sa'di) "he (the king) ordered them all to be killed"; shâyad turâ bi-kushtan bidhâd (m.c.) "he may hand you over to be killed."

4. The Passive is also sometimes used to express possibility or impossibility:
   in kitâb-i 'st ân yadar sangin, ki bi-dast andâkhâta namâ-shavad (m.c.) "this is a book so heavy, that it cannot be thrown by hand";  
in miz az jâ-ya khud bar dîshata mâ-shavad (m.c.) "this table can be moved, it is not very heavy"; tâ du si rûzân anjâ tavaqqi' uthâd chîra ki bi-hâ'î-ug-

1 Ab bi-sar raft (m.c.) "the water boiled over"; agar û injâ bi-gâyân
   man bi-sar jilav-i û mî-rovam (vulg.) (also bi-sar davadan) "if he comes here I'll go to him on my head (from delight) instead of on my feet";  
   bi-sar  

2 In modern colloquial û râ zadand.

"Bi-ikhtiyâr" means "involuntarily"; the unexpected sight of his friend made him jump up; bar  

3 In m.c. dida shud is frequently used unnecessarily, instead of the active voice.

4 In m.c. dida shud is frequently used unnecessarily, instead of the active voice.

5 Kushta shudan could not be used.

6 Or ishâra.

"And as bâ'-is would be substituted.
PASSIVE VOICE, ETC.

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(5) The modern colloquial phrase ba'd az ān dīdā khwāhād shud (m.c.) signifies "we’ll see."

(6) The passive can also be formed by an Arabic Past Participle, or a Persian adjective with a Passive sense, combined with the verbs am, hastam, etc., and shudan, shud, budan, or gashtan. Examples:—

māsrūl-ām (or māsrūl hastam) (m.c.) "he was killed";

khabar-dār shud (m.c.) "he was apprised, warned";

zakhmī būd (m.c.) "he was wounded";

hāna chāz ōmāda būd (m.c.) "everything was prepared (previous to our coming)";

but āmāda shud ōmāda "was prepared after our coming]."

(7) The passive can be expressed by using the third person plural of the transitive verb, "they do such and such a thing." This construction is both classical and modern colloquial. From the following examples it will be seen that this construction corresponds to a real passive:—

farmūn kā māsrūl-ām ḍulāmā chandān-ki hast maẓūfaj kunand (Sa'dī) "he (the king) ordered the allowance of So-and-so, whatever it may be, should be increased"; (here it was the king himself who increased the allowance):—

dustārā kī bi-ummē farūchāng ārān nashāda ū dārān na-shāyad ki bi-yak-dam biyāzāran (Sa'dī) "a friend whom it has taken a lifetime to make should not be made offended in a single instant"; (here there is only

1 Compare Urdu, taqdir se larū nāhin jātā.

2 Or nāqītīdīdā (m.c).

3 Zakhmī shud (m.c.); zakhmā dashed "he had a wound.

4 Haṭst signifies that the speaker knew that there was an allowance—bāshad "whatever it may be."

5 Farū chung to be considered as one word. Farū frequently precedes verbs, and in many cases is merely used for the sake of euphony.

6 Note this use of shāyad. Before yak-dam, bi-Sukhān, or bi-taqṣirī or some such word is understood.
one friend and presumably one person who has made him a friend): *$ 

\[
\text{he who has been created deaf to the divine inclination, how can he manage to hear? and he who is forcibly drawn into the lasso of happiness how can he help travelling (the way it drags him)? (here the grammatical subject to should not be "God" understood, as the Deity in Persian is singular and addressed in the singular; to use the respectful plural to the Deity is contrary to the idiom of the language; the verb is therefore a passive: the author has presumably avoided the active voice on purpose, for to say "he whom God has created deficient in . . ." would be, or might be, imparting sin to, or a deficiency in the works of, the Almighty.}
\]

This form of the passive is especially common in modern colloquial. To the question, "where is the horse?" the answer might be "burda and "it has been taken away"; this answer would signify that one of the grooms or servants—the precise individual unknown to the speaker—had taken it: if sure of the subject, the name would be mentioned.

**Remark.**—"A present was given to him" in'ām-i bi-vay dāda shud (m.c.), or better in'ām-i bi-ū dādand (m.c.).

\[(g) \text{ In a few instances, the passive can both in classical and in modern colloquial be formed by āmadan instead of by shudan shudn, as:—}\]

\[
in shakhs dur zamra-yi fuzalā' shumurda mī-āyad (m.c.) \text{-- this man is counted amongst the learned}; \text{ dīdā mī-āyad (class.) \text{-- it is seen}; in qāli pasandida āmad āmad āmad (m.c.) \text{-- this carpet was approved.} \text{ Compare maskhūz āmadan (class.); and giriftār āmadan (class.).} \]

1 *Girān* means "dear (not cheap)" as well as "heavy."
5 *i.e., it is impossible for him to hear. as it is decreed he is not to hear.}
5 The use of the plural might lay the speaker open to the imputation of being a mushrik or "polytheist" (one who imputes "partnership" to the Deity). It may be that Sa'dī being a Muslim and an Arabic scholar has adopted the Arabic idiom here and elsewhere; the plural is used in the Qur’ān when Allah himself speaks.
5 In similar instances the explanation of some translators is that the Fates is the subject. Though the Persians attribute misfortune to the "revolution of the heavens" or to the sky, no Muslim would attribute good to any but Allah: the Fates could therefore hardly be the subject of kāshida and.
CHAPTER X.

§ 89. Adverbs and Adverbial Phrases.

(a) There are few adverbs properly so called: their place is filled by adjectives or participles, or by substantives with and without a preposition, or by pronouns, or by phrases, etc.

Many adverbs are also prepositions.

There is no regular term for adverb: it is styled "tamyiz" "specification" or "the particle of negation" or "vessel," according to its sense. *Harf-i zarf* is a particle used as an adverb: *ism-i zarf* is a noun that can be used as an adverb: *zarf-i mubham* "dubious adverb" is an adverb (or noun, etc.) that does not express a limit of time or space, as "time," "before (place or time)"; it is opposed to "limited adverb (noun, etc.)" as *raz* "day," *zarf-i makân* is *ism-i zarf* and includes such words (m.c.) "the place where shoes of visitors are removed"; (in Turkish Bath) "house": *zarf-i makân* is *ism-i zarf* and includes such words (m.c.) "the place where shoes of visitors are removed"; (in Turkish Bath): *muzhâbat-e xâhâ* etc., etc.

(b) Examples:

(2) *Adjectives*: (m.c.) "he speaks Persian well" (Sa'dî) "a certain one had fallen into a drunken sleep by the roadside"; (Afghan) "I used to say (my prayers) in a perfunctory manner" (in m.c. bi-tawr-i umûmi zâhirâna namaz mi-kardam).

"See! the dawn breaks and rends night’s canopy:
Arise! and drain a morning draught with me!
Away with gloom! full many a dawn will break
Looking for us, and we not here to see!"

(O. K. Whin. Trans. Rub. 295.)

In this quatrain *bisyâr* is an adverb meaning "oft.”

Remark.—Adjectives ending in or *vide* § 43 (aa), may be considered as adverbs rather than adjectives: "in a restless manner"; "without concealment"; "in a more masterly manner.”

(2) *Participles*: (m.c.) "he is obliged to treat you with respect before people" (m.c.) "suddenly"; (m.c.) "plain, not artificial"; (m.c.) "he came running
ADVERBS AND ADVERBIAL PHRASES.

all the way” (m.c.) “he remained standing”’ (m.c.) “he made many presents and many vows (or often took vows).”

(3) Substantives without Prepositions (with or without post-positions):—

(4) Substantives with Prepositions:—

(5) Substantive with Pronoun, Adjective, Substantive, Adverb:—

(6) Phrases:—

1 In m.c.—باقی گاراها را—باقی گاراها را

Nām “by name” is apposition, as: نام “a person, his name (name) Āziz.”

8 The Afghans often use dārū for gunpowder, and Indians for spirits or wine.

4 In Arabic and m.c. taraf. In qāli khāb taraf-i ‘st (m.c.) “this carpet is of good design.”

6 Kū گور (poet. and m.c.) “where, whither?”: kūsh کومن vulg. “where is he?”

Deiger Karaha 1 در خانه

پیمانه کرده: "I did all my other business at home”: نشسته مهکردم (Afghan) "by pretence": پنهنخ خنگیدند (Sa’dî) "a little": "they laughed secretly.

Remard.—Sometimes a plural substantive gives the sense of an adverb of quantity or time, as: نظیرا میکرد و عهد ما مینومن (m.c.) “he made many and many vows (or often took vows).”

“always.”

"without this and In."

"always.”

sometimes a fresh chance,” plural gunpowder, with where, time, the j*

In the prepositions are frequently omitted, thus: راهت آگهار (m.c.) “we came comfortably.” Before آگهار کار (Ar. آگهار للأمر ) the preposition is understood.

دهد جا:—هده وقت (class. and m.c.) “everywhere”: هده وقت (class. and m.c) and هده وقت (vulg.) “always”; 4 خوب طرف (Afghan coll.) “well, in a good manner”: شچپ چهار طرف. or (m.c.) “on all sides”: این طرف شیر (m.c.) “this side of the city”; "in broad day": کدام طرف "whither?" 5، "کجا؟ Where?

دهید اوقات (m.c.) or بذید اللعتم (m.c.) “the remainder of my life” (m.c.) “always.”

دهند از آن… "after that, afterwards”;

دهی آم شال دبست حركت.

دهی آم شال دبست حركت (Vazîr-i Lankuran) “the farrashes, shawl in hand, make a fresh movement and approach a little nearer”;

دهن در جردن معا ذینیبیک: دستاردر گونر "with my turban round my neck they carried, me before the Qazi and the Governor of the city”;

باعظم ضرورت (Sa’dî) “of
necessity’”; “in spite of his youth”

Ham. “together, with, both, one another, mutual, all, whether, either; also, likewise, in the same manner”:—Biyā tā bi-ham (or bāhani bi-ravām) 

“at least (lit. there is no remedy)”: 

“as long as life lasts, for ever”: (m.c.) “with that, notwithstanding”;

“agreeably to orders”: Dālā’ (m.c.) “completely” (or Qatma or man az in kār bi-l-marra khabar na-dāram (m.c.) “I am completely ignorant of this matter”);

“circumstantially”: Nāna (the conj. fa + the prep. bi + fem. pron. hā) “till” (for ins tam-e, &∗ is always maxl nn

darham)

“good”:

“that is to say, namely (lit. it means, intends)”: Kā be-niye: “fittingly (lit. like that which is proper)”: Nadda (m.c.) “at present; also in cash”:

“purposely”: Halā (for ḫilā ḫilā) “at present.”

Al-hāl, vulg. il-hāl, which has the same signification as ḫilā, is an Arabic accusative (for ḫilā, al-hāl), but is not used in Arabic.

In NI Ar., the Arabic pronoun ḫilā: “that” is understood.

Such adverbs as: ḥilāl, ḫilā, etc., that close a speech, are called ḫilāl, ḫilā, etc.

(9) An (or (or (or (or (or (or (or (or (or (or (or (or (or (or (or (or (or (or (or (or (or ) “in the morning.”

The Afghans still use this termination even in speaking, as: gahān: “suddenly”, Rastan: “straight (adv. not adj.).”

Remark.—The Afghans also say hālone for “every day,” but in (m.c.) 

“by day.”

(c) An adverb is sometimes combined with a preposition, as: “till now”: dar ānjā “there”:

az hālā (m.c.) “from now, henceforth”:

1 In classical Persian kaj dār u ma-riż signifies an impossibility:

“Thou say’st, ‘Look not,’ I might as well essay

To slant my goblet, and not spill my wine.”


2 In colloquial Persian the nunciation is dropped in most of these adverbs, but not in all; for instance, denominates, but ḫilāl always hālā. The Indians and Afghans preserve the nunciation.
(d) Adverbs of negation and Particles of warning such as ٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ..
ADVERBS AND ADVERBIAL PHRASES

"his pocket was not picked at all."

"he never does so."

neither was the man there, nor the woman, nor the child.

"nothing can be obtained there."

"I did not get a wink of sleep all night (tămâm 1 shab)."

"how can the latter even resemble the former?"

"this man is much more than you think (good or bad)."

(1) Emphatic denial "never!" is in speaking and writing amongst the educated: "we take refuge with God!"; or ٱسْتَعْفَرْنا ٱلله ۚ I ask pardon of God."

(2) In m.c., emphatic denial or contempt is often expressed by the following phrases: ٍ he does not reach his dust even"

"Can the blind lead the blind?"

"we take refuge with God from Satan the accused."

The idea is taken from a grey-hound pursuing a gazelle, or a man galloping after a wild ass.

i.e. a dog can bark at the heels of a person, but he is not anybody's dog to do as much as this.
ADVERBS AND ADVERBAL PHRASES.

(294) ADVERBS AND ADVERBAL PHRASES.

(m.c.) 'whose dog is he?' is the polite form of 'no.'

It is, however, better to avoid using خیر alone: some such expression, as: هموار خیر or نایزودی خیر or حالا که خیر or انشاء الله که خیر, etc, is preferred.

(2) A polite m.c. form of affirmation or negation is اختیار دارد ‘it rests with you.'

(3) An evasive reply that may mean 'yes,' or 'no,' or 'I prefer not to reply,' is چه عرض کنم ‘what petition shall I make, what shall I say?'

(4) Note the phrase: چندان زحمت کشیده که چودرس 'I had such a lot of trouble.'

(i) Adverbs of affirmation or حرف احجاب or حرف قبیل and of assurance or حرف تعقیب (m.c.) ārī, (m.c.) bāt or bātī, (m.c.) abbatā ‘certainly' (contr. of لبته abbatar”).

(m.c.) I am very sure.

بلا شک: (m.c.) bilā-shakī

بی گمان (m.c.) or ‘without doubt.

لا شک (class.)

بی شبه (m.c.)

(1) Na بس, or na kha’yr or kha’yr, is the polite form of ‘no.'

(2) It is better to avoid using کم خیر alone: some such expression, as: هموار خیر or نایزودی خیر or حالا که خیر or انشاء الله که خیر, etc, is preferred.

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ADVERBS AND ADVERBIAL PHRASES.

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"certainly.

"of necessity.

"in truth, really.

"certainly, surely.

"here I am for you, what are your commands?

Remark I.—Mānī uk is always followed by ʾak, but after ʾamūn the ʾak can be omitted.

(2) ʾAʾrī, ʿare is used locally instead of ʾāle or ʾāli.

(3) As a strong affirmative, the phrase ʿamūn ʾāle or ʾalā the Almighty, is used in writing.

The phrase ʿamūn ʾāle or ʾalā, "if God pleases," is, with regard to future events, frequently used by Muslims for "yes." No Muslim asked, if it is going to rain, will reply "yes" or "no," as this would be deciding for the Almighty. The answer ʿamūn ʾāle or ʾalā (m.c.) "D.V. I will come to-morrow" is frequently made by a Persian when he has not the slightest intention of fulfilling his promise.

(5) The following common m.c. phrases also express affirmation: ʾamūn ʾāle or ʾalā "I am not lying to you," "I am not yarning"; ʾamūn ʾāle or ʾalā "I am not joking," etc., etc.

(6) Strong affirmation is also expressed in m.c. by ʾamūn ʾāle or ʾalā "I swear by your venerated head that—"; ʾamūn ʾāle or ʾalā, "by my father's

1 ʾālim bud, Ar. "there is no escape,"

2 Hamānā ki ʾamūn (class.) also means "at the same time that."

3 The Prophet was once asked how many legs his horse had. He dismounted, counted, and said "four." Had he stated "four" on hand, Allah might have changed the number and so convicted him of error.

4 Rūst mi-gūnī yā ḡ dur (m.c.) "are you in earnest or joke (cheating)?" = shūkī mi-kūnī yā jīdī mi-gūnī, "are you in earnest or joke (cheating)?"

5 Arwāḥ, pl. of ṭ ṭur. Arwāḥ-i ʿasarīt ʿīr-ār (m.c.) "for goodness sake, go!" Arwāḥ, "mind, pay attention."
ADVERBS AND ADVERBIAL PHRASES.

soul" : *$ p~S U^k+AAj^Aaj by our Prophet's tomb ”: “by the martyrdom of Husayn" : “by the rights of ‘Ali’ :
“by the life of my children I swear this is true’ ’:
“may’st thou die (i.e. don’t be alarmed—)” :
“may I see your beard bloody (i.e. your throat cut) if—,”
vide also § 93 (k).

(j) Adverbs of Interrogation (حرف استفهام ) :


how, in what way ?

how many ?

which place ?

what do you mean ? : vide (7).

why not ? : vide (6).

For Shi’as. Sunnis say, Chahār Yār quṣam “ by the Four Friends (Abu Bakr, 'Umar, 'Uṣmān, 'Ali).”

Kay “when” = کِ کَ کَ کَ کَ کَ کَ کَ.


Chūn چون has other significations, not interrogative, as: “when, because, how etc.” : it is used both in speaking and writing: vide (5).
(2) Ku is m.c. and also classical poetical. Kush "where is he?" is vulgar m.c. Examples:

The dove started complaining to each hill, "Those whom thou sawest, have also gone—whither, whither?"

"I saw a bird on the walls of Tus," Before him lay the skull of Kay Kawiis, And thus he made his moan, "Alas poor king! Thy drums are hushed, thy 'laments have rung truce.'" 

(Ku is sometimes an interjection, as: صم كوي (m.c.) = "oh I wish it were morning!")

(3) Note the following idiomatic meanings of Ku:

- "he struck him such a blow as no athlete (or Hercules) could have done"; in Afghan colloquial

- "there is no comparison between the two":

- "where is piety, where the intoxication of wine? (i.e. the two are irreconcilable)";

- "you can’t possibly do such deeds": 

- "how much more folly will you display?";

An example of the rhetorical figure "tajnis. The play is of course on Ku: a dove" and Ku, "whither, whither?" The lines do not scan.

Tus is near Layshapur.

Jaras is a large camel-bell and perhaps the noise of departing and arriving caravans. Ku is a large and very noisy drum. In Fersia drums are beaten from about 15 minutes before and up to sunset. This is an custom, and, as formerly drums were also beaten at sunrise, the custom may in fire-worship.
ADVERBS AND ADVERBIAL PHRASES.

possible?" : man kujā va Khalīfa dar Baghdaδ?
(prov.) (said by a deceived person to one that has gone back on his
word).\(^1\)

In m.c. the plural is also used, as: "from which of the
places in the world do you come?" (m.c.) "what places shall we
visit?"

Remark I.—kujā is an adjective of what place?" (m.c. only) "of what place are you a native?"

Remark II.—Kujā is used in indirect as well as in direct questions.\(^3\)

(4) Chirā "why?", in m.c. also means "certainly, of course": possibly it is elliptical for "why not?"

It is also an expression of astonishment, "what the Devil are you
up to?"

(5) Chūn (vidē note 4, p. 296) is sometimes used for chūn (m.c.) "how can I help going when the Shah has
summoned me?"

Bī-chūn u chīgīn is an epithet of the Deity.

Bī-chūn u chīrā ("without why or wherefore") signifies "implicitly."

(6) Chi bāshad ki—kē (class.) "what would happen if, why
not?"

Bāshad kē "it may be that," is also used: vide (k.)

(7) Ya'ni chi he (m.c.) "what does it signify, what do you mean?"
is a common m.c. expression. Ya'ni he is the 3rd pers. sing. masc. of the
Ar. Aor. The 1st pers. a'ani he "I mean" as well as he "it means" are used in Persian for "that is to say, viz."

(8) Mugar is used in m.c. for interrogation, positive and negative, as:

\[ \text{Mugar} \] "are you mad, perhaps you're mad?"

In a sentence such as—āyā na-bīyūd ki shumā? "why not"
with the Indicative would be commoner in m.c.: vide § 73 (b).

(9) Chi kē and āyā kē (Sa'dī) "how do you know, my friends, whether this young man may
not be one of the robbers?": āyā kē could be substituted for chi kē, and

\[ \text{āyā kē na} \] could be added to the end of the query; also kē could be substituted for kē.

\(^1\) But man injā va Khalīfa dar Baghdaδ means 'I can do what I like, there is no one near to punish me.'

(10) Short phrases in common m.c. use are:

\[ tu \ bî-mîrî \] to which the reply is:

\[ \text{"joking or in earnest?"} \]

(k) Adverbs of doubt:

\[ : (\text{حرف \ ١٢٠ ١٣٠}) \]

(1) \( \text{شاّد (m.c.)} \) perhaps, \( \text{vide (3)} \).

\( \text{moreover; in m.c. perhaps, vide (3).} \)

\( \text{تواند کی (m.c.) possibly.} \)

\( \text{و هو (class.) peradventure.} \)

\( \text{معلومة (m.c.) possibly (with Aor. or Pres.).} \)

\( \text{گوّا (m.c.) probably, as if, as though (with Aor. or Pres.), vide (4).} \)

\( \text{whether? (interr.). vide (j) (1).} \)

\( \text{پیگیر perhaps? (interr.); also "but": vide (j) (8).} \)

\( \text{بیکن (class.) possibly (3rd pers. singular masc. Aor.; lit. "it is possible").} \)

\( \text{میکن (adj.) (m.c.) possibly.} \)

\( \text{مالبا (m.c.) principally; also probably.} \)

\( \text{مختل (m.c.) hardly, vide (5).} \)

\( \text{گو (m.c.) perhaps: vide (6).} \)

\( \text{چه میشو: (m.c.) what would happen if: vide (7).} \)

(2) \( \text{بعلکی (m.c.) "moreover, rather, but," in m.c. "perhaps":} \)

\[ \text{چون دست:} \]

\( \text{when he placed} \)

\( \text{his hand on the curtain, he discovered that it wasn't a curtain} \)

\( \text{but the wall} \)

\( \text{کفت ای خداوند نده در این حال سی و گاهی نگه نگنند بلکه تندبند خد. نفع: \)

\( \text{بود که مسجد مسجد را:} \)

\( \text{"he said, 'my Lord, your slave attributes no fault to you in this:} \)

\( \text{nay rather it was the fated decree of God Most High that something unpleasant} \)

\( \text{should happen to your slave'":} \)

\( \text{پیچ نباشد (m.c.) "perhaps he may come."} \)

\( \text{Words signifying "perhaps" are called adverbs of possibility and doubt.} \)

\( \text{In Kirman, vulgarly balkum and balkam.} \)

\( \text{For \text{امروز مزااگا گندم چیست \text{what i the price current of wheat to day?"}}} \)

\( \text{Note the dramatic present: the Past would be wrong.} \)

\( \text{Note 3rd pers. after باشه and also the old particle مسجد before the dative.} \)

\( \text{m.c. the 1st pers. usually follows بذه.} \)
(3) *Shāyad* "perhaps" is always followed by the Aorist or by a doubtful past tense; *Shāyad* also meaning "to be fitting." "if perchance the men of the boat should come. *Shāyad* from *şabst* also meaning "to be fitting": *nashad* ... (m.c.) = *in* *kar* *şabst* *sha* *dust* = *mergik* *būnd* (poet.) "it is not befitting that you should ever tell a lie."

(4) *Gūyā* (m.c.) "perhaps, probably; as though" *shānā ast* "probably (or perhaps) Mash, hadī Muhammad is an acquaintance of yours": *or* *rädim* *brī* *fīkt* *kūf* *wī* *chādī* *brī* *kūf* *mera*? *ast* "I saw him asleep on a bedstead with a sheet over his face like one dead."

*Remark.* — *Gūyā* is also a verbal adjective "speaking" from *gūf* (m.c.) "to begin speaking."

(5) *Mushkil mī-dānām bi-yāyud* (m.c.) "I hardly think he will come."

(6) *Gāh ast* (m.c.) "how can you say he won't come? perhaps he may."

(7) *Chi mī-shavad ki?* (m.c.) "what would happen if, why should you not have compassion on me?"

(l) Adverbs of comparison:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>زیاده</td>
<td>more</td>
</tr>
<tr>
<td>زیاد</td>
<td>more</td>
</tr>
<tr>
<td>بیشتر</td>
<td>much more</td>
</tr>
<tr>
<td>بیشترین</td>
<td>much more</td>
</tr>
<tr>
<td>کم - بیشترین</td>
<td>less - more</td>
</tr>
<tr>
<td>کم - تقریر</td>
<td>less - more</td>
</tr>
<tr>
<td>کمچک</td>
<td>small</td>
</tr>
<tr>
<td>کمورد</td>
<td>small</td>
</tr>
<tr>
<td>کمترین</td>
<td>small</td>
</tr>
<tr>
<td>مساوی به</td>
<td>equal to</td>
</tr>
<tr>
<td>موزیز</td>
<td>equal to</td>
</tr>
</tbody>
</table>
| موزین (class.) | of the same weight.
| هم وزین     | equal to      |
| دیگر         | neither more nor less. |

1 *Mash, hadī* a title of a Shi‘a that has made pilgrimage to the tomb of Imām Rīzā in Meshed.
2 For *ziyād-tar* (not used).
ADVERBS AND ADVERBIAL PHRASES.

also, equally, even, vide (7).

lower (of place, rank, price).

only, vide (8).

like.

Remark.

and the suffixes are called "particles of resemblance."

In *Chashm-i tu* is the subject in the second *migrā*.

(2) As stated in § 46 (i) (4) ziyād is a positive. But the positive is sometimes used for the comparative, as: 

Ziyāda  is a comparative "more," but is construed with the word following it, to which it is generally joined by the prepositions or , as: 

It is also used in compounds, as: 

(3) Bishtar "(for) the greater part": 

"the greater part of which was of glass." Here *bish-tar* may be a noun, or an adverb, according to the reading.

(4) Bisyār-tar  is not much used.

(5) Kam  , kam-tar  , and andak  are often used in a negative sense, as: 

1 Not ziyād  2 In m.c. 
ADVERBS AND ADVERBIAL PHRASES.

(Sa'di) “for the sages have said fortune comes not by effort. the remedy is not to worry much”; فضولی کمتری بکن; fuṣūlī kam-tar bi-kun (m.c.) “don’t interfere”:

چون نداری ناشی درنده نیز با دادن گان به که کم گیری سنیز (Sa'di)

“Since you have not sharp-tearing claws”;

 Better not engage in strife with wild beasts”:

Ham in compounds means “fellow,” as: ِهم شهر (or هم شهری) “fellow citizen”; ِهم بستر: “bed-fellow, wife.”

Note the following compounds:

Ham ِهم in compounds means “apart”; ِاز هم—(m.c.) “be side by side.”

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Note the following compounds:

Ham ِهم in compounds means “apart”; ِاز هم—(m.c.) “be side by side.”

Any of the simple propositions can be prefixed, as: ِهم in (emphatic), vide (l) (7).
ADVERBS AND ADVERBIAL PHRASES.

etc., etc. (m.c.) that way.

within.

without.

under, underneath, down.

everywhere.
somewhere.

nowhere.

(m.c.) somewhere.

nowhere.

near.

far.

before, in front of.

level (lit. breast to breast).

behind.

on the right hand.

on the left hand.

outside.

inside.

all the way.

opposite.

on the one hand.

on the other hand.

here, now: vide (5).

1 In m.c., andarün, is a subs. "the harem": Sa'di also uses it in the sing. and pl., as a subs., for "the inside, the stomach."

2 Nuzd "near" is not used as an adverb: only as a preposition.

3 Pish-i man of place, but pish az man of time.

4 Barābar also means continuously, Indian and Afghan.

5 For Ar. 'aqīb, and vulg. in Persian 'aggīb.
ADVERBS AND ADVERBIAL PHRASES.

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on the top of one another: vide also (l) (7).
up: vide (6).
back, behind, etc.: vide (3).

dest below, down.

head foremost; upside down; steep

wherever.

here it is.
here I am.
to there it is.
somewhere else.
to inside.
 apart, aside.
different, changed.

- except, besides: vide (7).

below (of place, in an assembly).

inside.
adj., opposed to zabar-dast.

Redundant particles such as etc., are called

Remark.—Ídar “here, behold,” is obsolete.

(2) Farū “he spoke low”: “he got (the fire) under.”

Before a vowel  is sometimes used (class. and m.c.).

(3) Farā “is sometimes merely a euphonious particle,” as:

1 Man bi-kīāh sar-ā-bālā raftam (m.c.) “I went up the hillsde”:
imrūz ū bi-man sarā-bālā kurd (slang) “he overcharged me”:
ī kā-rī-hā-yi sarā bālā mi-zanad (slang) “he’s opening his mouth very wide (slang).”

2 Ū ūr dast-i man nishasta ast “he has taken a seat
below me”: zir-dast ”: zir-dast, adj., opposed to zabar-dast.

8 Redundant particles such as  etc.
ADVERBS AND ADVERBIAL PHRASES.

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(Mem. of Jahangir) "the Rajputs came in armed bodies and surrounded the entrance to the Sultan's tent": 

(4) Du barābar, etc., "twice as much, thrice as much."

(5) Inak kishtī mi-āyad (class.) "here is the boat coming": Inak az Bāšt āmad (m.c.) "he has just come from Bāšt."

It is rather pedantic to use inak in speaking.

(6) Farazyj has many meanings in classical Persian. It is common in compounds: "to occur": Faraz āmadīn; "to come close": Faraz ŉashīt; "the king) sat on the throne": (the king) sat on the throne; "descent and ascent."

(7) Warā-yi in matlab-ī digar dārām (m.o.) "besides this, beyond this, I have another object."  

These are also adverbs of comparison, q.v.

1 These are also adverbs of comparison, q.v.

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106 ADVERBS AND ADVERBIAL PHRASES.

A* (m.c.) how much? (m.c.) how many? (m.c.) excessively: vide (4).

A (m.c.) little by little.

A (m.c.) a hair's difference, a very little.

A in amount the length of one finger-nail, a little.

A in armies.

A in flocks.

A altogether; also in one place.

Nam'ā (m.c.) altogether.

A in toto, all of them.

A altogether: vide (5).

A as much as: vide (6).

A about, at an estimate: vide (7).

A (m.c.) (m.c.) comparatively.

Andak-i Dalil-i Bisyar gird (class. and mod.) however much, in spite of: vide (8).

Andak-i Dalil-i Bisyar Buwad (class. and m.c.):...andak-i Jamāl bih az Bisyari-yi māl (Sa'dī) "a little beauty is better than much wealth."

Vide p. 126 (5).

Khayla (mod.) has the same signification as Bisyar; but for a slight difference in the usage of the two as adjectives, vide § 43 (c).

(2) Bas az Bas, az Bas, and Basā; vide p. 123 (m):...he was exceedingly clever.

Basā Sukhan-i dushvar-i (m.c.):...it is very much

1 The of unity, as: Bisyar-ī az mardum mī-gūyand ki...a many of the people say." Bisyari is also a substantive, vide infra.

2 Bisyari here might be either a substantive, or else an adjective with the of unity. For the sake of balance it is here a substantive.
a difficult matter": "a long time one must wait till—": basā bā a suḥbat kardam, bi-dārd-i jā-yi mā na-khurd (m.c.) "I talked a long time with him, but it was useless."

"Ah! wealth takes wings and leaves our hands all bare,
And death's rough hands delight our hearts to tear."

(O. K. Whin. Rub. 102).

Basā ashkhās ki murda and va na-dānīsta and Basā ashkhās ki murda and va na-dānīsta and (m.c.)

In classical Persian, bil, basi, bas, and Basā often take the place of bisyār. Bas is usually followed by a singular noun and the other two by a plural. Instances of Basā with a singular noun are few. These words are not quite out of use even in m.c. Bas-i mardum

Basā-ī zanha (m.c.): basā bāshad ki (m.c.) "it often happens that—"

Basā-ī in m.c. also means "perhaps."

(4) Bi-ghāyat, nihāyat (m.c.) "I'm exceedingly thirsty": nihāyat maḥabbat rā bā-shumā dāram (m.c.), or man bi-nihāyat (or bi-nihāyat) bā shumā maḥabbat dāram (m.c.) "I have an excessive affection for you": "from the beginning to the end of his speech—"

(m.c.) "I am beyond measure grateful."

(5) Kullan, Kulliyat (m.c.) Kulliyat or Kullan (m.c.) "I have nothing to say to you at all."

Kullan means without exception: (m.c.) "they were all, without exception, drunk."

(6) Har qadr (m.c.) "as this nuisance decreased, my desire to return also decreased."

(7) Qarīb, tagrīb* ishā'ī qarīb ba-tamām bar bād shud (Afghan) "the things were nearly all destroyed" = ishā'ī qarīb ba-tamām* talaj shud (m.c.), or ishā'ī qarīb ba-tamām* talaj shud.

(8) Chandān ki: "a thief entered the house of a certain God-fearing person; in spite of much search he found nothing."

1 Or al-ghāyat.
2 Also timām*.
Chandan-i *ki* is Indian or Afghani only.

(9) **Barkh**-i, or *taraf*-*az* az *lakht*-*i* (Sa’di) “a little neglect”; *Barkh*-*i* (Sa’di) “a little of his life”.

باشد که طرفی از مال ماردست تباودند (m.c.) “a few men say so”.

بچندیس میگردند (Sa’di) “perhaps they will give up a portion of our property”.

در این لحظه باید اندیشهشند (m.c.) “one must consider this a little.” Vide p. 126.

**Lakhi**-*i* لختی appears to be used of time only.

(o) Adverbs of Quality, Manner, etc.:

1. **m.c.**
   - میانه (m.c.) middling: vide (2).
   - مورد (m.c.) in the manner that: vide (2).
   - میانه (m.c.) in this manner; also.
   - ازدربی* (m.c.) with heart and soul
   - (m.c.) on my eyes
   - عمد (m.c.: vide (2).
   - (m.c.) by force.

2. **class.**
   - خواهان و نخواهان (class.) per force; also nolens volens: vide (14).
   - (class.) ноленс volens.
   - (m.c.) helpless; nolens volens.
   - (m.c.)
   - (m.c.)
   - (m.c.)
   - (m.c.)
   - (m.c.):
   - (class.)
   - (class.)
   - (m.c.)
   - (m.c.)
   - (m.c.)
   - (m.c.)

3. **class.**
   - (m.c.)
   - (m.c.)
   - (m.c.)

4. **class.**
   - (m.c.)
   - (m.c.)
   - (m.c.)
   - (m.c.)
   - (m.c.)
   - (m.c.)
   - (m.c.)
   - (m.c.)

---

1 In the *Punjab* غربب is an adj. or adv., but in *Dehi*, Behar, etc. an adv. only.

2 *Savāra*، subs., “a mounted man”: *savāra* هواه subs. and adv., “cavalry on horse-back.”
ADVERBS AND ADVERBIAL PHRASES.

(Afghan) mounted: vide (4).

mash (m.c.)
šr (m.c.)
š (m.c.) secretly.
úš (m.c.)
ú (m.c.)
ū (m.c.)
úfū (m.c.)
úf (m.c.)
ú (m.c.) open.

(m.c.) inwardly, secretly.

(m.c.) divulged, openly.

(m.c.) openly, clearly.

(m.c.) gratis, gratuitously.

(m.c.) comfortably.

(m.c.) vide (5)

(m.c.) vide (6), pure, only.

(m.c.): vide (7).

(m.c.) contrary to, against.

(m.c.) one on the other; also on an average: vide (l) (7).

(m.c.) apart: vide (8) and (l) (7).

(m.c.)

(m.c.) one behind the other; vide (l) (7).

(m.c.) losing one’s head, in a flurry.

(m.c.) by deception, etc.

(m.c.) falsely.

(m.c.) on the peg.

(m.c.) in substance, in abstract.

(m.c.)

(m.c.)

(m.c.) in detail.

1 *Fāsh* bi-gū (m.c.) "tell me without reserve."

2 In Mod. Pers. *āshgūr* and *āshgūrā*.

So bewildered that one doesn’t know one’s hand from one’s foot: *pācha* in *m.c.* is the leg of sheep or cattle only.

For *galū-yī mīkh* vulg. "hang (the parda) on the nail," *Gul-mīkh* subs. peg with a head.
ADVERBS AND ADVERBIAL PHRASES.

(m.c.) level, continually: vide (9).

(m.c.) by guess.

(m.c.) at an estimate.

(m.c.) ditto.

(m.c.) on an average

(m.c) on an average

(m.c. only)

(m.c.) to sum up, in short.

as--; disguised as--; vide (10).

(m.c) with both hands.

T. (m.c) slowly; silently.

(m.c) slowly, at ease.

(m.c) slowly; in a low voice; aside.

(m.c) headlong.

(m.c) " the streets are cleanliness itself":

(m.c) " what you said is accuracy itself."

(m.c) merely for your sake":

(m.c) " at the mere sight of you":

(m.c) scarcely, barely.

"if you act moderately you will not be upset":

" why did you not do as I told you?"

Note the idiom

" another has spoilt your business, and you are angry with me?"

The Afghans say sar-i asp, sar-i pā, sar-i rel, etc., etc. āmadam

for " I came on horse-back, on foot, by rail, etc., etc."

" what I am telling you, is the course to take":

" the streets are cleanliness itself":

" what you said is accuracy itself."

" merely for your sake":

" at the mere sight of you":

" essence; eye, etc."

" something
had been placed on the chair as a mark of respect’; 
(m.c.) this is pure calumny.’’

In m.c., موضع است (m.c.) ‘‘is, as shown, also a preposition = برای. When it precedes a noun, it is a preposition or an adverb; when it follows, it is an adjective.

(7) Farāham is a collective particle: جواب (m.c.) ‘‘he is collecting sticks’’;
(m.c.) ‘‘you are collecting what will be a nuisance to you’’.

(8) Az ham (m.c.) ‘‘they separated.’’

(9) Barābar (Afghan) ‘‘they continued playing with each other.’’ In m.c., however, this would mean ‘‘they were playing opposite to each other.’’

(10) Bi-sūrat-i: نصوخت دروبشن (Sa’dī) ‘‘in the appearance of, disguised as, a dervish’’; نصوخت اول (m.c.) ‘‘as it was before.’’

Note the meanings of: در صورتکه (m.c.) ‘‘since I have done no wrong, why do you allege this against me?’’
(m.c.) ‘‘in the event of his not coming to-morrow what am I to do?’’

(11) Shikasta, lit. ‘‘brokenly’’ (m.c.) ‘‘he jerks in his speech (as children do, accentuating every syllable).’’

(12) Gihayat-i: گثبت لطف باشد (Sa’dī) ‘‘it will be the greatest kindness.’’

(13) Īndūn or āzūn (m.c.) ‘‘in that manner’’; and aydūn (m.c.) ‘‘now,’’ and īdūn (Afghan) ‘‘in this manner’’ are really obsolete; and also ńskūdūn (m.c.) ‘‘now; always; in this manner.’’

‘For five months, now, I have been in Shiraz
With an uneasy mind and scant means of living.’’

‘Now in the eye (of Faith) that illumines the mind
Abū Bakr is a candle and ‘‘Ugmān a lamp.’’

(14) Khwāh ma-khwāh, or khwāhī na-khwāhī خوایی نخوایی (m.c.) ‘‘I told him not to go, but he would go’’.
(m.c. only) ‘‘the water springs out of the ground of its own accord’’; (m.c.) ‘‘I was taken there nolens volens.’’
(p) Adverbs of Time ( zaman):

(1) Time present, etc.:—

- aknūn (m.c.)
- ḥālā (m.c.)
- ḥāl (m.c.)
- al-ḥāl (m.c.)
- al-ān (m.c.)
- al udział (m. c.)
- al-an (m. c.)
- subh-i zūd (m. c.)

1 In Mod. Pers. pronounced and written ḥālā: unless combined with another adverb that has the nunation; vide note (4), p. 314.

2 For al-ḥāl Ar. ace. ‘Now or never’ kunun yā hich-gāh: dar ḥāl, ya hargiz, ya hāl.

3 For al-ān Ar. ace.

4 Im— for in—.
ADVERBS AND ADVERBIAL PHRASES.

false dawn; first indication of light.

(m.o.) dawn = fajr.

false dawn.

(m.c.) = false dawn.

(m.c.) in the twinkling of an eye.

(m.c.) midday.

(m.c.) evening.

(m.c.) at the beginning of the night.

(m.c.) midnight.

half-a-day.

(m.class.) midday.

(m.c.) just before sunset.

by day.

(m.c.)

(m.c.)

by day.

(m.c.)

(m.c.)

(m.class.)

(m.c.)

(m.class.)

(m.c.)

(m.class.)

(m.c.)

(m.c.)

(m.c.)

(m.class.)

(m.c.)

(m.class.)

(m.c.)

(m.c.)

(m.c.)

(m.c.)

(m.class.)

(m.class.)

(m.c.) why did you not tell me sooner?

(m.c.) rise earlier in the mornings

(m.c.) why did you not tell me sooner?

(m.c.) without an iṣāla.

1 In Arabic ζαναβ “s-sirhān the wolf’s tail.”

2 Nim-shab post. not used in m.c. “when half the night had passed” 16th of Ramazān. In m.c., nima is also used for half a brick.

8 Dina rūz (obs.) “yesterday.”

6 Also shab-guzashta (m.c.), without an iṣāla.
ADVERBS AND ADVERBIAL PHRASES.

Yesterday.

The day before yesterday.
The day before the day-before-yesterday.
The year before last.

Last year.
The next night.
The night after to-morrow.

The day after to-morrow.
The day after the day-after-tomorrow.

The next day.
The next night.
The night after to-morrow.

The next year.
The next month.
The next week.

In future.

In future, after this.

A Vulg. *pīlar sāl*.

In poetry often used for the Judgment Day.

Yak *hāta yi diyar mi-diham* (m.c.) "I'll give it in a week's time".

*Hadīn* va *istiqbāl* "now and for the future": in this case *haalā* has the nunation; 'vide' (p) (1) note (1), page 312.
(4) Time is also expressed as follows:

I remained there, three or four months.

Also by the dative, as:

well, at night, several bands took stand below the building and played a great deal."

(5) *Jakht* "just now" (a village word and vulgar) is coming into use.

In Kirman *jakht* is a substantive meaning "endeavour" and is supposed to be corrupted for the Arabic *چه*; it is, however, probably from the Persian، or *چه هاگدلس*، "to strive, endeavour; quarrel."

(6) Time indefinite and miscellaneous [*vide* also (1)]:

*Dr Hall* (m.c.)

و (m.c.)

بلا ئارک (m.c.)

بلا فاصلة (m.c.)

بی حرف (m.c.)

معفأ (m.c.)

براي عجاله وقت (m.c.)

*حکما* (m.c.) obliged to, without further orders, immediately.

گرم گرم (m.c.) hot and hot.

خصوصاً (m.c.) especially.

و اکنپ (m.c.) "more than all.

لا چرما Ar. and Mod. Pers., especially.

I go to-day for certain "... it is certain my horse is faster than yours": "... you must go."

گرم گرم کار نکن (m.c.) "bring in the bread hot and hot": "... work continuously" (don’t get cool between whiles)."

Pronounced *vungahi*. 
ADVERBS AND ADVERBIAL PHRASES.

(m.c.) many times, oft.

(m.c.) once: vide (7).

(m.c.) at times: vide (8).

(m.c.) at one time—at another time: vide (8).

(m.c.) often; (also much).

(m.c.) often.

(obs.) seldom.

from time to time.

(m.c.) sometimes.

(m.c.) sometimes—sometimes.

once: vide (9).

(m.c.) occasionally: vide (9).

(m.c.) quickly.

(m.c.) rarely.

(m.c.) seldom, less.

(m.c.) always.

(m.c.) continually.

Ar. Past Part. Bi-frraf darya mudam nazar mi-kardam (m.o.) "I kept on looking towards the sea."

1 Sometimes, also, classically and in m.o. "no, not."

2 Ar.
ADVERBS AND ADVERBIAL PHRASES.

... continuously.
J (m.c.) repeatedly.
(m.c.) one behind the other, in succession; continuously.
do.
do.
daily.
day by day, daily.
every instant.
weekly.
(m.c.) once a week.
perchance: vide (11).
every moment, moment by moment: vide (11).
from day to day.
(a class.) a little.
vide (7).
(m.c.) once upon a time, formerly, etc.
late.
at last, finally.
subs. and adv.; for a day and night, 24 hours.
at no time, never, really not.
(with or without izāyat) (m.c.) all the day.
as long as.
(class. and m.c.) in any case.

1 Hafta-i chand mi-giri (m.c.) "how much pay do you get a week?"
2 Vulg. dūr vaqt.
3 For ākhirā.
4 Az ašl na-dāštām (m.c.) "I have never had it at all."
ADVERBS AND ADVERBIAL PHRASES.

(m.c.) now, at present (m.o.); on account.

(m.c.) often.

(m.c.) as soon as: vide (12).

(m.c.) as soon as; merely: vide (12).

(m.c.) besides, moreover, apart from.

(m.c.) therefore.

(m.c.) compared to formerly.

(m.c.) therefore, for that reason.

(m.c.) therefore, for this reason.

(m.c.) at any rate, anyhow.

(m.c.) every moment.

(m.c.) again.

(m.c.) in the end; vide (15).

(m.c.)

(7) Bārī Chand Ghūṭṭa Ḧūrā: Baawī (Sa’dī) “he sank a few times”; Æg Šawī Nafta-s Bā’īsawī Ḥūrā: Baawī (Sa’dī) “if you want to kill this slave, at least (well) do so according to the interpretation of the law.”

(8) Vaqīt-i, vaqīt-hā: Šawī Fīszt (class.)

(Sa’dī): “at times—and at other times.”

1 The correct meaning, of course, is “on account” and in this sense only it is used in India and Afghanistan.

8 Common in Indian Persian.

Bi-hāmā hāl namī/jahnam maqṣūd-i shumā chūst chūst (m.c.) “I haven’t in the least understood what you’re driving at”: also bi-har jihat.

4 Bārī Chand (class.) “a few times.” This might also be read Bārī “well,” chand ghōta khurd “he sank a few times.”
ADVERBS AND ADVERBIAL PHRASES.

(9) Gāh, etc. (m.c.) "he occasionally does this.

In m.c. the ی of unity is always added to گ.

(10) "Sooner or later" ی. ی. ی. ی. ی. (m.c.)

Aḥyāna etc. (m.c.) "if perchance he should come, in the event of his coming, tell him to call to-morrow".

(11) "he occasionally does this" (m.c.).

(12) Ta and mujarrad Ta ی. ی. (m.c.) "as soon as I saw you I swooned away" = bi-mujarrad-i didan-i shumā az hāl raftam mujarrad (m.c.)

Mujarrad also means "merely," as: mujarrad-e gūmān ی. ی. ی. ی. ی. (m.c.) "one cannot act on mere suspicion."

(13) Digar; (Sa'di) ج. ی. ی. ی. ی. (m.c.) 

(14) Qaṭ-i nazār (m.c.) "and quite apart from this, it is against the public interest":

Qābat: (Sa'di) ج. ی. ی. ی. (m.c.) "None e'er learnt archery from me,

But that in the end he made me his target."

(15) ی. ی. ی. ی. (m.c.) "if perchance he should come, in the end he made me his target."

Colloquial for hamchūnin and hamchūnān.

1 Colloquial for hamchūnin and hamchūnān.

2 Or gumān-i "a little doubt": vulg. gamān.

3 Kullī, is here an adjective; the ی is not ی of unity.

4 Note ی with negative = "but that" (i.e. who did not).
ADVERBS AND ADVERBIAL PHRASES.

the first time.
secondly.

(2) Bāz "again; afterwards"—(m.c.) "don't do such a thing again";
Shēmā bād wz bgwāndī bāz bndā bād wz bgwāndī (class.) "do you read first, then I will."

(r) Adverbs of Exception 1—
(1) Mūk Aŋgāḥ kā ḫattū (class.) except, till: vide (2).

Except, but'—also = "yet" (Afg.), to answer to 'although'; vide (3) and (5).

Mūk (m.c.) but; vide (4), (6) and (8).

except. 2

except that: vide (6).

besides

more than this, besides vide (7).

(2) Magār āṅgāḥ gftā kā dm būd karm̱ wāq te būd mūk Aŋgāḥ kā ḫattū—Mūk Aŋgāḥ (Sa’dī) "he said, I will neither breathe nor move from this spot, except (or till) some word has been spoken by thee."

(3) Ilū ḫft Jāhān bū to ṣng kāmmā kādm kā mūk Aŋgāḥ kā ḫattū—Magār āṅgāḥ (Sa’dī) "he said had’st thou become so hard up that thou couldst not steal from any but such a friend (or was the world so small that thou would’st find no other place to steal from except—)?"

(4) Magār mūk "but"—In m.c. mūk is often used for "perhaps," or instead of ḫft in asking a question implying an innuendo; vide (j) (8).

(5) Līkin, ḫīmē, etc. "but"—Ammā and Līkin "but" and ḫīmē "again" (but not āṅgāḥ (Sa’dī) are used to answer as "although he has committed a theft, still he is a good man"; vide also (3).

In India Tāhām "nevertheless, still" is also so used.

1 In Pīr’s Urdu Grammar the exceptives are conjunctions.
2 Sitū-yī in kī—"unless—"
Adverbs and Adverbial Phrases.

(6) Bidūn-i ān ki *f e/f c^*-?:
(m.o.) "without your ordering it I am ready to serve you''
Shā maḥrūmān Masbūd (m.c.) "I won't go without you."* 1

(7) Ghayr az; alāva bar ; guzashta az, etc.:
Though ghayr az "except" also means "besides," it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know—"; or guzashta az man ashhāţe hastand ki
"setting aside me, there are people who—" az Nešm; but alāva bar j
"setting aside me, there are people who know"; alāva bar ; guzashta az man
"setting aside me, there are people who know"; ghayr az; except
me there is no one else in the room"; here alāva bar j could not be substituted:
But alāva bar j means (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know"; or guzashta az man ashhāţe hastand ki
"setting aside me, there are people who know"; ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
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be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
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others also who know."" ghayr az "except"
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be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
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be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzashta az (m.c.) "besides me there are
others also who know."" ghayr az "except"
also means "besides," but it cannot always
be substituted for alāva bar ; guzash...
§ 90. Prepositions Huruf-i Jarr

(a) The indeclinable particles called simple prepositions are only nine or ten. They are placed before the simple or nominative form of nouns and pronouns, as: az ḏū Shīrāz 'from here to Shiraz.'

The following are the simple Persian prepositions:

1. az from, by, out of.
2. bā with, in company with.
3. ba or bi in, by, to.
4. bar or abar on, upon.
5. andar, in, inside.
6. ham with, together.
7. tā up to, as far as.
8. bi without.
9. dar in.
10. or jū except.
11. fī, Ar. in. In Persian per.

The preposition and the noun it governs are called jarr and majrūr. Native grammarians include the postposition bū rā in the term jarr. For examples, vide (h).

Remark I.—Farā 'up to, back, toward' and farāz 'above, high, etc.' are obsolete, or only found in compounds: vide § 89 (m) (3) and (6). Zī 'bounds, shore, towards' is practically obsolete.

Remark II.—Arabic prepositions properly occur only before Arabic words.

(b) In old Persian the particle mar is found prefixed to the nominative, dative and accusative cases, as:

1 In poetry ž zi.
2 Poetically also abū.
3 In modern Persian bi. Ba is said to exist still locally in Persia. (In Arabic always bi.) In India ba.
4 Abar poetical:
5 Affixed to the words mādar, pidar, barūdar and khāhar it signifies 'step-brother,' etc., and half-brother. In m.c. ū is prefixed to express the same idea.
6 Tā is also a conjunction.
7 Iū, Ar.
8 Zī also stands for zihi or zahi 'well done, etc.'
9 In Steingass's Dictionary it is said to accompany the genitive case also, but the present author has failed to find an example.
Laill said, "You are that Khalifa
By whom Majnûn was oppressed."
"You are not more beautiful than other women."
She said, "Silence; you are not Majnûn."

Maslahat chunân did tâ mar in rauza-yi ra'na va hadîqa-yi ghâlû chûn bitihshât bi-hashât bû bûbû tîtûjâq ustûd (Sa'dî) mar in dard rû davâ'î nist magar zahra-yi âdam-i kû (Sa'dî) "there is no remedy for this disease, but the gall of a man, who—"

Malik dar khashm shud va marûrâ az bandagân bi-siyâh-i bakhshid (Sa'dî) "the king fell into a rage and bestowed her (a slave girl) or one of his blacks."

(c) (1) In old, occasionally too in modern, Persian writings, a noun is sometimes both preceded and followed by a preposition, in prose or in poetry, as: hasûd râ chi kunam kû zî khud bi-rânj dar ast (Sa'dî) "but with the envious what can I do, for he is himself in pain because of himself?"

az khâlîfîq bi-zâhmat andar-am (Sa'dî) "I am troubled because of the people." In these two examples the preposition is not part of the verb (vide 2 below), but refers to the noun preceding it as is better shown in bi-daryû dar manâfît 3 bi-shumâr ast "in voyaging there are endless profits."

(2) A preposition may also be added to a verb for emphasis, as: bi-shahr dar ăngâr (class. or m.c.) "he entered into the city": imrûz (bi) sar-i ûbar khurdam (m.c.) "I encountered him to-day at the end of the street."

(d) Sometimes two simple prepositions, or a preposition and an adverb, can be joined together, as: bi-jûz 5 (or jûz) bû bi-ham or bû-ham "together": az ham "apart": bûzîz andarûn (mod. writing) "under the stone": hama shab 7 dîda bi-ham na-basta (Sa'dî) "I closed not my eyes the whole of the night."

1 Rauza and Rawza "‘a garden or a meadow; also the burial-place of a saint.'" In India it is said that at the last day the burial places of the saints will become ‘gardens.' Hâdiqa is a walled garden; ghâlû is an enclosed garden. Hâdiqa is from hâdîq, means that the trees are close together. The wording is apparently from the Quran.

2 An example of tajnis-i khâtî or linear pun.

3 In prose, there would be an izâfat after manâfît', but the scanning shows there is none.

4 Or bi-û. 6 Bû-yi zâ'yîd.

5 This is also by some grammarians called bû-yi zâ'îd.

6 In modern Persian hama-yi shab "the whole night," but hama shab hâmeh shab "every night."

7 Basta is here transitive and dîda is the accusative case.
PREPOSITIONS.

(e) Bar (from burdan "to bear") signifies "fruit, profit, advantage": bar also signifies "height; breast or bosom." The comparative bar-tar and superlative bar-arin signify "higher" and "highest"; also "excelling." Bar-ā-bar is a preposition signifying "level (lit. breast to breast)," or an adverb "continuously": az bar khwāndan "to recite by heart"; az bar raftan "to be lost (as a mistress from the bosom of her lover)"; dūst az bar-i man raft (m.c.) "I lost my friend." Dar as a substantive signifies a "door": dar bi-dar shudān "to wander from house to house"; bi-dar kardān "to turn out.

(f) The phrase "az bar-and" (classical and modern) signifies "some of opinion.

(g) In old Persian, andar sometimes takes the place of dar:

Jāhān ay barādār na-mānad bi-kas
Dil andar Jāhān-ā-fārīn band u bas—(Sa’di)
"The world, my brother, abides with none, Fix thy heart on the world’s Creator and nought else."

(h) The following are examples of the use of the simple prepositions:

(1) Az: az Kīrmān tā Shīrāz "from Kirman to Shiraz";
this is called zā-yi ibtidā’yya (زي ابتداءية) "having broken three boxes that belonged to the sailors":
va si șandūq ki az mallāhān būd quft-i ān-ḥā rā shikasta (فی صندوق که از محلان بود قف قی ائند خا را شکست) "I am one of the angels"; this is called zā-yi ba’ziyya.

(2) Az: az (rizā yātā) az tufān darakht-ha-yi buzurg dar utādand (می از تغییر درخت ها و درخت بزرگ در اتفاق) "great trees were rooted up by this storm".

Mūsā Payghāmbar (‘alayhi’s-salām) darvish-i rā dūd ki az barahnaq bi-rīg andar nīhān shuda būd—(Sa’di) "the Prophet Moses (on whom be peace) saw a darvish that on account of his nakedness had hidden himself in the sun." The izāfāt is used in m.c. after bar when it means "near," as: bar-i mān dar bar-i manbi-nīshān (مر بی نیشن) "sit near me": here bar is probably the substantive "breast." Vide p. 328, note 2.

Perhaps for bār "a load," the crop of a fruit-tree, etc.

This adverbial use is very common amongst the Indians and Afghans, but is not in use in Persia.

Gul-i az bustān (گلی از بوستان) is another example.

This is a zai, or خر (2), notes (2) and (3), and Remark II.
Sometimes az ژ, followed by a substantive or pronoun and signifying "a portion of," takes the place of the object, which is in this case understood:—بایتار ژ ژ آنجل به چشم جهارپایان کرده در دیدا او گشید bayār az ژænچ dar chashm-i chahār-paýān kard dar dida-yi ژ kashīd (Sa’di) "the horse-doctor put something in his eye of the medicine he was in the habit of using for animals"; az darāhim giriftam از دراهم ژرگنم (class.) "I took some of the dirhams": this is called zā-yi tab’īz از ژی نبیعش "the partitive ژ.".

Than, in comparison, is expressed by ژ, this is called zā-yi tafṣīl از ژی تفیل (ژی نفضیل).

Az chand ūz از چند روز "since how many days, how many days ago?": از ژی chub "made of wood"); az ژی tilā "of gold," this is called zā-yi māddiyā (ژی مادیه) "involuntarily, of its or one's own accord"; az du taraf از دورطرف az ژ bar guzasht "he passed by him" (classical); az ژ dar guzasht "he forgave him" (class. and m.c.): az rūd-ḵāna radd shud (m.c.) "he crossed the river"; az ژ dar āmad "he came in by the door" (m.c.): az naw از نو az نو az ژ "afresh": az sar-i in gīṣa dar guzashtam (class.) "I gave up this story": az pārcha sāf kardan از پارچه صاف کردن (m.c.) "to strain through cloth"); az ham dar raftan از هم در رفتی (m.c.) "to go to pieces"; az ham guzashtan از هم ژرگنم (m.c.) "to pass by each other; to give up mutual claims"; vide also (o) (8).

Remark.—In the idiom az ژین man "mine": az ژین Rustam از ژین رستم "Rustam's," the preposition is called zā-yi milkiyyā (ژی ملیه).

(2) Bā ژ with—Bā ژ raftam "I went in company with him." "Possessed of," as: بایط اطلاع bā ittītē, adj. (m.c.) "well-informed": حرص با جهانی ژرگنم است va qāni bīnān-ī sir (Sa’di) "a greedy man even if possessed of a whole world is hungry, while a contented man is filled by one loaf"; bā shamsīr kush tam باشمیز کشتن (m.c.) "to kill with a sword": bā ānki "with, although": bā ژ in hama با هم "with all this, in spite of this": bā ژ in panjāb-sūlagī با این "in spite of these fifty years of mine."

1 In a similar sense az gaḥt murdan از ژغت صردن "to die of (or on account of) famine (or hunger)".
2 The word for "something" or "a portion" is understood.
3 This ژ is called a حرف ناجز.
4 This ژ is called با ژی معیدت: vide (3) Remark II.
With guftan, either ba or bi can be used: 

"With guftan, either ba or bi can be used:"

Sabr (m.o.) therefore, does not think right to tell to the like of us": bā ḵud guft (m.o.) "said to himself."

Sometimes bā stands for the conjunction 'and,' as in:

"and"

Sometimes bā stands for the conjunction 'and,' as in:

"There is a difference between him who has his mistress in his arms, And him who is looking expectantly at the door (for her entry)."  

(3) Bi1 (mod.) and ba (class.) "to, for, in, on, with, by, at":—bi-Tihrān raft (m.c.) "he went to Teheran": bi-ū guftam4 (m.c.) "I said to him": bi-zamīn (or bar zamīn) utīād (m.c.) "it fell to the ground": ta'alluq-i bāchcha bi-mādar (m.c.) "affection of a child for its mother": bi-panj tūmān khvāhām farākt (class.) "I will sell it for five tumāns": bi-javāb4 guftam (m.c.) "I said in reply": bi-shahr dākhil shud (m.o.) "he entered the city": bi-nazar dar mā-yād (m.c.) "it comes in sight": bi-l-fālī "in fact."

Utīād, bāz ba-sī pā istāda (or bar si pā istāda) shud5 (or) (Afghan coll.) "it (the animal) fell, but got up again on three legs": bi-dān sabab (m.c.) "to come to one's senses (after fainting, etc.)": urā bi-tufang (or hamrāh-i tufang) zadam (m.c.) "it seems."  

"I shot him with a rifle": sher ba9-ghurridān-i bīṣyār bar-khāst (Afghan) "the lion got up with a great roaring": bi-hāl āmēdan (m.c.) "to be in one's senses, to regain its senses": bi-ū guftam (m.c.) "I said to him": bi-raw (go): but bi-binam "let me see" (also bīnām).  

With guftan, either ba or bi can be used:  

1 Euphonically before demonstrative pronouns, etc., bi-dān, bi-dīn, and bi-dū, "to  

him"; generally, the bi both as a preposition and a verbal prefix, is only written in the full form bi: before a word beginning with a b; otherwise this preposition drops the b and is joined to its substantive, as: ba bi-ū "to him": bi-raw "go": but bi-binam "let me see" (also bīnām).  

2 Or bā ā guftam or bi-ū guftam, or urā (or wāygrā) guftam, or bi-vay guftam; all m.c.  

3 Or da- javāb, (m.c.): the preposition used varies locally.  

4 Bi-nazar mā-yād (m.c.) "it seems."  

5 In m.c. si pā istāda (not istāda shud) without any preposition: pā shaw biraw pish-i-(m.c.) "get up and go to—."  

6 In m.c. shir and bi.
Remark I.—Bi is also a verbal prefix, vide Remark II (i) and footnote.

Remark II.—Grammarians give the preposition & various names according to its signification:

(i) Bā-yi zā'īd (بای زاد) “superfluous b” as in جهنم - بیت، etc.

(ii) Bā-yi zarfiyya (بای ظرفی) “the adverbial b,” stands for and indicates place or time, as: bi-shahr raftam: بیشمار "by day."

(iii) Bā-yi musāhabat (بای مصاحبه) “the b of companionship” stands for or, as: jahān ay barādar na-mānād bi-κas (Gul.).

(iv) Bā-yi rābiţa or bā-yi ittīsāl (بای رابطه) "the copulative b” or "the b of junction,” as: دست دمست dast-bi-dast.

Bi-yi inhišār (بای احیار) “the b of restriction” is practically the same, but signifies completeness, as: بسیار سر sar-bi-sar for سر tā sar.

(vi) Bā-yi gašamiyya (بای گشامی) “By God.”

(vii) Bā-yi mubādalat, or bā-yi taqābul (بای مبادلات) “the b of barter or exchange,” called also bā-yi ta’vīz, “the b of substituting or compensating,” is used with verbs of buying, selling, etc., as: bi-dard-i sar namā-ārada “the game’s not worth the candle.”

(viii) Bā-yi mīqārīyya (بای مکرر) “the b of measure,” as: ba’ad az vajfāt-i ʿ bi-sad sāl (Gul., Story 2); here bi ʿ = bi-mīqārī, or bi-andāza-yi: bi-nīm bayza ki sulţān sitam ravā dārad بنیم بیشما که سلطان سنم روا دارد.

(ix) Bā-yi ihtidāšiyya (بای احتمال) "I (begin) in the name of—.

(x) Bā-yi ihtihāšiyya (بای احتمال) “the b of the object,” is opposite to the above, as: wat-talīmmatu bīl khayr.

(xi) Bā-yi izāfi (بای اضافی) “the b having the force of an izāfat إضافت,” as: muḥtāj bi-pūl nisām = muḥtāj-i pūl nisām محتاج بیل نیسان.

(xii) The bā-yi isti’aнат or zarī’a or āla (بای استعانت دربهه or دهه) “the b of the instrument, etc.,” as: bi-shamshīr zad gardan-i ū rā بشمشیر تست گردان آرا.

(xiii) Bā-yi quḥat (بای قرهت) "the b that expresses near, to, etc.,” as: bi-pādīshāḥ shikāyat burdand پادیشاه شکایت بوردند where bi stands for or pīsh پیش.

(xiv) Bā-yi maj‘ūl (بای منفعل), or "the b of the object,” or the bā-yi ta’dīya (بای تعدیه), “the b that makes transitive,” is the b that takes the place of the dative in ی, as: in chīz bi-ān mard bi-dish ابن چیز بیان مرد بیدش.

(xv) The bā-yi isti’lāḥ (بای استعامة) is the b that stands for bar بر or 'ala علی "upon,” as: bi-rū-yi ū nīgāh kardam بیرون ی نیگاه کردم.

1 The ب in verbs, as بیز - بیر، etc., is also called bā-yi zā‘īd.
The 

is the b that expresses the cause or end, as: bi-dādar-i ʿa rafat "I went to see him."

(Ba-yi tavassul) is the b that conjures assistance, as: Khuḍāyā bi-ḥāqq-i bani Fāṭima.

(Ba-yi muwafaqat) is the b that expresses "in accordance with," as:

(Ba-yi tamyāziyya) is used for the and expresses "for the sake of," as:

For this preposition, vide (e) and (/).

As already seen in (3), bī especially in m.c., sometimes takes the place of bar bī, as: savār bi-asp is (m.c.) (for bar asp ) "on horseback, mounted."

Examples: — bar mīz bi-guzār (class.) "put it on the table": bar-ī āftāb bi-nishīn (m.c.) "sit in the sun": farmūdām ki bar rūpiyā u rā bi-kashand (Jehangir's Memoirs) "I ordered him to be weighed against rupees (in the scale)": bar-ā bī (m.c.) "come out." In m.c. bar bī is rarely used as a preposition alone. Thus instead of bar āb "on the water," in m.c. bar rū-yī āb or simply rū-yī āb would be used.

This preposition is usually omitted altogether in modern Persian, as: zamīn bi-guzār (m.c.) (for bar zamīn bi-guzār ) "put it on the ground": vide (n).

Pādshāh bar takht nishast (or julīs farmūd) (or) or would in modern colloquial Persian be pādshāh rū-yī takht nishast. Similarly rū-yī mīz (m.c.) "on the table" instead of bar mīz (class.) and rū-yī asp or savār-i asp instead of bar asp (class.) and "at the table"). Bar taraf kardan (m.c.) "to dismiss (a servant)."

Abar is old and poetical:

A ndar: "in, into, within": — Sharāb andar jām kun

In (m.c.) rū-yī mīz.

Dam-ī āftāb (m.c.) = in the shade just near to the sunlight (so that a slight portion only of the sun's warmth reaches the person): dar āftāb and šū-yī āftāb (m.c.) = bar-ī āftāb right in the sunlight: sāya-āftāb binišṭīn (m.c.) "sit in the half shade (of a tree)." Dam-ī āftāb (m.c.) also signifies in m.c. "near sunset." Vide p. 321, note 1.

In m.c. ham varn-i repiya kunand ῦm ūm rūn rūvīhā kūndā. 

(5) Andar: "in, into, within": — Sharāb andar jām kun

(3) Bar or abar (and bar-i—near’).

(4) Padshah bar takht nishast (or julis farmud) (or) or would in modern colloquial Persian be padshah ruyi takht nishast. Similarly ruyi miz (m.c.) "on the table" instead of bar miz (class.) and ruyi asp or savar-i asp instead of bar asp (class.) and "at the table"). Bar taraf kardan (m.c.) "to dismiss (a servant)."

Abar is old and poetical: —

A ndar: "in, into, within": — Sharab andar jam kun
PREPOSITIONS.

(8) **Bi** ى"without," a privative particle or preposition. When prefixed to 'nouns' it corresponds to the English prefix in—; un—; im—, etc. **Bi-tu namī-ravatam** بِيْ تُ نَمُيِ رَم (m.c.) "I will not go without thee''; **bi-baṣar** بِيْ بَصْر "imprudent''; **bi-khud** بِيْ خَوْد (m.c.) "useless, silly''; **bi-ābr** بِيْ أَبْر "uncultivated desert,'' **bi-ābhi** بِيْ أَبَحی (subs.) "want of water''; **bi-yābān** بِيْ يَا بَان "cloudless''; **bi-ābhi** بِيْ أَبَحی (class. and mod.) "how much the more''; vide § 91 (b) (12). **Ta** is also a particle (poetical) signifying "beware! behold! for shame! never! it is not known whether''; for examples, vide § 91 (b) (12); vide also (o) (9).

(9) **Dar** دَر (m.o.) "in," etc., vide (c) (e) (g). **Dar-javāb** دَرِ جَاب "he replied''; **dar yav nazār kard** دَارْ يَأْوْ نَازُّر كَرَد (Sa’di) "he looked at him'; **Dar-javāb** دَرِ جَاب "seven divided by seven''; **dar chahār farsakh dar chahār farsakh** دَار چَهْر فَرْسَخ دَر چَهْر فَرْسَخ "four farsakhs square''; **dar an rūz rūz** دَارَ أَنْ رُؤْدُ رُؤْدُ "upon that day''; **dar in miyān** دَارِ ۴۰۰۰ دریش میان "in the meanwhile.''

---

1. This should be **andar-rūn i khāna** (both in writing and speaking); **andar-rūn raft** in m.o. also = "he's gone to the women's apartments." These vulgar uses of **andar** are not common and should be avoided.

2. This َا is called تَابِي نَجَبِت.

3. This last is called تَا-ُی تَئِجَبِت.

4. Also **dūn** دُون: not used in m.o.

5. **Dar** دَر is also the Imperative of **dardan** دَرِ دَار "to tear.''

6. Or **bi javāb**. **Dar** is called دَرِ جَاب as it indicates the place or receptacle.

7. Or **bar vay** بَرَوی.
Vide also (5) on andar.

(10) Juz (or bi-juz) "except"; vide also (6) on andar.

Juz (or bi-juz) Khudā (yi) Ta'ālā panah na-dāram "except God I have no refuge";
mihtar juz tavila na-bāyad ja-ā pā bi-guzārad (m.c.) "the groom ought not to get his foot anywhere except (in) the stable":
juz az ān "except"; the groom ought not to get his foot anywhere except (in) the stable.

"besides or except that":
juz az in ki "with the exception of this, in addition to this." 1

(11) The Arabic fi is used in Persian for per, as: fi sad "per cent": fi sāl "per annum."

Remark.—"Particles of exception" (>) are called huruf-i istisnd.

(12) The remainder of the prepositions are substantives or adjectives preceded by one of the simple prepositions expressed or understood. They take the izafat:—zir-i zamin, or bi-zir-i 2 zamin "under the ground": nazdik-i (or bi-nazdik-i) shahr "near the city": bi-hukm-i ziyarat "by way of pilgrimage (to a shrine)";

bā-vujud-i jahāz 3 "in spite of, notwithstanding, the dowry":

az qardr-i ma'lum mi-shavad (mod.) "as it appears."

(i) The prepositions may be used adverbially when occasion requires, as: pīsh āmad "he came forward"; andarun raft 5 (m.c.) "he went inside or he went into the women's apartments."

(k) The following are a few of the commonest words used as prepositions:

<table>
<thead>
<tr>
<th>Arabic Preposition</th>
<th>Persian Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bālā 6</td>
<td>upon, aloft.</td>
</tr>
<tr>
<td>pāsin</td>
<td>down, below.</td>
</tr>
<tr>
<td>zibr</td>
<td>from tuayl, the name of a man of Kūfah, who used to go uninvited to wedding-feasts; hence an intruder, parasite.</td>
</tr>
<tr>
<td>farāz 8</td>
<td>above.</td>
</tr>
<tr>
<td>zir</td>
<td>beneath.</td>
</tr>
</tbody>
</table>

1 Also ghayr-i in 
2 Or dar zir-i 4 dr. zir-i—4
dar zir-i 4 dr. zir-i—4
3 Also jahiz (class, and m.c.).
4 Ghayl used metaphorically in the sense of 7, from tala, the name of a man of Kūfah, who used to go uninvited to wedding-feasts; hence an intruder, parasite.
5 Classically andar raft could be used.
6 With the izāfatālá, as: bālā-yi darakh "on the tree": sū-yī bāsh "in the direction of the garden."
7 Zabar, zir and pīsh are the Persian names of the three Arabic vowel-points fathah, zammah, and kasrah.
8 Farāz u nishīb (subs.) "ascent and descent."
(2) All the above may take simple prepositions before them in certain cases.

(3) The preposition ba ٰ or bi ٰ, however, cannot be prefixed to barāy بارای, bahr بحر, or qabl قابل.

(4) No simple preposition can be prefixed to sipas (adv.); but az ūn bi-ba’d ۶ az ūn سیپاس.

(5) Ba’d ۶ az ūn may be followed either by the izāfāt or by az, as:—ba’d-i hafta بهد از هفتاه, or ba’d az hafta بهد از هفتاه ‘after a week.’

(6) The prepositions pish پیش, birūn بیرون, qabl قبل, and ghayr غیر (بی‌غیر) may either be preceded or followed by az از.

(7) Az pas پس ‘from behind,” but pas az پس از ‘after that, afterwards.” Si-pas سیپس (ٰ پس) is a contraction of az pās پس از. In modern language ‘aqab عقب is preferred to pas پس.

1 Furūd before a vowel.
2 Zabar, zir and pish are the Persian names of the three Arabic vowel-points faṭḥah, zaḥmāh, and kasrah.
3 Vide footnote 6, page 330.
4 In m.c. andarūn اندرون is also used as a substantive ‘the women’s apartments’; classically and in m.c. it also means ‘the stomach.’
5 In modern Persian ‘because, for.’
6 Sīva kardan سوآردان to select, separate’.
(8) *Pish-i man* "*before me*" (place), but *pish az man* "*before me*" (time); *qiabal az man* "*before me*" (time); *az qiabal-i man* = *az janiib-i man*.

**Remark.**—In m.c. *pish-i man* and less commonly *nazd-i man* signify "*I have.*" In Ispahan, instead of *pish* or *nazd*; *pahl-i man* is generally used with the same signification.

(9) *Bi-nazdik-i khiradmandan* (Sa'di) "*in the opinion of the wise*"; this idiom is used in speaking by the Persians, Indians and Afghans; *kishi nazi-i ghaltidan* or *bi-nazdik-i ghaltidan* rasid (Afghan) "*the ship nearly rolled over*"; in m.c. *kishi nazi-bud ki bi-ghaltad*.

**Remark.**—In m.c. *pish-i man* and less commonly *nazd-i man* signify "*I have.*" In Ispahan, instead of *pish* or *nazd*; *pahl-i man* is generally used with the same signification.

(l) The comparative and superlative affixes *tar* and *tarin* can be added to many of these prepositions, as: *pas-tar* or *pahin-tar* (adv.) "*lower*"; *pishtar* (adv.): *nazd-tann* (adv.), etc.

(m) The preposition need not be repeated before successive words governed by the same preposition: *bā-khā胫-dārī va mahabbat va dāstī bi-man pish* 4 *āmad* (m.c.) "*he treated me with hospitality and kindness and friendship.*"

(n) In m.c. the substantives which most commonly take the place of prepositions are nouns giving the idea of position or direction, as: *rū* "*face*"; *sar* "*head*" (on); *pusht* "*back*" (behind). Examples:—

*rū-yi miz* "*on* 5 "*the table*"; *sar-i asp* "*on* 5 "*the horse*" (Afghan); *pusht-i parda* "*behind the screen.*"

Frequently, in mod. Pers., the preposition, or the noun that is a substitute for the preposition, is entirely omitted, as:—*zamin bi-guzar* (m.c.) (for *bar-rū-yi zamin bi-guzār* (old)) "*put it on the ground*"; *dast-i āst* (m.c.) (for *bi-dast-i āst* (m.c.) "*it is in his hand*"; *āghā khāna* (for *bi or dar or andar khāna*) 9 *nīst* (m.c.) "*the master is not at home.*"

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1 For *pishtar az man* "*I have.*" In m.c. the comparative is generally used adverbially.

2 Compare the mere *pās* of Hindustani. The dative with *as*, *as marā asep-i'st* (old), is never used in speaking.

3 *Qarīb* is not used in this sense.

4 *Pish-i man āmad* would mean "*he came to me,*" and not "*he treated me.*"

5 In m.c. this could mean "*the head of the horse.*"

6 Or *tū-yi khāna* nīst m.c.; *andar khāna* is rare and vulgar, vide (5), pp. 328-9.
The following examples illustrate the use of a large number of the prepositions and so-called prepositions in m.c. 1:

1. "In, into":

(o) The following examples illustrate the use of a large number of the prepositions and so-called prepositions in m.c. 1:

(1) "In, into":

- inside the room.

- in the midst of the sea.

- bi-kishī nishasta seated in a boat.

- mounted on a horse, on horseback.

- he fell to the ground.

- in the retinue of the King.

- in his arms.

- I will embrace him.

- inside the city.

- after him, to look for him.

Remark I.—Dar is in m.c. chiefly used with towns or countries, and dates, as: dar 'id-i 6 naw-rūz 7 "on New Year's day": dar ānjā 2 drā 8 "there, in that place."

Remark II.—The preposition in common (mod.) use for "in" is tu 9 .

---

1 The simple prepositions appear to be falling into disuse.
2 Baghal بغل also means "side, arm-pit," etc.
3 Bi-baghal (or baghal) kardan 8 "to carry a child in the arm," but bi-baghal or baghal girītan 'he took a child with him' is "to embrace a grown-up person."
4 Khārij-i shahr خارج شهر 8, or dar khārij-i shahr "outside the city."
5 Nazd نزد only used for persons: nazd 8 or dar nazd 8 man 3 gīrār kard 8 "he confessed in my presence."
(2) On, upon, over:—

a bridge has been made over the river.

he sat on the chair.

(3) "Across," from az, vide (h) (1) and (o) (11).

az anjā radd1 shudīm or guzāshīm, we crossed over that place.

(4) "To, towards, for";—

For the various uses of  be in this sense, vide (h) (3).

Bi  is frequently omitted in speaking like the other prepositions, as:

manzil raft: manzil raft; barj rū-yi zamīn na-mānda ast

the snow has not stayed on the ground.

(5) "With, by":—

Irānī-hā bā dast mī-khurand (or vulg. hamrāh-)

the Persians eat with their fingers.

bring the doctor with you.

my brother was with me.
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A b alj fab *^yk *^yk
!
Aar cAi ladabad, bd Khuda-st, happen what may,
the issue is with God.

(6) “Without”:
For bi “without,” vide (h) (8).

(7) “Except”:
Hem kas az in kahr razi and bi-istigna-yi banda, all are pleased except your humble servant (me).

(8) “From, out of, by, of, for”:
In kitab az Sa’di’st, this book is by Sa’di.

(9) “To, up to”:
As subh tā šāhm, from morning till evening.

(10) “Under, below”:
Zir-i lab harf ma-zan (m.o.) don’t speak indistinctly or in such a low voice (lit. under your lip).

1 Or har chi mi-shavad bi-shavad (or har chi bi-shavad bi-shavad
2 Or har chi mi-shavad bi-shavad ملاقات
3 Az bar or as bijz naviestan “to write down from memory.”
4 Daman ملاقات
5 Colloquially munar ملاقات
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این صنایع

pāyīn-i minār (somewhere) below the minaret.

(11) "Through, across": —
chādar-i shumā rā az lā-yī darakht-hā didam, I saw your tent through the trees.
gulūla az lā-yī nayhā bi-shikar khurd, the bullet hit the game through the reeds.

between the leaves of the book.

For ꭑ̀ "through, across," vide (h) (1).

(12) "Near, next to": —
nazdīk-i shahr near the city.
bi-nazdīk-i shahr
nazdīk bi-shahr

dar nazdīk-yī shahr, in the vicinity of the city.
pahlū-yī ā, close by him; alongside of him.
dam-i dar, near to the door, to the very threshold of the door.
dam-i āštāb, at the edge of the sunlight (i.e. just within the shade); also near sunset.

塔, 末, 末

tā dam-i mārg, till death, till the last breath.

(13) "Outside": —
birūn-i shahr
khārij-i shahr

dar khārij-yī shahr

(14) "Before, in front of": —
pīsh-i man

dar-pīsh-i man
pīsh-i rū-yī man
rū bi-rū-yī man
pīsh az ūd
qabl az ūd

rū bi-rū-yī Qūnsul khāna, in front of, opposite, the Consulate.

جلو من برو jilav-i man bi-raw, go on ahead.

1 Or pāyīn

2 Az miyān-yī is more common. Yak lā-yī dar or yak linga-yī dar lā-yī dar rā bāz kard "one door of the folding doors." Lā-yī dar rā bāz kard dar-i ādarī "folding doors."

3 Az khārij-yī mi-āyad "imported."

4 Dar rū pīsh kun (m.c.) "close the door," i.e. put it ajar. Pīsh-i man "I have," like mērā pās in Hindustani.

5 In Persian قرنسل; in Arabic قرنسل.
az jilav-i man bi-raw, get out of my way.

(15) "Back, backwards, after":—

pas az 'id-i Naw Rûz after New Year's Day.

ba'd az 'id-i Naw Rûz after New Year's Day.

Push-t sar-am chi mi-kunî, what are you doing behind my back?

pusht-i parâda, behind the screen.

raft pay-i kara, he went to fetch (after) butter.

aqab kashîd, he retired, drew back.

'aqab-i man biyâ, come behind me.

"Opposite":—

ru bi-rû-yi masjid muqâbil-i masjid dar barâbar-i masjid muhâzî-yi masjid

opposite to the mosque.

or round the lake.

chahâr taraf-i all round the city is desert.

shahr biyâbân-ast; or atrâf-i shahr biyâbân ast all round the city there is desert.

hawâtî-yi shahr biyâbân ast, in the neighbourhood (suburbs) of the city there is desert.

gulhâ rû dawr-i hawz bi-chên, arrange the flowers all round the basin of the fountain.

"Around":—

dawr-a-dawri daryâcha, all round the lake.

chahâr taraf-i all round the city is desert.

shahr biyâbân-ast; or atrâf-i shahr biyâbân ast all round the city there is desert.

hawâtî-yi shahr biyâbân ast, in the neighbourhood (suburbs) of the city there is desert.

gulhâ rû dawr-i hawz bi-chên, arrange the flowers all round the basin of the fountain.

"For, on account of, out of":—

asp barây-i (or az barây-i) tust, the horse is for you.

bahr-i fuqarâ' for the sake of the poor.

bakhsh-i fuqarâ' on account of, because of, the darkness.

About the 21st March: the vernal Equinox.

Push-t ham "one after another, continuously."

Pay dar pay "continuously, one behind the other":—

man khaylî pâ-pay shudam tâ in kâr rû kardam (m.c.) "I stuck to this business till I carried it out."

Bakhsh, lit. "lot, share."

Vulg. vâsíh.
SIMPLE CONJUNCTIONS.

There is no general word for conjunction. The conditional conjunctions are called hurūf-i shart (حرف شرط), and this term includes the temporal and concessional conjunctions. The causal and final conjunctions are called hurūf-i ta'līl (حرف تعليل); and the conjunctives hurūf-i 'aṭīf...
SIMPLE CONJUNCTIONS.

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Particles signifying "moreover, rather, etc." are called hurūf-i izrāb (حروف اضرب), and particles signifying "or" (adversative particles) hurūf-i tārīd (حروف ترید), or hurūf-i 'inād (حروف عداد).

The hurūf-i 'aff حروف طف اف are va, pas sipas حروف طافه, ham هم, nīz نیز, digar دیگر, and sometimes alif الف.

Remark.—The difference between ham هم and nīz نیز is that the former can occur both in the ma’tūf 'alayh متعطع علیه, and in the ma’tūf متعطع, as:

In English the conditional conjunctions are—if, (old Eng. and prov. an), unless, so (when it means if only), and but (meaning unless).

Provided that, in case that, are conditional phrases.

1 Vagar (class.) "and if"; vagarna وگارنا (class.) "and if not, otherwise"; gar گر and ar ی' poetical; agar chunanchi چونانچی and chunanchi چونانچی are also used in m.c. for "if."

In m.c. چو is pronounced chū or chi. Chūnکی also means "like," as in 'Amal-i pādēshāh chūn safar-i daryā-ast دریاست عمل پادشاه چون سفر (Sa'di) "office is like a journey by sea—"
SIMPLE CONJUNCTIONS.

pas "consequently.'

ba'd "afterwards.

'+ ku (m.c.)

chi-chi "what does it matter one way or another'"; (vide 11).

chi "since, because, seeing that"; (vide 11).

– US. na-na "neither—nor"; (vide 4).

\( \text{Ta}^{1} \) (vide 12).

\( \text{Ki} \) (vide 13).

\( \text{Ay} \) (a particle of interrogation, etc.) (vide 14).

Remark.—Conjunctions in English are chiefly of adverbial origin. ‘Also,’ for instance, is an adverb as well as a conjunction.

There are two principal classes of conjunctions:—‘co-ordinate,’ which connect clauses of equal rank, and ‘subordinate,’ which connect a subordinate or dependent clause to the clause on which it depends, as: “I went where he was”; “when he had gone I said,” etc.

(2) The rule for the pronunciation of the \( \text{vav-i 'atf} \) or ‘conjunctive,'” is that if it connects two words which together form one notion, or connects words generally coupled together, or two verbs having the same subject, or nouns co-ordinate governed by the same verb, it is pronounced \( u \); in other cases, it is pronounced \( \text{va}^{2} \).

Examples:—Shab-u-rūz “night and day”; sinn-u-sal “age”; tang-u-kushād “(too) tight or (too) loose”; pidar-u-mīdar “father and mother”; āmad-u-raft “he came and went”; but darakht-hā va bāgh-hā va bulbul-hā va khānājāt; pādīshāh va navkarān “the king and his servants”; mādar va pisar “mother and son”; āmad va ba’d az yak hafta raft “he came and after a week went away.”

Also after a vowel, and generally after a silent \( \text{i} \), the \( w \) is usually pronounced \( \text{va} \), as: sabū wa surāhī; burida wa (or \( \text{u} \)) dūkhta; banda wa āqā. Also bābī u sūfī-gari; bābī-gari va sūfī-gari; bābī-gari; bābī-gari wa sūfī-gari; bābī-gari; bābī-gari wa sūfī-gari.

The \( \text{Ta} \) may take the place of a colon or comma, etc., thus for veni; vidi; visi; “āmadam u dīdam u gīrīftam āmadam u dīdam u gīrīftam.”

\( \text{Ta} \) \( \text{a} \) is used for “and” in English, when the second verb expresses the cause of the first; vide (12).

1 Also \( \text{rā ki} \) \( \text{kā} \) “in order that, so that, until.”

2 Irregularities occur in speaking especially amongst the vulgar. It is also sometimes optional to give either pronunciation according to the idea in the speaker’s mind.

3 Note that \( \text{w} \) is sometimes used in Persian, when in English we say or.

4 Or mādar u pisar.
The \( \text{va} \) is sometimes added superfluously \((\text{وا})\) to certain conjunctions, as: \( \text{va} \text{ amma} \) and \( \text{va līkī} \) (or \( \text{amma} \) and \( \text{līkī} \)) (or \( \text{amma} \) (or \( \text{amma} \)). "but," etc.; \( \text{va} \text{ līlā} \) "otherwise." At the end of letters and tales, the formula \( \text{va's-salām} \) signifies "and for the rest, good-bye."

In m.c., the conjunctions are often omitted; hence short phrases or verbs are, in speaking, often entirely unconnected.

This particle sometimes indicates state or condition \((\text{وا})\), as: \( \text{bāchcha} \text{ āmad} \text{ va gūl-i dar dast-i ū būd} \) "the child came with a rose in his hand"; and then he had a rose in his hand."

In such sentences, as: \( \text{yāk} \text{ pīrī} \text{ u šād hīmārī} \) this conjunction is called \( \text{vāv-i lāsviyat} \) (or \( \text{lā} \)). "the vā of equality," the meaning being that one old age is equal to, or accompanied by, a hundred sicknesses.

Sometimes, \( \text{va} \) is equivalent to \( \text{yā} \) "or." It is then called \( \text{vāv-i lārdīd} \). Example: \( \text{gūl} \text{ hamīn pānj ārūz u šāsh bāshul} \) (or \( \text{vāv-i lārdīd} \)). "the rose lasts but for five or six days only."

In, \( \text{mān u inkār-i sharāb, īn chi hār-fāl?} \) "I to refuse wine? what on earth are you saying?" the conjunction is called \( \text{vāv-i īstīghrāb} \). But in \( \text{mān} \text{ va īn kār Khudā na-kunad} \) (or \( \text{vāv-i īstīghrāb} \)), the conjunction is called \( \text{vāv-i īstībād} \) (or \( \text{vāv-i īstīghrāb} \)). This is, of course, mere hair-splitting.

In \( \text{agār dūwānum rū ūn ānīr} \text{ wār ānīr} \) (or \( \text{vāv-i īstīghrāb} \)), for the relation between \( \text{dast} \) and \( \text{dāmān} \) (or \( \text{āmān} \)) \( \text{lāzim} \) and \( \text{malzūm} \). Another example: \( \text{čekān} \text{ ūmār-i āmūrān} \text{ va āmār-i āmūrān} \text{ mān} \text{ va īn āmūrān} \) (or \( \text{vāv-i īstīghrāb} \)).

(East. Trans.)

From the bone trickling flowed the sanguine tide,
In terror of its life it fled and cried:
'Could I escape this archer's hand, I'd dwell
Content with mine and the old woman's cell.'

\( \text{East. Trans.} \)

In \( \text{zālān dār} \) (or \( \text{zālān dār} \)) the conjunction is called \( \text{vāv-i mu'āvāzāt} \) or the "\( \text{vāv} \) of compensation."

As already stated in \( \text{§} \) 43 several adjectives qualifying the same noun are linked to it and to each other by the \( \text{izāfāt} \).
If, however, several adjectives follow a noun, the izafats are omitted, and the conjunction generally precedes the last only, as: shakhs-i būd 'aqīl, dānā, hūshyār u ziring (m.c.) "he was a man, intelligent, wise, clever and active." The ɿ, however, may be inserted between all the adjectives, as: ba'd az ān didam-ash zan-khwāsta, va bikh-i nashāt-ash burīda, va gul-i-havas-ash pazkmurda (Sa'dī) "after that I saw him married, and with a family, and the root of his joy severed, and the rose of his happiness withered."

The adjectives can also be classed in pairs, each pair being coupled by ɿ, as: shakhs-i būd 'aqīl u dānā, hūshyār u ziring. Compound words like āmad-u raft are treated as one word, and the two portions in writing are not separated. Thus if āmad happened to fall at the end of a line, the word raft would be written on the top of it, or in some corner, and not carried on to the next line. In other cases, if the conjunction va ɿ fall at the end of a line it is written, not as the last of that line, but as the first word of the following line, the conjunction being treated as a portion of the word that follows it.

Remark I.—The first noun, verb, or phrase preceding the copulative conjunction (i.e. the copulative conjunction) is called مَعْطُونٌ عليه, and the nouns, verbs, or phrases following the first are called معطوف.

Remark II.—Vāw ɿ is also an Arabic particle used in swearing, as: va 'llāhi "by Allah."

(3) Ham مُم “too, also, even”; ham andar zāman (class.) "at this (or that) very time"; qadr-i ham nazdik-tar (m.c.) "yet a little nearer": ham bi-dih bi-Niṣā (m.c.) "then (emphatic merely) give it to Nisa:" in ham ɿ "and this is—". Vide also § 89 (l) (7).

Remark.—Particles signifying "also" are called ĥarf-i ma'iyyat (حرف ممیز).

In English also is occasionally considered a Copulative Conjunction.

(4) "Or, nor, either. neither, whether." یم و زر در سفر محل خطرات باد درس دیگر و یا خواهد بقای بقای رضور va ʃim u zar dar sajar mahall-i khatār-ast, yā duzuq bi-yak bār bi-barad va yā khwāja bi-taʃārīq bi-khurad (Sa'dī) "—and silver and gold on a journey are a source of danger, for the robber makes off with it at one sweep, or else the owner (or merchant) himself finishes it by degrees."

1 This expression, which corresponds to bi-Khūdā یم, is used in m.c.
2 Since in m.c. "wire." Note pronunciation of va yā ɿ and vide (2).
3 Formerly only merchants braved the dangers of travel.
SIMPLE CONJUNCTIONS.

He said nothing can fill the covetous eye of the wealthy, but contentment or the dust of the grave.

Khvāh dar razm khvāh dar bazm (class. and mod.) "whether in the field or in the council": but khvāh ma-khvāh or na-khvāh (class.), or khvāh-u ma-khvāh, or khvāhī na-khvāhī (class.) "nolens volens," vide Adverbs.

Na1 in va na an "neither this nor that." In poetry sometimes nah; also ne (Afghan), or nay:

\[\text{"neither have I the power to endure a greeting nor power to absent myself."}\]

Pas ān nādān rā khvāh 'ilm hāsīl shud yā na, līkin bi-man fā'īda fī-riāsād (m.c.) "well, whether that poor ignorant learnt or not, I learnt something": magār īn ma'llām na-būd ki īshān ātash rā dīda dar kishī nishkastī ba-tarafī ān raftand, yā ān ki qabl az shikastān-i jahāz kishī shikasta būd, yā ānki mardūmān-i jahāz-i šīgar kumak bi-ānhā karda būdand, yā ba'd az savvār shudan-i kishī āb-i pur zirā anhā ārā burda būd magār ān īzāf shariātī khānā-nūstī šāhīkastī dīrūz-i ān kishī shikasta būdun.

At the last we must go from this world, whether rich or poor.

Remark.—Disjunctive conjunctions (چه‌——با) (or حروف نریمه) are called or pronouns used in conjunction. In English these are also styled "alternative" and are a subdivision of adversative conjunctions.

5) Az hama kas pursid magār az man (m.c.) "he asked every one except me," (or bi-juz' az man, or bi-ghayr az man

1 Called nūn-i munfaṣīl az fā'ī az fūl-e khvāhī ma-khvāhī in kār shud (m.c.) "whether you like it or not, it’s been done." Shūtar didi? Nū is a proverb, said to a Persian who sees a thing, but makes as though he did not see it (dīda rā nā-dīda kardin). Na nā saves a lot of trouble. The tribes people say na to every question so as to be on the right side.

The mullas say that nam-dānām is ifṣī 'ilm. Nādānām is a noun, or bī-tāqāt, or bī-tāb when he loses his mistress.

2 The lover becomes bi-tāb or bī-tāqāt when he loses his mistress.
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there is no other course but this."

dar sāya-ye dawlat-i khudāvandī hamkūnān⁴ rā razi kardam
magar ḥastā rā ki rāzi namī-šavad illā bi-zavāl-i ni'mat-i man (Sa'di):
agarchi dar in kār dil-i man māyīl na-būd magar chi kunam

although I did not desire this to happen, still
what could I do?"

Remark.—The Adversative Conjunctions express difference, antithesis, cantrariety, etc. In the sentence "he is honest but foolish," but is an Adversative Conjunction and the whole proposition is called an "Adversative Proposition." But, yet, however, etc., make an arrest or restriction of thought and are called "Arrestive Conjunctions." By Eastern grammarians, conjunctions signifying "but" are called چناءكه ذكو شخصي نیواز "و نماز کرن مندوب شهدو آبخمر خوردن (6) chunānki
agar shakhs-i bi-kharābât ravad bi-namāz⁵ kardan, mansūb na-shavad illā bi-kharur
khuradan (Sa'di) "for instance, if a person go to a tavern to pray, nothing else will be attributed to him, but that he goes to drink wine’";

اكثر چین "for instance, if a person go to a tavern to pray, nothing else will be attributed to him, but that he goes to drink wine’";

که مناها شدند "shudd "while conjunctions signifying "moreover, rather, nay rather," are called حروف اتارد "particles of turning from, adversative particles."

1 In modern Persian ham yatār یه م یاتار is obsolete.
2 Kharābāt "a ruin, a tavern: a brothel." Wine was sold generally in ruins.
3 Kharābāti "a haunter of taverns." The word has a mystical meaning amongst
Sufis.

Better omit the words na-shudam نئدما.
Or add na-khurdam نخوردن or na-khurda am نخورده اما.
In m.c. substitute nami-bārid نمی‌برید for nami shud نمی‌شود, and ammā اما for illā

In m.c. substitute vali ولی or ammā اما.

1 In m.c. substitute vail ولی or ammā اما.

6 In m.c. substitute vali ولی or ammā اما.

6 In m.c. substitute vali ولی or ammā اما.
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kas na-gūyid (Afghan coll.) "to-day I come to you with something to tell you, but mind you don't tell anybody."

(7) For balki "moreover" and in m.c. "perhaps," vide p. 299, (k) (2).

In the following two examples, balki could be substituted for and and in m.c. perhaps.

In maṭla-bī-ki bi-shumā guftām bi-chūn u chirā āst (m.c.) "you must act implicitly on what I have told you (i.e. you must not ask why and wherefore)."

Bi-chūn u chīgūn is an epithet of the Deity. Also bi-chūn u chirā = bi-chūn u chand.

(8) Chūn (or chūnd) āst āmār shād shudām (m.c.) "when I saw him, I was glad": ā in amr rā kard chūnd (or chūn) shumā rā āst mi-dāsht "he did this because he loved you." In maṭla-bī-ki bi-shumā guftām bi-chūn u chirā āst (m.c.) "you must act implicitly on what I have told you (i.e. you must not ask why and wherefore)."

Bi-chūn u chīgūn is an epithet of the Deity. Also bi-chūn u chand.

(9) Ammā āma, magār, līkin, valī, and illā "but, still";

and bāz "yet, again." These frequently answer to agarchi "although" and introduce the principal clause:—agarchi mā dūr na-bādām bāz (or ammā, magār, līkin, or valī) sāhil-i daryā bi-nāzar nāmi-āmad (m.c.) "though we were not far from it, still the coast was not in view": agarchi hāvā qadr-i fārū nishasta bād ammā amnāi taskin na-yāft (m.c.) "although the wind had dropped, the sea did not become calm";

agarchi khulāj karda ast bāz ādām-i khūb-i āst (m.c.) "although he has not acted rightly, still he is a good man."

(10) (a) Gū gu (the Imperative of gūftān) "say thou," is common in poetry, in the sense of "suppose" or "although."

1 Or bi-chūn u chand. Bi-chūn u chand. In gīmat-i ki bi-shumā guftām bi-chūn u chand āst (sā) āmār āmār ask (m.c.) "I won't take less."

2 In modern Persian ammā and bāz  are preferred after agarchi; the Afghans use illā at, and the Indians magār and tā ham  (m.c.) "although he has not acted rightly, still he is a good man."

3 Or harshand or harshand-kī kā  āmār āmār ask (m.c.) "I won't take less." Or hāyānī ask āmār āmār ask (m.c.) "I won't take less."

4 In dunyā gū ma-bāsh (m.c.) "suppose you have no wealth (it does not matter)."
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Darvish-i mikhsh-i farkhunda khuy ra
Nan-i ribat u luqma-yi daryuza gu ma-bash
1
Khatun-i khushar u pakiza-ruy ra
Naqsh u nigur u khalam-i firuza gu ma-bash.—(Sa’di).”

“Suppose the pure-hearted and unworldly darvish
Have neither dole of bread nor morsel begged in charity.
Suppose the lady with figure and face
Have neither adornment nor jewels, (i.e. what matters it?).”

Remark:—In m.c., kū gu is generally used for gū. Shumā chirā ghussa mī-khurid ki ā mī-mirad, kū bi-mirad (rare m.c.) “why are you sorry that he is dying, if he does die what does it matter to us (we don’t like him)!”

(b) The 2nd Person Singular of the Aorist gū khū would means “you would say, one would say?” and hence “like”:—

Har sabza ki dar kinār-i jū-i rust-ast
Gū zī-zī labā-frishta-khū rust-ast,

“Yon turf, fringing the margin of the stream.
As down upon a Cherub’s lip might seem.”

(O. K. b 2 Whin).

In modern Persian guft i would ordinarily be used for gū khū.

(11) Chi—chi, če-čeh: chi bar takht murdan chi bar rū-yi khāk
مردن če برروی خاک (Sa’di) “what matters it (it is all the same) to die on a throne or on the bare ground?”: chi durr chi șadad če če در če صدف če če “whether pearl or oyster shell.”

Chi če also means “because,” both in classical and in modern Persian:—Ammā sarādār bi-jā-yi ēn i az bi-parvā-yi ā bar āshūbad (chi hargiz chunān harf-hā-yi bi-parvā bi-țamash ash na-khurda būd) āsār-i khusnūdī az chihr-ash-numāyān shud
1

Note the 2nd person Imperativo after gū, i.e., “say thou ‘don’t be.’”
SIMPLE CONJUNCTIONS.

na-dāram؛ آنچه چیزی به پذیرند چه که فرصتی باشما ندارم [better omit ki چه] ‘act on what I am telling you, because I have no selfish object in view with regard to it’

in kār rā bi-kun chi2 har shab asbāb-i sar-dard1 na-shavad (or mā-shavad or khwāhad shud) = ‘do this so that it may not be a trouble every night’: harchi bi-gūyam bi-khun ast chi3 ki marhamat-i shumā bish az in-hā’st

چه چیزی بگویم یا بیگوید است چه که مرحمت شما به این‌هاست (m.c.) ‘whatever I say is inadequate because your kindness is more than I can express.’

In poetry chū چو sometimes stands for چون, and is often incorrectly pronounced both chi and chū. Sometimes چو occurs for چون in writing, but it is a mistake.

چون خود را آیده می‌تفکری مس و گرز و میدان و افرادی

Chū fardā bar āyad buland āftub
Man u gurz u maydān u Afrāsiyāb—(Firdawsi).

‘When the sun is high in the sky to-morrow
There will be I and my axe in the field with Afrasiyāb.’

(12) Tā and tā-ki (adv., conj., prep.) (ک ا و and یا) have many significations: ‘up to, until, within, by’; tā īnjā یا ‘up to here,’ ‘litherto’; tā bi-hāl یا تا بحال ‘up to the present’; tā bi-kāy یا ‘how long’?; tā chashm kār mā-kunad (m.c.) ‘چشم که می‌کنند ‘as far as the eye can reach’; namī-gūzārām bi-ravi tā na-gūzī īnjā چی mī-kardī (m.c.) نمی‌گذرانم برای آنجا چی می‌کنی ‘I won’t let you go till چون you say what you were doing here’; tā yak māh-i dīgar bar mī-gardam (m.c.) ‘I will return by (within) another month.’

‘By the time’:—Tā yak-i rā khalās kard dīgar-i halāk shud (Sa’dī) ‘by the time he had saved one, the other was dead’; tā rūz rawshān shud ān tārīk-dil mablaqī rāh rafīt būd ناز روشنی شد این طاریک دیل مبلاطی راه رفته بود (Sa’dī) ‘by the time it was light, the black-hearted man had gone a good distance’; tā ki khatt ānjā radī fāṣ-i gandum gūzastā būd (class.) ‘by the time the letter reached, the wheat season had passed.’

1 Sar-dard دید سر means ‘trouble.’
2 Or tā-inki یا
3 In both classical and modern Persian the یا after چو is usually omitted and stress should be laid on the word chi چو.
4 Note na چون lit. ‘up till you do not—’ The na چون could be omitted and bi īnjā چون گوئی substituted without altering the sense.
6 Or the ki could be omitted. Tā-ki گوئی also means ‘so that, in order that’; this گوئی is called تای نسبتی.
"In order that: that: to": guftam tā ānra bi-bāzār burdand 1 tā bi-farushand

"I ordered them to take it (and they took it) to the bazaar in order to sell it"; khvāst tā sang-i bar dārad

"he wanted to pick up a stone."

This tā ʿū with the negative has also the force of "Let--not," as:—

"And": u ra bi-gir tā man turā yak tumān bi-dīham (m.c.) "catch him and I'll give you a tuman®"; here could not take the place of tā ʿū.

"As soon as": tā-rasid guft-ki— (m.c.) "as soon as he arrived he said—."
It is not known; perhaps:

In sabza ki imruz tamāshā-gāh-i mā'ist
Tā sabza-yi khāk-i mā tamāshā-gāh-i kīst.

"As now these flowerets yield delight to me,
So shall my dust yield flowers,—God knows for whom."

"Have a care"; beware. (This meaning of tā is poetical):

As now these flowerets yield delight to me,
So shall my dust yield flowers, God knows for whom.'

Oh thou to whom my person appeared mean
Have a care that thou mistakest not coarseness for merit.”

Behold look here" (This meaning of tā is poetical):

Have a care that thou don’t whip you."

How much the more:

Agar karājak az sardī mī-mīrād tā cha rasad bi-bulbul
Agar karājak az sardī mī-mīrād tā cha rasad bi-bulbul (m.c.) “if the magpies die of cold, how much more must the bulbuls.”

Since the time that:

Kī’ in zamān panj panj mī-gīrād
Tā shuda Muṣīmin un Musalmānā (Muṣīmin u Gūrba).

— that now (the cat) kills five at a time
Since he has become a believing Muslim.”

Until:—Tā lī with or without the negative: vide § 123 (e).

How much the more” — Na kī ārād
“— that now (the cat) kills five at a time
Since he has become a believing Muslim.”

This tā lī is called tā-yi tajāhul. Kīst for ki mī-bāshad kīst.

This tā lī is called tā-yi tajāhul. Kīst for ki mī-bāshad kīst.

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Kaf-i ʿamāhām (Intern Pron.)
"Because":—Bā in hama az ū bi-ghāyat khabīf va mutahāzīr būdam ki kagrat-i iqdām-i ū bar safk-i dimā‘ mi-dānistam się, a minhemū az wa bālayt khalf wa ‘aqdār dar būdam kūn 1 gārīt ‘aqdām az ‘amīnīk da ‘adamīf-mīrūn (class.) ‘in spite of all this I stood in great fear of him and ever remained on my guard, because I knew his excessive eagerness to shed blood’: ān pisar rā zadam ki muṣfīd bīd ān prāsa.ū I beat the boy, because he was a mischief-maker.” This ki is called kāf‘ī illat (class) or kāf‘ī ta’līliyya (class) “the causative ki.”

“When?; if”‘:—hargiz ān zauq va shādī farāmūsh na-kunam ki pindāshtam ki gandum-ī bīrān-ast (Sa‘dī) “never shall I forget my delight and joy when I fancied it was parched wheat”: īn ra mi-rafti kū ē dākhil shud āmin rā miyigā kū sūtī dakhāl shūd ‘he was saying this when she entered,” this ki is called kāf‘ī muqābajat 3 (m.c.) “when he had travelled a short way.”

Sometimes this kī can be translated by “if,” as: Mi-dānī khwāhār-i turā ki bi-Khān bi-dīhīm—Mi-dānī khwāhār (m.c.) “you know that if we give your sister to the Khān in marriage—” here the Subjunctive or Aorist after kī signifies supposition or doubt; this kī ‘is called kāf‘ī shartīyya (class).

چه کم گردید که سوی عاشق زار گذین از الفاف یا بدیخ و نگاهی "What will you lose if at your distressful lover You cast one kind glance, oh cruel girl?"

“Whether”‘:—Ahvāl-i in jā ma‘lūm nami-shud ki in jazāra būzurg yā khurd ast 4 (Afghan) “nothing was known to me about this island whether it was large or small”: šinā‘ī takhtā ast kī bi-dīhīm bi-sūnī kū sūtī kū.ī khurd āmin bi-dīhīm “Bi-sūnī kū sūtī kū.ī khurd āmin bi-dīhīm” (m.c.) “again I considered whether [direct narration] I should go there in the raft or wade there”: va rāy-i ham-kunān dar mashiyyat-i Allah ta‘lāz ast ki savāb ‘ayad yā khātā ‘and it depends upon the will of God whether the opinion expressed by my companions proves right or wrong.

1 Note meaning of bā-in hama 8a in ‘a ‘a in ‘a ‘a ḍānī pl. (streams of blood) to signify excess: kagrat-i iqdām 1 kūn ‘āmin ‘adamī f-mīrūn two substantives rendered in English by a substantive and adjective.

2 Perhaps elliptically used for vaqti kī.

3 Mufājat from fājat ‘falling on anything unexpectedly, rushing upon unawares’; murg-i mufājat “sudden death.”

4 In m.c. kāf‘īyāt ma‘lūm nami-shud ki in jazāra kūchāk ast yā būzurg ūnāsāh kī āmin zūrī kūchāk ast yā būzurg. Ūnāsāh kī āmin zūrī kūchāk ast yā būzurg.
A certain traveller fingered his curls and said he was a descendant of 'Ali; he entered the city with the pilgrim caravan from Hijaz, and gave out that he had returned from the Mekka pilgrimage; he took a poem to the king and said he had composed it himself: this ki is called kāf-i maqula (کاف مقلع) "the k of the object of discussion."

For "rather": In the following, ki is used for balki، and ای na for na tanhā:

"Na bulbul bar gul-ash tasbih khwān-ast
Ki har khār-i bi-tasbih-ash zabān-ast
Not only the bulbul on its rose is repeating His praise,
But each thorn is a tongue to praise Him."

"Na qand-i ki mardum bi-sūrat khurand
Ki arbab-i ma‘nī bi-kā‘haz barand—(Būstān).
"My poems are not sweets that men eat,
But they are sweets that poets write on paper."

This ki is called kāf-i mubālagka (کاف مباغکا) "the k of amplification or superiority," or the kāf-i taraqq (کاف تارق) "the k of climax."

Instead of ڈمان or "lest":—Marā bisyār khawf būd ki dar panja-yi ānhā

Note that each of the three ڈک means "saying that" and introduces the direct narration.

Also that ڈک takes the place of a point in punctuation.

The bulbul or Persian nightingale is the lover of the rose. It sings best when the roses come into bloom, and is said to build its nest in rose-bushes.

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1 Note the order of this sentence in Persian.
2 Giswān are the long locks like those worn by the Baluchis.
3 'Alawi، or 'Alavi، a descendant of 'Ali، the son-in-law of the Prophet. Hijāz is Mecca and the adjacent territory، Arabia Petra. Qasīda گصدة is an ode or elegy longer than a shāzal فژل.

Note that each of the three ڈک means "saying that" and introduces the direct narration.
na-yuftam (Afghan) "I had a great fear lest I should fall again into their power": correctly in m.c. khaylā tars bād and bi-yuftam. Zan-ī hajjām az bīm-ī ān ki āvāz-ī ā na-shināsād va bar ān hāl muqīf na-yābad yārā-yi javāb dādan na-dāsht (Anw. Suh., Chap. I, St. 8) "the barber's wife in terror lest he should recognize her voice and so become aware of what was going on, had not courage to answer" (East. Trans.); the negatives are incorrect.

Bar zamin-i bi-fārsh nāmī-nishānad ki lubaš-yi u chirkm bi-shavad (m.c.) "he does not sit on the bare ground lest his clothes should get dirty."

Instead of kāf-i 'ilfat as: sukhan-i yava na-khipājam guft-ki mardum 'ayb-am mi-kunand or bi-kunand (or bi-kunand) (m.c.) as: sukhan-i yava na-khipājam guft-ki mardum 'ayb-am mi-kunand "as long as I live I'm ready to serve you." Nāmī-dānam ki āyā rafta-ast yā na (m.c.) or nāmī-dānam āyā rafta-ast yā ki na "as long as, until," in Persian; and after jab tak in Urdu.

Pleonastic:Chunān mi-khurad zangi-yi khām rāKi zangi khurad majh-ī bādām rā.

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Pleonastic:Chunān mi-khurad zangi-yi khām rāKi zangi khurad majh-ī bādām rā.
not’': this *ki, though occasionally inserted in speaking in Persia, and though common in India both in writing and talking, is probably incorrect. After verbs of asking or saying, a pleonastic *ki can be inserted, as: 

\[ \text{purśd (ki) kujā mā-ravā (m.c.) ‘‘he asked me where I was going’’; guft (ki) nami-dānam (m.c.) ‘‘he said he did not know’’; } \]

a pleonastic *ki often occurs after an oath, as: 

\[ \text{bi-khuda ki ūrá az jān ‘aziz-tar dāram. } \]

Native Grammarians call this *ki, kāf-i zinẖāriyya, and say it is equal to zinẖār. It may, however, be pleonastic.

Emphatic *ki with Pronouns:—In m.c. *ki is often used to emphasize a pronoun: man ki nami-dānam (m.c.) ‘‘I who don’t know (but I don’t know)’’; zarār-ī ki bi-shumu na-dārad (m.c.) ‘‘it won’t do you any harm.’’

‘‘But’’:—In m.c. *ki, sometimes before a pronoun in a short phrase, has the signification of ‘‘but’’ in English: 

\[ \text{ū ki murd ‘‘but he’s dead.’’ } \]

The m.c. phrase mā *ki or kāf-i tashbih (AJ) ‘‘the k of similarity’’ and supposed to be equal to misl; it is also called kāf-i musāvāt (Kāf Tashbih) or kāf-i tashviya (Kāf Tashbih) ‘‘the k of equality.’’ It might almost be translated by ‘‘but.’’

‘‘Comparison’’:—For the use of *ki instead of *j in comparisons, vide § 46 (d) (3), and (v) (1): this is called kāf-i ta/jīl (Kāf Tashbih) ‘‘the comparative k’’; also kāf-i naʃ (Kāf Tashbih) ‘‘the negative k,’’ since na-ki can be substituted for it.

For this particle (حرف) as a relative pronoun, vide § 42.

Remark 1.—*Ki *ki and chi *ki are largely used in forming compounds, as: 

\[ \text{ānki ‘‘he who’’; chunānki ‘‘however much,’’ etc.: magar ānki ‘‘except’’; pas āngāh ki ‘‘when, after that’’ } \]

1 In kāf-i tashbih (Gul.); for either *ki or *j can be substituted.

2 For various significations of chandānki, vide § 92 (d) (13).
yā ānki  

Remark II.—In m.c., ki  is often omitted after guftan, when it introduces the words of the speaker, and also after one or two other verbs, as: ānā māni-dānist chi khwāhad-shud (or insert ki ) after māni-dānist (m.c.) “ he didn’t know what would happen” ; but in, chunin aḥmaq būd ki māni-dānist āsmān bālā-yi sar-i ā-st (チクニン あまき ふ で キ マニ ド ア ニ ス タ シ ム ラ イ サ リ ー） the conjunction ki  could not be inserted after māni-dānist (マニ ド ア ニ ス タ メ カ ニ) for euphony’s sake.

(14) āyā  " is it not? " is a particle of interrogation used in direct and indirect narration, as: āyā īstāda ast yā (ki)  na? (マ・イ・スト で・ア・ス・テ・ア・ス・ヤ) “ is he standing or not ? ”; āyā injā nist? (マ・イ・ロ・ショ・ス・ト) “ is he not here? ” āyā also signifies “ whether,” as: māni-dānam āyā (or ki) rafta-ast yā na (マ・ニ・ド・ア・ナ・ム・ア・イ・ャ) (マ・ニ・ド・ア・ナ・ム・ア・イ・ャ) (マ・ニ・ド・ア・ナ・ム・ア・イ・ャ) (マ・ニ・ド・ア・ナ・ム・ア・イ・ャ) (マ・ニ・ド・ア・ナ・ム・ア・イ・ャ) (マ・ニ・ド・ア・ナ・ム・ア・イ・ャ) " I don’t know whether he has gone or not." āyā  " I don’t know whether the mahaut was captured or not. "  " Whether " can be paraphrased as follows:—RAFTAN-am yā na-raftam-mišl-i ham-ast (ラ・フ・タ・ン・アム ユ・ア・ナ・ラ・フ・タ・ン・アム ミシュル・イ ハム・アスト) (ラ・フ・タ・ン・アム ユ・ア・ナ・ラ・フ・タ・ン・アム ミシュル・イ ハム・アスト) (ラ・フ・タ・ン・アム ユ・ア・ナ・ラ・フ・タ・ン・アム ミシュル・イ ハム・アスト) (ラ・フ・タ・ン・アム ユ・ア・ナ・ラ・フ・タ・ン・アム ミシュル・イ ハム・アスト) (ラ・フ・タ・ン・アム ユ・ア・ナ・ラ・フ・タ・ン・アム ミシュル・イ ハム・アスト) " it is the same whether I go or don’t go " (lit. my going or not going are alike).

§ 92. Compound Conjunctions.

(a) Compounds of two or more Conjunctions :

m.c.  و گر vagar, and if.

m.c.  و گر  و گر vagar na, and if not, otherwise.

1 Yā inki sharāb bi-khur yā ānki az mašli-i shumā mi-ravam (m.c.) " either drink or I’ll go."

2 The  is being unnecessary is better omitted ; vide Pleonastic  in No. (13).

3 In India  can begin the sentence, as: āyā mi-ravād yā namī-ravād yaki-st " it is all same whether he goes or not. "

4 Note negative infinitive  would also be correct.
COMPOUND CONJUNCTIONS.

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-\n
and but, but.

in j

may it happen. God send, oh, would that:

van, but, yet, however (obsolete).

(b) The optative word kāshki, etc. (حَرَفُ دَا حَرَفُ سَنَوٌّ) is in classical Persian followed by the Past Habitual tense, whether the idea is future or past: kāshki sa'ādat-i shahādat daryāštami (class.) ‘oh, would that I could obtain (or could have obtained) the happiness of martyrdom.” Kāsh kāshki, etc., can be preceded by āy, as: āy! kāsh-ki jā-yi āramidan būdī “Ah! would there were a place of rest from pain.” (O. K. 442 Whin.)

In modern Persian, however, the Imperfect is generally used for future, and the Pluperfect for past, time: kāshki mi-āmad (m.c.) ‘would that he would come” (also had come), but kāsh-ki ānjā mānda būdam (m.c.) ‘would that I had remained there (and not come here).’

The Aorist can in modern Persian be also used as an Optative Future, as: kāsh bi-yāyad (m.c.) ‘would that he would come.’

(c) Conjunction and Preposition, etc.:

bi-juz, excepting.

bā-ham or bi-ham, together.

az-ham, apart.

---

1 Also kāj (old).

2 Occasionally ghataf kardam (I have erred, misstated,) and nay nay ni ‘no, no’ supply the place of balki. Bal balki. 

3 This tense is formed by adding the yā-yi istimrārī (the ya of repeated action) to the Preterite: this tense may also take the prefix mi (class. me) of the Imperfect; but after agar ārī and kāshki, the prefix is usually dispensed with.

4 Rū-ye-ham ‘one on the top of another’; pusht-i sar-i ham ‘one behind the other, continuously’; sar-i ham ser ham contiguous; rū-ye ham raf i (রু়ি হেম) or colloquially rū-ye ham, on an average.’
m.o. مثّل هم migl i ham, alike, the same.
m.o. پشت سرم push-t i sar-i ham, one behind the other.
(Indian) تا هم tā-ham, nevertheless.

(d) Conjunctions are also formed by the union of adjectives, adverbs, prepositions, and pronouns:

har chi notwithstanding all; in spite of; however much; vide (1).
har chand therefore; accordingly; in consequence of
har chand ki this or that; vide (2).
binā bar in therefore, because; vide (3).
binā bar ān
nazar bar in ki
zirā therefore, because; vide (3).
zirā-ki
chirā-ki
ki chirā
az min ba’d, afterwards; vide (5).
min ba’d, after that; vide (4).
ba’d az ān ki, before that; vide (4).
pīsh az ān ki, before that; vide (4).
ba’d az ān ki, after that; vide (4).
for this reason; therefore; vide (3).
for this; therefore; vide (3).
az ān ki, inasmuch as; since (causal); from much—; vide (6).
az bas ki, inasmuch as; since (causal); from much—; vide (6).
well, in short.

al-qissa ْ
khulāṣa
bāri
bā-vujūd-i-ki
bā-vujūd-i
bā-in hama
agarchi
agarchi
agarchand

1 Migl, adj., is in Arabic a noun.
2 Lit. "The story," Ar.
3 Can be answered by bāz.
4 Garchi poetical only.
COMPOUND CONJUNCTIONS.

m.c. *S ^X^A harchand-ki
m.c. harchi
m.c. az vaq|-i in ki or
m.c. bā-vaq|-i
m.c. bā-ān-ki
m.c. hargāh or hargāh ki, whenever; in m.c. if, vide (10).

m.c. az vaq|-i-ki
m.c. since; vide (11).

m.c. az ān ki
m.c. az-ān dam, since, vide (11).

(class.1 and m.c.) az ān jā ki
m.c. since; seeing that; vide (3).

m.c. chūnki
m.c. as soon as, vide (12).

m.c. chandānki
m.c. as soon as; however much; notwithstanding: as long as; as much as; vide (13).

m.c. chandānchi
m.c. as long as; vide (14).

m.c. mā-dām
m.c. mā-dām|-i-ki
m.c. guya
m.c. as if; vide (15).

m.c. mishl in-ki
m.c. agar chunānchi, as it were
m.c. chunānchi
m.c. chunānki, as for example
m.c. chunānki, as if
m.c. tawr|-i-ki,

m.c. 4va hāl-ān ki
m.c. hāl-ki

m.c. vāngahī (pronounced vūngahī), more than all, beyond that, besides.

m.c. dar sūrat|-i-ki, inasmuch as; in case; in the event of; vide (19).

m.c. bi-har-hāl, at all events; however; vide (20).

(rare in coll.) ma\'-hāžā, with that; in spite of; vide (21).

1 In m.c. az-ān jā|-i-ki.
2 The use of chandānki for "as soon as" is classical only.
3 In English the comparative conjunctions are just as, in the same measure as, as if, than, as (preceded by a correlative), etc.
4 Should not be written. In Mod. Pers. always or hāl-ān ki. In Mod. Pers. always or hāl-ān ki.
COMPOUND CONJUNCTIONS.

(naihat al-‘amr) nihayat ‘lamr, at last; vide (22).
(Indian) tā-ham,1 nevertheless; vide (23).
m.c. mabādā.
m.c. az tars-i-ki lest; vide (24).
m.c. farzān ki supposing that; vide § 78 (b).

1 Harchand, harchand-ki ḵ ū, harchi ḵ ū—Harchandki (or harchi) bi-shumā guftām ki-ūnjā ma-rāvid qabūl na-kardīd (m.c.) ‘‘in spite of all2 (or however much) I said to you about not going there, you didn’t listen to my advice’’; harchand (or harchi) tangtār bihtar ‘‘the narrower the better’’; harchi (or harchand) zūdta bihtar ‘‘the quicker the better.’’ Harchi tamāntār ‘‘as much as possible,’’ as: bā nādāmat-i harchi tamāntār birūn āmadan az pīsh-i ā (m.c.) ‘‘I came out from his presence with a regret, exceedingly great.’’ Harchi ḵ ū ‘‘in the same manner,’’ as: harthi in mi-zanad ān mi-raqṣad (m.c.) ‘‘the one makes the time and manner of his dance correspond to the playing of the other.’’

2 Binā bar, or binā bi ‘‘having regard to, with regard for,’’ as: Ḥalā man binā3 bi-bad-raftārihā-i ki dar ayyām-i iqtidār nisbat bī- ra‘iyyat va nawkar az shumā burūz karda ast na-bāyad du-bāra shughl-i vizārat-rā bi-shumā rujū‘ kunam 4 حالتا من بنى به دو فتحوا نمک در این افتخار نسبت به رعیت و نوزر از شما حور زرد است نباید دو بارا شغل و زورا برşa رجاوجوم کنم (m.c.) ‘‘now I, with due regard to (bearing in mind) your ill deeds done by you towards the peasants and subordinates, must not again entrust you with the office of vazīr’’; ammā dar shughl-i vizārat binā bi-islāh-i ‘umur-i mulk va millat az man haqq-i tavaqqū na-khwāhid dāshī امما در شغل وزارت نیا إصلاح صور ملک و مللت از من حقی قوم نخوهد رشت (m.c.) ‘‘but (I) having due regard for improvement in the state and the people, you will not have the right of expecting

1 Indian and perhaps Afghan.
2 In English the conjunction in this sentence could also be rendered by ‘‘notwithstanding’’ or ‘‘although.’’
3 Binā bar could not be used here: after binā bar either ān or in این or in اینکه or ینکه ایکده or ینکه ایکده follows, or ānki گنکه or ینکه گنکه.
4 Note the subject man at the beginning of the sentence, and the verb kunam کنم after bāyad ناباد.
5 Burūz kardan حور کردن ‘‘to come out’’ = birūn āmadan دو بارا آمدن.
anything from me"': ḥālā maqṣūd-i marā dānīstād; binā ba ūn na-bāyad tājāvūz kunīd (m.c.) 'you have now understood my object; you must therefore not exceed your instructions': binā barānī man khādīm-i qadīmī-yi shumā hasṭan ānchī 'arz mī-kunam 'ayn-i maškalat ast nā ba ānke mīn ḥaism tābī shāmā hūshūm mīkīnmūn mīlūstāt ast (m.c.) 'because I am your old servant, what I tell you is quite right': nazar ba ūn in shumā marhamat na-dārīd man tark-i khidmat mī-kunam Nāzhūn dīnāke shāmā mīrūštāt tīrū kūndūm mīkīnmūn (m.c.) 'with regard to this (i.e. because you have no compassion on me, I will leave your service.'

Remark.—Conjunctions denoting inference [therefore, wherefore, hence, whence, consequently, accordingly, thus, so, then], are called 'illative.'

(3) Chīrā-ki ān ḍārī 'because that.' Man in shukhun ū ūn bī-shumā mī-γuyām chīrā ki ādām-i khūb-i hasṭīd mīn ān barānī ṭūmāh mīkīnmūn mīkūnīd (m.c.) 'I tell you this because you are a trustworthy person': ūn ārā ghayrat ān ḍārī girift ki chīrā jāmā-yi mardūm in dūkhtar ū ūn dūst dārand (m.c.) 'emulation seized her because every one was fond of this girl'; (note that chīrā after ān is properly interrogative introducing the direct narration,—saying that 'why is everybody fond of this girl?')': az ūn jihat (or az ūn rū, or az ūn sabāb, or az bārāy-i in) man bi-shumā guftam ki ḍoghār gird-i in khāyāl na-gardīd āzūndēht (or azūndēht) ān in jihat ān mīrūštāt (or ān in jihat) ān barānī ān ān bī-magī bīl yāmān ān mīkīnmūn mīkūnīd (m.c.) 'for this reason I told you this, that you should not think further on the matter; I told you this, so that you might give up this idea.'

Līhāzū lū: — ū ūn nihayāt-i mīhrabānī 2 ū ūn mīhrabān 2 hasṭam bā ū mīhrabān 2 hasṭam mīn ānī ṭūmāh mīrūštāt (or ānī ṭūmāh) ān mīkīnmūn (m.c.) 'since he is exceedingly kind to me, I too (therefore) am kind to him.'

Remark.—The causal conjunctions are called حروف تعديل or حروف سببي.

(4) Pīsh az ān-ki 2, bārāy-i mīhrabānī 3 ū ūn bārād li-hāzā man ham bā ū mīhrabān 3 hasṭam bā ū mīhrabān 3 hasṭam ānī ṭūmāh mīrūštāt (m.c.) 'because I am your good quality; ghayrat-i mazhabī, "religious zeal."'

1 Ghayrat ānke is a good quality; ghayrat-i mazhabī, "religious zeal." 2 Note this m.c. pronunciation of mīhrābān; the Afghans also say mīhrabān, but not the Indians.
3 Note the Present Subjunctive in Persian for the Preterite in English
Remark.—Note that while the conjunction ‘before that’ requires a Present Subjunctive in Persian, ‘after that’ is followed by the Preterite as in English.

(5) Min ba’đ: Tā hālā harchi būd guzasht, min ba’đ bihtar raštār kunid (m.c.) "up till the present whatever has happened has happened, but for the future do better."

(6) Az bas ki:—Az bas ki bi-ū guftam khasta shudam (m.c.) ‘I told him so often that I got tired’; az bas-ki hama-y mardumān mi-mirand, dar jahān dil na-bāyad bast inasmuch as all men die, one should not cling to this world only’; in this sentence chünki, or az ān jā-ā ki, or binā bar in ki, or zirā ki, or az in sabab ki, or az jiḥat-ī ān ki, or az jāhāna-ī ān, etc., could be substituted.

Az bas ki dast mi-gazam u āh mi-kasham
Ātash zadam chu gul bi-tan-i lakht lakht-i khvīṣh
(Hāfiz).

In modern Persian, however, it is used in the sense of ‘because I did a great deal,’ as:—Az bas ki muntazir-i shumā nishashtam khasta shudam (m.c.) ‘I waited for you such a long time that I got tired.’ Man zabān-am mūy dar-āvurd, az bas ki bi-in nāsiḥat kardam inasmuch as grief and melancholy have usurped every quarter and part of it, and a throng of troubles have overrun its limits, there is nothing more hard for me to bear than the society of my heart and—’ (East Trans.).

Az bas ki in Indian Persian often corresponds to the English ‘inasmuch as,’ and differs little from ‘because’ (vide last example).

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or agarchi, or harchi, or bā-inki, or hāl-ān-ki, or har chand ki kardam, could be substituted without materially altering the sense.

The obsolete agarchand would give the same meaning.

(8) Agarchi:—Agarchi ʿu murd anmā jā-yi afṣūs nāst (m.c.) "although he died, it's no matter of sorrow".

(9) Bā-vasf-i inki:—Bā-vasf-i in ki bi-shumā sīfārīsh kardam bar khilāf-i ān kār kardīd (m.c.) "although I warned you many times, yet you acted against what I told you," [or hāl ān ki] (vide 18) instead of bā-vasf-i in ki kardam.

(10) Hargāh in m.c. has usually the meaning of "if":—Hargāh bi-shumā na-gufta budam haqq bi-shumā būd (m.c.) "if I had not told you, you would have been in the right." Classically it means "whenever," but 'if' can sometimes be substituted for 'whenever' without substantially altering the meaning: har-gāh yādgār-i shumā rā khvāham dīd shumā rā yād khvāham kard (class.) "whenever I look at your keep-sake, it will remind me of you."

(11) Az vaqti-ki, az ān gāh ki kā (Az vaqti-ki, az ān dam ki) az vaqti-ki: az ān dam ki 2 az vaqti-ki: az ān dam ki 3 (m.c.) "since I have seen him I have been quite upset": either of the other two conjunctions, or az ān zamān-i ki, could be substituted for az vaqti-ki.

(12) "As soon as." Hamin-ki (m.c.) elliptical for "at the very time when," hence "as soon as"; hamin-ki āmadam, ʿu raft (m.c.) "as soon as I came, he went."

Dava khurdan hamān, murdan hamān (m.c.) "as soon as he took the medicine he died." Bi-mahz-i khurdan-i dava murd (m.c.) "merely by taking (i.e. as soon as he took) the medicine, he died"; or bi-mujarrad-i khurdan-i dava murd (m.c.); or bi-mujarrad-i ki dava khurd, murd (m.c.)

1 In m.c. har-vaqt would be substituted for har gāh, and the Subjunctive bi-binam for the Future khvāham did.

2 Or az ān dam-i-ki.

3 But hamān ki shumā didid man hamān rā didam (m.c.) "I saw just what you did": hamān ki cannot be used for "at that very time."

4 Mahz-i khādir-i shumā (m.c.) "merely to please you"; mahz-i didan-i tu (m.c.) "at the mere sight of you": in m.c. mahz is frequently used for bāry; as: mahz-i mulāqāt-i ā injā raftam or mahz-i dālāt-i ā injā raftam (m.c.) "I went there to see him": in dava mahz-i khurdan va māldan-ān, this medicine is to be taken internally and externally."
"as soon as he took the medicine he died."  

Mujarrad signifies properly "stripped, bare"; also a "bachelor"; bi-mujarrad-i gumān "on a mere suspicion, merely on suspicion."

Chandān ki also sometimes signifies "as soon as," vide (13).

(13) Chandān ki "as soon as"  

"as inuh, however much."

"This is said half laughingly."

*Note the order in the Persian and English.

You mentioned that there are compound conjunctions which are used in the text. Here is the list of compound conjunctions mentioned in the text:

- Chandān ki (as soon as)
- Jātū (as)
- Tamāl (as)
- Jādūk (as)
- Dīdār-i mardum shudān 'ayb nist
- Va likin na chandān ki gūyand 'bas' (Sa'di)

There is no harm in visiting people,

But not to such an extent that they exclaim 'this is enough'."

1 In modern Persian, chandānki is not used in this signification; hangām-i ki nāna, or vaqī-i ki nāna, or chūn, is used instead.

2 In modern Persian used in this signification in writing only: in m.c. "as much as, however much."

3 This is said half laughingly.

4 Note the order in the Persian and English.
Remark.—Chandanchi چندانچی is obsolete: it rarely occurs even in old Persian.

Harchand یار bi-maktab burdandi az miyān-i maydān sar bi-zadi va chandanchi ta'lim-i khatt-ash dādandi! mayl bi-nayza-yi khatti namūdaj!

أو را بکتب برندی از میان میدان سر بردن و چندانچی تعالیم خطش دادندی میل به نیزه (Anvār-i Suhaylī) "when they conveyed him to school, he would suddenly make off and appear in the midst of the plain; and whenever they instructed him in writing, his thoughts darted away to the straight spear."

(Eastwick’s Trans.).

(14) [Madām مدام Ar.] mā-dām ki مدام کی, mā-dām-i-ki تامدامکی "as long as":

Mudām مدام is an adj.; bachcha-yi man mudām gīrya mī-kunand (m.c.) "my little child cries continually": mast-i madām ast (m.c.) "he is always intoxicated": madām"-l-aqwāt (m.c.) "perpetually" (also dāyīm"-l-aqwāt (m.c.).

(15) Gūyā گو یا or misl-i înki مهی ئینکی "as long as life lasts.

Mudām مدام is an adj.; bachcha-yi man mudām gīrya mī-kunand (m.c.) "my little child cries continually": mast-i mudām ast (m.c.) "he is always intoxicated": madām"-l-aqwāt (m.c.) "perpetually" (also dāyīm"-l-aqwāt (m.c.).

(16) Chunān ki چنان چینا "as the saying is":

Gīf Chunānki mī-guyand (old) "as the saying is": gūf Chunānki tu gūfī tārīfī-î hasad burdand (Sa’dī) "he replied, ‘as you said, a number envied me.’"

Chunān-ī-ki چنانگی چنانگی, or ham Chunān ki چنگی چنگی, and ān Chunān ki چنانگی چنانگی have a similar signification, as: Chunān-ī-ki یارазادام تارا ham mī-zanam Chunān-ī-ki یارازادام تارا ham mī-zanam (m.c.) "I’ll beat you as I beat him": man ham-Chunān کی یارا 'arza dāshīm "I have
related the matter exactly as it happened': guft an chunānki shunidā khalq-i bar-ū bi-ta'assub [gird ]āmadand (Sa'di) 'he said, as you have heard, a whole people collected round him from fellow-feeling': āvarda-and ki kashdam rā vilādat-i ma'kūd nīst chunānki sābir-i ḥayvānāt rā." is that the scorpion is not born in the ordinary manner like all other living things.'

In Indian and Afghan Persian, chundnchi at the beginning of a clause means 'accordingly':—Chunānchi ham-chunān kardam (Afghan) 'accordingly, I did so exactly.'

Though in modern Persian chundnchi may occasionally be rendered in English by 'accordingly,' its proper meaning is 'so that,' or 'like,' or 'for example,' and, in translation into Persian, chundnchi must be employed only when its meaning will admit of one of these interpretations.

Chunānchi 'like, for example':—Dar yak sandūq ashyā-yi khurūkī būd chunānchi (mišl-i) nān va birinj va panīr va-ghayra. Dar yāk sandūq ashyā-yi khurūkī būd chunānchi (mišl-i) nān va birinj va panīr va-ghayra (Afghan coll.): va har pādīshāh-i āyāh ki madār-i kūr-i khud bar hikmat niḥāda, mava'īz-i ḥukamā rā dastūr-l'amal sāzd, ham mamālak-ash ābadān bāshad va ham ra'īyyat-ash khusb-dil va khurram, chunānchi Rāy-i A'zam-i Dābīshlim-i Hindi. And every wise king who, basing his acts on wisdom, makes the advice of sages his rule of conduct, his state will be prosperous and his people joyful and happy, like the great king of Hind, Dābīshlim who—.'

Agar chunānchi u āmad man mī-ravam (m.c.) 'if for instance he comes, I'll go; here chunānchi could be expressed by fi-l-magalānānī betā.'

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1 Ta'assub means 'zeal, party spirit.'
2 Anciently this word was gash-dum. In m.c., the Arabic word 'aqrab is preferred.
3 Or chunānchi .
4 The copulative  could be omitted. For chunānchi, it is better to substitute here as gabil-i, or magalānānī betā.
5 Note past tense in a condition, for present.
6 In Arabi not correct Arabic.
In m.c., *chūnānchi* चुनावी alone is often used for "if" and "so that":—

(17) *Tawr-i-ki* —

> तूर के बिशुमा गुस्ताहम हामान तूर वागी; हूद (m.c.) "it happened exactly as I told you."

(18) *Hāl ān ki* —

> हाल आन के बिशुमा गुस्ताहम ना-शुनिदिद (m.c.) "although (in spite of the fact that) I told you, you did not listen": or बा-वाशि-िंकी ना वड विवेचन (vide (9)), instead of हाल ān ki.

(19) *Dar sūrat-i* कि उ बियायद माँ-रवाम (m.c.) "in the event of":

> दर सुरात कि उ बियायद माँ-रवाम (m.c.) "in the event of his coming, I'll go."

(20) *Bi-har hāl* —

> बी-हाल हर्हर हाल के बिशुमा गुस्ताहम माँ-निस्त (m.c.) "anyhow there is no help for it."

(21) नाइहायते ‘ल-अमर occurs rarely in writing for नाइहायते ‘ल-अमर ‘at length, at last.’

(22) *īn-hama* इन-हामा न्यू भाय "still, in spite of’:

> बा-वुजुदः-िंकी बिअ गुस्ताहम इन कार बिकुनाद वा नाकुर, मा हाजी तरक़-िंकी दुस्ति नामी-कुनाम (वायुजुदःकै वा गुस्ताहे बी कार बाद वा निकाय में जन्म (m.c.) "although I told him to do this and he didn’t, still (in spite of that) I won’t give up his friendship."

(23) *tā-ham* ताहम ‘nevertheless’ is not used at all in Persia. It is a translation of the Hindi *tau-bhā* तौबी: it is Hindustani.

(24) ‘Lest’ : *Mabdā* मबदा; शायद :—

> The poet says, if you earn anything to-day, you should keep a portion for to-morrow—

> मबदा के का दरह दरवाती समितिव बुद पय-िंकी मबदा कि दर दाह दिर इस्ती

> मुसिल बुवाद पिरी इस्ती (Firdausi).

> "Lest you live long;

> For old age and want are a calamity."

In the above examples, अ स एल र ब येकश्व न द फ स मबदा का दरह दरवाती समितिव बुद पय-िंकी *guft-az fikr-i tu mā-tarsam mabdā* 2 द दुदान अस्प रा बिकबड़ (m.c.) "I fear lest while you are thinking, the thieves may steal the horse":

> मत-तसरम कि मबदा अज इनजाइ नारवाम (m.c.) "I fear I shall not get away from here."

In the above examples, mā may alone could be substituted for mabdā without altering the sense: *मबदा के मबदा* मबदा का दरह दरवाती समितिव बुद पय-िंकी

1 Or *dar har hāl* दर हर हाल.

2 Or *mā-tarsam kī mabdā* मबदा के मबदा.

3 Or *sang* सगी.
In the following Afghan colloquial sentence, *mi-tarsam mabādā dar panja-γi dushman na-yuftam* (m.c.) "I am afraid I may fall into the hands of the enemy," the negative is wrongly inserted owing to a confusion of thought.

In the following example from the Gūlistan the same confusion seems to exist: *andishād ki agar bar malaγ uftad fitna na-shavad* (Sa'di) "he thought that if the matter became known it might give rise to discord" (i.e., should it become known I hope it won't give rise to—): modern Persians object to the negative here.

(25) *Hamīn faur ki mi-david uftād* (m.c.) "he fell while he was running."

§ 93. Interjections and Interjectional Phrases, Greetings, Compliments, etc.

Interjections consist of either indeclinable particles expressive of emotion or else of substantives in the vocative case. Short exclamative phrases, both Persian and Arabic, also act as interjections.

There is no general term for "Interjection." Interjections for regret are called ḥurūf-i afsūs: for lamentation and grief, ḥurūf-i-nudba: for attracting attention (ay, yā, etc.) ḥurūf-i nidā: for admiration, wonder, ḥurūf-i-ta'ajjub: for warning, ḥurūf-i-rad', etc., etc.

The following are simple Interjections.

(1) Regret ( *[harf-i-afsūs* or *harf-i-ta'assuf*), or sorrow ( *[harf-i-nudba*):

| m.c. | afsūs  
| class. | afsūsā  
| m.c. | dirigh  
| m.c. | dirighā or vā  
| m.c. | vā hasralā  

1 *Malaγ*: note that the final letter is *hamza* and not *alif*; the *a* is the *faṣā* of the *tām*.

2 The vocative is either the same form as the nominative or else is marked by a final ā. The vocative *alif* in such words, as *dirighā* دِرِیغ, also *aydirighā*, is called *atī-i-nudba* اَتِی نِدَبā. The latter form is used in the singular only. *Dirigh* *kardan* دِرِیغ کَردن "to withhold, deny"; *dirigh amadan* دِرِیغ اَمداَن "to be sorry, regret"; *dirigh nist* دِرِیغ نِسَت "you are welcome to it."

3 Chodzko aptly compares the interjection to a species of musical note that gives a tone to the whole phrase.

4 Also *sad hayf* صد حیف and *hāzar afsūs*.
m.c. حرف حیف ١
class. حرف حیفā
class. وا داردā or داردā, oh grief!
class. وا vā
m.c. vā,ā
class. وا vā,ā bi-man, woe to me.
m.c. آ āh
m.c. A āhā
m.c. هیپات hayhāī alas.
class. Avākāh,2 alas.
class. وان vāyāla, alas.
m.c. وا vā, vaylā, alas.
class. واسفا vā asafā, oh my sorrow, alas.
m.c. ای خاک بر سرم ay khāk ٣ bar sar-am, dust on my head! (said on occasion of death or when a false statement is made); vide (3).

Examples:

Afsoq که برادرم سمت ناخوش است—: m.c. "my brother, I regret to say, is very ill."

Dawr-i-jāvāni bi-shud az dast-i-man
Ah u darīgh! ān zimān-i dil furūz ـ—(Sa’dī)
"The time (revolution) of youth left me,
Ah alas! for that glad time."

Har ki shāh ān kunad ki ū guyard
Hayf bāshad ki juz nikū guyad—(Sa’dī).
"He on whose word the King (relies and) acts
A pity it were he should speak aught but the truth."

Hayf ast ki in-hā rā bi-burand ٥(m.c.) "it is a pity to cut these": حیف فلم زما جوان بود hayf-i-Ghulam Rīzā javān būd ٧(m.c.) "alas for Ghulām Rīzā, he was young."

١ Also sad hayf and hāzar afsoq.
٢ In speaking, ākh ā خ is used for "Alas," as well as for an exclamation of pain "Oh!"
٣ Or bar sar-am alone: čeh khāk bar sar-ām "Oh what shall I do."
٤ The Persians refer all changes of fortune to the revolution of the heavens. Dawr "revolution" also means the circulation of the wine cup.
٥ From afrūkhtan to kindle: also dil afrūz dāl āfrouz (generally applied for a lover).
٦ Generally pronounced with only one r.
٧ Applied to a dead person.
An murgh-i tarab ki nam-i ud badd shabab
Faryad! na-danam ki kay aamad kay shud

"A bird of youth! I mark not when you came,
Nor when you fled, and left me thus forlorn."

(O. 155 K. Whin.)

In the following, the poet’s plaint is addressed to himself:—

VT aasaj! VT aasaj! Irin 'ajab dar khvab-i ghafat ast (modern) "Alas! alas! In what a sleep of forgetfulness is Iran sunk": ay khak bar sar-am in chi haif-ist (m.c.) "Alas what words are these (i.e. they are untrue)."

Remark. — Sometimes a verb is equivalent to an interjection, as:—

Chun bad agal choro omret baksht
Tarsam ki turai zin-nang nap zarad khak

"When winds of death shall quench your vital touch,
Beware lest earth your guilty dust expel."

(O. K. 296 Whin.)

(2) Admiration (حرف تحسين و گفتگوی) (real or feigned), and surprise

m.c. vaah vaah va, good, good.
m.c. va bah bah,1 well done; also, how nice.
m.c. ajrin, (create)2
class. zih well done!
class. zabi Zeen sahih3
m.s. shabah shabash4 hurrah (in India, well done).
m.c. ahsan,4 first rate!

1 For bih bih va, "good, good", ajrinama (="ajrin badi")
is a Zend word occurring at the end of Gabr prayers, and signifies "Oh God! may our prayer be more than what we are able to express."
2 O God create more for us.
3 Classical also: much used by Afghans and Indians in speaking.
4 ً أَفْلَمْ ْبَيْدَآً مَا أَفْلَمْ — ً أَفْلَمْ بَيْدَآً are two Arabic forms expressing admiration, as:—

of "how handsome is Zaid."
INTEJEOTIONS AND INTERJECTIONAL PHRASES, ETC.

m.c. *marhabā* well done (not welcome).
m.c. *bārak Allāh* May God bless you, good.
m.c. *tabārak Allāh* good, strange (also used to express disbelief).

class. *habbāzā* well done.
m.c. *barak Allāh* may God bless you, good.
m.c. *tabarak Allāh* good, strange (also used to express disbelief).

Examples:

Examples:

m.c. *ma shā Allah chi bachcha-yi khūb-i dārīd* (m.c.) "what a nice little child you have got": *bārak Allāh chi kār-hā khūb-st 'ajab kār-i kord* (m.c.) "may God bless it! how excellent a thing this is! he has performed wonders": *āfirīn bi-Mahmūd* (m.c.) "well done Mahmūd!"

Firdawsi, the author of the *Shāh-Nāma*, the great epic of Persia, claims that it is written in pure Persian. He was confronted with his verses:

Qazā guft gīr u Qadar guft dih
Falak guft ahsan Malak guft zih

Firdawsi’s reply was that the *Falak* (not he) had said *ahsan*.

(3) Lamentation, mourning:—

m.c. *affleh* "Lament! Oh! Alas!"
m.c. *vāy* Oh misery!
m.c. *vāvyāla* 

(4) Hatred, aversion, contempt:—

m.c. *uf, tuf, tufla* tie, for shame, also *pah* (for a bad smell); *ugh* (for a bad smell).

m.c. *ah.*

---

1 In Arabic "welcome," but in Persian "well done," for *marhabā* vide p. 382, foot-note (1).
2 lit. "As God wills it, what a nice—" The *mā shā Allah* averts the evil eye. If a stranger were to make the remark without *mā shā Allah*, the relations of the child would at once insist on this formula being added.
3 There is a distinction between *gazā Qaṣa* and *qadar* 'Qadar.'
4 *Fughān kardan* "to cry aloud, lament."
m.c. دور dūr, avaunt.
m.c. aʿūz bi-llāh. God defend me (I take refuge with God).
m.c. ʿay pah.

(5) Attention or warning: —
m.c. ʿinjā ʿinjā kun, look here.
m.c. sar-i hisāb bāsh, look out!
class. (rare m.c.) inak, behold! now!
class. and poet. hān know! in truth!
class. and poet. hīn
m.c. zinhār, beware, never do! on no account!
m.c. ay mardaka look here; (ay is always followed by a substantive).
m.c. oṭi mardaka, you there, fellow!; (oṭi can be used alone).
m.c. ay fulān kas, oh So-and-so!
m.c. ay pīdar, oh you there, (oh father! addressed to one older than the speaker).
m.c. ʿay ʿamū, oh uncle!
m.c. ʿay mashhādi, oh Mashhādi!
m.c. ʿay karbalāʾi, oh Karbalāʾ!
m.c. ʿay barādar, oh brother!
m.c. ʿay musāfīr, oh traveller!

Zinhār, or zinhār, when an interjection of warning, is followed either by the 2nd person of the Imperative or of the Aorist, as: zinhār bi-dīn tamaʿ diqar-bār gird-i ʿin dīn na-gard zinhār bi-dīn tamaʿ diqar-bār gird-i ʿin dīn na-gard (Saʿdī) “take heed, don’t again through greediness approach the snare”: guft zinhār na-sīlānī ki bi-panjāh dinār ham rāzi shavand guft zinhār na-sīlānī ki bi-panjāh dinār ham rāzi shavand (Saʿdī) “he said beware lest thou (on no account) take it, for they will even consent to give you fifty dinārs (‘to go elsewhere’).”

Zinhār khwāstan ʿin zinhār khwāstan ʿin to seek protection, sanctuary ʿin zinhār adj. “under protection”: bi-zinhār āmada-am bi-zinhār āmada-am (m.c.) “I have come to you for protection.”

In the sentence guft marā kushta shudan qabūl ast likan zinhār barahna na-khwāham shud guft marā kushta shudan qabūl ast likan zinhār barahna na-khwāham shud (m.c.)

1 Mardaka مردک (m.c.) for mardak مردک.
2 Or fulāna فلانة.
3 ʿAmū or ʿammū عمر (m.c.), for ʿammū in Ar.

These are all m.c. forms of addressing or calling to a stranger. Mashhādi مشرح, one who has made the pilgrimage to Mashhad مشرح; and Karbalāʾی كربلائي, one who has been to Karbala, are respectfully addressed to any stranger, and do not mean that the person addressed has really made any pilgrimage. The Arabs use Ya hūjj یا حلف in the same manner.
"she said she could rather perish than undress," *zinhār* may be considered either an interjection or an adverb of negation.

In modern colloquial, *zinhār* is used without a negative in the sense of "mind you do," as: *zinhār zinhār khidmat-i khud rā shākh u barg-i bīsār bi-guzār* (Tr. Haji Baba, Chap. 40) "mind, whatever you do, that you embellish your services when relating them."

*Remark.—Hā* ha "have a care! behold!" is in m.c. often corrupted into *ā*, as: *shumā rā mī-zanam-ā*; *šama ra mizām* - 1; *īnjā biyā-ā* (Tr. Haji Baba, Chap. 40) (with nasal *n*) is similarly used.

(6) Impatience:—

m.c. *nigāh kun*, look here, come here.1
m.c. *dih bi-raw*, go along, do; (also *dih* for wonder).

m.c. *jahannam shaw*, go to hell.

m.c. *gum-ash kun*, hang him.

m.c. *gum shaw*, be off with you.

m.c. (2) *bājī biraw* 'aqab (or *dunbāl*, or *bālā*, or *kinār*), my good woman, you are in the way.

m.c. *bājī biraw* omr,2 *kinār bi-raw* 'ammū, my good man, please move.

*m. pusht pusht* (class., obs.)8

*posh posh* (Afghan, class.).8

m.o. *jā bi-dihād*, make room!

m.c. *dūr bāshid*, clear the way!

m.c. *khabārdār! sar-i hīsāb*, take care, look out! (gen. by a person riding).

m.c. *khafā bi-shī*, may you be hanged (lit. throttled).

m.c. *dīl-at dard bi-yāyad*, as above (lit. may you have a stomachache).

(7) Distress, want:—

m.c. *amān*, quarter!

1 *Hāji Āghā* nigāh kun (m.c.) "Hāji Āghā come here (H. A. being in the next room)."

2 *Bājī* lit. 'sister'! *Amū* ṣom (for 'ammū) 'uncle,' not necessarily one older than the speaker: two boys quarrelling will say *bīrāw ammū* = "what can you do to me?"

8 For explanation of these terms, vide p. 372, foot-note (3): *guyand ki pusht pusht hammāl amād* "here comes the porter with his precious packs."—(O. K. Rub. 218, Whin.).
m.c. aky
faryad, injustice!
m.c. bi-dad, injustice, tyranny!
m.c. yā Rabbi, O Lord!
(I am making a complaint against the Governor.)
m.c. āmān az dast-i-tu, help from thine hand (of oppression).
m.c. dād az jafā-yi tu, oh! redress from thine injustice.

(8) Fie, for shame:—
m.c. khajalat bi-kash, feel shame
m.c. ār-at nami-āyad, feelest thou no shame?
m.c. rūy-at siyāh, thy face is blackened.
(1) a feeling of shame is a good thing to cultivate.

(9) Repentance:—
m.c. fāt kardam, guh khurdam, I have erred; I repent humbly (lit. I have eaten human excrement).
m.c. digar na-khwāham kard, I will never do so again!

(10) Miscellaneous:—
m.c. yālla 2 raw kun, oh! begin!
m.c. khōb, all right, go on, continue.
m.c. chashm-i bad ādur, a vaunt the evil eye.
m.c. ādur az āustān (Sa'dī), may you and my friends never know the like.
m.c. naʿūz bi-illāh 4, God forbid.
m.c. 'ayāza bi-illāh
m.c. Khudā na-kunad
m.c. Khudā na-khvāsta
m.c. āhāsha

1 Dād u faryād karīan ‘to call aloud for justice’; faryād u fughān kardan ‘to lament’; bi-faryād rasidān ‘to assist, succour’; az dast-i hākim faryādī hastam (m.c.) ‘I am making a complaint against the Governor.’
2 Vulg. for Yā Allāh! Al Allāh.
3 Possibly ‘mind your backs’ or ‘turn your backs (i.e., face the wall; as a great lady passes).’ The camel-men of Afghanistan and the Indian N.-W. Frontier say, posh! posh! for ‘get out of the way,’ which is perhaps a corruption of the old pusht pusht. Another suggested derivation is that posh posh may mean ‘veil your eyes (as a lady is coming).’ Pusht pusht also means ‘one behind the other in close succession.’
4 God defend us! lit. ‘we take refuge with God (from Satan the accursed or stoned).’—Quran.
Astaghfir-ullah, God forbid (lit. I ask pardon of God).

Khudā kunad, God grant.

Subḥān-illāh. Praise be to God! (for wonder, m.c.).

Ayy Khudā

Khudāyā

Yā Allāh

Khudā kunad, God grant.

Khudā dānād (or mi-dānād), God knows.

In shā Allāh, if it please God.

In shā Allāh Ta’āla, if it please God most High.

Khudā ḥāfiz-i shumā (or Khudā ḥāfiz).

Good-bye! (God protect you).

Khudā nigāh-dār

Khudā shumā may God guard you.

Nizhār, beware! vide (5).

Ji allā, go on, begin.

Turā bi-Khudā, for mercy’s sake!

Bār Khudāyā, O Great God!

Labayk! (in m.c. labbe), here I am.

Gulā-ya shash, you want a bullet (to keep you quiet); or—tū-ya kūn-at bāshad.

Qadam-i shumā bar chashm, welcome (to the coming guest); or speed (to departing guest).

Buchcha-hā servants! attendants! (waiter!)

Ilāhi! rahmat-at kam na-shavād (m.c.).

Khudā ḥāfiz kardan, "to say good-bye."

Qasam mi-dīham understood.

Labayke. Ar., "here I am for you (waiting your orders)."

A bullet of six mīqāls: in m.c. one mīqāl = 72 tajandum.

Corresponds to ko,i hai of Urdu.
m.c. dast az giribān bardār
let me go.

m.c. dast az yaqqa am vardār
it’s not worth the trouble.

m.c. hich hich, nothing, nothing!

m.c. chizī na-būd it was nothing, of no consequence.

m.c. Qābuliyat na-dārad

m.c. bi-zahmat-ash namī-arzad, it’s not worth the trouble.

m.c. ay madad ay madad, help! help!

m.c. ay musalmānān ay musalmānān, Oh Muslims!

m.c. bi-kumuk-am bi-ras come to my help, come to my cries!

m.c. bi-jaryād-am bi-ras ay mādar ay mūdar, help, help (children)!

m.c. ay nana-jān, O dear mother (children to mothers; also in addressing women; used by women when startled)!

m.c. ay bābā jān, O dear father (a man’s exclamation when startled).

m.c. magar chi shud, what have I done!

m.c. āsmān ki pāyīn namī-āyad, do so, don’t fear, the sky won’t fall.

m.c. duzd duzd thieves! robbers!

m.c. duzd āmad seize him, seize him!

m.c. bīgīr bīgīr, stop!

m.c. az jā ma-jumb don’t move!

m.c. harakat ma-kun crouch down. take shelter.

m.c. bi-khayāb

m.c. kham shaw

m.c. khāmushk, silence!

m.c. khabardār bāsh, look out!

m.c. sar-at-rū nigah dār, heads!

m.c. mulufit bāshīd, please pay attention. listen!

m.c. gūsh kun, listen (give ear)!

m.c. mutawajjih bāsh, pay attention!

1 In m.c. yakhī. T.: vardār m.c. for bar dār.

2 A man would address an elderly woman as mādar.

3 Nana or Nana jān Jān & is is a pot name used by mothers to their children, or by children to their mothers.

4 Vide also (6).
INTERJECTIONS AND INTERACTIONAL PHRASES, ETC. 375

Dilitan ba man bashad, just pay attention to me for a few minutes.

Bégir ha hā bi-gir, soo on then (to a greyhound)!

(11) The following imitative sounds or cries are used to animals:

- *pish pish*, puss, puss.
- *chīt*, shoo (for driving away a cat).
- *bye bye*, for calling fowls, pigeons, dogs, etc.
- *chikh*, shoo (for frightening away dogs).
- *tū tū tū*, fowls or pigeons (in Kerman).
- *hush hush*, stand still (to donkeys).
- *achīsh*, stand still (horses, donkeys).
- *pikh pikh*, for driving sheep.
- *hūn*, for urging on a donkey.
- *hay*, uttered at intervals by camel-men to keep camels in motion.

Remark I.—There are many other imitative cries used for calling camels, goats, sheep, asses, etc., etc., as well as for urging on beasts of burden: such cries cannot be represented in writing.

In the south of Persia, distance is represented by uttering *hā* several times with a peculiar intonation, as: *Hā-hā-hā-hā-hā-ā Kirmān* "there yonder in the distance is Kirman." [In the Panjab a peculiar way of raising the voice (ooh pare hai "there it is yonder") has a similar use.

(b) (1) Onomatopoetic nouns are called *ism-i sawt* (اسم صوت ). Examples:

- "chirping of small birds": *kü kū* "cooing of doves":
- "noise of laughter": *chir chir* "fizzling of meat cooking":
- *chakāchak* and *chaqāchaq* "the whizzing of a sword, club, etc., through the air":
- *fash-a-fash* and *trang-a-trang* "the whizzing of arrows through the air":
- *qul-qul* "the gurgling of wine being poured out, etc., etc.

Qa-ānū has: *qanān* "the gurging of wine being poured out, etc., etc.

Such words, however, as *pish pish* and *chikh*, etc., are particles (*harf*).

(c) The following are the commoner dervish cries:

- *Hu! Haqq!*
- *Yā Hu! Yā Haqq* "He! Truth (or God)!

1 For *biyā biyā* "come, come."
2 The Afghans say *chīkhe*; also m.c. "can this have any connection with the m.c. particle of continuation hay?"
3 Both are pronounced the same.
4 For things far off only.
5 *Haqq* is the 3rd pers. sing. masc. Arabic pronoun "he" also "He."
Yā 'Allī madad, O 'Allī! help (Shī'a dervishes).

Yā Mawjūd Oh Omnypresent.

Yā Qāziyy-ā' l-hāyāt, O Granter of the needs of man.

Yā Qhaffār-ā' l-zunūb, O Forgiver of sins (of the 'Ali Allāh sect).

Gul-Mawld, (a dervish greeting in which 'Allī is compared to a rose).

Remarks.—Certain cries are peculiar to certain sects: Sadā-yī yā 'Allī (or yā Husayn) buland shud 'Ali can be applied to Shi'as, and sadā-yī yā Chār Yār to Sunnis only.

(d) The following are some of the street cries;* they are not current in all parts of Persia:—

Persia is the very home of flowery and figurative language, and striking examples of this are to be found even in the street cries.

(1) Fruit or sweets:—

Quwat-i bāzū, quwat-i pā, strength to your arms, strength to your legs.

Sweetmeats:—

Ay halvā-yi khārak—ay pashmak—ay halvā-yi ardah.

Figs:—

Anjīr, bāgh-i bāgh-i bihisht, figs! figs fit for the nightingales of the Garden of Paradise.

1 The Sunni dervishes say Yā chār yār, i.e. Abū Bakr, 'Umar, 'Uṣmān and 'Ali.

2 These cries are used by dervishes either to announce their arrival at the doors of the great, or else when seeking alms in the bazars. A dervish entering does not salute: he utters one of these cries. The writer saw a Persian dervish in Baghdad crying Yū Mawjūd in an unpleasant and excited voice till utterance nearly failed, and the sweat streamed down his face from the exertion. The shop-keepers were only too willing to give him money 'to move him on.'

3 Abū Bakr, 'Umar, 'Uṣmān u Haydar (misra). Haydar is a title of 'Allī.

4 Republished from the Jl. As. Soc. Beng., 1906, by the courteous permission of the Council.

Those interested in the subject should compare these with the street cries of old London. Needless to add, some of them show a fine imagination.

5 A guest is sometimes pressed to stay and eat a 'snack' by the polite, but colloquial phrase yā chiz-i bī-khur ki quwat-i zānū paydā kuni (m.c.): the idea apparently is that the refreshment will give the necessary strength to the leave-taker's legs.

6 Khārak a dried date.

7 Halvā-yi ārā (halvā-yi ardah is made of sesame seeds, sugar, flour, and butter.
INTERJECTIONS AND INTERJECTIONAL PHRASES, ETC.

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قوت زنو انچئر نست quvvat-i zānū anjīr ast, strength to the knees are figs.

Pomegranates:—

(اًثاردَار انار دارم انار) pomegranates have 1; pomegranates of the Garden of Paradise.

بَاغِی بیشَش bāgh-i bishṣṭ

نار باب دل بیمار nār bāb-i dil-i bīmir.

عکس بَاب دارما انار اتُبَکی dāram nār, atākabī dāram nār.

Cucumbers:

( آی قند 2 تن خیار ay gand-i tur, khīyār, oh liquid sugar, cucumbers!)

Plums:

( آی صفرا شکن آلو ay ṣafrā-shikān ālu, oh plums! a cure for bile.

Grapes:

(طلا دارم مشتری tilā dāram, mushtārī, gold have I, oh buyer!

Pistachio-nuts:

(ی پستانه دامغان 8 مشتری ay pista-yi Dāmghān, mushtārī, pistachio-nuts from Dāmghān, oh buyer!

Nuts and edible seeds:

همه عسل دارم و مشکی hama 'ajīl dāram va bishkan.

Mulberries:

(بیدانه نبات 4 — بیدانه گاب حیات — بیدانه — شکر نبات — بیدانه — پیا آئت اهری از روح bī-dāna nūbat; bī-dāna āb-i hayāt; bī-dāna shakar-nūbat; bī-dāna, bi-yī lazzat mī-baṛī az rūh, (mulberries) luscious without seeds, sweet as sugar-candy, priceless as the water of life; seedless mulberries like crystal sugar; seedless mulberries—come and delight thy soul.

Black Mulberries:—

(عبدو صفوئه خوشا شاه mūva-yi ṣafra-bur shāh mīva.

White Mulberries:—

(ی ندل سلم ( = هل است nuql-i hīlā) sweets with cardamoms (in India ( = hil ast)

( = ilāchī dānā).

(2) Tripe:—

(وي سیروا o-ī sīrāţ, oh tripe!

(3) Cinnamon Tea:—

(ای چای دار چین نبات ay chāy-i dār-čīn nūbat,4 oh tea and cinnamon 4 and sugar-candy all mixed! (4) Nūbat نبات is "sugar-candy." Some Persians do not eat gand. A few old-fashioned Muslims will not take tea, which comes from Hindus: nor loaf-sugar, which is najīs ناجس; firstly, because sugar is made by the hands of unbelievers, and secondly, because it is purified by bones.
(4) Water:—

\[ \text{bi-nūsh bi-yād-i Shahīd-i Karbala}, \text{ drink in remembrance of the Martyr of Karbala.} \]

(5) Kerosine-oil:—

\[ \text{naft-i dāram miḥl-i gulāb, a naptha have I like rose-water.} \]

(6) Castor-oil (for lamps):—

\[ \text{shīla dāram, oh long-cloth have I, cloth have I, sālū have I.} \]

(7) For clothes:—

\[ \text{ay qamīṣ dāram—parcha dāram—shīla dāram, oh long-cloth have I, cloth have I, sālū have I.} \]

(8) For pins and needles:—

\[ \text{ay suṣān suṇjāq angushṭāna yarāq, oh needles, pins, thimbles, gold and silver lace.} \]

(9) Scissors and embroidery (hawked in villages only):—

\[ \text{ay miqrāz ay yarāq-i dam-i chādar, oh scissors, oh gold (or silver) lace for chādars.} \]

(10) For antimony:—

\[ \text{surma-yi sang, o-i surma-yi sang, oh antimony of stone.} \]

(11) Indigo:—

\[ \text{o-i vasma! o-i vasma, oh leaves of Indigo, oh leaves of indigo.} \]

\[ ^1 \text{Husayn, slain at Karbala, was wounded in the mouth by an arrow, when he stooped to drink from the Euphrates. His death occurred twelve years after that of his brother Hasan.} \]

\[ ^2 \text{Persian for نفط.} \]

\[ ^3 \text{There is a shrine in Shiraz called Shāh-i chīrāgh, where is buried the brother of Imām Rizā, the 8th Imām (the latter is entombed at Mash-had). Some Muslims salute the newly-lighted lamp by salām yā shāh-i chīrāgh.} \]

\[ ^4 \text{Called also chīh-l-vār} \text{ or chīh-l-yār} \text{ or chīh-l-yār, because each piece is folded in forty vār; vār may be the Persian word} \text{′′ time, turn, regulation,′′ or a corruption of the English word yard; derivation doubtful.} \]

\[ ^5 \text{Shīla} \text{ or shālū: Indian names of the red cotton stuff.} \]

\[ ^6 \text{These articles are usually sold by Jews.} \]

\[ ^7 \text{The Zardushti women wear a special chādar without yarāq.} \]

\[ ^8 \text{For the eyes and eyelashes.} \]

\[ ^9 \text{For some reason the best antimony is called surma-yi sang.} \]

\[ ^{10} \text{Story 28, Book III.} \]
(12) Rouge:—
o-i surkhāb, oh paint (lit. red water).
(13) Patches (for the face):—
ay khitāl, oh moles!
(14) Amulets:—
Not hawked in the streets in Persia; generally obtained as a hadiyā from a Mulla. They are, however, hawked in India.
(15) Love philters:—
davā-yi mihr u maḥabbat, medicine for love and affection.
(16) For live animals:—
o-ī pūl-ī buz, o-ī pūl-ī buz, oh money for goats! oh money for goats!
For sheep in the ‘Īd-i Qurbān:—
shākh-ash bi-gīr, savār shaw.
Small lambs:—
o-ī barra-ī parvār, o-ī barra-ī parvār, oh fatted lambs! oh fatted lambs!
Bulls (for the plough):—
o-ī gāb-ī kāri, oh ploughing bull!
Cows:—
o-ī gāb-ī shīrī, o-ī gāb-ī shīrī, o-ī gāb-ī shīrī, oh milch cow! oh milch cow! oh milch cow!
Calves:—
ay gawsāla, ay gawsāla, ay gawsāla, oh calves! oh calves! oh calves!
For poultry:—
o-ī khurūs-ī Lūr, oh cocks of Lūr (i.e. big cocks).
Hens:—
ay murgh-ī tukhmī, oh laying hens!
Chickens (alive):—
ay jūja, ay jūja, oh chickens! oh chickens!

1 Only used by the Muslimas, not by the Gabr women.
2 *Buz* ہڑ is the female; the ho-goat is called chāpīsh. *Chāpīsh or nari*.
3 *There is a belief that those who sacrifice a ram at this ‘Īd, will ride this very ram at the Day of Judgment. The Persian Shi‘as usually sacrifice a ram, and not a camel, nor a cow.*
4 Vulg. for gāv کری is kāstān کاکِشتان, ‘to cultivate, sow, plough.’
5 Lūr is famous for its large breed of poultry. No Muslim would buy dead poultry for fear it had not been slaughtered properly. The hens are cried as murgh.
6 *Modern, for the obsolete *chūza* still in use in India and Afghanistan: chūsa-bāz is an old woman fond of young men. In falconry chūz, vulg. chūj, is the Indian technical term for an immature hawk or falcon (in Persia būz or buzyur, T.).
Nightingales:

1 ay bulbul-i khwānanda, ay bulbul-i pur chahcha, oh singing bulbuls, oh bulbuls in full song.

(17) Qurʾāns:

ay hādiyya-yi Qurʾān, oh presents of Qurʾāns!

Remark.—It is impious to sell a Qurʾān: hence it is offered as a present, for which the owner takes a present of money in return. When a vendor of Qurʾāns cries his *‘presents,”* the following comedy is enacted: A woman or would-be purchaser enquires, "*‘how many presents for this Qurʾān?”* The reply is *bi-rizāmandi-yi khudat* "what you please." The would-be purchaser then takes the book, kisses it, produces some security, and tells the "*giver*" to call again. In the meantime the Mulla is consulted, who says, for instance, *panj tūmān hādiyya dārad* "you have made us proud." The "*giver*" calls again for his *‘present”* and if dissatisfied, says *bi-panj tūmān hādiyya namī-dīham* "you have made us your own kitchen.

(18) Old clothes:— (کیانہ مینہ) = 6 ana muna ho.

(e) The following are some expressions in saluting, or in welcoming and speeding a visitor or guest. Some of these are properly used by inferiors only, but there is no fixed rule in the matter:—

khush āmadid "welcome!" (lit. you have come happily; used on arrival or departure).

musharraf "I am honoured (by your coming)."

muzayyan "(my house is) adorned (by your coming)."

mutfakhir jarmūdid "you have made me (or us) proud."

mathakh-i khud-i-tān ast or ašgh paz-khānniyi shumā ast "(our house) is your own kitchen."

safa avardid "you have brought us happiness" (by your coming; used either on arrival or departure).

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1 *Rizā-khwānī* is the term applied by fanciers to the low warbling of cage-birds before they are in full song. *Chahcha* is the spring song when the bulbul is mast.

2 *Hādiyya*, sp. a present to a superior.

3 Jews (called علا or خراجة) buy old clothes and broken articles: in Calcutta this trade is carried on chiefly by Bengali Hindus (bikri wāluhā).

4 The term for walking or riding out some distance to meet an expected guest is *istibqāl*, while that for accompanying a departing guest some little distance to speed him on his way is *badraja*. The latter word also signifies "a guide, escort, safe conduct."
Interjections and Interactional Phrases, etc.

1. Bismillah: This formula is used by Muslims before commencing any work, i.e., before eating, mounting a horse, firing a gun, casting off a falcon, slipping a grey-hound, etc., etc. Note spelling; after the Qur'an; 'bism' for 'بسم'.

2. Note: This use of bi-farmātad (m.c.) 'please.' The right hand only should be used in eating; vide Arabian Nights in the story of the young man who lost his right hand for theft.

3. Used in India, not in Persia.

4. This civil phrase can, of course, be said on any suitable occasion.

5. Khudā hāfiz: is a subs. and adj.: Khudā hāfiz karden 'to say good-bye.'
awghur-i shumā bi khayr bāshad, "may your omen be good; good luck" (a form of greeting specially used by muleteers, camel-men, donkey-men with loads, etc.). Vide also h (2).

Remark.—The Arabic greeting for 'welcome' ahlā wa sallām, or ahlā wa marḥabān, is used by pedantic Mallas only, generally on return from the pilgrimage.

(f) The wife of a host or of a friend should never be enquired after except in exceptional circumstances. A respectable Muslim (not Gabr) when mentioning his wife would refer to her as his khānā 1 'house,' kūch (kūch) (rare) or 'iyāl (aīl), or ahl āl (aīl), or andarūn, andarūn 2; and for the Shah, haram. A Persian who was farangi-mā'āb (Farangī Mā'āb) or 'Europeanized' might speak of his wife as khānum, or of his mother as bi-bi-yī man.

An Englishwoman going about without a veil is liable to have filthy remarks passed on her by the shop-keepers or street people.

(g) The Muslim greeting (in Persia accorded to Christians, Gabrs and Jews also) is the Arabic phrase 3 salām, 'alay-kum "peace be on you," to which in Persia the reply is the same, viz., salām, 'alay-kum "the peace be on you," to which the reply is va 'alay-kum" s-salām 'alay-kum and on you the peace." The Indian Shī'as among themselves say salām, 'alayk "peace on thee," to which the reply is va 'alay-kum s-salām 'alay-kum and on you the peace.'

The Afghans, Indian Muslims, Arabs, and Turks would not give the greeting to any but to a Muslim, 4 but in Persia, in many parts at any rate, no distinction is made.

The Jews in the Prophet's time used to slur the greeting and to say to him as-samm 'alayk "poison be on thee," to which he replied va 'alayk and on thee." 5

1 Tarhib 'to welcome'; for the m.c. use of marhabā, vide (a) (2).
2 Adarūn-am or khāna-um nā-khush-ast (xanā-num nā-khush-ast.)
3 In Persia the classical nunciation is retained, but the modern Arabs, Indians, etc., omit it.
4 The Jews in Baghdad slightly corrupt the Jewish salutation when greeting a person of another faith. Englishmen in India sometimes fancy the Muslim greeting is given to them, when it is in reality addressed to the sāiī behind. The author has been frequently given the Muslim salutation in Persia even by mullas who objected to shaking hands with him. In India a vessel used by a Christian would be washed three times before use, but Persians will freely drink from an unwashed glass used by a Christian.
5 The Persians neither salām, as in India, nor raise the hand to the head in salutation without bending the body as do Central Asians. Gentlemen incline the head in a bow, and servants place the right hand on the heart while bowing from the waist.

[T.O.—]
(h) (1) A host, etc., speaks of his house as bandā-manzil1 "the slave's dwelling," and of himself as bandā "the slave."2 The coming of the guest in person is tashrif āvardan "to bring honouring." To an invitation to call or honour the house, the invited would reply 'in shā Allah fardā sharaf-gāb mī-shavām "I hope D.V. to have that honour to-morrow."

A visit and return visit are dīd and bāz-dīd, and old residents call on new arrivals, as in England. A Persian does not call after dining out: it is the host's business to call on the guest, who has honoured him by accepting his hospitality, and thus earned a return visit.*

A foreigner should call on fête-days, such as the Shah’s birthday, and the Naw-Rūz: it is a fault on the right side to call on religious festivals, such as the ‘Īd, etc.

احوال پرسی akvāl-pursī is "asking after a person's health," i.e., kind enquiries on meeting. Iyādat میادت is "visiting a sick person."

To give and return salutations is a duty founded on the Quran, and the practice of the Prophet. Salām sunnat ast va jāvāb farz. A horseman salutes a footman, and a person on foot those who are seated. It is sufficient for one of a party to give or return a salute.

Muslim women do not and are not saluted in the street, but Zardoshti women salute their men. A Persian recognizing his wife (veiled) in the street would not speak to her. The laws of Islam forbid a man saluting a woman unless she be old.

Salutations must not be made with the left hand, as it is used for legal abolutions and unclean purposes.

1 A compound noun: no izāfāt.
2 With the verb in the 1st person singular. Classically, and in India and Afghanistan in speaking, the verb is in the 3rd person singular after bandā.
3 In shā Allah āmsa الله "if God wills" corresponds to "I hope so and think so." To the common question "is it going to rain?" a Muslim says in shā Allah āmsa الله where an Englishman says "yes"; no Muslim would dare to decide for the Almighty. A failure to grasp this idea sometimes causes Europeans much irritation: they cannot understand not getting a "straight answer."

To accept an invitation is, according to a sunnat صنت, obligatory on a Muslim.

The word fardā دور enters largely into the Persian vocabulary. During a two years' residence in Kirman the author cannot once recollect hearing the word imrūz. An opium-smoker—and it is estimated that 60% of the Kirmanis are opium smokers—will let "to-morrow" run into years.

4 The time for visiting is either in the morning before noon (gen. for business), or in the evening about two hours before sunset (for pleasure). It is usual to send a servant a day before, or on the morning of the day, with an oral message to arrange for a visit, so that the host may be at home and prepared to receive. The seat of honour, șadr, and the chief guest are on the host's right hand. Persians have expressed surprise to the author that he should take the top of his table at a dinner-party and place the chief guests on his right and left. It is no easy matter to arrange the seats at dinner for Persian guests, without giving offence. Guests sometimes ask beforehand where they are to sit and decline to come unless promised a higher place.
(2) The following complimentary phrases are in common use; vide also

\[ lutf-i shumā ziyād \] "thank you (lit. your favour is great)."

\[ ištījāl-i shumā ziyād \] "thank you (as above)."

\[ marḥamaat-i shumā ziyād \] "thank you."

\[ iz lutf-i shumā, or iz ištījāl-i shumā \] "thank you (by your favour)."

\[ ṭawajjūh-i shumā \] "thank you (by your consideration)."

\[ ihṣāf-i shumā \] "thank you (by your indulgence)."

\[ mahabbat-i shumā ziyād \] "thank you (your affection for me is great)."

\[ ištījāl-i shumā \] "thank you (may your rank be great)" (said to a departing guest).

\[ sāyā-yi shumā kham na-shavad \] "I am much obliged: also, good-bye (may your shadow never grow less)."

\[ dast-i shumā dard na-kunad \] "thanks (may your hand or arm never pain you)"; (said when receiving help: used by both men and women).

\[ pir shavī \] "mayest thou grow old" (generally said to a small child).

\[ umr-i shumā ziyād \] "long life to you!"

\[ Khudā shumā rā nīgāh dārad \] "God keep you!"

\[ Khudā sāyā-yi shumā rā az sar-i mā kam na-kunad \] "may God never remove your shade from our heads!"

\[ dar zill-i panāh-i shumā hasīm \] "we are under the shade of your protection."

\[ tālī-i shumā buland \] "may your fortune be high!"

\[ aḥvāl-i shumā khūb ast? \] "I hope you are quite well? (are your circumstances good?)"

\[ bāk-i ki na-dārīd? \] "I hope you are quite well (you have no solicitude?)."

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1 This phrase has often been used as a reproach against Persians, through a mistaken notion that ziyād means "more." Ziyād is a positive adjective which in certain cases only (not in the example) can be substituted for the comparative.

2 Ištījāl is the act of paying attention to.

3 This phrase is often used at meeting or parting in a street: properly used by an inferior to a superior. Some Persians state, it signifies 'May old age never overtake you' (an old man's shadow is less than that of a young man); but it properly means 'may your shadow on us always remain.'

4 Said especially by a woman when a dish is handed to her, etc.; also to any one after a display of skill in cookery, sewing, etc.

5 The force of the ٣ is that of ү at the beginning of a sentence—"is it not
Expressions of tenderness:

1 *Kayf* modern for *kay*; "how," and hence the "how" of one's health; also hila-ration of intoxicants. *Kūk kardan* (m.c.) is to wind up, or tune, asical instruments, a watch, or clock, etc.: *sāz rā kūk kun* "tune the instruments"; *sāz-ash kūk na būd* (m.c.) "his instrument was not in- ne"; *tū-yi kūk-ash rafām* (slang) "I pulled his leg, chaffed him": *kūk- h kardan bi ʿīsmān raft* (slang) "I chaffed him till I sw him well": *fulān kas kūk shud* (slang) "he is drawn.

2 *Nā-khushī* in modern Persian = "sickness": in old Persian (and in din, etc.) "displeasure."

In modern Persian *dimāgh* and *dārād* means "nose": in old Persian "brain, palate; ide"; *dimāgh farāhītan* (class. and m.c.) "to display pride": *chī r dimāgh dārad* (local) "he shut the door in my face."

An expression used by both men and women. The woman sometimes circlees and a sick person's bed with the idea of taking on herself any danger or calamity at is to fall on the beloved. The custom is dying out.
ay jān-i pidar "oh life of thy father (said to a son or daughter, by the father)."

ay jānān (in poetry) "oh all my lives (said to a mistress)."

nūr-i chashm-am "light of my eyes (said to a son)."

jān-i jān-am "life of my life."

tāj-i sar-am "crown of my head (a servant to a master, or wife to husband)."

albatta nūzat bi-kāsham "I'll willingly put up with your whims (or coquettish wilfulness)": said to babies or a mistress.

bi-sar-i shumā "by your head."

brah bi-qabr-i pidarat "(I adjure thee by thy father's grave.)"

bi-arvah-i pidar-am "by my father's soul" (plural for sing.: if the father is alive bi-jān-i pidar-am).

bi-sabil-at qasam (vulg.) "by thy moustache."

bi-jān-i azl-i khudat "by thy dear life."

bi-marg-i slumā "by your death."

tu bi-mīrī "mayst thou die," or "by thy life."

Remark.—A man promises to come at a certain time. His friend says, "Swear—say tu bi-mīrī," the reply is "tu bi-mīrī, mi-ayam.

The host then says man bi-mīram, zūd bi-ya'rād "May I die! Come soon" (if you want me to die like an enemy, come late).

Sar-i khar "ass's head" is a term applied to an unwelcome guest who is for any reason a check on the conversation; m.c. sar-i khar paidā shud.

Sometimes a visitor will jokingly announce himself by zamīn bi-shigāft, sar-i khar paidā shud; (or zamīn bezgānt sarākāta). The Persians believe that a check to a guest in front of others is not acceptable.

(1) The Persians belong to the Sh' a sect of Muslims and are followers of 'Ali the son-in-law, and first cousin of the Prophet. They maintain

1 Used when giving exhortations. A mother would say ay jān-i mādar "my dear.

2 This word though apparently a plural is always used as a singular. The ān means may be a suffix as in ābadān ābadān. According to some it is an extension of the vocative jāna!

3 The idea in your head is worth swearing by, mine is not: therefore a servant, for instance, would say to his master bi-sar-i shumā "by thy head."

4 You are so dear to me that I swear by your death in preference to mine.

5 'Ali, the darling of the Persians, was the husband of Fāţimah the Prophet's daughter.
that ‘Ali was the first legitimate Imam or Khalīfa (successor to the Prophet), and therefore consider Abū Bakr, عمر and ‘Uthmān as usurpers. The Sunnis on the contrary maintain the claims of these three as well as of Ali.1

(2) The following are some of the commoner maledictions:—

khāk bi-sar-āt (bi-kunand) "may they bury thee."
khāk-ash bi-dahan = ‘curse him."
murda-shūr turā bi-barad "may the corpse-washer bear thee away."

bi-sar-āt bi-khurad "may (the matter you are worrying me about) fall on your head. D—n the whole thing."

Khudā marg-āt bi-di-hād “may God give thee death."
Khudā tanām-āt kunād “may God finish thee."

rizāgir-āt siyāh “may thy days become black."
"boy—may you never grow up."
āl-at bi-zanad, "may the Āl strike thee."
bi sar o tan-durust (a disguised curse to the vulgar).
hargiz bi-khāna-yi ḥakim piyāda na-rī = ‘may you be so sick that you will have to be carried to the doctor.’
libās-āt naw bāshad, "may you die and not wear out your clothes."

(3) Eastern languages have a rich and varied vocabulary of abuse, and Persian perhaps stands foremost. The following are a few mild terms of abuse in ordinary use:—

6 pidar-sag, dog-fathered.
6 pidar sūkhta, D—d blackguard (lit. your father is burnt).

1 Sunni, lit “one of the path.” The Shi‘as still possess mujtahids or “enlightened doctors”: they observe the ceremonies of Muharram, while the Sunnis only observe the 10th day (‘ashūrā), the day God created Adam. The Shi‘as also allow temporary marriages and observe slight differences in ablutions and the forms of prayer. They also say that taqiyya (or kitman), i.e. concealing one’s religion to escape persecution, is permitted.

2 Vide Jl. As. Soc. Beng., 1912.

3 A third person, in joke, on hearing this sometimes adds khāk-i kāhū, "earth of lettuce": the lettuce is manured by human excrement, and is reckoned the dirtiest feeder of all vegetables.

4 A woman’s curse to a woman. The Āl is a monster that attacks pregnant women. A Persian woman that sees the ‘Āl insists on dying, such is the power of imagination.

5 A compound noun, pl. pidar-sag-hā.
6 Subs. pidar sūkhta ū pidar soxnī.
388 INTERJECTIONS AND INTERACTIONAL PHRASES, ETC.

nasnas, ourang outang.

walad-i zinā | offspring of adultery.

walad-i n-zinā | offspring of adultery.

ay lavand, fascinating coquette (often used to little girls).

ay lakāta, oh flighty one.

T. qurumsāq, cuckold.

jā-kash, pimp.

dayyūs, cuckold.

zun-qaḥba, husband of a prostitute.

fuzul, meddler.

ahmaq, fool.

walad-i zina

... , , ... in tho Punjab.

walad-i zina

... , , ... in tho Punjab.

walad-i zina

... , , ... in tho Punjab.

walad-i zina

... , , ... in tho Punjab.

ablah, a fool.

kawdan, a dunce.

harām-zāda, base-born, illegitimate; frequently used in the sense of trickster.

lūṭī, blackguard.

gallāsh, cheat.

The following, not to be translated, is a mild example of expressions heard even amongst the educated. It is inserted, as it is sometimes as well to understand what is being said as a protection against covert insult:—

ridam dar dahan-i pidar-ash "I spit on his father’s beard" (mildly paraphrased).

There is besides a whole vocabulary of abuse called fuḥsh-i mādar u pidar, that is best omitted. The examples already given will be found more than enough to indicate the general lines of such language—language found in the mouths of even tiny children.

Though the Persians use the crudest expressions in their daily speech, they—even the humblest and poorest of them—can, when they choose, administer a veiled and delicate reproof with exquisite skill.

1 Not often used as it is considered a sin to call a man this, who is not.

2 Used also in a bad sense.

3 Qaḥba in Arabic signifies lit. "cough."

4 In Arabic, which is explained as meaning "he knows not a hirr or ‘cat,’ from a bihr or ‘fox’s cub.’"

5 Lūṭī derived from Lot. In Urdu a "sodomite."

6 A similar expression is used in the Punjab.

7 It is perhaps some extenuation, that, from constant use, these words have lost much of their force.
The following signs are not only in constant use, but reference to them frequently occurs both in ancient and modern writings:

Silence:—Dast bar sar-i damāgh zadān. The right hand is closed with the exception of the forefinger, which is held perpendicularly (point upwards) with the middle joint touching the tip of the nose; front of the forefinger to the left: or the tip of the forefinger is laid on the tip of the nose.

Less commonly the tip of the forefinger is placed on the closed lips as in England. Biting the lower lip is a secret sign to keep silence.

Come here, biyā bā:—As in India, i.e. the right arm is more or less extended to the front, palm of the hand downwards. The signal is then made by closing the fingers towards the palm, and extending them a few times.

No әә:—As in India. The open right hand, palm to the front, held (roughly) level with the head is agitated from side to side. Additional emphasis is given by turning the head to the left, closing the eyes and smiling idiotically with the lips closed.

Slightly throwing the head back and closing the eyes also indicates “No,” as well as, “He is talking rot.”

Raising the eyebrows slightly is a secret signal “No,” or “Don’t do it.”
Raising them with a slight turn of the head means “Ask him.”

Yes:—Dast bar chashm nihādan. This action generally accompanies the reply chashm and signifies implicit obedience. The tips of the fingers of the open right hand (back to the front) are laid on the right eye. Also placing the right hand on the left breast and bowing = “Yes.”

Lowering the eyelids is also a sign for “Yes.”

Astonishment:—Anyonet gazīdan anghast tā‘ajjub gazīdan, or angusht-i tahayyur (or taja‘ajjub) gazīdan. The tip of the forefinger is placed on the teeth of the lower jaw. This action is commonly represented in pictures of the meeting of Farhad and Shīrīn.

The Afghans lay the forefinger ( underside to the front) transversely across the mouth and close the teeth on it—opening the eyes at the same time in an astonished gaze.

Halt:—Vā ist or bi-ist. The right arm is held perpendicularly, much as in the British Cavalry signal for “halt,” or the open and extended right hand is held up a little above the level of the right shoulder, palm to the front.

1 Republished for the Jl. As. Soc. Beng., 1907, by kind permission of the Council.
2 It is related that a European visitor at an Eastern Court nearly lost his life by accidentally biting his finger (the signal for astonishment) when the king was relating one of his best stories.
3 Istgāh یستگاه! ‘railway station.’
BIBLIOMANCY, DIVINATION, SUPERSTITIONS, ETC.

Mad:—Tapping the right side of the nose with the tip of the forefinger = dimāgh-ash khushk-ost, "he's cracked."

Drawing the open right hand across the mouth downwards, from wrist to tips of fingers, and blowing on it at the same time = "All gas, he's talking rot."

Go out:—Slightly poking the chin forwards.

§ 95. Bibliomancy, Divination, Superstitions, etc.

(a) Istikhāra, lit. "asking favours, etc." The istikhāra that the Prophet taught was a prayer asking for guidance.

The seeker goes to a Mulla for an istikhāra, who takes no fee—except perhaps an offering of sweets or fruit.

One form of bibliomancy in England is to take an omen from the first word of the first person heard reading the Scriptures. Taking an omen from a Bible suspended by a key is still common enough.

Salāt is properly any prayer, being the Arabic equivalent of namāz: by the Persians, however, the word has generally a special signification.

Incorrect Arabic for —khīr-lī "choose for me."
The answer is of course often extremely vague.

In addition to the above, the Persians, even the most irreligious, generally take an istikhāra استخبارا from the tasbih or “rosary.” ¹ The Fāṭihah is recited three times and any two beads are taken hold of at random. As the first bead between these two points slips through the fingers the seeker says Subhāna'llāh “Holiness be to God”; as the second is slipped Al-hamdullāh “Praise be to God”; as the third is slipped wala = “don’t do it.”

These expressions are repeated in this order till the last bead is reached. According as the first, second, or third expression falls on the last bead, the reply is favourable, indifferent, or negative, i.e. khūb, miyāna ميائة, or bad بد.

From laziness, the Fāṭihah is in practice usually recited only once.

This form of istikhāra استخبارا takes little time or trouble—for most Persians carry a rosary in their pockets as a kind of play-thing—and it is resorted to on the most trivial as well as the most serious occasions.²

Tajā'ul نقاول "auguring," is generally applied to seeking a fal or 'omen from Hāftz. A volume of the Divān of the poet is held in the left hand and the following words are said: Ya Khvāja Hāftz-i Shīrāzi tu kāshif-i har ráz-i bar-i mā biyā va yak fāl-i munāsid-i hāl biyandāz, or Ya Khvāja Hāftz-i Shīrāzi turā bi-haqq-i Shākh-i Nabāl gosam mā-diham ki kull-i ahval rā dar in kīāb-i khud mu'ayyan kun. The eyes are closed, the volume opened at hazard ⁶ and the first line of the page on the right-hand is taken, and the seeker turns back to the beginning of that ghazal غزل. If the omen is unfavourable, the ghazal غزل following it is read (called the shāhid-i ghazal-i avval شهاد غزل أول) and if propitious is acted on in preference to the first.

(c) The Persians also consult astronomers, and geomancers,⁸ before start-

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¹ There are several ways of making this istikhāra استخبارا, one way is merely a game of “odds and evens.”

² “Shall I or shall I not take a purge?” Out come the beads. Many a European surgeon anxious to perform a critical operation has fretted and fumed, because day after day the beads said the day was unfavourable.

³ Fal girītan نقاول زدین "to take an omen": tajā'ul zadan نقاول الرون.

⁴ There is no fixed formula.

⁵ By running the nail of the forefinger of the right hand through the top edges of the leaves, the book being held in the left hand by the back, front edges towards the sky.

⁶ Munajjīm منجم "astrologer"; ‘ilm-i nūjūm علم نجوم "astrology"; rammāl رمّال "geomancer"; ‘ilm-i raml علم رمل (raml andākhtan) "omancy"; ‘ilm-i hayat علم حيّات "astronomy", a term also applied to Euclid. Zīch-i ūlī, kashidān زیچ طالع شکیدن "to cast a horoscope."

Fāt-gir فات غبر is applied to any professional omen-taker.
ing on a journey, closing a bargain, or even changing a sleeping-room in a house, etc., etc.; they believe in lucky faces, fortunate numbers, and unlucky days.

Geomancy is supposed to have been discovered by Daniel. Geomancers, therefore, before casting, say, "Yā Ḥazrat-i Dāniyāl."

(d) The 13th of Šafar, the second month in the Muslim calendar, and the 13th of Nawrūz, are days of evil omen; also the 5th and 13th of every month. To avoid the evil that might overtake them were they to remain indoors, all Persians leave their homes on the 13th of Nawrūz, and spend the day from sun-up to sun-down in the open air. Disaster follows a quarrel during these hours. On the last Wednesday of Šafar, boys and girls jump over a fire.

(e) Omens are also taken from birds, animals, the number of times a person sneezes, the crossing of a threshold with the right or left foot first, and many other things too numerous to mention.

(f) Persians also believe in the evil eye, chashm-i bad or chashm-zakhm. Any one may be possessed of the evil eye without knowing it, and some superstitious people say Mā shā Allāh before gazing at their own countenances in a mirror, so as to ward off the evil effects of their own admiring eyes.

Blue wards off the evil eye, and for this reason valued animals are adorned with beads of this colour. Also the ispand seed is burnt in the fire.

Pretty children are often purposely kept dirty and unkempt, and further guarded from malign influence by amulets ta'viz or tārubdī.

Carpets are generally woven by the tribes-people with some small defect in the pattern, to avert the evil eye.

1 Manhūs or bad.
2 The Prophet died in the month of Šafar. It is supposed that the Last Day will fall on the last Wednesday of a Šafar.
3 The Shah has the right to see every woman in the kingdom unveiled, and the royal glance is fortunate.

The Mujtahids have the same right, being considered mahram.

4 In mard bad-chashm ast, or chashm-i shūr (or shūm) dārad ībin Shāhīz Zamānāsh Shūm ast (m.c.): in shakhs-zakhm zamān shūm ast ībin Shāhīz Zamānāsh Shūm ast (m.c.) "this man always prophesies unlucky things."

5 Bazū-band, a charm made by writing a text, wrapping it in bulghar or scented leather (qāb-i Qūrān), which is then bound on the child's arm. An amulet is also called ḥāliam or "talisman."

6 Dam-rāhī, more commonly sar-rāhī, is money expended in charity on the threshold, by a departing traveller, to insure a safe return.

In India some Muslim women bind a coin on the arm of the departing relative to be expended in charity on reaching the journey's end in safety.
Strange to say, a pig in the stables will ward off the evil eye from the horses and mules.

(g) Certain cities, Mullahs' houses, a Consulate, the stable of certain big people, etc., constitute sanctuary or bast بست. The writer once saw a soldier clinging to a big gun in the square of Kirmān, declaring it was bast بست. However in spite of his protestations he was finally removed by the Governor's farrāshes.

(h) The time of Naw Rūz نو روز is a general holiday. People make picnics for 13 days, and every master is supposed to present all his servants with one month's pay. The chief of a dervish sect will auction certain sites, such as the Governor's Palace, the British Consulate, etc., to his followers. The purchaser erects a tent and blows a horn and refuses to move on, unless given a sufficient sum of money over the sum for which he purchased the site.

(i) Persians attribute misfortunes to the revolution of the heavens, to the 'evil eye' of time, to the world, etc., etc.²

The influence of the heavens on the fortunes of man, appears to be an ancient superstition dating back to a pre-Islamic period. It has been supposed that Persians attribute their ill to the heavens, to avoid the appearance even of attributing misfortune to the Deity. This is not, I think, the case. The Persians still believe that the revolution of the skies affects man's fate.

Muslims who wish to avoid ascribing ill to the Deity, attribute the occurrence to Fate, Qaza قضا, Qadar قدر, or Taqdir تقدير. In the religious drama of Husayn, the sky is accused of being the author of his misfortunes.

Examples:—

\[ \text{Ay charkh-i falak kharābi az kīna-yi īst} \] (O. K.)

"Ah! Wheel of heaven to tyranny inclined."


1 Tweedie mentions a wild boar being kept in the stables at Baghdad, and this is occasionally done in Persia. Some say the breath of a pig is good for horses. In 'Arabistān, piga' flesh is said to be eaten under the name of gūsfand-i jarangī غوشفند جرangi. Ham in Persia is sometimes called gūsh-i bulbul غوش بلبل, a name said to have been invented by a telegraph clerk. The Baluchis of Bampur (Persian Baluchistan), a very different-looking race from the fine people near the Dera Ghazi Khan Frontier in India, eat wild pig and foxes.

2 Gardish-i Falak گردش فلک, Dunya دنیا, Dahr دهر, Gardūn گردون, Charakh چرخ, Chashm-zakh-i Zamāna چشم زخم زمانه.
CHAPTER XI.

§ 96. Diminutive Nouns.

(a) Diminutive terminations are: — ک, ک, ک and ک; also colloquially ر. These diminutive forms may express contempt, pity, affection, or simply give the idea of diminutiveness. The diminutive nouns may further be qualified by an adjective signifying "small," "little," etc.

(b) For rational beings the three first only ک and ک are used, as:—

(1) mardak "a small man."

ماملک mamâk "little mother" (Sa‘di).

1 In prose est would be used.

2 Lâla is in Persia, Afghanistan, and the Punjab, the name of the common red poppy.

8 Colloquially mardaka مرک, also zanaka (m.c.). This k is called کaf-i taqqhîr.
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zanak "a little woman" (rare).

1 dukhtar or dukhtara "a little girl."

Tiṭflak-i man nā-khush ast (m.c.) "my poor little child is sick": Farangiyaṭ (Trans. H.B.) "contemptible European."

Remark.—In bād-i khurūṣak "croup" (so styled from the sound of the cough) the k is nisbatū.

(2) گک generally gives a sense of contempt:—

mandaka (m.c. only) "fellow."

zanakū, "virago."

(3) گ generally gives the idea of immaturity, as:—

pisara "little boy."

dukhtara "little girl."

In dūšīza "virgin" (from dūshidan to milk) the termination appears to be the چ, referred to in Remark to No. (5).

bachza "child, or young of any animal."

Remark 1.—The termination گ also occurs in substantives without life, as: safīda, from safīd, adj. "white": kūha "a camel-hump" (from kū "a hill"): falaka "bastinado pole" (from falak "the sky").

Remark II.—The forms pisarū, pisara, dukhtarū, dukhtara, kuchukū are colloquial only.

Remark III.—In kurrū "a fool (of horse or donkey)," barra "a lamb," jāja "chicken," etc., the final گ has no diminutive signification.

Remark IV.—Final گ is frequently elided, as: bandē "slave," dim. bandak (class.) [in Mod. Pers. بنده, bandē, اک, or bandē, اک]. Rūz-nāma "newspaper," dim. rūz-nāmcha, "small book, or a daily account." Sometimes it is changed into گ, vide (5). Similarly ی is sometimes elided, as. طوطی "parrot," dim. tūtak (class.); tūtiyak (mod.).

1 An unmarried girl or woman is called dukhtara (m.c.).

2 These words are properly contemptuous, but from frequent use (in Kirman at least) they have so far lost their force that a husband and wife use these forms in addressing each other. Generally if a woman is addressed as zanaka گک she replies, zanaka mādar-at گک مادرت.

3 Said to be derived from an obsolete form bach. The tashdīd is apparently used to distinguish this word from bi-chī "for what, why?" Dorakht bach-zada "the tree (or any plant) has sent out a sprout."

4 Also falak: to which the feet are fastened by a loop and held soles upwards. The pole is held by two men.
(4) The only termination found in irrational animals is ک، as:
- مَكَرِكِ مِسْكِينَ کِهَرَكِ مِسْكِينَ "poor wretched ass."
- مَرْغْهَكِ کِعَچَکَ "a little chick."
- اسْپَکِ کُعَچَکَ "a little horse or pony."

This termination is generally added to the generic noun, as:
- هَیَوْنَانَک "poor creature"; مَرْغْهَک "wee little bird"; (vide also last example (c).

(5) For inanimate objects ک and چ (or za) are used:
- حَوْزَک or حَوْزَهَا (m.c.) "a small artificial pond": بَاغْکَا (m.c.) "a little garden": کَچَا "a ladle" (kaf the palm of the hand):
- بَزِیْکَا "a little game": پُلَک "a spangle, a fish's scale, a scale on a bird's leg": کَمَانْچَا (m.c.) "a violin bow": بَیْنِکی "a small artificial pond": مُرْدِعْمَاکَ-کِشَن (m.c.) "pupil of the eye": کُعَچَا "a little horse or pony": ماشِکِیزَا "a small leather bottle": بَیْنِکی "a small leather bottle": رُزَکِ-کِشَن (سُادِل) "a few little verses": (vide also last example (c).

In لَکْحَشَا "a live coal, a spark," نَعْشَا "a small reed" and in one or two words the شَا is merely a corruption of چا.

Words ending in عَلِف take the termination چ، as:
- دَارْیَکَا "garment": صَعْرَا "sand": سَارَکَا "a little less": دُرْ-تَارَک (m.c.) "a little further": دَرْ-تَارَک (m.c.) "a little later": پَسَت-تَارَک (m.c.)

As when forming the plural in اَن، final silent ی becomes ی, so sometimes with the diminutive in ی, as:
- جَاَمَا "garment": جَامِگَک "a little garment" (vide also (3) Remark IV).

The termination ک is also added to adjectives, as:
- سُرْحَکَا (m.c.) "measles"; تَلَکَ "somewhat bitter; the colocynth": کَمْ-تَارَک (m.c.) "a little less": دُرْ-تَارَک (m.c.) "a little further": دُرْ-تَارَک (m.c.) "a little later": پَسَت-تَارَک (m.c.)

1 In modern Persian اسْپَک also means a "toy horse": in Indian Cavalry Regiments it is applied to the leather covering for the cape when carried on the wallets.
2 In m.c کَفْیْزَی is a name also given to a shovel for the fire.
3 In مَزْدِلَکَه، qَزْیِلِیح is properly for qَزْیِلَه (dim. of qَزیَل) P.: سُرْحَکَا (m.c.) = "measles" (in the diet. also a gold coin and a bag).
4 جَاَمَا-کِک "a small barley corn or so," مَانَک-کِک "a small man or so."
5 Also in mod. Pers. جَاَمَا-کِک.
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"a little lower": žūdṭarak "a little quicker": muzd-i Ḥammāmī rā ḍad-ak na ḍadām "I tipped the bath attendant not at all badly" (Tr. Haj. Bab. chap. 17).

Remark.—The termination žū appears to be a form of ḍānū or ḍān̄a (class.) "a lentil," the diminutive of ḍānū dānā.

In a few words  adultery and  adultery occur, as: darīcha  "a small door, i.e., a window (opening like door)"; māḥīcha  "a crescent; ornament." In  the  belongs to the original form.  Ita is also for animate nouns, as: dūshīza  "virgin"; nāvīza  "a small boat."

(c) The words pisār  and Bachcha  added to rational nouns, sometimes give a diminutive sense:—

ay pisāra mihtar or pisar-mihtar (m.c.) "oh sais boy" (not "son of groom"); ghulām-bachcha (m.c.) "a boy slave": shutar-bachcha  "young camel"; darūsh-pisar  "a boy dervish."

Murgh-ak az bayza birūn āyad u rūzī talabād
Va ādām-bachcha na-dārad khabar az 'aql u tamīz—(Sa'dī).

"The chick comes out of the egg and seeks its living,
But the young of man has nothing of sense or discernment."

Remark I.—Words like jūū (or jūy  "a brook or stream" require the ū in the diminutive, as: Jūū Jūū or Jūū-

Jaw  "a grain of barley" becomes javak Jūū.

Remark II.—These diminutive suffixes are called chīm-i tasghār and kāf-i tasghār. In ḫarāk  "poor ass" and pisark  "darling boy," the suffix may be called kāf-i tarāḥhum (Kāf τἰρῃ)  "the k of compassion or kindness." In zalūk  "a leech" for zalū (gen. zālū) the kāf is zāfīd or superfluous.

(d) The diminutive termination ak also gives a modified signification to the original noun, as:

chasāmak (m.c.) "a wink," (chasm "eye").
dastak "clapping of the hands," (dast "hand").
pushṭak  "somersault," (pusht "back").

1 Similarly kaj "crooked" is sometimes gāzī.
2 Baghchā  "a little garden" is in Urdu baghchā.
3 Pisar-i mihtar (m.c. and class.) "the elder son."
4 Dar āb pushṭak bi-zūn (m.c. and local) "dive into the water."
Remark.—Inak and anak, the diminutives of īn and ān, signify "behold!, here is!"; (ānak not used in m.c.).

(e) The m.e. kūchulū or kūchulī (Persian) "tiny" (for children or things in a good sense) is creeping into writing. Kūchukū or kūchukū "small" is less diminutive than the former.

This diminutive is very common in m.c., as: pisaru, dukhtarū, aspū, kitābū, etc.

Mardū and zanū are not used, but mardakū and zanakū (vulg. and local) are used to express greater diminutiveness than mardak or zanak. Yārū (m.c. and vulg.) is used as "boy" is, by the Irish, and does not express diminutiveness. This suffix is called wāv-i tashhīr (and to diminish).

(f) Khurasanis, in speaking, use the suffix gak as a diminutive, as: bachehagak-i "dear or tiny little child"; barādar-gak-i shumā "your small brother." Persians however look upon Khurasanis as savages.

(g) Mashkūla "a small mashk" (leather water-skin), and mushkūla "a small bit of musk," are formed according to no rule, and are probably the only examples of the diminutive terminations ulla.

§ 97. Affixed و and Arabic Abstract Noun.

(a) Grammarians enumerate several kinds of (Persian) formative و:

(1) By affixing a و (ma'rūf) to an adjective, simple or compound, an abstract noun is formed, as: nīkī "goodness," dānārī "wisdom," from nīkī "good," and dānārī "wise": zar-bakhshī "the bestowing of gold"; jahān-dārī "empire," (from zar-bakhsh, adj., jahān, substantive: "giving gold" and jahān, adj., world-holding").

Abstract nouns are also formed by affixing this و to nouns, pronouns, verbal roots, and past participles, etc., etc., as: pūdishāh "king,"

1 Briefly, from all adjectives and from some participles, abstract nouns are formed by adding و: silent h becomes gī.

From nouns, adjectives are formed by adding و, as: panjūh tūmānī "worth 50 tumans."

2 A few abstract nouns and adjectives are formed by adding alīf, as: garmā (m.c.) "heat, hot weather" from garm "hot"; sarma (m.c.) "cold, or cold weather"; shaydā, P. "mad from love" from shayd, substantive: wide foot-note (2) to (b) (3).
pādīs̱hāhī "sovereignty": ħastī "existence": nistī "non-existence": manī "egotism."

In ħastī "existence, being" and nistī "non-existence, not being," the ī is added to the 3rd pers. sing. Pres. Tense. If the adjective is compound, as: bi-dast u pā "helpless, unweildy," the ī is usually added to the second part of the compound only, as: bi-dast u pā "helplessness."

Similarly in the case of a double simple adjective, the ī is usually added to the second only, as: tar u tāzāgī "freshness" (for this vide below); past u bulandī "ups and downs"; bā kamāl-i ǧāf ṣādiqī (H. B. Chap. XLI, p. 236). Compare also: bū ā尽可能 که دستوری هم نشین و هم کاسکی بله هم قلبی با اردشتم (Tr. H. B., Chap. XXII) "for he permitted me to sit in his presence, to eat with him, and even to smoke his pipe,"; here, however, ham-nīshīnī should be substituted for ham-nīshīnī.

This Persian ī may also be added to some Arabic past participles. Thus from murāḵẖḵhās مرسخت "permitted to leave and licensed," comes the m.c. substantive murāḵẖḵhāsی مرسم "permission to depart, leave" which is now preferred to the correct form rūkẖs̱at رخصت.

If the noun ends in silent ʤ, the ʤ is changed into گ, as: bandā بنده "slave," bandagi بندگی "bondage"; shikasta شکستگی "broken," shikastagī "fracture, also being worn out, broken down (old age)"; chūnī چوئنی and chigūṉagī چگوئنگی "the how and wherefore; state."

This ī is called the yā-yī mās̱ḏar یابی مصدری, or the ī of the verbal noun, and also yā-yī ismī یابی اسمی.

Such nouns are included in ḥāsil-i mās̱dār حاصل مصدر, vide § 115.

A noun may be formed from the Imperative root of the verb by affixing ī, as: khud sitiṣ" خود سالی "self-praise" (compound word); vide also § 115 (e) and (i).

(2) Nearly allied to the yā-yī mās̱ḏar یابی مصدری is the yā-yī mushābīh, or yā-yī musuḥabat یابی مصایحات, which expresses similitude or assumption of character, as:

Zāgh bi-fāṟ-i tu humāḵi kunad
Sār ki rasad pīsh-i tu pāki kunad.—(Nīg̱āmī).

1 Manī, P. "egotism," but Ar. from root ی مل "thou art with me."
2 An instance of the Persian dislike to the repetition of the same word or sound.
3 Rūkẖs̱at is always used in India.
4 Mās̱dār مصدر = source, and hence the Inf. of a Persian verb or the root in Arabic.
"At seeing thy splendour the magpie acts the humā, 1
The head that comes near thee humbles itself (lit. acts the foot)."

In this example humā and pāḥā both illustrate the ی of similitude. Ḥātimī "boundless generosity (from Ḥātim of Ṭay, famous for his generosity)."

(3) The yā-yi nisbi ی نسبی indicates relationship, as: Īrāni ایرانی.
"Persian," from Īrān ایران.

In Arabic, the relative ی has a tashdīd, as: شمسی shamsiyya "solar"; but in Persian the tashdīd of the Arabic relative ی is omitted in the masculine, as: شمس shamsi. ی

If the substantive is Persian and ends in hā-yi makḥf, a hamza is substituted for the yā-yi nisbi: بیای نسبی surma-ی "blue-black in colour": û-ی "light-green, i.e., piška -coloured." The forms û-ی and û-ی however also occur, but are incorrect. Sometimes the ی is changed into گ before the ی, as: خانگī khanagī "domestic"; تلگī qal'ā "fort," qal'agī 4 "garrison-soldier." In India the form khanī occurs as well as khanagī, vulg. khāngī, vide also (a) (1).

If, however, the word is Arabic, the relative adjective should be correctly formed according to the Arabic rule, 7 (vide Ar. Gr., Appendix); thus from پیقم bāyza "egg" is derived پیقم بیقم بیقم, Ar. "ovum." The form پیقم is incorrect, though occasionally used in Persian. Nuqra "silver" نقرة nuqra-ی (mod.) "made of silver"; but classically نقرة is also found.

As regards the final relative ی in words like Shirāzi شیراز "the Common Lammergeyver "(vide Jl. As. Soc. Beng., 1906) (not a mythical bird) is supposed to be fortunate; humayūn همایون, adj. "fortunate."

1 Called also murg-i dawlat مرغ دولت. Humā هم "the Common Lammergeyver "(vide Jl. Arabic; 1906) (not a mythical bird) is supposed to be fortunate; humayūn همایون, adj. "fortunate."

2 This ی is not the Arabic ی that forms Arabic relatives, as: مصری مسیrī "Egyptian," etc., though it corresponds to it.

3 The "relative noun" is a substantive or adjective, as: arsiyya "earthy"; mīriyya "an Egyptian." For the Arabic pl. of these nouns vide Ar. Gr., Appendix. Similarly abstract (Ar.) nouns are formed by adding ی, as: ilāhiyyat الهی "Godhead"; انسانیyyat "humanity." In imitation of the Arabic, this termination is also added to Persian words, as: khariyyat "stupidity," also kharī; zaniyyat "womanliness"; marduniyyat, etc., vide (1) (l). The words خوْلیه tuḥuliyyat "childhood" and کاراهی kāhariyyat, etc., "aversion," are Arabic infinitives and not abstract nouns of the above kind. Vide (a).

4 Similarly with plural of sects, as: دهري, pl. dahriyya دهري "the sect of dahir." "the Hebrew language" is the feminine of the word عبراني عرباني.

5 i.e. the light-green colour of the skin of the kernel.

6 But قلمي, a tinman.

7 Words of the form نظره generally make نظری.
1, 2, p. 179 of the Grundries der Iranischen Philologie. It is derived from the Pahlavi ʾīk. Pahlavi ʾdin-ʾīk, Persian ʾdinī, pious. This ʾīk is derived from an older ʾyaka (old Iranian) or possibly ika.

The Hindi ʾi is derived from a Sanskrit ika and other terminations. The old Iranian ʾyaka or ika, and the Sanskrit ika, etc., have a common origin in the old Aryan language.

**Remark I.**—This ʾi is added to the native city of a person as a patronymic, but not to the name of a tribe, as: Muḥammad Ḥasan-i Shīrāzī "Muḥammad Ḥasan the Shirazi (or of Shiraz)"; but Fath ʿAlī Shāh-i Qūṣār Ḡulām ʿAlī-yi Afšār "Ghulām ʿAlī the Afshār (of the Afshār Tribe)." For things, however, the ʾi is added to both the city and the tribe, as: Shāl-i Kirmānī "a Kirman shawl" and qālī-yi Afšārī "an Afshār carpet."

The Persians, however, say mardūm-i Kirmān (not Kirmānī) "the people of Kirman," and zanḥā-yi Shīrāz "the women of Shirāz (and not Shīrāz)."

**Remark II.**—The Ar. ordinal ʾsānī (for ʾṭāʾ ʾālā) "second" does not end in the relative ʾi; there is no tashdīd, neither in the masculine nor in the feminine: ʾsānīya the feminine of ʾsānī; also means "a second of time)."

Yahūḍi (P.) has for its feminine Yahūḍiyā, "a Jewess"; also, "Judea"; and for its plural Yahūḍ, "the Jews."

The forms bayzānī (for bayzī ʾbiḍī) "elliptical" and Baṣrānī (for Baṣrī ʾbursā) though used in Persian are incorrect; vide Notes on Ar. Grammar.

**Remark III.**—This ʾi is sometimes added unnecessarily to an adjective, as: dūst-i qadīmī (m.c.) and dūst-i samīmī: in-hā qadīmī5 shūda and In-hā qadīmī shūda and In-hā qadīmī ʾshudā and ʾshudā (m.c.) "these have become antiquated."

This ʾi might be considered the yā-yi nisbat, or perhaps the yā-yi zāʾīd.

**Remark IV.**—This ʾi can be added to the Infinitive, as: navīštānī, adj. (m.c.) "manuscript" = خَطِي. Navīštānī is also the Future Participle "that has to be written"; vide (b) (1).

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1 The Arabic ordinals from 2 to 10 inclusive are formed on the measure of ʾnāʿal.
2 Bayzī in Persian "whiteness, purity," but in Arabic "elliptical." In mod. Persian tukhm-murūzī "oval" and "elliptical."
3 The Indian Parsis are divided into two classes, rashmī (adj.) "the moderns" and qadīmī "the old-fashioned."
4 In India qalāmī قلمی.
Remark V.—From Dihlavī “a man from Delhi,” also modern and corrupt.

Marvazi موزِنی ‘a man of Marv’ is an irregular form of مارخِی ‘a man of Margh’ (the supposition being that Margh was the ancient name of Marv); and Rāzī رازی ‘an inhabitant of Ray’ is derived from Rāz ژاپ, the older name of the city.

From Kāshān کاشان is formed Kāshi کاشی ‘an inhabitant of Kāsh,’ and from Badakhšān بادخشانī بدخشائی or Badakhshī بدخشی (of Badakhsh).

If this is affixed to the Arabic kunyat کنیه, the words abū ابوب, ibn ابن disappear; thus, from ibn-i Zubayr زیبیر is formed Zubayrی، and from Abū Hanīfa حنفی comes Hanafi حنفی.

Remark VI.—Another form of the Arabic relative termination, chiefly used in technical or scientific terms, is as: جسمانی “corporeal” (no tashdīd in Persian on the final ی); روحانی “spiritual”; نورانی “bright, luminous”; نفسانی “psychologic, etc.”; vide notes on Ar. Gr., Appendix.

(4) The یا-ی مفعول ی or ی of the object, expresses some person or thing being affected by some act, as: دست خطی “signed”; لعنی “cursed.”

(5) The یا-ی فاعل ی or ی of the agent in such words as: جنگی “warrior”; هیکمی “man of science.”

(b) Other descriptions of ی are:

(1) The یا-ی لیاقت ی or ی قابلیت ی, ‘the of fitness’; this is the ی added to the Infinitive, as: سخحنی “fit to be burned”; vide Remark IV.

(2) The یا-ی وحیدات ی or ی وحدت, ‘the of unity,’ and یا-ی تانکر, ‘the of indefiniteness’; vide § 41.

(3) The یا-ی خیابی ی or ی خاطی ی, ‘the of address,’ is the ی of the 2nd person singular of the verb, as: کردی “thou madest”; نیکی “thou art good.” This second ی is, however, usually distinguished as, یا-ی یگبالتی فعل.

(4) The یا-ی معامکل, or ی of the speaker, is (in Arabic phrases) the affixed pronoun of the 1st person sing., as: یا-ی یلائی or یا-ی راببی

1 In Ya Rabb tu Karim-i va karimi karam ast "Oh God, thou art generous and generosity is clemency," the accent distinguishes the first karim-i from the second which is a substantive karimi.
“my Lord” 1; مشفیً م mushfiq-i “my friend.” This ی is also called یُا-یَاَل یُاَل “the ی of courtesy (or benignity)."

(5) The یُا-یَي یُاَلرفت, or ی of qualification,’ is the ی that is followed by the relative particle ی, and gives the force of the demonstrative pronoun; vide § 42 (b) for other names of this ی.

(6) The یُا-یَي زآْثَد ی ا, or ‘redundant ی,’ occurs in the Imperative after a quiescent alif or و, as: bi-gushay یکشای for bi-gushا “open this”; bi-quy بیگویی for biغی بی. Also in other words as in کار یکر (for کار) ‘a clever workman”; vide also (a) (3), Remark III.

(7) The یُا-یَي ishaً ی, ‘the ی of satiating or filling up,’ is the ی of poetical license used to eke out the measure of a verse as when an izāfat is lengthened into ی:

زمین شوره سنبل دوزنار درو تخم عمل ضابط مگردن

The metre is زمین and the izāfat after زمین and ی have therefore to be pronounced long.

(8) The یُا-یَي isimārāً ی, or ی of repeated action,’ is the ی added to the Preterite tense to form the Past Habitual 3; vide p. 225.

(9) The یُا-یَي maًرُف ی, or ماًرُف ی is the ی pronounced ی (as in ی police’); so named by the Arab invaders because they were acquainted with its sound.

(10) The یُا-یَي maًجحًل ی, or ماًجحًل ی is the ی classically 3 sounded like ی; so named by the Arabs because the sound was unknown to them.

(11) The ی preceded by fatha and pronounced like the English diphthong ai in ‘aisle’ or ey in ‘they,’ is called یُا-یَي saًکُن-ی maًفُح ماغی, i.e., ‘quiescent ی,’ its preceding letter being movable by fatha.

(12) The یُا-یَي یزَافِت, or یُا-یَي یزَافِت ی, is the ی that is the substitute for the izāfat after the weak consonants ی and ی, as in صدای ی ی ی and ی گل ی.

Remark I.—The ی in adverbs of time may be either the یُا-یَي vaًحد ی or else what might be called the یُا-یَي taًرِب ی “the ی of approximation,” as inمصیر ی بود که بناه اکد ی “it was about evening when I reached home”; ‘asr ی may also mean one evening, an evening; this night’ (Scottice ‘the night’). In shab-ی*bایاد bi-یَاياد یشیب بیشیب بایید (m.c.) “he must be here one of these nights or mornings, i.e. in a few days,” the ی may be either یُا-یَي vaًحد ی or the یُا-یَي taًرِب ی.

1 With verbs, and certain particles that resemble verbs, this Arabic ی becomes

2 Obsolete in Persian colloquial, but preserved in the speech of Afghanistan and India.

3 Preserved by Indians and Afghans.
Remark II.—Yā is sometimes substituted for alif, as: yarmagān for armughān (class. and m.c.) “a present.”

(c) Arabic abstract nouns of quality are formed:

(1) By adding iyyat:
First to nouns. Strictly speaking these are formed by adding the feminine š to the relative adjectives, as: "divinity" - "being discordant"; "humanity; politeness."

Second to adjectives, as: "poverty."

Third to participles, active and passive, as: "poverty." Third to participles, active and passive, as: "bestowment"; "being in solitude."

Fourth to particles, as: "how?" from "substance," from mā-huwa "what is it?"

(2) This Arabic termination is even added to Persian words, as: mā "high" has of course for its feminine ١٤ʿَّ ١٤ʿَّ ١٤ʿَّ ١٤ʿَّ "artificial infinitives."

Remark I.—In the same way, the Persian words pādshāhat (Indian) and nazākat are formed on the Arabic measure of najabat, hamāqat ħabāt.

Remark II.—If the feminine termination š is added to an adjective terminating in a single ١٤ʿَّ, there is no tashād, as: ١٤ʿَّ, fem. عالیة, "high," has of course for its feminine ١٤ʿَّ on "substance," from mā-huwa "what is it?"

§ 98. The Terminal š.

(a) In Persian the terminal š is of two kinds, viz. ١٤ʿَّ "manifest" (i.e. sounded), and ١٤ʿَّ "hidden" (i.e. mute). The former may be preceded by any one of the short vowels, as: rāh ١٤ا "road," andūh ١٤ا "grief"; farbiḥ ١٤ا "fat," and is consequently sounded. As already stated, final š when mute is unsounded and transliterated a: it is considered a vowel by some Grammarians.

1 Also rāh-šuvr (class.) and sawghāti, both mean a present brought back from a journey.
2 Infinitive in the sense of the Arabic Grammar, i.e., verbal noun.
3 Panja "claws, grasp." but panjah (for panjāh) "filthy."
4 After silent š, the š of čāf assumes the form of hamza, but after sounded š, it is written in the ordinary manner, viz. ١٤."
The final  \( \ddot{a} \) in Arabic words though aspirated in Arabic as in "kali-mah," the pausal form of "kallimah," become silent in Persian, thus "kalima"; the fathā of \( \dddot{m} \) drops out.

(b) Mute or silent  \( \ddot{a} \) is added to:

1. A noun to form a noun that bears a relationship or resemblance to it, as: dast "hand," dasta "handle"; garmāba = hammām; āwāza "reputation; singing"; chahār-chuba "frame" (of door, picture, etc.): āftāba "ever." This \( \ddot{a} \) is called hā-yi mesha-bahat "the \( \ddot{a} \) of resemblance."

2. It is added to both stems of the verb to form substantives. Thus from bastan "bind" comes bandā "a slave," and from didan (shortened Inf. did) comes dida "eye": gīrīstan "lamentation"; nālidan (nāl), nāla "complaint": shukūja "blossom": lārza "trembling" from larzidan "laughter."

This \( \ddot{a} \) is called hā-yi makhsfi-yi "the silent verbal \( \ddot{a} \)."

3. It is added to adjectives to form analogous nouns, as: sajīf (adj.) "white," safīda "black," siyāhā "an inventory, list of items": panj "five," panja "a claw, a bunch of fives, grasp, possession": but chap "left," chappa "left-handed."

4. It is used to form adjectives or adverbs of time, age, number, etc., as: chahārsāla "four years' old"; du-māha "two months' old"; har-rūza "every fourth night"; shabān-rūza "lasting 24 hours"; du-dila "wavering, of two minds"; du-bāra "once more, over again"; chand-rūza "enduring for a few days, short-lived"; har-sāla "yearly": rūza "daily, also a fast"; panj-shākha "five pronged": du-rūya "of two men" (task, work, etc.).

This \( \ddot{a} \) is called hā-yi nisbat "the state of being four and five years' old."

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1. Sajīda-yi (or sapīda-yi) subh "the dawn": siyāhī-yi chashm (m.c.) "the black of the eye," but siyāha-yi hisāb (m.c.) "a list of the account, statement."

2. Subs. chahāndsālayī, panj-sālayī, panj-chālayī, etc., etc.: "the state of being four and five years' old."

3. Du-rūya sipāh "the opposing (facing) armies." Du-rūya "of two men" sometimes means in two ranks, but whether facing each other or one behind the other is doubtful.

4. Mi-dānītam chand-marda hālīj būdam (m.c.) = "I knew my limitations; capabilities."
(5) The feminine form of some Arabic past participles is used substantively in Persian, as: mujassama "a statue", from mujassam "embodied": it is really a feminine agreeing with  niệm, etc., understood: مَهْوَةً "an inclosure." This is also the "h of resemblance"; vide (b) (1).

(6) In such words as shāhāna "fit for a king (or king-)": mardāna "the h of fitness or suitability," and is supposed to be added to the noun in the plural (shāhān, etc.).

Ana ـَنَا, however, occurs as a separate suffix, as in "in a self-interested manner"; dāštāna "glove": sālāna "yearly"; vide § 108.

c) Further uses of mute s are:

(1) To form the past participle, as: rafta "gone" (pl. raftān "the departed, the dead"). This s is called هَـاـي مَخْتَـافـٰي مَعْلُ "the silent h of the passive participle."

When, however, the participle is past active, as: shunīda guft "having heard he replied," the s is called هَاـي عَلْفَ "copulative s" and is considered equal to the conjunction ـَو "and," as: shunīd va guft ـَٰنِد و ٰفَت.

(2) It is used to form the agent (a present participle) of the verb, as: navisanda "writer" (also part. "writing") and is then called هَاـي مَخْتَـافـٰي مَعْلُ "the silent j of agency."

(3) It is used to form the feminine of Arabic words, thus malik "king": malika "Queen" (in Arabic malikah). This s is called هَاـي تَانِبَ "ال." "and," as: shunīd va guft ـَٰنِد و ٰفَت.

Remark.—In Persian, this feminine s is considered a silent h, but not so in Arabic, thus مَالِكَتْ (and malikah) Ar.

(4) To form the diminutive of nouns, vide § 96 (b) (3) and Remark.

Remark I.—The final mute s of a Persian word sometimes becomes ـَٰنِت in Arabic, thus ـَٰنِت pista, P."a pistachio-nut" is ُسُتَق fustaq in Arabic.

Remark II.—The final s is sometimes redundant, as in صَّا ر ـَٰنِت kina.

§ 99. The Suffixes ـَٰنِت bān or ـَِو vān; ـَٰنِت wāna; and ـَٰنِت ـَِو ٰنِت or ـَٰنِت vān.

(a) These suffixes are said to be a corruption of مَان مان, contracted from mānanda "remaining" (also "resembling").
They are more probably the Sanskrit suffix vān or wān, and are, according to Platts, in O. P. and Zend pāna.

1 Gārī-vān or gārī-bān گاری-بان or گاری-و Hindustani, "driver of hackney-coach, etc."
This suffix added to substantives forms substantives, as:

1. bag & ban (m.c.)
2. Gardān "the wheel of heaven"; wāshān "inverted"; humāyān "fortunate." Vān and vāna (and ān), are also affixes forming substantives of relation, as: parvāna "moth (feather-like)"; astarvan, satarvan, etc. (lit. mule-like) "barren, a barren woman"; pulvān (bridge-like) the raised path or partition in a field.

§ 100. The Suffixes gar, gār, gāri, gāri, kār, kār

(a) The Persian suffix gār is the old Persian suffix kāra, Sanskrit kār: it signifies "doer or maker," as: khidmat-gār "performer of service, attendant"; parvardagār "one who provides nourishment, i.e. God (also a king)"; kām-gār "a worker"; āmuż-gār (m.c.) "teacher"; rūz-gār "time," etc.; yād-gār (in m.c. yād-i-gār) "souvenir"; gunah-gār or gunah-kār "sinner"; sāz-gār also sāz-kār (class.) "agreeing with (of food, climate).

Remark.—In yād-gār "memorial, souvenir," etc., the idea of agency is not marked.

In rūz-gār "time; fortune" it is even less prominent.

(b) Gar is a similar suffix, in Zend kāra and in Sanskrit kar: it is probably connected with, or contracted from, kār, gār, gāri, etc.; vide (a).

It has the signification of the English suffix -er. Examples: zargar "goldsmith (or a worker or maker in gold)"; tavāngar "rich"; kār-gar "one skilful in business; also taking effect (as of medicine, of an oration, etc.)"; kāmīyā-gar "an alchemist."

1 Mihr, P.: Sanskrit mīr or mīra or mīhāra. By affixing a ya [yā-yi masdar or ya-yi mshābahat, vide § 97 (a) (I)] we get further substantives, as: Shuturbān "the work or office of camel-man"; Mīhrbāni "kindness."

2 Humā or humāy the Lammergeier or Ossifrage, a bird anciently revered.

3 All are connected with the verb kardan, P. "to do," Sanskrit kartum, and give the idea of actor or action.

4 Sometimes written as: gāri
Remark I.—It should be noticed that gar generally signifies a maker, while gār indicates a performer.

Remark II.—By adding a formative, the suffix gari is formed which signifies ‘art, business,’ as: ū shikār-chi-gari namī-dānad and shikāri gari (m.c.) ‘he knows nothing about the business of a shikāri.’ In India bāwar-chi-khāna-gari ‘the culinary art.’

If two words occur together, it is usual to add the suffix to the second only, as: Bābi u Šufi-gari ‘the Babi and Sufi religions.’

(c) Kār ‘work’ is another suffix sometimes interchangeable with gār.

Bad-kār ‘evil-doer’; jafā-kār ‘oppressor’; gunāh-kār ‘one who has committed a fault.’

Possibly in āmūz-gār and kām-gār, etc., the affix is substituted for kār.

§ 101. Ār ār, dār, dēr, āl āl.

(a) By cutting off the final  in of the Infinitive  and adding ār, verbal nouns are formed:

1 Indicating action, as: gūtār ‘speech’; kirdār ‘works (as opposed to words)’; dīdār ‘seeing, sight.’

2 This termination sometimes gives the sense of an agent, as: kharidār (m.c.) ‘buyer’; firātār ‘deceiver’; parastār ‘a worshipper (class.); a nurse (modern).’

3 Occasionally this termination is found in concrete nouns, as: kushtār ‘anything killed (also slaughter); classically anything slain in sacrifice’; murdār ‘carrion, i.e. anything that has died of itself; also (m.c.) anything killed otherwise than with the orthodox Muslim rite.’

1 If, however, the suffix be added to both words, then the copulative  must be pronounced va, as: bābi-gārī va Šūfi-gārī and Šūfi-gārī vide also 97 (b) (3), foot-note (3). Similarly taqṣīr u gunāh-kār or taqṣīr-kār va gunāh-kār or taqṣīr-kār and taqṣīr-wār, taqṣīr-dār and taqṣīr-mand.

2 Also by adding substantives like khidmat-gārī ‘service, office of attendant’; zar-gārī ‘the business of goldsmith’; kārgārī ‘skill (in doing or making anything)’ are formed.

4 According to Platt’s (Hindustani Grammar) the suffixes are tār, and dār, added after cutting off dan.

5 Note—not kardār as might have been expected.

6 Farškanda (m.c.) not farukhār; farshanda (m.c.).
Some adjectives with a passive signification are formed by this suffix, as: giriftar "taken captive; arrested."

Divār "wall" is said to be derived from dāv "stratum" and ār.

Dār is the Imperative stem of dāshtan "to have, to hold," and in compounds generally signifies "holder, keeper," as: pishānīdār (m.c.) "fortunate"; āb-dār (m.c.) "a man who looks after tea, pipes, etc."; hīsā-dār (class.) "share-holder."

It is also used in forming adjectives from nouns, as: pīch-dār "twisted." If the noun be a compound of two synonyms, the affix is added to the second noun only, as: pīch u kham "twists," pīch u khamdār "twisted": aql u hūsh-dār "intelligent, etc."

Remark.—The Infinitive itself can be used as verbal noun, as: āmadan-i man "my coming"; vide § 115 (h).

The shortened infinitive can also be used as a verbal noun, as: kharīd u žārūkht "buying and selling"; az guft-i ū man in kār kardam az kōft ē 'īn ē bā mā kār kārd (m.c.) "I did this at his instigation"; vide § 115 (j) (k).

Al āl is a relative suffix that forms substantives, as: changāl "claw; fork"; dūmbāl "tail, after-part."

In zāngāl "rust" (for zangār, the letters l and r being interchangeable) the termination appears to be redundant.

§ 102. The Turkish Affixes ğī or chī, Bāš - Tāsh or Dāsh

(a) The Turkish affix chī affixed to a noun, forms a noun of the agent or a noun indicating possession; it occurs chiefly in modern Persian. Example: qūsh-chī "falconer"; bandūq-chī "a musketeer"; shikār-chī "a shikāri"; qāšir-chī "a muleteer"; qāžī-chī "a servant who prepares coffee." 5

In Persian this chī with profession.

1 By imāla, div.
2 Abdārī is a mule with saddle-bags fitted for a journey: lamp, tea-materials, pipe, etc., etc.: also called nahār-dār.
3 Or bā 'aql u hūsh ḫaīrūt ē 'īn ē bā mā kār kārd.
4 Chī has much the same signification as wālī in Urdu. In the Uighur dialect of Turkish (Kashghar and Yarkand), this suffix is added to the Future participle of Infinitive to signify the agent, and to a noun to signify profession, as: zākūt-chī "custom's official."
5 The business of one servant, as guests are continually dropping in.
If the substantive end in *, the * is dropped, as: khizān-chī "treasurer"; mashʿal-chī "torch-bearer (in India dish-washer, scullion)"; parvānchī "one who writes parwānas, or Government orders, etc."

After a soft letter like ن in m.c. sometimes becomes چ in Persian, as: būstānī "a gardener"; miyānī "a mediator." Possibly چ instead of چ is commoner in Tehran owing to Turkish influence.

For the forms shikār-chī-gārī "a hunter," qūsh-chī-gāri "a guide"; beg-tāsh "a fellow-servant.

Remark.—Compounds with the suffixes ز, and those mentioned hereafter that signify 'place,' as: چ--ا--ي, چ--ا--ي, چ--ا--ي, چ--ا--ي, form 'Persian compound nouns of place.'

In Arabic the 'noun of time and place' has special forms, as: maqtal "place of slaughter, a vital spot"; mashriq "the East" (time or place of rising); masjīd "mosque.

Those 'nouns of place' that signify 'abounding in' (formed by the suffixes ز, sār, bār, lākh "a crowd") are sometimes distinguished by the term چ--ا--ي "nouns of excess.'

Such words as چ--ا--ي, "cursed" are included under اسم مفعول چ--ا--ي. For اسم مفعول چ--ا--ي, vide § 68 VIII.

§ 104. Zār, sār, stān or istān "where nothing grows"; šūra-zār

1 In Arabic اسم مفعول, but in Persian also اسم مفعول.
2 Ji is a Western Turkish form of چ.
3 A long box with a sliding drawer that contains pens, an inkpot, and scissors with specially-shaped handles, for cutting the paper. Some qalam-dāns are beautifully painted and are very costly.
4 Originally used for baking a kind of bread in fat.
5 In Persian اسم مفعول without tashdīd.
6 Compare اسم مفعول "skilful" : vide § 108 (a) Remark.
The affix *zar* has the same meaning, and forms substantives and adjectives, and denotes plenty, magnitude, similitude, or possession, as:

1. **Kūhsar** "hilly"; **chashma-sar** "a place full of springs"; **sharm-sar** "full of shame."

**Remark I.**—**Sang-sar kardan** "to stone a person."

**Remark II.**—In **rukhsar** "cheek," the termination appears merely to modify the word **rukh** "face (m.c.)."

(2) It also denotes "like." **khak-sar** "like dust, base, low-born": **shah-sar** "like a king, kingly."

(3) It is used for **sar** "head," as: **sag-sar** (old) "dog-headed"; **subuk-sar** "light-headed; also unburdened by luggage"; **nigū-sar**, or **nigūn-sar** "nigūn-sar to hang the head from shame"; but in modern Persian only "inverted (= sar-nigūn)."

(c) The affix **stan** signifies "place," and is derived from the Sanskrit **sthān** "place." The former is used after a substantive ending in a vowel and the latter after a consonant, as: **būstan** "a garden (place of scent)"; **Hindūstān** "India"; **gulīstān** "garden" (place of roses or flowers); **qabristān** "grave-yard"; **Farangīstān** "Europe."

In a few words the termination gives the idea of time, as: **tabistān** "summer"; **zamistān** "winter"; **bahāristān** "spring."

**Remark.**—As regards the termination **an** found in so many names, M. Chodzko writes:—

"Quelques érudits persans m'ont assuré qu'anciennement le formatif du pluriel **an**, donnait aux mots primitifs le même sens géographique que leur **stān**; i.e. qui est très probable; car **an** veut dire aussi: propriété de, appartenent à; et **ez an hūd**, de son propre avoir, de ce qui lui appartient. Examples:—

hemādan nom d'une ville, **kārdar** nom d'une province, **gilān** nom d'une province, **māzenderān** de même, **gāz̄ jihān**"
azer-bijan de même, doivent suivant ces érudits, être traduits: les Hemeds, les Ardels, les marais (jil), la contree dans laquelle (ender) il y a beaucoup de grands (mâz) arbres ou des chênes (mazu), les adorateurs ou les enfants (big-beéé) du feu (âzer), les déserts de l’Occident (haver), etc.”

Remark.—In poetry istân is sometimes pronounced sitan, as: gulsitân

(d) The affix lâkh signifies “place,” or “numerous, copious,” as:—

sentâkh (m.c.) "a stony place; rocky, stony": div lâkh "a demon-haunted place."

(e) Kada signifies “habitation, house,” and as the last number of a compound, “place,” as:—îstâsh-kada  (m.c.) “temple of the Magi”; may-kada (m.c.) “a tavern”; mâtam kada (class.) “house of mourning”; but-kada "an idol temple."

Remark.—In kad-khuda "a married man, a householder”; kad-bânu "a housewife, a good manageress,” the prefix is an abbreviation of kada घा.

(j) Gāh घा (Sanskrit gātu) is an affix denoting:—

(1) "Place,” as:—Khwâb-gâh "bedroom, also a cloth valise for bedding”; takht-gâh (m.c.) “an open-air platform for sitting on”; farûd-gâh (m.c.) “halting place”; nishiman-gâh (m.c.) “a seat”: ārám-gâh घा आ "a resting place."

(2) "Time” as:—Shâm-gâh घा "the evening time”; ân-gâh (m.c.) "then"; pasângâh "after that”; bi-gâh "untimely, out of season.” Sukhan na-bûyad guft magar ângâh ki maşlahat bâshad (class. and modern) (not to be confounded with guh which means human excrement).”

(g) The word âbâd अबाद suffixed to a noun denotes a city or place of abode, as: Bahram-âbâd बहराम अबाद (Bahram Town).

The adjective âbâdân अबादान is not used in forming compounds.

(h) The affix gird or gard गर्ड, found in a few names of towns, appears to have a similar signification, as: Bahram-gird बहराम गर्ड Yazdijurd (for Yazdigird).

In Dârâb-kârd दाराब कार द (near Shiraz), the suffix is perhaps a corruption.

1 Also sang-tâkh (m.c.) and sangistân (m.c.).
2 In m.c. mâtam-khâna or mâtam-sarû मातम काने or मातम सर, मातम सरा.
3 Gâh घा is sometimes contracted into gâh घा: (not to be confounded with guh which means human excrement)."
4 Âbâd kârdan अबाद कर्दन "to cultivate a place, or found a town": Bahram-âbâd बहराम अबाद "cultivation; also the condition of being populous or inhabited."
(i) **Khd** "house" as a suffix has a somewhat similar meaning to kada \( \text{kārkhāna} \) "factory": *rud-khāna* properly "bed of a river"; and hence "a river."  

(j) The suffix *shan* added to nouns, also forms a noun of place, as: *gul-shan* "a rose-garden or rose-bed." In rawshan رَصْحان (for rawzan) "window" it is a corruption.

(k) *Na* \((\text{nāy})\) is added to nouns or adjectives, as: *tang-na* "a narrow place"; *tāz-nā* or *tīz-nāy* (class.) "the prominent part of the sword edge that does the work (lit. place of sharpness)"; *āb-nā* "strait."

In Indian Persian, this suffix is often written नाय.

Remark.—*Nā* \((\text{nāy})\) is also added to some adjectives to form substantives of cognate meaning, as: *darāz-nā* "length."

§ 105. **Umand**، **Wand**، **Mand**، **şand**، **Na**، **Ak**.

(a) *Mand* is a suffix joined to nouns, generally to form adjectives, and signifies "possessor of, possessed of," as:—

*Khiradmand* "possessed of wisdom, wise"; *aqlmand* "intelligent"; *sūd-mand* "profitable"; *tanū-mand* "strong."

In arjumand (also arjmand) "noble," and barūmand "fertile, fruitful," the suffix is a form of *mand.*

*Wand* is occasionally found for *mand*, as in *khwāshā-wand* "kinsman"; *pūlād-wand* "hard (like steel)"; *khudā-wand* "master."

(b) *Na* is added to substantives, forms an adjective of quality, as:---

*gham-nāk* "sad"; *khawf-nāk* "frightful"; *khatar-nāk* "dangerous"; *dārd-nāk* "painful."

(c) *Ak* is a termination used to form some substantives from verbs, as: *pushāk* "raiment" from *push*; *khurāk* "food" from *sūzāk* "gonorrhoea."

Remark.—In maghāk مَگāک "ditch; low place, etc.," from magh "depth," and *tabāk* "fever," the termination, apparently the same, is termed a 'relative suffix' by native Grammarians; vide § 115 (e).

§ 106. **Bār** بِار and **Yār** بِار.

(a) (1) The suffix *bār* بِار signifies 'abounding in,' as: *zang-bār* زَنگ بِار, i.e. *Zangībār* (‘abounding in blacks’); *rud-bār* رَود بِار (class.) "channel of a river": *sang-bār* سنگ بِار (old) "abounding in stones, stony."

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1 There is hardly a river in Persia. Any dry 'nāla' that becomes a stream after rain, is called *rud-khāna*.

2 With the formative بِ, *khiradmandi* کُرَمُندِی.
(2) Bar is also the root of and signifies "raining, scattering," and is used to form compounds, as: — gawhar-bar "scattering pearls"; shakar-bar "raining sugar, mellifluous."

(3) Bar is also a substantive signifying "load," and is also used in compounds, as: pur-bar "fruitful (of fruit trees)"; sar-bar (m.c.) "a small extra load on a transport animal."

In a few adjectives, the suffix takes the form of yār, as: bakhtyār "fortunate" (also bakht-āvar, bakht-var or bakhtur, and bakht-mand); hūsh-yār "full of senses, intelligent."

§ 107. Āvar (contracted Ār); Var ʿār, and vār ʿār; Gān ʿān; and Mān ʿān

(a) The affixes āvar, and ār ār, which are used in forming adjectives from substantives, are from the verb āwārin "to bring" and signify "bringing, producing, or displaying," as: — ḍil-āvar "brave (displaying heart)"; zūr-āvar "strong (bringing strength)."

In sālār "chief," the suffix is the same, but contracted.

(b) Related to the above mentioned are vār ʿār, and var ʿār and vāra: these suffixes mean "endowed with, possessed of, full of," as: — dānīsh-āvar (m.c.) "learned"; ummīd-āvar "hopeful; a candidate"; gūsh-āvar (or gūsh-ārā) "a ear-ring (becoming or adorning the ear)"; shāh-āvar "befitting, or worthy of a king, kingly"; zarr-ār "like an atom"; jām-ār "animal (possessed of life)"; sukh-āvar "eloquent"; nām-ār "famous." In musḥ-ārā "handful, the measure of a hand," the ʾ is redundant.

In dilār (also dil-āvar) "brave," is another contraction of the same suffix.

Remark.—The suffix vār ʿār is sometimes redundant, as: sazā-āvar "worthy."

In ranjūr "sick," the suffix is perhaps the same as var.

(c) The suffix gān ʿān signifies similitude, as: khudāy-gān "a great lord; happy."

It also, like vār ʿār, signifies "worthy of," as: rāy-gān "worthless (fit to be cast on the road)"; ʃāy-gān (for ʃāh-gān) "fit for a king"; bāzār-gān (for bāzār-ɡān) "merchant."

1 Gawhar-bārī subs. with the formative ʿ.

2 In India generally, but vulgarly, hoštiyār.

3 With the formative ʿ, dil-āvari ʿārī.

4 All adjectives may be used as adverbs, but adjectives in vār ʿār and ʿān ʿān are specially adverbial in their signification.

5 In India pronounced Khudā-e-gān; rā-e-gān, shā-e-gān, etc.
Remark.—Dihqān is the مَعْرَّب of dihgān or dih-khān،

In girdgān "walnut" the suffix is perhaps a corruption of غون
gūn.

(d) Mān "like," as: ās-mān کَسْم ِائْن "sky" (like a revolving 'mill-stone'); mih-mān مَهْمِائْن "guest." In shādmān the suffix seems to mean "continuity": شَاد = "glad" (i.e. temporarily happy). Musalmān مُسْلِمْ is by some said to stand for muslim-mān, by others to be a corruption of the Persian pl. of muslim, and by others to be a corruption of the Arabic plural.

§ 108. Āna وَأَن; Ḣāna ﰣ، Ḥn ﰡ; and Ḥn ﰡ and Ān ﰣ Rā ﰪ; and Vāv ﰤ.

(a) The inseparable suffix āna added to nouns or adjectives signifies "like"; as an adjective it is usually applicable to things, not to persons, as:

Mardāna مَارْدَانًا "like a man, manly"; dīw-āna دِيْوَانًا "mad (like a dīw)"; rūbāhāna رَوْبِالْهَا "fox-like (in behaviour); wily"; zānāna زَانَانَا "feminine, peculiar to women"; zīshīna زِيْشِيْنَا "in an ugly manner"; ziriqāna زِيرِيْقَانَا "in a smart or clever manner"; dast-āna دِسْتَانَا "glove"; rūzāna رُوْزَانَا (adj.) "daily"; vsee also § 43 (aa) and § 98 (b) (6).

It can also be added to Arabic adjectives ʻajizāna عَاجِزَانَا "helplessly, in a helpless or humbled manner."

Kāhaz-i dūstāna دُوْسْتَانَا "a friendly letter" (but not mard-i dūstāna "a friendly man"); dūstāna دُوْسْتَانَا could, however, be used as an adverb, as: dūstāna kār kārd دُوْسْتَانَا كُرُ كَرْد "he acted in a friendly manner."

In khawfīnak-āna pursid خَوْفِيْنَاثُ أَنَا پوْسِد (m.c.) "he enquired fearingly," the Persian affixed nāk نَاك added to the Arabic substantive khawf خَوْف, forms an adjective "fearful," applicable to persons; while the additional suffix āna وَأَن forms an adverb or an adjective applicable to things. Tarsīnak-āna تَرْسِيْنَاثُ أَنَا has the same signification, but its compounds are all Persian.

(b) (1) Ḣn ﰡ and Īn ﰩ اِيْنَة are two more formative elements used for forming adjectives of relation (nisbat), as:—zarrīn زَرْيْن (m.c.) "golden, made of gold" from zar زَر gold; sīmīn سِمْيْن (m.c.) "made of silver": pashmīn پَشْمَيْن, adj. "made of wool," or pashmina پَشْمِيْن, subs. "a woollen stuff";

1 All adjectives may be used as adverbs, but those in vār and āna are specially adverbial in their signification.

2 Rūzīna (class.) "daily; daily pay, pension."

3 In modern Persian sīm means "wire"; the Arabic word َنَغْرِا nuqra is used for silver and َنِغْرِا for gold: but khayyī zar dārad (m.c.) "he is very rich"; zar-varaq زَرْ وَارِق (m.c.) "gold leaf."
pūstın \(^1\) (adj.) “an Afghan sheep-skin coat”; pūstina \(^2\) (m.c.) “made of skins”; pishin \(^3\) (adj.) “of former times”; dīrīna \(^8\) (m.c.) “old, ancient: (rare) “of silver” (also نفرة گوین, also نفرة and نفره).

Remark.—Adjectives formed by the terminations ḏasa, ḏana, etc., signifying “like,” or by jām وام, gūn گوين, etc. “colour,” are classed as nouns (adjectives) of similitude.”

(2) The termination ḏin ی in also denotes resemblance in colour, as: zumurradīn زمردنی “emerald green”; zarrīn زرین “golden coloured”; bulūrīn بلورین “like crystal or made of crystal.” It also forms superlatives.

Remark I.—From sang سنک “stone” comes sangīn سنگین “heavy,” but sangī سنگی “made of stone.”

Remark II.—The suffix ḏin ی also forms the superlative degree, but in pīshin پیشین and pasīn پسین it seems to have a comparative sense.

It is also added to the cardinal numbers, as: amalūn املون; vide § 48 (c). (c) The suffix ḏin ی, like the suffix ḏin ی, is used to form relative adjectives and nouns as in biyābān بیابان “desert” (from بی بی); pāyān پايان “end”; kūhān کوهان, “horse-saddle; camel-hump.”

The suffix in pīshānی “forehead” is probably formed from this ḏin. This suffix is found in names, as: Īrān ایران and Tūrān توران; Isfahān اصفهان; Māhān6 ماهان (near Kerman).

In ābādān یابان “inhabited,” it appears to be redundant.

In subhūgāhān صبوعگاهان, bāmdādān بامدادان, yagān یگان, bahārān بهاران the suffix is adverbial.

In jāvīdān جاویدان and jānān جانان it is adjectival.

(d) An ی joined to some substantives forms relative nouns, as: rīm رم (adj.) from rīm “pus, matter,” etc.; jūshān جوشان “coat of mail” from jūsh جوش “a ring (in a coat of mail, etc.).”

It is sometimes pleonastic, as: pādāshan پاداش for pādāsh پاداش; zībān زیبان for zibā ژیبان; sūn سون for سون “side, direction”; lajchān لجچ for lafj لاج “thick-lipped, camel-lipped.”

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1 Pūstín darīdan پوسنين دريدن (class.) “to blab out a secret” and pūstín kandān پوسنين گندي (class.) or dar pūstīn-i kas-i utstādan در پوسنين کسي انگلاند (class.) “to backbite” are classical idioms.
2 In pūst-i mishīnā ast ya buzīna؟ (m.c.) “is this a sheep or goat’s skin?”
3 Dir دیر “late,” but yār-i dirīna پار دیرینه “an old friend.”
4 Īr اير and Tūr تور are said to have been sons of Farīdūn.
5 Always pronounced Māhūn.
(e) According to native Grammarians a final r is added to some substantives for nisbat, as: angushfar “ring” from angusht “finger”; lahur “tavern” from lahur “wine.”

(f) Native Grammarians give instances of final formative wāv (vāw /fonts/farsi/ ʃā‘iliyyat) in patū, from patū “goat’s hair, wool”; (patū in India is a woollen stuff, but patū in Persia “a blanket”): šāshū “piss-a-bed”; rīshū “bearded”: the last, however, is probably a correction.

§ 109. Ágin, or ágin. Gin is a contraction of ágin from agandān “to fill”; gin and ágin therefore signify “filled with.” They are used as suffixes to nouns, to form possessive adjectives, as:—gham-gin “full of grief, sorrowful”; khashm-gin “angry”; shārm-gin “ashamed”; ambar-ágin “full of amber”; surma-gin “full of surma (or antimony for the eyelashes)”; khirād-ágin “wise.”

§ 110. The Formative ā (alif _LINUX:). This inseparable suffix forms adjectives and participles from verbal roots, as, from dān the root of dānistan “to know”, dānā “learned”; gūyā “gora; bīnā “made; vide also § 70 (a).

It is added to adjectives to form abstract nouns as: garmā “heat,” sarmā “cold”; pahna “breadth” (also pahna-i; 70)

Remark.—The following examples illustrate the forms that are included under the title of Irregular Present Participle, as distinguished from the Real or the Regular Present Participle in—anda “knowing”: ḥamal “purchaser”: ṭībr “thief” (Imp. rt.); dānd “of complaints”; dār “fond of learning”: 70 “of little sense”: khān “servant” (also 70 “a wise man”: “servant”: “painful” “servant” “a camel-man” “king”: 70 “rifleman”: “rifleman” “poor” “hard as steel”: “her.”

Under this head are also included such words as: dāndā “spy” “executioner” “kind” “thief” “purchaser” “of little sense” “servant” “a wise man” “rifleman” “poor” “hard as steel” “hero.”

1 Sharm-rū “shy, bashful.”
2 Many of these are also compouad adjectives.”
3 The “participle” formed by adding an Impera. root to a noun is generally called.

1 Sharm-rū “shy, bashful.”
2 Many of these are also compouad adjectives.”
3 The “participle” formed by adding an Impera. root to a noun is generally called.
(b) Some adjectives expressing fulness and completeness are formed by inserting an alif between the two compounds, as: \(\text{lab-ā-lab}^{1}\), "lip to lip; also brimful": \(\text{sar-ā-sar}^{2}\), "entirely"; \(\text{gün-ā-gün}^{8}\), "of many colours, variegated"; \(\text{sar-ā-pā}^{8}\), "from head to foot, cap-a-pie."

\(\text{Vide also § 140 (h) (5), (6), (7) and foot-note.}\)

(c) Prefixed to some Persian words it signifies privation, as: \(\text{ajumbdn}^{(e)}\), "motionless, fixed."

(d) Alif is used to form the vocative singular. When used to summon or to attract attention it is called \(\text{alif-i nida}^{(d)}\), "the alif of calling." When used in the vocative of distress, as in \(\text{darig&lty&}^{(d)}\), "alas!" it is called \(\text{alif-i nudba}^{(d)}\), "the alif of plaint."

For the different kinds of alif, \(\text{vide § 2.}\)

(e) Bukhārā by ḫavar (Zand) "wisdom, learning," because of the learning that prevailed there. Some native grammarians style this final \(\text{ā}, \text{alif-i vasiyyat}^{(e)},\) and give as further examples \(\text{zlbd}^{(e)}\) and \(\text{ganda}^{(e)}\): in these, however, the alif appears to be that of the participle \(\text{vide § 2, Remarks II.}\)

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\(\text{§ 111. Fām}^{(a)}\), \(\text{Pām}^{(a)}\) \(\oplus\) \(\text{Wām}^{(a)}\); \(\text{Gün}^{(a)}\); \(\text{Chara}^{(a)}\).

(a) The suffix \(\text{fām}^{(a)}\), \(\text{Pām}^{(a)}\) \(\oplus\) \(\text{Wām}^{(a)}\) (rarely \(\text{zām}^{(a)}\) or \(\text{zām}^{(a)}\) \(\oplus\) \(\text{zām}^{(a)}\)) indicates "of the colour, form, or likeness of," and is affixed to both substantives and adjectives: \(\text{siyāh-fām}^{(e)}\), "blackish"; \(\text{labl-fām}^{(e)}\) \(\text{lel}^{(e)}\) \(\text{fām}^{(e)}\), "somewhat ruby-coloured"; \(\text{nīl-fām}^{(e)}\) \(\text{nīl}^{(e)}\) \(\text{fām}^{(e)}\), "bluish"; \(\text{zumurrud-fām}^{(e)}\) \(\text{zumurrud}^{(e)}\) \(\text{fām}^{(e)}\), "rather like the green hue of an emerald"; \(\text{kuhl-fām}^{(e)}\) \(\text{kuhl}^{(e)}\) \(\text{fām}^{(e)}\), "of various colours, also, of various sorts."

\(\text{Gūn-ash zard shuda}^{(c)}\), "he's become pale (from sickness)."

(c) \(\text{Chara}^{(c)}\), \(\text{Chara}^{(c)}\), sometimes written \(\text{charda}^{(c)}\) and also \(\text{jarta}^{(c)}\), means "colour, hue," and occurs in a few compounds, as: \(\text{zard-charda}^{(c)}\) and

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1 \(\text{Syn. lab-riz, \text{lab-bi-lab}^{1}, \text{lab-bi-lab}^{1}\), "overflowing," \(\text{lab-bi-lab}^{1}\), "lip to lip."

2 \(\text{Or sar-bi-sar}\) \(\text{siyāh}^{(a)}\) \(\text{mān}^{(a)}\) \(\text{zar-bi-sar}^{(a)}\) \(\text{mi-guzārad}^{(a)}\), "my income and expenditure are equal."

3 \(\text{Syn. rang-a-rang}.\)

4 \(\text{In Persian}^f^p\); \(\text{pil or fil}^{(a)}\) "elephant"; \(\text{sapīda}^{(a)}\), "white": \(\text{pām}^{(a)}\) or \(\text{wām}^{(a)}\) are not used in modern Persian as suffixes; but \(\text{wām}^{(a)}\) or \(\text{pām}^{(a)}\) (m.c.) "debt."

5 \(\text{Kuhl}^{(a)}\) or \(\text{surma}^{(a)}\) "antimony, collyrium."

6 \(\text{Gulhā-yi gūn-ā-gūn}^{(a)}\), "various coloured flowers"; \(\text{kutub-i gūn-ā-gūn}^{(a)}\), "books by various authors"; \(\text{murgh-i bā-parha-yi gūn-ā-gūn didam}^{(a)}\), "I saw a bird of many colours."
zard-charta (old) “yellow coloured” (not used of people). According to some grammarians this affix is found only in the word siyah-charda.

(d) Rang is also used, as: gul-rang, subza-rang, etc., vide § 112 (f).

(e) In old Persian diz and diza are also found for dis, as: hab-diz “night-coloured, black”; “the name of Khusrau’s horse.”

These affixes are now obsolete.

§ 112. Āṣā, Āṣa; Sān; Vash, etc.; Das, Dīs; Vand.

(a) Sā and Āṣā are affixes signifying “like,” as: āṣā munke “scented like musk”; ambar-sa “resembling amber (in scent)”; sihr-sa “like magic”; mard-āṣā “like a man, manly.”

Remark.—These suffixes must not be confounded with sa from sayldan “to rub,” and āṣa from āsūdan (m.c. intr.) “to be satisfied, refreshed, etc.,” both of which also occur in compounds, as: jabha- (or jabin-) sa “rubbing the forehead on the ground, making a profound reverence”; rūḥ-āṣā “soothing the mind.”

(b) Sān has the same signification as the suffix āṣā or sa, and is probably akin to the Sanskrit samān and the Hindi sa. Examples: shir-sān (class.) “like a lion”; sham'-sān (m.c.) “like a candle”; khurshid sān (m.c.) “like the sun” (also khurshid-wār); yāk-sān (m.c.) “alike.”

Remark.—Sān sometimes stands for istān (class.) for kharistān (m.c.) “a thorny place.”

In modern Persian sān-i gushūn dādand “to review an army”; īmrūz sarbāzhā sān dādand, āmūz sān gūshān dādand, az sān gūshān (m.c.) “the troops were reviewed.”

(c) (1) Vash (pash or pash; obsolete), is an affix signifying “like,” as: māh-vash (m.c.) “like, or beautiful as, the moon”; gumcha-vash (rare); qamar-vash (class., rare); farishta-vash (m.c.) [also farishta-sān (m.c.) or farishta-wār (m.c.)].

1 Probably connected with the Hindi sa (kāla-sa “black-looking”; mujh-sa “like me”; dev kā sa “like a demon”).

2 In modern Persian āsūda kardan and āsūda shudan āsūda are used.

3 Sān is Eastern Turkish: in Uighur it signifies the total (in number). The Qazzaq use sān for either ten or a hundred millions (the author is uncertain which).
THE TERMINATIONS, um, ish, ETC.

(2) In place of *vash*, are sometimes found *fash* and *pash* (but not in modern Persian), as: *shāh-fash* "like a Shah"; *sarv-pash* "like a cypress."

Native Grammars also give the form *bas*, as: *shīr-bas* "like a tiger."

(d) *Das* and *dis* are also suffixes signifying "like," which are used to form adjectives, as: *khurdīs* "like the sun"; *māh-dīs* "like the moon"; *das* has the same signification as *dis* *dīs* *dīs* *dīs*, but is very rarely used.

*Remark.*—The Zardushtis sometimes write *Khudā bī das va damān ast* (old Persian) = ‘God is eternal.’

(e) *Vand* *vand* "like," as: *Khudā-vand* "like God, lord, possessor";

hence by contraction *khāvand* "master, husband"; *pūlād-vand* "hard as steel, also the name of a hero."

This suffix is also used for *mand* "possessed of," as: *dawlat-vand*

*Remark I.*—The word *āvand* "furniture," especially "kitchen furniture (as pots and pans)", appears to be derived from *āb* "water," and *vand* *vand* (old) "experiment; labour; praise; vessel; vase; cup."

*Remark II.*—These nouns and adjectives of similitude, formed by the suffixes *āsā* *vash*, *sār* *sar*, *āna* *gūn*, *vand*, *mān*, etc., are styled اسم تشبيه.

*Remark III.*—*Kirdār* is also used to form adjectives of resemblance: *farishta-kirdār* "like an angel."

§ 113. The Suffix *um* أَمُّ.

The termination أَمُّ added to the cardinal numbers forms the ordinals, as: *chahār-um* "fourth"; *bist-u haftum* "the twenty-seventh."

Note that in a compound number the termination is added to the last only.

§ 114. The Termination -*ish* شِ.

This termination added to the Imperative root forms abstract nouns, as: *dānish* "knowledge" from *dānistān* "to know"; *binish* (m.c.) "sight" from *dīdan* (root *bin*) "to see"; *jūshish* (m.c.) "boiling"; *āsmāyish* (m.c.) "proving"; *ārāyish* (m.c.) "adornment"; *nikūhish* (m.c.) "reproaching, blaming," also *sar-zanish* (m.c.).

1 Called *shin-i maqādari* شِين مِئَادِی, or *shin-i maqdar*. Radical *sh* as in the word *pish* is called *shin-i aṣū* شِین اسْلِی.
CHAPTER XII.

§ 115. Verbal Nouns, and Nouns and Adjectives derived from Verbs.

(a) The Imperative root of the verb is sometimes a substantive, as from sūkhtan (tr. and intr.) "to burn", sūz (m.c.) "burning, inflammation"; ranjīdan (m.c.) "to be grieved", ranjī "grief"; bi-dīh u bistān-i man (m.c.) "my expenditure and my income"; bidih-kār (m.c.) "debtor"; bistān-kār (m.c.) "creditor."

(b) A few of the verbs ending in ādan "form substantives ending in ān, as: farmān "an order" from farmūdan; paymān "promise" from paymūdan "to measure; to travel."

Remark.—Āsān, however, is an adjective "easy" (from āsūdan).

(c) A few nouns are formed by adding āk to the imperative stem, as: sūzāk "gonorrhoea," vide § 105 (d).

(d) For nouns derived from verbs and terminating in silent s, vide § 98 (b) (2).

(e) Some nouns, generally compounds, are formed by adding a yā, or hamza and yā, to the Imperative stem, as: had-gū "debt; rakht-shū" ū "excess"; bidih (m.c.) "debt"; bidīhī (m.c.) "revenue of a district"; shinavā'ī "power of hearing"; gūy (obs.), vide § 97 (1).

In binā'ī the termination is added to the verbal adjective. For jahāndārī "sovereignty," vide § 97 (a) (1).

(f) For ish added to the Imperative stem, as: āfārīnîsh "creation" from āfrīdan, vide § 114.

(g) For verbal nouns in ār ū as: didār "seeing," vide § 101 (a) (1).

(h) The Infinitive alone, affirmative or negative, can be used as a noun, as: az dād u faryād kardan hich fā'īda-i nist (m.c.) "there is no use in screaming and crying out"; az nā gustān-i ī in āhr khaylī pashmān-am (m.c.) "I am very sorry I did not mention this."

In bar mā tākhtān āvurdand "they charged us," the Infinitive is used as an object.

1 Sūzish is commoner.

2 Čistān for bistān.

3 Arabic broken plural ċārāmin. Farmān ċōrān has become anglicized under the guises firmāun, firmand, phirmaun, etc., etc.

4 Or fā'īda (without ī of unity).

5 In modern Persian ā is often prefixed instead of ā, vide (q).
Poetically, and sometimes in m.c., this Infinitive can be used in the plural, as:

Az paridahā-yi rang u az ˈtapidahā-yi dil
ˈAshiq-i bichāra har jā hast rusvā mī-shavād.

"By his changings of colour, and the beatings of his heart,
The wretched lover compromises himself wherever he is."

In āmadan-hā va raftan-hā-yi mā samār na-kard.
(4) For compound nouns formed from the Imperative stem by affixing

(i) It was stated in (a) that the Imperative root is sometimes a noun.
Similarly the Preterite stem (or shortened Infinitive) is sometimes a noun,
as: sar-navisht "destiny"; guzasht kardan "to pardon, let off"; rikht "the casting; form"; dād u bāzdād "visiting and returning visits"; vide also § 116 (j).

(k) Sometimes the Preterite stems or shortened Infinitives of two verbs,
with or without the copula ʿān, are used as a substantive, as: dād u sitad (m.c.) "commercial transactions"; kharid u farūkhī "commerce"; āmad u shud āmad u raft, or āmad u raft, or in m.c. also raft u āmad ʿāmad u raft: guft u shuniḍī (Syn. gufti-u-guṭī). These forms are sometimes in m.c. used in the plural, as: dād u sitadhā-yi ʿān ziyād ast "he has extensive dealings."

1 Lawḥ-i Mahfūẓ "the Preserved Tablet," on which the decrees
2 Bāz-dād can be used alone (for the return visit), but not dād: bi-didān-i ʿā
3 Compare Hindi len den.
4 Or kharid fareh; kharid u farūkhī (m.c).
5 Qīl u qāl "noise of taking" is somewhat similar; qīl is Ar. "it was said" and qālī, Ar. "he said," are coupled by the Persian conjunction ʿān and wa; vide § 116 (c) Remark on doubled words.
VERBAL NOUNS, AND NOUNS AND ADJECTIVES DERIVED FROM VERBS. 423

(I) Sometimes both stems of the same verb are used to form a noun with or without the copula, as: guft-u-gū, or guft u guy, or guft-gū, [gūf t gū, gūf t u shūnūd, ‘vode’ (k)] “conversation”; just-jū or just u jū “search” (or just u juy).

This form, also, can have the usual plural.

(m) Sometimes in modern Persian two Imperatives of different verbs are used, as: bi-gīr u bi-kush, subs. (m.c.) (seize and kill) “arresting”; bi-gīr u bizān (rare) “seize and beat” “tumult, noise,” or gīr u dār “tumult, confusion, trouble”; bi-gīr u bi-band (m.c.) “tumult.”

(n) Sometimes the Imperative stems alone are used, as: gīr u dār (m.c.) “tumult”: vide (m); tak-ā-pū (m.c.) “searching”; tak-ā-daw “running.”

(o) Sometimes the Imperative stem of the same verb is repeated, as: kash-ma-kash “pulling different ways; also quarrelling” (kash ma-kash dāštā): bi-kush u bi-kush “fighting, rowing (crying ‘kill and kill’)”; kashā-kash (m.c.) “a struggling”; kashā-kashi (old) “allurement, attracting” (kashish, subs. m.c. “attracting”).

(p) For the Noun of Agency farūshandā “seller”; gu-yanda “speaker,” etc.; vide § 43 (r), and —

Sāzanda-yi kār-i murda u zinda tu-i
Dāranda-yi īn charkh-i parāganda tu-i.

“Who framed the lots of quick and dead but Thou ?
Who turns the troublous wheel of heaven but Thou ?”

(O. K. 471 Whin.).

(q) The suffix ی added to an Infinitive (as kardani, pl. kardani-hū) forms nouns and adjectives. Examples: in zurūf rikhtani hast (vulg.) “these vessels have been cast”: in rang pukhtani, na shustani (vulg.) “this has been coloured by boiling not merely dipping”; in sūkhtani ast (m.c.) “this is for burning”; khurdani-hū (m.c.) “food, eatables”; Masīh dar dunyā āmadanī bād (m.c.) “Christ had to come into the world”: in khāna kharāb-shudanī na-dārad (m.c.) “this house is so strong it will not go to ruin.”

1 This alif is called alī-i ‘atf. Also tak u pūy
2 For force of repetition, vide ‘doubled words.’
3 For force of repetition, vide ‘doubled words.’
4 For force of repetition, vide ‘doubled words.’
5 For force of repetition, vide ‘doubled words.’
6 For force of repetition, vide ‘doubled words.’
7 For force of repetition, vide ‘doubled words.’
VERBAL NOUNS, AND NOUNS AND ADJECTIVES DERIVED FROM VERBS.

The negative is formed by prefixed na as: na-guftani (m.c.) "unfit to be uttered"; na-shunidan-hā (m.c.) "things unfit to be heard"; vide also § 116 (m).

In modern Persian, however, ne can be substituted, as:

(r) The Past Participle, Persian or Arabic, can stand for a noun, as:

Az ādīsā-yi zamān-i āyanda ma-purs
Va'z har chi rasad chu nīst pāyanda ma-purs
In yak-dama naqī rā ghānīmat mī-dān
Az rafta mayandīsh vaz āyanda ma-purs

"Ask not the chances of the time to be,
And for the past, 'tis vanished, as you see;
This ready-money breath set down as gain,
Future and past concern not you or me."

(O. K. 278 Whin.).

rafta رفته and āyanda آیدن "what is past" and "what is to come," hence "the Past" and "the Future."

ān bīh kī bi-jām-i būdā dīl shād kunīm
V'āz āmada u guzashta kam 3 yād kunīm

"'Tis well to drink, and leave anxiety
For what is past, and what is yet to be.'"

(O. K. 308 Whin.).

Vide also Example in (p).

Guzashtagān or mūrdagān or mādsneckān "the dead"; vide also § 43 (r).

Muharramāt "things forbidden; black clothes"; mahsūrin "the besieged"; manzūr (m.c.) "aim; objection, view, intention"; maktūb "written; a letter"; al-maktūb "Holy Writ."

Remark.—Persian nouns derived from verbs are called اسم مصدر تركيبی "compound verbal nouns," or حامل مصدر ( or حامل بالمصدر ) as opposed to the real Infinitive when used as a noun, which is then styled اسم مصدر اصلي, or اسم مصدر حقيقي.

1 In original zamān زمان perhaps a misprint for zamān-i زمان.
2 Note continuative Imperative.
3 Kam, negative; not "less", but "not."
The Past Participle, however (used as a noun), is not called hasil-i maṣdar.

A few Persian nouns of instrument (اُسم ۸اَل) are by some grammarians included in the hasil-i maṣdar, as: "a cup, a measure" and "a razor," but this seems to be an error.

COMPOUND WORDS.


(a) Persian abounds in compound words chiefly substantives and adjectives.

Compound substantives are formed as follows:—

(b) A compound noun analogous to such English compound as cart-horse, is formed by the juxta-position of two nouns (in the English order) without izāfat,1 as: ruz-nāma "newspaper;" diary; account of daily expenditure”; jahān-panāh "Asylum of the World (in addressing the Shah in writing or speaking)”; āsh-paz khāna 8 (m.c.) "cook-house”; shab-khūn (class.) "night attack”; barf-āb "snow-water from the hills”; shurur-murq 3 (m.c.) properly the "Ostrich" (but wrongly applied to other birds): gul-barg (poet.) "rose-petal"; gul-i barg (m.c.) "any non-flowering plant with coloured or variegated leaves”; khūs-zamin (class.) (or mashriq-zamin) "the Orient”; gharq-āb "deep water); miyān-pācha (m.c.) "a certain portion of the breeches"; tah-jur’ah 6 (class) "dregs."

This compound is styled murakkab-i mazji 7 (مرکب منظمی). 8

Remark I.—In some Arabic-Persian compounds the second part of the compound is tautological, as: sahar-gāh 8 (m.c.) "morning," also sahar-gāhān (mod.) "a stage, halting place"; maktab-khāna "school"; mashriq-zamin (m.c.) "the East, Eastern Countries"; matba’ khānu (m.c.) "printing

1 Adjectives are also formed by two nouns, as: bakhk-yār "fortunate; rich": shir-dil. Vide § 44 (b) (3).
2 The words shabār and akhār are also occasionally used for "newspaper."
3 Āsh-paz چک پـ: "a cook." In India a cook is called bāwar-chī (from bāwar, subs. and adj., and the T. suffix chī), i.e. "a person to be trusted": originally an officer whose duty it was to taste the chief’s food, perhaps to prove that it was not poisoned: bāwar-chī khāna (India) "cook-house"; bāwar-chī-gārī (India) "the culinary art."
4 Better shab-i khūn (m.c.), also used by Firdawsi.
5 But āb-i barf "iced water" (cooled by snow).
6 But tah-i āb "the bottom of the water."
7 Amongst Indian Grammarians incorrectly
house"; ma'bad-gāh (m.c.) "any place of worship"; maw'id-gāh (m.c.) "appointed place of any meeting, rendezvous."

In a few compounds an adjective is prefixed to a noun, as: bad-bū "stench" (also adj.); khusk-sāl "a famine year (a year of drought)"; safid-rīsh (subs. and adj.) "grey bearded; an old man."

Remark II.—Such compounds as khwab-gāh, etc., have already been mentioned in Derivation of Words, vide § 99 (a) and (b), § 100, § 101 (b), § 102, § 103, § 104.

Remark III.—Many compounds are formed with sar, as: sar-chashma "a spring of water," vide § 117 III (a) (4).

(c) Two substantives of the same signification joined by the copula, form a copulative compound noun, as: marz u būm "empire, country"; marz u kishvar (class.) = marz u būm (mod.); tāb u tāb "heat"; pīch u tāb "writhing"; nasho u namā "thorns"; 1 dād u bī-dād "crying for help" (shouting justice and injustice).

Remark.—In qīl u qūl the two portions of the compound are Arabic, lit. qīl "it was said" and qūl "he said."

(d) Also two substantives of different significations may be joined either by Vāv-i 'Aft, or by an alif, as: āb u hawā "climate (water and air)"; sayr u shikār "an outing and hunting"; zānā shū "wedlock" from zān "wife" and shūy "husband"; in ādām misl-i dīv u dād (m.c.) "this man like a beast."

In khirt u pirt (m.c.) "odds and ends, small belongings," the words have separately no signification. Zūr u shūr "noise and tumult" (of a waterfall, river, or of attacking soldiers entering a city, etc.). Often the second word is a "meaningless appositive" 5 (tāb-i muhmal

Remark I.—Adjectives used as substantives are also so employed, as: garm u sard "the ups and downs"
and “bitter and sweet” (of the world). In zir u zabar kardan زیر و زبار کردن “to make topsy-turvy,” the words zir u zabar are in reality nouns used ordinarily as prepositions.

In nist u nā-būd kardan نیست و نبود کردن “to annihilate” (to make ‘is not’ and ‘was not’) the two portions of the compound are verbs used as substantives.

Remark II.—The compound may consist of two Arabic words, as: akl u shurb رنق و شرب “eating and drinking; meat and drink” : حرف و نطق اسمروات “ordering of affairs” [زفق “closing a fissure, mending”, and زفق “cleaving, rending”]. For qil-u-qāl, vide (c) Remark.

(e) The contracted Infinitives of two different verbs, or the contracted Infinitive of a verb combined with the Imperative root of the same verb, together form such compound substantives as: āmad u rajt آمد و رفت; did u bāz-dīd دید وباز دید; gulf-u-gū گفت و گو; vide § 115 (k) and (l).

(f) For a compound noun formed from two Imperatives or Imperative stems, vide § 115 (m) (n) and (o).

(g) A Numeral or an adjective, with a substantive, form a compound noun, as—si-pahar سی پهار “the afternoon”; yak-shamba یک شنبه “Sunday”; chahār-pā چهار پا “a quadruped”; chār-fasāl چهار فصل (m.c.) “summer-house; (open on all four sides).”

From adjectives similarly formed [vide § 98 (b) (4)], the final formative گ is for nouns changed into گی, as: panjāh-sāla پنجاه سالا, adj. “of fifty years”; panjāh-sālagi پنجاه سالی “the state of being fifty years old.”

Examples of an adjective and substantive:—surkh-āb سرخاب “rouge”; safid-āb سفید آب “a liquid-white for the face.”

(h) Substantives are also compounded from an Imperative root preceded by a noun (or an adverb or a preposition), as:—āsh-paz آش پز “cook”; tīr-andāz tīر انداز “archer”; ru-numā رونما “a present given to the bride by the bridgroom to induce her to show her face (for the first time)” ; pīna dūz پینه دورز “a cobbler, who patches shoes.”

1 Also Charhār-pīya چارحارپیا, but in India this is a “bedstead.”

2 Bā in panjāh-sālagi mi-tavānān rūz-i dah farsakāh بی‌شمار پنجاه سالی می‌توانند روز دی این ده فرسکاها “in spite of my fifty years I can walk more than ten farsakha a day.”

3 Ash-paz اش پز “the office or business of cook”: tīr-andāz tīر انداز “archery.”

4 The Afghans call the first wife “my father’s wife,” i.e. the wife married to please the father: the second wife they choose for themselves. In Persia, girls generally manage to get a secret view of their intended, and often flatly refuse to accept him. Ditto with the men. The Parsi women are not in rū-band, they are rū-bāz.

5 Kafsh-dūz کفش دورز “a shoemaker.”
In *pish-kash* "present, gift", *pish* is a noun used as a preposition: dast-band "bracelet"; pas-andaz "savings"; *pish-khīz* "servant" (also adj.).

**Remark.**—In zar-bāft, the corruption of zar-bāfta, the verbal is not the Imperative stem.

(j) A few compound nouns are formed by adding the Present Participle in ān to a noun, as:—*khil'at-pūshān* a place outside big cities where the recipient of a robe of honour from the Shah advances to meet it and be invested; *bang-rūzān* "autumn"; *āb rūzān* a fête observed by Zardushtis and Armenians, in which water is thrown.

**Remark I.**—*Sina-sūzān* (m.c.) adj. "running fast".

**Remark II.**—A Persian 'noun of instrument' (اسم آل) is generally a compound, as: *bād-bīzan* "fan"; *dāst-māl* "handkerchief," but in Arabic there are special forms, as: *mištāh* "key"; *mibrad* "file"; vide Notes on Arabic Grammar.

(j) A few compound nouns are formed by suffixing the contracted Infinitive or Preterits root to a substantive or adverb, as:

(1) *Qarār-dād* "arrangement, engagement"; *sar-gūzāsh* "adventures"; *yād-dāsh* "memorandum"; *chashm-dāsh* "expectation of favours."

This form can take the usual plural, vide also § 115 (j).

(2) *Bāz-dīd* "return visit"; *bāz-khwāśt* "calling to account, retribution; demanding reasons for action taken"; *bāz-dāsh* "hindering"; *bāz yāft* (k.) "to recover from (a person)"; *pīsh-rāft dāshṭan* or *kardan* "to progress, improve"; *pīsh-nūhad* "custom."

(k) (1) A preposition (or adverb) and a substantive may combine to form a compound noun, as: *pīsh khīdmat* (m.c.) "a servant"; *pīsh khāna* (m.c.) that portion of a camp sent on ahead to be ready on arrival; *pīsh-dāman* "apron"; *ham-rāḥ* "fellow-traveller."

(2) Also a preposition and Imperative root as: *pīsh-khvān* "one who announces the arrivals of guests; a leader in religious recitations"; *pīsh-ras* "first-fruits."

(3) Also a preposition and the contracted Infinitives, as: *pīsh-dād* (class.) "a law-giver"; *pīsh-khwurd* (rare) "an early and light breakfast"; *pīsh khwurd* vulg. for *pis ḫwurd* "leavings."

(l) An adjective prefixed to an Imperative root may form a noun, as:

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1 In India *rū-māl*.
**Compound Substantives.**

| **durbin** | “field-glasses, opera-glasses,”
| **durughgu** | “a liar”;
| **khush-navis** | “calligraphist” (either professional or unprofessional).

**Remark I.**—Adjectives are also formed in this manner, as: **bārik-bin** “looking into details: also, particular about trifles (m.c.).”

The two last examples in (1) may also be adjectives.

**Remark II.**—In **dūr-bāsh-kun** (m.c.) a man who clears the way for a personage, a man who cries **‘dūr-bāsh,**’ an adjective is prefixed to two Imperative stems: **dūr-bāsh kardan** (m.c.) “to clear the way”; **dūr-bāsh** (subs. (class.) “a baton for clearing the way.”

(m) An Infinitive or a Future Gerundive preceded by **nā** may form a noun, as: **nā-shunidani** ناشنیدنی “the non-hearing”; **rāst nā-guftanīhā** راست ناغفتنیها “tellings of untruths = **durūgh-guftanīhā** (m.c.)”; **nā shunidani** ناشنیدنیه “things unfit to be heard”; vide also § 115 (h) and (q).

(n) Many adjectives are used substantively. Compounds like **pidar-sūkhtā** (m.c.) “blackguard,” etc., etc., are treated under the head of Compound Adjectives. **Shāh-zāda** “Prince” is a substantive. Vide § 44 (b) (6).

(o) Sometimes a phrase is used as a substantive, as: **dar-bi-dar** دربرد (m.c.) “a mendicant” (lit. from door to door); **khāna bi-dāsh** خانه دوش (m.c.) “any wandering tribe, such as the Gypsies, etc. (lit. house on shoulder)”;

**halqa bi-gūsh** 8 “slave (lit. ring in the ear)”;

**kun-ma-kun** کن مکن (lit. “do and don’t do”) “hesitating; also a commander; also orders.”

Such phrases can also be treated as adjectives and joined to a substantive by the izafat, as: **ghulām-i halqabi-gūsh** غلام مکن هلقابی‌گوش “bond-slave.”

(p) In modern Persian there are a few Turkish compounds, confined to titles or offices. These, however, present no difficulty.

In Turkish **lar** is the plural termination, and **i** (after a vowel **i** or **i**) is the 3rd Person affixed possessive pronoun “his,” as: **darya bēg-i** داریا بیگی “lord of the sea (a title) [lit. the sea,—his lord]”; **beglar bēg-i** بگلار بیگی “Chief of Chiefs” (in certain districts = Mayor)”;

**ishik āghā-si** ایشیک آقاسی باشی (modern) “chief usher” (apparently from **ishik** “a door, gate”; **āghā-si** آقاسی باشی “its master,” and **bāsh-i** باشی “its head.”

(q) A few Arabic phrases are treated as substantives, as: **mā ĥazar** (m.c.) “pot-luck or anything prepared in haste, (lit.) that what is or whatever is, present”; **mā-ĥazar** (with **yā-yi tankīr** با یانگ نگری or **lā yā-yi tan-kār** لای یانگ نگری) lit. “I don’t care”; **layt u la’all** لیت لعل “prevarication, procrastination.”

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1 Zarra-bin نظری بین “microscope or magnifying glass.”
2 Pl. **pidar sūkhtâ-hâ** پیدار مخصوص.
3 No izafat: if the izafat ( *) were inserted after **halqa,** it might be mistaken for the **i** of unity.
(lit. lay"a Ar. "would that" and la'all" "perhaps," saying "would that
and perhaps").

Az hasti-yi khwishtan bi-kulli rasta
Payvasta bi-mihrab-i alast-im imruz.

"I am become beside myself, and rest
In that pure temple, "Am Not I Your Lord?"

(O. K. 272 Whin.)

Alast" in Arabic signifies "Am I not?" and in the Qur'ān occurs
the phrase "Am I not?" hence in Persian rūz-i alast the day of the 'original
Covenant of God with man'; Sāni'i kun fa-yakūn "the Creator" (lit. the maker of 'be and it will be').

Mā-jārā 'an event' (for Ar. Mājūri 'what happened').
Kun fa-kān "the Creation" (lit. 'be and it was'--the words used
by God at the Creation); Mālik-i kun fa-kān 'the Creator.'

(r) Also a Persian phrase may sometimes be considered a compound
substantive, as: ḥālā va yak sā'at-i dīgar mi-kunad (m.c.) = imruz u jardā mi-kunad (m.c.) "he is pro-
crastinating."

1 Before the creation of this world.
PART II.
CHAPTER XIII.

SYNTAX.

§ 117. On the use and omission of the izāfat.

Something has already been said about the use, the pronunciation, and the forms 1 of the izāfat in § 43.

Though omitted in writing (being a short vowel), it cannot be omitted in speaking.

I.—Cases in which the izāfat must be inserted.

(a) The izāfat is, in Persia but not in India, always inserted between the proper name of a person and his profession, or between the title and profession, as: Muhammad Khān-i tājīr, na Muḥammad Khān-i saqat-farūsh (vulg. na-ki ḍeq; m.c.) "Muhammad Khan the merchant—not Muhammad Khan the grocer"; Dabīr-ī Sāltana-yi Vazīr "the Dabīr-us-Sāltana, the Vazīr": (but Dabīr-ī Sāltana Vazīr-i Kirmān "the Dabīr-us-Sāltana, the Vazīr of Kirman"); Muḥammadī-l Islāmī Mūdir "the M. of Islam, the Editor."

(b) The izāfat is always inserted after a proper name followed by the territorial or tribal designation; thus, Ḥājī Āghā-yi Shīrāzī "Haji Agha of Shiraz"; Ḥātim-ī Tā'ī "Hatim of the tribe of Tay"; Hasan-ī Balūch "Hasan the Baluch": Hasan-ī Afshār "Hasan the Afshar."

The izāfat also couples the proper name and a nickname, or a descriptive epithet, as: Bahrām-ī Gūr (not Bahrām Gūr); Iskandar-ī Zu'īl Qurrayn "Alexander the Great (lit. the two-horned)"; ʻĪsā-ī Masīḥ (in India ʻĪsā Masīḥ) "Jesus Christ"; Mūsā-ī Payghambar Sūrī (in India Mūsā Pāyghambar) "the Prophet Moses."

1 The izāfat has three forms;  and  (after the weak consonants  and  ); and  after silent h; after  is either  or . When its form, expressed or understood, is , it is pronounced like short i or e, as in “bid” and “bed”; in other cases like yi.

2 Note the Persian adjective where we use a substantive in the genitive case.

3 Ṭā′ī is a relative adjective.

4 Balūch and Afshār are to be considered adjectives. The latter word is also Afshārī, as an adjective, qāsī-ī Afshārī (not Afshār) "an Afshari carpet."
(c) The words country, kingdom, city, river, etc., are coupled to their names by the izāfat, as: Mulk-i Iran “the country of Persia”; shahr-i Kirmān “the city of Kirmān”; darakht-i bīd “the willow tree”; gul-i nastaran “the white nastaran rose, sweet-briar”; rūd-i Nīl “the river Nile”; murgāk-i humāy “the bird (known as) Humā.” As the last two examples show, the izāfat is sometimes used between two nouns that in English are in apposition.

(d) The izāfat is also used in the titles of books, as: Kitāb-i makr-i zamān “the Book of (or on) the Wiles of Woman”; kitāb-i Oulī’sād-i Sa’dī “the Book of [the Works of] Sa’dī.” Compare also Injīl-i Yūḥannā “the Gospel of St. John” and the Arabic Kitāb-i Mulk “the Book of Kings.”

(e) The izāfat is also used to form patronyms and surnames, as: Rustam-i Zal “Rustam (the son) of Zal”; Isā-yi Maryam “Jesus the son of Mary”; Sulaymāni Da‘ūd “Solomon the son of David”; Āghā Khān-i Khwāja “Aghā Khān the Eunuch”; ‘Umar-i Khayyām “Omar the tent-maker.”

(f) The izāfat is used with the Persian and Arabic fractions, as: naf-i nān-i ‘half a loaf’; sīh-yak-i jam-iyyat “three quarters of the crowd”; gul-i kitāb “one-third of the book.” Nīm, on the other hand, is treated as an adjective, is used in compounds, and is always without the izāfat, as: nīm nān-ī “half a loaf,” nīm man “half a maund.”

(g) The superlative, whether Persian or Arabic, is usually followed by the genitive plural, the two being connected by means of the izāfat; but as an intensive epithet, it merely qualifies its noun like an ordinary adjective, as: ashraj mard-ī “a most noble man”; khīlqat-ī aḥsan “the best creation.” An Arabic superlative before a noun used collectively may retain the izāfat in such cases, as: dar as‘ad-i zamān “your letter reached me in the best of time,” but dar as‘ad zamān-ī or dar bihtarīn vaqt-ī without izāfat “in a most fortunate time.”

Remark.—The use of an izāfat after an Arabic superlative preceding a singular noun that is without the ی of unity is probably in imitation of the Arabic construction asād zamān-ī, aḥsan khīlqat-ī.
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(h) A noun or an infinitive qualified by a phrase must be coupled to it by
the izāfat as though the qualifying phrase were an adjective, as:
ruz-i ba’id az in zad u khurd “the day after this skirmish”;
az bākhān-i du daf’a, or az du daf’a bākhān “from
twice losing”;
bi-bišā-yi nazar-i shahr “to the forest near
the city”;
chizkhā-yi dar ān sandūq; tumān-hā-yi dar
kamar-am “the tumans tied up in my kamar.”

In rahm āvardan bar badān sitam ast bar nīkān
were not at the city of the silent “(any
(Anv.) “to show pity to the bad is to show tyranny to the good,”
there should be no izāfat after āvardan
though, in modern Persian one is
often inserted; reverse the sentence bar badān rahm āvardan
and the reason for the omission becomes clear:
kūshish kardan-i dar ān kār
(striving in this business) (but dar ān kār kūshish
of ḫāṣ̄ī-i kār); bīsīyār lab-i chu la’ī u zulayn-i chu muskān
“‘and many a ruby lip and musky tress” (O. K.
Rub. 137 Whin): va pish az ānki bīchāra bi-rasad nāsh-i sārīh-i al-harīq
mahrūm latīfja bar-angilhā būd
relied on the forest
and the losing”
(Title of the Shah).

(b) The izāfat is used after the word mablagh (sum), as:
mağh-ī
duvest tumān vajh-i naqīd (m.c.) “the sum of 200 tumans
in cash.”

(c) The Arabic word ahl “people” (belonging to any particular place,
creed, art, etc.), and its plural aḥālī, is always followed by the izāfat,
as:
ahl Kirmān “the people of Kirman”;
ahl Islām “the Muslims”;
ahl hijāb “veiled” (class.);
ahl sayf va qalam “the military and civil”;
ahl khīyānāt “treacherous”;
ahl qubūr “the dead.”

Remark I.—Occasionally the Arabic construction is used, as:
ahl-i ta’rīqat = ahl-i ta’rīqat “fellow religionists.”

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1 This izāfat though required in modern Persian, is generally omitted in Indian.
2 Mahalla-yi khānūshān “the quarter of the silent” (a city cemetery); shahr-
hānūshān “the city of the silent” (any large burial-ground).
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**Remark II.**—Ahl also means "a person of sense; a worthy man, etc." as:

من ميغورم و هرکه جه من اهل بود مسی خودون او نن خدا سه س. بود

Man mi-khuram u har-ki chu man ahl buvad
May khuradan-i û nizd-i Khudā sahl buvad

"True I drink wine, like every man of sense,
For I know Allah will not take offence."

(O. K. Rub. 197 Whin.)

دوخ به چنان صاحبی نا اهل بود

Duzakh bi-jahān suhbat-i 1 nā-ahl buvad

"Ill company will make this earth a hell."

(O. K. Rub. 232 Whin.)

Az nā-ahlān hazār jarsakh gurīz "but from the worthless keep your walk remote." (O. K. Rub. 263 Whin.)

Ў ahl-i in kār ast (m.c.) "he is fit to do this."

(d) The Arabic plural word arbāb "masters" is also followed by the izāfat, as: arbāb-i kharād; arbāb-i ma'ārif; arbāb-i shumā kāst; arbāb-i shumā kist (m.c.) "who is your master?"

The singular Rabb means "Lord" and if used independently is only applied to the Deity.

(e) In modern colloquial the word marhūm مرحوم precedes its substantive with the izāfat, as: Marhūm-i pidar-am مرحوم پدرام "my late father"; marhūm-i āqā-yam مرحوم آقایم "my late master." Grammatically the izāfat should be omitted, vide § 43 (b)

However, classically and in m.c. pidar-i marhūm پدر مرحوم, the correct form, is used.

(f) The word abnāx ابن‌خ, pl. of ibn (vide III (a) (3) ), takes the izāfat before the noun following, as: abnāx-i ins u jānn "men and jinns"; abnāx-i jahān (m.c.) "men, plants and animals" (i.e. everything in the world); abnāx-i jins-i mārā bāyad "people of our order or class should —"; abnāx-yi vātan (m.c.) "fellow-countrymen."

(g) The word sahib "possessed of, master of", when not forming a compound, takes the izāfat. This is especially the case when more than a

1 Nā-ahl نا اهل = nā-muwāfq or "people without sense, etc."
2 Prop. and in India kharād.
3 Pl. of مصرف.
single notion is expressed, as: 

\[ \text{sāhib-i in khāna (m.c.)} \quad \text{‘the owner of the house.’} \]

\[ \text{Vide also III (a) (5).} \]

Occasionally the Arabic construction is used, as: 

\[ \text{sāhib-il-bayt (m.c.)} \quad \text{‘the master of the house’; sāhib-il-amr (m.c.)} \quad \text{‘The Mahdi.’} \]

Very rarely the feminine is used, as: 

\[ \text{sahibat-il-jamal (woman = malikat-il-jamal (modern): fuldan zan sahiba-yi in khāna ast (in writing), but more} \]
\[ \text{commonly sahib-i in khāna ast (m.c. and in writing).} \]

The Arabic plural of sāhib, is ashSb-IshSf:

\[ \text{ashab-i tadhlir (m.c.)} \quad \text{‘the prudent; good managers.’} \]

III. Fakk-i Izāfat (Dispensing with the Izāfat).

(a) (1) The izāfat is frequently omitted after the words amīr or mīr, valī, bin, sar and sahib: when this is the case the two words forming the compound express one notion. This omission of the izāfat is called fakk-i izāfat.

\[ \text{Amir-tūmān ‘a commander of 10,000’ (nominal, as a rule), but amir-i tūp-khāna.} \]

\[ \text{mird-shikār ‘a head game-keeper; also a goot shot.’} \]

\[ \text{mird-ākhur ‘master of the horse.’} \]

\[ \text{mird-panj ‘chief of 5 (battalions); commander of 5,000’; also amir-panj.} \]

\[ \text{mird-qhazāb ‘executioner.’} \]

\[ \text{mird-āb (m.c. and Indian) ‘an official in charge of a stream,} \]
\[ \text{who superintends the distribution of the water for irrigation purposes.’} \]

\[ \text{mird Qāfīla; mird majlis and some other expressions require the izāfat.} \]

(2) Valī: valī ‘ahd ‘heir-apparent.’

\[ \text{valī ni-mat ‘sovereign, father, a person in a father’s place} \]
\[ \text{(lit. ‘lord of bounty’).}’ \]

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1 But not after ibn, vide (3).
2 Not to be confounded with izāfat-i maqlūbī, for which vide IV.
3 In India, in words like mird-shikār, the title mīr is purely honorary. In India every falconer’s or bird-catcher’s assistant is honoured by the title of mird-shikār.

The word mīrza, which before a name corresponds to Mr., but after a name to Prince, is a contraction of mird-zāda.

4 In Kerman kāb-yār.

5 In Arabic valīyyum (tashdīd over the ی). Valī valī rā mī-shīnāsād (proverb) = ‘set a thief to catch a thief’; vàli ‘a governor.’

6 A servant writing to his master would style him valī ni-mat.
Remark — valiyy“d-dam "a relative entitled to exact retaliation" (legal).

Vali al-vali "The Helper" (one of the 99 special attributes).

Karāmah are miracles performed by 'saints' while mu‘jizāt are miracles performed by 'prophets.'

Vail is also a reputed saint who has worked miracles, but in Persia the title is given to any saintly person, generally after death.

In Afghanistan and India the word pīr is used for a departed saint and also for the spiritual guide (living).

In Arabic the word "a son" loses its initial alīf (vide Appendix) when preceding the name of the father or mother, as: Husayn"bn Hāmīm.

In Atābak Abū Bakr-i bīn Sa‘d-i Zangī, and in Zikr-i Amir-i Kābir-i Fakhr-dīn Abū Bakr-i bīn Naṣr (Preface to the Gulistan), the Arabic construction is retained. Usually, however, in such cases ibn is in Persian written in full and is followed by the izāfāt, as: Muḥammad ibn-i Karīm.

sar-māya, "capital.''
sar-rishtā "a slight knowledge of a thing.''
sar-dard "headache.''
sar-āb "source, fountain-head." 8
sar-āghāz, "beginning.''
sar-ansār "head tether and halter.''
sar-anjām "conclusion.''
sar-angusht (m.c.) "tips of the fingers.''
sar-bār (m.c.) "a last small load added on the top.''
sar-chashma "the hole or head of a spring.''

1 This is treated as an Arabic genitive: in modern Arabic the genitive is formed by simple juxtaposition.

2 Sar-dard (m.c.) "headache" but dār-i sar (m.c.) generally "worry, nuisance, trouble.''

8 Sarāb Ar. "mirage": but sar-i āb W. C.
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sar-khatt ([m.c.]) “a copy: also a thin stick used by boys in schools to point out letters: also an agreement paper kept in duplicate between master and servant.”

sar-kār ([m.c.]) “a head land-agent, an overseer of anything.”
sar-rāst ([m.c.]) “straight, complete, settled in full” (of account).
sar-hang ([m.c.]) “a rank just junior to a Lt.-Col. commanding a regiment.”
sar-fīna (m.c.) “the ringleader of a disturbance.”
sar-qūfli ([m.c.]) “money paid for goodwill to a shop master on transfer of business.”

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Further examples of this common and idiomatic word with and without the īzāfat:

sar-i vaqt (m.c.) “punctually.”
sar-i dast (m.c.) “at hand.”
sar-i zabān “on the tip of the tongue.”
sar-i rāh “on the road.”
az sar-i nau “anew.”
kīsa-yi sar bi-muhr “a purse sealed up.”
qal‘a sar-i sang ast (m.c.) “the fort is on the rock.”

ba‘d bar khōsta sar-i mīz raštīm (Shah’s Diary) “after that we got up and went to the table”.

Frānsa dar sar-i hamān shāhzāda shud (Shah’s Diary) “the Franco-German war was concerning this very Prince”.

sar-bālā raštīm “we ascended, went up hill.”

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that one should trust him. "Somebody let's leave! Agha kārāt ṭā bi-fāh 'raeānīdā' ki kanīz-i mana fi-hsh bi-dīhī, bi-sar-i man bi-frīstā (m.c.) "you range! so you've so
advanced matters as to use abuse to my maid and set her at me to worry me."
there's not a hair's difference between them"  uqāb bar sar-i in āb dawr mī-kard (class.) "the eagle circled over the water"; pisor dar savāt va quvāt bi-sar āmad (Sadi) "the boy became perfected in his art and in his strength"; man muddat-i bā ā bi-sar burdān  "to pass the days, the time"; persidān az zamīn sar bar zad "sprouted from the ground". Sultan az sar-darakhthī chiz-i nami-girad (class.) "the King takes no tax on the production of fruit trees"; sar bi-zānū nishastān "to sit pensive"; sar-i fulān mi-jumbād (m.c.) "So-and-so is still alive, he's still got a kick in him"; sar-zāmān āmālidām dawr.  "I rubbed salt on his wound (figuratively), hit him when he was down"; sar-i khar ("intruder" sargūshī kordān "to whisper" sar dādan "to let loose"; pas ishārat kardān ki bās sar-i sarūd guflān ravām (class.) "a signal was then made to me to begin singing again."

Remark I.—It will be noticed that when sar is a preposition, it always requires the izāfat.

Remark II.—According to native grammarians the word sar sometimes gives the idea of amplification or excess (mubāh) as in the words sar-mast sar-sabz, sar-shār sar-mansāb.

(5) Sāhib. Vide also II. (g). This word is frequently used (without the izāfat) to form compounds. In modern Persian the izāfat is sometimes used where it is omitted in old Persian.

Examples of sāhib in compounds:
sāhib-mansāb  "an officer".

1 Sar-i man means "set her at me": the maid worries the mistress to take her part and so makes herself a nuisance.
2 In m.c. dawr mī-zad dor mūzēnī.
3 Zan sar-i shawār-āsh rā mi-khurad, or ā sar khwār ast. Among the Afghans follow the old Persian idiom in this as in other points.
4 Sar-darakhthī "produce of fruit trees": in some localities applied only to oranges and lemons, citrus, etc.
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THE bottle; "a master (in any art)."

Lord of the happy conjunction."

Chopdrchi a in ^*>

A^* ASU dress'.

farrash-khana "a born 'aahiq-kush OMISSION" further tah>jur a shell A*^ of (m.c.) ^

A*^ u of invincible qdhib-qiran ddmankuh ON THE USB AND OMISSION OF THE izdfat. 441

sahib-kamal "a master (in any art)."

qdhib-qiran

" Lord of the happy ... (me.)

k

-killer " (as Joseph); or of woman, " man killer."

mountain” sometimes the "son of the cloth-merchant."
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sivā man (m.c.) ‘prayer-carpet,’ but jā-namāz (m.c.) ‘a place for praying’; pas-kūcha (m.c.) ‘a back street,’ but pas-i kūcha 1 (m.c.) ‘behind the street’; gūl-anār (m.c.) ‘a flower resembling the pomegranate,’ but gūl-i anār ‘the blossom of the pomegranate.’ Such common compounds, as: nay-shakar (m.c.) ‘sugarcane’ and ab-ru (m.c.) ‘honour’ have come to be regarded as one word.

Before an adjective:—pisar farangi ‘a Frank boy’; dukhtar Farangi (m.c.) ‘a Frank girl’; dukhtar Turk (m.c.) ‘a Turkish girl’; hakim-Farangi ‘the Frank doctor’; gunjishk-zard (m.c.) ‘a (kind of) finch.’

(c) By poetical license the izāfat is sometimes discarded specially after a silent h:—

Tu ṣanam bīnī u man khāna Khudā mī-binam.

IV. Izāfat-i Maqlūbī.

The izāfat-i maqlūbī ‘the releasing of the izāfat’ of which examples are given in (III) is not to be confused with the izāfat-i maqlūbī ‘the inverted construction’ in the former the usual order of the two words in construction is observed, in the latter the order is inverted.

Examples: Kāfir-ni'mat ‘ungrateful’ (or kāfir-f ni'mat); kāfir-mājarā ‘denier of facts’ (or kāfir-m i mājarā) are examples of fakk-i izāfat. Irān zamīn (m.c. for zamīn-i Irān) ‘Persia’; mashrij zamīn (m.c.) ‘the East’; jāhan-pānāh ‘Asylum of the World’ are examples of the izāfat-i maqlūbī.

Compounds such as ašk-paz khāna ‘cook-house’ are also examples of the inverted izāfat.

Adjectives that precede their nouns do not properly take the izāfat and are examples of the ‘inverted construction’ (vide 43 (b)).

V. Cases in which the Izāfat must be omitted.

(a) There is no izāfat between the proper name and the title following it, thus: Mīrzā Maḥmūd Ṭābātābā‘ī 8 ‘Alā‘l-Mulk Ḥakim-i Kirmān ‘His Excellency Mirza Maḥmud of the tribe Mirzā Maḥmūd Ṭabātābā‘ī.

1 Compare avvat shab ‘the first night’ and avvat-i shab ‘the beginning of the night.’
2 In Persian also fak. Bi-nām Isad ‘in the name of God’ is an instance of this ‘releasing of the izāfat.’
3 The proper name here is Mīrzā Maḥmūd, and Ṭabātābā‘ī is the adjective indicating the family (derived from a famous Sayyid who stammered).
Tabājābā the 'Ala'il-mulk, Governor of Kirman.' On the other hand, Alā'il-mulk-ī Ḥākim īnīfā ast 'is the 'Alā'il-Mulk the Governor here?'

(b) Compound words are not coupled together by the izāfat, thus mūdar-zan (m.c.) 'mother-in-law'; khuyāh-zan 'sister-in-law'; khāna-bi-dūš 'wandering, vagrant' (but izāfat does not occur in this sense); but barham 'grows izafat 100' (to mean: it grows by a hundred shahs).

(c) The izāfat seldom occurs after measures of number, length or quantity, as: gūst sād dirham sāng kīfayat mi-kunad (Sa'dī) 'he said the weight of a 100 dirhams is a sufficient quantity':

- 8 dam-i chand āb āshāmid (Sa'dī) 'he drank a few sips of water';
- mushti-i du khāk 5 (Sa'dī) 'a couple of handfuls or so of earth';
- yak gaz āb 'a yard's depth of water';
- yak jav sim (class) or jav-i nuqra (m.c.) 'a barrel corns, a grain's weight of silver';
- yak sang āb 'a day's depth of water';
- du dāng khānā (m.c.) 'two shares of the house';
- yak qāmat āb; dah nafar shutur (in writing) 'ten camels';
- nīm nān-tī (class. and m.c.) 'half a loaf' but nīf-i nān-i (m.c.);
- yak kūsa-yi āb or āb kūsa-yi āb 'a glass of water';
- yak kūsa āb 'a glass of water';
- du khum jav 'two jars (large earthenware vessels) of barley';
- yak finjān chāhī 5; 2 nīm man 5 'half a maund';
- yak finjān nuqra 'a cup of silver' (i.e., either made of silver or full of silver), but yak finjān-i nuqratī 'a cup made of silver.'

VI.—Further remarks and examples on the use of the Izāfat.

(a) Modern Persians are rather erratic in the use and omission of the izāfat, thus the Muslims say 5 irām īmām Jam'a (a title given to the chief church dignitary in each district by the Shah), while the Zardushtis correctly say 5 irām īmām Jam'a.

(b) Yak khwurda-yi āb (with izāfat) 5 dāng (m.c.) may be translated

1 Alā'il-mulk-ī mūdar-shawhar 'mother-in-law' (i.e. husband's mother) = khush-dāman (class.).
2 Also dām-i chand āb (class.) could be used: qadr-i āb.
3 Mushti-i du az khāk 5 (class. and m.c.); du mushti-khāk: ye khist khān beştar niist (m.c.) 'there is not more than a handful of earth'; in m.c. the izāfat is sometimes inserted.
4 For sang 5 dāng (colloquially dūng), vide § 65 (b).
5 Izāfat always follows nīf, suba., but not nīm adj.
6 A weed that grows in the qanūts has a leaf resembling the tea-leaf; it is dried and infused to form a medicine; hence Persians assumed that tea was grown in a well and have corrupted the word chā'i into chāhi and chāyi.
"a very small quantity of water," while *yak khwurda āb* (m.c.) without *izāfat* "a little water"; there is no difference in meaning (unless stress be laid on *yak*). *Yak dasta muqallid* (without *izāfat* and noun in singular) "a band of mummers," but *dasta-yi muqallidān* and *dasta-yi muqallid* (m.c.) "the band of mummers." *Yak dasta-yi muqallidān* would be wrong.

(c) In *maslaḥat ān ast* there is no *izāfat*, but in *bim-i ān būd* and similar places the *izāfat* should be inserted. The *izāfat* is used after the Arabic participle *bāqī*, when it is treated as a noun, as: *bāqī-yi rzū* "the remainder of the day"; in this case there is perhaps an ellipse of the word *vaqt*. In *bāqī rzūhā* or *rovāzāt* *bāqī rzūhā-yi bāqī*, *bāqī* is an adjective. In India *mādar-i zan* "mother-in-law," but in modern Persian *mādar-zān* without the *izāfat*.

(d) *Bishtar mardum* "most men"; *bīshṭar awqāt* "most times," but *bīshṭar-i mārdum* "the greater part of the men"; *bīshṭar-i awqāt* "the greater part of the times"; the meaning in both the constructions is the same. *Bishtar-i zan* (not *bīshṭar-ī zan*) "the greater part of them" (not *bīshṭar-ī zan*). *Bīshṭar iz ḍān* with the *izāfat* construction = *bīshṭar az ḍān*. *Chālib-ī awqāt* is used, not *gālib-awqāt*.

Similarly *aḍāḥlab-ī awqāt* and *aḵṣar-ī awqāt* are correct, though the *izāfat* is sometimes omitted. The *izāfat* is also correct in *gumān-ī gālib ān ast*.

(e) Some modern Persians omit the *izāfat* before an Infinitive governed by a preposition on the ground that *raḥm āvardan bar bādān* is the equivalent of *bar bādān raḥm āvardan*. In India the *izāfat* is omitted before a preposition even in such a sentence, as: *ba’d az savār shudan-i dar kishtī*. The advantage of the insertion of the *izāfat* is apparent from the following examples:

- mardūmān-i dar Kirmān mī-ravandān (m.c.) "the people of Kirman are going";
- mardūmān dar Kirmān mī-ravand (m.c.) "the people are going to Kirman";
- *mardūmān* (d) dar Kirmān mī-ravandā (m.c.) "the people of Kirman are going";
- mardūmān dar Kirmān mī-ravand (m.c.) "the people are going to Kirman".

Some modern Persian agree that *ba’d az dar-amadan-i bāgh*, being the equivalent of *ba’d az dar amadan dar bāgh*, the *izāfat* is necessary. In *pas az āmadan-i Rustam bi-khāna* no *izāfat* is possible after Rustam.

---

1 *Maslaḥat ān būd* "that was the prudent measure," but *bim-i ān (chīz) būd* "there was fear of that (thing).
2 In this case *baqiyya* can be substituted.
3 Similarly in all compounds of *mādar*.
4 In m.c. *pas az āmadan-i bi-khāna* "after my return home" though common, is incorrect: the *izāfat* should be omitted.
The objective and subjective genitives "love of our neighbours," may both in English and Persian signify either the love that our neighbours bear us or the love that we bear over neighbours. Mahabbat-i hamsayagan ishat bi-mā महब्बत हमसयग़ान इशात बी-मा� and mahabbat-i mā nishat bi-hamsayagan महब्बत मानिसय ग़ान are unequivocal.

VII. On the use of ذو. The Arabic word ذو "possessed of," is always connected with a following substantive; it is fully declined in Arabic as follows 1:

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ذوات (أولات)</td>
<td>ذور (أولو)</td>
<td>ذات (أولي)</td>
<td>ذور (أولو)</td>
</tr>
</tbody>
</table>

Objective. Subjective. Dependent.

Examples:

- ذو الجمال "possessed of dignity, majestic."
- ذوات الاكمالات "possessed of all perfections."
- ذا عِدْنَ "learned."
- ذور ذوى فنون "intelligent."

In Persian this word is often wrongly constructed, no count being taken of the Arabic number, case and gender: so the month before Muharram ذَي الْحَجَّة ذَي الْحَجَّة ذَي العِدْنَ ذَي فَنَا the prudent."

Moreover, the plural is sometimes, in modern colloquial, used as a singular, as in In shakhsh khaylī ulu'l-qadr ast ابن شخص خيلي القدر است (m.c.) "this man has great rank, is honoured"; khaylī ulu'l-'azm ast "very resolute or enterprising." Ulul' amr "Emperor or Emperors" (used as a sing. or pl.) 2

The Persians ignore also the meaning of the definite article in the word following: so ذو الذُّو ذَي فَنَا (m.c.) means the same in Persian as ذي الفنون "intelligent."

Some Persian Arabophiles, however, use the correct Arabic cases even when the compound is used in a Persian construction, i.e. when governed by a Persian noun or verb.

§ 118. The Cases of Nouns.

Nominative:—

(a) The Nominative case in modern Persian is often employed at or near the beginning of a sentence in an absolute sense to introduce the subject,

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1 The Arabic dual of this word is omitted as it does not occur in Persian.
2 Shi'as style their Imams only ulu'l-amr.
being independent of the grammatical construction that follows it. This construction avoids the use of two or more consecutive nouns in the genitive. Sometimes the subject is introduced qualified by a relative or by a subordinate clause; the sentence is then broken off and left standing without a verb, a pronoun or noun in apposition to the subject being introduced and followed by its verb.

A somewhat similar construction is common in English ballad poetry as "My heart, it loves a gypsy, oh!" In, "the Prophets, do they live for ever?" (Zec. 1. 5), the pleonasm is allowable for the sake of emphasis.

The subject of a passive verb is called "the object whose subject is not known" and is in Persian, ancient and modern, always put in the Nominative case.

In modern Urdu the subject or patient of a passive verb, being the object of the action, can in the case of certain compound verbs be put in the accusative. This construction has found its way into Indian Persian. In the following example, taken from a public notice in India, the pronoun is incorrectly in the accusative: wahor damz Mazlum Jinda qatf az ra az Maasummat- "should any servant accept a tip, he will be dismissed."

Genitive case:

1 This construction is common in Arabic, from which language it is probably borrowed. This use of the nominative absolute is called by native grammarians جملة : تَنُعُ "a sentence with two faces, or aspects. Such a sentence as "aql-am qabil namî tamaa" though sometimes heard is obviously incorrect.

2 Thus Usko qall kiyâ giyâ "him was killed" is as correct as Wuh qall kiyâ giyâ "he was killed."

3 Kudam "any," as the equivalent of the Urdu ko, is an Afghan idiom. Instead of giril it would be better here to substitute bi-girad.
When two nouns are placed together in a "state of regimen" as pisar-i malik "the son of the king," the first or governing word is called "the regent" (المضاد)، the second or the word governed and the short i that couples the two words together is called the izāfat. This is the proper genitive construction; but the izāfat is used, besides, to couple the substantive to the adjective or adjectives that follow it, vide § 43 (g), and also to couple substantives together as a name and a trade or nickname, vide § 117.

Two substantives coupled by the izāfat are often used where in English we use a substantive and an adjective (the governing word having the effect of the adjective), as: كذبت نجيرة, kaṣrat-i tajrība "great experience."

The izāfat construction can also be used to signify the material out of which a thing is made, as: ساعت علی sā'at-i tilā "a watch of gold" (also ساعت طلائی sā'at-i tilā (adj.) "a golden watch," or ساعت از طلائی sā'at-az tilā "a watch made from gold"); انگشتار آلماس angushtr-i almās "a diamond ring," but angushtr-az almas would mean "a ring made from diamonds."

The genitive construction is often used where in English a substantive with a preposition would be used, as: یک شب نامل ایام گستش میکریم—yak shab ta'ammul-ī ayyūm-i guzashta mī-kardam (Sa'd) "one night I was pondering on olden days"; here in Persian a preposition could be substituted, as: نامل بر ایام گستش میکریم—tasammul bar ayyūm-i guzashta mī-kardam.

This construction also occurs with the Infinitive, which is treated as a simple noun (though it may also govern an accusative), as: بعد ز سوارشند کشتن ba'd az savār shudan-i kashī "after getting into the boat" [or سوارشند کشتن dar kashī (m.c.) vide 117 (h)]: ساعت دادان-آنها bi-dast-ī digarī-stana man (m.c.) "their punishing lies in the hands of another, not in mine"; او را طاقت سوارشند-آنها az dadan-i anhā-st na marū "he has power to punish them, not I"; بعد از نیزه کردن یا az nizā'-kardan-ī bā ā (m.c.) "after quarrelling with him," but بعد از نیزه کردن-یا az nizā'-kardan-ī yā "after his quarrelling (with me or some one else)"; vide also remarks on the izāfat § 117.

In the story of the second darvish, Chapter XI of the Persian translation of "Haji Baba," occurs the following peculiar passage: بعد از [بیمار] باد ba'd az ān [bimār] ba hālat-ī حالت بانه خیره همه بلکه مس و حکم هم آرزویی جند رد ba'd az ān [bimār] ba hālat-ī حالت بانه خیره همه بلکه مس و حکم هم آرزویی جند رد.

1 When an adjective follows and qualifies a noun, the مضاف pisar-i khush-gī-i lūdān.
2 There may sometimes be a slight difference in signification between the two constructions, thus کاس یا نقره kās-ayi mugra may mean either "a silver cup," or "a cup full of silver pieces," but کاس یا نقره kās-ayi mugra-ī "a silver cup" only.
3 Or omit the izāfat. In India this izāfat would be omitted.
4 For بانه خیره همه بلکه مس و حکم هم آرزویی جند رد bi-dast-ī man. Persians are very fond of elliptical expressions.
bā'īg-i hayrat-i hama, balki man va hakim ham, ārūgh-i 'chand zad "when, to the astonishment of all, not excepting myself and the doctor, he (the sick man) groaned, opened his eyes—" (Haji Baba). In this passage man va hakim are in the genitive case, though, owing to the faulty collocation or incorrect construction, there is no izāfat to distinguish the case. The words bā'īg-i hayrat-i should be repeated after balki, vide § 120 (h).

Remark.

Note the genitive case or the use of the izāfat in the following:

"The road from Kirman to Yezd"; vide § 120 (h) rāh-i Kirmān bi-Yazd; "the B. Abbas road"; rāh-i Bandar-i 'Abbās; "authority for this word" sanad-i in amr; "fear of death" tars-i marg; "a horse worth a thousand rupees" asp-i hazār tūmānī; "he is in need of money" u muhāl-i pūl ast; "tempted of the Devil" az mūzda-yi Shaytān [vide § 121 (a) and § 121 (o)]; contrary to reason, impossible" muhāl-i 'agl (m.c.).

Example of the objective genitive: bi-ḥukm-i ghurūr-i pā-yi sutūrān-i khud (Tr. H. B., Chap. V) "confident in the sure-footedness of their horses—"

Example of the subjective genitive: yurikhṭan-i Ḥājī Bābā "the flight of Haji Baba"; vide also 120 (a) (1), of me; my. Vide also § 117.

(c) The Dative:

1 There are two forms of the dative, thus, bi-ū gulfam or urū ṣalfam...I said (to) him..." (also bā ū gulfam).

2 In m.c. the dative with ʿ is usual.

3 These two forms are not however always interchangeable. The dative with ṭ is obligatory when it signifies possession, with or without the verb būdan, and also with the impersonal verbs, as: tā har ki tīr az halqā-yi angushṭari bi-guzarānād khatim urū bāshad (Sa’di) "—that the ring will be his who shoots an arrow through it"; āvarda and ki gachdān rā vilādat-i ma’hūd nist chūnān ki sā’ir-i ṣafvanāt rā āordān ānd āngushtor va wālāti va hūmāni hūmāni fīshā ‘ An’āshī Darvāzāh. (Sa’di) "It is stated that the scorpion has not an ordinary birth like other animals."

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1 Ārūgh is a 'belch' which Persians consider relieves the stomach.
2 Either form of the dative can also be used after dādan "to give."
3 The dative is not necessary with impersonal verbs (vide Impersonal verbs) but when the dative is used, the form with ṭ and not with ʿ must be used.
4 In modern Persian angushhtar. Also instead of urū bāshad the phrase angushhtar māl-i ū bāshad would be used: bāshad "let it be" but mī-bāshad "is" or "will be."
5 Or tīr-i.
6 Sā’ir signifies "the remainder, the rest," but is frequently employed for "the whole."
He who wants a peacock must endure the journey to India,
He who wants his mistress must endure fetters and prison.”

Yak-i rá dil az dast rafa būd (Sa’di) “a certain person had quite lost his heart.” [Vide also (10) Remark].

In hamd u sipās Khudā-yi pāk rá ki— “praise to God the Holy—” and similar constructions, the verb is understood.

This dative is rare in m.c. muzāfīlayh. Thus in, savārān rá chūn chashm bi-mā ustād lākhtan āvardand ‘when the mounted men saw us they charged down upon us,” savārān rá is considered the muzāfīlayh of chashm, the phrase being equal to chūn chashm-i savārān bi-mā ustād: according to English ideas savārān should be in the nominative and be the subject to āvardand.

Remark.—The datives in two clauses should balance one another: hamān ṭawwār ki ū bi-vay (ūrā) khil’at dād, bi-man (marā) niz yak shāl-i Kashmīrī dād obviously in such instances its place could not be taken.

If the indirect object express locality, the dative in ū cannot be substituted for ā, as: bi-shahr rasīdān “we reached the city”; gūlūla bi-shikār khwurd (m.c.) “the bullet hit the ‘game’”: in none of the preceding examples could ū be substituted for ā.

But ûrā khwāb mī-āyad (or û khwāb-ash mī-āyad) “he is feeling sleepy.”

The m.c. phrase “what’s the matter with you ?” can be rendered either by tūrā chi shud? or bi-tū chi shud.

(5) The preposition ā has many other significations besides the “to” of the dative, as: ū pā bi-rikāb gūzāsht “he put his foot in the stirrup iron”: obviously in such instances its place could not be taken by ū.

1 Another and common reading is ranj-i Hindustān.
(6) Duration of time can also be expressed by \( r \) of the dative,\(^2\) as:

\[ \text{ناامه روز را بیدن با چهار نعل بیدن} \]

\[ \text{rūz rā yurtma yā chahār na'\il bōyad-rayt? (m.c.)} \]

\[ \text{must one trot or canter the whole day?} \]

\[ \text{shab\(^5\) rā ānjā māndam} \]

\[ \text{I stayed there the (whole) night.} \]

In the first example the preposition \( \text{در } (\text{dar tamām-i rūz}) \) could be substituted for the \( r \), but not in the second; for \( \text{ششب } \) \( \text{Čana' } \) \( \text{ممان } \)

\[ \text{Dar shab ānjā māndam} \]

\[ \text{would mean } \]

\[ \text{I stayed there at night (not by day)} \]

\[ \text{so also } \]

\[ \text{Dar shab ānjā raftam} \]

\[ \text{I went there at night,} \]

\[ \text{(shab \( rā \) would be wrong here).} \]

A few adverbs can also be formed by the dative in \( r \), as:

\[ \text{قاژا rā} \]

\[ \text{by accident, by chance,} \]

\[ \text{(but \( \text{ittifāq} \), not \( \text{ittifāq} \) rā). Some} \]

\[ \text{grammarians consider this a form of the ablative case, apparently because} \]

\[ \text{the ablative (az qāzā) can be substituted.} \]

\[ \text{Andāk furūṣ rā gard-i fānā az ān bar-
}

\[ \text{ayyad} \]

\[ \text{(Amūr-i Shuyāḥī) \text{at the slightest opportunity (or in a short time) it ceases} \}

\[ \text{to exist}:} \]

\[ \text{rāsāl rā \text{khilā'ī-i 'aql buvad (Qā'ānī), vide § 89 (h) (3).} \]

(7) If more substantives than one in the dative are coupled together, \( rā \)

\[ \text{is usually added to the last only.} \]

\[ \text{'Amr(u) \text{u Zayd rā kitāb dādam,} \}

\[ \text{عمر و زید را کتاب دادم, or kitāb rā bi-} \]

\[ \text{'Amr(u) \text{u Zayd dādam.} \}

\[ \text{کتاب را عمو و زید دادم.} \]

(8) The affixed pronouns may take the place of the dative in \( r \), as:

\[ \text{حیچ yād-at mi-āyad ki-?} \]

\[ \text{or حیچ yād mi-āyad ki-?} \]

\[ \text{do you at all remember that—?} \]

\[ \text{'خوابش:} \]

\[ \text{کحواب-اش mi-āyad, or urū khowāb mi-āyad (less common,} \]

\[ \text{m.c.)} \]

\[ \text{he feels sleepy.} \]

The affixed pronoun of itself does not admit of \( rā \); but a noun in the dative case to which a possessive affixed pronoun is attached may be followed by \( r \), as:

\[ \text{سیلاح و ترم داد لشکار-ش} \]

\[ \text{(Shāh-Nāma) \text{he gave arms and money to his army}} \]

\[ \text{the more} \]

\[ \text{ordinary construction would be} \]

\[ \text{بی لشکر-اش.} \]

(9) When the dative in \( r \) has a noun in apposition, or is qualified by

\[ \text{adjectives, the affix \( rā \) is usually added at the end, as:} \]

\[ \text{زید پرسیور را گفتم—} \]

---

1. The accusative with or without \( r \) is used with compound verbs formed by

\[ \text{مندام, as:} \]

\[ \text{yak-i az mūparā pā-yi takhl-i malik būsa dād} \]

\[ \text{(Sa'di) \text{one of the vizirs kissed the throne of the king:} \}

\[ \text{rā} \]

\[ \text{ra could be inserted after} \]

\[ \text{ملك malik.} \]

2. As the preposition \( \text{dar} \) can be substituted for this \( r \) it is, I think, better
to consider this the dative and not the accusative case.

3. Or \( \text{shab ānjā māndam} \)

\[ \text{شب } ānjā māndam. \]

4. The Arabic accusative used adverbially, e.g. (qazā') can also be substituted.

5. \( \text{Umar; but Īmar} \)

\[ \text{عمر. 'Amr (the final } r \text{ not pronounced). 'Amr and Zayd are} \]

\[ \text{common in Arabic grammars.} \]
Zayd pisar-i vazir rā guftam (or bi-Zayd pisar-i vazir guftam) ki—"I said to Zeyd the son of the Wazir—"

shakhs-i az mardan-i jagāzmuḍa va kār-dida rā guftam ki—"I said to a certain experienced warrior—"

In Minnat Khudāy rā 'azza va jall(a) "thanksgiving to the Great and Glorious God—", the rā could also be placed last after the phrase 'azz' jaal'.

Similarly in yak-i rā az mulūk muddat-i 'umr sipari shud (Gul. B. II. S. 28), the rā would, in modern Persian, be preferably inserted after muluk.

Remark.—When the dative in rā is qualified by a phrase, the suffix rā is preferably added at the end of the phrase, as:

'ārāb rā hadīg-i Layla u Ma'ānim bi-gufand (Gul. B. S. 10).

(10) The dative in rā preceded by the particle mar (vide (d) 12), is still sometimes used in books, but not in letters.

Remark.—A dative is sometimes in classical, rarely in modern, Persian used as the logical subject of the clause, as:

Sag-i rā lugma-i hargiz farāmūsh
Na-gardad gar zanī sad nawbat-ash sang—(Sa'di).

"A dog ne'er forgets a morsel (thrown to it)
Even if afterwards you stone it a hundred times":

In the example, "dog" is in the dative case.

Urā hiχh chīz farāmūsh nami-shavad (m.c.)
"he forgets nothing."

(11) The dative in rā sometimes takes the place of the preposition for God's sake.

barāy, as: Khudā rā 'ezāra, "for God's sake." For further remarks on the locative dative, vide under these heads.

(d) The accusative case:—

(1) The accusative has two forms: one form is the same as the nominative, and the other as the nominative plus the suffix rā.

One of the difficulties to a beginner is the correct use or omission of rā.

(2) Generally speaking, as already stated, rā corresponds to the definite article and should be affixed to definite parts of speech such as definite nouns,

---

1. 'azz' jaal' are Ar. verbs, Pret., and signify "exalted and magnified (be His name)"; in Arabic the Preterite is used in precative sentences and in cursing, the wisher assuming the completion of the action.
proper names, the separate pronouns, the demonstrative pronouns, \(^1\) the interrogative \(^2\) ی، the reflexive pronouns, and the pronominal adjectives and indefinite pronouns signifying "all; each; every; so-and-so; and both, all three, all four, etc.; a certain person; one; the others." In m.c. it also follows the affixed possessive pronouns when affixed to a noun in the accusative case: \textit{vide} (c) (8) and § 40 (b).

\textbf{Remark.}—After the name of a language, the ی is only added if the noun is definite, as: "I wish to learn Persian" میکھوئھام میکھوئھام zabān-i Fārsī bi-yūmūzam (m.c), but in selecting a course of study at school the pupil might say, "I will take up the Persian and not the Arabic." Zabān-i Fārsī rā mi-amūzam; though grammatically correct to insert the ی here, the sentence with it has the same stilted sound, as "I am now going to study the French language."

(3) The ṭā ṭā must be added to the direct objects of the Imperative mood or of causal verbs, when the object is definite (not when it is indefinite).

\textbf{Remark.}—An adjective qualifying a noun often makes it definite, while the omission of the adjective indicates that it is indefinite. \textit{ Vide} p. 461, note 8.

(4) When a phrase, Arabic or Persian, is in apposition to a noun, the ی must be added at the end of the phrase, as: \(^5\) علی رضی الله عنه را بخواب دیدم ی "Ali (razīya 'llāh 'an-h) ی + rā bi-khiyāb didam 'I saw 'Ali (may Allah be pleased with him !) in a dream.'

\begin{center}
\textit{Tānī} چند زمرمان واقعه دیده و چند آزموده را بفرستاده—
\textit{vāqi'a} dida va jang āzmūda rā bi-fristāndand ki—(Sa'dī) 'They sent several warriors of experience, tried in battle, to—' ی + نکی از علمای راسته را یاز ی یاز ی یاز ی یاز ی یاز ی از "ulamā-yi rāsīkh ی rā pursidand (Sa'dī) 'they asked one of the learned men of fixed principles.' In classical Persian, however, such is not always the case:

\begin{enumerate}
\item \textit{yak-i} rā az mulūk-i 'Ajam hikāyat kunand ki\(^8\)—(Sa'dī) 'they relate of one of the kings of Persia that—': in this example the ṭā could with equal propriety be inserted after the word ی.
\end{enumerate}

\textbf{Similary} in the apposition of substitution and of explanation, ی must

\(\text{\footnotesize{\textsuperscript{1} But not ی از}}\)

\(\text{\footnotesize{\textsuperscript{2} in qadr.}}\)

\(\text{\footnotesize{\textsuperscript{3} The ی ṭā is in m.c. sometimes incorrectly omitted after the interrogative}}\)

\(\text{\footnotesize{\textsuperscript{4} کدام کتاب میخواهی}}\)

\(\text{\footnotesize{\textsuperscript{5} \textit{kudām} ی کدام کتاب}}\)

\(\text{\footnotesize{\textsuperscript{6} \textit{Rāsīkh} راسته}}\)

\(\text{\footnotesize{\textsuperscript{7} ی}}\)

\(\text{\footnotesize{\textsuperscript{8} \textit{Vide} also Apposition.}}\)

\(\text{\footnotesize{\textsuperscript{9} Final \(u\) omitted after the pause.}}\)

\(\text{\footnotesize{\textsuperscript{10} \textit{Rāsīkh}}\textit{ means of sound belief, of firm faith in his religion.}}\)

\(\text{\footnotesize{\textsuperscript{11} In modern Persian}}\)
be placed at the end, as: *Zayd pisar-i Vazir rā didam* ‘I saw Zaid the son of the Wazir,’ vide § 139 (b) (4).

(5) In the ‘apposition of qualification,’ a past or present participle denoting state or condition, or an adjective, is placed in apposition to a noun, and the noun if definite takes ْه, as:—

**طلامي را خفته دیدم نیم روز** *کهفته* این فنگه است خوشن برده به

*zklim-ī rā khusta didam nīm-rūz guftān in finite ast khwābashburda bih (Sa’dī) ‘I saw a certain tyrant asleep at mid-day—’; *fil-ī rā ustān’u khizān didam* (m.c.) ‘I saw an elephant limping and stumbling’: *sang-ī dar rāh ustāda didam* سنجک در راه اندازه دیدم (m.c.) ‘I saw a stone lying on the road’; vide also (8): in these examples rā ْه could not be omitted.

Remark I.—If, however, the participle or adjective be in apposition to an indefinite noun the ْه is according to the usual rule omitted, as:—

سیاه-ī dāshk kawdan (Sa’dī) ‘he had a slave, a blockhead’: *nawkar-ī dāshtht ablak* (m.c.) ‘I had a servant, an ass.’

In *ablak-ī rā didam samān va khil’at-ī dar bar samān (Sa’dī) ‘I saw a fool, a fat fool, with a fine robe, a costly one’: the first substantive is definite and the second indefinite.

Remark II.—*Man mār-ī rā ْه dar rāh murda didam* کم عاري را در راه مرده دیدم ‘I saw a snake dead on the road’; and *man mār-ī murda-ī rā ْه dar rāh didam* صن عمار مرده را در راه دیدم ‘I saw a dead snake on the road’: *zklim-ī rā khusta didam* طالسی را خفته دیدم ‘I saw a tyrant who (or when) he was asleep’ and *zklim-ī khusta-ī rā didam* گلمل خفته را دیدم ‘I saw a sleeping tyrant.’

The shade of difference in meaning is slight, if indeed any really exist.

(6) If the ْه is merely an indefinite article, its noun does not require ْه: if, however, the ْه signify ‘a certain—,’ especially if followed by the relative ْه, it requires ْه, as:—*Kitāb-ī barāy-ī shumā sawghat āvarda-am* (m.c.) ‘I have brought a book as a present for you’; if rā be added it signifies ‘a certain book as a present’ and the sentence is incomplete and some such phrase as ْه لین شماست ْه ki lāyiq-ī shumā ast is necessary to complete the sense: it would also be correct to omit the ْه and say *کتاب بارای شما سوگا ذوره ام که لین شماست kitāb-ī barāy-ī shumā sawghat āvarda um ki lāyiq-ī shumā ast.*

Similarly in *fil-ī imrūz didam* (m.c.) ‘I saw an elephant to-day,’ it would be incorrect to say *fil-ī rā ْه نیلی unless some qualifying

1 Zaid and *Amr (عمر)* are two fictitious names used in syntactic examples in Arabic grammars: the English boy learns that ‘Balbus is building a wall,’ while the Muslim boy is taught that ‘Zaid is striking ‘Amr(ع).”

2 But ْه sang-ī rā ‘a certain stone.’

3 The rā appears to be redundant.

4 Unless the omission of ْه would cause ambiguity; vide (d) (11).
clause followed, such as ki-khāyīn qashang būd;

Fi'īli āmrūz dīdīm,

dedefinite, ḍilī (or ḍilī-rā) imrūs dīdām ki khāyīn qashang būd (m.c.):

Ashīyānā-ī dīdām “I saw a nest,” but du asp dīdām “I saw two horses,”

Ashīyānā-yi murgāḥ-ī (rā) dīdām “I saw the nest of a bird.”

Ashīyānā-ī murgāḥ-ī bā chāhār tukhm didām (m.c.) “I saw a bird’s nest with four eggs.”

Dukhtar-ī dāshīt (Sa’dī) “he had a daughter”; here it would be wrong to say dukhtar-ī rā unless a relative clause followed, as:

Dukhtar-ī rā ki dīdī bi-Tīhrān rafṣa ast (m.c.) “the girl you saw has gone to Tehran,” where the rā is necessary.

 Compare the two examples already given in § 41 khāna-ī ālash zadand and khāna-ī rā ālash zadand.

For rā in relative sentences qualifying a definite noun, vide the Relative ḍ and Demonstrative ī.

(7) Nouns preceded by a cardinal number do not usually admit of ḍ rā unless definite, as:— Hazār sarbāz dīdām “I saw a thousand soldiers”;

Du asp rā ādīm “I saw two horses,” but du asp ḍ rā dīdām “I saw the two horses”;

Dukhtar-ī rā dar jahān dūṣ mi-dārām ‘ulāmā va zuhhād rā (Sa’dī) “these two classes I cherish dearly in this world, viz., the learned and the devotional.” Vide also (15).

Remark.—A noun with a cardinal number, if preceded by a demonstra-
tive pronoun, is definite, as:— ‘āyīn du tukhr ālash rā bi bu ‘cut these two planks’.

In du takhtā rā bibur “cut these two planks.”

(8) A noun in apposition to a definite noun in the accusative does not admit of ḍ rā, but ḍ rā must be affixed to the first noun, as:

Khwāhām guft zan-i Hidāyat Khān-ī Rāshīl in nim tana-rā barāy-i Shu’lā Khānām sawqāt fīristāda ast (m.c.) “I’ll say that the wife of Hidāyat Khan of Resht has sent this jacket ( or rā) as a present 9 (without ḍ rā) for Shu’lā Khānām.”

Kfūkh ēmdāyī:

Guz ū Jāll ā-rā mālik-ī in mumlakat gārdānida ast (Sa’dī) “he said God the glorious has made me master of this kingdom.” Vide also (5) and end of (4), and (c) (9).

If an indefinite noun has a noun in apposition to it, rā is not added to either noun, as:

Chīz-ī barāy-i shimmā sawqāt āvardā am (m.c.) “I have brought you back something (from a journey) as a present.”

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1 In writing, and preferably in speaking, the rā should be inserted.

2 Sawqāt  is the m.c. for the classical  rāh-award “a present or curiosity brought from a journey”; also ṣawgān  (class. and m.c.).
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(9) 

Rā  can be added to the Infinitive when it is the object, as:—

šina kordan rā khūb mi-dānad (m.c.) "he is a good swimmer."

(10) With several nouns coupled together by ḥ, it is necessary to add ḥ to the last only, vide example above in (9).

Two affixes of ḥ close together are "heavy" to the Persian ear. Thus the sentence "He invited my father and me" would in Persian be rendered by man u pidaram rā da’vat kard1 and rarely by the grammatical  man u pidaram rā da’vat kard.

(11) Finally ḥ is added even to indefinite nouns if its omission would cause any ambiguity, vide § 41(4).

In the sentence "vinegar curdles milk" sirka shīr rā mī-burrad, the rā is correct. In speaking, however, if a pause be made after sirka, and stress laid in shīr, the rā may be omitted, as the intonation prevents any ambiguity. Vide Remark to (12).

Damna gujt agar kas-i nīki rā bi-bādī muqābala kunad va khayr rā bi-sharr pādāsh rava dārad (Anw. Suh., chap. II, S. 6) "Damna answered, If one return evil for good, and think injury a just recompense for benefit (I am, then, indeed, without hope)." (East. Trans.).

Remark.—Just as in m.c. the rā is sometimes omitted it is sometimes unnecessarily inserted after indefinite nouns, as:

Sharab rā bi-āb ‘awāz  kordan = sharab bi-āb ‘awaz kordan; in both, sharab is indefinite: the rā is, in speaking, unnecessary and may be omitted. Vide (19).

(12) An old form of the accusative is formed by prefixing the particle mar and suffixing rā, as:— mar ūrā didam (old) "I saw him"; mar is not here emphatic.

Remark.—In  kordan mi-dānad (m.c.) "does he know how to swim?", the object is regarded as indefinite, but in the reply  kordan rā khūb mi-dānad the object having been previously mentioned becomes definite, and rā must be inserted.

(13) The affix rā being equivalent to the definite article, its omission

1 In the Persian idiom the speaker puts himself first. Here  man is used instead of  marā. It should be noticed that  man rā is a vulgar accusative of man: in the example given rā is understood after the first object.

4 ‘Awaz colloquial for ‘waz.
should make the noun indefinite. This, however, is not always the case:

(14) *Rā ḫ* cannot be used for both the dative and the accusative in the same clause. If, therefore, the accusative is definite and requires ُا ḫ, the dative should be expressed by ُا: if the dative does not admit of ُا, but requires ُا, then the ُا ḫ of the accusative must be omitted, as in: ُا ḫ *kitāb-rā bi-man bi-dīh, or kitāb marā bi-dīh* (m.c.) ‘give me the book’; ُا ḫ *Shāh pisār-i khud rā tāj dād* (m.c.), or ُا ḫ *Shāh tāj rā bi-pisār-i khud dād* (m.c.) ‘the Shah gave the crown to his (own) son’.

shēh nāliāda am tā marā in farzand bakhshīda ast (Sa’dī) ‘long nights I wept till He gave me this son’; = tā bi-man in farzand bakhshīda ast (mod.), or tā in farzand rā bi-man bakhshīda ast (mod.); here rā ḫ is really necessary to show clearly that rā ḫ *farzand* is not the subject; its omission in such cases sometimes causes ambiguity.

(15) The ḫ must be omitted after nouns preceded by cardinal numbers unless definite (vide (7)), as: *roz shēdā 6e nafar dar ḫ* ُا farzand ُا ḫ shambā si nafar duzd rā tanāb andākhānd, means ‘they hanged the three thieves on Saturday’; omit ُا ḫ and it means ‘three thieves’:

*ta'bes iis fardn ḫ bakhshida ast* ُا ḫ *si nafar rā tanāb andākhānd va du nafar ra gardan zadand* ‘they hanged three (of them) and beheaded two.’

In the following arithmetical idioms the first cardinal numbers may be considered definite and require ُا:

jam′t-i si rā bā chahār in tawr minavisand ‘three plus four is written thus, 3 + 4’; ُا ḫ *tafrīq-i chahār rā az panj in tawr* ‘five minus four, thus 5 - 4’; ُا ḫ *zarb-i si rā bā chahār in tawr* ‘three multiplied by four, thus 3 × 4’; ُا ḫ *tagsim-i hasht rā bā chahār in tawr* ‘eight divided by four, thus 8 ÷ 4’;

*do hams zahst nuq rā chenās mi nūrsand 5 2 1 2* : amma ānchi kusūr ast, du khums az hasht tis′ rā chunīn minavisand ‘but as for fractions two-fifths from eight-ninths is written thus ⅞ - ⅖’; ُا ḫ *va haft sumn va du suds rā chunīn* ‘and seven-eighths plus two-sixths, thus ⅗ + ⅖’; ُا ḫ *va du suls rā dar nisf in tawr* ‘two-thirds divided by half, thus ⅔ ÷ ⅔’.

1 Note that the figures are written from left to right as in English.
2 وا ابن ناشان = دلاب ل بر مسالات دارد va in nishān = dalālat bar musāvel dārad.
(16) The *rā* is omitted after generic nouns used generically 
(as "wine"); "greed," etc.) only when the sentence is very short. In *dar ārād tama'ī murgh u māhī bi-bānd* (Sa'dī) "it is greed that
brings birds and fish into the net," a *rā* would be necessary in prose.
Similarly after nouns used in a vague or general sense, as:
*dast az ʿaʾām bāz kashīd* (Sa'dī) "he withdrew his (the) hand
from food, he stopped eating": here *rā* could not be inserted;
dast is really part of a compound verb *dast kashīdan.* But in—

Jahān ay barādar na-mānad bi-kas
Dil andar jahān-āfārīn band u bas—(Sa'dī).

"The world my brother does abide with none,
By the world’s maker let thy heart be won’’
the word *dil* "thy heart" would in prose require *rā,* though used in a
general sense.

*Remark.*—Compare the following examples:

(aspirāt) *hāzir kun* (m.c.) "get ready a (any) horse’’
*asp rā hāzir kun* (m.c.) "get ready the horse" (which has been mentioned or discussed): but
*asp hāzir kun* (m.c.) "get ready (the) horse” (used generally);
the *rā* *rā* in this last case is omitted even if the speaker
own but one horse.

(17) Compound verbs such as *suḥbat ʿaṣāṣṭan* being consid-
ered one word, the first portion of the compound does not admit of *rā.*

(18) In classical Persian, *rā* is frequently omitted after an accusative
with a possessive affixed pronoun; sometimes it is added:

*luṭī fatab-ash rā bi-dānd va ḥusn-ī tadbīr-ash* bi-pasandīdand
(Sa'dī) "they saw the kindness of his nature and the excellence of his
administration"; in the example, *rā* is both inserted and omitted:
*chūn suṭrat-ash rā bi-dīd šurat-ash rā bi-pasandīd.*

*Vide* also (10).

*Remark.*—In modern Persian the *rā* should be inserted after an accusative
with an affixed possessive pronoun, *vide* above and § 40 (c).

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1 Generic nouns may be used definitely, indefinitely, or generically as "the man,
a man, or simple man."

2 *Bīnā kard bi-barādar barādār guftan* (m.c.) "she began to
call on her brother (to say oh brother, oh brother)"; here the position of the preposition
shows that the compound is regarded as one word: also right to say
*Bīnā kard bi-guftan-i barādar barādār* (m.c.).

3 In another edition *rā* is inserted a second time after *tadbīr-ash.* In
modern Persian the additional *rā* is necessary.
(19) In familiar language the rá is sometimes omitted when it would be correct to insert it [vide also (11) Remark], as: "rafiq in sukhan bishunid (Sa'di) "the companion heard what was said"; bārī in [the in makes the noun definite without rá] nukta pish-i buzurg-i hamī-guftam (Tāriḵ ebn Tahtī Pizīgī) "well, I was mentioning this point to a certain learned man": "well, I was mentioning this point to a certain learned man"; hisnād (Sa'di) "he didn’t hear me": vagār na, shāyad khabālī in safar hargiz namī-kardam (m.c.) "otherwise I might perhaps have never entertained the idea of this tour": in these examples it would have been correct, grammatically and idiomatically, to insert the rá.

The cognate accusative is rare in Persian. The following is an example: "khwābīd khwābīdan-i abādī rá (class.) "he slept the eternal sleep."

The cognate accusative is sometimes used when translating literally from the Arabic.

(21) The affixed pronouns when themselves the direct object do not admit of rá, as: zadam-ash (m.c.) "I struck him." Neither do they admit of the dative rá, as: guftam-ash "I said to him."

(e) The following examples illustrate the rules given above:—

sukhan-i tu bī hich namī-faham "I don’t in the least understand you."

turā nāyīb-i khud kardan mī-khwāhām (class. and Afghan coll.) "I wish to make you my agent."

Also m.c. The rá could, of course, be correctly inserted.
2 Commoner to insert rá.
3 Here rá must be added (though the accusative is indefinite). Note that after the indefinite rá there is no izāfat. It would be correct to write gurūh-i az mardumān without rá.
4 Vide (d) (5).
5 Better turā.
6 Note that in such words is generally omitted in pronunciation. But in nāyīb or nāvāb the is retained in pronunciation: the plural only of this word is used in m.c.
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danishmand-i hazar rupiya ‘attar-i rā sipurd (class.) ‘a certain wise man entrusted a 1,000 rupees to a perfume seller.’

‘he sent some one to enquire into the matter.’

bā khud guft ki sar rā namī tavānām buzury bi-kunam ‘he said to himself ‘I can’t make my head larger.’”

a certain wise man entrusted a 1,000 rupees to a perfume seller.

he sent some one to enquire into the matter.

he said to himself ‘I can’t make my head larger.’

he sent for light and saw his face.

the king put each person in a separate place.

the king saw a certain person standing under the wall who held a fowl in his hand (the king).

he sent ten sheep as a present.

I saw some birds,” but with *ba‘zī murghā didam (m.c.), but with *ba‘zī murghā didam kī dar īnjā nīst (m.c.) in the latter example the rā is necessary because of the ə�.

agār qa‘lī-yī khābī khwāstā bāshīd chīzī nīshān-i tān mī-dītham ki

1 An ‘attar also sells Persian medicines, sugar, paper, etc. Davā-farāsh m.c. ‘seller of European medicines.’

2 Vide (d) (2); yāk-i ‘a certain one.’ Kas-or mard-i might be used without a rā.

3 He read in a book that whoever had a small head and a large beard was a fool. He therefore thought to himself ‘I can’t make the head smaller but I can the beard.’

4 Or habba-yī sim (without r) and with ə� of unity), i.e. “a (any) grain of silver,” or with ə� “the grain of silver”: az sad jān ‘aziz-tar “dearer than—.””

5 i.e. lamp generally, not any special lamp.

6 Vide (d) (6).

7 Vide (d) (7).

8 Indefinite: the yā-yī tankīr (gūsfrand-i) could not be used here.
misl-ash ra' ta' imruz hargiz na-dida bashid (m.c.) "if you want a good carpet I will show you something of which you have probably never yet seen."

...halal naiib-i digar baray-i khud talash khväham kard (class.) "I'll now look out for another agent for myself."

...chii did ki Ayäz sandiq-i ra' kushda libas-i kuhab va kashi jushda ast "what did he see but that Ayäz had opened a certain box and (taken out and) put on some old course clothes."

Qadir Beg du nafar mudda'i va madder i alayh rä pish mi-ävarad (m.c.) "Qadir Beg brings forward two persons, plaintiff and defendant."

...in kar digar-i ra' farnä'id (class.) "entrust this work to another, order another person to do this."

...man dar dil däshlam ka az irjanä birün ravam (m.c.) "I inwardly intended to leave this place."

...juz kii ba' an 'ti'mii jiiyi yii rii kushii "supporting that you used that pistol and shot one of us (or them)?"

...agar in pisar-i zu'if tii'ün bi-girad albatba khvähad murd (m.c.) "if this fragile boy were to catch plague he would certainly die."

...dänistam ki sabu'i-rä dida mi-davad (m.c.) "I guessed that he had seen some wild beast and that was the cause of his precipitation."

...chizh-i rä ki ävarad...  

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1 Khvähad bashid, in m.c. considered more polite than mi khvähid, or by contrast bi-khvähid. Dida bashid, Past Subj., = "of which I suppose you have never seen the like."
2 Or better nayib-i digar: nayib-i digar rä "the other.-."
3 The Turks pronounce 'beg,' but the Persian almost like the English word ' beg. '
4 The rä of the accusative after the demonstrative pronoun is omitted, because the dative has it: if bi-digar-i were used the l after kar should be inserted; the latter construction would be used in modern Persian.
5 Here the object of däshlam is either the clause that follows or in rä understood.
6 Or yak-i az mära kushii. The l could not be omitted after the pronoun yak-i.
7 Here fii'äm girijtan is a compound verb. At any rate the word "plague" is in Persian a generic term. If, however, a man fell sick of a fever or of plague in Persia, and it were said "he brought the fever or the plague (meaning this fever, etc.) with him from Bombay, l would be correctly used.
8 The l could be omitted, but is best inserted since if omitted sabu'i might be taken as the subject, vide (d) (11). In speaking, the rä might be omitted, the context or intonation preventing ambiguity.
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būdam aghlab-ash khūb būd (m.c.) “the things I had brought were mostly good

malik dar biyābān rāh gum karda būdam (Sa'dī) “I once had lost my way in the wilderness”;

Note that chizā-i rā is the object of the verb in the relative clause; the rā could be ommitted and in this case the word ānhā rā would be understood after ki.

2 In modern Persian jā-yi īshān rā.

3 Here rāh is used by Sa'dī in a generic sense: if previously mentioned, rā would be inserted.

4 Here there is no rā because the ī is for the indefinite article and does not signify “a certain person.”

5 Here ī must be used as the ī signifies “a certain—.”

6 Here the ī is indefinite and kanizak-i is clearly the object; there is consequently no rā.

7 Būsa dādān a compound verb governs the accusative and the dative. In modern Persian zamin-i rā would be preferred: zamin-i adab būsid, or zamin-i adab rā būsid are both correct in modern Persian writing. Whether the supplicant actually kissed the ground or merely touched the ground with his hand and then laid it on his lips or eyes is, I think, doubtful. The expression is now used figuratively.

8 Here rā is necessary in classical and modern Persian, because the epithets make the two noun sdefinite (Remark to (d) (3) ). In “whoever thinks an (his) enemy mean—” har ki dushman rā ḥaqîr shumārād, the rā is equally necessary because enemy is to be considered definite, i.e. “his enemy.”
The Cases of Nouns.

1 The Indian edition of extracts from the "Tuzuk-i Jahangiri" or "Memoirs of the Emperor Jahangir" has headed this extract Hikâyat-i shikâr kardan-i humâyûn ßânwar dar kâh-i Pir-Panjûl bi-îshithâr-i intâm-i hazârrupâya: owing to the omission of râ this sentence is quite unintelligible to Persians. In India the word ßânwar is specially applied by falconers to birds of prey, just as a muleteer in Persia styles mules mâl, while this same word in Panjab villages means "cattle." The râ is necessary here to distinguish the direct object of the Infinitive which is specialized by the clause following it. In hikâyat-i shikâr kardan-i {bus-i "story of shooting an Ibex," the râ is not required as the Ibex is not specialized.

2 The râ necessary after the pronoun yak-i, vide (d) (2): the râ would also be required according to (d) (4). Yak-i bi-dîh "give me one, any one" but yak-i râ bi-dîh "give me one of them."

3 But du tâ-yi digar râ dâdâm "I gave him the other two as well." The luj should not be omitted after râhat as the adjective specializes the râhat; if the adjective 'ajil were omitted the luj also could be omitted.

4 Though this is correct, it would be better to insert râ after sharâb to mark the object clearly; vide Remark to (d) (11).
The Vocative formed by suffixing $a$ is confined to the singular: it is
also used in forming interjections, and in modern Persian is restricted
to writings (prose or poetry). Ex. : 
Sa'diyā

safar-ī 
dīgār 
dar 
pīsh 
ast 
(Gulistan) 
" O Sa'di! I have one other journey before me."

Sometimes the object addressed is understood, as: 

ای داشته در سابه هم نیگ و تلم را

i.e. " Oh (thou) who hast—." 

بلبلاء مرزه بهار بیمار

Khabar-i 
bad 
bi-būm 
bāz 
guzār 

" Oh bulbul bring the good news of Spring,
And leave ill tidings to the owl."

Manā occurs in poetry as the vocative of man "1," but is rare and
possibly not correct.

ای مام بر سر خاك قوه خام مسر

Ay man-am 
bar 
sar-ī 
khāq-ī 
tu 
ki 
khāq-am 
bar 
sar 
(Sa'di)

" Oh! I who am standing on your grave, woe is me" 

اییک شخص منت حفیظ نمد 

ay 
ki 
shakhī 
man-at 
haqīr 
namūd 
(Sa'di) 

" oh thou to whom my person seemed mean."

Poetically the dative in $a$ is occasionally used as a sort of vocative.

Thus Hafiz says :—

دل میرود ز دستم صاحب دلان خداوا 

Dil 
mi-ravad 
z 
asti 
šahib-dilān 
Khudā 
rā

Dardā 
ki 
rāz-i 
panhān 
khwāhad 
shud 
āshkārā!

My heart is leaving my control: oh ye who know about the heart
help me for God's sake.

Alas! that my secret love should become public property.

As stated already, the vocative in $a$ cannot be followed by the $i$扎ft.
If the vocative in $a$ be qualified by one following adjective, the adjective
takes the alif of the vocative, as: Shāhā 
šūrā-manzilātā

" oh king whose dignity is high as the stars! " Modern Persian letters
often begin with $dūst-i 
uhtaramā, instead of the correct classical $dūstā$

---

1 But darīghā " alas! " and Khudāyā " O God! " are still found in m.c.
2 Another reading is bi-būm-i shūm instead of bi-būm bāz.
3 Another reading is in man-am.
4 Khāq bar sar-am is a common saying in m.c.; ākhīr chi khāq bar sar-am bi-
kunam " oh what shall I do! " In the example, khāq-am bar sar might also imply
" would that the earth covered me instead of you" ; Persians delight in ambiguous
expressions.
5 Rā is here equivalent to baray-i.
muhtaramā, which latter is however also used. The usual classical construction, however, is to add the alif to the noun, and to every epithet that follows the noun, دوست مکرم عریزان and مکرم و مععم دوستا; but with two or more adjectives, the ā of the vocative is in modern Persian sometimes added to the last only, as: dūst-i muhtaram-i mihrbānā.

The following are also common: مکرم دوستا and مکرم عریزان.

The Ablative Case.

(h) The ablative is formed by the preposition یا az. For its various uses vide § 90 Prepositions (h) (1).

§ 119. Number of Nouns, Nouns of Multitude and their Concord.

(a) As in English, nouns of multitude denoting living things are followed by the verb in the singular or plural according to the unity or plurality of the idea in the speaker's mind, thus:—

Shāhinshāh-i 'ādil rā ra‘iyyat lashkar ast (Sa‘dī) "to the just monarch the people is an army"; tā dam-i qāsr jam‘iyyat būd (Shah’s Diary) "the crowd extended right up to the palace"; khālq-i 2 bi-ta‘assub bar ā gird āmadand (Sa‘dī) "a whole people through fellow feeling collected round him"; gūyand chi gham gar hama 3 'alam murdand (Sa‘dī) "they say what care we if all the world die!"; ahl-i shahr hanūz khwāb būdand (Shah’s Diary) "the people of the city were still asleep"; "the sect clad in shreds and patches are like animals";

1 In English 'the committee sits daily,' but 'the committee are at variance.'
2 Note the plural verb even after a noun with the ā of unity.
3 In modern Persian hama-yi 'ālam. In poetry hama is not followed by the izafat, hence Indians always omit it after hama.
4 Here the singular could not be used.
5 Here the singular verb could not be used; the subject is not َلِفَةْ َتَأْيَا alone but the whole plural phrase َلِفَةْ َتَأْيَا-yi khirqa-pūshān. Hayvān َلِفَةْ َتَأْيَا-yi khirqa-pūshān. Hayvān "the subject (lA)!bj* sarbazha) and the verb should be plural, but pāra-i sarbāz raftand is used colloquially.
6 Or َعَرْبَ َمِثْلِي ُمِغْيَانْd (modern); 'Arab is an Arabic collective noun.
buzurg u kūchak-i shahr rā talābīd, "he summoned all the city both great and small."

(b) The word mardum "people" is plural, thus: mardum mī-guyand "people say"; mārdumān is also used. In the m.c. phrase mardum hama dar fikr u khayāl-i āsāyish-i khud ast (Vazīr of Lankaran), the speaker is thinking of the people of his own small state as one body; at any rate ast should be and.

c) The word dushman "enemy" is treated as a singular, thus:— dushman gurkhāt (not gurkhand) "the enemy fled"; dushman dah hazār būd (incorrectly būnd) "the enemy were ten thousand."

In dushmanān az har taraf zūr āvardand (Sa’di) "enemies pressed him (the king) on all sides," the plural noun is used to signify more than one enemy, i.e. a collection of enemies.

In dar in mawsim havā-yi bāgh u būstān-i Shīrāz khūssiyat-i makhsūs-i dārad "at this season the gardens of Shiraz are particularly delightful," the synonyms bāgh u būstān clearly indicate the plural; it is therefore unnecessary, but not wrong to say bāgh u būstānhā (or basāūn) "the mosques and houses of the city." 5

(d) (1) Generic nouns denoting rational beings are preferably used in the plural; thus it is better to say zanah-yi Irān khushgil-and "the women of Persia are good-looking," than zan-i Irān khush-gil ast "the woman of Persia is good-looking." Zanah-yi Bangāla siyāh-jām-and properly means "the women of Bengal are mostly dark," but zan-i Bangāla siyāh-jām ast "the whole of the women of Bengal are dark." However sarbāz-i zandāb būnd sarbāzhā-yi ziyād-i... 6

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1 Or hama-yi buzurg u kūchakān-i shahr rā. Note the plural termination added only to second adjective (or noun). It is better to use both adjectives in the singular.

2 Similarly 'folk' in English though plural has by modern usage got a plural, 'folks.'

3 In classical Persian mardum is sometimes singular: thus in the 4th story of the 1st Book of Gulistan, Sa’di, speaking of the dog of the 'seven sleepers' says, Pā-yi nikān gīrīt u mardum shud: in shakh mardum-I Irān ast; in mardum-I Kirmān-am (m.c. and vulg.). Indians occasionally use mard for mard. 4

4 When the word 'enemies' is intended, the plural is of course used.

5 Here the singular khāna would be incorrect, as 'the house of the city' would convey a singular idea in Persian just as it does in English. Note that the plural termination is added to the last noun only.

6 Not Irān. Zan-I Irān would have the appearance of meaning 'the wife of Iran.'
būdand and būdand are also used and considered correct in modern Persian. It is correct to say "the asses of Bahrain," or "the asses of Bahrain," are both correct and both have the same meaning, though the latter might mean the different breeds of the Island.

(2) Generic nouns unqualified by adjectives are as a rule used in the singular, with a singular verb: thus the Persians frequently use the singular when in English we use the plural; they say "much," "many," "a lot" etc. The rule is to use the singular when the noun is employed in a collective sense, but the plural when separate numbers are indicated. If, however, the noun is qualified by an adjective, it is usual to put it in the plural even when it is used collectively. Modern Persians are, however, slovenly in their use of the singular and plural. Examples: - az rūdkhāna-yi ziyād-i guzashīm (Shah's Diary) (or az rūdkhānahā-yi ziyād-i guzashīm)3 "we crossed a lot of rivers"; talagrāfī chī-yi Rūs talagrāf-i ziyād-ī az Tahrān dād (Shah's Diary) "the Russian Telegraph-Master handed me a lot of telegrams from Tehran"; bālā raftīm (Shah's Diary) "we went up the steps, or we went up the step"; kinār-i rūdkhāna hama dih va qaṣaba va zīrā'at-i angūr va darakht-i gūlās va ghayra būd (Shah's Diary) "on the edge of the river were everywhere villages and townlets and vineyards and cherry trees, etc."; gūfīn in chī harāmzādā mardūmān and ki sag rā kushūda and va sang rā bastā? (Sa'dī) "he said what a set of blackguards are these, who have let loose their dogs and tied up their stones".

1 With the words signifying "much," "many," "a lot" etc. the substantive may be in the singular.
2 Or rūdkhānahā-yi ziyād (but not rūd-khāna-yi ziyād without ی): all three have practically the same meaning except that the ی makes the noun slightly more emphatic.
3 Or talagrāfī, plural.
4 Here pilahā could be used. The singular plē pilahā might mean "one step."
khayli shetur va rama injā ast (m.c.) "there are many camels and flocks here (the pl. and would be unidiomatic); shunida am injā kisa-bur¹ bisyār ast (or and) (m.c.) "I have heard that pick-pockets are common here"; anjā bisyār jahāz jam, shuda langar andākhta būd² (or better būdand) (m.c.) "many ships had collected there and cast their anchors"; (here bisyār gives the plural idea).³

If, however, the noun is qualified by an adjective (other than the collective adjectives or adverbs (bisyār bisyār khayli, or farāvān), it is usually in the plural. Thus, if jahāz jahāz in the last example were qualified by the adjective buzurg, the sentence would run: anjā bisyār jahāzhā-yi buzurg jam, shuda langar andākhta būd.⁴ jahāzhā-yi bisyār ānjā būd is better than jahāz jahāz bisyār ānjā būd; jahāz jahāz bisyār jahāzhā ānjā būd; jahāz jahāz-bisyār ānjā būd.⁵ bisyār is also correct. jahāz jahāz-bisyār buzurg "very large ships" might be mistaken for jahāzhā-yi bisyār-i buzurg. jahāzhā-yi bisyār buzurg is to be preferred to bisyār buzurg; bisyār kishīyi buzurg (vulg.) for "many large ships."

It is not, however, necessary to use the singular for the plural, even when no ambiguity could arise: thus "the asses of Bahreyn⁶ are fine" could be rendered by either, ulāgh-i Bahreyn bisyār khūb ast, or ulāghha-yi Bahreyn bisyār khūb and.

In referring, however, to "the asses of Persia" it would be necessary to use the plural as various breeds of asses would be meant and not one single breed. Similarly halū-yi in bāgh khūb ast might be rendered "the peach of this garden is very fine" (signifying peaches) and there would be no misconception: but neither in English nor in Persian would it be correct to say "the tree of this garden is fine," unless of course there was only one species of tree under discussion; darabhā-yi in bāgh bisyār khūb ast (m.c.) "the trees (generally) of this garden are fine."

(c) The plural is also used to give prominence to a word, or to convey the idea of number or quantity: qāfīla rā dar

1 The Afghans say jāb bur, which, however, in modern Persian means "a cheat."
2 If the plural were used, it would here refer to the men in the ship or else give the idea of life to the ships.
3 But jahāz-i bisyār wārid-i bandar shud (m.c.).
4 bisyār kashfī-yi buzurg ānjā būd (or better būdand).
5 This island is famed for a breed of large white asses.
'arz-i rāh duzd zad (m.o.) “the caravan was attacked on the road,” but duzdhā zadand “robbers attacked it or the robbers attacked it”: ḍū bīyār “bring water,” but in ābā bi-rīz (m.c.) “throw away all this water (in different vessels)”:

Note, however, that in Persian various words are used only in the singular, as gold, silver, wheat, wine, butter, water, etc., in Persian require the plural to signify variety, or diversity, thus:—

In gandum ast (m.c.) “this is wheat” is correct, as the wheat is in one place, but in gandumhā rā jamī kun (m.c.) “collect this wheat”: in the latter example the singular gandum should not be used as the wheat is in scattered heaps. Similarly aḍ rā rikkh “he spilt some of the water (from one vessel),” but ābā rā rikkh “he spilled the waters of various kinds or in various vessels”: ābā-yi in du rūd-khāna bi-ham jamī mi-shavad ābā-yi in du rūd-khāna bi-ham jamī mi-shavad (m.c.) “the waters of these two rivers join”:

Note the plural termination added to the last noun only.

Though the first two words kashāi and gāyig are in the singular expressing multitude, the last noun kashāhā could not be in the singular: vide end of (d) (2).

Vulg. rawghānā.
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javahirat "various kinds of jewels": ajfribat "various wonders." 1 Vide (k).

(g) The Persian idiom requires, except in rare instances, the plural where in English we use the singular, in all such sentences, as: "to act like a wise man," etc., etc.—ki in harakat munasib-i hāl-i khiradmandān na-kardī (Sa'dī) "you did not, act in this like a wise man.

The English idiom "not fit for a Christian" would in Persian be rendered by the plural. Compare with (o).

Remark.—An adjective might also be used, as bi-libās-i darvīsh. The singular occurs in poetry or in the rhymed prose of Sa'dī, but is contrary to usage.

(h) After the word "pair," etc., or the determining words mentioned in § 47 (g), and after cardinal numbers, 2 the noun is the singular: —In juft-i murgārā dar yak-mahagi giriftā budand: javahirat ra darīk māhe gī gordenā budand (Jahangir's Memoirs) "this pair of birds was caught when they were a month old"; dah nafar šahār: dah nafar ādam, or dah nafar mard (m.c.) "ten men.

Remark.—After mablagh, mīqādār and muvāzā, the iṣāfat is used. Vide § 117.

(i) The substantive in a verb, compounded of a verb and substantive, is used generically in the singular, even though the idea be plural: —Farrāsh-hā ārā kāl giriltān, burdānd pīsh-i mādar-ash (m.c.) "the 'farrashes' took him on their shoulders" and carried him off to his mother.

(j) The plural is sometimes used where the dual might be expected: —Ala'far āra hama khāna bud (Shah's Diary) "there were houses on both sides of the road"; the plural after hama ('altogether') would be used if qualified by an adjective, vide (d), the verb remaining in the singular.

1 Arabic broken plurals are frequently treated as singular: the Arabic plural of taqir is tujjar, but vulgarly tujjarahā is used as a plural.
2 But "the men were two thousand" mardumān du hāzār budānd.
3 Occasionally but incorrectly in juft-i murgah.
4 In modern colloquial dah shukur.
5 The man was lying senseless on the ground.
6 Properly tarāfayn-i rāh dūkān bud "there were shops on both sides of the road"; tarāf is common in modern colloquial, but tara'ayn is used by the educated only. The plural dukānān-i khābā (or dūkān-hā-yi khāb) bud, would be used if qualified by an adjective, vide (d), the verb remaining in the singular.
would be wrong. \(\text{Atrāf-i rāh khānahā būd} \) (m.c.) \(\text{“there were different kinds of houses on both sides of the ways”}\).

\((k)\) Collective nouns such as wine, water, etc., and snow, land, butter, etc., are used in the plural when different collections or heaps are referred to; thus: shārāb rā khunuk bi-kun \(\text{“cool the wine (one bottle, or one wine)”}\), but: shārābī-yi Farānṣa \(\text{“the wines of France”}\); zamīn-i Kīrnān \(\text{“the land (or tract) of Kirman,”}\) but: zamān-hā-yi Kīrnān \(\text{“the tracts or districts of Kirman”}\); dar jangal hizam jāmī mī-kard \(\text{(m.c.) “he was gathering wood (collective and general) in the jungle”}\); dar jangal hizamhā jāmī mī-kard \(\text{(m.c.) “he was gathering collections of wood (either different kinds or different heaps)”}\); vide also \((r):\) khunā khīnā \(\text{“he shed streams of blood”}\); luḥūm mī-khurand \(\text{“they eat the flesh of various animals”}\); ta’ajjubhā mī-kunad, vide \((e)\) and \((f)\). In m.c., however, the plural is frequently incorrectly used for the singular, as: mūḥā-yi sar-ām safīd shuda ast, for mū-yi sar-ām; vide \((f)\).

\((l)\) \(\text{In gīsm kitāb “this sort of book;” in jūr kirm “this sort of worm;” but in gīsm kitābha “these kinds of books;” in jūr kirmhā “these sorts of worms (or insects)”}\); vide also § 135 \((i)\) Concord.

\((m)\) After aqsām \(\text{plural:}\) and similar plurals signifying various kinds, the singular or plural is used, as: 470 NUMBER OF NOUiks, NOUNS OF MULTITUDE AND THEIR CONCORD.

\((n)\) In English, a noun taken figuratively may be in the singular when the literal meaning requires the plural: such expressions as “their face,” “our life” are common in Scripture. The Persian idiom, however, admits the singular only, thus: “How can we escape from their hands?” \(\text{chīgūna az dast-i īshān riḥāz biyābīm?} \) (m.c.) \(\text{“How can we escape from their hands?”}\); “Shāh gardan-i hama rā zād “the Shah beheaded them all.”

In such expressions as “We have changed our mind” \(\text{khīyāl khud rā taḥyīr dādīm} \) it is in the Persian idiom, as in the English, better to use the singular, i.e. if only one purpose or opinion is meant: “allow us to go home or to depart to our houses” would be correctly

\(^1\) Note the plural for dual.

\(^2\) Should be būdand: elsewhere the Shah correctly uses the plural in a similar sentence. The plural termination is ordinarily added only to the last noun.
rendered in Persian by bi-gūsār bi-khāna-yi khūd bi-ravīm, though the plural khānāhā-yi khūd might be substituted without offence to the ear; vide also jāb in last example in (v).

(o) Contrary to the English idiom, the predicate to a plural subject is usually in the singular; thus in the sentence, ‘These men are devils,’ the word ‘devils’ would in Persian be used generically in the singular.

Examples:

—ki bar sufra hama dushmanān dūst numāyand (Sa’dī) ‘because at your table, all enemies show like friends’;

in tā’ifā-yi khirqa-pūshān bar mīsāl-i hayvān and 1 (Sa’dī) ‘ishān dushman-i man and 2 (m.c.) ma ḥāme ṣabāde: mā hama banda-yi Khudā hastim (m.c.) ‘we are all creatures of God.’ Compare with (g).

In the following, Sa’dī has one predicate in the plural and one in the singular:

Guftam ‘ mazammāt-i ighān rāvā madār ki khudāvandān-i karam-AND’ — Guft ‘khatā ighṣī ki ‘ banda-yi diram-AND’ (Gul.) ‘I said, ‘Do not run them (the rich) down, for they are the lords of bounty.’ He said, ‘You are wrong, for they are the slaves of money’; here banda is used as a collective noun, but it would be better to use the plural bandāgan, which is the reading of another edition.

In the following sentence from the Gulistan, the singular word darvīsh might in ordinary prose be plural: Sa’dī has used the singular to preserve the rhyme:

agar bi-magāl bārān na-bārād va yā tāfān jahān bar dīrad bi-i’timād-i muknāt-i khwāsh az mīnāt-i darvīs na-pursand

1 Vide (a).

2 In modern Persian tāfān-i and jahān rā.

3 In modern Persian the plural would be preferred. Darvīsh the singular is here used for the sake of rhyme.
va az Khuday ta'alq na-tarsand (Sa'di). Even if خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خود خ
On New Year's Day and on special occasions the Zardushti Anjuman telegraphs direct to the Shah addressing him in such terms as the previous: the reply is sent direct by the Shah himself.

Terms far more involved and extravagant than the foregoing are found in old Persian, and are still in use in India. In modern Persian, however, these forms are daily approaching the simplicity of Europe; in fact few Persian gentlemen are now able to write these long involved expressions: on special occasions when they are necessary, a Munshi is employed for the purpose, and the Secretary to the Royal Recipient paraphrases the text by, "The usual congratulatory address from—."

(q) The plural is sometimes used instead of the singular to avoid a pointed allusion. Thus in the 24th story of the First Book of the Gulistan when the king imprisons the trusted Khwāja, 1 another king in writing secretly to the latter says: که ملوک گان طرف قادر چنان برگوایند نمایندند وئی عرّفات کردن که ملوک یان یاران گفت خوان را که حیس فرمودن با ملوک نومنی مرسله دارد الغت fulān rū 2 ki habs farmāda-i bā mulūk-i navāhi murāsāt dārad. In both these examples the plural ملوک mulūk is used, though it is well known that the agent in each case was one king and no more.

In m.c., the plural is often used for the singular, as: البلقَانِی کس با انجیشیا دوستی مخصص دارد fulān kas bā-Englishā dūsī-yi makhšūs dārad (m.c.) "So-and-so is great friends with the English (there being but one Englishman in the place)."

(r) In a sentence like the following:—"He is learning the Arabic and Persian languages," the substantive in Persian would be singular, as: او زبان عربی و فارسی میت آموزد ū zabān-i 'Arabi va Īrāsi mi-tāmūzad 4; the plural زبان‌ها zabānhā is not admissible, and there is an ellipsis of the word زبان zabān before فارسی Farsi: if the plural زبان‌ها zabānhā were used it would signify the different dialects of those languages; vide (k) and (i).

(s) Cardinal numbers, as already stated, are ordinarily followed by a singular noun. However, after such expressions as "all three, all four, etc." it is not wrong in modern Persian to use the plural, as: هروده دختر او: or har si dukhtar-i ū, or هروده دختر‌های او har si dukhtarhā-yi ū "all three of his daughters." The singular noun is preferable.

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1 The meaning of the word خواجہ here is doubtful. In modern Persian, Armenians and Hindus are addressed as خواجہ, and the Jews and Parsees as Mullā.
2 Note that فلائن را fulān rū is the object of the verb in the relative sentence.
3 This substitution of the plural is not an uncommon vulgarism in English: "Really," says Harriot to the overbold Harry, "the young men of this town do take liberties." "Give us a copper" is another example.
4 No rū. Vide § 118 (d) (2) Remark.
NUMBER OF NOUNS, NOUNS OF MULTITUDE AND THEIR CONCORD.

In Arabic broken plurals being in Persian often treated as singulars, such constructions as dāvāz-dahā 1 asbāb, "the twelve tribes (of Israel)" are occasionally met with, where one would expect the singular (siḥt); the singular construction is the correct one.

Remark.—As the Arabic numerals from 11 to 99 take the accusative singular of the thing numbered, the plural construction referred to cannot be in imitation of the Arabic.

If several nouns coupled by an 'and,' are subjects of the same verb, it is usually necessary to add the plural termination to the last only, as: 

ābin xir wa aspāhā mal-i kist (m.c. and incorrect) "whose are these donkeys" and horses?", for ābin xir wa āspāhā: in kharhā u aspāhā: ābin xir xir ābin āspāhā mal-kist in khar u asp māl-i kist "whose ass and whose horses are these?"; ābin xir xir xir āspāhā mal-kist in khar u asp māl-i kist would signify "whose is this ass (one) and this horse (one)?" In ābin mādar ābin āspāhā mal-kist in mādar u khvāhirhā-yi āst (m.c.), the word mādar from the context would be considered singular.

In a ḏūlam-i ghorūr-i pā-yi sūturān-i khud, dar vaqt u bīvaqt, jūy u jurda va dara u tappa-hā rā bībāk u parvā āham-guzashūm (H. B. Trans.) "but my companions rode over everything with the greatest unconcern, confident in the sure-footedness of their horses" (Haji Baba, Chap. V.3) rūy-i daryā az jahāz u qāyiq u kashīhā pur būd; rūy-i daryā az jahāz u qāyiq u kashīhā pur būd.

Note the following ways of forming the plural of jūzī and blāndī (or past u bulandī) or dunyā, "the ups.

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1 In Arabic the numbers from 3 to 10 govern a broken plural in the oblique case, as: 2īlhāt-e ālam ālānā in khar māl-i kist (m.c. and incorrect) "whose are these donkeys" and horses?"

2 This slovenly construction might also mean "whose ass and whose horses are these?" In ābin xir xir ābin āspāhā mal-kist in khar u asp māl-i kist (m.c.), there is no ambiguity.

3 Hama-yi buzurg u kūchak-i shahr rā talabīd fs better than hama-yi buzurg u kūchakān-i shahr rā talabīd.
and downs of this world’’; past u bulandhā-yi dunyā,
پست و بلند ی ا دنیا (1) past u bulandhā-yi dunyā,
پست و بلند ی ا دنیا (2) pasthā u bulandhā-yi dunyā,
پسته و بلند ی ا دنیا (3) pastīhā u bulandhā-yi dunyā,
پستیه و بلند ی ا دنیا (4) pastīhā u bulandhā-yi dunyā,
پستیه و بلند ی ا دنیا (5) past u bulandhā-yi dunyā.

Similarly in modern Persian if a number of plural adjective-nouns are
united together by izafat, the plural termination is added to the last only,
as: ma bichāragān bāyād in gurisma-chashm-i lugma-rubā-yi bi-
sharm u ḥayāhā rā tamalluq ġuyim, jīb-i shān rā pur kunim va khaytā ham—:
(Tr. H. B., Chap. 22) ’tis thus we pay the wages of the king’s servants—a
set of rapacious rascals, without shame or conscience! and the worst of it is,
we must pay them handsomely.’’

(w) In modern Persian, the plural of shutur-bachcha, or vulgarly
bachcha-shutur ‘‘a young camel,’’ is shutur-bachchahā, or vulgarly
bachcha-shuturhā; similarly tukhm-i murgh ‘‘an egg’’
is often in modern Persian tukhm-murgh, with the plural
murgh-i tukhm-murghhā. The origin of these barbarous plurals is perhaps to be
attributed to the difficulty of qualifying such words, when not com-
ounds, by an adjective. ‘‘Hot eggs’’ cannot be correctly rendered by
murgh-i garm tukhm-hā-yi murgh-i garm: bachcha-gurghā-yi
daranda is at least clear in its meaning; in bachcha-gurghā-
 sanctuary of the epithet would refer to gurg, while
bachchahā-yi daranda-yi gurg might mean ‘‘those young ones that are
daranda’’ (as opposed to those that are not daranda); [murgh, mard-
bachcha ‘‘brave’’].

(x) ‘‘We used to halt on Sundays’’ rūz-i yak-
shamba rā lang mī-kardim; here the Imperfect gives a plural idea to the
singular noun. Substitute the Perfect for the Imperfect, and the noun must
be in the plural rūz-i yak-shambahā rā lang kardim. Were the singular used in the latter case, it would signify that there was
only one Sunday during the period (i.e. that the march lasted less
than 14 days).

(y) Hamin qadr (m.c.) ‘‘exactly this amount,’’ but
hāmin qadrhā (m.c.) ‘‘about this amount’’
 Habīb Q. (m.c.) ‘‘this amount’’ hāmin vagthā būd ki pārsāl bi-Tahrān rasīdām (m.c.) ‘‘it was about
this time last year that I reached Tehran’’; if hāmin vāqt (sing.)
were used, the meaning would be ‘‘exactly, just, at this time.’’

1 Note no isāfat after mā: bi sharm u ḥayāhā is one compound adjective: note jīb is
in the singular, vide 119 (n).
2 Tukhm-hā-yi garm tukhm-hā-yi garm might mean ‘‘hot seeds’’ (of melons), or ‘‘seeds
that have a heating effect.’’
Sometimes a substantive is repeated in the plural to indicate that an object is the greatest of its kind: *amīr* 'l-umarā̄, "the Amir of Amirs"; *fārābī fārābī," etc. In "enemy of enemies, deadly enemy," the Arabic singular and plural are coupled by the Persian *izājat.*

Ex.: *Shāh-i shāhān*; *Khān-i khānān.* *Shāhanshāh* "king of kings," the first word of which is a contraction of *shāhān* the plural of *shāh,* is an example of *izājat-i maqālūb.*

For the intensive adjective so formed, *vide* § 45 (c) (3).

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**CHAPTER XIV.**

§ 120. Pronouns.

(a) The Personal Pronouns are not usually expressed except for perspicuity, for contrast, or for emphasis, *vide* (g) (h) (i). The first personal pronoun is common in poetry: "thou art he who is with me as long as 'I' am 'I.'"

(1) The 1st Person:

The 1st person singular is used by a single individual in speaking, as:

*man* mi-ğuyam (m.c.);

*banda* arz mi-kunam (m.c.).

Many Persian Muslims maintain that the 1st personal pronoun *man* is applicable to the Deity only. The Persians seldom use *man* mān, which to their ears sounds arrogant or egotistical.

If necessary for emphasis to use the 1st person, they say *banda,* or occasionally *haqr,* etc. The Afghans and Indians use *man* frequently. Occasionally in m.c., the 1st personal pronoun plural, even, is used to avoid the use of *man,* but care must be exercised or the pronoun will give the idea of the Royal plural.

The Shah, speaking not in a mere individual capacity, but as a representative of a country, adopts the plural mān, as:

*Chūn khidmat-i shumā ma-tnār-i nazar-i humāyūn-i mā-st:*

*Pādāshā lyānīf brick zabāt dzītīk bānūnū?* *saw* *ev* *gr* *m* *t* *b* *s* *dr* *h* *b* *k* *m* *s* *t.* *s* *s* *d* *y.* *In* *p* *h* *t* *s* *k* *l* *p* *a* *r* *i* *v* *l.*

The following is a telegram from *Mazaffar ud-Dīn Shāh* to the *Mutavalli* 1

1 In writing *banda* arz *mi-kunad* is also used. The Afghans and Indians use the 3rd person sing. after *banda,* even in speaking.

2 The Royal plural was not used by the Anglo-Saxon kings: *'ie Aclfred* (I Alfred). The Anglo-Saxon writer makes himself plural. William the Conqueror was the first English king to adopt the Royal plural.

3 Forms and ceremonies at the Shah's court have been much simplified of late years.

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Bāshi of the shrine of Imām Razā at Mesh-hed, to whom he had sent apparatus for an electric light:


... Or (!*' j? t; UA i) (^y tft-yi rah-i shuma ra girifta-am (m.c.).
* Said by both parties who witness against each other.

An editor in his public character is plural, as:

Qalm mārāyāi Shīrī Fāal wārdār Fūsi Majāhe din Mīzānī, Nīyāshān

"Our pen fails to describe the action of certain false patriots."

We’ mā sometimes stands for ‘all men,’ the speaker though single identifying himself with all men, as: ‘Mā māhe Fā’ī wā Gā’ī anfēdatīm; ‘We’ we are all mortal and fallible.’

In an assembly, a person will sometimes make himself plural by assuming that he speaks for the rest, but to use īmān instead of mān is generally considered a sign of overweening pride.

The plural is occasionally used for the singular in vulgar language.

‘I’ or ‘he’ may include a person’s immediate belongings, as:

Man sarī rāhī Shumā rā girifta-am, khayli ma zarati Mī-khāvahām (m.c.) ‘I’m in your way, please excuse me (said by a person whose luggage blocks the way).’

My; of me. ‘My defence’ himayat-i man, may signify either ‘the defence of me by another,’ or ‘my defence of another.’

In Persian the ambiguity can be removed by adding a pronoun for the person who is defended, as:

Himayat Shīa bī Shumā himayat-i man bī-shumā, or

Himayat Shumā bī-man sabab-i sādā zadān-i man (m.c.) may mean ‘the reason I called some one else,’ or ‘the reason some one else called “me.”’

In English ‘the defence of me’ (instead of ‘my defence’) is not ambiguous.

(2) Second Person.

The Deity is addressed in the 2nd person singular, as:

Khudāyī tu ‘ālim-i (m.c.) ‘God! thou knowest which of us two is speaking the truth.’

1 More civil than bi-gūyīd, or Shīr Dīhīd
2 A speaker in the Zardūndha Anjumān will sometimes use īmān
3 Said by both parties who witness against each other.

1 bi-gūyīd, or Shīr Dīhīd.
2 A speaker in the Zardūndha Anjumān will sometimes use īmān
3 Or bi-gūyīd Shumā rā girifta-am (m.c.).
PRONOUNS.

The second person singular is used in precations even when addressed to the Shāh, as: icer darāz bād "may thy life be long"; aziz jān-i pidar tu nīz agar bi-khūṭī bīh az ān ki dar pūsīn-i khalq uftī (Sa'dl).

Brothers, when young, address each other in the 2nd person singular.

Friends in familiar conversation will often change from the 2nd pers. pl. to the sing., especially when joking: tubimiri.

A lover, in poetry and in real life, addresses his mistress in the 2nd person singular.

Servants, and dependants or inferiors, are addressed in the 2nd pers. sing.; but if the person addressed be an independent person or a person not a dependant of the speaker, it is much better to use the plural, even though Persian gentlemen may neglect this rule.

People more or less equal, address each other in the 2nd pers. pl., as:

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1 Persians say, padishah Khudā-yi rū-yi zamin ast, and saya-yi Khudā-st.

2 Parents of the better classes do not habitually address their children by an affectionate diminutive or abbreviation, as this is apt to be copied by servants and to become a permanent name. A mother would call her son ‘Hidayat Ali Khān’ in full. For the same reason a gentleman would, when speaking of his young relatives to a servant, say Khayyānīn or Aghāyān, and seldom bachehahā ‘the children.’

3 Persians often address children by the same terms that the children use to those who are grown up.

4 When grown up, the usual polite forms are used, brothers addressing each other by their titles and using the polite plural.

5 The Shah is said to address his own ministers as tu, but foreign ministers as shumā.
As in English, so too in Persian, ِّ (‘thou’) is also used when special isolation is intended: ‘Thou art a scoundrel’ tu khayyî pidar-sûkht-e; ‘thou thief’ tu khayyî amin-i ‘thou (and thou alone) art honest.’

As already stated the Deity is addressed in the singular.

The use of ِّ though common amongst the vulgar, is by the educated restricted to the expression of contempt, of affection and familiarity (children and trusted servants), or of reverence. Hence its employment in addresses to the Deity.

(3) The third Person:

The 3rd person plural is often used for respect instead of the 3rd person singular, especially when referring to a person present, or when speaking of a person in the presence of his relatives or dependants, as: 

As in English, the 3rd person plural of the verb is used indefinitely; but in Persian the pronoun not being emphatic, it is omitted, as:

Pronouns should follow the nouns to which they refer without the intervention of another noun.

In Persian (as in English) one should avoid such sentences, as:

\[ \text{In writing, and in India, etc. in speaking, the 3rd pers. plural of the verb is used and not the 2nd person plural.} \]

The singular is in m.c. always used in abusing a single person. Sir Toby Belch says to Sir Andrew with regard to the challenge, ‘if thou thou’st him some thrice it shall not be amiss.’

Not ِّ tu duzd.

Even in the 3rd person, the Deity is singular. To use a plural verb after the name of God would by some Muslims be considered شرک shirk or polytheism. In the Quran, Allah frequently speaks in the 1st person plural. The Zardushtis address Deity, یازدیان Yazdân, in the singular. Modern Parsees generally use the Muslim word خد Khudâ, for God.

This rule applies to the relative. Vide (q) (6).

In English it is better to adhere to the rule of proximity, as the rule of emphasis is sometimes misleading.
Reporting a speech in the 3rd person may cause ambiguity in Persian, as in English. The remedy in both languages may sometimes be found in the direct narration.

In the English sentence—"It takes a long time to learn to speak correctly," the pronoun it is prospective referring to the following clause "to learn to speak correctly." In Persian the sentence would be inverted, the Infinitive standing as the subject; as: خرید زدن سیالی لاله رنگ می‌خواهد (m.c.) Similarly in the sentence "He expects to clear a hundred pounds by the transaction, and I am sure he will do it," the it referring to the clause "to clear a hundred pounds" is omitted in translation, as: هنوز پیامدی است که از این معاوضه می‌باشد (م.م.) Sentences such as "it is cold," "it is dark," are expressed as in English—که داغ است (أر۸ح) (m.c.) که لامعید است (أر۸ح) (m.c.).

Some English impersonal verbs take in Persian a nominative of cognate meaning as: باران می‌بارد "it rains"; بارش می‌بارد "it snows." ²

"It is I" or "it is me" "من" man-am (m.c.): "it was I that did it" من بودم که آن کار را کردی خبر (م.م.): "it is you that command here" شمیا می‌کنید که اینجا حکم می‌دهد (م.م.): "I who command you are the man" منکه فردان می‌دهد (م.م.): man که که فردان دیکن که کاری نکنید (م.م.): man که کاری نکنید (م.م.):

Remark I.—The English possessive pronouns my, his, their, etc., though originally genitives of the personal pronouns, are, in modern English, adjectives only, and should not therefore stand as antecedents to a relative. In, "I am his bondman, who bought me"; it is doubtful whether 'his' or 'bondman' is the antecedent of 'who.' If the first, render in Persian, خدای خدا نگرده که کار خرید من گلابی-ام انام کی مراد (م.م.): man گلابی-ام انام کی مراد (م.م.): man گلابی-ام انام کی مراد (م.م.): man گلابی-ام انام کی مراد (م.م.): man گلابی-ام انام کی مراد (م.م.):

Remark II.—Except by poetical license, a pronoun in Persian should not refer to a noun following:

1 Or مدتی عیدوار فردان تا ایکلسپی باد بکر (م.م.): "it takes a long time for me to learn English:" in either case the pronoun it is omitted in translation.
2 In such sentences there is no noun or clause to which the it can properly refer.
3 "It is all up with me" کارم گذشته (م.م.): man گذشته (م.م.):
4 Also هیچ کس (م.م.): "it is all up with me" کسی (م.م.): کسی (م.م.): کسی (م.م.): کسی (م.م.):
5 The same rule holds good in Arabic.
In—‘Twice in his life a man thinks his wife looks sweet,
Once in her wedding dress; once in her winding sheet.’

In 'Twice in his life a man thinks his wife looks sweet,
Once in her wedding dress; once in her winding sheet.’

the pronoun his refers to 'man.'

'Owing to his love of wine and his habit of going to bed late, the Khān was rarely seen before noon' & the latter might signify "getting up late next day."

But when confessing a fault it is in English permissible for the speaker to assume the first place.

In modern Persian yak pūst.

When a verb has nominatives of different persons or numbers connected by the conjunctions or or nor, it should in English agree with that nearest to it. For the Persian concord, vide Concord of Verb.

31 PRONOUNS. 481
Remark.—The Persian tense is conjugated in the same order as in English, i.e. 1st pers., 2nd pers., and 3rd pers. In Arabic grammars the persons are in reverse order, i.e. 3rd, 2nd, 1st.

(c) In modern Persian, the 3rd pers. singular of the affixed pronoun may refer to the plural of an inanimate noun, as: *an mikh-hâ az zamân châhâr vajab buland bûd va sarhâ-yash* (or *sar-e shân*) *îz* (m.c.) “those pegs stood four spans out of the ground and were pointed”; *râstiyât-ash in ki* (vulg.) “the truth of it is—.”

(d) (1) If the antecedent to a demonstrative, possessive, or relative pronoun is not distinctly known, ambiguity results, as: “No one as yet had exhibited the structure of the human kidneys, Vesalius having only examined them in dogs” *hich kas tâ bi-hâl tarkib-i gurda-yi insânî râ makshûl na-karda bûd; hattâ Vaseîyûs ham, ân râ jaqâ dar soghâ lâjîsh karda.* Read ‘kidneys’ *gurda-yi soghâ râ* for ‘them’ (ân râ): as the sentence stands the seeming antecedent is ‘humân kidneys.’

(2) Though the affixed pronouns may sometimes be the source of ambiguity as already shown [*vide § 31 (a), (3) *], the position of the accusative and dative *râ* will often determine the antecedent, thus:—

1 Rûdast is a special throw in wrestling.
2 *Na-khvâhîd khvâst* stronger than *namî-khâhîd*.
3 Dîgar here has the meaning of “again,” and does not refer to the cloth but to time.
Remark.—It is not necessary in Persian to repeat the possessive pronoun, as: "From his birth to his death"  
az rūz-i tavaluddātā rūz-i marg-ash, or az rūz-i tavaludd-ash tā rūz-i marg-ash. The former is the better.

(e) (1) In English, when the demonstrative pronouns ‘this’ and ‘that’ are used in the sense of ‘former,’ and ‘latter,’ ‘this’ and ‘these’ correspond with ‘latter,’ ‘that’ and ‘those’ with ‘former’:

"The palaces and lofty domes arose:

These for devotion and for pleasures those.”

Precisely the same rule holds good in Persian:

Sag u darbān chu ẏāftānd gharib

In giribān-ash girad ān dāman (Sa’di).

"Dogs and porters when they see a stranger at the door,

The latter seize him by the scruff of the neck and the former by his coat-tails."

(2) The personal pronoun ā ā ‘he’ is used for ān ‘the former’ in the following examples:

Shakhs-i hama shab bar sar-i bimār 6 girist

Chūn rūz shud ā bi-murd u bimār bi-zist—(Sa’di).

"One wept all night beside a sick person

When day dawned the weeper (the former) died and the sick one recovered and lived."

Here ā ā is used in contradistinction to bimār, as ān ān would require to be answered by ān.

1 Chūn poetical for chūn. Must be pronounced giribān-sh, to scan.

2 مجلس وعظ majlis-i va‘z can refer to the place of worship of any religion.

3 In prose bimār-i.
(3) *This* and *that* as demonstrative pronouns:

Like 'it' (a) (3), the pronoun *this* may refer to a preceding or a succeeding noun or clause, as: "I tried to lift him, but *this* was impossible" *khvāstam ki ūrā bar pā dāram valikin in na-shud* (m.c.): "this is my ambition, to live independent" *khāhish-i man in ast ki āzād zist kunam* (m.c.).

(4) *Such* is a demonstrative adjective when qualifying a noun, as, "such people" 1; but omit the noun and it becomes a demonstrative pronoun, as: "with such people I will not trade; with such I will trade."

When, however, the speaker’s sentiment is intense, the specification that should follow *such* (and so) is often omitted, as: "it was such a lovely dress" (that it beggars description). 2 In Persian, the *of* unity and a certain intonation sometimes correspond to this use of ‘such’ as a demonstrative adjective, as: "*ma āb-i sard-i khurda īm* (m.c.) ‘we’ve drunk such a cold water (that I can’t describe it, or I hate to think of it).’"

(f) Classically, and in m.c., *ānki* is ‘he who,’ and its dative and accusative is *ānter ān rā ki*: but in modern Persian *ū ki* and *ūrā* are also used:—

*ānkē khvāb-ash tihtar az būdārī-yast*  
*Ān chunān bud-zindagānī murda bih* (Sa’dl).  *He whose sleeping is better than his awakening*  

Such an ill-liver were better dead." 3

*va ān rā4 ki hisāb pāk ast az muḥāsaba chi bāk ast* (Sa’dl) ‘what fear has he of the accountant whose accounts are clear and straight?’ 4

Even in modern Persian *ānki* and *ān rā ki* are to be preferred to *ū ki* or *ārā ki*.

In English also, *these* and *those* have greater emphasis than the pronoun *they*, and are better substituted for it before the relative ‘who.’ 5 "Why should they practise arts of cunning who have nothing to fear’’ 6

Even though *ārā ki* could be substituted for *ān rā ki*, it would not be considered good (shirīn) Persian.

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1 In favor mardum, انظر مرصد, *chōndē When mardum*  
2 *The complicated Persian system of revenue account keeping sigā-i dinānī* can only be understood by a *mustawī*  
3 Note the order in Persian.  
4 Here though *ūrā ki* could be substituted for *ān kē ān rā ki*, it would not be considered good (shirīn) Persian.  
5 The complicated Persian system of revenue account keeping sigā-i dinānī can only be understood by a *mustawī* and he can twist the account to make it show either a debt or a credit.
(g) When the subject of a short clause or sentence is a pronoun referring to a subject already mentioned, or to something present, the pronoun unless it is emphatic is omitted, the verbal termination sufficiently indicating the person: bi-man guft “he said to me”; bi-man guft “he said to me.”

But in a sentence like ānchi ā navishta ast “what he has written,” the insertion of ā is necessary, unless the subject has just been mentioned, for otherwise ānchi navishta ast might signify “what is written” and not “he has written.”

Remark.—Note the construction and signification of ānchi in the following:

As ānchi fardūdi ā jā nā-sīzan khāṣṭā sīmā ānchi fārmūdā az zāyj u man‘—munāsib-i sirāt-i arāb-i himmat nist yak-i rā bi-luflf ummīdār gardāndan wa bāz bi-nā-ummīdā khash-khāṣṭā kardan (Gul) “but as for what you did as regards snubbing him and turning him away,—it is not the part of a magnanimous nature to first encourage and then disappoint a person.”

(h) A similar rule may hold good with regard to the object. Thus to the question: “Where is So-and-so?” the answer might be namī-dānam, na-didam (or na-didam-ash) “I don’t know, I haven’t seen him.” To say urā na-didam instead of na-didam ash would be wrong, as the separate pronouns (unlike the affixed pronouns) are emphatic.

Remark.—Where a pronoun or a pronominal adjective does not clearly express the meaning, it is better even in Persian to repeat the noun. Thus “We see the beautiful variety of colour in the rainbow and are led to consider the cause of it” ma ikhtilāf-ranghā-yi quzah rā ki mī-binām bi-khiyāl mi-ujūm ki bā‘īg-ash chīst. Better say “—the cause of that variety” bā‘īg-ān ikhtilāf chūst.

(i) If, however, the pronominal subject is emphatic, it must be inserted, as: ma makhlaqīm va ā khāliq “we are the created and He the creator,” ma khud-am bi-chashm-i khud-am dīdam (m.c.) “I myself with my very own eyes saw it.”

(j) Mahmūd kitāb-ash gum shud (m.c.) “Mahmud’s book was lost.” For this construction, vide (a) (3).

(k) For the position of the relative and the construction of relative clauses, vide (g) (6) and § 130.

(l) In English ‘each other’ is correctly applied to only two objects, while ‘one another’ is applied to more than two, but no such distinction is observed in Persian; yak digar and ham digar signify either ‘each other’ or ‘one another.’
In English ‘each’ is used and not ‘every’ when the individuals referred to are only two or at the most few. ‘Every’ on the other hand singles out persons or things when the number is more than two. In Persian har is used for either ‘each’ or ‘every’.

‘Every’ har, though properly singular, may qualify a plural noun that is regarded as a unity: bi-har dāh nafar-ī “to every ten men”; har chahār sā’at-ī “at every twenty paces”; har chahār sā’at-ī yak martaba “once every four hours.”

Remark.—Har kas—na may often be substituted for hīch kas—na: “none returns” is correct; you could not here substitute hīch (m.c.) you could not substitute hīch, which is Indian Persian only.

(m) In English ‘either’ and ‘neither’ relate to two things only: for more than two ‘any’ and ‘none’ should be used.

In Persian there is no such distinction; har du with a negative verb, or har du hīch az in har du with a negative verb, can of course apply to two only. For examples, vide § 39 (f) (2).

(n) The word self, used alone, is properly a noun, both in English and Persian, as: “the love of self is predominant” khwishtan dūsūdar insān mustawali’st (or hubb-i nafs bar insān musalla’āst; or aqā hāvā yāzeh hāvdāst mandārəd adām khud rā az hama chiz dust mi-dārəd).

(o) Hama “all” —“He gave them all a tuman” bi-hama-yi ʾishān yak tūmān dād (m.c.) properly signifies that he gave them all collectively a tuman; but bi-hama-yi ʾishān kardād az bi-har yak3 az ʾishān yak tūmān dād (m.c.) “he gave each of them a tuman.”

(p) “Both,” har du, is often pleonastic in English as well as in Persian, as: “you and I both agree” man va tu har du muttaqīn-im bar in ki—8: “Zayd and ‘Amr (both) met,” Zayd u Amr (har du) ham ḍargar rā mulāqāt kardand. Zayd and ‘Amr (both) met; “these two hats are (both) alike” in du kulāh (har du) misl-i ham-land (m.c.). In “they (both) met’ ēʾishān

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1 ‘None’ stands for ‘not one’ and should, therefore, be followed by the verb in the singular. Here kāzīk az ān ēʾishān ʾanāft hīch yak (as an chahār tī) na-raft, but in m.c. na-ra/and; also a syriaz ēʾishān ʾanāft yak i az ʾishān raftand (vulg. for raft).

2 Or hīch har yak-i.

3 Or even if the meaning be “you and I both agree with a third person,” the pronoun ‘both’ is not wanted either in English or Persian.

4 But in kulāh-hā har du misl-i ham-land (m.c.) the words har du “both” are necessary to show that there are only two.
ishān (har du) bi-ham rasidand, the pronouns 'both' and har du are unnecessary.

(g) Relative Pronouns:

1. 'Which' in English sometimes has for its antecedent, not a noun, but a clause, as: "he lost his pass-port which cost him a lot of trouble." In Persian this sentence can be rendered almost literally by the connective ki, as: "wə tazkara-yi khud rā gum kard ki khayī asbāb-i zahmat barāy-i ə shud" (m.c.). In, however, the sentence: "The man was said to be innocent, which he was not," the word 'which' cannot be rendered by ki; ғәфтанд ki ə bi-gunāh ast dar gurāt-i ki na-bād (m.c).

2. In English, 'that' is frequently preferred to 'who,' as: "I that speak unto thee" man ki bā tu ə haf mī zanam hamān-am Also 'that' in English is preferred after a superlative, as: "the prettiest woman that I ever saw"; in Persian this relative must be paraphrased as: "I ə bi-hul zan-i bi-in khush-gīlī na-dida-am (m.c.), or " zar khushgīlī dard-i dīdā-am in zan ast (m.c.), or zar khushgīlī ast ke misl na-dārad.

3. 'That' is more restrictive than 'who.' "Yesterday I interviewed all the Hindus who came to the Consulate." Darūz ke hama-yi Hunūd bi-qunsal-khāna āmadand əshānā ə mutāqāt kardam (m.c.), signifies that all the Hindus came and were interviewed. But "yesterday I interviewed all the Hindus that came to the Consulate" signifies that all who came were interviewed, but some stayed behind. In Darūz ke hama-yi Hunūd-kī bi qunsal-khāna āmadand mutāqāt kardam, it is not clear whether only some of the Hindus came and were interviewed, or whether all came and were interviewed. From these remarks it will be seen that ki in Persian should primarily be rendered by 'that' in preference to 'who.' However, in "I went to the Sa'id-s-Sultana, who was Governor of Kerman," it is obvious that ki cannot be rendered by 'that': it is therefore = 'who.'

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1 If ə bud were used instead of ə shud, the ki would most probably be taken to refer to tazkara.
2 Not ə bud; but indirect narration is indicated ə bud ast.
3 This sentence can be rendered clearly by darūz har Hindī-kī rā ki bi-qunsal khāna āmad mutāqāt kardam, or darūz hama-yi ān Hunūd-rā ki bi-qunsal-khāna āmadand mutāqāt kardam (m.c.); rā could be omitted in both the previous examples, but the relative ke must be added to the second example in (3).
There were very few passengers who escaped without serious injury. — Times 8th Jan., 1868. [This might be resolved into 'and all escaped,' etc. That would exactly reverse the meaning: 'almost all the passengers were seriously injured.'] — Hodgson. In *kam musafirin būdand ki ṣadma-i bi-ānhā na-rasīd,* the ambiguity is preserved in Persian; *musafirin-i ki ṣadma bi-ānhā na-rasīd kam būdand* is also a little ambiguous, but would primarily be taken to mean *az musafirin khāyī kam bi-sadma riḥā shudand,* or *kam-i az musafirin bi-salāmat bi dar raftand.*

(4) 'What' and 'that which.'

In the sentence, ‘The host provides what fare he pleases,’ ‘what’ is both a demonstrative adjective and a relative pronoun, and must be rendered in Persian by *har* with the relative *ki,* as: *mū'ābān har khurāk-ī ki mī-khwāhād hāzīr mī-kunad.*

(5) The relative 'what' with its compounds ('whatsoever,' etc.), both in English and in Persian, refers only to things. The interrogative 'what' though also neuter may be applied to persons, but when so applied refers to the character or quality of the person or persons, as: — 'What are you?' *sha ḍhaTEST shumā ḍha haslīd (m.c.) (= what sort of person are you?)*; but *sha ḍha kārā-ḥaTEST shumā ḍha-bāra haslīd (m.c.) 'what is your profession?' or 'what have you to do with this?'

'Whatever' is sometimes merely emphatic, as: ‘no condition whatever’ *bi-hīch vayj min al-wujūh khabar na-dāram,* or *aslā khabar na-dāram.*

(6) Relatives, whether in English or whether in Persian, should be so placed as to prevent any ambiguity. 2 The following sentence is, therefore, equally objectionable in both languages: — 'He is unworthy of the confidence of a fellow-mortal that disregards the laws of his Maker,' *layiq-i i'tibar-i insān nist ki ḫukm-i Khāliq-ash ra bi-jā nāmī-āvarad (m.c.). Corrected: — 'He that disregards the laws of his Maker, is unworthy of the confidence of a fellow-mortal' *ānkā ḫukm-i Khāliq rā bi-jā nāmī-ārad* *layiq-i i tībār-i insān nist (m.c.).

Pronouns 8 should follow the nouns to which they refer, without the intervention of another noun. Avoid such sentences as: *Muḥammad pisar-i Ghulām *Ālī ki in kiāb rā bi-man dād—'Muḥammad, the son of Ghulām 'Alī who gave me this book—,'* unless Ghulām *‘Alī be the antecedent of who.*

1 *Aslā m.c. for *aslā.*
2 Vide also (a) (3), Remark II.
3 Not 'it,' vide (a) (3).
In, "David the father of Solomon, who slew Goliath," and "David, the father of Solomon who built the temple," the position of the commas in English indicates the meaning. In Persian this distinction cannot be made— the commas may refer either to David or to Sulaymān. Even in English the writer should not be at the mercy of commas.

For further examples of error of Concord, resulting from confusion as to the logical subject, vide § 136 (e) (2).

(7) In English, the relative is sometimes in familiar language omitted: "he is a man I greatly respect," the relative 'whom' is omitted in English, but the connective ki cannot be omitted in Persian: "ki Muḥammad-ush Mīdār."  

(8) Hodgson says, "an awkward and not infrequent error consists in abrupt transition from a relative clause to one of direct affirmation, as: 'I have read of a man who was very rich, but he was very miserly.'" In Persian also, this error occurs: 

mar-d-ī rā shunīdam ki khaylī mutamāvval ammā ā khaylī bakhīl bā (m.c. or vulg.).

In modern Persian, the principal subject is sometimes erroneously treated as the object of the verb in the relative clause, as: 

vādī-ī rā ki imrūz chūb zadand āzd būd, vide § 42 (e), § 12 and § 119 (g) footnote.

The following are further instances of errors in the use of the relative:-

"All these princes are tributary to the Chinese Emperor and ever second year repair to Pekin, whither they carry as tribute, furs and gold-dust which their subjects collect from the sands of their rivers"  

in ḍīnd mard-i rā khud khud-i khaz va ḍīnd ba-mi-barand ki ḍīnd mi-kunand (m.c.). In this sentence 'furs' as well as 'gold dust' is the antecedent of 'which,' both in the English and in the Persian: furs cannot be gathered from the sands of rivers. Correct as follows:— "—whether the carry as tribute furs, and the gold-dust that—"  

ra’ayā-yi islān az rūd-khānāhā-yi khud-i shān jan mī-kunand (m.c.). In this sentence 'furs' as well as 'gold dust' is the antecedent of 'which,' both in the English and in the Persian: furs cannot be gathered from the sands of rivers. Correct as follows:— "—whether the carry as tribute furs, and the gold-dust that—"  

bī-hamrāhā-yi khud khud mi-barand bā rīzahā-yi tīlā-yī ki—.

1 "Solomon, the son of David who slew Goliath,"  "Solomon, the son of David who built the temple."
2 For confusion of logical subject, vide § 136 (e) (2).
3 Classically the Emperor of China is styled Faghfir, but in m.c. kāsa-yi faghfī means "a bowl of the best china."
4 The singular rīzah could be used collectively: the plural, however, gives the idea of different collections.
ADJECTIVES.

"Luckily the monks had recently given away a couple of dogs, which were returned to them, or the breed would have been lost." —

CHAPTER XV.

§ 121. Adjectives.

(a) Diminution of quality cannot as in English be expressed by prefixing less and least to the adjective. Resort must be made to paraphrase, as:

"

ą kamtar az ą dawlat dārad (m.c.) "he is less rich":

şujā'at-ash kamlar az digarān ast (m.c.) "he is less brave than the others."

(b) In English the indefinite article before "few" or "little" changes the meaning from negative to positive, as: "there were few persons present," "there were a few persons present": "he needs little aid," and "he needs a little aid." The distinction in Persian can be preserved by translating the two first sentences by ąānjā kam-i būdand; ąānjā chand nafar budand; and the second two by ąānjā chand nafar budand; and the second two by

kumak dādan bi-ąa kamlar lázim ast, and

kumak dādan bi-ąa kamlar lázim ast, and

The negative use of kam and kamtar is also illustrated by the following examples:

kam kun tama'-i jahān ki bāshi khursand (Omar-i Khayyam) "crave not of worldly sweets to take your fill," (Whinfield Trans.):

ąānjā chand nafar budand; and the second two by

kumak dādan bi-ąa kamlar lázim ast, and

kumak dādan bi-ąa kamlar lázim ast, and

(0. K. Rub. 77 Whin.).

Compare the m.c. phrases ą bi-kam-tar chīz-i az rāh mī-ravād "he goes wrong for the least thing"; ą in kar rā kamtār bi-kun (m.c.) "don't act like this," and

Note the use of the comparative for the superlative and vide (e). Vulg. this also means ą bi-hīch chīz az rāh nami-ravād.

1 In m.c. often incorrectly used as a singular: pl. of u-bihīch chīz az rāh namī-ravād.
2 In m.c. ą jūf is often slovenly used like the English word 'couple' for 'two'; it properly signifies a pair, male and female.
3 "Kam here means 'not' as may be seen from the whole context, it does not mean 'less.'"

4 Note the use of the comparative for the superlative and vide (e). Vulg. this also means ą bi-hīch chīz az rāh namī-ravād.
ADJECTIVES.

kun "talk less rot, don't talk rot," (more cutting than the direct fazūli ma-kun "don't meddle, etc.").

Andak also gives the idea of negation, vide § 71 (j).

(c) In English, adjectives implying unity or plurality agree with their nouns in number, as: "that sort of person," "those sorts of persons."

In Persian, these expressions are correctly rendered by asm-i man az asp-i tu bihtar ast "my horse is better than yours." Colloquially it is sometimes omitted if no ambiguity arise from the omission, as: umr-i man az shumā bihtar ast (m.c.) "I am older than you." If the word asp in asm-i were omitted in the first example the comparison might lie between "horse" and "thou."

In the m.c. phrase īn bāz-i ān ast, the word bāz is merely a corruption of īn bih az. Bāz-i ān ast is, however, used in speaking by even educated people.

When the comparative degree is employed, the latter term of comparison should never include the former. Thus it is correct to say: "Iron is more useful than all the other metals" āhan az hama-yi filizzāt-i dīgār mufid-tar ast. But it is incorrect, though not an uncommon mistake in English and in Persian, to say "—than all the metals" āhan az hama-yi filizzāt mufid-tar ast (m.c.).

It is improper to say "Solomon was wiser than any king" Sulaymān az har pādishāh-i dānā-tar būd, because Solomon was a king and he could not be wiser than himself. The correct form is "Solomon was wiser than any other king" Sulaymān az hama-yi pādishāhān-i-dīgār—.

(e) The opposite is the case with superlatives. When the superlative degree is employed the latter term of comparison should not exclude the former. Thus it is incorrect both in English and Persian to say: "The elephant is the largest of all other animals" 114140111

1 Modern har qadr bihtar talab kard kamtar yājt (or gīr-ash āmad (m.c.).
2 "Those sort of persons" is a common English vulgarism.
3 Or "Solomon was the wisest of the kings" Sulaymān dānā-tarin-i pādishāhān būd; vide (e).
4 But fi'il buzurgtār az hama-yi hayvānāt-i dīgār ast is correct: vide (d).
 filament hama-yi hayvanat-i digar ast (m.c.). The word “other,” digar, should be erased.

“The vice of covetousness of all others is the worst”' ayb-i buzurg-tarin-i hama-yi hayvanat-i digar ast (m.c.) [but az hama-yi uyub-i digar bad-tar ast is correct (m.c.).] Covetousness hirs is not one of the other vices. Say “of all the vices covetousness is the worst”' ayb-i hirs bad-tarin-i hama-yi uyub l ast.

(f) Though grammatically speaking the superlative is followed by the plural, as: az hama bihtarln (m.c.) or az hama-yi qalam ha bihtar ast (m.c.) and in qalam az hama bihtar ast (m.c.) or az hama-yi qalamhâ bihtar ast (m.c.); the former is the more emphatic and simpler expression: both are in common use.

Double comparatives and superlatives are occasionally used in Persian by even good writers, as: ausab-târ; a'alam-tarin-i hama-yi mardum (m.c.) “the wisest of all.”

(g) “This pen is the best of all” in qalam az hama bihtar ast (m.c.), or “this pen is the best” in qalam az hama-yi qalamhâ bihtar ast (m.c.); the former is the more emphatic and simpler expression: both are in common use.

(h) Some adjectives such as sahih “correct”; kâmil “perfect, complete,” strictly speaking do not admit of comparison, either in English or in Persian.

Other examples are: pur or mamluv “full”; khâli or mamlûh “empty”; râst “true”; durûgh “false”; nihâyat (subs.) “extreme”; mustaqîm or rast “straight.”

“More complete” is, however, in common use in English and “most complete” is not uncommon in old ballads. Sa’dî uses kâmil-tarîn kâmil-tarin, and the expression in khâli sahih-tar ast “this is much more correct,” is common in modern Persian.

The words murabba’, Ar., and châr-gûsha, Pers. “square,” have no degrees of comparison.

However gird or mudavvar “round” has in Persian a comparative and superlative.
(i) When a numeral and a qualifying epithet both refer to the same noun, the order in Persian is (1) numeral, (2) noun, (3) adjective, as:—

\[ \text{du navishtajat-i } \text{akhirin-i shumā} \] "your two last letters";

\[ \text{in the first ten years of his reign}; \]

\[ \text{du ism-i avvali ra qalam bi-izan} \] (m.c.) "strike out the first two names."

A similar rule holds good with superlatives, as:—"the two wisest men of Korman" \( \text{du mard-i 'alim-tarin-i Kirmān} \) (or better \( \text{du a'lam-i 'ulāmā-i Kirmān} \)).

**Remark.**—If, however, the articles specified are arranged by threes or fours and it is decided to specify the 'first three' or the 'second four' \( \text{si tā-yi avvali and} \) \( \text{chahār tā-yi duvvumī} \): it is in English preferable to put the adjective first.

(j) To avoid repetition, inconsistent qualities are sometimes joined to the same noun, which is in English in the plural number, but in Persian the singular; thus, for "things animate and inanimate," \( \text{'alam-i hayāt va mamāt} \) is better than \( \text{'alam-i hayāt va 'alam-i mamāt} \), but the latter is more emphatic. (This is really) \( \text{Qādī-yi naw va kuhna rā biyār} \) signifies "bring the new (one) and the old (one) carpets"; but \( \text{Qālīhā-yi naw va kuhna rā biyār} \) signifies bring more than one of each [vide also § 119 (r).]

**Remark.**—In the following, owing to the non-repetition of the adjective, it is not clear to what two objects "Between" refers:—"Between such a Scylla and Charybdis, who can steer clear?" (repeat 'such a' before 'Charybdis') \( \text{az miyān-i chunin rūd-khāna va lajun-zār-i, kī mi-tavānād bi-guzarad.} \) [Say \( \text{chunin rūd-khāna va lajun-zār-i, etc.}]\)

(k) In "a well-dressed man and woman" \( \text{mard u zan-i khush libās, or} \) \( \text{mard u zan-i khush libās-i, the adjective both in English and Persian qualifies two nouns. But in} \) "a well-dressed man and a woman" \( \text{mard-i khush libās-i va zan-i,} \)

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1. Ar. br. plurals are often treated as singualrs. It would, however, be better to say \( \text{du navishtajat-i akhīrī-yi shumā}. \) In modern Pers. \( \text{akhīrī} \) preferred to \( \text{akhīrīn} \).

2. The Old and the New Testaments. \( \text{hebād jadid va 'alīq}. \)

3. The Persians have a great dislike to the close repetition of the same word; they delight in ambiguity and study sound rather than sense, therefore, an ambiguity that in English would be a fault, is in Persian often a beauty.
or mard-i khush libas ba zani, the attribute is restricted to one substantive.

In English the expression “twenty men and boys” is ambiguous, for it may mean—(1) twenty men and twenty boys, or (2) men and boys, in all twenty,” or (3) “twenty men with some boys.”

In Persian, however, bist nafar mard va bist nafar pisar and No. (3) by bist nafar mard ba chand pisar.

(l) When in English two adjectives, or sets of adjectives, connected by ‘and,’ qualify the same noun in the singular, it is better, if two nouns are intended, to repeat the noun after each adjective or set of adjectives, thus:—“I ate a small addle egg” (i.e. two eggs) man yak tukhm-i murgh-i kuchak-i laq-i khurdam; or man yak tukhm-i murgh-i kuchak va laq khurdam; but if two eggs were intended, one fresh and the other addle, it would be better in English to repeat the noun in order to avoid ambiguity; and in Persian the article, if not the substantives, must be repeated, as: “I ate a fresh egg and an addled egg” asp-i ‘Arabi-yi kahar ra biyar can only mean “bring the bay Arab horse”; but asp-i ‘Arabi va kahar ra biyar would mean “bring the Arab and the bay (two) horses.”

rahat-ye pâydar-ye mustaquill “real and everlasting happiness” is preferable to rahat-ye pâydar va mustaquill rahat-ye pâydar mustaquill, though both are correct.

In the affectation of brothers and the affectation of friends (is not the same),” the conjunction indicates that there is an ellipsis of mahabbat after it. If two or more adjectives qualify the same noun, they should be coupled to each other by an izafat; as in the above example, asp-i ‘Arabi-yi kahar ra biyar “bring the bay Arab horse.”

(m) Sometimes one or more substantives with a preposition take the place of an adjective, as: bek-i rā az mulūk orb ī gūānī dūrā dar gāšt-i hastānah (yaksān namī-shavad) “the affection of brothers and the affection of friends (is not the same),” the conjunction indicates that there is an ellipsis of mahabbat after it. If two or more adjectives qualify the same noun, they should be coupled to each other by an izafat; as in the above example, asp-i ‘Arabi-yi kahar ra biyar “bring the bay Arab horse.”

(n) Some adjectives are followed by the genitive, as: gābil-i zirā’at “capable of cultivation (of land)” ; khasta-yi tir-i taqdir (class.) “wounded by the arrows of fate”; mutavajjih-i

1 It is much better to connect these adjectives by the izafat and not by the copula.
ADVERBS.

§ 122 Adverbs.

(a) Adverbs modify verbs, adjectives, or other adverbs. The following quotation from the Gulistan, therefore, contains a grammatical error; it is probably a misreading:

\[ \text{Bi-chashm-i khwish dldam dar biydbdn} \]
\[ \text{Ki-mard-i dhista * bi-guzasht az shiadbdn (Sa'di).} \]

Compare the English errors "thine often infirmities"; "the then Prime Minister"; "the seldom use of it."

(b) In Persian, all adjectives can be used as adverbs:

An adverb qualifying an attribute to a noun is ordinarily placed between the noun and its attribute, as: *in amr-i khaylī 'ajīb-i'st (m.c.) "this is a very strange matter" or "in amr-i' st khaylī 'ajīb. In m.c., however, the adverb is often misplaced before the noun, and this causes ambiguity, as: *ānjā khaylī kashī-yi buzurg būd (m.c.) "there was a very large ship there (vulg.)"; but correctly = "there were many large ships there"; ānjā kashī-yi khaylī buzurg-ī būd is clear. (Phrases, etc. signifying state or condition are termed hāl. In Zayd khandān āmad, the word khandān is termed hāl and Zayd khandān, zī'ī-hāl).

(c) As in English, care should be taken that adverbs and adverbial adjectives are so placed that they affect what they are intended to affect. This rule is oftenest violated in the use of "only," "not only," "not more," "both" and "not."

In the sentence "these books will not merely interest children, but grown-up persons also"...
na faqat in kitābah ātjāl rā masrūr mī-sāzad balki mardum-i bālīgh rā nīz (m.c.),
though there is no obscurity either in the English or the Persian, the colloc-
ation is faulty in both; the words 'not merely,' do not refer to the verb 'interest' but to 'children.' Reconstructed, "these books will interest not
merely children but grown-up persons." In "Umar was not only the destroyer of the Persian nation, but of its
language and religion," 'Umar na faqat halāk kunanda-yi millat-i Īrān būd balki
kharāb kunanda-yi zabān va mazhab-i Īrāniyān. In kitābah na faqat ātjāl rā masrūr mī-sāzad balki mardum-i
bālīgh rā nīz (m.c.).

"Because the parrot used to say this phrase only to all comers" (Abbott).

In m.c. man 3 tanhā Husayn rā didam would according to the intonation signify either "only I (I alone) saw Husayn" or "I saw Husayn only"; but tanhā faqat (or tanhā man Husayn
rā didam, and man Husayn rā tanhā (not faqat) didam, or man Husayn rā didam va ban could each of them have but one meaning.

The following, in the absence of commas, is not at first sight clear:—
"the lower part of his dress was particularly improper" (H.B.). A comma
should be inserted after the na, which has to be read in connection with the
words preceding it.

Remark.—Another blunder in the syntax of adverbs, is the misplacement
of "ever, never, scarcely ever, etc."—Hodgson. Compare, "It is true
I boarded in the house of Mr. Cherry the headmaster, but I scarcely ever
saw him out of school, and I never remember to have heard his voice except
when in anger," man nudratun urā kārij az madrasa didam va hich vaqt bi-khālîr nami āvaram ki sadā-yash rā juz vaqti ghazab shunida

1 When "not only" precedes "but also," see that each is followed by the same
part of speech.—(Abbott).

* In slovenly modern Persian, āshān might be substituted for ēshān.

2 In slovenly modern Persian, āshān might be substituted for ēshān.

3 The Afghans would probably say man-i tanhā, if tanhā referred to the
pronoun.

4 This classical idiom is common in Afghan colloquial.
bāsham. In the English read ‘I do not remember ever,’ and delete ‘when’: in the Persian, insert the words hich vaqī after ke ki; vide also § 123

(6) Adverbs are occasionally substituted for nouns, both in English and Persian, as:—‘Till now they have paid no taxes,’ and delete ‘when’: in the Persian, insert the words o*j which vaql after >ki; vide also 123

(e) One adverb in English may serve for two or more verbs, as:—‘He spake and acted wisely,’ but in the Persian, the adverb qualifies the first verb only; in o*j which vaql after kdr kard, the adverb qualifies both verbs; and in o*j which vaql after kdr kard va ham kdr kard, the adverb is ambiguous, as the adverb may qualify both verbs or only one.

(f) Two negatives in the same clause are generally equivalent to an affirmative, and can be elegantly employed to express a positive assertion, as: ‘The captain was not unacquainted with the port’ nā-khudā az bandar nā-balad na-būd (m.c.).

(g) An adverb qualifying an Infinitive used as a verbal noun, may be joined to it by the ijā‘at, as: az bākhtan-i du daf’a khayll awqqāt-ash talkh shud ‘he was put out at losing two games.’

(h) An adverb qualifying an Infinitive may sometimes be regarded as part of the verb and be preceded by a preposition, as: dar zid x rasānidan-i in kāghaz kulah-i ma-kun (m.c.) ‘don’t be careless in delivering this letter.’

(i) A Subjunctive following a verb of prohibition requires a negative in Persian, as: man kardam ki ânjā nā-rauđ, ‘I forbade him to go there’ = ūrā az raftan bi-ânjā man, kardam.

§ 123. Conjunctions.

(a) In English, conjunctions should not be unnecessarily accumulated, as: ‘but and if that evil servant say in his heart, etc.—Matt. xxxiv. 48.

1 Also in English ‘til then’ (Pers. nā ân vaqī).
2 Māliyyāt. ‘revenue’: pul-i sari is a poll tax on men, donkeys and sheep paid by wanderers; šumār a tax on villagers.
3 Or zur-zurā dar zid.
4 But guftam ânjā bi-rauđ. ‘I commanded him to go there.’
5 In m.o. of ten (but incorrectly) raftan bi-ânjā.
In Persian, however, /vagar, va amma, va yā, va chūn, valīmā (in writing for /va amma “but” /) are commonly used by even good writers.

(b) Some conjunctions are composed of two corresponding words. Examples of corresponding conjunctions:

1. Both—and: — “He both laughed and cried” /ī ham khanda kard va ham girya.
3. Whether or: — “Whether they are killed or I, it matters naught” /khvāh man kushṭa bi-shavam khvāh (or yā) ʾishān tafāvat na-dārad: “it makes no difference whether they killed him, or I” /chi man va chi ʾishān ūrā kushṭa bāshand farq na-dārad.
4. Either—or: — “Either they are killed or I, it matters naught” /na tars az Khudā dāshīta az insān (m.c.) “no fear had he of either God or man”: “either go or stay” /yu bi-raw yā bi-mān; vide (5).

Remark.—“Especially care must be bestowed upon ‘either—or’ and ‘neither—nor.’ These are correlatives ‘either’ expecting ‘or,’ and ‘neither’ ‘nor,’ and they must occupy corresponding positions, i.e. ‘either’ must not precede a verb nor ‘or’ a noun, ‘neither’ a preposition, nor ‘nor’ a pronoun. Though there may be no ambiguity in such sentences, as ‘I have not heard either from John or Charles,’ —they produce the same ill-balanced effect as would a pair of awkwardly hung pictures.” —Hodgson.

1 Also pronounced lākin.
2 Note that the Aorist and not the Preterite is used.
3 It does not matter whether Khudā or insān be put first.
CONJUNCTIONS.

Compare:—" ‘in these times one can neither speak of Church or State without—’ " (it should be 'I am not an ascetic either in theory or practice').

1. From this time one can neither speak of Church or State without 'I am not an ascetic either in theory or practice'.

2. The English should be '—speak of neither Church nor State': the Persian should be na az millat va na az dawlat. Vide also Remark to § 122 (c).

3. Some English conjunctions are used as connectives in correspondence with adverbs or adjectives—

   (1) As—as, so:— “He is as amiable as his brother”

   (2) So—as:— "No riches make one so happy as a clean conscience"

   (3) So—that (expressing consequence):— "He speaks so low that none can understand him"

   (4) Not only—but:— "He is not only deaf but (also) blind"

   (5) Such as:— "There never was such a famine as the present famine"

   (6) Such that:— "Such is the emptiness of human enjoyment that we are always impatient of the present"

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1. "Such" when qualifying a noun is a demonstrative adjective, as 'such people':

   مثال شا اشغال چنین دندی کسی کسی ندیده است

2. Note omission of ی (modern colloquial). The ی should, however, be inserted.
CONJUNCTIONS.

In English one conjunction may serve for two or more verbs, as: "If we go and [if] see him" may give rise to a little ambiguity as it may either be followed by the negative na, or not. Thus "stay till I return" can be rendered either by شما صبر کنید تا مان بار گردیم šumâ sabr kunid tâ man bar gardam, or by تا بر نگردم شما نروید tâ bar na-gardam šumâ na-ravid. If tâ means 'until' it requires a negative: if 'as long as' it does not require a negative. Tâ vaqt-i ki ناوقیانه is not followed by a negative. In the English sentence: "In England people do not marry till they can afford it" [vide § 133 (a)], there is but one negative: در انگلستان هنگام تا وسیع یکی نادیده می‌باشد زن نمی‌گردد dar Inglistân hîch kas tâ vajh-i kifâj na-dâshta bâshad zan namî-girad (mod.) there are two; tâ in this example means as long as (they have not got—) 1

1 Misrelated participle.
2 Necessary to insert the conjunctions, otherwise Vazir-i Umûr-i Khârija might be taken to be in apposition to مصدر اعظم Sadr-i A'azam.
3 And Preposition.
4 The present tense could not be used.

In Hindustani "stay in the verandah till I return" can be rendered by either جب تا مان na a'în barandé men baîthe raho, or تام barande men baîthe raho yahân tak ki main a'în: vide Phillott's Hindustani Manual, Lesson 38.
The usual construction with ُتَا is that both clauses should be affirmative or both negative, but that this is not a necessity, will be seen from the following examples:

خسته شدند تا اورا دانا ساختند ُتَا اورا دانَا نا ساختند اورا نا ساختند (usual) "they were wearied by the time they made him wise."

تَبَيَّنَ وَكَبْرُ مِنْ قَرْبِ نَعْمَة ُتَا بِسَرَكَ "ارْزَ نَاقَوْنَانَ نَحْوُاَحَام
nishast (usual) "'til I say my say, I will not sit down."

تَا ایمِلَعَل بَر دِم تَوْلِیْل اَننُعْرَم َهُمُ خوام ُتَا "تَیاَن مَالَ بَر من نَجْیَد
" 'till you tell me about this I will continue to act thus"' (gulistan); tَاَن مَال بنَجْیَد (usual), or (gulistan); tَاَن مَال بنَجْیَد (usual) "he said, scarcely a thing; he is afraid.

"I had no sooner addressed him than he knew me" or "I had scarcely addressed him when he knew me" (gulistan); "he had no sooner addressed him when he knew me -" (gulistan) "as soon as I spoke to him."
§ 124. Prepositions.

(a) A preposition in English can sometimes in Persian be expressed by the izafat, vide § 121 (o), "Tempted by the Devil" ăzmūda-yi Shayṭān būd = ăz Shayṭān āzmūda shuda būd. 2

(b) Preposition repeated and not repeated.

In English the phrases "in such a difficulty or dilemma" and "in such a difficulty or in such a dilemma" differ: the former signifies only one thing, the latter two. So too dar chūnin ishkāl yā sakhtī-ī 3 refers to one thing only, but dar chūnin ishkāl-ī yā dar chūnin sakhtī-ī refers to two. It would, however, be better to express the first thought by dar chūnin ishkāl yānī sakhtī-ī.

Though phrases like "in joy or sorrow" and "in wealth or poverty" are quite clear as they stand, it keeps the two states more distinct to repeat the preposition, as: "in joy or in sorrow" dar shādī va dar gham; "in wealth or in poverty" dar ghanā yā dar faqr. Though this repetition of the preposition is to be preferred in English, and though the repetition in Persian keeps the two states more distinct, still the Persian ear objects to repetition (even in the previous sentences), except in certain special cases for the sake of emphasis The phrase "I see no difference between the dwellers in cities or in villages" 4

1 It would be unidiomatic to say būd instead of ast.
2 Here ăzmūda būd would not be correct as it might be mistaken for a transitive verb. In the first case ăzmūda is obviously a past participle.
3 Note the of unity is added to the second noun only.
4 In m.c. dār shādī va gham is used.
فرقی مایین اهل شیر و دهات نمی‌بینم farg-e mā-bayn-i ahl-i shahr va dīhāt namī-bī-nam (m.c.), is grammatically incorrect in English 2 and unidiomatic in Persian: insert ahl-i before dīhāt.

Note the ambiguity in-tā īnki bi-namazār-i bi-āb va ābdānī-yi 'Irāq raādīm (Tr. H.B., Chap. V) "—till we reached the uninhabited salt desert of Iraq": (insert bi- before ābdānī, otherwise the bi- bi of namak-zār may be understood before it).

(c) ‘Besides,’ ‘including’: ‘His pay including allowances is a hundred tumans a month’ movājib-i û bi-inzīmām-i jira va ‘āliq māh-i ṣad tāmān mi-bāshad (m.c.).

‘Inclusive of’ can also be expressed by ‘alāva bar in, as: ûnām Āfghānsangar Bāj jest bi-ghayr az signify “exclusive of, except,”’ gūzashtā az in (m.c.) “leaving this aside.”

(d) The environment to which ‘among’ refers should be plural, but the environment to which ‘amidst’ refers may be singular, as: “Among his friends miyan-i (or miyān-i) ma-bayn-i barf (not miyān-i barf)”, “amidst the snow” miyān-i gulum (or dar, or miyān-i tārikht). In Persian, if ‘amidst’ refers to singular environment miyān only is used though also applicable to plural; “divide between two” miyān-dōna taqsim beki miyān-i du tā (or miyān-i du tā) taqsim bikun; “distribute among thousands” miyān-i hazārāh (or miyān-i hazārāh) taqsim bi-kun.4

(e) ‘Betwixt,’ or ‘between’ is used with reference to two things or two parties, but ‘among’ or ‘amidst’ to a greater number.

The following are examples of a misuse of the preposition ‘between’ owing to a confusion of thought: in none of them is it clear to what two objects ‘between’ refers. The English passages are from well-known authors and the Persian translations have passed muster with educated Persians.5

Between each plane tree 6 are planted box trees” yekdāri miyan darakhtā-yi činār darakht-i shimshād yak dar miyān-i darakhtā-yi chinār darakht-i shimshād

1 va ahl-i dīhāt. Note that the plural termination is added to the second noun only.

2 Corrected “Between the dwellers in cities and the dwellers in villages.”

3 Jira, the bread ration or the money allowance given in its stead to a private servant in camp, nominally a kran a day: lucky the servant that gets it. ‘Āliq, forage consisting of barley and kūh (chopped straw).

4 It will be noticed that though miyān can take the place of mā bayn, the latter cannot always take the place of miyan: miyān: the former refers to singular or plural environment; the latter to plural only.

5 Taken from Hodgson’s “Errors in the use of English.”

6 Insert “and the next.”
It was published in successive parts, with long intervals between each period of publication.  

With, originally signified 'association with': man hamrāh-i bāng-i khurūs bar-khāstam (m.c.) ‘I was up at (i.e. with) cock crow.’ ‘I fought with him.’

With (bā), sometimes signifies 'in spite of' notwithstanding, as: 'with all his wealth he is an unhappy man' bā hama-yi pūl-ash bāz nāshād ast (m.c.).

On sometimes signifies immediately after, as: ‘on his saying this, I left him’ bī-gūstan-i in hārf az nazdash rafast (m.c.)

Remark.—Tā u, 'as soon as,' is not strictly an equivalent though practically so: in ta in hārf rā gūstan az nazdash rafast (m.c.) ‘as soon as I said this, I left him’. U tā properly signifies that the two actions were simultaneous.

Az, 'from' signifies portion, as: az pisar va dukhtar chi dārī? (m.c.) ‘what sons and daughters have you (what have you of sons and daughters?)’ az māl-i sāвārī χi dārī? (m.c.) ‘what riding animals (horses, mules, or donkeys, not camels) have

The dictionaries are seldom to be relied on for accurate information on botany and zoology. Is shima-shād the box tree?

Modern colloquial but incorrect: also mā bayn-i hār du juzv would signify ‘between both the parts’ and would, therefore, mean that no more than two parts were published. Write mā-bayn-i juzvā.

Also Dījla. ‘Between the Tigris and Euphrates at their junction’ mā bayn-i Dījla va Furūt gārih-i māhāţ-i... 

Gūšā tū-yi sar-ash zadān ‘I shot him in the head,’ but nūtī sar-ash zadān ‘I struck him on the head with the butt of the rifle.’

The text is a part of a larger passage discussing usage of words in Persian, including the phrase 'in successive parts,' 'association with,' and 'from,' and provides examples from the text of Dījla and Euphrates.
The use of the tenses in classical Persian differs somewhat from that of modern Persian.

The Aorist is used both in the Indicative and Subjunctive moods and expresses indefinite time.

(a) The Aorist in Classical Persian is used:—

(1) With or without the prefix  as a Present Indefinite. Examples:

\[ \text{guyand malik, ham}^2 \text{ dar an hafta shilha yâtî} \]
(Sa'di) "they say the king recovered that very week."

\[ \text{Sayyâd na har bâr shikâr-i bi-barad} \]
\[ \text{Uftad ki yak-i rûz palang-ash bi-darad (Sa'di)} \]

"Not every day does the sportsman kill his game; it may happen (or it happens) that one day the leopard rends him."

\[ \text{Vaqt-i zarûrat chu na-mûnag gurîz} \]
\[ \text{Dast bi-girad sar-i shamshîr-i tiz (Sa'di)} \]

"In necessity, when flight is impossible, the hand perforce lays hold of the sword."

\[ \text{Guft tarsam ki binâ shavad} \]
(Sa'di) "he said, 'I fear lest he (should) recover his sight' "

\[ \text{Guft man ûrû na-dânâm} \]
(Sa'di) "he said, 'I don't know him.'"

(2) It is sometimes, with or without  as an Indefinite Future:—

\[ \text{ya'ni turî} \]

1 Pres. Indef. "they say" : Pres. Def. "they are saying."

2 As the sentence stands  could refer either to  or to  In speaking, the accent would show to which it belonged. In  there can be no ambiguity.

3 The Aorists of  and  are used as adverbs in the sense of 'perhaps.'

4 In modern Persian  could not be used.

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you?"
khvāhand pursid ki 'amal-at chist va na-guyand ki pidar-at kist 1 (Sa'dī)

"—that is you will be asked 2 (at the Judgment day) what your deeds were, you will not be asked 3 who your father was":

غل همین پنی روز و ششی باشد وین گلستان محله خورش باشد

Gul hamin panj rūz u shash bāshad

Vīn gulīstān hamīnha khūshū bāshad—(Sa'dī)

"The rose season will last but a few days, but this Gulistan 4 of mine will blossom always":

غفت اگر نرمایی من از از امام خمین کم - پادشاه
غفت غابت لطف باشد

guft agar fārmān man ʿūrā khāmūsh kunam. Pādisah

ghūt ghāyāt-i lutū bāshād (Sa'dī) "he said, ‘If you order me, I will silence
him.’ The king said, ‘It will be a great kindness on your part’ "

غفت اگر انجام چنین حالت بر مراد من باشد چنین درم زاهدان از

guft agar anjām-i ʿin hālāt bar murād-i man bāshād chādān dirām zāhīdān rū bi-dīham 6 (Sa'dī)

"he said, If the business terminates as I wish it to, I will give so many

dirams to the ascetics.’" 6

ای نی بی که نباجید و جهان خواهد بود نی نام زیر و نی نشان خواهد بود

Az pas ki na-bāshim u jahān khvāhād būd

Az pas na-bāshim va ḥamān khvāhād būd

The word will last long after Khayyam’s fame

Has passed away, yea, and his very name:

Aforetime we were not, and none did heed:

When we are dead and gone, ’twill be the same.’”—

(O. K. 150 Whin.).

گوریند زمی که ازتدعت نبوده دان و خود ندهد و بدهد من تکم

Guyand marā kī, 'Īzād-at tawba dīhād!'

Ū khud na-dīhād var bi-dīhād man na-kunām

‘They say, ‘May Allah grant thee penitence!’

He grants it not, and did he, I’d rebel.’

(O. K. 329 Whin.).

(3) It is used as a Pres. Subj., or Conditional: 7 کس نتواند که بجا کرده—
kas na-tavānād ki bi-jū āvarad (Sa'dī) 7 "none is able to perform it."

1 In modern Persian az tu khvāhand pursid.

2 Note the regular Future and the Aorist in the same sentence, apparently with

precisely the same meaning.

3 Khaš old for khūsh.

4 Gulīstān of course means ‘Rose Garden.’

5 Mod. Pers. khvāhom ādā, or mī-diham.

6 Zāhīd a religious person who has renounced the good things of the world.

The Subjunctive after tavānān, though the ordinary construction in

modern Persian, is not very common in the classical language.
I feared lest they (the ministers) through fear of their own life might (or should) determine on my destruction

he ordered them to wrestle (i.e. so that they should wrestle)

such amplitude have you employed in praising them (the rich) that one would suppose that they are the antidote for hunger’s poison or else the key of the treasury of God’s bounty:

were the Qazi even to sit with us he would wave his arms in time to the music.’’

‘‘I said they are in such a deep sleep that you would suppose they were dead.’’

You wouldst suppose that, till the world’s end, ugliness Has reached its height in him as beauty has in Joseph;’’

the past tense would have been used here had the author wished to convey the idea that they wrestled then and there on the spot.

Note Aorist: the Present could not be substituted in this condition.

Modern Persians wave their arms or their handkerchiefs in time to music or dancing in a majlis-i shurb, or majlis-i tarab. They are also expert in making a loud snapping noise with their fingers (taling zadan). Contrary to the dictionaries, I think, desht breshandizan, last bar fishandan refers to this motion of the arms, and does not mean ‘‘to dance.’’ No Persian whom the writer has consulted can explain desht breshandizan.

Note this meaning of گو گو ‘‘say, suppose, although.’’ Elsewhere Sa’di uses the 2nd pers. sing. of what may be the Past Habitual (identical in this person with the Preterito) or the Preterite, in the same sense as:
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(i.e. that no one will ever be as ugly as he is, just as none can be as beautiful as Joseph).

(b) (1) In modern Persian the Aorist is rarely used as a Present except in telling stories. Examples in m.c. of this rare use are:

"guyand ki Zal pidar-i Rustam—(Prof. S. T.) "it is said that Zal the father of Rustam—" Nasr Ullah Khan ki pisar-i Karim Khan bashad in rasmat rā guyāah (m.c.) "Naṣr Ullah Khan who is the son of Karim Khan established this custom":

The Aorist is, however, used as a Pres. Subj., in place of the Present in English, as: '

"there any one of you who knows (to know) Turkish?" az shamā kas-i hast ki Turki bi-dānād? (m.c.); "There is none who knows it" kas-i nist ki bi-dānād (m.c.). In neither of these examples should mī-dānād be substituted, though it sometimes is in m.c.

(2) It is used as an Indefinite Future as:

"I promise that I will come":

In gufti ki khurda-yi minā bar khāk-nah rikhā (Sa'di) "you would have said that bits of enamel had fallen on the ground": (the leaves are compared to bits of enamel). In

Guft Bāvur na-dāshtam ki turā
Bāg-i murgh-i chunin kunad madūsh (Sa'di)
the Preterite (not the Past Habitual) is used for the supposition "I did not believe, I would not have supposed that."

In modern Persian the Imperfect would be used instead of gufti or guftī in the above-quoted examples, as: 

ham-chunin mi-gufti ki. Guftī is, however, used on occasions.

The word dastūr so common in India for "custom" is used only locally in m.c. in this sense. Dastūr is a high priest of the Zardushtis, and also locally means an enema: shumā rā dastūr mi-kunām (m.c.) is a vulgar joke addressed to a Zarduhti priest. The Arabs use the word for "permission."

Such questions indicate doubt or perplexity; and the use of the Aorist in such sentences is obvious.

But in m.c. man zāmin mi-shavam ki ā pūl khwāhad dād (m.c.), "I guarantee that he will certainly pay."
USE OF THE TENSES.

The Present participle in انَّ with the Present Tense of شعد also expresses the Future, vide (o).

(3) It is used as a Present Subjunctive, principally in final clauses introduced by اَي, تاَك ناَك, اَي َك ثا; and also where a doubt is expressed in subordinate clauses, expressing an object, order, advice, hope, duty, desire, distinction, fear, permission, doubt, etc.:—

\[\text{vaqt-i} \quad 
\text{ki bi-bāzār bi-ravi (m.c.) 'when you happen to go to the bazar—'}\]

(but

\[\text{vaqt-i} \quad 
\text{ki bi-bāzār mi ravi (m.c.) 'when you go to the bazar'}\]

(said to a person who is about to go or generally goes):

\[\text{Cmdan} \quad 
\text{Kxwār-e ra} \quad 
\text{for khwāharat rā bi Khān bi-dihim (m.c.) 'you know that when (or if) we (happen to give) your sister in marriage to the Khān—'}\]

\[\text{mi-dihim would mean 'when we give, as we are going to give—'}\]

حالان:

\[\text{mi-dihim} \quad 
\text{for khwāharat rā bi Khān bi-dihim (m.c.) 'you know that when (or if) we (happen to give) your sister in marriage to the Khān—'}\]

In writing the Definite Future could be substituted for each of the previous Aorists, and in speaking one Definite Future and one Aorist could be used. “I hope you will come” إِمْدَاء وُرَمُ شَما بِيْلِيَدummīdaṽām shumā bi-yāyīd (m.c.) : “I hoped you would (might) come,” إِمْدَاء وُرَمُ شَما بِيْلِيَدummīdaṽām būdām shumā bi-yāyīd.

It can frequently be used instead of the Present Tense without practically any alteration in the sense, as: “The magpie steals and hides whatever it is able to” المَحَرَج دَزَد مِهِيكر وَتَا مِتْوَنَهُ يُبِيْنَهَ مَيْكَدَد hālā divān-ī bi-kunam ki 'ibrat-i hama-ya 'ālam bi-shavad (m.c.) ‘now I will give a judgment that will be a warning to the whole world.’ In writing the Definite Future could be substituted for each of the previous Aorists, and in speaking one Definite Future and one Aorist could be used. “I hope you will come” إِمْدَاء وُرَمُ شَما بِيْلِيَدummīdaṽām shumā bi-yāyīd (m.c.): “I hoped you would (might) come,” إِمْدَاء وُرَمُ شَما بِيْلِيَدummīdaṽām būdām shumā bi-yāyīd.

(4) It sometimes takes the place of the Infinitive in English, as: “I had no book to read” کُتِبَ-ّ َتَكَلَّم نَا دَشْتَم کَ ِبَ-ْکُبَیْنَام (m.c.) (I had no book to read, that I might read):”I had no tools to cut with” اَسْبَاب-ّ ُتَقَبَّح اَتَم نَا بَعْد کَ ِبَ-ْکُبَرَم (m.c.);

“It had no string (or thread) with which to strengthen the snares” نَزَد ْتَسْتَنَعَن کَ دَأَم را مَهْبُع ِبَ-ْکُنَع (m.c.)

(5) It is used optatively as:

نِمَكَ نُكَم کَنَد ْتَکَلَّم اَرِف عَرْض کَرَّه بَاشم

---

1 Shāgird-chāpār ِشَگیرد-چَاپاَر ِis the postboy with the horses, while the جَاپَر ِچَاپَر or جَاپَر-چَاپِر ِis the man who carries the post, and the نَاَب-چَاپاَر ِis the master of the جَاپَر-خَاَن ِچاپار خانه.

2 In a subjunctive sentence the verb is subject to a conjunction: vide § 126 Subjunctive Mood.

3 نَزَد ْتَسْتَنَعَن کَ دَأَم را مَهْبُع ِبَ-ْکُنَع “I had not.” Compare Hindustani mere pās na-thā “I had not (there was not near me).” Better نَزَد نَا دَشْتَم کَ ِبَ-ْکُنَع
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(6) It is sometimes used for the Imperative as:

Vide § 126 (c).

Remark I.—It will be seen that the Aorist (Present Subjunctive) is used in subordinate clauses expressing an "object, consequence, order, advice, hope, fear, duty, desire, inclination, effort, permission, necessity," and often in conditions. Vide also Subordinate Clauses and examples of the Tenses, Appendix.

Remark II.—In sentences expressing "purpose, resolution or wish, etc.," the Infinitive can usually be substituted for a subordinate clause in the Subjunctive, thus:

Khwāṣtām bi-rovām.

Remark III.—Bi-jażūţīyyāt sar farū āvardan kār-i ‘ajāţiz tawānād bū d "to be weighed down by trifles is to be like an old woman"; were ast substituted for tawānād būd it would show certainty. The writer however implies that even some "ajāţiz would not submit to such a thing.

(c) In classical Persian the Present Tense is chiefly used for the Definite (or Continuous) Present, as:

Malik pursid kē چ چ میگوید melik pursid ki či mi-gūyad (Sa’di) "the king asked, 'what is he saying?'":

Na-dīda-i či či sakhti hamī-razad bi-kaš-i
Ki az dahān-sh bi-dar mi-kunand dandān-i ? (Sa’di).

"Hast thou not seen what pain a person suffers
While a single tooth is being extracted from his jaw?"

1 Karda bāṣham an example of the Past Subjunctive. Vide § 126.
2 Ajāţiz, pl. of ‘ajūţ.
3 In the Gulistān this rule is generally, if not always, observed; but in the Anvār i Suhaylī, the Present Tense is usually used for both Presents, except in the verses.
4 Dahān-sh (poetical license).
5 A Persian dentist (who has but one pattern and one pair of forceps for every kind of extraction) first lays the patient flat on the floor and then sits on his chest. Operator and operated-on then roll on the floor for a few minutes in an agonised embrace. As a Persian rarely submits to having a tooth extracted unless he is in violent pain his sufferings during an extraction are severe.

Some modern dentists have adopted "European methods," and place the patient with his back to a wall. The tooth is then secured and the patient dragged round the room. In Sa’di’s time the methods were perhaps more primitive.
It is in classical Persian rarely used as a Future [vide (d) (2) for the modern use of the Present for the Future], an instance of such usage being: 

زَهَدَ ۚ فَرُودُ كَهْ مَسْ شَهَدَ رَذْقَةَ مِنَ كُلَّ عِدَّةٍ نَوُدَّ تَوْ بَدَتِ إِمَامْ وَ مُعْتَمِدَيْ صَلِّبُ الْإِخْلاَسِ بِهِۡرُجَّاۡ نُوتُكَتُبُ فِي نَيْسَتِ كَ كَبُنَانُ مُهَدِّمُهُمَّ (Gul., Chap. III, St. 14).

(d) In modern Persian the Present Tense is used: --

(1) As a Present, definite or indefinite, as: ü hālā mi-nāvisad (m.c.) "he is now writing" or ü har rūz mi-nāvisad (m.c.) "he writes every day.

(2) In m.c. and in modern writing it is used instead of the Future, as: Chashm; bi-shumā hālī mi-kunam (m.c.) "certainly, I will show you (instruct you)"

I'm going to Tabriz - D.V.: man nāmī-ravam, bi-man chi? man nāmī-ravam (m.c.) "I'll be here too, I'll come to you as a servant."

"I won't go, I won't go": agar ü bi-nawsharī pish-i shumā biyāyad kār-i khūb i 'st (or mi-būshud or khūbad ūd) m.c. "it would be a good thing if he came to you as a servant."

Tomorrow will be a Saturday: hama-rūza in māya-yī dard-i sar va awqāf takkhiš 'st (m.c.) "this will be a daily source of worry and annoyance."

It may also be used like the English Future in issuing commands, and is in such case more polite than the direct Imperative, as: Nīmūr rā dar hār jā-yī dunyā būshad surāg̡ kardu paydā namūda mi-ījirīd̂ dost basta6 mi-īvarīd̂ inja (m.c.) "track Taimur to whatever spot in the globe he may have gone, track and find him, seize him and bring him here bound." This Future is more polite than the Imperative.

Remark.—The Aorist of dāštān in modern Persian means "I have" or "I will have [vide § 83, p. 287], as: 

† The Present here is for the Immediate Future, an idiom common also in Hindustani. Note to the repetition of the yi of unity. In modern Persian this yi would be added to the second word only.

2 Inshā Allah "if God pleases, D.V." corresponds to the English "I hope to."
3 Compare the English "I'm going now; I'm going home next year."
4 The Present, to indicate certainty.
5 In classical Persian the Imperative would be used.
6 Here not dastbāsta but dast-bāsta "having bound his hands" but compound adj. dast-bāsta to agree with lūl urā understood: in speaking, the intonation distinguishes between these two constructions.
(3) The Present is also sometimes used in m.c. in a Potential sense as:

"if I buy this book it will be of no use to me."

(4) In quoting an author living or dead, either the Present or the Perfect Tense can be used, as: "Shaykh Sa’di says" or Shaykh Sa’di mi-guyad (or gufta ast) (m.c.), but the latter might mean "he has spoken" whereas the Present would refer to his writings.

(5) In dramatic narration, the narrator will sometimes transfer himself to the time of his narration, and speak of past events as present, and consequently employ the Present instead of the Past. In modern writing this Historical Present is common. Examples:

"I saw his face (by the light of the lamp) and returned thank o God that he was not my son!" Profess. Story Teller

"when he went, he saw that there was no gain to be made in the business—that was the reason he returned." Raftam did am jahāz nist2 (m.c.) "when I arrived I saw that the ship had gone, was no longer there"; it would be equally correct to say jahāz na-bīd or jahāz nist. In, "He saw an ourang outang coming towards him," it is better to say did kā nasnās-i taraf-i ādī mi-āyad (m.c.), than did nasnās-i taraf-i ādī am (m.c.), though the latter is also correct. Indians and Afghans write and say jahāz na-bīd or jahāz nist. In dramatic narration, the tense used depending on the dramatic sense of the speaker.

It is however inconsistent to change the time from present to past, or vice versa.

Note the incorrect change of tense in the following:

Az yarī nāyakhart dīnam kā—nāzīr nāyak hāndī kā qisīm dīnam kā umūrī nāyak hāndī kā nāyak hāndī kā niśat. Tr. Haji Baba, Chap. XI.

1 Note of unity with pl. and its signification.
2 This however may be considered an example of direct narration.
3 Better az ān jihat bar mī-gardād.
4 Note that this is not the direct narration.
The Present is sometimes used in Persian for the Past in English, as:

"I did not know thou was a thief" namī-dānistam ki duzd-i (m.c.). If the Past (duzd būd-i) were used, it would signify "I did not know that you were the thief (of that article then)."

Propositions that are at all times equally true or equally false should generally be expressed by the Present, whether in English or in Persian, as: "He was such a fool that he didn't know the sky is (not 'was') above his head" ouchūnīn ahmaq būd ki namī-dānist āsmān 1 bālā-yi sar-i āst (m.c.) or "Whoever may happen to have found it (the purse), let him bring it to me and ten dinars of that will be his reward.'"

The Progressive Perfect may be expressed by the Present and the Conjunctive (Past) Participle as: "I have been striving for several years to learn Persian" khanīn vaqt ast ki bimar-i bistari hastam "I have been for a long time (and still am) confined to my bed."

Remark I.—Both in classical and in modern Persian, the Present is dramatically used for the Future, as: Guft harki yāfta bāshad bi-yārād ki az ān dah dinar mal-i āst "he said, '8 whoever may happen to have found it (the purse), let him bring it to me and ten dinars of that will be his reward.'"

Remark II.—A Continuative Present can be formed by the Present Participle and the verbs, budan and shudan, 'vide' (o).

(1) The classical Definite Future is formed by the Aorist of khvāstān with the apocopated Infinitive 4, as:—

1 Note the omission of the second ki (before āsmān) to avoid repetition.
2 Bud would signify that 'Adam was my father once, but is not now.'
3 Direct narration.
4 The unapocopated Infinitive occurs in old Pers. Vide § 79 (b).
Gar tu dar khāna šayd khwāhī kard,
Dast u pā-yat chu 'ankabūt buvad (Sa'di).
‘If you hunt only in your house,
Your legs are weak and useless as those of spiders.’

Chi khwāhī kard? (class.) ‘what will you do?’
man yaqūn dāram ki ā khwāhād āmad (m.c.) ‘I am
certain he will come,’ but man żāmin-am ki ā pūl bi-
dihad (m.c.) ‘I am security for him to pay the money’;
the Future
here would mean ‘I am certain he will pay it,’
gūmān mī-baram ki ā khwāhād āmad (m.c. only) ‘I think or am of
opinion that he will come,’ but gūmān mī-baram ki bi-yāyad
(m.c. and correct) ‘I think he may come.’ So too
iḥtimal mī-ravad ‘there is a probability,’ expresses a doubt in itself and is therefore
followed, not by the Future Indicative, but by the Present or Past Subjunc-
tive, as: iḥtimal mī-ravad ki yākh bi-bandad (m.c.)
‘it will probably freeze’; iḥtimal mī-ravad
ki yākh basta bāshad (m.c.) ‘it has probably frozen.’

This Definite Future (and not the Future-Present Tense) is regularly
used in speaking by Indians and Afghans.

The Future sometimes indicates certainty. For instance, on hearing a
rustling in the jungle one might say: Jānvar-ī khwāhād būd
(m.c.) ‘this must be (certainly will be) some animal,’
but Jānvar-ī bāyad bāshad (m.c.) ‘this ought to be or must be (doubtful)
some animal’; pas gāhīr ast ki ūn nishān-i
insān na-khwāhād būd (mod.) ‘therefore it is evident that this can’t
be the foot-print of a man’; while Nātun ād būd would mean
‘it is impossible for it to be.’

(2) This Future is frequently used in classical Persian in conditional
sentences, vide § 128 (d’); but in such clauses in modern Persian its
place is taken by the Aorist, i.e. the Present Subjunctive.

(f) In modern Persian the Definite Future is not much used in speaking
except in certain districts: when used it has a stronger and more definite
sense than the Future-Present: agar pidar-

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1 Note the Future here in a conditional sense, where the Aorist (Pres. Sub.) would be
used in modern Persian, written or spoken.
2 But chi kardan mī-khwāhī (class.) ‘what do you wish
to do?’ This construction is still used in speaking in India and in Afghanistan, vide
§ 77.
3 i.e. I do not say he will pay the money, I am security for his paying it: khwāhād
dād would be the direct narration and not idiomatic. Vide § 131 (f).
4 Iḥtimāl-ī yākh bastan dārad ‘it is probably freezing.’
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am ham bi-mirad in kār rā khwāhām kard\(^1\) (m.c.) ‘I will do this even though my father were to die’;

\(\text{Ugar dūngā rā tūfān bi-girad man az sar-i in kār na-khwāhām guzasht}\) (m.c.) ‘even though the Deluge were to come I will not give up accomplishing this.’

In, साल्हा ast ki mi-sītānam va khwāhām girift (Tr. H. B., Chap. VII) ‘for many years I have collected and will continue to collect (this sum),’ the Definite Future is necessary in the second verb.

\((g)\) The Preterite or Definite Past is used in narration and usually corresponds to the same tense in English. As it is used in narrating events that closely follow each other, it will sometimes take the place of the English Perfect and sometimes of the Pluperfect; vide \((l)\).

In classical Persian, ए is sometimes euphonically prefixed, without however affecting the sense, as: चौरूँ ब्रसिम्बो गुम जिन्द मस्त कर दांम ए दाम ये चूँ बिरायदम बू-यि गुल-अम चुनान मस्त कर द दाम-अम ए बू स बिरायदम (सादी) ‘when I reached there, the scent of the roses so intoxicated me that I lost control over myself.’ This pleonastic \(ए\) is very common in poetry.

In, गफ़्त बख्शिदम अगर्ा्र्मच मस्लाहत मां-निदम\(^2\) (सादी) ‘I have forgiven him though I do not approve,’ the wo verbs in the Preterite signify an action just past and done with, he time of which is therefore known: बख्शिदा-अम बख्शिदा मद would mean that I have pardoned him before you asked me.’

In, गफ़्त की कहरुदा-यि मिनार बर खाक-श इक्तः (सादी), the verb गफ़्त is the second person of the old Past habitual tense and not of the Preterite. Vide p. 507, footnote 5.

In, मुल्लम शुद i १वाज-़ नु-क्षुष दारम वा खाल अऽज-अम दार राज-़-अऽर, ताबा कर्दम (सादी) ‘I see that I have a disagreeable voice, I repent me,’ शुद is in he Preterite as it refers to a past event that closely follows another past event, viz. मुल्लम गर्दनिदी, mutṭalī gardānīdī, and it also signifies ‘I have ast this moment learnt’; if the Present मुल्लम मिश्वाद were used the signification would be ‘it is now appearing to me that’: while he Perfect मुल्लम शुदा ast would signify ‘it has become nown to people (before this) that’: also the Preterite तवबा कर्दम 1

\(^1\) Bott r than मीकूम मी-कुम which might also be used.

\(^2\) मस्लाहत मां-निदम मस्लहत निदम बिनिदम would be equally correct.

\(^3\) Ast understood.

\(^4\) ‘Gulf, chī muḥārak khwāb-i ʾst ki diḍī inki marā bar ʾayb-i khwāsh mutṭalī, ardānīdī: मुल्लम शुद की १वाज-़ नु-क्षुष दारम—’
kardam has the dramatic force of ‘I repented on the spot as soon as I heard.’

The Preterite is used to express an action just completed, provided there is no continuance of the action, as: Davā khwurdim? ‘have you taken the medicine (now)’? al-ān khwurdam ‘I have just swallowed it.’

The Preterite is also sometimes used for the Present Subjunctive or Aorist in conditional sentences, to signify a foregone conclusion, as: agar raftā burdim; agar khusri murdim (Sa’di)2 ‘if you move on, you are safe; if you sleep, you are a dead man.’ Vide § 128 (e) and (f), Conditional Clauses.

It is also sometimes used as an uncertain Future instead of the Present Subjunctive, as: Har chīzī ‘whatever he says and you understand, write it to me’; here the Pres. Subjunctive could be substituted, har chīzī ‘whatever you bring’.

After verbs of ordering and the like, the Preterite in classical, not in modern, Persian shows that the order was forthwith executed, as: malik farmūd tā ustūd rā khil’at va ni’mat dāand (Sa’di) ‘the king gave the order, and then and there a robe of honour and rewards were given to the master-wrestler’; tā khil’at va ni’mat bi-dihand would merely show that the order was issued. Vide § 125 (e).

For an example of the Preterite supplying the place of an English Infinite, vide (m) (9), footnote (3). Vide also (k).

1 When a servant is being bastinadoed, he uses the Preterite tense, as: tawba kardam, gūh khwurdam, ghalat kardam.

2 Also m.c.

3 In the absence of an adverb of time, these Preterites might refer to Past time.

4 Intām and ni’mat might be a small sum but ni’mat means “benefits” generally, and has a wider sense.

5 The Preterite shows that the king saw the order carried out. The Aorist merely shows that the order was issued for the benefits to be bestowed then or at some future time—an order that in Persia would be but imperfectly carried out, if at all. In mod. Per. however this ambiguous Aorist is always used.

6 In mod. Pers. rihā kunim and barim.

7 Rakhi is not clear; it means either clothes or baggage.
For the a in lii? guftā vide p. 13 (8).

The Preterite always refers to a definite point of time: the Perfect to an indefinite time. Vide Examples at end of this section.

In m.c., the Preterite, like the Imperfect [vide (h)], is often used for the present tense. Vide also Subjunctive Mood § 126 (g) and Conditional Clauses § 128 (e) Remark, use of the Preterite for the Present.

Here bi-ravi would signify 'if you go'; but rafti or mi ravi nify that the person is sure to go.

Or mi-sūzad 'is still burning.'

The Imperfect mi būd, or būd (but not mi shud) could have an used; but har vaqt girya mi-kard jah az ū munaghghas mi-shud would be correct.

In modern Persian chāra-i would be preferred.
of a remedy but couldn’t discover one.

In the sentence — likin man na-dānīstam chi mī-gufītand (m.c.) ‘I didn’t understand what they were saying,’ the Imperfect namī-dānīstam could be substituted and would be more dramatic, signifying that ‘all the time they were speaking I failed to understand them.’ The Imperfect therefore also signifies that an action is a habit, as:

(2) Doctor Rosen says: ‘The Preterite is used in narrating events which follow close on one another. Whenever the narration is interrupted by a description or a simultaneous action, the Imperfect is used as in the following example:

‘we reached the town, we went to the market, somebody shouted.’ But in the following sentence

‘we reached the town, we went to the market, some one was shouting,’ — the third action took place either simultaneously with or before the second one.’

(3) The English phrase ‘I began to —’ in narration, can often be rendered by the Imperfect, as: ‘I went to the city and began to look (i.e. while I was looking) at the shops, when suddenly I heard the sound of firing

raftam bi-shahr rasīdīm būzār rafītim, shakhshī sadā kard ‘we reached the town, we went to the market.

But in the following sentence

raftam bi-shahr rasīdīm, būzār rafītim, shakhshī sadā mī-kard ‘we reached the town, we went to the market, some one was shouting,’ — the third action took place either simultaneously with or before the second one.’

(4) The Imperfect Passive also sometimes gives a Potential sense, as:

1 Didan for bi-didan.

2 Sadā kard could also mean ‘called us.’

3 Bina kardam bi-tamāshā kardan-i dūkānhā would mean ‘just as I began to look, I heard the gun.’

4 Also mī-raft bi-nīshināf (m.c.) ‘wanted to settle’ would

man raftam kī lá rā bar dāram ki — I was just going to lift the book

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bi-yak dast charkh dādan va bi-yak dast asbāb tīz kardan khayli mushkīl būd balki hīch kār sākhta nami-shud (m.c.) "to turn the wheel with one hand and sharpen the tools with the other was by no means easy, in fact no work could be done".

(5) The Imperfect is in m.c. often used instead of the Present. Though this use is generally considered vulgar, it is sometimes more polite to use this construction. Thus بکدام دوران میخواستید بروید bi-kudām dūkān mi-khwāṣīd biravid (m.c.) "what shop was it you were wishing to visit?" is considered a more polite (fasīh) form than، بکدام دوران میخواهید بروید bi-kudām dūkān mi-khwāhid biravid (m.c.) "what shop do you want to go to?". چه chi mi-khwāṣi bi-shavad (m.c.) "what did you expect to happen?" but چه chi mi-khwāhi bi-shavad (m.c.) "what do you wish to happen?". A dispensing chemist might say to a customer who had come to him before with the prescription، یسمت چه دون ism-at chi būd?

(6)Lastly, the Imperfect is used to denote conditions and not real actions، vide (i) and Conditional and Optative Clauses.

حالت همچنین است که هم تنها پنجاه شست تومانی روزی زن تن دو بروند بی‌سفید یعنی hūl hamchi shuda ast ki nīm-tana-yi panjāh sākh-tunmāni barrāy-i zan-i tu sappāt bi-fristad, ya-nī manān qādr ahmaq-am ki in rā bāvar mi-kardam. (Vazir-i Lankaran) "and now it comes to pass that she sends a jacket worth some 50 or 60 tumans as a present to your wife! That is to say, am I such a fool that I should believe this? (should have believed this?)."

In modern Persian, the place of the Imperfect is sometimes taken by the Continuative Perfect; the difference being that the latter tense signifies that the speaker was not present on the occasion mentioned or has no personal knowledge of the facts, whereas the Imperfect leaves these points doubtful. Vide (i).

(i) The Past Potential* or Habitual Tense (obsolete in m.c.) differs little from the Imperfect and was possibly merely another form of it. It is

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1 Even well-educated Persians frequently use this construction. The best colloquial Persian is simple and not too correct. One of the reasons that Persians do not understand Indians that speak Persian, is that the latter speak too correctly and employ compound adjectives and words that Persians do not use in ordinary writing even. An Indian will frequently use one (correct) word, where a Persian uses a short clause to express that word.

2 The time might also refer to yesterday.

3 Or better بکنم bi-kunam; also خواهم گو bi-khwāham kard. This sentence is practically conditional with the Apodosis understood. Vide § 127.

4 This tense in its simple form without the prefixes is still used in conditional sentences by both Indians and Afghans in speaking. Modern Persians use it in writing only.
formed by adding ي to every person except the 2nd Person Sing. which remains unchanged.

Like the Imperfect, it can in classical Persian take a pleonastic be.

Sometimes the prefix or همی is in classical Persian added, and in this case the prefix be is always omitted.

1 In old Persian (and still in India and Afghanistan) it is in pronunciation یای Majhūl. This ی is called by grammarians the یای استمراري yā-yi istimrārī "the ی of continued action."

2 In old Persian یای مسجد yā-yi masjīl; i.e. kharīde, dāde, etc.

3 Bi-larh dādan is an idiom still used in Persia, but is rare.

4 Zamsam زمزم is the name of a well at Mekka supposed to be Hagar's well.

5 Tawba توبة lit. 'turning the heart away from sin' signifies renouncing a sin.

6 The Imperfect tense could be substituted for the Past Habitual in this sentence, and would be correct either in classical or in modern Persian.

7 Note the last ی only is pronounced va.
(j) The Future Perfect, and Past Subjunctive or Presumptive Past.

In classical Persian these two are identical in form, as: 

تا شوهر مار گزیده‌ی مرده باشد 

tā taryāq az 'Irāq āvarda shavad mār-gazīda murda bāshad (Sa'di)1 "before the antidote can be procured from Iraq the person bitten by the snake will have died".

تا چوبان برسد گردد گویند را خورد轻轻地

tā chūbān bi-rasad gurg gūshand rā khwurda bāshad (class.) "by the time the shepherd arrives the wolf will have eaten the sheep".

نکته در نظر اعمال و

بزرگان حضرت خداوندی عز نصره که... "...است اگر در سیاگ سخن دایره‌ای کلم شرکی کرده fa-kayf dar nagar-i a'yān u buzurgān-i Ḩazrat-ī Khudāvandī 'azz-ṇasrūh kī... ""by the time this letter reaches

"As long as a man may not have spoken

His good and bad points are hidden.''

تا مرد سخن نگفته باشد عیب و هنره نهفته باشد

Tā mard suḥkan na-gufta bāshad b

'Ayh u hunar-ash nibūta bāshad (Sa'di).

"As long as a man may not have spoken

His good and bad points are hidden.''

تا مورد سخن نگفته باشد و گوئند که کس در سرائی نیست و به حقائق رست گفته باشد

Vu gūyand ki kās dar sarāy nīst va bi-haqvat rāst gufta bāshand (Sa'di)—and they (the doorkeepers) say that there is no one in the house, and they may in fact have spoken the truth 4; صاحب دلی را گفتنده بدس گوئی که چا فاب است شیاده اینم که کسی اوا درست گفته باشد šūhīb-dīl-i rā guftand bidin khūbī kī āfāb ast na-shunīda-im kī kas-ī āra dūst girīta bāshad b (Sa'di) "it was remarked to a certain wise man that 'in spite of the excellence of the sun we have never yet heard that any one has looked (should have looked) on him as a friend.'" Vide § 126 (k).

(2) In modern Persian this tense (کرده باشد) is usually preceded by 

باید "must" or "should" šayad ""perhaps," as: 

و درایف خود را نهام کرده باشد tā inki 6 in kūghaz bi-Landān bi-rasad 7 bāyad u 

tāšif-i Ḩud rā tamām karda bāshad (m.c.) "by the time this letter reaches

1 In modern Persian صدره است murda ast "is dead, will be dead" can be used instead of the Future Perfect, to signify certainty.

2 Perhaps a more accurate translation of tā in this kind of sentence is "by the time that." In m.c. it also means "as soon as."

3 Na gūyad نگوئید or na gufta ast نگفته است, could be substituted with little alteration in the meaning.

4 i.e. the rich owners inside count as 'nobody.'

5 In mod. Pers. مورد فنی دوست داشته باشد or گردد گوئد است, doost darša kī bāshad or gūshand dūst dāshta bāshad or gūshand dūst.

6 Or simply tā, instead of tā inki.

7 Or میرسند. mi-rasad.
London he will probably have completed writing his book, must have completed his book" [vide (5)].

(3) There is another method of expressing the Future Perfect, i.e. by the Past Participle of the verb with the Definite Future, as: 

There is another method of expressing the Future Perfect, i.e. by the Past Participle of the verb with the Definite Future, as:

Remark. — It will appear from the foregoing remarks that 

bâyad karda bāshad properly signifies "he must have done"; 

shāyad karda bāshad "he may have done", while karda khvāhad bud (Afghan) "he will have done." 

Compare the following:

(1) fardā tā in vaqt bāyad in kitāb rā tamām bi-kunam (m.c.) "I must finish this book by this time to-morrow:"

(2) fardā tā in vaqt in kitāb rā tamām mī-kunam or khvāhad kard (m.c.) "by this time to-morrow I will finish (or will have finished) this book": 

(3) fardā tā in vaqt shāyad in kitāb rā tamām karda bāsham (m.c.) "by this time to-morrow, I may have finished this book." 

(4) The following are m.c. idioms:—

karda ast karda bāshad (or ast); chi tavān kard? (m.c.) "what he’s done, he’s done; what can one do?" 

darida ast, darida bāshad (or ast); mī-tavān kusht-ash? "what he’s torn, he’s torn; one can’t kill him for it"; (but darida ast darida bāshad "if it’s torn, it’s torn, let it be").’

(5) The Presumptive Past Tense may, in modern Persian, be formed in two ways as illustrated by the following examples:—

aibatta gunāh-i karda būd ki sazā-yi yāft (m.c.) "he must have committed some fault to be punished

1 This Transitive tense might also in some cases be Intransitive, the participle being considered an adjective.
2 Presumptive Past.
3 Presumptive Indefinite Past.
4 Future Perfect.
5 In modern Persian shāyad could not be omitted. Yahtamil can in modern Persian be substituted for shāyad.
USE OF THE TENSES.

for it'"; vulgarly karda būda ast might be used and albatta omitted, but this is incorrect: dar vaqt-i kī in vāqi‘ shud ā murda būd 'he must have been dead when that happened.'

Remark.—ū murda būda ast ki in kār vāqi‘ shud ā or kār vāqi‘ shad; but for, ā hāla bāyad murda bāshad 'he must be dead by now' ā hāla murda būda ast could not be substituted.

(1) The Continuative Past Subjunctive is in Indian Persian 1 formed by prefixing mi to the Perfect Subjunctive.

The following examples are from the Iqbal-Nāma-yi Jahāngīrī, Ed. Bibliotheca Indica, of the Bengal Asiatic Society:

μυι Kāhām-bāshad (500) Νοστάσαν καθ Άλθαιάρσαν και Ζεμπέδραν Ρα Σμηνέρδαν Κα

Γάθα και Άλθαιάρσαν και Ζεμπέδραν Ρα Σμηνέρδαν Επιστατίκης

(2) The Perfect Tense:

(1) The remarks on the Preterite Tense [vide (g)] have already shown that it sometimes supplies the place of the Perfect in English.

The Perfect Tense in English expresses an action just finished and it is incorrect to apply it to an action finished in a past time; therefore "I have seen him yesterday" is incorrect.

If however no time be specified, the use of the Perfect tense is correct, because "though the action is passed, the doer credits himself with its accomplishment down to the present: it is therefore correct to say 'I have seen him' whether the meeting occurred to-day or a year ago.'

'Since' when a temporal Conjunction refers to a time distinctly past and should therefore in English be followed by the Preterite: it is incorrect to say 'I have not seen him since I have been here (or since I have come here)'; say "since I came here."

The following examples illustrate the use of the Persian Preterite for the English Perfect: '—and I have cited this apologise that it may be understood, that in travel the most complete exaltation is attained and

1 This tense is not used in Persia.
2 Say 'I saw him yesterday.' In Persian also the Preterite.
3 In Pers., also the Perfect Tense ārā dida-t 'have you seen him?'
4 Az vaqt-i kī inā āmadam ārā na-didam 'I have not seen him (since) I came here'
5 The Preterite in Persian (for the English Perfect) is here used in accordance with the rule quoted in (g), para. 3.
that—(East. Trans.)"’

As one of the uses of the Perfect in Persian is to indicate that an act is past, but that its effect still continues, the Perfect often takes the place of the English Preterite, thus:khâk bar sar mi-rizad ki chirâ ‘ariâst karda am (m.c.) “he is scattering dust on his head (and saying) alas why did I ever marry”; here the Perfect is used because the effect of the action continues. Similarly az rûz-i ki injââm amadâm na-âdâm am (m.c.) “I have not seen him, since I came here”: (m.c.) “I enjoy good health since I came here”’; here the Perfect would signify that the speaker was in B. Abbas when it was an important place. Note the following miscellaneous examples: Bandar-i Abbâs shahr-i 

Another use of the Preterite is to indicate a time (indefinite) anterior to the Preterite, thus: Bandar-i Abbâs shahr-i 

In classical Persian however the Preterite is often used in such a case, thus bûd could be classically substituted for bûdâm ast in the first

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1 In m.c. irâd generally means “objection (to an arrangement).”
The Perfect however clearly indicates that the writer was not present.

The Perfect can indicate an action recently finished if the time is indefinite, but if the time is definite the Preterite should be used, thus: 

*I have just arrived,* but 

*I am now a hāji,* but 

perhaps yesterday: 

Remark.—In the example above "I enjoy good health since I came here," the Present or Perfect is used in Persian to signify the continuance of the effects of the past act. If however the words 

*I have recently become a hāji* (perhaps two years ago).

The third person singular is sometimes, in old and in modern Persian, contracted, the final s being discarded, as: 

Karm bin u lutfi Khudavandgar
Gunuhi banda kardast u u sharmsar (Sa’di) "Behold the bounty and kindness of the Lord That his creatures sin and He feels the shame."

This contraction occurs in m.c.

The ast of the third person singular is often omitted altogether, as: 

Shushtar was formerly a flourishing town" 

Shushtar shahr-i mutabar-i buda (m.c.); (were būd here used in modern Persian instead of būda ast it would signify that the writer or speaker saw what he is describing).

In the other persons, the substantive verb can be omitted only in such sentences, as: "The reason for my coming to your house was that I did, and still do, love your sister-in-law"

1 Payyhambar ast mi-farmayad—"It is the Prophet himself who says—"

2 Ḥāji, Pers. for Ar. hājiyy, or colloc. hāji: in Arabic writing al-hāji only is used.

3 In modern Persian poetry the full form is written though often for the sake of scansion the s is omitted.

4 "taken away, i.e. understood."
USE OF THE TENSES.

If mentioned once, the substantive verb can, however, be understood for the remaining cases in any person, as: *rafta va dida va shunida am*, where *am* is understood after each verb.

For the Continuative Perfect Tense vide (t).

Compare the emphatic statements “I do not and will not,” as: *man chun qadr-i dsuda shudam va nafas sar-i ja-yi khud dmad pd shudam* here, if the two first Persian verbs were put in the Pluperfect, it would signify that ‘I had rested, a couple of hours or so ago, or yesterday, etc.’

1 *Am* is understood.
2 *Budam* is understood after *kashida.*
The following examples illustrate a use of the Preterite, Perfect, and Pluperfect:

Supposing a master were to order his servant to bring a *shikar-chi* and were then to go out for an hour or two, and on his return ask his servant if the *shikar-chi* had arrived. The reply might be:

(i) آمد "he has (just) come."
(ii) آمدادا or آمادا ast 'he came and is still here,'
(iii) آمادبود 'he did come (but has gone away again).'

Vide also (m) (9).

Remark.—The rarer form of the Conditional Pluperfect *karda budam* is used as a substitute for the Pluperfect, only in Conditional and Optative clauses.

(m) (1) The Past Participle is used conjunctively and serves to throw two or more short sentences into one, as:

*Supposing a master were to order his servant to bring a *shikar-chi* and were then to go out for an hour or two, and on his return ask his servant if the *shikar-chi* had arrived.*

 alasaka ha ra-niga dāshtā āmadand pāyīn; khamūsh kardand, durust shud (Shah's Diary) "the train was stopped; they got down and extinguished the fire, and all was put right":

magar Taimūr Aghā rā zamīn-ash zada pīsh-i mādār-ash nafristāda-i (Vazir-i Lankaran) "but haven't you thrown Taimur Agha to the ground (in wrestling) and sent him (in a state of insensibility) to his mother?":

*Supposing a master were to order his servant to bring a *shikar-chi* and were then to go out for an hour or two, and on his return ask his servant if the *shikar-chi* had arrived.*

so he began to say in derision—'*amad "he has (just) come."

amad, or cu*amada ast 'he came and is still here,'

*amada būd 'he did come (but has gone away again).'

Vide also (m) (9).

Vide also (m) (9).

Some grammarians consider the final *a* of the participle in instances like the above to be a copulative Conjunction.

1 In Urdu, the Pluperfect here would have this same signification.
2 The Conjunctive Participle is also common in Hindi and Urdu.
3 Vide also (n).
4 In the original, *ki* and *dar* are omitted.
5 Not māraft; but *aqab-i ū māraft* would be right.
6 In modern Pers. writing, this participial construction is preferred to coupling finite verbs together by *and*.
Occasionally a redundant \( j \) is found after the participle, as: 

\[ \text{Avardâ-and kī buzâna-\text{dā}} \]

\[ \text{dārūd-\text{i rā di̇d ki bar chūb-\text{i nishasta va mī-burīd} (Anv. Sub. Chap. I, St. 5) 'they have related that a monkey saw a carpenter sitting upon a piece of timber, which he was cutting, and'}. \]

(\text{East. Trans.}); (either elide the \( j \) or insert \( būd \) after \( nishasta)\).

Remark I.—The \( j \) can of course be correctly used to couple two or more participles together, as:

\[ \text{hisār rā muḥāsara karda va mashaqqat-\text{i bisyār kashdā, ma'yūs, bāz-gaʃt kard.} (Mod.)} \]

Remark II.—It may be noticed that this participle can govern an accusative case, as:

\[ \text{ba'd az ān bachcha-yi buz rā yād karda bi-ān mākān raʃtam 'I then recollected the kid and went to the place.' Vide also § 142 (a) (2).} \]

Remark III.—“This very idiomatic use of the Past Participle will present no difficulty to the reader if he will translate all these (subordinate) Past Participles much as he would an Ablative Absolute in Latin, i.e. ‘having done so-and-so (and) having made this (and) having completed that deed, he acted (principal verb) thus.’”

“When rendering into idiomatic English, the sentences must, of course be broken up.” Introduc. ‘Vazir of Lankaran’ by Haggard and Le Strange.

(2) This participle can take the place of an adverb:

\[ \text{marhāmat fārmūda bahān kunid ki} \]

\[ \text{kind kā ‘kindly explain to me’; bar khīfāt-i 'aqīl-i man haml kar-land va nihusta mī-khandidand (Sa‘dī) ‘they imputed it to the weakness of my understanding and began to laugh secretly’; gūzāshta az in (m.c.) ‘besides this, in addition to this.’} \]

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1 In modern Persian the form \( būzâna \) is preferred.
2 In classical Persian \( bāz gaʃt \) without \( kard \) would be used.
3 ‘Devotedly’ and ‘lovingly’ are examples of adverbial participles in English.
4 Vazir of Lankaran by Haggard and Le Strange.
USE OF THE TENSES.

(3) It can take the place of a substantive:

\[ \text{bi-sūrat-i murda} \]

(m.c.) “like a corpse”:

\[ \text{dawlat-i Şafaviyya ast} \]

(m.c.) “these (buildings) have been in existence since the days of the Safavi dynasty”;

\[ \text{guzashta rā khvāham navisht} \]

(m.c.) “I will write what happened, i.e. the particulars”;

\[ \text{kardahā-yi ū} \]

(m.c.) “his deeds”;

\[ \text{in navishta rā didam} \]

(m.c.) “I saw this writing (or letter).”

(4) It can take the place of a substantive:

\[ \text{khādīm dīda va shunīda rā 'azr namūd} \]

(m.c.) “the servant related what he had seen and heard”;

\[ \text{tukhm-i awal-kāshta} \]

“the first-sown seed, the seed that was first sown.”

(5) It can take the place of an adjective:

\[ \text{yak shab ta'ammul-i ayyām-i guzashta mi-kardam} \]

(Sa'di) “one night I was pondering on ancient times”;

\[ \text{wa bar 'umr-i talaj-karda} \]

 \[ \text{ta'assaj mi-khvurdam} \]

(Sa'di) “and was regretting my wasted life”;

(Afghan) “quieted, quiet.”

1 Compare the Ar. Past Part. malbūš (dressed), pl. malbūsūsū, used in m.c. to signify “dress, dresses.”
2 But \[ \text{in rā navishta didam} \]

(m.c.) “I saw this written.”
3 Sins of omission and commission. Note the unusual use of \[ \text{na-farmūda} \]

for \[ \text{nahī farmūda}. \]
4 For \[ \text{būda} \] and \[ \text{na-būdagān}. \]
5 Or \[ \text{shuda}. \]
6 In mod. Pers. \[ \text{ārmida} \] from \[ \text{ārmīdan} \] is preferred.
USE OF THE TENSES.

Asuda shab-i bayad u khush mahlub-i
Tā bā tu hikayat kunam az har bāb-i
Couplet.
I need the quiet night-time and the pleasant morn as well, That to thee I may the story of all my sorrows tell.

(Eastwick's Trans.)

(6) It can be used as a passive participle: īn laįja bar lūq-i ayyān-i Faridun navishta būd (Sa'di) "this pleasantry was written over the arch of the palace of Faridun": pā-yi man basta ast (m.c.) "my foot is tied."

(7) Sometimes this participle supplies the place of the present participle in English, as: manāzil-i rāh az Shirāz girijta tā bi-Tahrān 'az khrūham kard (m.c.) "I will tell you the stages to Tehran commencing from Shiraz": khrūbāda ast "he is sleeping, asleep": nishasta ast "he is sitting, seated": istāda ast "he is standing": du sā'at bi-gharūb mānda (m.c.) "two hours (remaining) to sunset." Vide (10).

(8) Sometimes this participle can be substituted for the Present Participle with but a slight shade of difference in meaning, thus:— Davida āmad = bi-daw āmad (m.c.) "having run he came, he came running," but dawān dawān āmad implies that the running was continuous: "he ran the whole way."

(9) The Past Participle frequently indicates a state, and in this case is often in apposition to the object. It sometimes supplies the place of the Pluperfect: dūū rūa durāz bām ustāda (m.c.) "I saw him fallen (i.e. after he had commencing from the roof)" has the same signification as dūū rūa didam ki az bām ustāda būd (or ast) (m.c.) or rūa durāz bām ustāda būd: kārāvān rūa rūsī ādī (Sa'di) "he saw that the caravan had departed":

1 In the dictionary one meaning of laįfa is "mysterious meaning," which better suits the context than the modern meaning of laįfa.
2 In mod. Pers. ayyān is a veranda or a room with pillars and without doors.
3 But āwar dād āwar āwar dād ki az bām ustāda "I saw him fall from the roof": in this sentence the Preterite takes the place of an English Infinitive.
khasta va bikh-i nashāt-ash burida va gul-i hivās-ash pazhmurda (Sa‘di)

"afterwards I saw him when he had taken a wife and had grown-up children and his joy had departed and his ambition declined";

shabāngāh ki duzdān bāz āmadand safar-karda va ghūrat-āwarda silāh bi-kushādand (Sa‘di) "at night when the thieves returned (in a state of) having travelled and having brought plunder with them, they unbuckled their arms."

(10) The Past Participle of certain transitive verbs is also used in a passive sense, thus: navishta ast may signify "he has written" or "it is written": similarly the perfect participles rānda, kushta, āvīkhta, kūbida, shunida, gufta, dīda, etc.—Compare No. (7).

(11) The negative of the participles is usually, in classical Pers., formed with नa. In modern Pers. नa na is preferred. ‘Umar-i Khayyām uses both.

नाकर्डा गँज़ा दर जहाँ बिना वषी नगो

Nā-karda gunāh dar jahān kist? Bi-gū

"Was ever man born that never went astray?" (O.K.). But for the scansion, नाकर्डा गँज़ा could be used.

ए निॅक तकर्डो ए बड़ी दकर्डो

Ay nīk na-karda u bādīhā karda

"O thou who hast done ill, and ill alone."


Vide also example in (3).

(n) Hodgson says, "Participles are often a valuable means of condensation, as instead of two clauses, with two finite verbs, one finite clause and participle will suffice, when there is a common subject"; also, "Too great care cannot be exercised to leave no doubt as to what a participle really is placed in apposition to, if one would avoid the error known as the 'misrelated participle.'" This author then cites as errors examples from well-known English writers, where the sentences sometimes contain no word to which the participle can possibly refer, or where the participle refers to a Possessive Pronoun only, or where the true relation of the participle is obscured by faulty collocation.

The error in, "Sir Charles Wetherell addressed the House (of Lords)
three hours—; when being fatigued 1 by his exertions, their lordships ad-
journed to the following day,” is repeated in: Shāh tā nim-sa’at nutq kard va pas az ān khasta-shuda vazarā-yi mamālakāt az darbār birūn raftand (m.c.) “the Shah made a speech lasting half an hour; then being fatigued the Vazirs left the darbar.” 4

In zan dar bāz karda mard birūn raft (m.c.) “the woman having opened the door the man went out,” though the participle may be ‘misrelated’ there is no ambiguity whatever. Further if the view of some grammarians be correct that the final s of the participle is equivalent to the conjunction ‘and,’ the sentence may also be grammatically correct according to the laws of Persian grammar.

The misrelated participle is a construction common in modern Persian. As already stated, the past participle sometimes takes its place.

Whenever the present participle is used, it makes the action continuous: be-hukm-i zarūrat sukhan guftam va tafarruj kūnan birūn raftām (Sa’di) “I was forced to open my lips and we left (the garden) rejoicing as we went.”

1 Their Lordships or Sir Charles? 2 Here it was the Shah who was fatigued and not the ministers. If the word vazarā were placed before the participle khasta shuda it would be clear that the vazirs were tired.
Tell not your secret grief to your enemies
For they will express their horror rejoicing all the while.'

...for "fear"...Ziba Khanum (going off muttering, says under her breath) 'Why should I..."

Continuative tenses can be formed from the Present Participle and an auxiliary verb, as: magar tarsān hastid "you are fearing..." 'you are fearing I think?"' mi-tarsid might refer to the future as well as the present. khwāhān-i ān būdam ki inją bi-gāyam-mi-khwāstam ki—"he began to weep, he became weeping"—giryān ast "he is in a state of tears" (present only); but giryad mī-giryad might be future: giryān mī-shavad (future only).

When Khayyam quittance at Death's hand receives,
And sheds his outworn life, as trees their leaves,
Full gladly will be sift this world away,
Ere dustmen sift his ashes in their sieves.'


1 Lā hawlā wa lā quwwatā illā bi-illāh "there is no power nor strength except in God," i.e. there is no striving against Fate. This exclamation is used on any sudden emergency.

2 Stage directions: Vazir-i Lankuran.

3 This change of persons is called ilṭifāṭ. Possibly there is a misprint for kunam.
Remarks.—Nearly allied to this Continuous Participle are the Verbal Adjectives ending in a, as; bāzuwān-i tavānā (Sa'di) “powerful arms”; tūṭi-yi ḡūyā (m.c.) “a talking parrot”; kūr-i nābīnā (m.c.) “a blind man”; khatt-i khvānā (m.c.) “legible writing”; ḡush-i ẓināvā (m.c.) “a hearing ear.”

In classical Persian, the Noun of Agency in anda is occasionally used as an adjective as well as a noun of agency, as: nākhān-ī daranda (Sa'di and m.c.) “claws that rend; rending claws.”

In the beginning of the month of Urdibihisht of the Jalali year, when the bulbuls were singing on the pulpits of the branches—"

In modern Persian the Noun of Agency is rarely used. It is sometimes used as a mere adjective, as: mard-i bakhshanda (m.c.) “a generous man,” and khayl bakhshanda (m.c.) “very generous”: ān jānavār-i daranda-ī st (m.c.) “that is a beast of prey.”

Abstract noun can often be formed from the noun of agency by adding ġi, as: bakhshā’īdān, bakhshāyāda, bakhshāyandagi (class.) “liberality”; bakhshandagi (m.c.): jumbandagi from jumbidan: dārmāndagi.

The Zardushtis always add the word māh to the old names of the month.

Maghrib Barbary or Morocco: Mauritania.
Even in modern Persian it is occasionally used as a noun of agency, as: kist kūbanda-yi dar? (Prof. S. T.) "who is it that knocks at the door?" "he is a good writer" "he is a good writer" (m.c.) "he is a good writer" kushanda-yi ust (m.c.) kushanda-yi ust (m.c.) gātīt-i ust qātīl-i ost navāzanda "sūzanda (m.c.) "singer" navāzanda "player" raqsanda (m.c.) "dancer" khyānanda mi-dānd ki—(H.B.) "the reader can easily guess that." •

(2) The following is an Afghan idiom: bar jahāz-i ki bi-dān tāraf ravanda1 bud savār shudan "I embarked in a ship that was on the point of sailing for that country." In modern Persian the verb "is" bi-dān "is" ravān bud, or dar sharaf-i raftan bi-dān tāraf bud, or dar sadad-i raftan-i bi-dān tāraf bud, or dar raftan-i bi-dān tāraf bud, or dar raftan-i bud would be used.

(3) The Future Participle or Noun of Possibility, formed by adding the prefix yā-yi liyāqat to the Infinitive, is illustrated by the following examples:

Hazrat-i Masih dur ālam āmadani bud (m.c.) "Christ had to (or was to) come into the world” az kār-i shudani namātavān gurīkh (m.c.) "it is impossible to escape what is destined, what has to happen” mahz-i tark-i vatan dar in jazira māndani shudan (m.c.) "by leaving my home I have had to remain in this island” sūkhtani (m.c.) "fit to be burned," or "for burning” khwurdani (m.c.) "what has to be eaten” khwurdanīhā2 "eatables": man raftani am (m.c.) "I have to go now” na khāyr in gul mardanī nist (m.c.) "not at all, this flower will not die (said of a pot that doesn’t look healthy)” har chī shudani ist mī-shavad4 (m.c.) "what has to happen, will happen.”

(4) The Infinitive is used as a noun: raftan-i man khūb nist "what is to be eaten?” darūgh-gustanī "tellings of lies” iaat nā-kardan (in m.c. gen. na-kardan) "disobedience.” As a verbal noun it may govern the genitive, as: barāy-i kushan-i û "for the killing him.” It can also govern the accusative in such constructions, as: maʿlāqat kūbandinī 1

Corresponds to the Hindustani idiom tāne-vātān.

Note that the Future Participle can be used in the plural. In dāvā khur- danist yā mālidani (m.c.)?

An unusual expression, if correct: khushk shudan or pakhmurdā shudan is used for plants, but mūrda of trees.

But kharchi būdā bud (m.c.) "happen what may."
USE OF THE TENSES.

(2) In classical Persian, the negative of the Infinitive is usually formed with nā but in modern Persian na is preferred.

(3) The Infinitive of a Transitive Verb is often used in an intransitive sense, as: ārā bi-kushtan dādand "he was handed over to be killed (lit. they banded him over for their killing him)."

(t) Just as the Perfect Tense signifies that the speaker was not present [vide (k)], so the Continuative Perfect gives the same notion, but with the idea of continuance. This Continuative Perfect is rarely if ever used in classical Persian, its place being supplied by the Imperfect. The Continuative Perfect is rare even in modern Persian. Examples: tu ārā di-dā ki dar masjid istūda Qurān
tā kushtan-i fulān gunāh nist "they have been doing this up till now"; here nā bi-kushtan ast vali chand-ē st bi-kharabī uftāda; here nā bi-kushtan ast "has been rising, was rising"; nā kusht known could be substituted but would not be so forcible.

In the sentence tu ārā didā ki dar masjid istūda Qurān
tā kushtan-i fulān gunāh nist "they have been doing this up till now"; here nā bi-kushtan ast vali chand-ē st bi-kharabī uftāda; here nā bi-kushtan ast "has been rising, was rising"; nā kusht known could be substituted but would not be so forcible.

Remark.—The Continuative Perfect of the Subjunctive is used in a similar manner as the same tense in the Indicative, but expresses a doubt, as: shunida am ki Musalmānān rā mi-kushta ast valī ihtimāl dārad ki ānāhā rā ki wājīb "l-qatl bāshā-and mi-kushta bāshād "I have heard that he has been killing Muslims but it is probable that he has been killing those that are worthy of death." This tense is not used in modern Persian, but is common in Abūl Fazl &nd in the Hāmāyūn-Nāma.

(u) The Continuative Pluperfect is not used in Persian.

(v) The Imperative is in m.c. sometimes used in a precative sense, as: Khudā 'umr-at bi-dih (vulg. for dihād) "God grant thee a long life"; in classical Persian, the Optative form dihād would probably be used in this instance.

1 Note omission of rā, the verb being a compound Qurān khwāndan Qurān rā khwānda id? "Have you read the Quran?" (i.e. he whole of it).
2 Example from St. Claire Tisdall's Grammar, p. 87.
However, the 2nd Pers. Impera. is even in classical Persian used preca-
tively as:

\[ \text{Ya Rabb! tū marā tawba dih u 'uzr pazīr} \]
\[ \text{Ay tawba-dih u 'uzr-pazīr-i hama kas} \]
\[ \text{"Grant me repentance, and accept my plea.} \]
\[ \text{O! Thou who dost accept the pleas of all!"} \]

(O. K. 278 Whin.)

The Continuative Imperative formed by prefixing \( mī \) or \( hamī \) is not used in m.c.\(^1\) In classical Persian it is common only in poetry:

\[ \text{Gar rāhāt-i jāvidān tama' mī-dārī} \]
\[ \text{Mī-ranj hamīsha u ma-ranjān kas rā} \]

Also negatively:

\[ \text{می مختر کاذیور اگر داری هن} \]

The negative of the Imperative is classically formed by prefixing \( mīh \), but in m.c. the less forcible and consequently more polite \( mīh \) is preferred.\(^2\)

\[ \text{In rā guštā bāsh} \]
\[ \text{In rā karda bāsh, nishasta bāsh, etc., is an Indian and perhaps an Afghan idiom: it is not good Persian.} \]

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\(^1\) Instead, the m.c. Continuative Particle \( hay \) is prefixed, as \( هی پکن \), \( hay bi-kan \).

\(^2\) For the same reason the Pres. Fut. is often used in transmitting orders, instead of the Imperative: \( mī-ravid \) "you will go" for \( bī-ravid \) "go."
CHAPTER XVII.
§ 126. Subjunctive Mood.

(a) The Persians use the Subjunctive more frequently than the English use it.

The verb in the subjunctive sentence is under the subjection of a Conjunction, which in m.c. is frequently understood. Uncertainty is generally supposed.

Conjunctions introducing the Subjunctive are: (a) giram-ki, "granted"; mashrut bar in-ki, "provided"; jarz kun "supposing"; agar "if"; khvah "whether"; just inki, "unless", and bidun-ī inki, etc., "except"; pish az ān ki "if"; sallāmā inki, "granted"; ār inki, "provided"; jarz kun "supposing"; garh-ān inki, "supposing"; mākh inki, "unless", and agharchi, "though", and apūjād-ī inki, etc., "although"; har mā-ūdā inki, etc., "except"; khwāh inki, "whether"; haq inki, etc., "unless"; khar-ān inki, etc., "whatever"; and ār vaqt inki, mod., "whenever.

From the above remarks it will be seen that the Subjunctive Mood is generally employed to express a condition, desire, intention, doubt, or end.

1 In m.c. also hargāh, chunānchi, har āngāh, and agar chunānchi "if."
2 Khvāh hayān bāshad yā āstān, kusha khvāhād shud (m.c.) "whether it be man or beast, it shall be killed."
Remark.—It should be observed that ک in all its significations, except when introducing direct and indirect narration, is usually followed by the Subjunctive: می‌گوید که نمی‌گوید که می‌گوید که نمی‌گوید می‌گوید که نمی‌گوید (indirect), or می‌گوید که نمی‌گوید (direct) "he says he won’t come."

(b) When the second of two verbs is in English in the Infinitive, in modern Persian it is usually in the Present Subjunctive, even when the principal verb is in a past tense, as: "I wish to go" می‌خواهم (ک) بروم mi-khwāham (ki) bi-ravam: "I seized him to bring him before you" ارآ گرفتم نا پیش شما باورم ūrā giristam īā pūsh-i shumā biyāwaram: "who gave you leave to enter my harem" نرا که اجازت داد که به حریم من در آنی turā i ījāzat dād ki bi-hāram-i man dar ānī; (here می‌خواهم might be used, but with the signification 'since you are coming') سیدنام: چه طور در قسم namī-dānam chi tāvr bi-raqṣām "I don’t know how to dance," but چه طور در قسم namī-dānam chi tāvr mī-raqṣām "I don’t know in what manner I am dancing"; vide § 123 (b) (c) مسیح‌دوه بزودی حرکت گند بغار از ناز و نتمذ نصر جدید دیگر نبی‌خوره که می‌خواهم. "whoever wishes to—".

In classical Persian the Infinitive was also used, as: مسلاحت ندیدم azīn ہیش ریش دروش خراشیدن و نمک پاشیدن maslahat na-dīdam az in bīsh rīsh-i darūn-ash khārašīdan va nemak pāshīdan (Sa’di) "I did not consider it advisable to probe his wound further or rub salt on it": اشنا گفت کہ دروغ بہشت کہم حکمت با انشا گفت Luqmān guft ki darīgh bāshad kalīma-yi hikmat bā īshān guftan (Sa’di) "Luqman replied that it would be a pity to waste the words of wisdom on them": گفت اندیشه کرد کہ چی گرویم به از پشمیانی گفت andīsha kardin ki chi guyām bih az pashmānī khwurdan ki chirā guftam (Sa’di) "he replied it is better to think before-hand what to say than to regret afterwards for having spoken." 5

Remark.—In سخنی نرس مقرر شک کہ ہی را ہنجس بنشن با گماراں sukhan bar in muqarrar shud ki yak-i rā bi-tajassus-i īshān bar gumāshītan (Sa’di) "it was decided to despatch some one to spy on them (the robbers)", the Preterite is used instead of the Present Subjunctive to show that the order was carried into effect. Vide page 514.

(c) The following are instances of the Present Subjunctive used instead of the Past Indicative in English: "I did this before I arrived in Kerman"

1 Expressing command, desire, object, consequence, etc.
2 In m.c., these Conjunctions would probably be omitted.
3 In modern Persian کی—بی-خراشام.
4 In modern Pers. گفت ہندش گئت کہ چی گرویم بہتر ازاں است کہ پشمیان بیحو م کہ چرا گفت guft biyandīsham ki chi bi-guyām bihār az ān ast ki pashmān bi-shavam ki qhīrā guftam.
5 Note the direct narration in Persian.
SUBJUNCTIVE MOOD.

1 pish az an bi-Kirmān bi-rasam in kar rū kardam; ‘this happened before I was born’
2 in kar rū kardam, ‘this happened before I was born’
3 pish az an bi-tavallud shavam in vāqi’ shud: ‘I feared lest he might curse me’
4 The Subjunctive here, it is not known whether the speaker did or did not reach Kerman: with rasidam there would be no doubt.
5 This latter might also mean ‘we (or one) must not do this.’
6 This might mean ‘we, they, or you can’t do this.’
SUBJUNCTIVE MOOD.

Note the Pres. Subj. after *shayad*, which expresses a doubt. The Definite Future in modern Persian would be contrary to idiom. In colloquial, *shayista* "suitable" and *shayad* "perhaps" are the only parts of this verb used.

In classical Persian the Future Indicative is frequently used in conditional sentences where in modern Persian the Present Subjunctive is used. *Vide* § 128.

In English, would is often a past tense, as: "he would not regard their enchantments"; but it is often hypothetical without any regular respect to time. After verbs of wishing it denotes a future event as: "I wish it would rain—"

But *chuan sakht boud ki shumā rā mi-kush or mi-tavānīst bi-kushad* "was so strong that it might have, could have killed you."

Or *mi-yeyand* (m.c.), or *mi-tavānīnd bi-yeyand* (m.c.).
In classical Persian, the Future Indicative is frequently used where modern Persian requires the Present Subjunctive, as: *gustand ki hargâh* mā har du khvāhīm āmad ān rā khvāhīm girīt (class.) “whenever we both of us return we will take it (the deposit) back”; here khvāhīm āmad gives the force ‘when we return as we shall do’; in modern Persian bi-yāyīm would be preferred: hargāh yādgär-i turā khvāhīm dīd turā yād khvāhīm kard (class.) “whenever I shall see your keepsake (the ring on my finger) I will recollect you” in mod. Pers. bi-bīnām: hargāh bi-chashm-i khud khvāhīm dīd bāvar khvāhīm kard (class.) “whenever (if) I see it with my own eyes I will believe it”; here there is no apparent necessity for the Future and bi-bīnām would probably be better in classical as it is in modern Persian.

(f) The Perfect Subjunctive is used to express doubt where the Present would obviously not be correct: پیش از in in qadr miḥnat ki kashāda bāshad? (class.), (but in m.c. kashāda ast would be used) kashāda ast. *gabūl namī-kunām ki Shū'la Khānum sūhib-i in amr būda bāshad* (m.c.) “I will not believe that Shu’la Khanum can have done this”; *būda ast ‘has done this’* namak-i tu kīr-am kunad agar khilāj ‘arz karda bāsham* (m.c.) “may your salt blind me, if I have misrepresented the facts”.

(g) (1) As already stated, the Past Indicative is in m.c. often used for the Present Indicative: vide § 125 (g) last example.

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1 In m.c. hargāh means ‘‘if’’; and har vaqīt is used for ‘‘whenever.’’
2 Agar khilāj ‘arz kunām ārā gār khālif ēmār kām; ‘‘should I misrepresent matters’’ (immediate future).
3 Pres. Subj. expressing wish, desire.
4 In mod. Pers. either bi-yāyīm or bi-sāda bāshand (class.) “I don’t suppose they had ever in their lives seen such a furious onslaught.”

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1 If didā and (without shāhīd) shāyad gufta bāshand, or لخاپخخات gufta and.
SUBJUNCTIVE MOOD.

This is also in m.c. the case with the Subjunctive, as:

"let me say that if you want (wanted, were wanting) a really good carpet, I will show you something the like of which I don’t suppose you have ever seen”;

As the Aorist or Pres. Subj. of this verb is usually used instead of the Present;

The Past Subj. here indicates doubt, “I don’t suppose”: ḥargoget nedēdā āfde āfde ḥargoget na-

Note Future Indicative.

The protasis or if-clause is understood.

The Past Habitual is not used in m.c.

The Past Subj. here indicates doubt, “I don’t suppose”: ḥargoget nedēdā āfde āfde ḥargoget na-

Note Future Indicative.

The protasis or if-clause is understood.

The Past Habitual is not used in m.c.
jahāz ham gharq namī-shud chīz-e na-būd ki mī-āvardam (Afghan; modern Persian bi-yāvaram).

(k) Note the following examples: 

صابح دلی را پرسیدند بهین خویی که گفته—: است نشیده ام که کسی اورا دوست گرفته باشد sāhib-dil rā pursīdand bi-dīn khūbī ki āštāb ast na-shunīda īm ki kas-ī ārā ďūst girīsta būshad; the Subj. here expresses the doubt. Compare ābā شیبده اب که شخصی گان هانم را دوست گرفته باشد āyā shunīda īd ki shakhsī ān khanum rā ďūst girīsta būshad “have you ever heard that any one has ever made love to that lady? (I think no one has ever has),” but ġūrūm īst girīsta ast would mean “have you heard that So-and-so has taken her as a mistress”: i.e. the latter tense would refer to the present time rather than to the past. Ģūrūm īst girīsta ast was used it would signify surprise that he was understanding or did understand it.

(l) For the Continuative Perfect of the Subjunctive, vide § 125 (t), Remark.

(m) Note the signification of the Subjunctive in the second example of the following: Ģūrūm īst girīsta ast “cook only such a quantity as you are able to consume (now),” but ġūrūm īst girīsta ast “cook only such a quantity as you may be able to consume at any time.”

1 In modern Persian ďūst dāshe ābashad.
CHAPTER XVIII.

COMPLEX AND COMPOUND SENTENCES.

§ 127. Conditional, Coordinate, and Optative Clauses.

When a sentence is expanded by explanatory clauses it is called a Complex sentence, and the explanatory clauses are called subordinate clauses.

Adverbial clauses include Conditional, Optative, Concessional, Temporal, Local, and Modal clauses. In other words adverbial clauses place conditions on the action of the principal clause, and limit it as to time, place, manner object or cause.

Other Subordinate clauses are, Relative and Predicative clauses, vide § 130 and § 131.

Adverbial clauses will be treated first—

(a) A Conditional (Adverbial) clause limits the action or state of the principal clause, and is introduced by if, or some particle of kindred meaning. The conditional or subordinate clause generally stands first, and is therefore called the protasis (شرط), and is followed by the principal clause or consequent proposition called the apodosis (جواب جزاء or جواب).

Remark.—The Apodosis of a command as bi-guyam in bi-yā bi-guyam turā “come here and I’ll tell you,” is called جواب جسر جواب سور, while the Apodosis of an oath as in بخدا مي نمي آم bi-Khuda man namā-qyam “by God I won’t come,” is called جواب قسم جواب قسم جواب قسم.

(b) There are three classes of conditions, viz. (1) impossible, or those that might have been and were not realized or that cannot be realized or that are mere suppositions; and (2) possible, or those which may be (or may have been) realized; (3) conditions in which the apodosis or if-clause is understood; these latter belong partly to (1) and partly to (2).

(c) In classical Persian, as also in the Afghan and Indian spoken language, the tense most in use for the first class of conditions is the Past Habitual, obsolete in the m.c. of Persia. This tense is interchangeable with the

1 Vide “The Syntax and Idiom of Hindustani” by Kempson.
2 Expressed or understood. In m.c. the Conjunctions are frequently omitted.
3 The Conditional particles (شرط) are, أگار, گر gar, ار, چون chun, چو chu, and according to Indian grammarians the temporal conjunctions چن chun, فتگی vaqt ki, etc., etc., as well as the concessional الجر چرچه agarchi, هرچند ha-chand, etc., and the concessional هرکه harki, هرچه harchi, هرنه har kas, هری harjā and هرگا har kūjā and هرچگا baq خومنی دارا baq-i baq-i khūb-i dārī birūn ma-raw, are according to them Conditional sentences.
Imperfect Indicative,\(^1\) the same tense being used in the protasis and apodosis, or one in the other and another. Examples:

الحقيقت اسم كك كر در سلك صعبت آن بداء ترابيت يانيني يكي از عشان شدي

\(\text{ayn} \cdot \text{haqiqat ast ki agar dar silk} \cdot \text{shahat-i an badan tarbiyat yafi} \cdot \text{yak-i az insh\ān shudi} \) (Sa’di) “it is quite true that had he remained in the constant society of those evil men, he would have become one of them”

پسر چون پیل

پست در آمد به صدمتی که اگر از هنی بنوی از چاپ گرندی pisar chün pil-i mašt dar āmad bi-ṣadmat-i ki agar kūh-i āḥānūn būdī az jāy bar kandī—(Sa’di) “the boy entered (the arena) like a mast elephant, with a shock sufficient to tear up from its roots, a mountain of iron” (lit. “if it had been a mountain of iron, he would have torn it up from its place”).

گرندودی امید راحت و زنچه هچنان گز مالک ملل؟ بودی

ور وزن از خدا بترسیدی

\[\text{Gar na-būdī ummid-i rāhat u ranj}\]

\[\text{Pā-yi darvish bar jalak būdī}\]

\[\text{Var Vazir az Khudā bi-tarsidī}\]

\[\text{Ham-chunān k'az malik,}^8\text{ malak}^8\text{ būdī—(Sa’di)}.\]

“Were there no daily anxiety (for food and clothing),

The darvish’s rank would be \(^4\) high as the sky.

If the Vazir were to fear \(^4\) God

As he fears the king, he would \(^4\) be an angel.

اگر شما و انسان بودی و مرنا فناعت رسم سوآل زجحان بر گاسی

\(\text{agar shumū rā īnṣāf būdī va marū qanā‘at, rasn-i swāl az jahān bar khasī} \)—(Sa’di) “had you justice and I content, the custom of begging would \(^8\) disappear from the world”.

آ اگر هو بر گودبدی

\(\text{Seman āfāle va pīrān-}

\[\text{Ah! agar murda bāz gardīdī}^4\]

\[\text{Bi-miyan-i qabīla u-payvand—(Sa’di)}.\]

“Ah! if the dead were to return,

To his friends and connections.”

\[\text{man ānasti}^6\text{ ki bū zāgbā bar divār-i būgh-i khirāmān hamī-raftāmī—(Sa’di)}\]

\(\text{لاین قدر من انسانی که با ازغ مصرفی بر دیوار بافی خرمایم همی رئیسی}

\(\text{lāṭiq-i qadr i}^\cdot\text{ man ānasti}^6\text{ ki bū zāgbā bar divār-i būgh-i khirāmān hamī-raftāmī—(Sa’di)}\)

\(\text{1 Vide example in }\)\(\text{126 (i) where the protasis is understood, and also }\)\(\text{125 (h) (b)}\).

\(\text{4 In classical Persian, and in India and Afghanistan, this final }\)\(\text{ī} \) is majhūl (c).

\(\text{5 Example of }\)\(\text{tajnis-i khatū}.\)

\(\text{4 Note the time. Though future, the first condition is one impossible of fulfilment;}

while later, the same tense is used to express past time, for conditions that might have been, but were not, or could not be, fulfilled.

\(\text{6 From an obsolete verb, “to be”: }\)\(\text{aste = ast in ancient Pers. Later aste is used only for the Past Habitual. In mod. Pers., na-būd, or na-mi-būd, or na-bāshad would be used in prose.}\)
"rather were it fitting my dignity that I should be strutting proudly on a

garden wall in company with a fellow magpie" (said by a magpie imprisoned

with a parrot).

"The profit from a sea voyage would be great were there not the terror of the deep.
Pleasant would be companionship with the rose were it not for the thorn."

"Were Laila and Majnun to come to life
They would learn love's methods from this book of mine."

"If thou hadst remembered thy childhood's days
When thou wast a helpless babe in these arms,
Thou wouldst not have been rough with me now
When thou art a strapping fellow and I an old woman."

1 Zāgh is the English magpie, but Persians are not very exact in the names they
give to birds or flowers. Elsewhere in the same story the zāgh is called a ghurāb which
is properly a "raven." Zāgh is sometimes used instead of zāghcha "the chough."

2 Būdī, poetical for būdī.

3 Note the Past Habit., for mere supposition referring to no special time.

4 Note that this impossible supposition though future, is expressed by the Past
Habitual. Also note the singular verbs, Laila and Majnun being by a poetical license
treated as one idea; vide also § 125 (h) (6). Also va for u. In speaking, Laylā is gener-
ally Laylī.

5 Properly khurdiyyat; read khurdīt for scansion.

6 Note this feminine pīra, or does the g stand for the izafat? Persians always
say pir-i mard, pir-i zan, etc.
Remark.—Sometimes the Protasis is understood, as:

azi JshMn ra kirishma-yi jamal-ash ‘arusan-i bihisht ra jalva-gari amukhtí va az tab-i ‘izâr ash āljâb-i jahân-lâb bar âlåsh-i ghayrat bi-sühlí, chashm-i mast-ash.—(Anv. Suh. Chap. 1, St. 8) “—and one of them (the damsels)—the winning glance of whose beauty might have taught blandishment to the brides of Paradise (if —) and at the glow of whose cheeks, the sun, which warms the world, was consumed with the fire of jealousy; whose languishing eye”— (East. Trans.).

Vide also example in § 126 (i).

(2) In the following examples, an Imperfect Indicative is substituted for the Past Habitual without any change in meaning:—

Agár murâja‘at kardami bihtar bûdî2 chirâkî ‘idâr marâ qaâbî lâ-kard ‘‘if I had returned it would have been better for me, because my father would have received me back;’’

Dar kashhî hich bâdbân na-bûd va agár lam mî-bûd2 dar ân vaqt chi mî-kardam? ‘‘there was no sail in the boat, and even if there had been what could I have done with it?’’

Agár man jâ-yi tu bûdam in kâr râ namî-kardam (m.c.) ‘‘if I were you I would not do this’’

Agár Jshân halâk mî-shudam bihtar3 mî-bûd (m.c.) ‘‘had I perished with them, it would have been better for me’’

Agár ân vaqt zamin dahan bâz mî-kard bi-khushî-yi tamâm farâ mî-raftam (Prof. S. T.) ‘‘had the earth only opened I would gladly have been swallowed up in it’’

Agár darîn bâgâ si chî-zi digar bûd (or mî-bûd) bi-naqîr bûd (m.c.) ‘‘if this garden had only contained three things more, it would have been unrivalled’’

Agár bi-qadr-i mâyâ-yi khud zindagi mî-kardam in tuhi-dastî hargiz dast namî-dâd (Prof. S. T.).

Remark I.—From the previous examples it will be seen that the Imperfect Indicative (or the obsolete Past Habit.) can in conditions or supposi-

1 Or ‘might be consumed’.
2 In classical Persian, the Past Habit. bûdam, and the Imperfect Indicative mi-bûdam are in common use. In modern Persian however the Past Indicative bûdam usually takes the place of both these tenses. Sometimes however mi-bûdam is still used for euphony, in conditional sentences.
3 Note that a supposition, almost with a future signification, can be expressed in Persian by the Imperfect Indicative. This might also mean ‘If I had been you, I would not have done this’; the context (qarîna or maštîb) gives the time; either Past or Future time is indicated.
CONDITIONAL, COORDINATE, AND OPTATIVE CLAUSES.

ons refer to a time either past or future;¹ as: "If I had wrestled
ith him yesterday I would have thrown him"

agār dīrūz bā ū kushtī mi-girīstam īrá zamīn mi-zadam (o.c.) lāyiq-i
fān-i man nist va-illā agar fardā bā-ū kushtī bi-girām īrá bi-zamin mi-zaran
khwāham zad (lit. I certainly don't) I couldn't tell"; but mi-dānam agar bi-dānam guftan-
sh mushkil ast (not būd) "I don't know, but were I to know (as I may or
ay not) I couldn't tell"; but mi-dānam agar mi-dānam mushkil bōd (not ast) "I don't know,
it even if I knew (as I certainly don't) I couldn't tell":

جراب دادم لابق شان
من نبست و الا در این پنجاه سالگی با نوبه آنا کشتن میگرفتم و میزند می‌دید
 vad dādam lāyiq-i shān-i man nist va-illā dar īn panjāh-salāgī bā Timūr
qā kushtī mi-girīstam² zamīn-ush mi-zadam mi-dādid (Vazir-i Lankarān) "I
plied it is not fitting to my position, otherwise in spite of my fifty years,
would wrestle with Timūr Āqā and throw him; you would see for
ourseif" (lit. "I was wrestling and was throwing, etc.").

In modern Persian, the Imperfect Indicative is the tense most in use in
nditions, though occasionally its place is supplied by the Pluperfect
dicative as in English; vide (d) below.

Remark II.—For the classical (and modern Afghan) use of the Imperfect
 r the Pres. Subj. in a condition, vide § 126 (j).

(d) In modern, and occasionally in classical Persian, the Pluperfect can
ke the place of the Imperfect in the protasis, as:

agār ān gol ra چه
bādām dar utāq-i man mi-dādid (i.e.) "if I had plucked that flower you would have seen (or would see)
in my room":

agār az ∗ spatial
raj iqdām karda būdīm az ān taraf fitna bar malā mi-ustād "had we or

1 The context decides the time, as: "amma āghā, agar andāza-yi nim-tana ma’lām mi-shud biyār khyūd būd (Vazir-i Lank.)
but, Sir, if the size of the coat were known it would be better"; here the context
ows that the meaning is not "if it had been known, it would have been better":
agār apar dārīzā ma’lum bi-shavad khyūl khyūd ast
uld imply it was not possible to obtain the size of the garment; but
mi-dānam agar mi-dānam mushkil bōd (m.c.) "I don't
ow, and if I did I couldn't tell," can equally well be expressed in m.c. by
mi-dānam agar mi-dānam mushkil ast (m.c.).

2 The Imperfect Indicative is used in preference to the Present Subjunctive
icate a supposition that is not likely to be fulfilled: the Vazir's position forbids
h an unseemly action as wrestling.

6 Or mi-chidam.
our part taken any action, the conspiracy would have been public'';  

And the Conspiracy would have been public if they had been reconciled (to each other)  
I should have been glad''

agár īnhā bā-ham āshī karda būdānd  

\(\text{khushnūd mī-shudām} \) (mod.) ''if they had been reconciled (to each other)  
I should have been glad''

Agár ān rūz 'aqībat-i 'īn bi-dīda būdī va az khān rīkhān ijtīnāh karda būdī dar in vaqī 'in vāqīha rūy na-nāmūdī (Anv.  
Suh., Chap. X, Story 2); ''if on that day thou hadst seen the conclusion of this  
affair, and had' st shunned to spill blood, this event would not now have oc-  
curred, and such an adventure would never have taken place''—(East. Tr.).

(c) Similar constructions in Optative Clauses (which are but a form of  
Conditional Clauses) occur after the optative word kāsh, kāshkī kāshkā  
or kāshkā, and če būdī, etc., ''I wish that, would to Heaven!'',  
i.e. it is followed in classical and modern written Persian by the Past  
Habitual, and in modern colloquial by the Imperfect and Aorist:—

Kāsh k'ān rūz ki dar pā-yi tu shud khār-i 'ajal  
Dast-i gī'ī bi-zādī tīgh-i halāk-am bar sar! (Sa'dī).

'Oh, would that, the day death's thorn pierced thy foot' 
Fortune's hand had & struck me with the sword of destruction.''

1 This prefix \(\text{ba} \) would not be used in modern Persian.
2 m.c. 'ādā dada būd.
3 Note that the time is past. The meaning is 'would that I had died when thou  
didst die!'
4 Note that the meaning is 'would that I were knowing now';  
\(\text{ta} \) du'ā bi-kumām ki pidāram bi-mīrad would be the ordinary construction.  
\(\text{Murād} \) (Past Habitual) could be substituted for bi-mīrad in the sentence above: whether  
the two last verbs are both put in the Past Habitual or both in the Pres. Subj., makes  
no difference in the meaning.
5 Kāsh būd (m.c.) '' would that he were (but he is not) ''
6 Kāsh būd (m.c.) '' would that he might turn out to be (as he may).''

For tamyiz.
**CONDITIONAL, COORDINATE, AND OPTATIVE CLAUSES.**

būd (m.c.) "would that all possessed that discretion which God has given to you."

*Kāshki pārsēl in rā guftāmī ki ūrā kushandī* (old) "would that I had said this last year so that they might have killed him (by now)" if the Pres. Subj. *būd* were here substituted for the Past Cond. *kushandī*, the time would be indefinite and might refer either to past, present, or future killing.

**Remark.**—From the above-mentioned remarks, it will be seen that both the Optative and Past Optative can in Persian be represented by the same tense.

*(f)* In modern Persian, however, the Optative and Past Optative can both be represented by the Aorist [1] or the Imperfect, and the Past Optative by the Pluperfect also, as: *kāsh murakkhāsi dāda bi-shavad* (or *mi-shud*) m.c. "would that leave were granted"; *kāsh ḫukm rā fanāda būd* (or *mi-fahmaid* but not *bi-fahmad*) m.c. "would that he had understood the order"; *kāsh pīš az da'vat az man pursāda būdī* "would that you had asked me before issuing the invitation"; *kāshki mutavallīd na-shuda būdam* (or *ami shem namī-shudam*), m.c. "would that I had never been born."

This Aorist construction is also admissible in classical Persian as:

*Kāshki qimāt-i anfās dāndandī khālq, Na ḍemī ẓanjīd kā maflīd gafīmīt shimerd.*

"Would that people knew the value of life
That these few moments they have to live, they might not waste."

(Tayyibat-i Sa'di)

*(g)* By inverting the order and substituting *ki* for *agar*, Conditional clauses may occasionally be changed into predicative clauses, [8] as:

"How nice it would have been, if leave had been allowed"

---

[1] In Urdu *kāsh* is followed by any one of the three Optative tenses as *kāsh mārē* "would that he would strike him"; *kāsh mārē* "would that he had struck him"; *kāsh mārē hoīta* "would that he had been striking him"; *kāsh mārē hoīta* "would that he had struck him (remote time).

[2] Imperfect for either past or future time. *Mi-shud* may refer to Past or Future time, but *mi-shud* *bi-shavad* to Future time only. *Vide* *(g).*

The apodosis is occasionally placed first:

The tense most commonly used in the conditional clause of conditions of this nature, is the Present Subjunctive introduced by \textit{agar}; but the Indicative Mood can usually take the place of the Subjunctive Mood if there is little or no doubt in the supposition.

Examples:

\begin{quote}
\textit{mudāla\textsuperscript{a} agar darvish jur\textit{at} num\textit{yād} ham\textit{l} bar tahavvur kunand\textsuperscript{4} va agar sakh\textit{avat} var\textit{zad} ir\textit{āj} nām ni\textit{hand}\textsuperscript{4} va agar dar hilm kūsh\textit{ād} an rā\textit{ā} ajz va bi-\textit{izzatī} shumār\textit{and}\textsuperscript{4} (Anvār-i Suhaylī, Chap. III, Story V) "thus for example, if a poor man show boldness, they ascribe it to rashness; and if he choose to be liberal, they call it extravagance; and if he try to be mild, they account it weakness and want of spirit."—(East. Trans.)
\end{quote}

\textit{Qāzī\textsuperscript{b} ar bā mā nish\textit{ānad} bar fışhā\textit{nad} dast rā (Sa\textsuperscript{d}ī) "were the Qāzī even to join our party he would wave his arms in time.

\begin{enumerate}
\item \textit{agar}. Classically \textit{būdi} and \textit{shūdi} would probably have been used. This sentence has the same meaning as \textit{murakhkhasī dāda shūda būd}.
\item \textit{Mi-shud} could be substituted for \textit{shūdi}; but \textit{bi-shavad} could not be used after the previous tense \textit{būdi}.
\item If the Aorist is used in a conditional sentence it generally supposes that the condition may possibly be fulfilled, whereas if the Imperfect Indicative is used in a future condition it generally supposes a condition that will not be fulfilled; \textit{vide} Remark I (c) (2) \S 127 and footnote 2, p. 548.
\item The 'Aorists' in the apodosis appear to be the old Present Tense.
\end{enumerate}
to the dancing”

1 

2 

3 

4 

5 

6 

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8 

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10
The Present and not the Aorist tense of *khvāstan* is usual after *agar*, when a dependent verb follows, as:  

\[ \text{agar malik mi-\textit{khvāhad} ki marā ḵhidmat kunad va tawq-i minnat-i dar gardan-i man afkanad tavaqqū} \text{ chunān dāram} - (\text{Anvār-i Suhaylī, Chap. 14, Conclusion of Book}) \]  

"if the king wishes to do me service, and to put the chain of obligation round my neck, my wish is that —

\[ \text{agar mi-\textit{khvāhid} zūd bi-ravīd bāyad chāpīrī} \text{ bi-ravīd (m.c.) ‘if you want to travel quickly you must travel post’}; \text{ here it is quite correct, grammatically and idiomatically, to say}\]

\[ \text{agar bi-\textit{khvāhid} (ki)} \text{ zūd bi-ravīd, but there is properly a slight difference of meaning in meaning.} \]

**Remark.**—In conditional sentences the past is, in m.c., often used for the present, as:  

\[ \text{agar chīz-e dīgar khvāsta bāshi}^4 \text{ az dīh mi-ārānd (m.c.) ‘should you want any thing besides these, it will be brought from the village (near).’} \]

(c) The alternative construction mentioned in § 127 (g) can also be used in this class of unrealized conditions, as:  

\[ \text{chi khūd ast}^6 \text{ ki murakkhāsī dāda bi-shavād (m.c.) ‘how nice if leave be granted.’} \]

(d) In Classical and in Indian Persian, the Future Indicative is often used instead of the Present Subjunctive (Aorist), as:  

\[ \text{aḥān-gar rā纵深 ki agar bāz chunān jawshan}^6 \text{ khvāḥī sākht}^7 \text{ sar-i tu du nīm khvāḥām karda (Indian)} \]

"the king said to the smith, ‘if you make again (for any one else) such a good coat of mail I’ll split your head in two’; vide also § 125 (e) (1) and (2).

Similarly in a temporal clause:  

\[ \text{hargāh ki shawq-i ghālib khwāhad shud akhbār-i saʿūdat-agar-i malik az nasīm-e-sahar khvāḥām pursūd va jamāl-i bā kāmāl-i Shāh dar āʿina-yi khayāl khwāḥām did (Anvār-i Suhaylī, Chap. 8, Story) ‘and hereafter whenever desire prevails, I will inquire of the morning-breeze happy tidings of the king, and will behold in the mirror of imagination, the perfect beauty of his majesty—’.}\n
---

1. Adv. from *chāpār*: generally written جاپار.
2. Or incorrectly *agar khvāsta bāshid zūd bi-ravīd*.
3. The *ki* is omitted colloquially.
4. *Bi-khvāhid* بدرحاد though really correct would not in m.c. be considered quite so polite.
5. Or *khvāhad būd* with *agar* instead of *ki*. *Kūsh murakkhāsī dāda bi-shavād* (or *mi-shud*), m.c., has the same meaning.
7. Also *bi-sūzī* (class. and mod.).
(East. Trans.): **> **!>* ^ er^tf 5! eJJS- cW* bi-vatan-i Mud khwahad
rasld ... only, anc
3 Here the Present tense is more forcible than the Future
* Or ^
1 -
26) bi-shavad) in
hence is nicknamed jf T^* gkarib-gaz.
3) sometimes the speaker assumes that the condition is realized and
puts the verbs in the protasis and apodosis in the Preterite; or the first in the
Preterite, and the second in the Future or even Present. In m.c., however,
this refinement of meaning is generally neglected. The example
agar raftî burdî; agar khutî murdî (Sa'dî and
m.c.) has already been cited in § 125 (g) agar dar
jang tarsidi bâkhi (m.c.) **‘if you fear in battle, you’ll lose’**
agar zadi khwurdî va agar mahabbat kardi
mahabbat khvâhi dîd (m.c. saying) **‘if you do ill, you’ll receive ill; if you
are kind to people, you’ll receive kindness’** (i.e. kindness wins kindness):
agar pîl bi-shumâ dîd pîsh-i man bi- yâvariid
(m.c.) **‘if he gives you the money (which I think he will do), bring it to me’**
agar râmâm shud (or bi-shavad) mi-ravam
(m.c.) **‘if I’m ordered to go, I’ll go’**
agar hukm shud (or bi-shavad) mi-ravam
(m.c.) **‘if he escapes danger this year, he will** have a long life’ (astrono-
mer’s prediction)
agar ghurabâ mā gazîd agar-i sokht-i mi-numâyad va gâh-i munjarr bi-halâk
mi-shavad (m.c.) **‘if you escape from the claws of the lion, it is not possible that he
should be moved by his courtesies or kind speeches’**
agar fârûdî va ištâat na-kârdam muqasîsîm (m.c.) **‘if you
order me and I disobey, then I shall be guilty’**
yagin dânistam ki agarîn daf’a tîsân âmad yahâz
râ khvâhad shikast (m.c.) **‘I felt sure that if a storm came now, it would
break up the ship’**
agar faryâd zadi târî as-kesh (or as-kesh)
mi-kusham (or kushtam) (m.c.).
(f) A similar construction is admissible in temporal clauses, which
are often identical with conditional clauses; but the Future (or Imperative,
khvâhad bûd. Ast assumes that he has escaped the danger, and is
therefore luckier and more polite.

1 Or pl. of gharîb “stranger” here used as a singular: vulgar. The
mâlîs orâ gana is said to be a sort of poisonous bug that bites strangers only, an
hence is nicknamed غربِ غارîb-gaz.

2 Here the Present tense is more forcible than the Future
khvâhad bûd

3 Or طهاني. 

4 Or طهاني. 

5 Or طهاني. 

6 Or طهاني. 

7 Or طهاني.
.must be used in the apodosis. Thus the example in (e) “If he gives you the money, bring it to me” can be rendered “when he gives you the money bring it to me” "(or) vaqt-i ki  pūl rā bi-shumā dād pīsh-i man bi-yāvarid  (m.c.): “I cannot talk Persian when (or if) there is a third person present” vaqt-i ki (or agar) shakhsā  gālīsā hāzir bāshad  namī-tavānām Fārsī harj bi-zanam (m.c.): “I get the order from you, I’ll carry it out.”

1 A conditional clause may be converted into a relative clause, vide § 130 (d).

Remark.—Possibly the fact that temporal clauses have often the signification of conditional clauses, is the reason that 'hargah (class.) "whenever" is in m.c. restricted to the meaning "if."

§ 129. Concessional Clauses.

(a) The Concessional Clause is a form of the conditional illustrated in § 127 and § 128. The difference is that the protasis, instead of being introduced by ‘if’ (or) agar, etc., is introduced by 'hargah (class.) "although" or one of its synonyms 'agarchand (class. and obs.). 'hargah (or) harchand or harchand ki (mod.), 'harchi (however much), 'gū or gū-ki, va-law  (m.c.); bā vujād-i ki, kī bā ūnki, bā inki, with this ma'hāzā, bā vāsfi in or vāṣfī bā vāṣf-i ki ‘notwithstanding’; va hālānki ‘whereas, albeit.’ and 'gīram (or) gīrim ‘admitted, granted.’

(b) The Apodosis or principal clause can be introduced by the Correlative Conjunctions bāz,  amā, likān and valī. These correlatives can be omitted.

Nīz is sometimes incorrectly used for bāz after bāz  because a translation of tau bhi.
Remark.—It is not necessary for the apodosis to be introduced by one of these correlatives:  

"... a rat be a partner in the same abode with men, yet by reason of the annoyance and injury which result from it."  

(c) The English phrase "no matter how—" or "however—", is rendered by *har qadr,* or *har halat,* etc. with the Aorist, followed or not by *agarchi:*  

"... a rat does dwell with man.  

Note the collocation, *dar pish* does not mean ‘under trial.’  

*Dar pish* does not mean ‘under trial.’  

Note the collocation in Persian. The subject for emphasis precedes the Concessional Conjunction.
The following are further examples of concessional clauses:

"Though monkeys may not have the gift of speech, yet they must have some means of communicating their thoughts to each other."

Another form of subordinate clause is the Relative Clause. Relative clauses are introduced by the pronouns "who, which, what, that, whoever, whatever," etc., and by the pronominal adjectives of quality and quantity.

§ 130. Relative Clauses.

(a) (1) Another form of subordinate clause is the Relative Clause.

Relative clauses are introduced by the pronouns "who, which, what, that, whoever, whatever," etc., and by the pronominal adjectives of quality and quantity.

1 zabān-i hāl is opposed to zabān-i gāl. It is difficult to translate the former. It is the mute language expressed by one's appearance and condition.

2 Or shakhs-i mādyān.

3 In m.c. takrār.

4 Or harchand, or harchand ki.

5 Or amma or bāzā.

6 Or instead of the adjective mardān, the plural noun mardān.

7 Or shirīn; but mufid (m.c.) of books only, not stories.
A compound relative sentence can generally be stated in more than one way.

Something regarding the collocation of relative clauses has already been said in the Syntax of Pronouns § 120 (q) (6).

(2) The position of the relative clause in Persian often nearly corresponds to its position in English. Sometimes, the subject of the principal clause is introduced first for the sake of clearness, closely followed by its relative clause; the principal subject is then left to stand alone without a verb, while a secondary subject to a final finite verb is introduced to close the sentence. Kempsor points out that this construction is analogous to the old English "Mr. Pepy's, his diary." Vide also §138 Order of Words (m) (18) to (21).

(3) In modern frequently, and in classical Persian less seldom, two verbs (that of the subordinate and that of the principal clause) frequently come together at the end of a sentence; this construction is not considered bad, even by good writers.  

(4) The antecedent to  
may be a demonstrative pronoun, an indefinite pronoun, a common noun, a proper noun, or a personal pronoun. If the antecedent is a proper noun or a personal pronoun, it is by Indian grammarians termed  
that which is qualified,' or  
'that which is commented on'; or simply  
the explanation.' In this case the connective  
'the explanation,' 
"commenting on' or  
explaining (the antecedent)," or  
the qualification.'

In other cases, the antecedent is called  
the connective,  
kan  
'such a common noun may of restrictive relative clauses be preceded by a demonstrative pronoun or else followed by the demonstrative  
1 "Syntax and Idioms of Hindustani."
2 Compare also "Christ his sake" and in modern Persian  
"Muhammad, his book was lost."  
6 In mod. Per. write  
for  
and  
shakhsat dusd.  
8 Such a common noun may of restrictive relative clauses be preceded by a demonstrative pronoun or else followed by the demonstrative  
9 "if thou wilt set my mind at ease, and give me a solemn promise sufficient to tranquilize my heart—.' (Anvār. Suh., East Trans., Chap. VII, St. 1):  
when he had dismissed them all, the person who had committed the theft, began to feel afraid." Vide also (b).
A general term for antecedent is مقدّم "placed before." Har kujā and jā-i ki, جَالِكَة and جَالِكَة are included in the term اسم موصول اسم مُوَصَّل.

(5) Examples:—

"How miserably passes the time of women that do not know how to read and write." "Let that one of you precede who is qualified to take precedence." "What anyone is in want of, shall be given him." "Whatever people thought they thought wrong." "What kind of a man is he who eats no flesh?" "Is there such a man?" "Are your mother and sisters in the same house as yourself?"

1 In this sentence, the position of the relative clause corresponds to its position in the English sentence.  
2 Note the demonstrative يه (preceding كِ) affixed to the qualifying adjective. Also note that ناکِر أشْحَد no verb, vide (a)(2).  
3 Note the two verbs together at the end, vide (a) (3).  
4 Note the collocation, subject first and then the relative هَرْچِی harchī. Also the two verbs could either be both in the Preterite, or both in the Perfect, with but slight change in signification.  
5 Collocation close to the English: or آن چه جسد انسانی باشد که گوشت نخورند آن چه جورد insān-i ̄st ki gusht nā-khurad "what sort of man is he (may he be) that eats no meat," (i.e. "is there such a man?" )."
RELATIVE CLAUSES.

Madar 1 u khwâhirhâ-yat dar hamîn khâna-i ki tu hasht hastand? 2 “I practise the profession of marauding, which has come down to me from my father”

I. The ‘suspense’ is of course excessive. The sentence that follows has puzzled even Persians at the first reading.

(b) In (a) (3) it was stated that the subordinate and principal verbs sometimes come together at the end of the sentence. In a long sentence, however, with more than one relative or subordinate clause, as many as three verbs are found at the end of a sentence, even in good modern authors. 5

The following example, far simpler than many, will suffice:—

“In order to get rid, for a while, of the importunities and jealousy of his first wife, and also to acquire the good opinion of his father-in-law (who, although noted for clipping money, and passing it for lawful, affected to be a saint), he undertook a pilgrimage to the tomb of Husain at Kerbelah”—Hâjî Bâbâ of Isfahan

1 Note that madar madar here remains singular in signification, though according to the general rule the plural termination added to the last of two nouns makes the first noun plural as well.

2 Two verbs at the end of a sentence, vide (a) (3). Note that the repetition of the locative case dar ân is avoided after ki. In Urdu it would be inserted.

3 Note the collocation—“Mr. Pepy’s, his diary”; no verb to madram-i faqir.

4 An Indian would probably here say bas instead of khulasa.

5 The ‘suspense’ is of course excessive. The sentence that follows has puzzled even Persians at the first reading.
In the above quoted example the principal verb "azim-i Karbalā shud" might be inserted between pas and bi-dān khayāl; the subordinate verb taqaddus-i bi-farūshad might then be construed with dar nazd-i pidar-zan-i tāza, while the first relative ki following these words would have for its verb pāyādārī dāşht and the concessional clause dar sunan-i shārī va ādāb-i din da'vā-i pāyādārī dāşht, taqaddus-i bi-farūshad, 'azim-i Karbalā shud.

(c) A statement can sometimes be more simply translated into a simple sentence, the relative clause being omitted, thus: "He suffered a retribution which was in accordance with his deserts," can be more simply expressed by bi-tawr-i mundsib bi-mukafat-i a'mal-i khud rasīd, than by tawr-i ki munāsid būd bi-mukāfāt-i a'māli khud rasīd.

(d) A relative clause may often be converted into a conditional clause; thus, "a person who holds these opinions is an infidel," may be rendered agar shakhs-i in jār khayālāt ādar kāfīr ast "if a person holds—.”

In long sentences this conditional equivalent is sometimes useful.

§ 131. Predicative (Subordinate) Clauses.

(a) Predicative Clauses are those which form part of the predicate and without which it would not be complete. These clauses are generally linked to the principal verb by the connective ki 加快建设.

In classical Persian, the statement, or question, or order, etc., that completes the predicate, is generally in the form of direct narration.

(b) In modern Persian the indirect narration is frequently used where the direct narration would be used in the classical language. The use of the indirect narration appears to be increasing in modern Persian.

1 Note demonstrative ی (before ی) affixed to the qualifying adjective.
2 Or پاداش-i 'amal-i khud rū ūdī.
3 Oriental languages prefer the direct narration. In Hindustani, which is more dramatic than Persian, the direct narration is used much more than it is in classical Persian even.
PREDICATIVE (SUBORDINATE) CLAUSES.

"He is not the man he says he is" can in modern Persian be either in direct or indirect narration, as:

1. 

2. 

In modern Persian باو گفتی نا بر گشتن من اینجا باش bi-ū gulf tā bar-gashtan-it man īnjā bāsh? would at once be taken to mean "did you tell him to wait till my return?" but if باشاد bāshad were used instead of bāsh, the meaning would be "—your return."

Even in classical Persian the indirect narration is preferred in cases like the following:

"the heart of the neighbour-cat melted at his lamentations, and he resolved that he would not attend the feast without him."

Remark.—In English, the indirect narration is preferred; or the addition of a clause is avoided either by using the infinitive as "tell him to go home," or by using a participle as, "I thought of going to Yezd."

Native grammarians term the reported speech, whether in the 1st or in the 3rd person, مقوله maqula; even in the sentence bi-gū asp biyārad "tell him to bring a horse" the second clause is a مقولہ maqula.

(c) After verbs of commanding and forbidding etc., the indirect narration is preferred, though the direct, as well as the indirect, narrations are employed, both in the classical and in the modern language:

The direct narration would also be right, in which case tu would be substituted for ū, and نشوم na-shavam for na-shavad.

The employment of the dramatic instead of the narrative style will frequently, of necessity, alter the tenses as well as the persons.

If بکش bi-kushad were used instead of بکش bi-kush, the meaning would be "the king ordered him to be beheaded in my (the speaker’s) presence."
The following examples illustrate the Direct Narration:

(1) "I am a descendant of 'AH; and entered the city with the caravan of Hijaz (saying), 'I am on the return journey from the Pilgrimage'; and carried a qasida to the king (saying) that 'I composed it.'"

(2) "He sent word that he would come to-morrow" (vide (e) (1). Khwáhad ámad, indirect, would also be right, but might refer to some third person.

Remark.—The direct narration often occurs in subordinate clauses expressing purpose or resolution. Vide also (e).

(3) "I am glad that you have come"

(4) "I regret that I came" (s) afsús mi-khurámm ki chirá ámadam (or ámadám)?

(5) "I fear that he will come to day" (s) man mi-tarsám ki mábáddá ánd ú imrúz bi-yáyad. (For example of a negatively final clause vide also § 133 (b) (2).

(6) "He asked me who I was" (s) az man pursid ki tu kistá (also = 'who are you?'); or pursid ki kistam (or coll. ki am)?

(7) "Ask if any one is there" bi-purs ki kas-t ánjá hast?

(8) "Tell him to go home" bi-ū bi-gū kì bi-khána bi-rávad. Vide (e) (2).

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1 Or less common bi-mihtar asp hāzír kun.
2 Sometimes the province of which Makkah is the capital.
3 Or mi-āyam.
4 This could also be expressed by man az ámadam-i khud afsús mi-khurám (or pashímân am).
5 Or omit mábáda; vide § 133 (a).
6 Áyá (but not agar) could be substituted for kì.
7 The indirect narration would nearly always be used in such a sentence, though the direct narration is correct.
(9) "My custom is to read the paper daily" 

(10) "I thought of going to Tehran to-morrow" 

(11) "I saw a gorilla advancing from the opposite direction and I said to myself: "what do I see, but that a gorilla is advancing towards me?"

Remark.—A person soliloquizing may, in direct narration, address himself in the 1st or 2nd pers. according to the attitude he assumes towards himself (vide 4 & 10). Further examples: 

"I fell into the thought (that) what wilt thou (i.e. I) do?"; or "what wilt thou (i.e. I) do?" (direct). 

"He wondered what he would do" in khyāl uftād ki chi khvāhī kard? (direct). These two sentences might have different interpretations, if treated as indirect narration.

(e) The following are modern colloquial examples of the Indirect Narration:—

(1) "He sent word that he would come to-morrow" 

(2) "Tell him to go home" 

(3) "He said that he was expecting you"

1 The indirect narration would nearly always be used in such a sentence, though the direct narration is also correct.

2 If a rawere inserted after rūz-nāma, it would mean the particular newspaper taken in daily. Mī-khyāynamā could be used, but with a slightly increased force.

3 Mī-amad might be substituted. This sentence in India would be dramatically rendered by, "what do I see, but that a gorilla is advancing towards me."

4 In India, janāb-i 'āli rā yād karda guft ki muntazir-i shumā 'st; [or "—muntazir-i ishān hastam ‘st]."

5 If a ra were inserted after rūz-nāma, it would mean the particular newspaper taken in daily. Mī-khyānamā could be used, but with a slightly increased force.
(4) "Ask the 'farrāsh' if his master is awake yet a'āfāsh ābād āst? az farrāsh bi-purs ki āghāyāsh bi-dār āst?"

(5) "Ask the witness if he speaks English" az shāhid bi-purs ki āngriżī āhā rāj bi-zanād? āst?

(6) "The four agreed among themselves to hunt in company" ... ād kardand ki bi-yāyānd va āhā hamā 'ahā kardand ki bi-yāyānd va chahār tan bi-ittifaq-i yāk diγār shikār kunād."

(7) "He ordered me not to leave this place" farmūd ki az īn āj bārūn na-ravām (class.).

(8) "I came to ask Haydar whether you would go out riding to-day" "I came to ask Haydar whether you would go out riding to-day" man ānāda būdam az Haydar bi-pursam shumā āmīrūz savār mī-shavād. (Vazīr-i Lankarān).

(9) "That very moment he will go and tell the Khān that you have cast eyes on his intended" hamān sā'at mī-ravād bi-Khān khabār mī-kunād ki tu bi-nāmzad-i āchāshūm mā rā khabār kūnād.

(f) From the above remarks it will be seen that the same sentence can frequently be rendered either by the direct or the indirect narration; in other words the same sentence may have two different significations. Though the following examples illustrate this ambiguity, it will be found in practice that it is apparent rather than real.

The context, and in speaking the intonation or stress, effectually prevent misunderstanding.

1. 6 Or direct narration, mī-zanā. 5 This could also be expressed in direct narration by bā ham 'ahā kardand ki mā āhā hār chahār tan mī-ayīm va bi-ittifaq-i yāk diγār shikār mī-kunām; or bā ham 'ahā kardand ki mā āhā hār chahār nafar bi-ittifaq-i yāk diγār shikār mī-kunām.

2. 6 Note that this is indirect narration. The direct narration khārāzam shuwar mī-shavād could be used but would not be so good.

3. 6 From its position zūd might refer to either the verb preceding it or following it.
Examples:

(1) "He says my father is dead" urniture: if direct = he says his father is dead.) Vide (ii) below.

(2) "He says his father is dead" urniture: (i) urniture: if direct = he says his father is dead.) Vide also (d) (6).

(3) "He says your father is dead," urniture: if direct = he says thus 'your father is dead'). The direct narration for No. 3 would be, urniture: (direct).

Remark I.—More than one grammarian has stated that the oblique narration does not exist in Persian. It is however often used.

A Persian servant delivering a message from his master usually says:

آقا سلام مرسنند و میگردد ممکن است بخوروم بخدمت شما بر: aghā salām rasānand va mi-guyand mumkin ast īmrūz bi-khidmat-i shumā bi-rasand? (or). In Kerman, the writer has never heard the direct narration used in a message.

Remark II.—Possibly the two constructions account for the difference in se in certain subordinate clauses, thus:

va'da mi-kunam bi-yāyam may be indirect narration "I promise to come," while va'da mi-kunam ki khwāham āmad may be direct narration "I will come" while va'da mi-kunam ki khwāham āmad may be indirect narration "I promise to come," while va'da mi-kunam ki khwāham āmad may be direct narration "I will certainly come." The construction with the Present Subjunctive (the Aorist) is preferable in Persian. When the Future Indicative is used instead of the Present Subjunctive it is more forcible than the latter.

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1 This might also refer to some third person.

2 The construction with the Present Subjunctive (the Aorist) is preferable in Persian. When the Future Indicative is used instead of the Present Subjunctive it is more forcible than the latter.
The following examples illustrate other Predicative Clauses:

1. "I am fortunate in your arrival" in az sa'ādat-i man ast ki 1 shumā āmadid.

2. "It is impossible he escaped by this road" mumkin nist ki u az in rār firār kurda bāshad. 2

3. "How did you know without counting that they were sixty?" na-shimurda chi faur dānistīd ki ishān shast najar būdand (or hastand, according to idea).

4. "What did I see on reaching there but that the straw was on fire" ki ānjā rasīda chi mà-binam ki kāb ālash giriṭa ast? (Afghan) : (as this construction is uncommon in modern Persian and not always intelligible, it is better to say ānjā rasīda chi dādam ki kāh ālash giriṭa (m.c.).

5. "He put a mirror into his hand and said 'now look at yourself and me, and see if there is any difference at all between us'" bi-khāyāl-am rasīd ki bi-Yazd bi-ravam.

6. "An idea came into my head to go to Yezd" 1 in that.

7. "I do not know what answer to give to the manager's letter" kāfchip-ām ki kāghaz-i nāzīr rā bi javāb bi-navisam.

8. "I saw it stated in a newspaper that there would be an eclipse of the sun on the 3rd of this month" dar rūznāma-i naviṣṭa 5 didam ki dar ūrīkhi siyyum-i in māh āftāb khwāhād giriṭ (or kusūf 7 vāqī khwāhād shud).

9. "It is to be regretted that I gave him permission" jānā fūsū ast ki chīl bi-ū ijāzāt dādam (direct nar.)

10. "People began to be afraid that the police would hear the noise and burst into the house" mardum binā kardand bi-tarsīdan ki nābādā gasma ghāvghā rā shunida bi-zūr dākhil-i khāna shavand.

1 Ki "in that."

2 Subjunctive to express doubt: kardā ast would be incorrect after mumkin nist.

3 —sūrat-i khud-at vamarā bi-bin would mean "look at your own reflection and at mine."

4 Or better ki chi javāb-i kāghaz-i nāzīr rā bi-navisam, which means "I saw a receipt for a printed as well as a lithographed newspaper."

5 But kusūf "eclipse of moon."
(11) "I saw it stated in the *Adab*¹ that a meeting of the *Anjuman*² would be held at two o'clock on Saturday.

(12) "He boasted that he would checkmate him without his queen."

(13) "I have a strong suspicion that he too was concerned with you in this highway robbery."

(14) "You did a very imprudent thing in setting him free without security."

(15) "You did a great service to the Government in putting down the rebels at the very first."

(16) "He told my son he was coming to my house to-morrow."

(17) "I entreat you to overlook this, my first offence."

(18) Compare the following:—

(i) "I could not guess from his countenance that he would deceive me."

1 Published in Meshed (Mash-had).
2 *Anjuman* lit. "committee." The Zardushtis ordinarily have a weekly meeting called the *Anjuman* at which religious and commercial business is transacted, and culprits are sentenced to bastinado or fine for small offences. There is an *Anjuman* in Bombay.
3 With or without *izāfat*. In m.c. generally *gimān*.
4 "Service to the Government" could also be well rendered by *dawlat-khābī*, which corresponds to the Indian expression  *khāyρ-khuyāhī*.
5 *Farzand* means child, male or female, young or old.
6 For *gufsta*⁵ *khidmat-i pidar-at mi-rasam*.
7 Or *avval-in-am*.
8 "*Namīra* *namī-raft ki gūl bi-zanad*" (or *khuyāhad zad*, or *mi-zanad*). Here the
Aorist leaves it doubtful whether he has or has not cheated; but the Fut signifies that he has cheated.

(ii) az qiyyāfa-yi ī ihtimāl nami-ki marā gūl zada bāshad (m.c.) “from his countenance it did not appear probable that he would have deceived me (as he has done).”

(iii) az qiyyāfa-yi ī ihtimāl namī-ra, marā gūl mi-zad (m.c.) “from his countenance it did not appear probable that he was deceiving me.”

§ 132. Subordinate Clauses (continued).

Adverbial (Temporal, Local, and Modal) Clauses.

(a) Those adverbial clauses dealing with time, place and manner now be dealt with.

Their construction nearly resembles that of relative clauses, vide § 1 i.e. the adverbial clause with har vaqt-i ki “when”; har jāt-i “where”; har jāt-i “wherever”; har jāt-i “as, in the manner that”; az taraf “from the direction that,” etc., usually stands first, being followed by principal clause with or without the correlatives mentioned in (d).²

Remark.—A جملة عرفية ("adverbial clause") does not in Persian in a subordinate adverbial clause as in English, but merely a clause that contains an adverb or place.

(b) The particle az or az vaqt-i ki “since,” usually when the adverbial clause is initial; or az vaqt-i ki “when,” man ki shumā ra ādam bi-i guftam = man vaqt-i ki shumā rā ādam bi-i guftam “W he went, another came” man jāt-i amad. Or ms. raft ba’d digar-i ān (m.c. only) = ba’d az ānī raft digar-i āmad.

(c) Tārā, with the verb preferably in the affirmative,³ means ‘unt vide § 123 (e).

(d) The correlatives are hamān vaqt, hamān jā, hamān taraf, etc.

(e) “Somehow or other” is rendered by bi-har taraf-i (or bi-har qism-i) ki būd, etc. “As before” by ni i’sāl-e, or thār ānī raft digar-i āmad.

1 Or čūn, dar hangām-i ki, hamān jā, hamān taraf, etc.

2 The normal shape and order of the clauses are those of the line: “Where the sucks, there suck I.”

3 In Hindustani, when jābātak signifies “until” or yahānī ak ki, it is correctly follo

SUBORDINATE CLAUSES—TEMPORAL, LOCAL, AND MODAL CLAUSES. 571

(f) "Before that" and "after that" are rendered by pish az ānkī, kārāgāb qabil az ānkī; and by ba'd az ānkī, pasaz ānkī.

(g) Examples:

1. "I cannot help laughing when I recollect the matter" ehterām mi 'Ard-ē āmīn āmān " har vaqt-ē ki ān amr yād-ān mā-ayad mā-khanda mā-girad (or bi-īkhkyār mī-khandaam).

2. "I enjoy good health since I came here" or jām-i amīn tā man bi-yāyam; or jām-i inja amād-ē khūd mi-binam.

3. "Sit in the verandah till I return" or na-yafta yāyam dar ayvān bi-nishīn tā man bi-yāyam; or rafta yāyam dar ayvān bi-nishīn (raro). Vide § 123 (e).

4. "It is a long time since (that) my father died" or muddat-lē vaqt-ē ki marhum shuda.

5. "Every one will have leave to go wherever he pleases" har kas har-jā bi-khudaḥ bi-ravād muraḥkaḥas ast.

6. "He went off in the direction he came from" or dar ayvān bi-nishīn tā man bi-yāyam dar ayvān bi-nishīn (raro). Vide § 123 (e).

7. "Sweep out all these carriages before the train starts" or vaqt-ē ki āmad bi-māmān ārāf ki raft.

8. "The only plan I could think of was to go myself" or " the only plan I could think of was to go myself."

9. "Both of us are all but caught"

10. "When you yourself see them you will admit that I am right"

جوهری اگر در خلیف فند همدیزان نفیس است و فقار گر فلک رود همدیزان خسیس

jawhar-ē agar dar khādet hamchunān nafis ast va ghubār gar bi-fātak rasad ham chunān khaṣā (Gul., Bk. 8, 55). In mod. Pers. ām haman tarw or bāz ham, for ham chunān. Mīsh-ē pish mūl pish hākā lew ḫāt ma nā nafis could not be used here.

1 Or āmān hargāh ki.

2 Not āmadam.

3 Not āmadam

4 raft ki raft (m.c.) "he went right off," i.e. without hesitating or looking back.

5 From the Hindi gūrī any "carriage or cart."

6 Note the Persian Pres. Subj., for the English Past Pot.

7 Note dramatic ast. Rāst guftā am raft tāftastāt could also be used; and also āgār "if" could be substituted for vaqt-ē ki.
SUBORDINATE CLAUSES—TEMPORAL, LOCAL, AND MODAL CLAUSES.

(11) “You have no resource left but to take service” 
سَوَاء اِذْکَه نُؤُوْرٍةٍ کِنْدِی دَیْگر نِیسَتٍ sīvā-yi īnki nawkārī kunīd chāra-ī1 digar nist.

(12) “Sit where my voice may be heard” 
جِآئِی بَنَّسَیٌ کَهِ مَدَای رَاَبَشَوی jā-i bi-nişīn2 ki sādā-yam rā bi-shināvī.

(13) “Wherever you find any curiosity bring it to me just as it is” 
هَر کِجْا کَہِ چِئَزْ اِنْقِبَکْهِ دَیَگر آنْرَا بِجِنِسَۃ دَیَا رَیْمَ سَینْ پَیّأوَر har kujā ki chīz-i anīka-ī3 didī ān rā bi-finsīk barā-ī yī man bi-yāvār.

(14) “I saw what was in his mind before he could make any complaint” 
پَیش اِرْذَکْهَ شِکَابِت کَنْدْ مَا فِی ضَمِیرِش وَاْ درَبْانِم pīsh az ānki shikāyat kunad mā fī zamīr-ash* rā daryāftam.

(15) “His eyes were no sooner closed than he was in another world” 
پَنْج شَشَم بَسْتِنِ هُمَا وَبَعْرَال دِیَگر رَفْقَی هُمَا chashm bastān hamān va bi-avālim-i digar5 raftān hamān.

(16) “He could not have gone five or six steps when he heard a man’s voice close by” 
پَنْج شَشَم بِدِیَگر نَرْفَقَة بَوُد کَهِ رَنْعَةٍ صَدِای مَرْدِی نُزْدِیک خُوُرَ شَشَید panj shash qadam bişhtar na-rafta būd ki daf’at” sādā-yi mard-ī nazdīk-i khud shanīd.

(h) As in conditional and causal clauses [vide § 128(d) and § 133(e)], the Future Indicative can in classical Persian often take the place of the Aorist or the Present, as —

چِرُن آقَفِرْدِگَر حَقِ سِیْحَعَانِه وَتَعَالِی حَکِمِ بنْفَان خُواِهد رَسَانِد بِمَیل فَقْطِل دِیَّهَ chūn āfaridagār Hayq Subhānūh† va ta’la hukm-ī bi-nafzā khwāhad rasānīd6 bi mīl-i ghafat didā-yi başirat-i bīnāyān rā īrā va khīra gardānāt ta rāh-i khalāsī az ān hukm bīr ʾishān pūshīda shavad (Anv. Suh., Chap. I, S. 18) “and when the Creator, the Most High God—may He be sanctified—causes His decree to issue, He clouds and darkens the eye of the vision of the clear-sighted with the anointing needle of negligence, so that the way of escape from that mandate becomes hidden to them, for—.”

1 Or چَارَه دِیْگِرِ نِیسَت (vulg.).
2 Note that جِآئِی and کِ are separated.
3 Antique (Eur.), used in Persian for any good thing or rare thing, however new. A newly woven good carpet would be called اِنْقِبَکْه دِیَگر antīka. Tuḥfa is any choice article that has not yet become common.
4 Mā ʾī zamīr, Ar., “that which (is) in mind.”
5 If the singular عَالِم ʿalām were used, it would imply death or departure from this world.
6 In modern Persian می‌راساند, Present Tense “(when) he does,” or بِی‌راساند (when) he may do.”
§ 133. Subordinate Clauses (continued).

Adverbial (Final and Causal) Clauses.

(a) Those adverbial clauses dealing with the end or reason, i.e., Final and Causal clauses, will now be dealt with.

Final clauses are constructed like Predicative Clauses [vide § 131 (a)], being linked to the principal clause by a final conjunction $k$ $ki$, $t$ $tā$, or $k$ $ti$ $tā$ $ki$, or $t$ $k$ $ki$ $tā$.

Clauses negatively final and introduced in English by the conjunction 'lest,' are introduced in Persian by the phrases $mabādā$; or else by $k$ $ki$ 'that' with the verb in the negative. Examples of these conjunctions have been given.

Under Hurūf-i Illat and Kalimāt-i Illat, native grammarians include both the final and the causal conjunctions; they are:

(b) Examples of Final Clauses:

(1) "My companions held out inducements to the end that I might journey in their company." 

(2) "Keep your hand here lest the child should awake and feel frightened."

(3) "I should not wonder if he has deceived you, in order to get something for himself."

$1$  

The sentence $dast-at rā hamīn jā bi. guzār mabādā bachcha bidār shuda bi-tarsad" would mean "place your hand here so that the child may wake up but may not be frightened."

(3) "I should not wonder if he has deceived you, in order to get something for himself."

$1$ $Kardand$ $kardand$ here implies that 'I agreed to go with them.' $Mi-kardand$ would leave the matter doubtful.

$8$ Or $k$ $k$ $ki$ $tā$, or $k$ $tā$, or $k$ $ki$ alone.

$5$ This final clause can be converted into a predicative clause by substituting $k$ $ki$ for $tā$ and employing the direct narration, as: $rufaqā-yam marā taryāb kardand $k$ $k$ $tā$ $k$ $tā$ $ki$ $k$ $tā$ $k$ $tā$. $Hehadeh$ $k$ $tā$ $k$ $tā$ $k$ $tā$ $k$ $tā$.

$4$ $Ki$ $k$ $k$ 'when.'
SUBORDINATE CLAUSES—FINAL AND CAUSAL CLAUSES.

Write me word of his departure, in order that I may set preparations for his reception.

Grease his palm a little lest he put a spoke in our wheel.

He shook the pot to find out what it was filled with.

Chastisement ought to be inflicted, to the intent that people see it and take warning.

Unlike final clauses, Causal Clauses generally precede the principal clause (after the manner of temporal, local and modal clauses). are introduced by the causal conjunctions ‘since,’ ‘because,’ or ‘for’ i.e. chünkî, az ān jā-i ki, or as baskî, chî, az ān jihat ki, etc., pl. bâbar ān ki, chîrâ ki, etc.

The correlatives are az ān sabab, etc. az ān jihat, etc.

Examples of Causal Clauses:

1. 'As this verb is intransitive, the sign of the agent is not with the past tenses.'

2. 'You had better post a sentry here too, for this ravine is, speak, the postern of this place.'

3. Or isbîqāyā.

4. Or pish az vaqt ān miydn yâk chiz-î ārî-d-i khud-ash bi-shavad; or man ta'jjub naml kunam ki ū shumā rā fârîṣṭa tā az ān jihat, etc.

5. Vulgarly pur-i chîst.

6. Or āk ki.

7. For classical and m.c. meanings of as bas ki ‘vide’ elsewhere.

8. The āk ki is frequently separated from az ān jihat.

9. The term harî-ta'tîl ‘a causal particle,’ includes such parti and all the final particles.
SUBORDINATE CLAUSES—FINAL AND CAUSAL CLAUSES.

In m.c. makhraj is generally used for the throat, as: az makhraj bāyad khwānd “pronounce the Arabic guttural letters well out of the throat.”

Note that az in sabab is separated from ki.

Generally applied to a Christian or a Jew. Marḫūm محرمو for a Muslim.

Note the correlative az in jihat or az āqibat-i kār rakht-i

1 In m.c. مخرج makhraj is generally used for the throat, as: az makhraj bāyad khwānd “pronounce the Arabic guttural letters well out of the throat.”

2 Note that az in sabab is separated from ki.

3 Generally applied to a Christian or a Jew. Marḫūm محرمو for a Muslim.

4 Note the correlative az in jihat or az āqibat-i kār rakht-i

6 Instead of the pronoun ‘it’, it would be better in English also to repeat the noun —“without confession.”
zindagi bi-gharqab-i fanā khvāhad uštād mū-khwāham ki har-chand zūdirākh rā az maẓū-q-i ta'alqāq tī dunyā bi-fazā-yi rāḥat-ābād-i 'uqba rasānam:—
(Anv. Suh., Chap. IV, St. 11) ‘‘and since in the end the goods of life must fall in the whirlpool of annihilation, I desire with all possible speed to transport myself from the narrow strait of worldly things to the expanse of the blissful regions of Eternity.’’—(East. trans.).

(f) If the causal clause precedes the principal, the conjunction may be omitted, as:

| kūrūmāvāg ast birūn namī-ravam | chūnīn nāmī ravam chūnī chūni havā garm ast = |

§ 134 — Co-ordinate Clauses.

(a) ‘‘Another form of the Compound Sentence is that in which a simple sentence is extended by the annexure of co-ordinate clauses. These differ from subordinate clauses in being accessory, or even antithetic to the leading sentence, rather than explanatory of its parts. They may indeed be connected with it by conjunctions augmentatively appropriate to the meaning they convey, but are constructively independent, and this too though they may have common terms.

‘‘Co-ordinate Clauses may be conveniently classed as (1) Appositive, (2) Adjunctive, (3) Alternative, (4) Adversative.

‘‘The appositive or collateral relation is that in which no intermediary conjunction unites the clauses—.’’—Kempson.

(b) The following are a few m.c. examples of Appositive Clauses:

| az āqār pā mū-dānīst kā qār mū az āqār | tr. h. b. chap. v | ‘‘from the foot-tracks he was able to discern whatever had travelled that way, and whence travelling and whither; and also whether laden or unladen.’’ |

| horust bi-gū horust bi-shinaw | durust bi-gū durust bi-shinaw | m.c.: ‘‘I gave you this order, did I not?’’ |

| in jarman rā bi-tu dād būdām-nā? | ism-i ān mard rā ham na-shunīda am didān rā bi-guzūrīd kīnār | m.c.: ‘‘well I have enjoyed a sight of you; please God I shall soon hear you speak’’ |

1 A complex sentence may also be so extended.

2 Hindustani Ji kaho ji kahlegā.

3 Or classically—chi jā-yi didān.

4 Or classically—chijā-yi didān.
COORDINATE CLAUSES.

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Didar muyassar shud guftār niz agar Khudā bi-klwāhād khwāham shunid (Prof.
S. T.): “the earth moves round the sun, I allow. Why ‘allow’? Say rather it
does so move”;

Gīrim dinā dor anţab-e mīgarīnd. Gīrim āra bālkh ānān bāgo kē khfīqta mīgarīnd
gīram dūñā dawr-i āltāb mī-gardad. Giram chirāq? Balki chunān bi-gū ki
haqīqatā mī-gardad (m.c.): “I looked for him in all directions—not a trace
of him could be found”;

Aquāb-i ānjā ānjā gāstam; hīch agar-i az ū na-yāftam (m.c.): “why should I object? I am
at the service of my friends”;

man khūdām-i āhābā hastam: “it is easy for some people to lie, difficult for
others”;

Barāy-i ba’zī darūgh guftān āsān ast, barāy-i ba’zī mushkīl (m.c.): “some are devoted to philos-
... others have a greater liking for mathematics”;

Barāy-i ba’zī barāy-i ’ilm-i hikmat mī-mirand, ba’zī di-gar shawr-i riyāzī dārand: “the higher I ascended the lighter the air
became”;

Hamān: “the more I cherished you the lazier you become”;

(2) The Adjunctive Conjunctions (حروف مطاف) enumerated by native
grammarians are—va, ps, sipas, niz, and ham. Adjunctive
Clauses (جملة مطافية) are:

1) In these the principal connective is ‘and’, va, which may denote
simultaneity of action, or antithesis.

Examples—“What is right is one thing and what one wishes is another”
Hamān rāhī sālah di-gar ast va khwāhish-dī di-dīgar
(m.c.): “nausea (of cholera) was no sooner felt than Fate
overtook him”;

Hamān: “what comparison is there between the Raja Bhoj and
Ganga, the oilman?”

2) When a number of clauses are connected by
Zayā āmad va nishāst va ba’d azān raff, the sentence is called
جملة مطافية.

3) “Many Muslims hold that Fate is, in some respects, absolute and unchangeable:
in others that it admits of alteration; and almost all of them act, in many of the affairs
of life, as if this were their belief. In the former case, it is called ‘el-kadā el-mohkam’; in
the latter, ‘el-kadā el-mubram’ (which term, without the explanation, might be regarded
as exactly synonymous with the former).”—Lane’s Arabian Nights.

Compare ajāl-i maḥām (beyond which period a man cannot possibly live), and ajāl-i
mu’allaq (accidental death that may occur before the previous period).

Kahān Rāja Bhoj aur kahān Gangā tellt, a common Hindustani proverb.

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va dushnām 1 bi-buzurgān dādān ṛā (or add ma-diḥ): “my son and capable of theft!” pisar-i man va dūzdā!:’ “this amount of labour and you gasp for breath!” in qadr zahmat kashidan va naʃas zadān!: “it is he property of lodestone to attract iron, and the nearer is the iron placed to it, the greater is the attracting force”

(2) If the adjoined clause implies a logical sequence of thought, then for va, may be substituted pas “then”; bāz “again”; after wards; binābār in “therefore.” Examples:—’There has been a terrible dacoity in this village; accordingly the village governor has come in person to investigate it’ dar dīn dīnī Qarībī va muq’taddi shād ast. binābār in “therefore.”

1 In m.c. often pronounced dushmūn (for dushnām), by educated Persians even.
2 If hamīn were used here it would mean “only this.”
3 Or ast.
4 Or mī-shavād.
5 In Urdu chūnāchtā would be correct, but not in modern Persian:—usko akela chhorjānā maqalāt nahin-chūnāchtā tum aur wuh sūḥ rahā karō.
6 Not chūnāchtā which might, however, be used by Indians and Afghans for “accordingly,” even at the beginning of a sentence.

CO-ORDINATE CLAUSES.

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6 Not chūnāchtā which might, however, be used by Indians and Afghans for “accordingly,” even at the beginning of a sentence.
Remark.—What are apparently adjunctive clauses introduced by ‘therefore’ or a synonym, are in reality principal clauses which are preceded by causal clauses with the conjunction چونکه chünkī, etc., understood, as:—

“It is not advisable to leave him to live alone, accordingly let you and him continue together” may also be rendered by چونکه اورا نینا گداشته صحلحت chünkī ūrā tanhā guzāshītan mašlāhat nist lihāzā shumā va ū bāham bi-māniūd.

(d) Alternative clauses (جملة تردیدیه) are joined:—

(1) By the conjunction يا ya, or يا va ya “or,” as: چندان میانگی در وصف ایشان گردو و سخانی یا پریشان گفتی که وهم تصور کند زمین ناگهان، این و را کلید خویش چندان mubālagha dar vaši-i iskān kardī va sukhanā-yi parīshān gufți ki vaḥm ṭasavvur kūnād ki zahr-i fāqra rā taryāq and, va ya kalid-i īkhān-yi az sūrākh-i shuṇīdī va ya nāqsh-i pā-yī ū bar rū-yi takhta-yi khāk bi-didī (Anw. Suh., Chap. I, St. III) “it (the cat) was content if occasionally it smelt the odour of a mouse from its hole, or saw the print of the foot of one on the surface of a board”1 (East. Trans.): ما بین نور و یا خصوصی است یا نه mā-bayn-i tu va ū hīch khūṣūmat-i ast ya na? “is there any enmity between you two or not?”

The pleonastic va is seldom used in connecting two short clauses unless there are two ya.

In some phrases the “or” is omitted, as: در سه کتاب du si kīlāb “two or three books”: هفت هشت ده تا haft hasht dah tā3 “about seven or eight” or “about nine and ten”: چهل چهل چهل پنجاه čihil čihil panjāh, etc.; but haftād navad or navad sad are not used.

Interrogation can be expressed by adding the words يا ya to the end of the sentence, as: حامچوین است یا نه hamchunin ast ya na (m.c.) “is this so or not?”

(2) “Either...or,” is, يا ya... و... va yā; but when the sentence is interrogative the first ya becomes āyā.4 Examples: یا تخت یا takht ya takhta “a throne or a bier, a man or a mouse, do or die” = یا کار خودت بکی ویا دست از سوسن بکش یا kār-i khud-یا sar ya kulāh یا sar ya kulāh.

1 Ya yā یا common in classical and consequently in Indian Persian.
2 The reading takhta-yi khāk means the “mud floor” compared to the board or canvas for painting on which the naqsh or drawing of the foot was made.
3 In m.c. generally slurred into ha/ ash dah tā. The word ‘nine’ is always omitted.
4 Only in interrogative clauses in direct narration does یا āyā mean ‘whether.’ In m.c. magār generally takes the place of یا یا.
at bi-kun va yā dast az sar-i man bi-kash (m.c.) "either do your work or be off and don’t bother me"; "I am awake or in a dream?" "I am perplexed whether to go home or spend the hot weather in the hills": "did you confess of your own accord, or did some one prompt you to do so?"

(3) Other alternative conjunctions are the verbal derivative kwāh, or the interrogative khwāh. Examples: man bānī now-i insān rā‘ azīz mi-dāram kwāh Muslim kwāh Hindū (va) kwāh Naṣrānī "I love the sons of Adam, be they Muslims, Hindus or Christians"; har qadr just u yā bi-shavad dar in shahr Musalmān paydā nami-shavad chi az amīr (va) chi az faqīr va chi az ahī-hira? "search as you will, no Muslim is to be found in this city—prince, pauper, or tradesman"; hama-yi shahr kwāh Hindū, kwāh Muslim du‘ā-yi tāndurusti-yi ʿūrā mi-kunand; hama-yi shahr chi Hindū du‘ā-yi shifā-yi ʿūrāmi-kunand 9) "the whole city, Hindus and Muhammadans alike, are praying for his recovery"

1 Or better omit the va. In mod. Pers. the va is usually prefixed to yā, only when it is preceded by another yā.

2 Here yā simply introduces the direct question and does not mean "whether." Magar could not be substituted.

3 Note that yā translated "whether" introduces the direct narration and the clause is therefore merely equivalent to a direct question. It is better to omit yā when possible.

4 Or better omit va.

5 Chi "what does it matter one way or the other?" There is no distinction between chi and kwāh as there is between the Hindi verbal form chāhe ... chāhe and the Hindi interrogatives kyā ... kyā (Vide Hindustani Stumbling Blocks).

6 Mi-dāram (مي-درام) (and not dāram); comp. verb.

7 Here as gives the sense of 'amongst' and means chi az amīr just ujā bi-shavad: omit az and the meaning is na muslim-i amīr na muslim-i faqīr paydā mi-shavad.

8 From this sentence it is not clear whether the whole city is Muhammadan or the whole Hindu, or whether mixed. Namaṣī shir āz Musīm chi as Hindū shows that the population is mixed. Namaṣī shir āz Hindū—needs no explanation.
CO-ORDINATE CLAUSES.

Whether or not" is rendered by *khwâh-khwâh* na, both verbs being in the Subjunctive, as: whether advisable or not I'm going: *khwâh* masâlahat bûd *khwâh* na-bûd mi-ravam: "whether it was advisable or not, I went."

(4) Negative alternation is expressed by *na*, or *va na*. The English adverb 'else' is rendered by *va* na, or *va* na, and are consequently conditional clauses in a contracted form. Synonyms for these are *va* ili, and *va* ya' inki.

Examples:—

*na* va az navâjib-i khud râzi-st, va *na-man* az kâr kardan-i *khushnûd* 'neither is he satisfied with his pay, nor am I pleased with his work': *na* ziyâd va *na* kam "neither more nor less": *kaâdêm* namâj-e shàd va *tâfarruj-i khâtir-at ziyâda mi-nya-vishtam "whether it was advisable or not, I went." 1

My paper is finished, otherwise I would write more for your amusement":

Remark.—If *mumkin* *naist* were substituted for *na-bûd*, the Past Subjunctive *na-nya-vishtam* bâsham would be correct. In the preceding instances the Subjunctive follows *ki*, but omit *mumkin* *na-bûd* (or *naist* *ki*), and the sentence would have to run— *va* ili, *shak* javâb-ash râ mi-nya-vishtam, va *ili* barâ-yi shumâ ziyâd-tar mi-nya-vishtam, the Subjunctive could not be used for *mi-nya-vishtam*, and obviously the Future could not be used; it would

1 Better omit the .
2 Or omit va.
3 *Mi-nya-vishtam* *mi* *nya-vishtam* could also mean "would have written." *Navishta bûdam* (m.c.) however could refer to the past only.
4 Or karda-id, no difference.
however be correct to say, 

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kaghez na-dashtam ki bishhtai bi-nawsam. Similarly yak hafta pish dast az jän shustam 1 vali ımruz khud bi khud bar khasta dakhil-i dîârî-yi ahhâb shudam "a week ago I despaired of life, whereas to-day I was able to get up and join the company"; but yak hafta mi-shavad ki dast az jän shustam vali—: here shustam would be incorrect; the Present Tense mi-shavad shows that the action is continuing and therefore the Perfect is necessary to signify "I despaired and still despair."
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(e) Adversative Clauses

When a clause restricts the meaning of another, the relation is adversative, and the conjunctions in use are likin or làkin "but", and its synonyms ammä, vali, bal or balki, juz ûnki, ghayr az ûnki, magar, etc.

Balki has properly the enhansive sense of 'more' or 'nay rather' (and in m.c. means 'perhaps'). Sometimes balki 'moreover' may be omitted.

Bâz ham 'still, nevertheless,' are also adversative conjunctions. 2

To introduce an afterthought vali hâ, or the exclamation bâl bâsh (m.c.) "stay, stay."

Examples: 3 4

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fuxa bezzut zhâkhêm va shôbût vali dam bar nâyêram va qadam bar na-dârâm magar ûngâh ki súkhan fuxa shavad (Sa'dî) "he said I swear by the Great Glory and our ancient friendship that I will not draw breath nor move from this spot till I hear you speak" .
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shusta budam az man bi-shahr namal-ravam juz ûnki 5 shumâ bâ man bi-yâñâ (m.c.) "I won't go to the city unless you accompany me" .
```

1 Shusta budam would signify that at the time mentioned, i.e. a week ago, I had previous to that washed my hands of life: the Preterite fixes the action at the time mentioned.

2 And Vàham "yet still" (Indian and Afghan).

3 i.e. God. A common m.c. expression is bi-âqq-i Khudâ va bi-âqq-i satôm.

4 Or ûnki likin or valikin.

5 Or ba't-ü bûdand.

6 Ghayr az ûnki could be substituted for Jaz ânêk juz ûnki. Bi-ravio could not be idiomatically used for bi-yâñâ.
CLAUSES.

faqat az dawr-i zamān na-nālīda būdam va rūy az gardish-i āsmān darham na-kasliida magar va istīlā'at-i pāy-pūshī nā-dāshtam (Gulistān, Book 3, St. 19) '‘never had I grumbled at my ill-luck nor got upset by my ill-fortune, but once, when I had not the means to get protection for my feet’’

اسم اورا انها حسن نميز گوند بلکہ اورا حاجی حسن : "ism-i ārā tanhā Ḥasan namī-guyand balki ārā Ḥāji Ḥasan mi-nāmand "no one calls him by the bare name of Hasan but all call him Ḥāji Ḥasan’’:

"this is not a dog you keep, rather it’s an intelligent human creature”:

اين sag nist balki2 pidar-i3,4 iṣt barā-yi shumā (m.c.). ‘‘this is not a dog you keep, rather it’s an intelligent human creature”:

بذلك karda-l kaski: "your comfort, may more, your safety depends on your withdrawing from their society”:

بكا增值 گوند معمولی یک دو میں مبتکر ہوئی "na anki itlāj karda-i balki mūjīza namūda-i ‘‘it isn’t a cure you have performed, it’s a miracle’’

یزینگ چیست بلکہ جناب بگو کے سے پیری میں جسم را بیوری: "ziring chist! balki chunān bi-gū ki5 sar-i pir-i mujarrab rā bar dūsh-i javān i nasb karda and ‘‘you may well call him intelligent; why he has an old head upon young shoulders’’:

بکی van baki tālīghan chī, balki az ṭalabīdan ham parvāz nist; pūlī ū bi-aqīnā māl-i khud-i shumā-st ‘‘there is nothing wrong in taking money from your father

نای مورر نیست میں خوش بسائی "tā khayāli vaqt dar in kār mashvarat kardim, bāz ham6 tadbir-i muwāfiq bi-nazar na-yāmad ‘‘we had a long consultation on the matter but no suitable remedy was arranged’’;

1 Or Ḥasan i tanhā.
2 Or omit balki.
3 Or insert faqat after na, and niz after tān.
4 Or har kas ki: also ast could be substituted for bāshad but would not be so good.
5 Or omit either the words چگو کے chunin bi-gū ki, or گوند balki.
6 Or likin, or ammā, or vāli.
CO-ORDINATE CLAUSES.

584 gūya 1 kūn-i dūg ast 2 (or qīr ast) "black do you call him? why he's as black as my hat": harchi mī-khwâhid bi-gūyād bāz ham 3 jān-i insān az hama chūz ‘azīz tar ast "talk as much as you please, a man's life is the dearest of his possessions". bi'l-fī līhī kas lāyiq-i in kār bi-khayāl-am namī-rasad, hā bāli fihrīst-i ashkhāsī ki ḥālib-ī nawkarī hastand mawjud ast, shāyad dar ān yak-i dil khwāh-i man paydā bi-shavad "I can't think of a good man just now—but stay, the list of applicants is here—perhaps a suitable person may be found in it'.

1 Or balki.
2 Or az siyāh ham siyāh tar ast "he's blacker than a blackey."
3 Or omit bāz ham.
4 Note the m.c. singular bāsh; the plural bāshid would also be correct.
5 Or āgar rāy-i mubārak gārār bi-gīrād.
CHAPTER XIX.

§ 135. Concord of Subject and Verb.

The following are the rules for concord in Classical Persian:

(a) A Persian or Arabic plural noun expressive of rational beings, is followed by the verb in the plural, as: *pamba-farushan* shikayat bi-pādīshāh burdand “the cotton sellers carried their complaint to the king”.

(b) If the plural noun expresses irrational beings the verb is usually in concord with it, as: *guft magasan* tashvīsh-am mī-dīhand “he said the flies are worrying me.”

(c) Two or more nouns in the singular expressive of rational beings take the verb in the plural, as: *chūn hava* garm shud, pādīshah va shāhzāda labābā-ya khud ra bar dūsh-i maskhara-i nihādand “when the day became hot, the king and the prince gave their cloaks to a jester with them, to carry.”

(d) Two or more singular nouns expressive of irrational animals of distinct genera are followed by a plural verb, as: *asp u khar* az yak jins nīstand “the horse and the ass are not of the same

1 *Siyāhat* probably implies a pilgrimage, as no Persian would travel in Persia for pleasure.
2 In m.c. nīst might be used.
genus’; asp-\(\text{ }\) va khar-\(\text{ }\) va gāv-\(\text{ }\) kushta shudand “a horse, an ass, and an ox were killed.”

(c) Nouns of Multitude, and Collective Nouns expressive of things with life, follow the same rule in Persian as in English, and take a singular or plural verb according to the idea in the speaker’s mind; vide § 119 (a) to (d): 

\[
\text{galla-yī gūṣand parāganda shudand (or shud in m.c.) }
\]

‘the flock of sheep scattered!’

Remark.—A generic noun in the singular and expressive of rational beings, may in Mod. Pers. be followed by the verb in the singular, as:

\[
\text{saḥib mansāb u sarbāz-\(\text{ }\) ziyād-\(\text{ }\) būdand (Shah’s D.) }
\]

‘there were a lot of officers and soldiers there.’

Though a noun preceded by a cardinal number does not take the plural termination, yet, if it denotes rational beings, it usually requires a plural verb, as:

\[
\text{dāh darrīsh dar iglim-i bi-khuspand va du pādīshāh dar iglim-i na-gunjand (Sa’di)}
\]

‘ten dervishes can sleep on one carpet, while two kings can’t exist together in one kingdom.’

Remark.—Occasionally the singular is used, especially with irrational animals and large numbers, as: sa’d hazār asp (or mard) kushta shud (class. and m.c.) “a hundred thousand horses were killed”:

\[
\text{Hazār u sa’d u shaṣt gurd-i }\text{ diūr Bi-yak zakhm shud kushta dar jang-i shār (Shāh Nāma, }\text{ jild-i avval ; Razm-i Īrānīyān bī Turkān va shikast-i Turkān).}
\]

(g) If the noun preceded by the cardinal number expresses irrational beings, the verb is usually in the plural, as:

\[
\text{mard-i diūr.}
\]

1 Note the English phrases, ‘all is well’ where ‘all’ is singular. Also ‘a thousand years is as one day,’ a ‘thousand years’ here being taken as a unit of time. ‘Twelve per cent is extortionate interest.’ In, ‘Nineteen twentieths of his fortune is derived from coal,’ the fraction being less than the whole is singular. In ‘Thine is the kingdom and the power and the glory,’ the word is, is probably understood after each nominative.

2 \(\text{Iqlim} \) in Mod. Pers. is a ‘continent’ and \(\text{mamlakat} \) a ‘kingdom.” By Arab Geographers \(\text{Iqlim} \) is used in the sense of a province. Sa’di has \(\text{Iqlim-i Fars} \).

8 Another reading is mard-i diūr.
(h) Plural neuter nouns expressive of material things are generally followed by a singular verb (especially if the verb is in the passive voice):

دست از این حركت کودک که واقعاً در پیش است و دهندان دروس (1) dast az in harakat khitun kun ki vaqi'ah dar pisht ast va dushmanan dar pas (Sa'di) 'discontinue this (extravagance), for dangers are before you and enemies behind you': agar shokhi va dilr az safahat-i ahvalu tu bi-ghayat rawshan ast (Anvar-i Suh.) 'the marks of audacity and hardihood are very manifest on the pages of thy condition' (East Trans.,) va bi-har kas yak chub dad ki hama-ji anh dara ful barabar bud 3 'and he gave to each a stick, the length of all of them being the same'.

(2) Such neuter nouns may however be followed by the plural, as: badi shahi in dar khwab did ki hama-yi dandanahayi u uftade 4 and (Sa'di) 'a king once dreamed that all his teeth had fallen out' khana hamey mardum kharaab shudand 4 'the houses of the people were destroyed': khursa ibal-chashm she kum bi-binand va gushha-yi shum a mi shinaavand 'but blessed are your eyes, for they see: and your ears for they hear'; vide end of Remark to (e) ki jumla-yi vujud-i u rikhla va khak shuda magar chashm-ash ki dar chashm-khana hamigardand 5 va nazar mi-kardand (Sa'di) 'that all his body had rotted (gone to pieces) except his eyes which were still rolling in their sockets'; vide Remark to (b).

Remark. باد در حال کشته‌شده آگر شاخی‌ای که در زمینه خانه نین خاندان آم- baz dar dil-am guzasht agar shakh-hayi an darakht ki davuradawri-khana nihal karda am awarda zambil bi-basam shayad na-shikanand

1 Note absence of 55 ki after got vaft. In mod Pers. bad singular.
2 Or baddand.
3 Note the dramatic Perfect for the English Pluperfect, and also the indirect narration. Also u instead of khud.
4 Shud she would be used in mod. Pers. and would probably be better in classical Persian. Possibly the word mardum close to the verb has influenced the concord.
5 Another reading is gaddad after this neuter plural in an. After rikhla the word ast (or bui) is understood. Also note the Imperfect hami-gardand or hami gardidan, instead of the more dramatic Present, which would be preferred in modern Persian.
(Af.); here the plural verb nasikanand is required after the neuter plural (shākhā) for the reason stated in § 138 (m) (8).

(3) If several such neuter nouns representing distinct classes have a common verb, it is in the plural, as: در نیاز ما انگور، انگریز و گلاب و شیلی ها خوب بیدا می‌شون dar bāgh-i mā angūr va anjūr va gilās va shalīhā-yi khūb paydā mi-shavād5 "grapes, figs, cherries and good nectarines are grown in our garden": (note that the adjective khūb may refer to shalīhā only, or may qualify all the preceding nouns; the sentence should be reconstructed to remove this ambiguity).

If however such neuter nouns represent the same quality or class, the verb is usually in the singular, as: گرم و شادی و مرج و زنگی از خدای میرسند gham va shādī va marg va zindagi az Khudā mi-rasad "grief, joy, death, and life (all) proceed from God"; but if همه hama is used, the plural verb is used, as: گرم و مرج و زنگی همه از خدای میرسند gham va marg va zindagi hama az Khudā mi-rasad.

(4) Several abstract nouns are followed by a singular verb, as: گرفتاری و تقادم‌کردن در مواقفی عدم بارگذاری خودربانی میرسند taqā'ud-i khidmat-i bāryāh-i khudāwandi mi-rasad, binā barān ast ki täyīja-yi hukamā-yi Hind — "the omission and negligence that I show in your service are due to what the Indian philosophers have—": غم و شادی و مرج و زنگی از خدای میرسند ghām va shādī va marg va zindagi az Khudā mi-rasad "grief, joy, death, and life (all) proceed from God"; but if همه hama is used, the plural verb is used, as: غم و مرج و زنگی همه از خدای میرسند ghām va marg va zindagi hama az Khudā mi-rasad.

دوران وقت چو دی مبا کدناشیت تلخی و هرمزی و زیبا پدناشیت Dawrān-i baqā' chu bād-i sahrā bi-guzasht Talkhā u khushī u zisht u zibā bi-guzasht (Sa'di)

"Time that we thought would last for ever, has passed like the wind:
Passed too is the bitterness and joy, and the bad and good."

ایه احتمال روز و شب در چشم تویکسان است ای هموق راز و شاب در چاشم-i tu yakānast ‘O fool! day and night are alike to thee’;
پادشاهی از خانمی پرستید پادشاهی از مانیجه مستعند ki chand sāl az ‘umr-i man bāqi-st "a king asked an astrologer how many years he had to live."

(i) A plural verb is sometimes used with a singular subject (rational) to express respect, as: حضرت اجل تشرف کورند Hazrat-i ajall tashrif āvardand ‘His Excellency has just arrived.’

1 Even in m.c., and and not ast would be used here.
2 The plural would probably be used in classical Persian.
3 The person addressed was blind and carrying a lamp.
4 The plural of majesty: a form of hyperbole. Similarly ایشان تشرف کورند ishan tashrif āvardand “he has just arrived (lit. they have arrived);” حضرت اجل حضرت یافل حضرت یافل Hazrat-i Ajall, H. E, a title of governors of large districts when not royal princes. In the latter case they are styled و یافل حضرت و یافل Navvāb-i Vālā, while و یافل Navvāb-i Vālā is used for princes not royal, or not nearly related to the reigning Shah.
Modern Persians are somewhat slovenly in their concords, but mistakes in this respect should not be copied even in speaking.\textsuperscript{1} Liberties are especially taken with the verb \textit{‘to be’}—\textit{vide} (8) and § 136 (a), page 593.

The following examples are taken from modern colloquial:

1. "There are many sheep here" 
   \textit{injā barra\textsuperscript{2} bisyār ast}, or \textit{injā barra-yi bisyār ast}.

2. "There are many wind-mills here" 
   \textit{injā āsiyā-yi bādī ham bisyār ast}.

Remark. — If the word for "wind-mills" were qualified by any other adjective, it would be in the plural, as: \textit{injā āsiyā-hā-yi khūb-ī ast}, or \textit{injā āsiyāhā-yi bādī-yi khūb-ī ast}.

(3) \textit{kāliskahā hama bi-ham vasl būd tawrī ki’}—(Shah's D.) "the (railway) carriages all communicated with one another so that—"

4. \textit{kaliskahā-yi in shahr va asphā-yi kāliskahā bi-ziyādī va khūb-yi kāliskahā-yi Rūs va asphā-yi ānjā nist} (Shah's Diary) "the carriages of this place, and the horses in the carriages, are not so numerous nor so beautiful as those in Russia."

5. \textit{aqshām-i murgahā-yi ābī dar daryāchahā būd} (Shah's diary) "there were various species of waterfowl in the ponds."

6. \textit{du palang-i siyāh ham dīda shud}\textsuperscript{6} a \textit{Afrig ki khayāt gharib va muhīb būdand} (Shah's D.) "also two black leopards from Africa were there, singular and terrific to look at": \textit{du shakhā dīda shud ki dar kāmāl-i khush-gīlī būdand} (m.e.).

\textsuperscript{1} In the \textit{Vāzīr-i Lankarān} occurs the expression \textit{mardum hama dar fīr u khayāl-i āsāyēsh-i khud ast}. This is much the same as the English vulgarism "\textit{says we.}" \textsuperscript{2} \textit{Barra} properly a "lamb."

\textsuperscript{3} Better \textit{asphā-yi kāliskahā} and not \textit{kāliskahā} \textit{vdr asphā-yi kāliskahā rā bisyār} (not \textit{kāliskahā rā}) "go and bring the horses for the carriages: \textit{asphā-yi kāliskahā rā} would mean for one carriage; but \textit{asphā-yi kāliskahā-yi Kirman} (not plural) "the carriage-horses of Kirman."

\textsuperscript{4} i.e. of "\textit{Königsberg.}"

\textsuperscript{5} A mistake; should be \textit{būdand}.

\textsuperscript{6} In No. (6), note \textit{dīda shud} the Passive singular followed by \textit{būdand} the plural, the subject to both being \textit{du palang}; while in number No. (7), \textit{du šīl} and \textit{si zarāja} are followed by a singular verb. The plural \textit{dīda shudand} would not be used, but either \textit{būd} or \textit{būdan-i} could be substituted.
CONCORD OF SUBJECT AND VERB.

(7) 
du fil būd
(Shah's D.)
"there were two elephants," (or not so good būdand)
si garāŷa būd
(Shah's D.)
"there were three giraffes."
The examples, the idea is a single collection.

(8) 
a[nvā-i khūk u gurāz va hayvānāt-i 'aţîb-i ūgār ham ān qadr dar ān jā būd ki bi-hisāb nāmā-ānad
(Shah's D.)
"various kinds of swine and other strange creatures were collected in that place to an extent that couldn't be computed": vide Remark to (9).

Remark.—Note that one verb is singular and one plural. The second verb must be plural to give the idea of number; thus, though anvā'-i murgāhā būd is correct, anvā'-i murgāhā, mashīţul-i khvāndān būd is incorrect; the plural būdand is necessary.

(9) 
ifā'ala va chūqā budand
(Shah's D.)
"we saw a flock of sheep (the members of) which were very fat."

(10) 
yak galla-yi gūsfandī
dida shud ki bīsāy chāq būdand
(Shah's D.)
"we saw a flock of sheep, wonderful hammers like mountains."

(11) 
chakushhā-yi gharīb-i 2 ast misl-i kūh
(Shah's D.)
"they are wonderful hammers like mountains."

(12) 
ū fa'ala 3 ast (m.c.)
"he is a workman"
(specially one engaged in building)."

(13) 
āngushlarhā-yi āţinādār va chāqū va kārd va migrāz va tabar va chīshā-yi khurd khurd būdand
(m.c.)
"there were rings with small mirrors, penknives, knives, scissors, axes and many small articles."

(14) 
dō waţaz nūj kashfā shud
(or kushta shudand)
(m.c.)
"ten thousand of the army were killed."

(15) 
va ānchi gandum va jaw ki bālā-yi jahāz būd hama rā mush khurda būdand 5
(Afghan)

1 gūsfandī, adj.: the subs. gūsfand could be used.
2 Note the ī of unity with the plural noun, "a set of hammers."
3 Note fa'alā (Ar. pl of fa'il) is in m.c. generally used as a singular.
4 Or būd, but the pl. būdand here is better as the articles are miscellaneous; but if vaghayrah were inserted after khurd, the singular būd would be better, as vaghayrah itself gives the idea of miscellany.
5 This ought to be būd singular after the generic noun mush; or mursī khurda būdand: also in Mod. Pers. tū-yi or dar jahāz and not bālā-yi jahāz.
“and as for the wheat and barley left in the ship, the mice ate it all”; vide No. (16).

(16) In the sentence, “Partridges fly in covies” *kabk galla galla mī-parad (m.c.),* the singular is better than the plural *mī-parand.*

(17) *bāghā va khānahā va qanāthā-yi bisyār* 1 būd “there were many gardens and houses and underground channels.”

(18) *aspān-i Kirmānī khūb and (not ast) (m.c.),* or *aspā-yi kirmānī khūb ast (m.c.)* “the Kirman horses are good, but *aspā-yi Kirmān khaylī bār mī-barand (not mī-barad).* Vid (b) Remark.

§ 136. Concord of Subject and Verb—(continued).

Errors in Concords, etc.

(a) When the nominative is separated from its verb by a phrase or clause, some noun in that phrase or clause is oftentimes mistaken for the nominative. This error has been termed the “Error of Proximity.”

An English example is, ‘His attempt to preach extempore, and the shame and pain to which his failure expose him, are in a small way really tragic (‘Failure exposes’, not ‘shame and pain which expose’).

Since in Persian, neuter nouns, even when plural, are followed by a singular noun, the error illustrated above cannot be repeated in translation. Compare however:  *āyā hīch kudām-i-shān ān rā karda and ‘has any one of them done that? ’*; the grammatical *ast* would rarely be used in modern Persian.

A similar error, however, common both in English and in modern Persian, is to treat a singular nominative and an objective after ‘as well as’ or ‘with’, as the joint subject of a plural verb.8 Thus:—

“Magnus with 4000 of his supposed accomplices were put to death”

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1 Vide (h) (3). Note that *bisyār* may qualify all three substantives or only the last.

2 In modern Persian عدد *‘adad* would be used and not تعداد *ta‘dād* for ‘number,’ but تعداد *ta‘dād kardan (m.c.)* “to count.”

3 This copulative use of ‘with’ is occasionally adopted by even good English writers.
Gibbon's Roman Empire

Magnas bā chahār hasār nafar bi-khāyāl-i īnḵi ḥamdast-dā-ū hastand kusha shudand (mod. Pers.)

"I went with him".

I cashli raftam (m.c.)

I, the Imam Riza not one of them would go to the grave with a whole head on his shoulders."

"I have made some changāl and will eat it with my husband."—(Prof. S. T.).

The error is traceable to the fact that sentences like ‘Pharoah and all his host were drowned in the sea’ and ‘Pharoah with all his host were drowned in the sea,’ convey the same meaning. Grammatically the adjuncts of the nominative should not affect the concord between it and the verb.

The construction under discussion is found both in ancient and in modern languages. It certainly violates strict rules of concord. However, according to one English writer, it is occasionally preferable to the correct form of expression.

Sa'di in the Gulistan, it is worthy of remark, often adheres to the correct concord: bā tāyīfa-yi buzurgān dar kashī nishasta būdam (Book I, St. 35) "I was seated in a boat in the company of a party of great people"; yek-e ḵādīya-yi Zendān dar shakrāghām bā zamīnā; yaz-ī az mulāk bā tān-ī chand az khāṣṣan dar shikārghāh-ī bī zamīstān az imārat dār uftād (Sa'di) "a certain king with his companions was belated in winter while hunting."

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1 A singular verb is correct after yāk-ī.
2 "A woman with a child in her arms needs only one ticket" (Gul., p. 3). Is both good grammar and good sense; but ‘A woman with a man requires two tickets’ is as faulty in sense as ‘A woman with a man requires two tickets,’ is faulty in grammar.

Where plurality is signified (as in woman and man) the copulative ‘and’ must be used both in English and in Persian, and not ‘with,’ or ‘as well as.’

7 Apparent violations of this concord are frequent in the Gulistan, as: tāyīfa-yi awbāsh-i maḥalla dar ī pāwastān (Bk. I, St. 4). It will be found however that Sa'di prefers a plural verb after the collective noun tāyīfa, etc., and that the intervening genitive awbāsh does not here affect the concord: va gurūh-i bi-khilāf-i ī maṣlaḥāt dīdā and (Gul., Bk. 8, No. 52).
"The house and the goods were burnt" *khāna va ashbāb-ash sūkhta shud*; but "The house with the goods was burnt" *khāna bā shāh-ash sūkhta shud*: no difference in Persian in the concord.

"The material and mental world have their points of union blending them together"—(Read 'the material and mental worlds have, etc.) Vide also § 123 (d). In, 'ālam-i jismānī va rūhānī rabt-i kulli bi-ham dārad (mod. Pers.) the verb should be plural dārad, otherwise 'ālam may at first appear to be one singular noun qualified by the two adjectives jismānī and rohānī; it would however be much better to repeat the word 'ālam before rohānī.

In modern Persian, the correct concord in the case of the verb "to be" is often violated: *ama az hoshū bihtē 'huma bimān ūmār dar va 'huma kāfandāna dovari* (Tr. B. Chap. XI), "but unfortunately all my patients were not druggists with an obstruction in their bowels, and every paper was not the wrapper that had contained an emetic." Vide (j) p. 589.

The correct number of the relative pronoun is frequently overlooked. Vide (c).

(b) (1) When the subject consists of several singular nouns or pronouns connected by the disjunctives 'or' or 'nor,' the verb, both in English and in Persian, should be in the Singular as:

"Either Muhammad or Hasan is come" *yā Muhammad yā Hasan āmada ast,* (but better *yā Muhammad āmada ast yā Hasan*): "neither man, woman, child, nor beast was to be seen" *na mard na zan na bachcha va na hāyēn ādā shud* (m.c.); better *na mard ādā shud, na zan, na bachcha* (va) *na hāyēn*.

(2) If however one of the nouns forming the subject is plural it should be placed last, the verb agreeing with it:

"Neither the man nor the woman nor the horses were there" *ne mard ne zan ne aspān anjā būdand* (or *aspān ānī būd* or *aspān būd*): "neither dog, cat, nor mice, are in the house" *ne sīk āngīnā* *ne mard na gurba va na mūsh dar khāna ast.*

(3) When the nominatives require different forms of the verb, it is in English generally more elegant to express the verb, or its auxiliary, with each of them, as:

"Neither were their number, nor was their destination known"; "either thou art a knave or I am." In Persian it is more elegant to express

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1 Not 'were.'

2 The plural *mūshā* should not here be used: it would be contrary to idiom.
the auxiliary after the first nominative and let it be understood for the rest, as:

\[ \text{yā man muqassir-am yā tu:} \text{ "either Muhammad will take the prize or I will"} \]

(4) As stated, the above-mentioned forms are more elegant. There are however other methods of rendering such expressions in English and in Persian. English grammarians are by no means agreed as to the correct forms of such sentences. One writer says that the verb must agree with the nominative placed nearest to it, and be understood 'to the rest, as:

\[ \text{"Neither he nor his brothers were there", "neither you nor I am concerned."} \]

Another writer states, \[ \text{"If the pronoun 'you' forms one of the nominatives grammatically connected by 'or', and the first personal pronoun 'I' is absent, the verb is in the plural form; 'Either he or you were playing.'}\]

If, however, the pronoun 'I' is one of a series of singular nominatives grammatically connected by 'or', the pronoun 'I' goes last in the series, and the verb takes the form of the first person singular. One must not say 'John, (or) James, or I is to win the prize,' but 'John, (or) James, or I am to win the prize.'

Hodgson writes, \[ \text{"A very nice question arises, when two singular pronouns of different persons are connected by a disjunctive, as to what person and number the verb should stand in. Should one say 'Neither he nor I are wrong'; 'Neither he nor I am wrong'; or 'Neither he nor I is wrong?'"} \]

Apparently, \[ \text{"Whenever my wife or I die"} \]

\[ \text{har vaqt ki man yā zan-am bi-mirad; (in modern colloquial} \]

\[ \text{bi-mirim would often be used). But instead of az ū man va du barādar-am bi-vujūd ūmadand, say amadim because of the copula (not disjunctive) va.} \]

\[ \text{na man}^5 \text{ mugaṣṣir-am na ū (elegant) 'neither am I wrong nor is he.'} \]

\[ \text{na man va na ū mugaṣṣir-im (not elegant).} \]

\[ \text{na man va na ū hīch-kudām mugaṣṣirī} \]

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1 For further Persian examples vide (5).

5 \[ \text{yā shumā yā ū bāzī mi-kardīd: better yā shumā bāzī mi-kardīd ū ū.} \]

5 \[ \text{man yā Muhammad ī-am rā mī girim (m.c.): also mī-girām (m.c.).} \]

6 \[ \text{"You" is by some English grammarians considered singular as well as plural.} \]

6 Or \[ \text{hār vaqt man bi-miram yā zanam.} \]

6 \[ \text{na man va na ū mugaṣṣir hastim (m.c.); better na man mugaṣṣiram va na ū.} \]
nistim m.c.; (the grammatical nist is never used in such cases in modern Persian).

either you were playing or he was."

man ya Muhammad man ya Muhammad ya yu bazi mi-kardid (elegant).

man ya Muhammad in'tam râ mi-girâd (modern).

man ya Muhammad yak kudâm bâzi mi-kard (class.).

in mod. Persian mi-giram (modern).

in mod. Persian mi-glrad (class.).

either I will take the prize or Muhammad.

either you were playing or he was.

in speaking mi-kardid.

either you were playing or he was.

either you were playing or he was.

Diese sind also in m.c. used in m.c. In English the speaker does not always put himself last though grammars tell him to. Similarly ya ya bâzi mi-kard ya shumâ.

The modern tendency is to use chi for khwâh—khwâh khwâh.
"I confess that I am one of those who am unable to refuse my assent to the conclusions of those philosophers who assert that nothing exists but as it is perceived; (read 'are' for 'am' and omit 'my')"  

_man yak-i az jumla-yi an ashkhas hestam ki nami-tavânam qabûl bi-kunam ki—_; (write _ki nami-tavânam qabûl bi-kunand_) 

(2) By a similar mistake, a demonstrative or personal pronoun is sometimes used that does not refer to the true antecedent, as:—

"I am one of those who cannot describe what I (they) do not see"  

"His (Peter the Hermit's) diet was abstemious, his prayers (were²) long and fervent, and the alms which he received with one hand, he distributed with the other."—Gibbon.

In Persian, on the contrary, not only are ellipses like those just mentioned, considered grammatically correct, but also a species of ornament. Examples:—

"Gifft in farzand-i tugt, tarbiyat-ash chunân kun ki yak-i az farzandân-i khud." (Sa'di); (supply—râ tarbiyat mî-kunî).
CONCORD OF PRONOMINAL ADJECTIVE AND VERB. ERRORS, ETC. 597

Chi budh ar sar-i zulf-ash bi-dast-am uftadi
Chi astin-i karimun bi-dast-i darvishen—(Sa’di).

I have heard of a certain prince who was diminutive in stature and mean in appearance, while his brothers were tall and handsome.

I have heard of a certain prince who was diminutive in stature and mean in appearance, while his brothers were tall and handsome.

In the Persian there is an ellipsis of and after amada, though the preceding verb kashida is singular.

Compare—با حالت باعتирه همه بلکه می و حکایت هم—bā ḥulat-i bā’īs-i ḥayrat-i hama, balki man va ḥakīm ham—(Tr. H. B., Chap. 11) ‘when, to the astonishment of all, not excepting myself and the doctor—’ (H. B., p. 50): (too elliptical even for Persian; repeat bā’īs-i ḥayrat-i after balki).

(c) In English the pronominal adjectives ‘each’ and ‘every’ should be in the 3rd pers., sing., and when they are the leading words in their clauses they require singular verbs and pronouns to agree with them.

In Persian however a plural verb generally follows ‘each’ and ‘every,’ (هرک har yak and هرکدام har kudām) etc., not only in the modern but also in the classical language:

har yak (or har kudām) aspī dārand (m.c.)
‘each one has a horse.’ For examples from Sa’dī, vide § 39 (j) (2).

For examples from Sa’dī, vide § 39 (j) (2).

Note omission of būd.

Also either and neither; ‘vide’ (f).

For examples of hama before a noun with the of unity and signifying ‘every’

vide § 39 (i) (1).

Quotation from the Quran, xvii. 72.
 ance on the skirt of reason, and by the step of exaltation should be promoted to the rank of, 'And now have we honoured the children of Adam.'"

Har yak az ishan sijaat-i az sijaat-i hamida va khasat-i az khisat-i pasandida rā tāri'ī mī-kardand (Anv. Suh.).

Dābishīm fargūd ki tā in khvānda na-shavad shubha murtafi' na-khvāhad shud va hich yak az hāzīrān bar gā'ida-yi ān khāt vugūf na-dāshīand—(Anv. Suh., Chap. I, Intro.) ‘Dābishīm said that until this should be read the doubt would not be removed, and that as no one of those present was acquainted with that character—.’

It is however more logical to use the singular verb.

(2) Har kās, however, even in slovenly modern Persian, is usually followed by the singular verb, but hāma kās by a plural one. The Persian translator of Ḥāfīz Bābā of Isfahān however uses a singular verb after hāma kās.

Mūlāzimān rābā dar-dānt āyātul-ḥāsib har yak bar lāb-i jū-ī dare sāya-yi daraḵšt-ī ārām yāftand (Anw. Suh., Chap. I, Intro.) ‘the attendants of his auspicious retinue disposed themselves to rest under the shade of trees on the bank of a rivulet and—’ (East. Trans.).

In modern Persian it is not unusual for the same author to use the singular or the plural verb indifferently after hāma kās.

(3) Instances of each or every being in English erroneously followed by a plural pronoun are:

‘He is not tied down to relate every minute passage or circumstance, if they (it) be not absolutely necessary to the main story, etc.’ ‘‘Each of the girls went up into their separate rooms to rest and calm themselves’’; (Mrs. Gaskell’s Wives and Daughters (1867), Ch. 42, p. 419)’

Har yak az dukhtarān bi-utāqāh-yi khud-i shān rafītand tā rāḥat savand.

In modern Persian har yak az mā guftand; hāme kās (az ēisha-yi) ānāhā iātāhā hich yak az shūmā lāyiq-ī in kār nistūd; (Mrs. Gaskell) har kas (az ishān) inkār kardand, etc., etc., are used both in speaking and in writing. The Persians will hardly acknowledge that these concords are incorrect.

(4) ‘‘Every strong and every weak point of those who might probably be his rivals were laid down on the charts.’ ‘‘Point’ should follow ‘strong’ as well as ‘weak,’ but authorities differ as to the proper number of the verb. Crombie, in his Etymological Syntax of the English Language

1 Corrected; ‘‘Each of the girls went up into her separate room to rest and calm herself.’
(5th Ed. 1843), p. 167, opines that, (1) 'Every officer and every soldier claims', is easier and more precise than, (2) 'Every officer and every soldier claim', though the latter 'is unquestionably more agreeable to analogy.' Professor Bain too says (English Grammar, p. 175): — 'Plurality is certainly implied, but there is a disagreeable effect produced by joining 'every' with a plural verb, and we might take shelter under the elliptical usage, and say, 'Every officer (claims), and every soldier claims.' The dilemma might be solved by using 'all.'

In Persian, the plural verb would be preferred for No. (1), as:—

هر صاحب منصب وسرباز ادعا می‌کند که

Har sahib mansab va sarbâz iddi'â mî kunand ki—, but the singular verb for No. (2), as:—

هر صاحب منصب وسرباز

Har sahib mansab va har sarbâz iddi'â mî kunad ki; in the latter case the verb is understood to the first subject.

(5) 'A difficulty arises in the English when both genders are implied in each, every, etc., and according to Professor Bain the plural may then be used. 'Where everybody [all] can ride as soon as they are born.' ‘In Europe no one marries unless they have the certain means of supporting their children’: —Madame Bonaparte, Life and Letters (1879), Ch. 8, p. 135. [Read, 'people do not marry'].)6 '—Hodgson.

As the pronouns in Persian have no distinction for gender, this error is practically absent. Thus the last example might be rendered:—

Dar Farangistân hich kas tâ vajh-i kifâf na-dâsht bâshad 'arûsi namî-kunad.6 'Let every man do their own work';

Har kas bâyad kâr-i khud-ash râ bi-kunad.

The indefinite pronoun 'one,' is in Persian که adam, یان یسکن, etc., and this would naturally be followed by a singular pronoun and a singular verb.

(f) Like each and every, the distributive pronouns either and neither, should in English be followed by a singular verb.

In modern Persian, however, not only are these distributive pronouns followed by a plural verb but, by a confusion of thought, their adjuncts (if the pronoun be the subject) affect the verb, as:—

هر یک از شاها لایق این کار نیست

Hich yak az shumâhâ läyiq-i in kar nist (should be nist) (m.c.) 'neither (or none) of you are [is] fit for this business'

1 Note that har is not usually repeated.
2 Chân dar mulk-i—har kas mî-tavânand az vaqt-i tavallud savâr bi-shavand—: better hama kas, or else the verb in the singular.
3 Note that in the Persian there are two negatives for one in English.
4 For each and every ' vide ' (e).
5 " Error of Proximity ' vide ' (a).
6 This error may in modern Persian be considered universal.
Concord of Adjectives, and of Pronoun with Noun.

(g) Some errors in the use of the demonstrative pronouns have been noticed [vide (e) (2). An English blunder is to make them plural before the singular nouns kind and sort, as: ‘I always delight in overthrowing those [that] kind of schemes and cheating a person of their [his] premeditated contempt.’ (Miss Austen, Pride and Prejudice, Ch. X.)

In Persian in jur ‘this kind’ etc., is used before either a singular or a plural noun or verb, as in jur adam dar Irăn khaylu-st ‘this sort of character is common in Persian’ and in jur adamhā dar Irăn khaylu hastand.

(h) With the exception of the feminine affix ʃ of Arabic adjectives and participles, adjectives in Persian may be said to have no inflections.\(^1\) With the exception of the one or two points already referred to in § 43 (m) (s) and (t) and footnote to (t) (1), questions of the concord of adjectives are not likely to arise.

(i) The antecedent, in Persian, of a pronoun in the plural should not be a singular collective noun. In: رفغن پرده زن بسیب ند اوچربی ایشان در سر راه شاه (Tr. H. B., Chap. XXXIII), not only is ishān incorrect but the collocation is faulty. Omit ishān, and after zan insert در سر راه شاه dar sar-i rāh-i Shāh.

§ 137. Government of Verbs, Prepositions (معمولات إفعال), and Errors.

(a) Transitive verbs govern, in English, the objective, and in Persian the accusative case. The following English errors are taken from Hodgson: —

‘He, who had always inspired in her a respect which almost overcame her affection, she now saw the object of open pleasantry—(Miss Austen, Pride and Prejudice, Ch. 61) [For ‘he’ read ‘him’].’

This error can hardly be repeated in Persian. For one thing, the pronoun ‘in her’ could not in Persian prose precede the pronoun ‘she,’ which is the subject of the principal clause. An kas-i ki hamisha Muhammad

\(^1\) Hich ki, m.c. for hich kas

\(^2\) The case of a plural adjective being used as a plural noun [vide § 43 (m)] need not be considered.
Conjunctions connect nouns and pronouns in the same case. Also nouns or pronouns in apposition must in English be in the same case.

(1) "God will send no such fools as I [me] upon His errands:—Westward Ho!" **Khudā hich aḥmaq-ī mišl-ī man-ī ra bi-payghambarī intikhāb namikunad**

(2) "In this state Frank Churchill found her, she [her] trembling, they [them] loud and insolent." Miss Austen, Emma, Ch. 39." **Fulān ūrā dar in hālat yāf-tūrā larzan va ỉshān ārā gustāk**

(c) Prepositions in English govern the objective case, and nouns and pronouns in apposition to a noun or pronoun so governed must be in the same case.

"God forbid that I should refuse a penny to a poor man—and he [him] my own son" **hāsšā ki man az yak pūl dādan bi-faqīr-ī inkār bi-kunam va ān ham pisar-ī khud-am, or Khudā na-kunad ki man pūl dādan bi-faqīr-ī inkār kunam va hāl ān ki pisarī khud-am ast.**

Remark.—After "God forbid" and similar expressions, an affirmative verb is required in Persian, thus "God forbid that I should refuse, etc." is correct; but "God forbid that I should not give, etc.," **Hāsšā (or Khudā na-kunad) ki bi-faqīr-ī pūl na-dīham** is unusual.

(e) One relative pronoun may do duty for more than one clause as, "Muhammad who was born and buried in Tabriz—" **Muhammād ki dar Tabrīz mutawallīd va madfūn shūd**

If however the relative pronoun is in different cases, it should be

1 Note accusative of man. Or aḥmaq-ī mišl-ī manrā (not marā).
repeated in English but not in Persian. An example of an error in English is—

"The upper part of the house of which I know nothing, and [which have never seen.—A Life for a Life (1859), Vol. II, p. 65."

(f) The following examples illustrate the government of some verbs and prepositions:

(1) Az u pursidand (mod.) "He was asked; they asl Ürā pursidand (class.)" him."
(2) Az shumā iltimās dāram ki— "I نزن شما ًالنامنی میکنم که— besee Az шума multimas-am ki" you.
(3) Az shumā mamnūn-am "Az شما صمتونم — "I am (much) obliged مامنی ْشوما هستم "you."
(4) Muhtāj-i ān (or muhţāj bi-ān) nistam تاج آن (یا معطیه یا من) "I am not in need of اَن را لازیم نادات" "I am not in need of it."
(5) Dar fikr-i in amr hastam در فکری این هستم "I am thinking about it."
(6) Dar vay nazar kard (class.) = bi-ū nazar kard نظر کرد (mod.) "he looked at him." "I am not in need of it."
(7) Az u khayli mī-tarsam از او خیلی میترسم "I’m much afraid of him. "I have cc here to look for him " (now or previously). Az ‘aqab-i ū injā āmada am از عقب اور انجا اسمه ام "I went there to look after him" (on a certain day). Az ‘aqab-i ū utštādam از عقب اور عشتادم (whether āmada or raft "I followed him."
(10) Az mihmānī khayli mutamatti shudim از مهمانی خیلی متمنعت شدیم "enjoyed the entertainment "; (mihmānī here may mean being guests being hosts).
(11) Khil‘at+ bar hākim pūshānīdand خلعت ب حاکم پوشانیدند (in n bi-hākim) "The governor was presented with a dress of honour"; hākim rā hīl‘at pūshānīdand or kardand حاکم را خلعت پوشانیدند or کورندن (hīl‘at) "he finished his prayers": Bi-namāz pārdākhāt بی نماز پرداخت "he began to pray."
(13) *Az nazár-i shāh pīškash rā gūzarāndand* — "the gift was presented to the Shah."

(14) *Az vay dar gūzasht* (class.) "he passed by him" (but in mod. Per. = "he forgave him his fault," or "he beat him in the race etc.").

*Az ā gūzasht* (or *radd shud*) (mod.) "he passed by him."

(15) *Bar ā khāndīdand* (modern); *az ā khāndīdand* (class.):

*az ārī ā khāndīdand* (mod.) also *bar ārī ā—.*

(16) *Ū az man bi-ū* (or *pīsh-i ā*) *shikāyat burd* (or *kard*) "he made a complaint against me to him."

(17) *Ān sukhan hīch ittīlā‘ na-yāfta am* = *bar-ān sukhan muttali‘ na-shuda am* "I know nothing about the matter."
CHAPTER XX.


(a) The formal or conventional order of words in a simple sentence is, generally speaking, the same as in Latin, i.e. subject, object or complement, and verb, as: faqir chiz-i khwāst “the beggar asked for something” and ū bi-safar raft “he started on a journey.”

It is also a general principle that things to be thought of together should be placed in close conjunction. بعقوب يوسف را ببشار از همه نزندان دیگر خون دروی میداشت ya‘qūb yūsuf rā bishtar az hama-yi farzandān-i āgār-i khud dūst mī-dāsht “Jacob loved Joseph more than all his other sons.”

Remark.—Even if the accusative is part of a compound verb it does not always immediately precede the actual verb, as: dar ān vaqt yād-i Khudā kardam (or Khudā rā yād kardam).

(b) The dative generally follows the accusative, unless the accusative forms part of a compound verb, as: rā bi-u dādam “I gave him the female goshawk.”

(c) Words and phrases denoting time, when they apply to the whole sentence, are usually placed first, as: shab-i qāzā dar kitāb-i dīd ki—“one night a Qazi read in a book that—” rūzī mard-ī dar masjid-ī nishasta būd ki—“one day a certain man was sitting (seated) in a mosque when—” rūzī dar shahr-ī darūsh-ī dar-i dūkān-ī baqqāl-ī raft “one day, in a certain city, a darvish went to the shop of a green-grocer.”

(d) When the complement to the verb is a complete sentence, it is put last, as: mard pursīd marā ahmaq mī-pindārī “the man enquired saying, ‘Do you think me a fool?’” didam ki dar miyān-ī daryā chand kūhā-yi 6 digar ham būd (m.c.) “I saw that there were several other rocks as well, in the middle of the sea.”

(e) When the object is qualified by a relative sentence, the object may immediately precede the verb and the relative clause follow, as: az injā khalāsī yātan ummid nist, or khvāndan for the former.

1 az injā khalāsī yātan ummid nist, or az injā khalāsī yātan az injā nist.

2 Salam kardon “orally, or with the hand.” The Afghans say salām kardon for the former.

3 Or rūzī dar shahrī dar shahrī.

4 Note plural noun after chand. The singular could be used.
In conditional, concessional, and temporal sentences, the object or subject may, for emphasis, precede the conjunction, as: هکیم چون جون چشم با افتاده: “the eye and knuckle-bones of a wolf, attached to a boy’s person, give him courage”.

In conditional, concessional, and temporal sentences, the object or subject may, for emphasis, precede the conjunction, as:

Subordinate before Principal Proposition.—When a sentence consists of two Propositions, a principal one and a subordinate, greater force is obtained if the subordinate precedes the principal, as: “If you stay I’ll go.”

Remark.—When the inversion is so violent as to confuse the sense (as sometimes in poetry) it is called Synchysis.

Never crowd many circumstances together. ‘When in a complex sentence the qualifications of the subject or the modifications of the predicate are numerous, the most judicious course is to distribute them, placing part before and part after the subject or predicate.”

Example: “At one blow was his head severed from his body” and ‘from his body’, one is placed before and one after the predicate.

“A circumstance ought never to be placed between two capital members; since, by such a proposition, it is doubtful to which it belongs. By placing it between parts of the member to which it belongs, ambiguity is avoided, and the capital members are kept distinct.

“‘By the articles subsisting between us, on the day of marriage, you agree to pay down the sum of eight thousand pounds.’

‘Better thus:—‘By the articles subsisting between us, you agree to pay down on the day of marriage, the sum of eighty thousand pounds.’

For example vide (n) (1).

The following sentence from Hāji Bābā is not clear at first sight:—

When different things have an obvious relation to each other with respect to the order of time, place, cause and effect, or the like, a corresponding order should be observed in assigning them their position in the sentence. Better زینده va sālim “alive and well”, than زندہ va sālim زینده va زینده “well and alive.” Vide also (n) (5).

1 And also ‘Suspense.’
2 More forcible than “I’ll go if you stay” من میروم اگر تو بمانی man mī-ravan agar tu bi-mānī.
3 Vide Herbert Spencer on “Style.”
4 A semi-colon is required after انا to make the sense clear.
(m) The following Persian examples of collocation will repay study:

1. pādishāh guft man-am sulṭān-i in mulk ‘the king said ‘It is I who am the king of this realm.’’

2. nā-gah darvīsh-i dar āmad bā dālī va ambānī va ‘āsāi, ‘suddenly a darvish entered with his habit, and leather bag, and staff.’

3. sāghā-yi gandum dīd az qadd-i ādam buland-tar ‘he saw stalks of wheat, taller were they than a man’s stature.’

4. khud-i shahr tijāratgāh-i buzurg-i ast (mod.) ‘the same city is a large commercial place.’

5. bārhā dāda shuda ast ki shāhhsī rā ki bisyār sūd āyad hamān gadr ham-bi-ū ziyān mī-rasād.

6. sān dān sāzend bi-chunān 1 2 shiddat larzid ki rūy-i zamin-i ānjā ‘imārat-i bisyār buzurg-i agar mī-būd yagīn 3 4 mī-uftād ‘the earth shook three times with such violence that had there been a large building there, it would certainly have fallen’.

7. dar vaqt-i khursātī dar jā-i ki khāna-am būd dar ānjā 5 chand khāna-yi zambil-sāzān būd ‘there were several houses of basket weavers near the home of my youth.’

8. dar dāl-am gūashī bi az darakhshī shāhshāshī 6 kordān khānānī nā有价值āam būz dar dil-am gūashī ki az darakhshī 7 shākhā-yi girdā girdā khāna nihāl zada am agar az hamān darakhshī shākhā-yi kuchak bi-yāram shāyad bi-vaqt-i bāftān-i zambil na-shīkānand ‘it then crossed my mind that if I were to bring some twigs from the same tree from which I had gathered the cuttings which I had planted round the house, perhaps, they would not break when weaving the baskets.’

9. chūn bi-āftāb mī bar āmadam (Afghan) (m.c. bar mī-āmadam) ‘when I went out in the sun (sunshine).’ 7

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1 Or chunān bi-shiddat larzid.
2 Note repetition of noun of place after relative clause: dar jā-i ki and dar ānjā.
3 Note repetition of substantive after relative clause. Also that the plural verb na-shīkanand is used after the neuter pl. shākhā to avoid the possibility of the word darakhshī being mistaken for the subject.
4 Bar-i āftāb rafīt, or pīsh-i āftāb rafīt, mod. ‘to go out in the sun.’

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ORDER OF WORDS—EXAMPLES OF ERRORS.

(10) yek-i rā az mulûk maraż-i hâ'îl bûd—
(Sa'di) "a certain king was afflicted with a horrible disease."

(11) guft ki fulân rā 8 dîr shûd ki na-dîdi—
(Sa'di) "he said with regard to So-and-so—it's a long time since
you saw him."

(12) yek-i rā az 8 hukamā shunîdam ki mî-guft —
(Sa'di) "one of the leading men of the day, I heard him say that—"

(13) zan-i jâvân rā agar fîr-i
dar pahlû nishînad bîh ki pîrî—
(Sa'di) "for a young girl it is better to be
wounded by an arrow than to have an old husband."

(14) na har ki bi-sûrat nîkû ast
sîrât-i zîbî dar ustî—
(Sa'di) "not every one who has a pleasing exterior,
has a pleasing disposition."

(15) va bû shamshîr zad gardan-i salmânî râ—
(Prof. S. T.) "the neck of that barber he cut in two."

(16) guft sukhan bi-andinsha bâyad guftan va harakât-i pasandîda bâyad
cardan hama khalq râ, khâsa pâdishân 6 râ—
(Sa'di) "he said, to speak after
consideration and to act with propriety is proper for all—but especially for
kings."

(17) mizâj agarchi mustâqîm buvad
i'timâd-i baqû rû nasbâyad—
(Sa'di) "even if a person's health be perfect, one
cannot hope for everlasting life for him on that account."

(18) mînki pishtar az in safar-i jahâz na karda bûdam dil-am barham khuyurd (m.c.) "I who had
never voyaged in a ship before, my stomach felt sick."

(19) bûnda hargiz in jûr musâjarat
khush-am 3 nami-âyad (m.c.) "I never like this kind of travelling."

1 More common yek-i az mulûk râ.
2 Note fulân rû object of na-dîdi.
3 yek-i az hukamû rû more usual order. Also
shûnîdam ki yek-i az hukamû mî-guft. In mod. Pers., the plural verb
mî-gûftand would probably be used after yek-i az hukamû.
4 More forcible than
agor zan-i javân rû fîr-i dar
pahlû nishînad, or
agor zan-i javân rû fîr-i dar
pahlû-yi zan-i javân nishînad.
5 More forcible than
sîrât-i nîkû dar
har ki bi-sûrat nîkût-ast nist.
6 In modern Persian, to avoid the repetition of rû, this would be worded—
hama khalq khûsâ pâdishân rû.
7 Note that there is no verb for
bûnda nami-âyad is
musâjarat: 'vide' § 130 (a) (2).
ORDER OF WORDS—EXAMPLES OF ERRORS.

(20) *f ^5* (Jj4 *&*jf v^{ p*> )
agar tambal na-bud u
l
ham
yak... got hold of a sheep.'

(21) had he not been lazy, he too would have got hold of a sheep.

(22) I who had formerly said that I would never even mention the word 'ship'—my friend recollected what I had said, and said to me.'

(23) had he not been lazy, he too would have got hold of a sheep.

(24) Vide example in § 129 (b), Remark and footnote.

(25) ammā mānand-i radd-i maẓālim, nīma-yi biryān-i pishkāshī rā, kamar bastam ki bi-Uṣmān Āqā frīstam (Tr. H. B., Chap. IV) "but I determined to send to 'Uṣmān Āqā as a reparation, half the roast (sheep's head) that had been bestowed on me": note position of kamar bastam ki.

(26) he is rightly called a physician who—"

(27) Mu'tamad-'d-Dawla ki az qūlinj va suddā kām mānda būd ki kārā sākẖta shavad az taṣīr-i ān ḥabb Ĥayāt-i lūzā yūţ (Tr. H. B., Chap. XIX) "the Mu'tamad-'d-Dawla, who from colic and an obstruction in the intestines had very nearly died, got from this pill a new lease of life.'

(n) The following are instances of faulty collocation:

(1) "The Moor seizing a bolster, full of rage and jealousy smothers her.'—Mughrib muttakā'ī girīsta pur az ḡayāz va khashm zan-ash rā ḡafā mi-kunad. Corrected, 'The Moor, full of rage and jealousy, seizing a bolster, smothers her.'

1 Note that there is no verb for ē: 'vide' note 7, p. 609.

2 Note how the sentence breaks off in the middle, a second clause being introduced by a new subject.

3 ḍā'ī is the relative adjective from ṭayyārī.
ORDER OF WORDS—EXAMPLES OF ERRORS. 611

maghribi pur az ghayz va khashm muttalakâzì 
zan-ash râ khafta mi-kunad.

2) "A keen eye and a graphic pen see and set down for us the 
steretic details of both scenery and manners." (Corrected by Hodgson; 
en eye sees and a graphic pen sets down—').

The original collocation (apart from the error in the concord of the verb) 
not be considered faulty in Persian, as:

hama-yi umûr-i mamlikat râ chashm-i tiz va 
i-nagsh-band-ash mî-binad va mî-nigârad; (better 
chashm mî-binad va-galam-i nagsh-band-ash mî- 

3) "Though all seeds do not contain albumen

agarchi hama-yi tukshmâ nishâsta na-dârand 
[ bâz dr bâz pâyâm mî-shâvad] (m.c.). If all seeds do not contain albumen, 
s there no seed which contains albumen. Corrected "Though not all 
contain albumen"

4) "All who lay claim to these virtues, are not to be depended upon"

hama-yi ashkhasi-ka aâme Fâsl mî künad qâl-i tâbîr nistand. Corrected, "Not all who 
lay claim to virtues are to be depended on"

5) "He was bred and born in Kerman"

u dar vân buzurg va zâ idi shud; 'vide' (l). Corrected, "He was born and 
in Kerman"

6) "Do you wish me to roast or boil the meat?"

mî-khâyhid ki gûsh tâ biryân ya âh-paz kunam? (Better

Simple and more natural maghribi ki pur az ghayz va khashm bud muttalakâzì bi-dahn-i 
guzâshât fûrâ khafta mi-kunad.

Obscurity is not necessarily a fault in Persian. However, in modern Persian, the 
collocation as in the corrected English example would be preferred—

is unidiomatic.

is unidiomatic.
ORDER OF WORDS—EXAMPLES OF ERRORS.

Example of a construction admissible in poetry only.

Order of sentences is no less important than the order of words in a sentence.

1 Biryān k. to roast or fry; birishta k. to parch; girmiz k. to fry in oil or butter.
2 Example of a construction admissible in poetry only.

Remark 1. The order of sentences is no less important than the order of words in a sentence.
When the sense of a sentence is a logical sequence of the sense of its preceding sentence, then are the two sentences in a proper order and the sense of each sentence should be carried a step further by the sentence following.

When a sentence refers less to the sentence immediately preceding it than to some earlier sentence, it is not in its proper place.

*Remark II.*—Sentences closely related to each other form, in English, a paragraph, and each paragraph should start a new departure.

In Persian there are no paragraphs, but a chapter (bāb) is sometimes, in MSS., divided into sections (faṣl), each faṣl having this word in red ink at its commencement.

Sometimes the first word of a sentence has a red ink line over it. Sometimes a full stop is shown in red ink by four dots, thus ⟨••⟩, two of the centres being usually joined. Such aids, however, are rare.

In modern Persian, a short dash is often made to represent a comma, while a full stop is indicated by the plus +, or the multiplication sign × called in Persian chaprāst. Proper names have a red line over them like the first word in a sentence.

*Remark III.*—In a comprehensive composition, paragraphs related to each other, together form a chapter, and each chapter has usually an express heading of its own, stating the matter in it.

1 باب bāb or sometimes گفتار guftār.
CHAPTER XXI.

§ 139. Apposition.

(a) "Apposition is the relation to a noun or pronoun, of another noun, or in some cases of an adjective, or a clause, added by way of explanation or characterisation."

It is a rule that a noun or pronoun, etc., placed in apposition must be in the same case as the noun or pronoun to which it is apposed.

Arab grammarians enumerate descriptions of what may be called apposition. For practical purposes there is but one apposition.

A substantive or adjective in apposition is called the follower or appositive; it follows the noun to which it refers, which is called that which is followed.

\[ \text{Badal-}i \text{ ba'z}, \text{ a form of the 'Apposition of Substitution', corrects a statement respecting the whole of a thing, and states that a portion only was meant, as in 'I eat the loaf, the half of it.' This apposition is rare in Persian. Ex:} \]

\[ \text{I eat the fish—half of it.} \]

\[ \text{Badal-}i \text{ ishtimal } \text{is the substitution of a word or phrase to correct a statement and to state that it is not the person himself or the thing itself, but something connected with him or it. The first example above is a better example of } \text{badal ishtimal} \text{ than of } \text{badal ba'z. This } \text{badal is very rare in Persian.} \]

\[ \text{Badal-}i \text{ ghalat } \text{is the substitution of a word or phrase to correct a lapsus lingua as 'I rode the horse—the she-camel!' } \text{Savār-i asp shudam-na}; \text{ shuter} \text{. This } \text{badal is rare in Persian. Possibly the following is an example:} \]

\[ \text{villagers are considered dolts, } khar, \text{ and the term } saqat shudan 'to die' \text{ is applied to animals, not to human beings. Another explanation of the construction is that } būd \text{ is understood after } \text{rūstā-i.} \]

It will be seen that the distinction between these three last descriptions of } \text{badal} \text{ is fine.}

The simple term } \text{badal} \text{ could with advantage be applied to all these descriptions of } \text{badal} \text{ and also to } \text{atf-i bayān} \text{ for which } \text{vide (b) (4), Remarks I and II.}

1 It must be recollected that the accusative has two forms, one with rā and one without.

4 Viz. - عطف- نعت مقیاس- بدل- توکید.
There is a sixth form of apposition in Persian, called لطیف پرنی "lutis and such like low fellows." Vide also § 140 (a).

(b) Examples:

(1) Pronoun and Adjective.

من از دانشمندین صرف کتابخوانی نمی‌باشم man az nishāna-yi lutj-i kad-bānū ummīdūrī sawdāhā-yi kham mi-pukhtam—(Tr. Haji Baba) "the mark of favour which I had just received had set my imagination to work, and—", (lit. "I, hopeful from the mark of favour of the chief wife,—") ; man and ummīdūrī are in apposition:

هول افکنی و پست و بلندبایی سهم آمیز بچشم من آدیمی ناشی در نبات وحشت didār-i varta-hā-yi-hawl-angīz va past u bulandāhā-yi sahm-āmīz, bi-chasm-i mānand-i man, ādam-i nāshī, dar nihāyat-i vahshat u dahshat mī-namīd (Tr. H. B., Chap. V) "the danger of the precipices and the steep ascents were something quite appalling to a young traveller like me—"; (note that there is no izāfat after man, though grammatically one might be expected).

(2) Noun and Adjectives, or Phrase.

درویش سرویا برنهده darvīsh, sar u pā barahna (Sa’dī) "a darvīsh, bare headed and footed, but darvīsh-i sar u pā barahna "a bare-headed and bare-footed darvīsh." فرتشها شال : farrāshhā, shāl bi-dast, harakat-i dīgar karda nazađ-kar mī-rasand (Vazīr-i Lankarān) "the farrashes, shawl in hand, make another movement and draw nearer"  : بازاری آسیف بزید، بر روی خرس یا شکیب : bānū āsūn bar* zada bar rūy-i khirsak, nā-shikīb chashm bi-rāh-i man nishasta būd (Tr. Haji Baba) "where I found the Banou seated on a carpet on the ground, waiting for me with great impatience." Here the adjective جشم بری یا شکیب nā-shikīb and the phrase chashm bi-rāh-i man are both in apposition to the nominative Banū.

Adjectives and phrases in apposition may follow the verb, as:—

یکی از کسان مرتین در پنجره سال سال بارین تند نیز را میز عصر گروهی ای در پا و کلیدی کششی در بر شده و اهل در خانه yab-i az ānān mard-i būd panjāh-sāla, bārī-k-qqadd, fīz-niğāh, surkh-rukhsār, ambūh-riśh, zir-jāma-yi qasab dar pā, va kuliya-yi Kashmīrī dar bar, shābīb bi-ahl-i dar-i khāna (Tr. H. B., Chap. VI)

1 So common in Urdu.
2 In Arabic ummīdūrī here would not be considered apposition: it would be āḥāl.
3 سرویا برنهده sar u pā barahna may be considered a compound adjective. If in the accusative, "I saw a certain dervish with bare head and feet" درویشی را دیدم سرویا برنهده darvīsh-i rū didam sar u pā barahna; or, "I saw a bareheaded and barefooted dervish" درویشی سرویا برنهده را دیدم darvīsh-i sar u pā barahna-i rū didām.
4 سفین بر زادa " having rolled up her sleeve."
5 خرس khirsak, a coarse, rough, and badly woven rug or carpet. The word is often applied as an adjective by carpet weavers to express bad work.
6 Būdā understood.
one of them was a man of fifty years, short, quick-sighted, rosy-cheeked, thickly-bearded, fine muslin under-drawers on his legs, and a Kashmir overcoat on his body.”

(3) Two Indefinite Nouns in Accusative.

(4) Two Nouns in Nominative.

Remark I.—“Explanatory Apposition” defines more particularly something that has gone before. It is also a form of badal or the “Apposition of Substitution.” Ex.—عبط بيان عبران عبد الله ابن عمر، is عبد الله ابن عمر, as the تابع is a better known person; but عبد الله ابن شبل، is عبد الله ابن شبل. There is, however, really no difference between the two.

Remark II.—A poet’s name and his عطش يان تakhallus, ‘nom de plume’, should grammatically speaking be in apposition: however, in Persia, but not in India, they are joined by an isafat. In Persia, but not in India, a person’s name and his trade also are joined by an isafat.

(5) Nouns in Vocative.

(6) Noun or Pronoun understood.

(c) Corroborative Apposition takes place, either in the words,
Examples of ta'kid-i lafzi are:

1. Muhammad pîshî man āmad Muhammad "Muhammad, Muhammad, came to me" tu zādī tu " thou struèkest, thou" ; Muhammad rā didam Muhammad rā " I saw Muhammad, Muhammad" man az bar-i tu gūzashtam az bar-i tu " I passed1 by thee, thee" or man az bar-i tu az bar-i tu gūzashtam : tu tu āmadi, or better tu āmadi tu, " thou camest, thou."

2. Zaid, he himself came Zayd khud3 āmad: " the people came all of them" mardum āmāndand, hama-shān: " I met the army all together" jawj rā didam hama rā bāham : " the two parties agreed—both of them" tarafayn razl shudand har du taraf. Vide also (f).

3. Du man rūghan biyār "bring two maunds of ghī," man and rūghan, though in apposition, are not so considered by native grammarians: du man is called mumayyaz "specified," and rūghan is called tamyiz "specificative," or else, mumayyiz 'the specifier.' Vide also (h).

Remark.—chahār panj "four or five" is an example of ta'āb.
The following are further examples of اتفاقية تأكيد للفظي "snake! snake!"; or مار مار! "snake! snake!":

1. 
2. 
3. 

(d) When a definite noun in the accusative has an adjective, participle, or phrase in apposition to it, the noun requires the affix rā. (The affix rā can, however, be added at the end of the entire phrase without much alteration in meaning).

If the noun is indefinite, the rā is not usually required to mark the noun, vide (b) (3).

Examples: 

sometimes the adjective or past participle is separated from its noun by a verb, as: 

Sometimes the adjective or past participle is separated from its noun by a verb, as:

Vide also § 118 (c) (9) and (d) (4) and (5).
(e) Words connected by certain particles are also considered by Arab grammarians to be in apposition. This isfram or ‘Simple Apposition,1 or asapposition by means of a Conjunction.’ Examples:

(1) and .—Zayd va ‘Amr(û) ‘Zaid and Amr.2

(2) hatta ‘even to.’”

(3) Zayd ya ‘Amr ãmad yâ ‘Amr 4, or Zayd ya ‘Amr ãmad ‘Zaid or ‘Amr came’ (or Zayd ya ‘Amr ãmad ‘Zaid or ‘Amr came’)(or Zayd ya ‘Amr ãmad ‘Zaid or ‘Amr came’)

(4) yâ-yâ ‘either—or’, as yâ fiqh yâ hikmat tahâsil karda ast ‘he has learnt either religious law or philosophy’; or yâ fiqh tahâsil karda ast yâ hikmat.

Compare with No. (9).

(5) na ‘not.’—Zayd ãmad, na ‘Amr ‘Zaid came, not ‘Amr.’

(6) na khayr. Zayd pišh-i man ãmad—na khayr ‘Amr ‘Zaid came to me—nay, rather, ‘Amr”; (nezel) 3

na-khayr is ‘Apposition, not ‘Affi-i nasaq, and ‘Amr is badal-i ghalat).

(7) khayr ‘no.’—Asp râ kushiam, khayr khar râ.

(8) Asp râ kushiam, khayr khar râ. 

Here sarv râ may be considered in apposition to hich yak-i râ; the râ is necessary, both because sarv

1 As distinguished from 2. This ‘affi is called عطف نقس .

أَمْر 5 better omits ham and niz here.

4 This is ‘affi-i nasaq.

5 Or مقصود داشت maqsûd-dâhst. In مُقَصَّدَ المَنْ وُبْرَى in maqsûd-ash man va tu bu’dim (mod. Pers.), the verb should of course be bûd; however most Persians say bûdîm in this and like cases.

6 In Arabic, words connected by particles or nouns of exception are not in apposition: these come under special rules.
is definite and because without this affix, san might at first be taken for a
nominative qualified by the relative ki.

9 (f) Apposition in Persian occasionally supersedes the genitive in
English, as: shahkhi-ir, Ibrâhim nam “a person of the name of
(or named) Ibrahim”; shahkhi- Muhammad nam “the
person called Muhammad.”

(g) On the other hand, in some cases where the English idiom requires
apposition, the Persian idiom requires the izâfat, as: laz-i daryâ “the
word sea”: rüd-i Nil “the river Nile”: darâb-khân “the
plane tree”: gol-e-tâsî “the petunia”: mazhab-i Islâm “the
religion Islam” (or of Islam): mîva-yi kharbuza “the
fruit melon”: filiz-i âhan “the metal iron”: tu-yi gbulam “thou the
slave”5: “Oh Abraham, the Friend of God” ay Ibrâhim-i Khalîlî llâhî (m.c.): “Oh,
Zayd, the slave” ay Zayd-i gbulam: “I am the slayer of the
man, Zaid” qatil-i ân mard-i Zayd hâm man-am: “I am the beater of the
slave Zaid” man-am zananda-yi
Zayd-i gbulam.6

If the Arabic interjection yâ be used, it is better to employ the correct
Arabic construction, as: yâ Ibrâhim bâlîl-ele: but such
a construction is of course not colloquial.

Remark.—It will be seen that in m.c., an izâfat is often incorrectly inserted;
thus ay gbulam-i pisar-i man (m.c.), “oh slave of
my son”, or ay gbulam! pisar-i man, might be said
by a slave to his son: ay Muhammad pisar-am “O
Muhammad my son” is correct, but ay Muhammad-i
pisar-am though used in m.c. in the foregoing sense, might and should
mean “Oh Muhammad belonging to my son”. In

1 Jumla-yi istenâz.  
2 In speaking, this râ might be omitted.  
3 So man-i banda is sometimes used in m.c., but man banda sounds better; while man-i bichâra is better than man bichâra. The Afghans say, man-i bandu.  
4 ‘Asf-i bayân.  
5 ‘Asf-i bayân and badal.  
6 Badal.
mad-i ghulām “Muhammad the slave”, or in Muḥammad-i ghulām-i man “Muhammad my slave”, the word or words following محمد میں Muḥammad are considered sifat; but in محمد میں Muhammad ghulām-i man, the words میں فلم ghulām-i man are badal or ‘apposition of substitution.’

(h) Qualifying words used with numerals or signifying quantity [vide (c) (3) and § 47 (g)] are usually in Persian placed in apposition, as:

- يک گرو نئم آب yak gaz u nim1 ʿāb “one and a half yards’ depth of water”:
- گیک مشت گرو yak musht jaw “a handful of barley”:
- ده میں جو 50 یونس man jaw “ten maunds of barley”:
- در تعیین man sang bar mi-dārad (Sa‘di); “this common fellow can lift a thousand maunds in weight”:
- چہار پنچ انگشت یاریاچه chahār panj angusht pārcha “four or five finger’s breadth of cloth.”

Remark.—The words مبلغ mablagh “sum” and موزی mувazi “equal to (parallel), to the amount of;” etc., are followed by the izāfat, as:

- مبلغ دوئست تمیاں mablagh-i duvest tumān “the sum of two hundred tumans”:
- موزی پنچائ جلد کتاب mувazi-yi panj ald kiāb “five volumes”:
- مقدر میں گندم miqdar-i dā h man gandum “wheat to the quantity of ten maunds.”

(i) The pronouns when in apposition to a noun or to an adjective, seem either to take or omit the izāfat. Modern Persians prefer the izāfat with the singular but not with the plural personal pronouns. According to Platts, man and mā may either be in apposition (without an izāfat) to an adjective, or connected to an adjective by an izāfat; but the other separate pronouns cannot be joined by an izāfat to a qualifying adjective. From the following examples, however, this does not appear to be correct:—

- man-i banda2 (m.c.) “I the slave,” but man banda (m.c.) “I, that is to say, the slave”: Persians prefer the latter, Afghans the former. من محمد محمد میں حکیم man-i Muḥammad4 and man-i ḥakim4 are in m.c. preferred to من محمد محمد میں حکیم man-Muḥammad, and من حکیم man-ḥakim. من بچارا man-i bichāra “I the helpless creature” or من بچارا man-bichāra man, are preferred to man bichāra.

- تی گلم tu ghulām or tu-yi ghulām “thou the slave” (also

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1 For things that can be counted only.
2 Also, پچارا anhā, but rarely پچارا anhā-yi bichāra; for the latter an بچارا an bichāra-yi is used.
3 Better من کی حکیم ام man ki Muḥammad an, or من کی حکیم an man ki ḥakim-um, etc.
REPETITION OF A WORD OR PHRASE.

§ 140. Repetition of a Word or Phrase; Jingling Sounds; Alliteration.

(a) The Persians are extremely fond of alliterative and jingling sounds. Words of the hurry-scurry type abound. Sometimes the second word is a synonym; sometimes it is a real word used merely for sound and not for sense; and sometimes it is a meaningless sound used for the sake of rhyme.

In خوش و خرم khush u khurram "pleased and cheerful" each adjective has a meaning by itself and the combination is more expressive than the single adjective. Similarly with the nouns بی شک و شبه bi shakk u shubha: گرد و زاری girya u zari. In تار و تازگی tar u tāzagi "freshness," the adjective یو-ی مصدار yu-yi maşdar is understood after tar which is an adjective: this is an instance of the Persian dislike to the repetition of the same sound; but دری و نازگی tarī u tāzagi is also correct. In قال و قیال qal u qīl, a vulgarism for قائل و قائل qīl u qal 4 "chattering, wrangling", the second word is meaningless. In چانگ و جدلjang u jadal the first word is Persian and the second Arabic. In لعید و لوچ کردند urā lakht u lūch kardand "he was robbed of everything", the word لعید (properly "squint-eyed") is vulgar for لعید "naked".

1 Better اک که شیر گفت. 2 The īzāfat cannot be used when the predicate is in the plural. 3 مولف murādit, synonymous. 4 From Arabic qāl "it was said" and qāla "he said." In Arabic قال و لعید qāl u lūch.
In bağça machcha₁ (or bağça macha, m.c.) the second word is meaningless, but it gives a plural idea. It should be remarked that the form of this meaningless word is in Persia, as in India, fixed by usage: to say bağça machcha tachcha, or bağça macha wachcha² would raise a laugh.

Remark I.—In Persia, in words of the bağça machcha description, the second word generally begins with mim unless the first word begins with mim: in this case the second word usually commences with p or b, as मिस्‍़ और बि. पास "curds": मिस्‍ और बि. पास "table, etc." This is called ताप मुहल "the meaningless appositive, vide § 139 (a).

As a rule, the shorter of the two words comes first, but कान्द और श्या amad u shud; आवर्द और बरी avard u burd, "transporting," and possibly one or two more are exceptions.

Remark II.—The use of a second meaningless word to rhyme with the first is especially common in Kirman. A new governor, struck with the peculiarity, asked the Kalantar its reason and received the reply, 'मोद दानना हमचननी नेड़ गोदन रेली बोली हा मी गोदन mardum-i dānā hamchunin nāmi-guyand lūli pāli-hā mi-guyand.

(b) The same number repeated has: (1) sometimes a distributive sense, as: बी-हार कस यक यक चुब dād "he gave them a stick apiece"; (2) sometimes a continuative sense, as: बारँृ नम नम मिनय य "it keeps on drizzling"; रास्त रास्त का मिसरेंड मिसरेंड विरवी "if you keep straight on you'll reach the bazar"; (3) sometimes an intensive sense, as: मी बायद फकर हज़ार हज़ार नफर राष्ट dāshīā bāsham (Vazīr-i Lankanān) "I must take thought for thousands of people—"'". मरठन: गौर "the birds rose in whole flocks": परादागं ज़ुम ज़ुम shuda bārī "and" parīnd (m.c.) "the birds rose in whole flocks". ज़र ज़र ज़ुँ ज़ुँ zūr zūr gīrīstan "to weep very bitterly": आंक अंक हैली शूर और बदरा रसिया सेनी गर्दे. ¹

1 Compare "chick or child." In some districts in India this jingling of words is carried to excess: पानी तानी, rasta masta (or wasata), etc. etc. Vide Hindustani Manual, Lesson 48.

² Examples of dual phrases in English are "wear and tear"; "might and main": tooth and nail; 'sum and substance." In 'use and wont'; 'act and deed'; 'acknowledge and confess', Norman and Saxon are linked together.

³ तापः फकरः लाली.

⁴ Note rā here to mark the accusative after a cardinal number; it does not make the noun definite. The rā could be omitted. Perhaps the meaning is, "as many as a thousand."

⁵ Or omit shuda. मरठन फर्ज फुर्ज kāmdand mardum jāwī jāwī amadand. Jāwī colloquial for j̣̥ẉ̥.
**REPETITION OF A WORD OR PHRASE.**

\[ \text{andak andak} \ k\i a\i yl\i \ v\a sh\a v\a \ p\a \ g\a t\a r\a \ s\a y\l-i \ g\a r\a d\a d (S\a 'd\i) \quad \text{"many mickles make a muckle, many drops a flood";} \]

\[ \begin{align*}
\text{اندی اندی بیم \ بسیار} \\
\text{دانه دانه \ است \ گله \ در \ ایثار}
\end{align*} \]

\[ \text{Andak andak biham shavad bisydr,} \quad \text{Dānā dānā ast ghalla dar ḍamībār} \quad \text{-(S\a 'd\i).} \]

**Remark.**—Note the idiom\(^\text{1}\) \(\text{āb-i āb bi-dīh yā shīr-i shīr} \) (m.c.) \("\text{give either all water, or all milk}\) \(^\text{1}\) \(\) (used literally): \(\text{خاک خاک بده یا} \)

\[ \text{khāk-i khāk bi-dīh yā gandum-i gandum} \quad \text{(m.c.) \"\text{give all earth or all wheat.}\)} \]

(e) Sometimes an Arabic singular is followed by its broken plural to signify excess, as: \(\text{faqīr fuqara\textsuperscript{2}}\) \("\text{beggars and such like}\) : \(\text{وزیر و زرا} \)

\[ \text{vazīr wuzārā \"ministers, etc.\)}: \quad \text{ghānī aqhniyā \"the rich and the well-off\} \)

\(\text{شَرِیک شَرِیکا} \quad \text{\"partners.\} \)^\text{8}

Uneducated people are specially fond of this kind of phrase, under the impression that they are using different words.\(^2\)

(d) Sometimes the repetition consists of two different measures from the same root, as: \(\text{tibb u tibābat} \quad \text{\"the medical art\} \)

\[ \text{bī-sidq u sadāqat mashhūr \ast.} \quad \text{Here either word alone would be sufficient for the sense.} \]

(c) Sometimes an Arabic singular is followed by its broken plural to signify excess, as: \(\text{faqīr fuqara\textsuperscript{3}}\) \("\text{beggars and such like}\) : \(\text{وزیر و زرا} \)

\[ \text{vazīr wuzārā \"ministers, etc.\)}: \quad \text{ghānī aqhniyā \"the rich and the well-off\} \)

\(\text{شَرِیک شَرِیکا} \quad \text{\"partners.\} \)^\text{8}

Uneducated people are specially fond of this kind of phrase, under the impression that they are using different words.\(^2\)

(e) In a few cases, a Persian plural precedes a Persian singular, as: \(\text{سالهای سال} \quad \text{\"long years, many years\} : \quad \text{قَرْنَهَاي قَرَن} \)

\[ \text{qarnhā-yi qarn} \quad \text{\"long ages.\} But \text{مَاهَاي مَاه} \quad \text{māhā-yi māh and} \quad \text{عَفْقِهَاي عَفْق} \quad \text{haftahā-yi hafta} \]

are not used.

(f) Professional story-tellers frequently repeat a word several times to indicate continuation, as: \(\text{کم کم} \quad \text{کام کام, kam kam, kam kam,} \quad \text{\textsuperscript{4} bihtar mī-shavad (Prof. S. T.) \quad \"by little and little and little he improves\) :} \)

\[ \text{رَنَت رَنَت تا بِشُرِی رِسَید کد} \quad \text{\textsuperscript{5}} \text{\textsuperscript{6} tā bi-shahr-i rasīd ki (Prof. S. T.) \quad \"he travelled on and on till he reached a city where---\) :} \]

\[ \text{شخَص بَنَاء دَر هَر کَاری سُعی} \quad \text{\textsuperscript{7} \text{\textsuperscript{8}}} \text{\textsuperscript{9}} \text{\	extsuperscript{10} mast-i mastan are intensive adjectives.} \quad \text{ Mast-i mastan} \quad \text{\"must must, try, try, try again.\)} \]

(g) The repetition of the same word or phrase is also used for emphasis, vide Corroborative Apposition § 139 (c): the example, there, \"Thou struckest

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\(^1\) Compare the Hindustani idiom \(\text{dūd hā dūd hā pānī kā pānī} \quad \text{\"all milk or all water\}, i.e. one thing or the other.}

\(^2\) Vulgarly, \text{faqīr fuqara} \textsuperscript{2} is used for one beggar.

\(^3\) But \text{faqīr fuqara}; and \text{mast-i mastan} are intensive adjectives.

\(^4\) Either two, or four, \text{kam} can be used, but not three.

\(^5\) Or four \text{raft}. 

me, thou,' could also be expressed by tu marâ zadi tu marâ zadi.

_Balay balay_ 'yes, yes,' and _aray balay_ 'yes certainly.'

The following expressions give the idea of excess:

*Remark._—Compare _shash gaz dar shash gaz_ 'four yards by four yards; four yards square.'*

(b) The following example illustrates another signification of the repetition of a substantive with the _izafat._ In chapter XXII of _Hâji Bâbâ,_ the hero relates to his master the _Hâkim,_ a fable of the dog and the wolves, as a broad hint that he wants a salary. The dog makes up its mind to become either a pure dog or a pure wolf:

> _chûn az hâlat-i taraddud tâqat-ash tâq shud va bish azân tahammul-ash na-mând, bar ân shud ki, bâ muijâhada-yi tamâm, yâ sag-i sag shavad yâ gurg-i gurg_ (Trans. Haji Baba) ‘when . . . . he (the dog) had no more power of endurance left, he determined to do his best to become either a real dog or a real wolf.’

So also _yâ shîr-i shîr biyâr yâ af-i af_ (m.c.), or more commonly _yâ shîr-i shîr biyâr yâ af-i af_ (m.c.) ‘bring either pure milk or pure water.’

(i) The following examples illustrate the signification of repetitions, etc.:

1. _va bâ zabân-i kaj u maj guft_ (m.c.) ‘altering his accent he said—’
2. _kâm nâ kâm_ ‘willing or unwilling.’
3. _jabrân va qahrân_ ‘by force and violence’; _khwâh ma-i-khwâh, or khwâh na-khwâh._
4. _pilla pilla bâlê mî-ravand_ (m.c.) ‘things are done gradually, step by step.’

* In Arabic, the repetition of these particles would come under the head of Corroborative Apposition. In the first example the same word is repeated; in the second the sense is repeated by a synonym.

The Zardushtis use the phrase _aray balay_ to signify the assent (="I do’; by Muslims merely, _balay_) of a Zardushti bride, in reply to the questions of the _Dastûr._

* The _î_ in _shîr_ is adjectival. _Compare_ § 140 (b) _Remark._
(5) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(6) māl-māl “heaped, to the fullest extent”: gir gird “right round, all round”: kam-ā-bish “more or less.”

(7) lab-ā-lab “brimful”: gūnā gūn “of various kinds’ level, opposite, equal to.”

(8) lab-ā-lab “right round, all round”:

[giro “round, throughout”]

shar-a sar or yā > sar bi-sar, or yā shar ta sar (also ky sarapa, btf aar ta pa, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(9) daryacha “all round the lake”

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(10) &*l*j& jjtfj)* dawr-d dawr-i

daryacha “all round the lake”

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(11) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(12) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(13) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(14) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(15) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(16) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(17) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(18) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(19) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

(20) &*l*j& jjtfj)* dawr-d dawr-i

[daryacha “all round the lake”]

sar-a sar or sar bi-sar, or sar tā sar (also sarāpā, sar tā pā, etc.) “throughout, completely”: dast bi-dast “hai in hand; also from hand to hand.”

1 dawr-a-dawr from Ar.; gird-a-gird, P.

2 This alif joining two words exactly alike is called alif-i ṭūbita.

3 Dawr-dawr (old) “incessantly running”, the alif joins two imperative root.

4 In falconers’ parlance. Malija is a meaningless appositive.
knowingly, with the eyes open; also purposely, wittingly.

(21) *shām u shab-i khwurda* (vulg.) “have you eaten any dinner?”

(22) “gradually.”

(23) we hugged the coast.

(24) *shām u shab-i khwurda* (vulg.) “have you eaten any dinner?”

(25) he went right off.

(26) *shām u shab-i khwurda* (vulg.) “have you eaten any dinner?”

(27) or *rāh u rasm*, or *rām*, *vaqt-i az awqat*; “at all times”.

(28) *shām u shab-i khwurda* (vulg.) “have you eaten any dinner?”

(29) also *rāz tā rūz* (Pers.)

(30) *shām u shab-i khwurda* (vulg.) “have you eaten any dinner?”

(31) “in great agitation.”

(32) *shām u shab-i khwurda* (vulg.) “have you eaten any dinner?”

(33) *shām u shab-i khwurda* (vulg.) “have you eaten any dinner?”

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1 The same as the classical *bi-zudi-yi harchi tamām-tar.*

2 The Persians do not double the past participle in this sense.

3 For *sarkan par kand*; probably old Persian.

4 The Blaxu *panjah would not be repeated in Persia.*

5 In modern Persian *nīm man nim man yā man man bārūd dar sandūghā karda zamīn rā kanda da/n kardam.*

6 In Mod. Pers. *vaqt-i az awqāt*; but *gāh gāh* “rarely.”
māl u manāl "wealth and property."

Sāl Sāl mi-shavād ki man ʿūrā namī bīnām "I don't see him from year's end to year's end; I only see him after an interval of years." Similarly hafta hafta kāgḥaz-i az barādār-am namī-راسād, "weeks pass without my getting a letter from my brother."

Chashm-ī chashm "light of my eyes"; jān-i jān "life of my soul": (endearing epithets).

For such substantives as, bud u bāsh (class.) "place of abode", gūf t u shanīd "controversy", etc., vide § 115 (j) to (o).

(j) Under Alliteration, may be classed certain forms of the rhetorical figure Tajnīs 1 or Jinās جناس.

1 Also the figure Paronomasia etc. comes under جناس or تجنيس جناس.
CHAPTER XXII.

§ 141. Notes on Rhetoric and Composition.

(a) These notes are merely an introduction to the study of Rhetoric: they are not intended to take the place of special treatises. It is hoped that they will explain some points that appear conflicting to the student who is reading both English, and Arabic (or Persian) rhetoric. The question of Prosody is not touched upon.

Rhetoric originally meant the art of speaking well. It taught Oratory (علم الخطابة). The objects of speaking well are: (1) to inform; (2) to please; and (3) to persuade. The Ancients divided Style into three kinds, corresponding to three duties of the Orator: (1) the simple, to instruct; (2) the medium or temperate, to please; and (3) the sublime, to move.

As men may be informed, pleased, and persuaded by written as well as by spoken words, 'rhetoric' came to mean the art of writing well also.

Rhetoric therefore means the art of speaking and writing well. It discusses and shows how language can be made effective, and it treats of the rules that govern effective composition in prose or verse.

Eloquence (بلاغة) is a faculty or natural gift. An uneducated man may be eloquent (بلاغ)\(^1\), though he will make mistakes; but a study of Rhetoric will help to banish those mistakes. The study of rhetoric cannot make a man eloquent who is not naturally so, but it may give him a certain ease, and make him a correct and logical speaker and writer.

Oratory (علم الخطابة) signifies the art of public speaking, or the exercise of public speaking. Originally it was the same as Rhetoric, but the latter has now a wider meaning. Oratory requires also, a knowledge of the people addressed, i.e. a knowledge of what most appeals to them.

Rhetoric is variously divided by different writers.

The Will is moved through the Understanding and through the Feelings. As Logic (علم مطلق) appeals to the Understanding, it is connected with Rhetoric.

There is no Arabic term that exactly corresponds to the English word Rhetoric. The best rendering appears to be either 'Ilm\(^*\)'l-Balāgah (علم البلاغة), or 'Ilm\(^*\)'l-Adab (علم الأدب).

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\(^1\) In Arabic rhetoric, the term بلاغ is applied to a man but not to a word or speech, but in Persian it is applied to either. A word may be فصيح (but not a man, neither in Arabic, nor in Persian), i.e. "chaste and euphonious." The pl. فصحا can be used of men.
Arabs have divided their Rhetoric into three parts, 'Ilm\(^u\) 'l-Ma'\(\tilde{a}\)ni (علم المعاني), 'Ilm\(^u\) 'l-Bay\(\tilde{a}\)n (علم البيان), and 'Ilm\(^u\) 'l-Badi* (علم البديع). Different writers, however, have applied these terms differently, thus while one writer calls the whole of Rhetoric 'Ilm\(^u\) 'l-Bay\(\tilde{a}\)n (علم البيان), another calls it 'Ilm\(^u\) 'l-Badi* (علم البديع), and so on.

(b) Literary composition (إِشْاع) is putting words together in order to convey our thought to others. Good composition conveys our thoughts correctly, clearly, and pleasantly, so as to make them readily understood and easily remembered.

c) Style (غَرْب عِبَارَة) is the particular manner in which a writer expresses his conceptions. It is the art of choosing words, setting them in sentences, and arranging the sentences in paragraphs. It has been called "the architecture of thought."

There are a large number of epithets to distinguish the various kinds of style. The number of words determines whether it is diffuse (مَطْلَب), or verbose (كِتَاب الألفاظ), or terse (فِلَ وَدَل). It may be Figurative (ثَبَّت بَدَائِع), or Ornate (رَنْكِين); or the opposites of these, Unfigurative (عَدُمُ الْبَدَائِع) (سَاءٍ), or Plain\(^1\) (مَبَالِدِه). It may be named after any Figure (صَنْعَت) that predominates, as: Hyperbolical\(^2\) (ثَبَّتْ بَدَائِع) etc. It also may be Periodic, or Loose.

d) There are two merits common to all styles, viz.: Perspicuity and Ornament. The former means that "care is taken, not merely that the reader may clearly understand, but that he cannot possibly misunderstand."

Perspicuity implies purity and propriety in the choice of words and phrases.

To write with grammatical purity, (1) the words must be arranged and construed according to the rules of Syntax ( نحو); and (2) they must express the precise meaning that good usage has affixed to them.\(^4\)

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1 An excess of elevated language is Bombast: a deficiency Tameness.
2 Arabs and Persians have divided Mubalagah (مِبَالِدِه) or Hyperbole into three kinds: viz: (1) Tablígh (تَبْلیَغ) or exaggeration that is possible to reason and experience; (2) Ighrag (إِعْرَاق) or exaggeration possible to reason but improbable; (3) Ghlu\(\ddot{u}\)w (قَلْوْر) or exaggeration that is impossible.
3 The violation of (1) is Solecism, which is bad Syntax or violation of idiom (خَلاَف مَروَارِه).
4 The violation of (2) is Impropriety. Also using such incorrect phrases as "the best of all others" (for "the best of all"), such errors as "lays" for "lies", and the use of wrong synonyms comes under Impropriety.
Barbarism, Solecism, and Impropriety are all violations of Purity.

Perspicuity includes, (1) Clearness or Precision, and (2) Simplicity or Intelligibility.

The first, Clearness, is opposed to obscurity, vagueness, or ambiguity. A statement is clear when there is no possibility of confounding it with anything else.

One great obstacle to clearness, is the ambiguity of language generally. When a word has a plurality of meanings it should be placed in such a connection as to exclude all meanings but the one intended.

It is also desirable to avoid using the same word in two different senses within a short interval.

The best known device for overcoming ambiguity, is to employ Contrast; i.e. to state also the opposite of what is meant. If we write "light as opposed to darkness", there is no fear of this meaning being confused with 'light' as opposed to 'heavy.'

To prevent ambiguity, it is permissible to use Tautology.

Simplicity means being easily understood, and is opposed to abstruseness.

Figures are a part of Ornament. A Figure is a departure from the ordinary form of words; or from their regular construction; or from their literal signification; or Figures of Syntax; or Figures of Etymology; or Figures of Rhetoric. Figures have also been divided into Figures of Words, and Figures of Thought.

Figures exist in all languages, though they may not be identical in classification or definition. Some Arabic and Persian Figures are confined to Poetry. It is impossible to find any exact English equivalent for many of the Arabic and Persian Figures, for there is overlapping; thus, while the Tashbih is the English 'Simile', it is also more; it includes a great part of Metaphor: the Euphemism is a form of Antithesis.

1 In Urdu. Barbarity means the use of un-English words, obso
te words, technical terms, and unnecessarily-coined words.

2 Unless, of course, it is the writer's intention to be ambiguous.

3 Except for special effect.

4 Tautology as a fault is.

5 Such as the Tajnis or Jinâs.

6 Such as the Tashbih or Jirias.

7 The Oxymoron is a form of Antithesis.
would be considered, either an Antithesis\(^1\) (تضاد و طباق), or an \textit{Ist’āra-yi Inādiyya} (استعاره مناديه).

\(^{(f)}\) Variety requires that the length and structure of sentences should vary.\(^2\) In English literature proper, easy short-cut sentences are the rule; but they are relieved by long ones. Some good English writers, however, like Macaulay, affect a succession of short sentences. In Gibbon there is an excess of the balanced period. The best style introduces every type of effective sentence that suits the subject.

There must, too, be a relief from bold figures and brilliancy. Variety is obtained by passing from the Tragic to the Comic, from the Humorous to the Pathetic.

\(^{(g)}\) Pathos\(^8\) (دود) awakens the tender emotions, sorrow, pity, sympathy. Examples of pathos are:—

\begin{quote}
\begin{quote}

\begin{quote}

\end{quote}

\end{quote}

\end{quote}

And when like her, O Sāqī, you shall pass

Amongst the guests, star-scattered on the grass

And in your joyous errand reach the spot

Where I made one, turn down an empty glass.''

(Fitzgerald's Trans.).

\(^{(h)}\) The Ludicrous style (کلام مضحك), excites to laughter. It is for the most part based on the degradation of some person or interest that is associated with gravity, dignity, or power; but it is necessary that the degradation should not be of a nature to produce any other strong emotion, such as pity, anger, or fear.

\(^{(i)}\) In Humour, the laugh assumes a kindly character: the ludicrous degradation is softened or removed by kindly or tender feeling. Thus the great masters of pathos are the greatest humorists. Humour combines the effects of wit and poetic beauty, with the ludicrous.

\(^{(j)}\) Wit (ظرافت) is a combination of ideas, (1) unexpected, (2) ingenious, (3) consisting in a play upon words (تجديسی). In English, the Epigranl is regarded as the purest representation of wit. Next, are Innuendo\(^4\) and

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\(^1\) A Euphemism is often expressed by \textit{Antonomasia} (نامینگ جایگزاری), a form of Syndoche.

\(^2\) Hence Composition has been styled as "the art of varying well."

\(^3\) "Pathetic" (بدرد). When the language exceeds the occasion, it is \textit{maudlin} or \textit{sentimental}.

\(^4\) Innuendo or Insinuation is implying or suggesting, instead of stating plainly: often used in a bad sense. Under this head would be classed 

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Irony. The effect produced by double meanings (ده معنی‌ها) including puns (تجنسی) and striking and ingenious metaphors, if they are unexpected, is Wit.

(k) The Melody or Harmony of language involves both the action of the voice and the sense of hearing. What is hard to pronounce is also disagreeable to hear. However, even difficult and hard combinations of letters (بنا) may be an agreeable variety to monotony in sweetness. The alternative of vowel and consonant is agreeable. The too frequent repetition of the same letters should be avoided.

Occasionally there is Imitative Harmony, or the Harmony of Sound and Sense (Onomatopoeia). The softness of the following Persian couplet is intended to imitate the soft notes of entreaty:

The harshness of the following lines on Rustam’s fight with Afrasiyab indicates noise or strife:

In the following Persian couplet, the sound gives an idea of hurrying rapidity:

The cry of the wolf is suggested in:

In the following Urdu couplet on the birth of a child, dü'n "shall I give?", imitates the sound of the naqqara:

'Said the bass to the treble by way of good omen: 'shall I give, shall I give, why should I not give the good news?'"

(l) Taste, or Good Taste (مذاق), means first susceptibility to pleasure from works of art. It also means the kind of artistic excellence that gives

1 Or in rhetoric, Antiphrasis; the use of words in a sense opposite to their proper meanings; irony either in sarcasm or in humour. The Arabic Figure گنچم includes sarcasm, irony, and satire.
2 Hence in English the change of a into an before a vowel, and in Arabic the change of a final ā into ام.
3 In English, when successive words begin with the same letter or syllable it is called Alliteration (or Homoeophrophéron). This is common in proverbs. Unless based on a plan, as in balanced composition and some poetry, it is objectionable. This remark applies also to iterations in the middle or the end of words.
the greatest amount of pleasure to cultivated minds. As men do not all feel alike, ages, countries, and individuals differ in their sense of what is excellent in composition. Further, each person is by education more attached to one school of writers than to another.

(m) Literary Composition may be divided into Prose (ُنْر), and Poetry (ٍنْم). The primary object of the first is to instruct, of the second to give pleasure. Each has many subdivisions.

Poetry will be treated of first. The earliest compositions in all languages were metrical. Poetry differs from prose in that the words in poetry are arranged upon a definite principle of order as to their sound. Amongst the Greeks and Romans this principle was, and with the Arabs and Persians still is, based upon quantity, i.e. the time occupied in pronouncing syllables, those that are ‘long’ taking up twice as much time as those that are ‘short.’

In English poetry, the principle of arrangement is the regular recurrence of accented and unaccented syllables, the stress of the voice in uttering the accented ones occurring with perfect and anticipated regularity. The undulation of sound produced by a flow of accents and non-accents, and the symmetry produced by a methodical arrangement of words (according to Greek, Latin, Arabic, Persian and Urdu verse, their long and short syllables, and according to English and Hindi verse their accented and unaccented syllables and a recurrence of emphasis at intervals), is Rhythm.¹

If the rhythm is not regulated by fixed laws, it is prosaic. Fine prose has measure. If the rhythm is reduced to law, it becomes metre.

English composition that has metre, is Poetry. Composition that has rhythm only, or not even rhythm, is Prose. Rhyme (تاِي) and Alliteration are, in English, embellishments of rhythm or of metre, but are not of its essence. Some of the highest poetical achievements in English are in unrhymed or blank verse.

In Arabic, Persian, and Urdu poetry, there is metre, depending like that of the Greeks and Romans on quantity, and there is also rhyme (تاِي). There is no blank verse as in English, though there is in Hindi. A few of the recognized Muslim metres (، نبرٌ) resemble English metre, as for instance the metre:

\[ \text{مَكْتُولُ مَعْاَلِن مَكْتُولُ مَعْاَلِن} \]

In this metre is the following:—

¹ The rhythmical arrangement of inarticulate sounds produces music.
² For the definition of نبر etc. consult a work on Prosody.
A comparison, however, between the two systems is difficult. Arabic and Persian verse composed on the English principle would not be recognized as verse by Arabs or Persians, though owing to Hindi influence, it is possible that Urdu verse so composed would be recognized as verse. The missionary translation of "There is a happy land" is:

Further, the style and diction of poetry differ from that of prose. Diction comprises the choice, arrangement, and connection of words. Poetic diction is archaic and averse from colloquial expressions.

Muslims divide poetry into Bazm (بزم) and Razm (رزم). The first includes Love Songs (عشقية), Drinking Songs (غرل), Ballads (تصريف), Stories (المغناط), the pure Elegy (نهود), and the Eulogy (مذكحة). The second includes War songs (شاعر) and the Marziya (سرد). The Marziya, or Elegy, is usually a mixture of the two.

English poetry is divided into three principal divisions: (1) Lyric; (2) Epic or Heroic; (3) Dramatic.

The first, the Lyric, is represented by Songs, Hymns and Odes, all being the expression of emotion or feeling. Under this head come Hymns or Sacred Songs (مناجات منظمة), the War Song (شاعر), the Love Song (عشقية), the Drinking Song (ساقی نامه), the Political Song, the Sentimental song, the Comic song (طريفانة), the Ode (فرز), the Elegy or Dirge (صلوته) and the Sonnet.

The Epic, in contrast to the Lyric, is a narrative of outward events. The author appears in his own person, introduces the actors, and narrates the events. The Epic has the widest range and is the longest of poetical compositions. The Šah-Nāma (شاهنامه) is an Epic.

In dramatic poetry, there is a story, as in the Epic, but the author does not

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1 In English prosody, the accent is the only principle, but in Arabic and Persian prosody the quantity is the first principle and the accent is a corollary which that principle involves.

2 Such a composition would however be called kit and not نظم.

3 Lyric poetry comes under بنم.

4 The Epic comes under رزم.
not narrate nor appear in his own person. Opera is dramatic poetry that is sung.

(n) (1) We now come to Prose. Prose avoids a large number of words that belong to Poetry. Poetic diction without metre is usually unpleasing; for sublime diction is pleasing and natural, only when the thought is sublime.

A Simple Sentence (جملة سبيطة) is a sentence that consists of one subject (سنداء), and one predicate (خبر): it contains only one finite verb (ربط), as: "He is mad.

A Compound Sentence (جملة مركبة) is one that consists of two or more sentences, simple or complex.

A Complex Sentence¹ (جملة مركبة) contains subordinate clauses (فقرة نابعه), besides one principal clause (فقرة إصلية), as: "I will go, whenever you are ready.'"

In a compound sentence, the component clauses or sentences are independent of each other, as: "The sun rose and the clouds disappeared" (شمس ظلوم کرد و ابرها نابی شد): either assertion can stand alone.

In a subordinate clause (فقرة نابعه), the construction and meaning are dependent on the principal assertion, as: "He ran quickly that he might reach home first.'"

(2) When he different parts of a compound or of a complex sentence are made similar in form, they are Balanced, as:—

<table>
<thead>
<tr>
<th>but</th>
<th>He</th>
<th>remits</th>
<th>his</th>
<th>splendour</th>
<th>magnitude</th>
<th>and</th>
<th>though</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>retains</td>
<td></td>
<td>his</td>
<td>more</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>pleases</td>
<td></td>
<td>more</td>
<td>less.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>he</td>
<td>dazzles</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

When several consecutive sentences iterate or illustrate the same idea they should as far as possible be made parallel, i.e. the principal subject and the principal predicate should retain relative positions throughout, whether the words themselves are balanced or not.

(3) Further, sentences are either Periodic or Loose. In a Period, the meaning is suspended till the close, as: "He speaks so clearly as always to be understood.' If the meaning is not so suspended, the sentence is Loose, as: "He speaks clearly, so as always to be understood": here a full stop could be inserted after 'clearly.' Some sentences are better in loose form, others in periodic. The periodic keeps up attention. Loose sentences are not common in Persian, as they are in English. Instances of loose sentences that should be recast so as to make them periodic, will be found in the Persian trans-

¹ In Persian a compound as well as a complex sentence is called جملة مركبة.
lation of Ḥājī Bābā. Sentences may be re-formed, either by breaking them up into a number of small sentences (the isolated style), or by recasting them into periods (the periodic style).

(o) The Arabs, and consequently the Persians and the Indian Muslims, distinguish three kinds of prose composition:—

First, Murajjaz (مَرْجُعُ), in which the clauses are balanced but not rhymed, as:

<table>
<thead>
<tr>
<th>عين نقصان</th>
<th>كَرْمَانُ</th>
<th>ذُكْرُ</th>
<th>خَالِقُ</th>
</tr>
</thead>
</table>

This is the ordinary "Balanced Structure" of English.

Second, Musajja* or Muqaffa (مَسْجُعُ) با مُقَفْأَ, i.e. Rhymed Prose, of which there are four kinds:—(i) Mutawāzī (مَتَوَازِيَّ) or "Parallel", in which the rhymed words have an equal number of letters, as:

<table>
<thead>
<tr>
<th>مَهْرُ</th>
<th>أَنْقَاسُ</th>
<th>جُزُ</th>
<th>شَغْلُ</th>
</tr>
</thead>
</table>

The following, by Professor E. G. Brown, is a skilful imitation, in English, of بَسْجُ مِطْرَفٍ: "Now seeing that to fail and fall is the fate of all, and to claim exemption from the lot of humanity a proof of pride and vanity, and somewhat of mercy our common need; therefore let such as read, and errors detect, either ignore or neglect or correct and conceal them, rather than revile and reveal them"; (iii) Saj'-i Mutavāzin (سَجُعُ مَتْوَازِيَّ) or "Balanced," in which the final words are the same measure, but are unrhymed, as: faqīr (فَقِيرٌ) and ja'lis (جَلِيسٌ); (such words are said to be نَافِئَةَ شَعْرِيَّةً or "syntactical rhymes", as opposed to "Poetical rhymes"); (iv) Murassa* (مُرْجُعُ) or "Jewelled" (which differs from مَرْجُعُ, only in that the balanced words are rhymed), as:—

<table>
<thead>
<tr>
<th>مَهْرُ</th>
<th>حَفْائِقُ</th>
<th>جُوْرُ</th>
</tr>
</thead>
</table>

This is the "Balanced Structure" of English, with rhyme added.

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1 From rajaz the name of a particular metre: it is mustaf'īlun (مستفیلٰ) repeated six times.

2 If rhymed, it is either سَجُعُ مِطْرَفٍ, or the fourth variety of سَجُعُ مِطْرَفٍ.

3 The term Murassa* is applied to poetry also.
THIRD, 'Arī (هاری) or "Naked", i.e. plain prose without balance and without rhyme.

'Rehymed Prose', though it possesses both rhythm and rhyme, is not poetry, for it cannot pass the test of any of the recognized metres (بحر).

Remark.—Impassioned English prose¹ has rhythm and occasionally uses poetic compounds, while rarely trespassing on the diction of poetry. It cannot be classed under any form of Saj² (سجع).

'Balance' in a sentence assists memory and is pleasing to the ear. It is frequently combined with Antithesis (نضاد و طباق). In "Might is Right"³ a زر ور است (زر ور است), and "Meddle is Muddle"⁴, the sameness of sound is due to a kind of balance and surprise.

Note the effect caused by using the same words in an altered meaning in: "And not a vanity is given in vain"⁵; "More sinned against than sinning"⁶; "The art of arts, the science of sciences."

The balance may be inverted⁷ as: "We do not live to eat, but eat to live"; "It was dangerous to trust⁸ the sincerity of Augustus; to seem to distrust⁸ it was still more dangerous."—Gibbon: "کلام الملک ملک (کلامملک) "the words of kings are the kings of words": زبر که کی باید نژندان برای والدین (زبرکهکیبایدنژندانبرایوالدین), "the children ought not to lay up for the parents, but the parents for the children."—2 Cor. XII. 14.

The advantages of balance are great, but it must be employed with caution. The Fasāna-yi 'Ajā'ib (نصائع عجائب) in Urdu is an example of balance and rhyme (سجع مرصع) carried to excess.

(p) Persian is the spoken language of more countries than Persia: it is the spoken language of Afghanistan, Baluchistan, Bukhara, and Samarqand.

The word Fārisī for Farsi (رسي) "Persian", is the معرّب or Arabicized form of Pārsē, a word derived from Pārs the supposed son of Shem⁷ and the founder of the Persian kingdom.

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¹ George Eliot is full of beautiful examples.
² This is شعیب.
³ This would be classed under the Figure تجنیس, or جناس, for which see any treatise on Arabic or Persian Rhetoric.
⁴ This is تجنیس, a form of تجنیس.
⁵ Styled in rhetoric, Chiasmus (تقليب بالجنیس). In an obverse declaration, the equivalent fact is stated for the opposite side, as: "Heat relaxes the system; cold braces it." For obverse iteration vide "Proverbs of Solomon", Chaps. 12, 13.
⁶ مرصع.
⁷ According to some dictionaries, Pārs is another name for Pahlū or Shem.
The word is also said to be derived from the Arabic فرس *faras*, "mare", as the ten sons of فارس *Pārs* the king of Persia were noted for their horsemanship.

The area over which Persian is the language of literature is larger still. It is therefore only natural to find wide differences in expressions and the use of words.

In Persia itself there were dialects. Native writers mention seven. The principal of these were پارسی *Pārsī*, the dialect of Persepolis or یزد *Isfākhr*; پارسی *Pahlavi*, the dialect of رای *Ray*، یصفهان, and همدان; and داری (for داری) the pure speech unmixed with foreign words, spoken in the mountains and villages.* Firdawsi is famous for the amount of his پارسی *Pahlavi* and داری. He claimed, in fact, to have omitted all Arabic from his شاهنامه *Shāh-Nāma*. When confronted with the well-known lines:

\[
\begin{align*}
\text{قُضَاء} & \text{ گفت گُر و قُدر گفت دهو گفت فِرخَت رَز} \\
\text{Qazā guft 'gīr', u Qadar guft 'dih,'} \\
\text{Malak guft 'ahsant', jalak guft 'zih'}
\end{align*}
\]

he shufflingly replied that he hadn't said *ahsant*, but that the angel had said it.

The poet نیزامی *Nizāmī* is noted for his داری.

The two most important countries where Persian is the language of literature but not of everyday life, are توران *Tūrān* and هندستان *Hindustān*. Even to-day Persian is taught in most Muslim schools throughout the Indian Empire, while Indian gentlemen frequently write to each other in Persian, in preference to Urdu.

Some of the most interesting prose works we have in Persian have come from the court of Delhi. Akbar, the great contemporary of Elizabeth, has left us his آگائنا *Akbar-Nāma*; while every Indian student knows the intricate شاهنامه *Inshā*\* شیخ ابو الفضل *Abūl-Fazl* *Allāmī*. The Persian introduced into India was تورانی *Tūrānī*, and a constant inflow of تورانی Muslims kept it fresh. Hence the peculiarities of Indian Persian are chiefly the peculiarities of Tūrānī Persian. Though Indian Persian contains many expressions and certain pronunciations peculiar to itself, it is practically, as Dr. Rosen* describes it, "a petrifaction of the old classical language", for Indian stu-

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1 Old تهران.
2 بحمن son of یسفندیار is said to have made this the court language, so as to have one language for general intercourse.
3 تورکستان, ترانسیخیان. Said to be derived from تُر a son of فریدون.
4 Indian writers have applied the term *Mughul* or Mongol to all Persian-speaking immigrants other than Afghans, and not merely to the Emperor Babur and his followers and their descendants. The term *Mughul* is therefore vague and includes تُرāنیs and ایرانیs. At the present day in Bombay, a modern Persian is often called a مَغُول, and the Persian language مَغْلُوی.
5 By itself pronounced ابُع but in construction ابُعْ...
6 In his "Modern Persian Colloquial Grammar."
dents confine themselves to a study of the classics, which they imitate, and to poetic exercises. In the Persian of India, as well as in that of Afghanistan, the majhus'1 or "unknown" sound of the vowels is retained, and the izāfat has a pronunciation quite distinct from its pronunciation in modern Persian.

The Arab invasion and the consequent introduction of Islam into Persia, made a considerable addition to the ancient vocabulary. A large portion of the population of Persia is Turkish, speaking Turkish as its mother tongue, and Persian with a foreign accent. The reigning family too is Turkish. It is therefore only natural that an increasing number of Turkish words and phrases should find their way into modern Persian. French too, and in a lesser degree English, have not been without their influence on the modern vocabulary.

(q) The history of literature in every nation shows a tendency to abbreviation and simplicity in language, but this progress towards simplicity is more marked in prose than in poetry. Poetry is an earlier culture than prose, and this is the reason given why the Elizabethan prose with its long sentences is inferior to the Elizabethan poetry. France had the start of modern Europe in the cultivation of letters, and her prose is in consequence distinguished by an ease and brevity that are said to surpass those of any other country.

(r) Though modern Persian prose tends towards simplicity 8, it is at the same time characterized by laxity of expression and grammatical inaccuracy. Persians deem the study of Persian Syntax beneath them, and there are no prose writers of sufficient note to check the increasing corruption of the language. Many of the inaccuracies of the spoken language have found their way into the written: the errors of Concord are frequent and the train of thought slovenly.

Dr. Rosen in his "Modern Persian Colloquial Grammar" says:—

"Unfortunately the inclination towards laxity of expression has proved stronger in the development of modern Persian than the tendency towards lucidity. To this circumstance must be ascribed the great lack of rule and the

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1 So called by the invading Arabs because their sounds were unknown to them.
2 There are several Turkish dialects in Persia, the most widely known is that of Tabriz. These dialects of course differ widely from the western Turkish of Constantinople. Most of the Turks in Persia can speak Persian, but few Persians can speak Turkish.
3 Modern Persian letters are usually marked by great simplicity, while the ancient rhetorical forms and addresses are still preserved in India. There is also a tendency towards simplicity in court forms and ceremonies. Should it be necessary to write a formal letter, say to a royal personage, a modern Persian has to call in the aid of a professional writer, as the ancient art of writing is now known to the few only.
partially apparent, partially real, arbitrariness and inconsistency of the language, which renders the use of some parts of speech, specially the conjunctions and prepositions,¹ a difficulty for the pupil and the teacher. Also the inflection of the verb has lost some of its clearness and simplicity, by the various forms being now frequently interchangeable, whereas in the classical language they are distinctly differentiated.

"But vanity and love of effect, which, from the earliest days, have been weak points in the Persian character, have done even more harm to the language than inaccuracy of expression. It is owing to this love of display that the simplest subjects are mostly expressed in bombastic style, and that quaint turns of speech are constantly drawn from the archaic or classical language, and from Arabic. It is therefore, in dealing with the vocabulary and with grammar, only possible to form a general distinction between the classical language and that of our own day. But such a distinction will not hold good in each particular case. Modern Persian must therefore to some extent be regarded as a mixture of strictly modern Persian and classical Persian. It is left to the taste of the individual to adopt whichever style he likes, the classical, the bombastic, or the colloquial modern Persian, but it is always necessary to distinguish the language of Iran from the Persian which is still in use in India."

(6) As quality is always preferable to quantity, the briefer the style the better, provided always that brevity does not lead to ambiguity.²

As regards the length of sentences, the long³ and the short sentence has each its advantages and its disadvantages: a succession of long sentences wearies, a succession of short sentences distracts. Some nations prefer long, others short sentences. Some styles require longer and others shorter sentences. Wit for instance requires brevity, but not so humour. In English literature proper, short sentences are the rule but they are relieved by long ones. A long sentence,⁴ well expressed and well arranged, is difficult to construct: hence long periods are often feeble and obscure. A reader reading aloud will find that the long but well constructed sentences of George Eliot will present much less difficulty than the short frippery sentences of so many inferior modern novels.

¹ In m.c., and even in modern writing, the conjunctions and prepositions are frequently omitted.
² "The law of literary culture is, Reject all that is extraneous, but nothing that is vital."
³ Originally an English Act of Parliament consisted of a single sentence. In 1850 a special Act was passed to authorize the insertion of full stops.
⁴ A sentence should, as a rule, keep the reader in suspense throughout its course and only relieve him at its close. This is called the ‘Rule of Suspense.’ This rule is violated, for instance, when the prostasis of a condition or a concessional clause follows the principal clause.
(t) The rhetorical style of the Persians must be judged by a standard totally different from that of Europeans. The *Anvar-i Suhaylī* or "Lights of Canopus" by Husayn Vā'īz 'l-Kāshīfī', is a work once largely read and admired in Persia and in India. Eastwick, in the preface of his scholarly translation, quotes some remarks by Sir William Jones:

"'The most excellent book in the language is in my opinion the collection of tales and fables called 'Anvar-i Suhaill by Husayn Va'īz, surnamed Kāshīfī, who took the celebrated work of Bidpāi or Pilpay for his text and has comprised all the wisdom of the Eastern nations in fourteen beautiful chapters.'"

These remarks are sufficient proof of the excellence of this book, from an Oriental point of view. One more extract however from the same preface will give the student some idea of the view that will probably be taken by most beginners. Mr. Eastwick says:

"To them the present translation is offered with far more confidence than to the English public, for it is impossible not to perceive that those very characteristics of style, which form its chiefest beauties in the eye of Persian taste, will appear to the European reader as ridiculous blemishes. The undeviating equipoise of bi-propositional sentences, and oftentimes their length and intricacy; the hyperbole and sameness of metaphor, and the rudeness and unskilfulness of the plots of some of the stories, cannot but be wearisome and repulsive to the better and simpler judgment of the West. Kings always sit on thrones stable as the firmament, rub the stars with their heads, have all other kings to serve them, and are most just, wise, valiant, and beneficent. Ministers are invariably gifted with intellects which adorn the whole world, and are so sagacious that they can unravel all difficulties with a single thought. Mountains constantly race with the sun in height, all gardens are the envy of Paradise, and every constellation in Heaven is scared away in turn by some furious tiger or lion upon Earth. These absurdities are so prominent that they would probably induce the generality of readers to close the book in disgust. Those, however, who have patience enough to proceed with the perusal will not fail to discover many beautiful thoughts, many striking and original ideas, forcibly expressed; and though their first beauty cannot but have suffered very considerably in translation, still enough will remain to justify, in some degree, to all candid judges the celebrity of the work.

1 These fables have been translated under various names into many languages. There are four Persian translations but that by Husayn Vā'īz is the one generally preferred. For the names of the various translations, vide Preface to Eastwick's translation.

2 Baron de Sacy also praises this work.

3 i.e. "those who desire to qualify themselves for examination in our Indian territories."
“It may be here desirable to direct attention to those parts of the book which are generally considered the best. The whole work consists of an elaborate Preface and Introduction by Husain Va'iiz, and of 14 chapters or books, with a very brief Conclusion. The Preface may be dismissed from consideration at once, as being a turgid specimen of the obscure and repulsive preludes with which Persian writers think fit to commence their compositions. A few helpless infantine ideas struggle in the gigantic coils of an endless prolixity and verbierness, which it would require a Hercules to disentangle. Nevertheless this Preface may be read by those who wish for a model of such compositions in Persian. The arrangement is the same in all. There is first an address to the one God; secondly, a lengthy eulogy of his Prophet, Muhammad; thirdly, a panegyric on the High Personage to whom the work is dedicated, with a meagre explanation of the reasons which induced the author to commence his undertaking. The whole is thickly larded with quotations from the Kur'an, and with difficult and unusual words; so that it would really seem as if a preface were intended, like a thorny hedge, to repel all intruders, and to preserve the fruit within from the prying eyes of readers.

“In the Introduction, Husain Vâ'iz is at once simple and more agreeable. The description of the Bees and their habits is prettily given. The story of the Pigeon, who left his quiet home to travel; and of the old woman’s cat, who was discontented with his meagre fare and safe seclusion, are amongst the happiest in the whole work.”

Perhaps it will be as well to quote one single sentence from the Preface of Husayn Vâ'iz’s Anvâr-i Suhailî and leave the reader to judge whether Eastwick was justified in the severity of his remarks:

*With a view to the universal diffusion of what is advantageous to mankind, and the multiplying what is beneficial to high and low, he condescended to favour me with an intimation of his will that this humble individual devoid of ability, and this insignificant person of small capital, Husain-bin ‘AlI-u’l-Wâ'iz, known by the name of Kâshif (May God Most High strengthen him with His hidden favours), should be bold enough to clothe the said book in a new dress, and bestow fresh adornment on the beauty of its tales of esoteric meaning, which were veiled and concealed by...*
the curtain of obscure words and the wimple of difficult expressions, by presenting them on the stages of lucid style and the upper chambers of becoming metaphors, after a fashion that the eye of every examiner, without a glance of penetration or penetration of vision, may enjoy a share of the loveliness of those beauties of the ornamental bridal chamber of narrative, and the heart of every wise person, without the trouble of imagining or the imagining trouble may obtain the fruition of union with those delicately reared ones of the closet of the minds."—East. Tra.is.

(u) The student of classical Persian is recommended to compare the rhymed prose of Sa'di, the more modern and bombastic style of the Anvār-i Suhaylī of Husayn Vā'īz and the simpler and terser style of the Akhlāq-i Jalā'ī; while for modern Persian he can do better than copy Mirzā Hayrat's excellent translation of Malcolm's History of Persia, or the simpler colloquial style of the Diaries of Ṣā'īr-i d-Dīn Shāh, and the travels of Ibrāhīm Beg.

§ 142. Number of Words and Arts of Abbreviation, etc.

(a) Language should be brief (تکمیل 1), i.e. no word should be used that does not add either to the sense or the beauty of the sentence.

Important effects are, however, often brought about by Diffuseness (تطویل 2). Brevity would require that the shorter of two synonymous words or expressions should be chosen, but emphasis or dignity might require the longer.

(b) There are three forms of Diffuseness (تطویل): (1) Tautology (حشرو 3).

1 The translator in a note remarks: "These intolerable insipidities are considered beauties of style."

2 Both are admired and copied in Persia.

3 The author was Persian.

4 Dr. Rosen says these diaries "are the best and truest specimens of the modern colloquial language spoken at the Persian court and capital." Also "that it is only the uneducated who use the style which Ṣā'īr-i d-Dīn Shāh has now raised to the dignity of a written language." Educated people do not adopt this style. The style of the Diary when first published raised a great deal of adverse criticism.

5 Opposed to روایت. Brevity is a general term. A statement may be brief because the most important things are omitted. A concise (جامع و مانع) style expresses much in a few words. A speech may be the reverse of brief as regards length; it may contain a thousand statements each concisely explained. In a concise style, the thoughts are conveyed in the fewest possible words but with the utmost precision. Terse (کل و دل) means eloquent as well as concise. Pithy (پر مضز) is short but full of force.
(2) Pleonism (حشر مليم), or Redundancy (حشر متوسط); (3) Circumlocation (اططاب).

They came successively, one after the other, is Tautology (حشر قيم).

"I saw it with my eyes" is Redundancy.

"I saw it with my own eyes" is Pleonism.

The epithets of poetry are often pleonastic embellishments; if not kept within limits, they constitute the vice of style called Turgidity.

Tautology (حشر قيم) is the repetition of the same idea in different words without the addition of force or clearness. The synonymous words or phrases generally occur in the same grammatical place. Tautology is generally due to an error of thought (as in the expression 'universal panacea', or 'a single unique').

(c) What may be termed Tautology, is justified if the sense is not satisfactorily expressed by a single term, as 'poor and needy', or 'common and vulgar', i.e. when the two words mutually help each other.

Legal documents have to guard against attempted evasion; consequently repetition and synonyms (this is حشر مليم) are necessary: "Tell the truth, the whole truth, and nothing but the truth." In a Persian deed of sale etc. occurs the following:

(d) (1) Certain dual and tautological expressions as "null and void," and بی شک و شیبه حشر مليم، are justifiable by use, being almost regarded as one word, and may be styled حشر مليم;

(2) In qirya ُزَرْتِ and "what we have seen with our eyes and heard with our ears" حشر مليم دیده بچشم دیدم دیده از ام و بگوش شنیده ام, the pleonisms are ثکید ناکید or emphasis, and constitute حشر مليم. Vide also section on "Errors in Rhetoric."

Emphasis has sometimes the appearance of redundancy: "Not one single man of you" وَجَعَ قَرَانِ ۗ وَاَلِیَ ۚ ۚ نَاَفِرَتَ وَ ۖ وَاَلِیَ ۗ ۚ نَاَفِرَتَ and "all without exception" هَمْ بَلَّا إِستِفَنَ "there is not one that doeth good, no not one" هیچ کس نیکو کارد نیست یکی هم نه. 1

The distinction in English between Pleonism and Redundancy is often not observed, the former term being used in Rhetoric and the latter as a general term.

2 Mutarradj مترادف "synonomous."

3 In the Persian translation of the New Testament this is نیکو کارد نیست یکی هم نه.
Emphasis sometimes requires the multiplication of connectives (Poly-
syndeton), vide § 140.

(3) The refrain or burden of a song or of an emotional speech, is a
justifiable repetition. So too in affection or admiration there is iteration.

(e) Emotion of any kind is often expressed by repetition, that is by

(f) Circumlocution (الطرف) is a roundabout way of speaking. It is
usually a defect. But it can be used for rhetorical effect, and then consti-
tutes a Figure. As a defect, it is a form of diffuseness (الطويل) that cannot
be remedied by the omission of superfluous words: the whole sentence must
be recast in terser language. Under Circumlocution (الطرف), may be included
digressions (الطرف), and the introduction of irrelevant matter (الطرف
مربوط).

The following are English examples of Circumlocution (الطرف) as
a Figure:—“Brain preserved in ink” (for ‘a book’); “An honest
gentleman sent abroad to lie for the good of his country” (i.e. an
ambassador); “A rod with a worm at one end and a fool at the other”
(a fisherman).

Euphemism (التعبير) is often expressed by circumlocution (الطرف)
as: “Terminological inexactitude” (a lie); “fond of romance” (a liar).

Circumlocution is notably used in Commentary (الفسير).

(g) Verbose (الطويل) is an excessive use of words, and arises from
a natural gift of fluent expression that has not been corrected.

(h) Prolonging (ال طويلة) is the tedious accumulation of circumstances
and needless particulars, so as to encumber the meaning.

Remark.—In many of the older English and Persian writers, Tautology
and other forms of diffuseness are common.

1 Tarjî' band is a poem with a refrain or band.
2 English examples are: “A poor, infirm, weak, and despis’d old man” ; “I am
astonished, I am shocked, to hear that”—; “I would never lay down my arms, never,
never, never”; “O Absalom, my son, my son” ; and :

All these are

8 Sometimes called Periphrasis.

4 Commentators (مفسرين) often carry the practice to excess. The English mock
sermon of “Old Mother Hubbard” is in ridicule of this.
(i) The chief sources of brevity are the selection of the aptest words,¹ the grammatical structure, and the employment of certain Figures.²

The following are some of the methods of abbreviation:—

ONE PREDICATE FOR SEVERAL SUBJECTS (or one subject for several verbs).—In a compound sentence where there are several statements, each with the same verb, the verb need in English be mentioned only once, as: "Reading maketh a full man, writing an exact man, speaking a ready man." In Persian this non-repetition of the verb is very common. Examples:

(a) khvāndan mard rā kāmil mi-kunad va ḥarʿ zadan ḥāzir javāb. (b) an rūz rā mardān bā bayān-i šatā'at va chigunāqī-yi safar va kashidan-i tun, va zanān bi-navākhtān-i āf va tarāna-hā-yi-gūnāqūn bi-sar burdand—(Tr. H.B. Chap. III).

Compare "He resided here for many years, and after he had won the esteem of all the citizens (he) died."³ In Persian the second pronoun 'he' could not be inserted.

(j) (1) PARTICIPLES.—Participles present or past. Examples:

pushī-t sar-i-ān Zibā Kāhānum zūd ān³ darb-i uṭāq rā du-dastī⁶ saḵht bāz karda, dād u faryād kun ān, dāḵhil mi-shāqād (Vazir-i Lankarān) "when his back is turned," Zibā Kāhānum, suddenly and with both hands, throws open the other door of the room, and comes in crying and screaming."⁴ Zibā Kāhānum (lūnd lūnd kunān rafta zīr-i lab mi-gūyād)?⁵ "Zibā Kāhānum (going off muttering, says under her breath)."

This construction, especially in modern Persian, is often carried to excess. In a sentence of eight or nine lines there may be but one principal verb at the end, separated from its subject at the beginning by a succession of participial clauses. Example:—Gashnīz⁹ va shambalīla bū dāda¹⁰

¹ For the selection of words, precise rules cannot be laid down. It should be recollected that words have both a denotation (معنی لغوی) and a connotation (معنی امتثالی).

² In English, especially the following Figures: Comparison and Metaphor, the Transferred Epithet, Antithesis, Epigram, and Ellipsis.

³ For if inserted it would be emphatic.

⁴ An “the other” or “the further.”

⁵ Du-dastī and saḵht are both adverbs.

⁶ Pushī-t sar "behind"; ān for āū.

⁷ Stage directions in Vazīr-i Lankarān.

⁸ Producing the 'excess of suspense' so dear to schoolboys when translating from Latin.

⁹ In India kashnīz. The g of Iranian Persian often becomes k in Turanian Persian.

¹⁰ Bū dādan "to roast like coffee."
roast the coriander seed and fenugreek; pound all the ingredients separately and pass them through a hair-seive or through cloth; make them up to the weights (given above): mix in half a pound of pounded salt and keep in tightly stoppered bottles. (An English 'pound' equals a hundred misqal)." — Cookery Receipt.

(2) Participles and participial adjectives may be used as equivalents for phrases containing the relative, as: "The never-ceasing wind" for the "wind that never ceases." This construction is specially suitable to Persian, which abounds with compound epithets. In gawhar-i shab-lib-i shab-chiraq ‘a carbuncle," or ‘a firefly," the second epithet would in English have to be rendered by a relative clause, or else rendered by a substantive in apposition.

The following is an example of Arabic past participles:—Maktub-i marqum-i muvarrakha-yi ghurra-yi Rajab"l-Murajjab-i surkar fi astrovat bi-saḥābtaana va Mundanj bi-mardtib-i mutazamin min mabduha-yi zarar gardid ‘your letter written and dated the first of Rajab, and sent by post and expressing your friendship (etc., etc) reached me." — Modern letter.

(3) Participles are often brief equivalents of phrases containing conjunctions and verbs.

The participial construction is in English often ambiguous, as the writer does not always make it clear by the context whether the participle is used for a causal, a temporal, a concessive, or a relative clause. The same obscurity can occur in Persian. Thus in mard-i īdlib-i in dunyā hich vaqt khush-hād nam-ī-shavad ‘man seeking this life is never happy’, it is not clear whether the sense is "the man while he seeks, or because he seeks, or the man that seeks."

1 Va should be omitted.
2 Note this common but faulty collocation. Read مکتوب سرگار مورخ مکتوب sarkār muvarrakha-yi.
3 And in English, adjectives also, as: "Drive it into his stupid head"; "The astonished mother finds a vacant nest"; "War was preferred by the hardy mountaineers [the Swiss because they were mountaineers and hardy]." Vide p. 651 (p).
For the error known as the 'misrelated participle,' see § 125 (n).

Sometimes the participle "being" is omitted, as: "France at our doors, he sees no danger nigh", for "France being—" or "though France is—". Compare shamsir bi-dast mi-tevad "sword in hand he fears"; = "while the sword—or though the sword" etc.

(k) Omission of the verb.—The verb or copula need not always be expressed, as:—

ma dar in guftar va har du bā-ham giriftar (Gul., Chap. VII., St. 19, about Sa'di's Quarrel):—

lā jaram illijā bi-sūya-yi ādār-i kardam mularaqqib kī magar kas-i zahtmat-i ḥarr-i tamūz az man bi-barad (Gul., Book V, St. 8):—

az rūz marūnanda bish az in "a thousand times more"; az to ʾishāra kardan az leva samīranda, bā in ʿarasāl-i ʿarūsī ya'nī či? (Chap. XXXVII):—

In the Persian translation of Ḥāji Bābā, the verb is frequently omitted. Example:

pidar pūzish kunan ki in awqāt 'arūsī rá na-sāyād; man bā sar u sāmān, jang darmiyān, bā in ʿarasāl-i ʿarūsī ya'nī či? (Chap. XXXVII):—

and made the patient swallow it. All present (remained) in expectation of the result of my charm—their eyes staring, heads poked forward (on tiptoe from expectation).

(l) Ellipsis.—Abbreviations of construction consist in omitting certain words, but these omissions should be of such a nature as can be supplied

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1 Obscurity can also occur from a careless use of the Persian Present and Past Participles.
2 For other kinds of participial obscurity, vide § 125 (n), (p. 531).
3 The Persians feel the heat much more than do the Indians.
4 The Infinitives are here nouns.
5 Man refers to the father who is speaking.
from the tenour of the sentence, easily and without ambiguity. Baytār az ānchi dar chashm-i chahār-pāyān kardā dar āda-yi ā kashīd (Sa‘di) “the farrier (horse doctor) put something into his eyes of the stuff he was accustomed to put into the eyes of animals”

Omission and non-repetition of the verb.—“Who wrote this letter?” “Muhammad [wrote it]” in kāghaṣ rā ki navisht? محمد Muḥammad [ān rā navisht]: agar shā‘īr-ta va bi-chāra (Trans. Haji Baba) “if you are a poet and poor”

(κέκατον Χονθέαν ἐν Άστηξυου Μιδωδίῳ Κόμος γεμίζεται ἀπὸ οὐρουρίαν Καμίνου Χομίστος ἄνα τὰ τὰρροῦ τάραξ καὶ μαλαμαῖν καρδὸν ἀγήαζ—(Gul., Chap. II, St. 20).

Chakān khūn-ash az astēxwōn midwōdī ἡμὶ γεμίζεται ἀπὸ οὐρουρίαν Καμίνου Χομίστος ἄνα τὰ τὰρροῦ τάραξ καὶ μαλαμαῖν καρδὸν ἀγήαζ

(κείμενο τετραγράμμικο τοῦ Παύλου Χομίστου) “If you are a poet and poor”

“From the bone flowed the sanguine tide,
In terror of its life it fled and cried:
Could I escape this archer’s hand, I’d dwell
Content with mice and the old woman’s cell.” (East. Trans.)

(m) Metaphor briefer than literal statement. Dispensing with phrases of comparison (such as ‘like,’ ‘as,’ etc.), Metaphor is brief, and does not disturb the structure of the sentence:—

“All flesh is grass” (Isa. xi. 6), is briefer than, “‘All flesh is as perishable as grass’; dar jang shur būd در جنگ شیر بود “he was a lion in combat.”

1 For examples of ellipses, correct and otherwise, vide § 136 (d).
2 The object (chīz-i) is understood.
3 Note kirdār, from kardān, when kardān kirdār might be expected.
4 (1) For the ellipsis of a verb in a contracted compound sentence and the difference between English and Persian in such a construction, vide § 136 (d).
   (2) For the non-repetition of a noun, vide § 121 (j).
   (3) For the repetition of a noun, necessary for clearness, vide § 120 (h) Remark.
   (4) For the non-repetition of an adjective or participle, vide § 121 (k).
   (5) For the non-repetition of an adverb, vide § 122 (e).
   (6) For the non-repetition of a conjunction, vide § 123 (d).
   (6) Prepositions—for the non-repetition of, vide § 124 (b).
(n) General terms are briefer than particular terms. "He is fond of sport" is shorter than "he hawks, shoots, and courses".

(o) A phrase may be expressed by a word. "The style of this book is of such an obscure nature that it cannot be understood" is expressed better and more briefly by, "The style of this book is unintelligible".

(p) A statement may sometimes be briefly implied instead of being expressed at length, thus: "The conqueror of Austerlitz might be expected to hold different language from the prisoner of St. Helena," i.e. "Napoleon when elated by the victory of Austerlitz" and "Napoleon when depressed by his imprisonment at St. Helena."

So too a mere epithet may imply a statement. Thus "The bold nomad preferred war," i.e. 'preferred war because he was a nomad and therefore brave.'

(q) Conjunctions may be omitted. In the short sentences of Macaulay, for instance, conjunctions are frequently omitted.

Example:—"You assert this: I (on the other hand) deny it." Instances of this omission will be found in § 134 (b).

The omission of connectives is called Asyndeton, as in: "Heal the sick, cleanse the lepers; raise the dead, cast out devils."—Mat. x. 8. (Tr. H. B., Chap. XLI, p. 335).

(r) The imperative may be used for "if." Thus, biyā tā turā-khidmat kunam "Come (for If you come) and I will serve you."

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1 General terms are however not so forcible. General or abstract terms are less simple to conceive than particular or concrete terms.
2 Tūla is 'a pointer' and perhaps any "small dog" as opposed to tāzi "the greyhound (Arab)", and sag "the pariah dog" (and also 'dog' generally).
3 It is the opposite of Polysyndeton, the multiplication of connectives.
4 Example of جواب امر javāb-i amr "Apodosis of a command."
(s) **APPOSITION** is brief:—


The above is briefer than the original.

(l) **Parentheses**. Parenthetical clauses are commoner in modern than in classical Persian. In classical Persian, the parenthesis is usually a blessing or a curse, as:

**Remark.**—Clarity should be the first consideration. Some of the rules for brevity clash with the rules for clearness.

§ 143. Further Observations on Style.

(a) "Other things being equal," says a writer on English composition, "a better-known word is to be preferred to a less known, a native or thoroughly naturalized and appropriated word to a word of outlandish origin and habit, a concrete to an abstract word, a specific to a general, a homely to a technical."  

Persians are fond of obsolete Persian, and out-of-the-way Arabic words and expressions. Arabic phrases and quotations from the Quran are dragged in wholesale, and sometimes Arabic idioms too, literally translated into modern Persian.
Persian. A Zardushti Anjuman¹ when composing the usual congratulatory letter of New-Year greeting to the Anjuman of another city, or to the Shah,² will search the dictionary for obsolete words with which to adorn the composition.³ As an example of ambiguity, the following quotation from the Anvār-i Suhaylī will suffice:—

वह तब को हस्तिया व्यस्त छोटे चेहरे अरे कांगणी तारा—मिनोन किन और भी अयात रोमा अर्म देवि गनॅ और साउद नाजु देवि अयात बांधना वा बार की वास्ही और गारिब नस्त अरे मानसळ तारा मित-तवान कर्द वा बी-जाज-प खर्च तमांतर उरा बी-दास्त मिक्क़रान वा बार साइद-नाज अरे रुये इजाज बी-इहितिज तिरावरानांद—(Anv. Suh., Chap. I, St. VI)

"while the hawk,⁴ which is wild and strange—they allure with every sort of kindness and bring him⁵ up on the wrist of favour, indulgently and proudly.'—(East. Trans.). In a footnote Eastwick remarks, "The MSS. I have consulted, omit the sentence after می-براند, which is found in the printed and lithographed editions. Keene translates باہितज़ "to exercise." It may bear that sense, or mean, 'with exultation.' The word is no doubt chosen on account of its ambiguity, which is such a source of delight to the Persian author, and of despair to the translator." [This اہن़ज़ of bi-ihtizāz according to one or two learned Persians I have consulted, means "exercise", but the word would be understood by the few only. Most Persians would be contented by merely reading and enjoying the rhyme of the word.]

The following sentence from the Persian translation of Ḥājī Bābā (end of Chap. II) defeated many Persians:—

در ساین بی اعدمی دسته نیگ—: دلالکی هم بجع مانند و بجا شد اما بی دیوان بدل فقل باش را رنگا: خیو قول انقدم. It was not till the discovery was made that was not the Arabic word qawil, but the Turkish word qūl "a slave",⁷ that the obscurity was removed.

¹ A Parsee committee (in Kerman, twelve members) that meets every Friday and on other necessary occasions to discuss matters concerning the Parsees and to settle small disputes and religious matters. The Persian Anjumans are under the Bombay Anjuman.

² Sent of course through the Ṣadr-i A'gam.

³ This is considered a sign of scholarship. A preacher too will first mouth a sentence in Arabic (though perhaps only two or three of the congregation are acquainted with Arabic), and then repeat it in Persian. If asked the reason, the reply is 'To display his knowledge.' A preacher who didn't 'display his knowledge' would be held in little esteem.

⁴ Bāz properly the female goshawk.

⁵ Qīṣīl-bāsh, a term often applied to Persians generally, just as Baluchis will use the word Qājār to signify any Persian. (Qājār, Qajar, is the Turkish tribe to which the Shah belongs).

⁶ Rāfṣi, i.e. Shirāh, a term applied to the Shi'ahs by the Sunnis, to which sect the robber Turkomans belonged.

⁷ It is doubtful whether the word qūl is used by any but the Turks. The author should have used the common word banda.
FURTHER OBSERVATIONS ON STYLE.

The difficulty in the following passage from the same translation, is attributable rather to the imperfection of the Arabic character than to the obsoleteness of the language. The Malik Sh-shu’arā when relating his adventures to Ḥājī Bābā (Chap. VII), takes the opportunity in the translation of reciting a ridiculous couplet of his own:

ko kū dīl ko sør ko nād ko usūn ko kūndad

Now kū in classical and modern Persian means "where?" and kū-kū is a "dove" and also the murmuring of the dove. More than one Persian poet has played on these different meanings. Several Persians who were consulted, exhausted their ingenuity in trying to apply these meanings to the lines in question, but it was only when a Zardushti suggested that the reading should be gas and not kū that the meaning, "which was veiled and obscured by the curtain of obscure words and the wimple of difficult expressions appeared on the stage of lucid style and the upper chambers of becoming metaphors."

(b) (1) Obscure and unintelligible expressions² are in English improper:

"Yet—when that flood in its own depths was drown’d,
It left behind it false and slippery ground."—Dryden.

"The first of these lines is nonsensical. The author’s meaning, in plain language, is apparently no more than ‘when the waters of the deluge had subsided.’" Extravagant as is this idea it is not too extravagant for a Persian, rather in its extravagance would lie its excellence.

(2) It is ambiguous, to employ a word or a phrase susceptible of different interpretations, or generally speaking to use the same word or phrase successively in different senses. ‘He aimed at nothing less than the crown’ hich chīz kamtar az sallānat dar madd-i nazār na-dāsht may denote either ‘nothing was less aimed at by him than the crown’, or, ‘nothing inferior to the crown could satisfy him.’ In chapter 5 of Ḥājī Bābā, the Persian translator describing the faded charms of the candidates for temporary wifehood, employs the expression chirāgh-i lāla-yi šāhān rā az dam-i sard-i rūzgār āfāt-ha (ast). It requires considerable thought on the part of a European to solve this passage. Lāla in Persian is “a tulip, or a poppy”, and hence “the cheek of a mistress”, but in m.c. it is also “a candle-stick with a small globe.” On account of the latter meaning, chirāgh is here incorrectly used in the sense of ‘light.’ A cold breath (dam-i sard) might extinguish a candle: lastly āfāt-ha must be considered equal to āmad-ha. Persians consider that this kind of equivocq exhibits the hunar of the writer.

¹ Examples of tajnis.
² Vide also (4).
FURTHER OBSERVATIONS ON STYLE. 655

By the skilful use, however, of the same word in two senses, force and point is obtained, as: "If the loss of temporal gain be the gain of eternal good, then the reverse of fortune is the reverse of misfortune." Here 'gain' is used in two somewhat different senses, while 'reverse' in the first case means 'revolution' in the second 'opposite.'

The Persians delight in plays upon words (Paronomasia):—

*man az tāb-i rā-yāsh va tāb-i mu-yāsh dēgar tāb nadāram.* The first tāb signifies 'brightness,' the second 'curling' and the third 'endurance.'

Чо пе-мраз мн аф-нед го-дар ат-э пер-мрк
М-шв-во би-гу-асс-и мн зăr u бар ма-зăr ма-зăr.

Mazār ēs ‘tomb,’ zăr ēs ‘weeping’ and ma-zār ēs ‘don’t weep.’ This is a good example of the Figure tajnās or jinās.

(3) Inconsistent words or phrases must be avoided.

"'I do not remember that I ever spoke three sentences together in my whole life’—Spectator. Instead of together, the writer should have said 'successively' or, 'in succession.'"

This kind of error is common in Persian. Hīch yād-am nist ki bi-'umr-am si jumla bā-ham gufta bāsham hīch yād-am nist ke a-sam šāh. (m.c.), is a sentence that would pass unchallenged by most modern Persians. For bāsham, substitute ẓistar sar-ī ham. For bā-ham, substitute pay-i ham or pusht-i sar-i ham.

(4) One source of obscurity is the affectation of excellence, or 'fine writing':—

"'Men must acquire a very peculiar and strong habit of turning their eyes inwards in order to explore the interior regions and recesses of the mind, the hollow caverns of deep thought, the private seats of fancy, and the wastes and wilderness, as well as the more fruitful and cultivated tracts of this obscure climate.’—Characteristics. A most wonderful way of telling us that it is difficult to trace the operations of the mind!"

The following is from an American newspaper:— "This is not an event of to-day or of yesterday or of to-morrow, it is a fact which will go gallivanting down the corridor of posterity until it reaches the ultimate back-fence of humanity.'"

Neither of these quotations is too extravagant for Persians. In chapter II of Ḥājī Bābā, the author says:—"The caravan was ready to depart a week after the festival of the New Year's day." A simple statement like this does not satisfy the Persian translator, who writes کمَا بِشَ مِنْهُ دِو

1 The figure Place or Antanaclasis. Vide also § 145 (4).
FURTHER OBSERVATIONS ON STYLE.

The reader is at liberty to translate this rubbish.

(c) (1) 'Allied to the unintelligible, are the marvellous, the puerile, the learned, the profound, etc.

In Chapter 28 of Ḥāfiz Bābū, when the Shah visits the house of the physician Mirzā Aḥmaq, the Malik 'sh-Shuʿarāʾ recites:

"The firmament possesses but one sun, and the land of Ḥirāq but one king.
Life, light, joy and prosperity, attend them both wherever they appear.

1 Name of the famous Prime Minister of Nūdir.
2 Bahman is two months before Naw-Rūz.
3 The Royston crow. Pīsa 'piebald.'
4 Bād-riṣā has apparently no meaning here. It however rhymes with pīsa.
5 Chakāvak a species of desert lark that sings both on the ground and in the air.
6 For Ḥazar Dāštūn.
7 Rasti-bāzār is the main street that runs straight through a city. It rhymes with Ḥazar but is very unlike a bāgh.
The doctor may boast of his medicine; but what medicine is equal to a glance from the king's eye?

What is spikenard? what mūmiyāʾ? what pād-zahr? compared to the twinkle of a royal eyelash!

This is bad, but in the Persian translation occurs the following:

Yak-i 'st mihr-i munavvar sipihr-i gardūn rā
Bi-dīn dalīl ki yak Shāh hāst Irān rā;  
Hayāt u parvarish-i kā'īnāt u partav-i 'aysh
Buvad mu'lī u mutābī ham in u ham ān rā

Barāy-i ān ki rasad dart-i Mīrzā Aḥmaq
Bi-nabz, Ḥaqq harakat bar-nīḥād shiryaṁ rā.

Not quite so bad is the following from the Anvār-i Suḥaylī:

Jaw bar khārā zadī az ḵūshm dūmbāl
Fikandā shīr-i charkh az bīm ŵandgāl
Bar ān rāh-ī ki ū yakdam nīshāštī
Guzār-i khalq tā sāl-ī bi-bastī.

(Anv. Suḥ., Chap. I, St. 5.)

1 The mūmiyāʾ of Eastern bazars is described as being the product of a mine, but it was formerly believed to be extracted from the skulls of living victims suspended head downwards over a fire. It is probably connected with and confused with bits of mummy anciently used in Europe in medicine.

2 The bezoar-stone, obtained from the intestines of some animals and considered to be an antidote to poison.

3 These lines are said to survive in a book of poems by Fath ʿAlī Khān-i Ṣabāʿ-yi Kāshī, Malīk-i ʿsh-Shuʿarā in the time of Fath ʿAlī Shāh. Whether the poet considered these lines poetry, or whether he recited them in derision of his audience, laughing in his sleeve the while, is doubtful.

4 The second line is to be translated first: as there is only one Shah, so by analogy there is only one sun and life, and all these depend both on the former and on the latter!

5 i.e. God made blood to flow in the arteries, solely that the physician Mīrzā Aḥmaq might feel the pulse.

6 The 'tiger' of the story. In the original palang, which means 'leopard.'
"When with his tail he furious lashed the rock,
Heaven's lion dropped his talons at the shock.
And where he but for one short instant paused
A long year's stoppage to that road he caused."

(East Trans.).

(2) "One form of impropriety is the lack of sufficient precision. By 'precision,' it is understood that the words and phrases employed express the writer's meaning, and nothing more." Lack of precision may be said to be one of the characteristics of Persians and Persian writings.

Hājī Bābā, replying to the questions of the Sardar as to the numbers and dispositions of the Russians¹, says: dar sur-hadd, Rūs khaylī kam ast; pūnsad, shash-ṣad, haft ṣad yū hasht ṣad;—shāyār hazār; na du hazār: abatta bīsh az īnhā nist. Dah bīst, muntahā chihl yū panjāh, tūp dārānd.

(d) "Sentences should not be extended beyond what seems their natural close."

To do so without some special reason is to violate the 'Rule of Suspence.' The principle of suspense is so to write a sentence that the reader, until he comes to the full stop, feels the sentence to be incomplete.

The violation of this rule is shown in the following example:

Hājī Bābā, Chap. IX.

In Persian, the absence of punctuation makes such sentences particularly difficult. Though the rule is perhaps violated in the following, the violation does not conduce to weakness:

(e) The strength and beauty of a sentence may be promoted by figurative language and the use of figures.

¹ An example of that variety of Hyperbole (AAJVSAJVSA) known as

² Chapter XL.
§ 144. Examples of Errors in Rhetoric.

(a) In the sections on the Relative, on the Participle, and on Collocation, some instances of obscurity have been given. Those errors could, however, be traced to a definite source. The following are instances 1 of incoherence, either in expression or in thought:—

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"The riches of the temple gradually disappeared but by whom or when is not known." (Read 'how or when'). This error can hardly be repeated in Persian; still in the following translation it would be better to substitute chi tawr for bi-tavassut-i ki: "The riches of the temple gradually disappeared but by whom or when is not known..."
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5 Or bi-tavassut-i ki va dar chi vaqt

(b) Great length is one cause of obscurity, while brevity is another.

In the following English passages, the ambiguity is due to the epiphenomenon of four words at most:

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"Antony was not less desirous of destroying the conspirators than his officers, but he—." [Read 'than were his officers,' otherwise the meaning might be, 'than he was desirous of destroying his officers.']" Fulān khwāhān-i isīṣāl-i mufsīdīn kamta ar sāhib-manāṣibān-ash na-būd ہُلاَنْ خُوْہَاہْنُ یَاش لِی مُفسِّدین کَمْتار عَلیّ مَنَاّشِب آُنْ نَابُدُ (Read fulān kamta ar sāhibān ash khwāhān-i isīṣāl i mufsīdīn na-būd) فُلّان كَمْتار عَلیّ مَنَاّشِبْ مُفسِّدِينْ نَابُدُ"
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"The poor despise the purse-proud man not one whit less than do the well-born and well-educated; 'do' is indispensable to avoid ambiguity." Faqīr hīch kamta az ân ki nijūb u tarbiyat-yāfta maqūrūr-i davlat rā haqīr mi-shumārānd, nami-shumārad فَقِیر حیچ کَمْتار از آن کی نیجوب و تربیت یاّفْتَآ مَقَوْرُوْر اَن دَوْلَت رَا حَقی ر میِّشوماراٰت نَامیِّشوماراد is clear and can have but the one construction put on it; but the following exhibits the same obscurity that would be found in the English example were the word 'do' omitted:
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1 Taken from Hodgson either directly or indirectly.
2 Or bi-tavassut-i ki va dar chi vaqt
3 Or būd
EXAMPLES OF ERRORS IN RHETORIC.

"The Persians rate him not less than Sa'di and Firdausi." (Read 'than did Sa'di and Firdausi', or else 'than they rate Sa'di and Firdausi')."

"Iramha ura kamtar az Sa'di va Firdawsi dust nami-darand. Insert the affix ra after tarbiyat yasta, and ambiguity is removed, but the meaning is not the meaning of the English.

"The lecture is an able summary of the history of this remarkable man, who rose to the highest dignities, and deserves to be widely distributed. [Insert 'it' before 'deserves' otherwise 'who' may seem to subject of 'deserves.']"

"It is said, when he died, the Cardinal spoke fifty languages.' [This reads as though the cardinal died babbling in fifty languages. Substitute, 'before his death was master of at least', etc., or something of the sort."

"Mi-guyand Kardinal Fulan ki murd panjah zaban mi-danist. This construction, giving a double and ambiguous sense, is called by the French construction louche or 'squinting construction.'

(c) The construction that looks to the implied sense rather than the
form, in which some part of speech not expressed has to be inferred from the context, is common in modern Persian.

"Our climate is mild and somewhat moist, and except when covered once in a year by snow, always presents a green surface." ['The country' is the implied subject to 'presents'].

Insert tarvâf-i inhisâr between in and yak-i.

The weight of its skeleton [a whale's] was thirty-one tons and was afterwards exhibited in London and Paris.

"They both speak a little Persian though it is ten years since they left it (Persia)."

Instead of azân jás, write az Írân.

1 'Pros to sêmainomenon 'with reference to the meaning', or the kûlû sîndân 'according to the sense.' They were, in Greek and Latin, recognised as rhetorical devices to be used sparingly. They are incorrect in English.

2 "The guilelessness of his own heart led him to suspect none in others." ('Guile, not 'guilelessness', is the intended antecedent of 'none'. Read 'no guile')." Vide Note 5.

5 Insert zamîn before qu'âyaz. If however zamîn be omitted, there is according to Persian ideas not an actual mistake.

4 Or rasîd. Ihtikâr is hoarding up grain till a time of scarcity (and then selling it at a high price): it does not mean 'monopoly.'

6 Modern Persians consider this construction incorrect as it is admissible in Arabic on the authority of the Quran: v'dilâ huwa aqrâbâ li't-taqwâ. (Qurân) "be just; it (i.e. justice) is the nearest (thing) to piety."

Better ishân har du.
in the United States an excess of males’ [i.e., 'the excess is nearly equal.' It should be, ‘the numbers are nearly equal, and in the U.S. there is,' etc.].”

Dar Landan1 zan bīsh az mard ast va dar Frānsa kasrāt-i zan az in ham ziyād-tar ast va likin dar Īspānīyā lagrihān barābar ast va dar Itāzūnā2 kasrāt-i mard ast Dar Landan zan bīsh az mard ast va dar Frānsa zan az ānjā ham bīshtar ast va likin dar Īspānīyā zan u mard lagrihān musūdī 'st va dar Itāzūnā kasrāt-i mard ast.

Dr Landau zan bīsh az mard ast va dar Frānsa zan az ānjā ham bīshtar ast va likin dar Īspānīyā zan u mard lagrihān musūdī 'st va dar Itāzūnā kasrāt-i mard ast.

It [the Edinburgh Review] could agree with nobody. What man of sense could? [He speaks of parties in the Church strife; ‘agree with anybody’ is required in the last sentence.]”

An rūz-nāma bā hīch yak-i shān durust nāmad-kudām shakhs-i ‘āqil mi-tavānīst ān roz Nāme ba ‘ajīb Kishārī dīst Nī āmed Kdam Shāhīx Īslamīnāst.

Muhammad Hasan who was a friend of mine was a Kermani by birth and was educated in that town.

Muhammad Hasan ki yakh-āz ruṣaqā-yi man būd Kirmānī būd zīrākī dar ān shahr tavallud yāsta būd. Vide p. 661, foot-notes 1, 2, and 5.

A somewhat similar error occurs in Geography is not taught in Persia.

1 Geography is not taught in Persia.

2 French = États Unis.

3 Hāliyya, fem., apparently for awqat-i hāliyya.
EXAMPLES OF ERRORS IN RHETORIC.

khub ham hast agar bi-khayhad khub bi-pazad va khayli āshpaz-i khub-i 'st.

' 'Amen!' said Yeo, and many an honest voice joined in that honest compact, and kept it too like men? Kingsley, 'Westward Ho!' (Ed. 1879, Chap. XXV, p. 401).

Zeugma is a figure in grammar in which two nouns are joined to a verb or to an adjective suitable to one only, the missing verb or adjective being suggested. In English, Zeugma is usually a blunder.

Instances of Zeugma in Persian seem rare Examples are:—'Many scenes or incidents which are graphically narrated, are told as well, or better, by other travellers.' [One cannot narrate a scene]. 'Sang in gladness,' however, would be better than 'sang sweetly.' This may be called

(e) Too many negatives are a source of error. Amongst negatives must be included such words as 'scarcely,' 'seldom,' 'few,' etc.

'He thought the wealth and honours of this world poor compensation for a quiet conscience and a healthy frame.' [It should be, 'compensation for the want of']

1 Compare last example in (e).
Few of his friends, except myself, knew of his being in the kingdom.'

[This is like saying, 'I have little money except a penny.' For 'few' read 'none'; or for 'except,' 'besides]."

\( \text{\textit{Ghayr az man mushkil (or kamtar) kas-i az dastan ash mi-daniist 2 ki}} \) — or

\( \text{\textit{Ghayr az man kam-i az ruafaq-yash mi-daniist}} \) — however owing to the slovenly use in modern Persian of \( \text{\textit{Ghayr az}} \) and \( \text{\textit{alava}}, \) few Persians would consider either of the examples faulty. Corrected: \( \text{\textit{Hich kuldam az dastan-ash ghayr az man nami-daniist}} \) — 'none of his friends except myself knew.'

(f) The foregoing examples are partly right and partly wrong. The following are wholly wrong: — 'The unwary traveller stumbles to rise no more.'

[ 'And falls' must be inserted after 'stumbles,' stumbling, neither being possible to one who lies on the ground, nor necessarily implying a fall.]"

\( \text{\textit{Agar musafir az ruy-i ghaslat daran part-gah sikandari bi-kharad hargiz na khvahad bar khash.}} \) \( \text{\textit{Agar musafir az ruy-i ghaslat daran part-gah sikandari bi-kharad hargiz na khvahad bar khash.}} \) Insert \( \text{\textit{va biyutlad, after sikkadari bi-kharad.}} \)

"'The 'Queen,' without exception, is one of the best transport ships afloat.' [This phrase is unmeaning, as the 'Queen' is said to be not the best, but one of the best, etc.]."

\( \text{\textit{bila istigna yak-i az mudabhir-tarin-i hukama-yi Iran ast (m.c.)}} \)

"The sad faces and joyous music formed an incongruous sight."\(^3\)

\( \text{\textit{surat-ha-yi ghamgini nazarin va musiqi-yi tarab-anglez-i mutriban tamashahi badd ki bham vilq na-dast.}} \)

In m.c. and in Persian tamashah kardan and \( \text{\textit{do} (d) danad and badd are frequently used in the sense of hearing, as: julean kas avaz mi-khwanad, biyayid biravim tamashah kunim, bi-binim chi twar mi-khwanad.}} \)

"The occurrence, it was said at the banquet, was a thing 'unprece-

\( ^{1} \text{Or better chiz-i past-i.} \)

\( ^{2} \text{In modern Persian the plural mi-daniistand is often (incorrectly) used.} \)

\( ^{3} \text{This is not exactly Zeugma, 'vide' (d), as the error lies in a noun, and not in an adjective or verb.} \)
dented in the history of Scotland.' We have no doubt of it; and we trust it will always remain so.'—Times, 23rd October 1866." Ïn vægi'æ dar tavärikh-i Askäland bi-säbiqa ast va ummïd därim ki hamïsha chünin bâshad (or khyâhad mänd) in wæuxi'æ drêvarînäw mëstah pedë bi-sëbiq-i askäland bi-sëbiq-i ummïd därëm kæ hümïsha hëjëmëd bâshë (or khyâhad mänd)

"A season more favourable for roses can scarcely be imagined;' certainly never has been surpassed.' [For 'has been surpassed' read 'has occurred.' It is nonsense to say 'a more favourable season has never been surpassed."

Faš'l-i barây-i gülâ muñfitdar az ìn fašl òasavvor namâ-tavân kârd va yaqînân hîch vaqt bihtar ham na-bëda ast kæ fol dëvarînäw kæhë rëjëmëqand bâshë (correct).

'The dance roused the Kirmani audience to applause but I do not think it would do so in London.' [It is not likely that a Kirmani audience would be roused to applause in England. For 'audience' substitute spectators: people do not listen to a dance."

Raqs-i ë tamâshâchâyân-i Kirmâni râ bar ãn däsht ki shâbâsh bi-gûyand valî gümân namûkûnam dar Landan ën tawr rësç or tämajchâyân Kirmâni râ darâsh kâ hümâsh bi-gûyand wëlî gümân hâmûkûm dr Lëdën ânûn dëvarînäw bâshë. (Say tamâshâchâyân-Lëdën bi-tawr bi-kûnand).

(g) (1) A metaphor is an implied simile and unless an intelligible simile can be evolved from the metaphor, the metaphor is false.

In the writings of even good Persian authors, metaphors abound that are absurd, strained, false, or confused. Study the following:—

Surat-i ë jämâ-yi majd u sa'âlat râ târâz Ma'nî-yi ë khûlîm-i iqâlî-dawlat râ nîgin 'Ariż-i ranqin-i ash'âr-ash hama ghânj u farib Tûrra-yi mushkîn-i aljâz-ash sâr-â-sâr tâb u chîn Az kâlâm-i kûmil-ash anvûr-i dânish shû'la-zan Râst chûn asrâr-i 'ilm u z sînâ-yi ahl-i yaqîn.—(Anv. Suh., Prof.).

"Its form is fringe-like to the robe of joy 1 and happiness, Its sense the gem that decks the ring of fortune and success:

While from its verses' tinted cheek love's wiles and witchcrafts beam,

Its diction's labyrinthine curls like musky ringlets seem.'

(East. Trans.)

1 'The form of the book is like the fringe of the robe of happiness.'
Dil agar khāna bi-sāzad bi-sar-i zulf-i tu sāzad
(Trans. Hājī Bābā; Intro. Epis.) "'were my heart able to build a dwelling, it would build it upon thy locks.'"

"'The passions may be humoured till they become our master, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the helm in the hands of reason.' [The metaphor, if not actually mixed, is here too abruptly changed.]

Tan dādān bi-nafs-i amāra bārīs-ī ḡalaba-yi ān khāyīhad shud; chunānki asp rā agar bisyār tavajjuh va navāzīsh kunand āygar savārī na-khāyīhad dād va sar-kashī khwāhad kard; ammā agar az avval na's va asp rā jalaw-gīr va lašāb u tarbiyat numzāyad az zahmat-i sar-kashī-yi ānāhā rihātī mi yāband va sukkān-i har du dar dast-i 'aql mi-nānad.

"'One of the sources from which has sprung that abundant harvest of usefulness which he has scattered broadcast through the length and breadth of his native land.' [1, Source; 2, harvest; 3, broad cast, which applies to seed, not crop]."

"'We see how difficult it is to eradicate the stamp which the mother puts upon her child.'" Az in maṣalā bi-bīnīm ki istisāl-i manquš-i ki mādār bar farzand-i khud mi-numyād chi qadr musīmil ast azān. Pāzūr ū mīn yāmezid hāwīnā. [Instead of istisāl, read maḥv kardan.]

The following, an instance of confusion of metaphors, is not considered inelegant in modern Persian:

dāman-i marḥamat-i shumā chūn abr sāya afkand va muṣnīr-i sāmar shud.

In a work on Persian Grammar, occurs this sentence, "'This glare of

1 The word sukkān "helm" is not generally known to Persians as few of them have ever seen a ship. (Sukkān is also the Ar. pl. of sūkīn "dweller." ) The Anglo-Indian word 'sea-cunny' is a corruption of sukkān.

2 zād u būm, m.c. for zād-būm.

3 Bi-vāsīta-yi in sar-chashma hāṣil rā kāshṭa am
anger was evident in his postures asar-i khashm dar harakât wa sukanât ashpaidâ āmad.’ The English and Persian are equally objectionable.

(2) ‘Akin to confusion of metaphors, are incongruities of speech and ‘Irish Bulls.’ A medical student, when asked what progress he had made in medicine, replied, ‘I hope I shall soon be fully qualified to be a physician,’ for I think I am now able to cure a child.’ Guft ummîdvâr-am ki hamân zûdîhâ dukûr-i kämil-i bi-shâvam zîrâkî hâl mi-tùvânâm afâl râ muâlûja kunam.

In Mirza Hairat’s excellent translation of Malcolm’s History of Persia occurs an intricate passage to the following effect: ‘Just when the key of victory was in his hand, one of those extraordinary events . . . . snatched the tempting morsel from his lips.’ This confusion of metaphors is not considered inelegant by Persians.

This is scarcely so ludicrous, as: ‘We shall never rest until we see the British lion walking hand in hand with the floodgates of democracy.—(Exordium of an English Politician).’ Compare the following:

‘Much cause too have you for thankfulness on account of the many temptations from which you are preserved.’ [The true construction is, ‘of your preservation from many temptations.’ The relative clause is here inseparable].”

‘Az a’rân-i qabîha-yi shahr ki shumâ mahjûz mi-mânîd bûyad khâyil shukr-i Khudâ rû bi-jâ āvarîd از اعمال قبیحة شهره شما معجزه می‌مانید بی‌خیال شکر خدا را بی‌خیال [Read — bi-mâhî hîfûzat az—].

‘The skirt of her dress, which was on fire, was put out by Mrs.—.’ [Read, the fire which had caught the skirt of her dress, etc.’].

Dâman-i qabâ-yi īrâ, ki ātash gîrista bûd, khâmûsh kardand دامش قبای اورا که آتش گریست باشد، خاموش کرندند. In Persian this is said to be no mistake, as dâman is considered to be a preserved majàz-i mahall bi-ismî hâl‘ the use of the place for what is in it.’

---

1 This Persian sentence has been submitted to the judgment of many Persians, several of whom prided themselves on their proficiency in Arabic. All of them failed to see the incongruity, even when it was carefully explained.

2 Another bull is: ‘All along the untrodden path of the future we can see the hidden footprints of an unseen hand.’ A Eurasian father was heard to say to his son:

‘You have buttered your bread and now you must lie on it.’

8 Example nadvân jâri shud ‘the gutter in the roof began to flow,” i.e. the water flowed.
(i) (1) As already stated in §143 (b), force and point are derived from the skilful use of the same word in different senses. 1 Persians are fond of this figure. Example: "when she came to her senses and saw herself in the arms of a stranger she became greatly upset": this use of bigāna is Tajnis-i tām. \[\text{Rakhī} \text{ khvāb na-dāshtān} \quad \text{zaḩmat-i na-dāsht}.\] 3

Remark.—'The unskilful use of the same word in the same sentence, (i) with different meanings, or (ii) as different parts of speech, is an awkwardness to be carefully avoided in English.' Examples: (i) 'The terrible War of Succession had now arrived at such a point that the royal authority seemed on the point of being destroyed.' (ii) 'The guinea places were better filled than the half-guinea, and not a jot better.' ('Better' used as adverb and adjective in the same sentence.)

(2) But the repetition of the same meaning in slightly different words is a fault even worse than the repetition of the same word. To say the same thing twice over in different ways in the same context, or to repeat unnecessarily the same word several times (that is the useless repetition of the same thing), is Tautology 4 (حشر قبیع).

In Persian, if tautology adds to the jingling sound or is pleasing to the Persian ear, it is considered a branch of Ornament. Examples of tautology (حشر قبیع) are:

"By the Portuguese law, every person is legally obliged to join the battalions arranged in defence of the country." Compare

"In addition to these, there was superadded a still more fatal and indelible source of discord." Compare

He always communicated his directions with clearness and in the most concise terms, yet without obscurity';

(j) It is not always easy to distinguish between Tautology and Redundancy. In, "the reason why Socrates was condemned to death was on account

---

1 The Figure Place or Antanaclasis.
2 Did and gardid is Tajnis-i zāˈid.
3 Tajnis-i ishtiqāq.
4 For the three kinds of Hashv or 'stuffing' in Persian, vide §142 Rhetoric.
5 bidūn-i ʾibhām is حشر قبیع hash-i qabīh.
of his unpopularity, ’the error is due to thoughtlessness, and would be Redundancy rather than Tautology. [Delete either ‘on account of’ or ‘the reason why’ and the second ‘was’].’ Compare

English redundancies sanctioned by good usage are, ‘from hence’, ‘from thence’, ‘from whence.’ In modern Persian a preposition is as a rule prefixed to the adverbs īnjā, ānjā, ānīnjā, and ānjā, while some prepositions are now seldom used singly as, az barāy, bi-ghayr, bi-juz, bi-juz. This redundancy is

(k) A new construction should not be introduced without cause. Write ‘riding or walking’ or ‘on foot or on horseback’, but not ‘on foot or riding.’ Compare

(k) A new construction should not be introduced without cause. Write ‘riding or walking’ or ‘on foot or on horseback’, but not ‘on foot or riding.’ Compare

Note the change of subject in: [Delete ‘The detectives were baffled by the many complications, and had it not been for outside help, the murders would not have been solved to this day’], though there is no actual fault, the change of subject is unnecessary and the style therefore loose. ‘Detectives’ should be the subject throughout; also the co-ordination is slovenly. Reconstructed: ‘The Detectives were so baffled by the many complications that they not obtained outside help, they would not have—’. Compare:

\footnote{In Persian Hashv-i qabih, but in English Redundancy.}
EXAMPLES OF ERRORS IN RHETORIC.

Chap. XXXII, p. 259): the subject to گرفته گریخت is Farangi, but the subject to ہندو بیمود is ہندوی نساقچی.

I) (1) An Antithesis may be faulty or it may be incomplete. An antithesis is faulty when the balanced terms present no actual contrast. Example: 'His speeches in after life attest his familiarity with the least, as well as with the best, read Roman writers.' [ 'Least' requires 'most', as 'best' would require 'worst'.] Compare مادرین وا مینگین وشا ہطور اور mā darūn rā mī-n-gārīm va shumā zāhīr rā. ['Darūn' requires 'bīrūn', and گیر گئی requires 'بیج'.] 

An antithesis is incomplete when much of its possible effect is lost through non-preservation of consonance of the terminations, i.e. when it is unbalanced (ghayr-i mutawāzin). 'The idea which underlies most of his plays is a struggle of virtue assailed by external or inward temptations.' [This should be 'outward or inward', or 'external or internal.']

m) (1) Climax (a ladder) is an ascending scale, i.e. a rhetorical arrangement of clauses in which there is a graduated increase in emphasis. 'We glory in tribulations also, knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed—' (Rom. v. 3, 4) نہ ایں نینا بدلہ در مصیبت زدہ ام انگر مینگین گیر گئی میں کہ مصیبت سبیروں پیدا میکے و صبر امتعان را و امتعان ایہد را و ایہد را و . لاہ معنی منہ چنڈی یا نہain tanhā balki dar musībāhī ham fakhār mī-kunām chūn kī mū-sābāt sabr rā paydā mī-kunād va sabr intīhān rā va intīhān ummid rā va ummid bā-īsī shamsīrī namī-shavad.

Ifabī man qamar ast balki shams حبیب من قمر است بلکہ شمس (Example in Arabic Gram.).

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death—" (James i. 15) پجس شہوّت آکسّت شہہ گئّہ گئّہ را ریمزد و گذّہ ابّاجم رمّہد موت را لواّد میں کہ کہ را mī-zāyud va gunāh bi-anjām rasīda mawt rā tahrīd mī-kunād.

(2) Anti-climax is opposed to Climax and is, unless used for a special purpose, a fault in style; it consists in an abrupt descent from stronger to weaker expressions. Examples:

حصار، بُرَّاً هنَسیئی بَا علم با فضل

1 Tazādd-i gabiحصار، بُرَّاً هنَسیئی بَا علم با فضل

1 Both in English and in Urdu such a change of subject is bad.

2 Faulty Antithesis might be called تازاد نقش المعنى.

3 Tażādd-i gabiحصار، بُرَّاً هنَسیئی بَا علم با فضل

4 Incomplete Antithesis might be called تازاد نقش الإلفاظ.

5 No regular name in Persian but taraqqi or tadbīr might be coined for this.

6 Trans. revised by Rev. R. Bruce, D.D.

7 Tanazzul or inhiqāt: coined term.
EXAMPLES OF ERRORS IN RHETORIC. 671

He was eminently truthful in all things. I do not believe he would have told a falsehood, even on his oath.'

Where is the man or minister either who has not read Guy Manners? [This is as if a minister were not a man. It should be 'man, even a minister.']"

This should be kujā ādām kii in kitāb rā na-khwānda ast (or—bāshad)? کجَا اسٹ ان آدم ہیں کہ اسٹ نا خوہند اسٹ (آدم) ناشد) . This should be kujā ādām kii in kitāb rā na-khwānda ast agarchi mulla ham bāshad کجَا اسٹ آدم کی اسٹ نا خوہند اسٹ اگرچہ ملاہ باشد.

(n) It is a violation of the "Rule of Suspense" to introduce unexpectedly, at the end of a long sentence, some short and unemphatic clause (unless such a clause is purposely so introduced for the sake of effect). In, در سرایہ حکیم پاہڑ جو میدان ولی هیچ بک چچک بل زن نہیںدیا و منہ متع جہارت میکریم و نہیں دختر میکریم کہ دیشان نگائی کئم نوائ آگد بہض دنی کئمہ (Tr. H. B. Chap. XXIII), the sentence logically ends at کئم کن kunam. It is an ill-constructed 'loose sentence.'

(o) Coherence (وجد) is partly a matter of Syntax (نحو) and partly a matter of Logic (منطق).

Avoid illogical compound sentences. A complex sentence must have one main part, and that part must be expressed as the main clause. The following therefore are both illogical: (i) "Avoid danger. Keep your seats till the car stops" از خطر ایجناب کہ انہا کسے ایسیہ نشوعد بر جانی خوہ نشنہ نشہ باش 2 از خطر ایجناب کہ and (ii) "Avoid danger and keep your seats till the car stops" کن انہا کسے ایسیہ نشوعد بر جانی خوہ نشنہ نشہ باش 2.

1 An English example of this error is: "This reform has already been highly beneficial to all classes of our countrymen, and will, I am persuaded, encourage among us industry, self-dependence, and frugality, and not, as some say, wastefulness."

Corrected: "— and will, I am persuaded, encourage among us, not, as some say, wastefulness, but industry, self-dependence and frugality."

2 The same illogicalness exists in the Urdu:

خطا ہے بہو جب نک ثورم گازی کوہی نہو جاکئی اذیت کہ جبیہ پر بر پے رهو (i) خطا ہے بہو اور جب نک ثورم گازی کوہی نہو جاکئی اذیت کہ جبیہ پر بر پے رھو (ii)
The sentence should logically be: "To avoid danger, keep your seats till the car stops."

Connecting, by the co-ordinating conjunction and, two statements that are not co-ordinate, is one common instance of incoherence. Other reasons of want of unity and lack of coherence are, undue ellipsis, the faulty reference of pronouns, and the faulty placing of qualifying words and phrases. Note the ambiguity in:

1 In Urdu جھڑپ سے بچنے کے لئے اپنی جگہ پر بیٹھی رہو جب نک کہ قربت کازی کریں نہاں ہو جاۓ.

(a) Illogical: "I turned to reply, when the platform on which I was standing gave way with a crash." مین نے جواب دینے کے لئے اپنی جگہ پر بیٹھیا جب چھپتیا جس پر میں کورا تھا۔ This sentence is logically upside down, both in English and Urdu: the main thought is expressed as subordinate and vice versa. In Urdu جب جب in such a position means ‘then and then only’ and stands for tab ترب. If کی کے کے کا be substituted for جاب جاب, it will denote simultaneous action and the Urdu idiom will be correct (as it would be in Persian)—though the Pluperfect pherū tha پھر اسے تھا instead of the Preterite, would be more idiomatic.

(b) Logical: "When I turned to reply, the platform on which I was standing gave way with a crash." جب مین نے جواب دینے کے لئے اپنی جگہ پر بیٹھیا جب چھپتیا جس پر میں کورا تھا۔

(c) If you write, "When the platform on which I was standing gave way with a crash, I turned to reply." جب چھپتیا جس پر میں کورا تھا نہا دھم سے گریپ مین نے جواب دینے کے لئے اپنی جگہ پر بیٹھیا, the idea is that the writer remained unmoved in the midst of the crash.

1 تعقید معناوي 30 ایام.

The End.
APPENDICES.
APPENDIX A.

ARABIC GRAMMAR.

PART I.—ACCIDENCE.

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APPENDIX A.

§ I. Arabic Forms and Measures.

(a) Arabic words abound in even the daily vocabulary of the Persians, while Arabic phrases and quotations are not uncommon in their writings. Not only is a knowledge of Arabic roots indispensable for the advanced student of Persian, but also some acquaintance, at least, with the elements of Arabic grammar.

(b) Nearly every Arabic word can be traced to a triliteral root. Quadrilateral roots are rare. A few nouns are primitive, that is they cannot be referred to any verbal root, as: "horse"; "a dirhem"; "quince." Some words have but two letters, as for instance some of the pronouns and particles.

The verb (root) تويد signifies "he accepted"; تويد is virtually a preposition "before"; تويد is the active participle or agent "accepter; able to receive; capable, fit"; تويد is the passive participle "accepted"; تويد is "confronting, opposition"; تويد is "going out of the city some distance, to meet a friend or receive a great person." It will be seen that, in all these derivatives from تويد, the three radical letters occur somewhere in the word, and that the idea "accept or receive" is more or less concealed in each.

Supposing laugh to be an English root, the agent is formed by adding er, the participle or the gerund by adding ing, and the past participle by adding ed. Such modifications are obtained in Arabic, not only by suffixing letters, but by prefixing them; by inserting letters in the middle, or by a combination of these methods.

1 Some knowledge of Arabic roots is also necessary for a proper knowledge of Urdu.

2 In Persian, معنی ماده.

3 In Persian, جهار حرفی ماده.

4 Under 'Nouns', Arabs include Adjectives and Pronouns, and also certain Prepositions, Adverbs, and Interjections. Nouns are either primitive (جامد), or derived (مشتق).

5 There are only a few quinqueliteral primitive nouns.

6 Hence "acceptable to the heart", and in Modern Persian, "pretty."
(c) The seven servile letters (الزوائد, ḥurūf al-zawāda') used to expand a word, are contained in the Arabic word يتسعملوا yatasammanu "they become fat."

According to Arab grammarians there are ten zawād, zawātkid, contained in the Arabic words سألتموها you asked me about her." In this phrase, hamzah and alif are both given; as, as it is added to some infinitives, to form the noun of unity, etc., and to form the feminine; and ل, as it is prefixed to the first and third persons of the Aorist Active (and in the Passive to the second persons also) to form the Imperative, "Let me, let them, etc."

(d) The radical letters (الحروف الأصلية), always found in primitive roots, are twenty-one.

(e) At first sight it may appear that to find the root of a word, all that is necessary is to strip it of all servile letters. This, however, is not the case, for the servile letters are not used for augmentation only; some roots themselves contain one and even three servile letters: so, were all serviles eliminated from the derivatives of such roots, the whole root as well as the letters of augmentation might disappear. It is therefore necessary to know the form of a word, i.e. in what order or position the letters of augmentation occur in each form of derivative.

(f) The noun that expresses the simple action is considered as the maṣdar or "source" from which all derivatives are derived. It supplies the place of the Infinitive, which is wanting in Arabic. This noun is, however, variable in form.

The Arabs have therefore found it a convenient fiction to treat all words as though derived from the third person singular masculine of the Preterite Tense, Indicative Mood, Active Voice; so, in Arabic dictionaries, all derivatives (except such roots as contain weak letters 1), are grouped under, and must be looked for under, this root.

(g) Arab grammarians have taken, as a typical root, the word فعال signifying action, and have expanded the root فعال in every possible way to form paradigms of every part of speech that could possibly be derived from a root, and the formulae so obtained are called "forms, or measures, of words." Just as all the tenses of the Greek verb ταπτo do not exist in any one Greek verb, so no single Arabic root affords all the forms and measures assigned by grammarians to the root فعال. From some roots, for

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1 These must be looked for under the pure root, i.e. the form of the triliteral infinitive.

tance, only two or three verb-derivatives exist. Also, the root-meaning is always traceable in every derivative.

(h) The term 'Form' properly denotes the outward appearance of the del on which a word is formed, i.e. the model unpointed by vowels, i.e. 'Measure' properly denotes the Form fully pointed. The distinction is an ignored.

(i) In grammatical language, the three root-letters of any word are not led the first, second, or third; but the َاء, َاءن, َوم. Each derived form is in fact a formula. The symbols X, Y, Z could be substituted as root-paradigm, and expanded for each form by the serviles suitable for the form.

(j) As an English beginner usually experiences much difficulty in sping what the "measure" or wasn (وزن) of an Arabic word means, him the following unscientific explanation is given:

The measure of the passive participle is مفعول maf'ūl, and of this sure are معرف معرف. If, for instance, معرف - معرف - معرف, it will be seen that the words have certain letters in common t occur in corresponding positions, and that these letters are also from 'servile' list. Each of the two words commences with the same servile er (م m), and each word has the same servile letter as a fourth letter (v): both words have the same number of letters (and the same short vowels). Other words, every Arabic derivative of five letters that has m for the first er and َو for the fourth, will be of the 'measure' مفعول and will be a sive َو participle.

Conversely, قاتل qātil "killer" is an active participle or agent. v, what is its root and its measure? It has one servile letter, the nd, َاء: the triliteral root therefore must be قاتل (نمل قاتل = قاتل). Expand فاعل فاعل the same servile letter (َاء), and you get the Form َاء: point the a with the same short vowels, and you get the Measure َاء. This is the sciple to be adopted with all derivatives and all roots. A knowledge of correct measure of a word is a guard against mispronunciation.

1 Some passive or past participles are also used as nouns, as: َاء مكتوب "written, also, ter": َاء ملك "in three parts, a triangle."
(b) Euphonic difficulties arise when the root contains any of the weak consonants or semi-vowels (حروف العلة); or when a dental and palatal come together; or when two identical or similar letters come together without the intervention of a long vowel.

The three weak consonants are homogeneous to the three short vowels (consonants or semi-vowels)، but subordinate to them. When, in a measure, a weak consonant would in pronunciation follow a short vowel that is not homogeneous to it, euphony requires that the weak consonant should change into the letter of prolongation for that short vowel; or, in other words, the short vowel changes the weak consonant into that weak consonant that is analogous to itself. These changes are called the Permutations of Weak Consonants (تعويل). Example: ميعاد "place or time of promise; trysting and trysting-place; promised limit of time," is from رعى "he promised"; but the measure for the Noun of Instrument is ميال and this would give ميعاد، which is uneuphonic: hence, according to rule, the kasrah (——) conquers the وو (و) and changes it into ي (ي). So, too، إدám "depositing" is for ودأ (v. n. 4 of ودأ).

(l) As regards the second kind of euphonic change called إدال، if the soft dental follows ص or ل، it changes into the hard palatal ظ؛ if it follows ظ، it changes into ظ، or else both letters become ظ؛ if it follows the soft dental د، it changes into ظ； and if ظ، it either changes into ظ، or else both letters become ظ: if it follows ظ، it becomes ظ. Examples: from نسل; "he became fit," on the measure إفثال we would get إسلاح; but, as Arabs find difficulty in pronouncing ظ immediately after ص، the word， according to the rule given， becomes "idiom"; إطَّلُعُ "to overlook, look down upon, (and hence) to know, be informed", from إطَّلُعُ "to rise (of sun)"، إطَّلُعُ "to oppress", or إطَّلُعُ "to be oppressed": from the root إج; "he married," we get on

1 Arab grammarians give many complicated rules to meet various cases.
2 Though formed on the measure of the Noun of Instrument， it has the meaning of a Noun of Time and Place: vide § VIII (b).
3 And from a few verbs， of the Noun of Time and Place also.
the measure (infinitive of إِنْفَعَلُ, VIII Stem) إِنْفَعَلَ, which in an Arab's mouth changes to إِنْفَعَلَ.

(m) The weak letters are a real difficulty, and sometimes the Arabs even have mistaken the root of a word. For instance, مَكَانٌ "place" is in some dictionaries said to be from كَانَ "it was"; but by mistake Arabs have taken the root to be مَكَانٌ, and so have derived words from this non-existing root, as: مَكِينُ "dweller, well-fixed"; the broken plural of مَكَانٌ is مَكَانُ, whereas grammatically nouns of time and place have broken plurals on the measure مَكَانٌ.

(n) Another euphonic change is Assimilation (إِدَّعَامٌ). When two identical letters, or two letters of a similar kind, come together, one is assimilated by the other, which is then pronounced with a tashdid; thus, the root حَكَسُ "he became special" was originally حَكَصُ.

(o) In the 8th Conjugation of verbs beginning with كَوْنَ, these weak letters are assimilated to the حُلُو characteristic of that conjugation, as: كَوْنُ إِنْفَاقُ; وَقَّفُ إِنْفَاقُ; وَقُلُ إِنْفَاقُ.

Remark.—In extracting the root of a word with a doubled t (ت), one t (ت) should be considered servile and eliminated, while the other should be converted into either a hamzah, or else a radical wāw, as: لَائِقُ "accident, chance," root وَقَّفُ "it happened"; إِنْفَاقُ "junction", root وَقَّلُ "he united"; إِنْفَاقُ "to take to oneself as, to take possession of", from إِفْتَادُ.

A servile حُجُوم coming after ز, is changed into س, as: إِفْتَدَامُ "crowd," root حَجَمُ "he forced his way through (a crowd, or forest)."

A servile حُجُوم coming after ض, is changed into ب, as: إِفْتْرَابُ "agitation (of mind, sea, air, etc.)," root ضَرَّبُ "he beat"; إِفْتْرَابُ "great necessity, compulsion," root ضَرُّ "he harmed."

1 There is a root مَكَانٌ, but with a different signification.
ON THE STEMS OF THE VERB.

(p) Positions of the Servile Letters.—A study of the various forms will reveal the following facts, that:

1. The serviles ٌ and ٍ may occur at the beginning, middle, or end of a word, as: مُعَلِّمٍ - مُعَلِّمٍ - إِبَالٍ.

2. The servile letter ٌ always occupies the second place in a word and is preceded by the serviles ٌ or ٍ, and followed by a servile ٍ. As: قِبْالٍ - قِبْلٌ.

3. The servile ٍ occurs only as a first letter, as: مُعَمِّلٍ - مُعَمِّلٍ - مُعَمِّلٍ.

4. The serviles ٌ and ٍ may occur either in the middle or at the end of a stem, as: شَيْصُ - شَيْصُ - شَيْصُ.

5. The servile ٍ occurs only in the middle, as: مُعْلَمٌ - مُعْلَمٌ - مُعْلَمٌ; "very forgiving" (of God): سَجَدُونَ - سَجَدُونَ - سَجَدُونَ.

"prostrating oneself, placing on forehead on the ground."

§ II. On the Stems of the Verb, etc.

(a) The simple triliteral root or ground-form of the verb is by so grammarians called the 'First Stem.' Its meaning may be extended modified by the addition of one or more letters, and the fresh stems obtained are usually referred to by their numbers, thus "Fifth Stem "Tenth Stem," etc., which in dictionaries are indicated by a simple Roman figure (V—X, etc.). By some writers, these derived stems are termed Conjugations.

(b) There are in all fourteen derived Stems, which Palmer divides into four groups, formed by the four methods:

1. Adding one letter to the simple stem: this makes a neuter ٌ transitive, or a transitive stem strong or intense in action.

2. Prefixing a ٌ: this implies a consequence or effect.

3. Adding two or more letters: this modifies the meaning.

4. Distorting the original form as well as adding letters to it: it implies distortion of meaning and indicates colour, defect, or intensity.

Stem XI is rare even in Arabic, while stems XII to XV are rarer and may be ignored.

The stems up to XI only, are given below. For Persian, the verbal not

1 But ٌ and ٍ can occur as the first letters in the Aorist, ٌ for the 1st pers. pl., ٍ for the 3rd pers. masc. sing., dual, and plural, and 3rd pers. pl. fem.
and the participles only, of Nos. I to VIII, and of No. X, are really necessary. A study of the derived 'Conjugations', however, simplifies matters.

(c) The verbal nouns (or 'infinitives' or gerunds) are abstract nouns expressing the action or state of that Stem from which they are derived. Some have always a neuter sense, as: 'existence' [trans. 'existence'; 'being common']; but others are both active and passive in sense, thus means 'helping another' or 'being helped.'

The verbal nouns and participles of the derived forms are fixed on measures. The Participles of the First Stem or Triliteral are also regular, but the measure of its verbal nouns are numerous, though only four or five forms are in common use.

(d) The following are the Stems. Their order must be noted. The force of the derived forms and the measure of their infinitives or verbal nouns, and of their participles, will be given later:—

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Remark I.—Stem I is usually of the measure (generally intransitive) is also found, as: 'he was sad' (intr.); 'he did' (trans.); also in intransitives only, as: 'it was beautiful.' Occasionally, a form has varying Measures, as: 'to inhabit'; 'to grow old'; 'to be flourishing,' according to the vowel of the 2nd Radical.

1 Masdar (pl. Matdar, مَصَادِر). lit. 'place of issuing,' i.e. 'source.'

2 Because in European dictionaries the serial number only is quoted. The Arabs arrange these forms differently.

3 Not found in Persian.

4 Kasrah under the second radical often indicates temporary condition, while zammah over it, continuous condition.
Remark II.—Verbs on the measure قَالَل has its Aorist قَالِل, have always the second or third radical one of the gutturals, hamzah, غ, خ, ح, or ُ. (e) The Arabic participles do not in themselves convey any suggestion of time: hence قَالَل may mean ‘one who has killed’ as well as ‘one who is killing’; مُذَكِّر ‘one who ought to be killed’ as well as ‘one killed.’ The Passive Participles (with the exception of the simple triliteral) are regularly formed by changing the kasrah (ـ) of the last syllable of the Active Participle into fathah (ـ), as: مُرسِل ‘sender,’ مُرسِل ‘sent’ (فعل on the second syllable of Stem IV).1

(f) The Infinitive of Stem I is of varying form, and is therefore specially noted in the dictionaries, under each verb. The same verb has often more than one infinitive,2 sometimes with variety in meaning, as: قدّد ‘intention’ and قدّد ٰٓ ‘object’; قرب ‘nearness’ and قَرّة ‘relationship.’ One of the most common forms is قُل, as: قَالَل ‘killing.’

The infinitive of قَالَل is generally قُل ‘being angry.’ Other measures, from usually intransitive verbs, are: قُل ‘sitting,’ قُل ‘being in a perfect state, health,’ قُل ‘entering.’

Note that all the stems that begin with hamzah (غ or ُ) form the Infinitive by inserting an alif before their last radical. In the longer forms, too, the second consonant after the hamzah takes a kasrah.

Remark I.—There is a passive voice of all transitive verbs, which is formed by changing the short vowels of the active. The last short vowel remains unchanged; the last but one must be kasrah (ـ); and all other moveable letters must have zammah (ـ), as: قَالَل Act., قَال Pass.; قَالَل Act., قَال Pass.

Remark II.—The active and passive participles are also used as Adjectives and Nouns.

1 The same measure as the noun of place, as: مَكْتَبَ ‘a primary or preparatory school.’
2 The same verb may have different meanings, and then has a different noun of action for each.
§ III. The Fourteen Conjugations.

I STEM (i.e. the triliteral) tUl'(or Ji,' or J*J*). Ex.: حلف "he swore"; فجر "he appeared"; خبر "he experienced, tested"; علم "he knew"; فرح "he rejoiced"; عمل "he performed, worked"; حزين "he was sad"; حسن "it was handsome"; نضر "to be bright (of the face), be blooming."

Active Part. سامع "hearing"; ناجم "adviser"; عالم "world" "knowing, learned"; لاعلي (for layiq") "having capacity, fit." 5

Passive Part. مقعر maful". Ex.: مرحوم "blessed, late (i.e. dead, of Muslims)"; ماجوم "ordered, appointed"; مقسم "understood"; مكلف "possessed by a Jinn). 6

Infinitives Viewer 6 and 7 and or معولة (and many other forms). Ex.: ضرب "striking"; فتح "opening"; "being kind"; عمل "working, doing"; حلم "to be forbearing"; علم "to know, knowledge"; قبول "to accept, accepting"; "being

1 Transitive or intransitive.
2 Always intransitive. An adjective on the measure فعال can be formed from all such verbs (فعل), as: حسن "beautiful," كرم "kind," قبيح "ugly," from حسن - حسن - حسن - حسن. vide § XV (4). 8
3 But حزين tr. "to grieve, sadden (some one)."
4 Also نضر and نضر (نشر). 9
5 For Passive, vide Remark I to § II (f), and § XXV (a) and (b), and Table II, footnote 2 of Paradigms.
6 For abstract noun from transitives فعل generally from فعل when

intransitive. كرم is from كرم.

7 For from فعل when intransitive. فعل and معولة from فعل, intransitive.

8 مكلف, uncommon as an Infin., is also the measure of the noun of place, as: مكتوب "a primary or preparatory school."
present, presence’; كلام ‘to speak, speech’; كمال ‘to be perfect, perfection’; خروج ‘going out, (also place of going out, exit)’; ممات ‘to die, death,’ (from حات, we get صوت, which by permutation becomes منفعة ‘preaching’; ممات ‘to be benefited, benefit.’

Examples of less common forms are: جوهران ‘being deprived’; سلطان ‘to have power, also one having power, i.e. sovereign’; ندامة ‘to regret, regret’; حزن ‘being sorry, sorry,’ etc., etc.

II STEM (i.e. first derived form) فعل

This is formed by doubling the second letter of the primary, the original meaning of which it (1) intensifies; or (2) it makes a neuter transitive, or a transitive causal; or (3) it is declarative; or (4) it is denominative; or (5) it signifies to turn into, convert; or (6) it indicates a phrase; or (7) it indicates movement towards. Ex. (1) ( قتل ‘he killed’)( قتل ‘he massacred’; ( قتل ‘he struck’)( ضرب ‘he beat violently’); ( قتل ‘he cut’) ‘he cut in pieces’; (2) (نذر ‘he descended’) ‘he brought down’; (3) ‘he knew’, علم ‘he taught’; (كتب ‘he taught to or caused to write’ (دخل ‘he entered’)( دخل ‘he caused to enter, introduced’; (كثر ‘it was many’) (كثر ‘he increased’; (كتاب ‘he told a lie’) ‘he believed him to be lying, took him or declared him to be a liar’; (صدق ‘he was truthful’) (صدق ‘he believed, or he declared to be truthful’; (4) جيش ‘an army’)( جلد ‘a skin’) ‘he collected an army’ ‘to skin, bind books’; (5) نصر ‘to turn into a Christian, convert’; مكبس ‘to convert

1 مفعول maf’al, uncommon as an Infin., is also the measure of the noun of place, as: مكتبة maktaba, ‘a primary or preparatory school.’

2 Nadamat ( ممات); incorrectly amongst Indians and Persians nidamah.

3 Doubling a letter in Arabic has generally an intensive effect.

4 The Denominative forms of II Stem correspond to the English verb formed from a noun, as ‘to skin’; ‘to water’ etc.
to *tamjis* or fire-worshipping” ; "*kelb* "to make (a foreign word) Arabic, to Arabicize” ; "*khal* "to say Allah Akbar" (Infin. "*khal* "to say Allah Akbar""); "*silm* "he greeted him" (i.e. said "*salam*" (7) شرق "to go East."

*Active Part.* مفاعل *muʃa‘ilun*—Ex. : "teacher" ; مصِّعَّب "correcter, proof-reader" ; مِبْصَر "having a deep insight into."

*Passive Part.* مفاعل *muʃa‘alun*—Ex. : "compounded; a mixture; ink" ; مَسْعَب "bejewelled, inlaid with gold."

*Infinitive* تَأْيِبُ, تَفْعِيل, *taʃ'ilun*, or تَفْعِيلَة *taʃ'ilatun*—Ex. : تَعْلِيم "teaching" ; تَنَأَّب "reminding; memoir; testimonial; passport" ; تَجْرِبَة "experience; trial, essay."

*Remark I.*—Rare forms are *مُقَال* and *تَفْعِيل* as : "*kelb* "to repeat (speech); to do a thing again": *بيِن* from *نَبِيَان* "to explain."

*Remark II.*—The verbal nouns of all the Derived Conjugations form their plurals in اَت— (= sound fem. pl.), though those of II and IV Stems have also the broken plural تَفْعِيلُ, تَفْسِير, as : "a commentary etc.," pl. تَفْسِيرُ. (أَرْجَاهُ = "false news."

III STEM تَأْنِيَة, is formed by inserting an *alif* after the first radical i.e. by lengthening the first vowel of the primary.

This stem adds to the primary, the sense of striving, thus: ("*qatl* "to kill") but "*qatl* "to try to kill, to fight with"; ("*kaşt* "to write), "*qalb* "to correspond with" (with the accusative of the person); ("*qalb* "to overcome") "*qalb* "to try to overcome." Hence a sense of reciprocity is
often implied, as: (", "he struck") "he struck and fought with"; (", "he sat") "he sat with"; (", "he was the partner of So-and-so) "he went partners with."

This stem may also mean to exercise some abstract quality on a person or thing, as: ("to be soft, gentle") "to exercise gentleness, to treat some one kindly": ("he journeyed alone") "he journeyed alone, or (with the preposition مع) with some one else."

Note too the following: "to demand repeatedly"; "to return to (frequently)"; "to hire by the month" (from شهير) "to hire for the summer" (from صف) "to speak with" (from شفة) "to embrace" (from عناق "neck").

Active Part. معمال "opposing, confronting"

Passive Part. معمال "blessed, auspicious."

Infinitive. معمال "opposition" "dialogue"; مبادلة "discussing with, argument"; قتل "slaughter"; (also نزاع "quarrel."

IV STEM انفعال is formed by prefixing ت to the root and suppressing the vowel of the first radical ( ف ). With a few exceptions, it is transitive (taking the object in the accusative), and gives a causal signification to

1 But Stem VI انفعال (formed by prefixing ت to this stem) always clearly indicates reciprocity.
2 So too "becomes" دخان, "smoke" becomes دخان, "smoke" becomes جالس "sitting".
3 This Passive Part. is rare in Persian.
4 Some concrete nouns are also found in this measure, as: ("book"); "stirrup-iron"; "account," etc., etc.
the primary, as: 

أَنْزِلَ "he caused to descend"; 
أَجَلَسَ "he bid to sit down";
أَكَبَ "he caused to write"; 
جَهَّزَ "to do good to"; 
جَعَلَ "to be fit for"
(عَلَّمَ "to bring into good condition"; 
أَدْخَلَ "to cause to appear"; 
أَدْخِلَ "to cause to enter"; 
أَخْرَجَ "to cause to exit"; 
أَنَاَمَ "to expose for sale"; 
أَدْخَلَ "he found the matter important"; 
أَجَلَسَ "he found him praiseworthy."

It often forms verbs from nouns, as: 

أَصْبِحَ "to do in the morning";
أَلْسَمَ "to receive Islam, become a Muslim."

Frequently it has the sense of beginning a gradual movement (intr.), as:
أَشَأَ "he went to Shām (Syria)"; 
أَعْرَبَ "to go westwards"; 
أَشْرِقَ "to reach the top, be high; to look downwards on, overlook";
(قَاَمَ "to stand, to rise up") أَقَامَ "to halt, dwell with; also to make to stand."

Remark.—From some roots, the Stems II and IV are both used as causals, thus: ضَرَّ "and خُبَّر "both mean "to inform." Sometimes there is a difference in meaning; thus علم "to teach," but علم "to inform."

Other examples are: 
أَقَسَ "the land became desolate"
أَقَسَ "the water became putrid";
أَحَصَدَ "the crop became fit for harvest-
ing";
أَقْطَمَ "the child attained the age of weaning."

Active Part. مُفَعَّل—Ex.: مُفَعَّل "overlooking";
\( \text{مُفَعَّل} \) "poly-
theist, implying partnership (to God)";
مُفَعَّل "benefactor."

Passive Part. مَعْلُو—Ex.: مَعْلُو "inspired";
مَعْلُو "made am-
biguous, ambiguous";
مَعْلُو "forced into another, assimilated."

Infinitive إِنْعَالُ—Ex.: إِنْعَالُ (intr.) "yielding obedience, Islam";
إِنْفَالُ (tr.) "making apparent, declaration";
إِنْفَالُ "dividing into halves (two equal parts), justice."

1 When the IV Stem is intransitive, as إِنْفَالُ "to come towards," there is no passive participle; the active participial form only is used, vide notes to VII and VIII Stems.
Remark.—The broken plural (vide Remark II, Stem II) is rarely rare: 

\[ \text{as: } \text{Wād} \text{, pl. } \text{wādām} \text{. The regular feminine plural is commoner.} \]

V STEM 

\[ 
\text{tafa‘al, is formed by prefixing a } \text{t } \text{to No. II, of which it may reflect the consequence, as: ( ) } \text{to give birth to, to beget} \]

\[ \text{t } \text{“to extract a child (doctor); also fig. being the cause of” ( ) } \text{he was born.} \]

\[ \text{It also converts it into a reflexive, or gives the idea of doing a thing by degrees, and hence is also passive, as: ( ) } \text{“to drink”—}\text{“to make to drink”} \]

\[ \text{“to sip”: ( ) } \text{“to become frozen, or hard”—}\text{“to cause to freeze”} \]

\[ \text{“he hardened himself by degrees; ( ) “it was cold”—}\text{“to make cold”} \]

\[ \text{“he cooled himself by degrees”; ( ) “he broke”—}\text{“he shattered”} \]

\[ \text{“it was shattered in pieces, etc.”}; ( ) “he knew” \]

\[ \text{“he taught, he caused to know”} \]

\[ \text{“to be made to know, to learn”}; ( ) “to stand still; to be acquainted”—}\text{“to make to stand still, to stop”} \]

\[ \text{“he hesitated, he delayed.”} \]

Sometimes, it signifies to give oneself out as, or think oneself something, pretending,\(^1\) as: ( ) “he became great” \]

\[ \text{“he thought himself great, he became proud”;” (or less common ( ) “to give oneself out as a prophet”} \]

\[ \text{“to pretend to be ill, to feign sickness”; “to pretend to:zuḥd or monastic life.”} \]

\[ \text{It also means, derived from a concrete noun, “to adopt the tenets, etc. of, to become,” as: ( ) “to become a Naṣrāniyya” (Christian)”} \]

\[ \text{“to become a Yahūdiyya” (Jew); “to become bold or fierce as a lion” ( ) “to be propped, to lean on a } \text{WS bād} \text{.”} \]

\[ \text{Present Part. } \text{muta‘a’il.} \text{—Ex.: ( ) “thinking within oneself, being anxious”}; \text{“pretending to be a prophet”}; \text{“speaker, the 1st person in grammar”}; \text{“a student.”} \]

\[^1\text{But in this sense, No. VI Stem is more common.}\]
Passive Part. muta'a'alun. — Ex.: "being deeply versed in";

Passive Part. JUiLo mutafa (al un. Ex.: "being expected."

Infinitive tafa' ‘ulun. — Ex.: "thinking"; "taking warning";

VI STEM, tafa‘alun, is formed by prefixing to No. III, to which it gives a reflexive, or a reciprocal meaning, and the subject in the latter case must be dual, plural, or a collective noun, as: 1 "to throw oneself down at full length"; = "God made Himself exalted above all": "he struck, gave blows to"; "to give and receive blows from, to fight";

(he wrote) "to write to and receive letters from, to correspond with."

This form has sometimes a sense of feigning 2 and the subject may then be singular, as: (to be bold)—"to make another bold") "to show or pretend to be bold"; "feigning sickness";

Active Participle muta‘alun. — Ex.: "being synonymous";

Passive Participle muta‘alun. — Ex.: "taken as a companion." This form is not used in Persian.

Infinitive tafa‘ulun. — Ex.: "being contradictory";

VII STEM, tafa‘alun, is formed by prefixing to No. I, of which it is always a neuter or passive (without any agent being mentioned), as: (to be brave)

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1 In No. III, a second party is possible; in No. VI the reciprocity is necessary.

2 A meaning sometimes given by No. V.
"he broke" "it was broken" "to expose, reveal"

The original sense was a reflexive of No. I, as "it broke itself"; but this and other derivative forms have become so habitually used in a passive sense, that the true passives of those verbs in which the form is in use, have fallen into disuse. One of the meanings of this form is 'accepting the action of the primary,' as: "I broke it and so it was broken"; "I opened the door and so it became open."

It sometimes implies that a person allows an act to be done to him, as:

"to let oneself be dragged"; "to let oneself be put to flight, to flee."

Remark I.—This Stem is distinguished from VIII in that the reflexive pronoun contained in it is never the indirect, but always the direct, object, and also in that this Stem never has a reciprocal signification.

Remark II.—When the first radical is or hamzah, this form is not used: form VIII (إِفْعَلُ) takes its place.

(Active 5) Participle特点是 "revealed").

"being lonely"; "being congealed.

Passive Participle None.

Infinitive "being thrown down, demolition";

"turning aside, deflection"; "admitting wrong doing, hence shame."

1 In some cases for euphony, in other cases to avoid ambiguity. Supposing from the stem the root might be "to backbite", on the form إِفْعَلُ.

2 The form of the Passive Participle is not found in stems with a neuter or passive meaning. See notes to Stems IV and VIII.
VIII STEM, 

\[\text{ifta'al}^*\], is formed by prefixing \[\text{ta}\ (١)\] before the first radical of No. I, which then loses its vowel, and by inserting \[\text{ta}\ (١)\] before the second radical. This form resembles No. VII in expressing the result of the action of the primary, and it also expresses the idea of such result after effort. It has generally a reflexive, less frequently a reciprocal or passive, signification, as:

"he busied himself, he tried"; \[\text{إِذَّنَلُتُهُ} \] "he engaged himself, was busy in" (work for himself or another); \[\text{إِذَّنُتُهُ} \] "he borrowed (a thing)"; \[\text{إِذَّنُتُهُ} \] "to take fire"; \[\text{إِذَّنُتُهُ} \] "he was exerting himself violently"; \[\text{إِذَّنُتُهُ} \] "he touched"; \[\text{إِذَّنُتُهُ} \] "he sought to touch, he felt for"; \[\text{إِذَّنُتُهُ} \] "he was victorious (by God's help), he was reinforced"; \[\text{إِذَّنُتُهُ} \] "it was full"; \[\text{إِذَّنُتُهُ} \] "he passed by on the road, he excelled"; \[\text{إِذَّنُتُهُ} \] "he beat in a race, etc."; \[\text{إِذَّنُتُهُ} \] "they contended or litigated with one another"; \[\text{إِذَّنُتُهُ} \] "to be collected"; \[\text{إِذَّنُتُهُ} \] "to be or get mixed with."

Active Participle. \[\text{mufta'il}^*\].—Ex. \[\text{إِذَّنُتُهُ} \] "striving"; \[\text{إِذَّنُتُهُ} \] "managing, manager"; \[\text{إِذَّنُتُهُ} \] "waiting for"; \[\text{إِذَّنُتُهُ} \] "shunning."

Passive Participle \[\text{mufta'al}^*\].—Ex. \[\text{إِذَّنُتُهُ} \] "elevated, high"; \[\text{إِذَّنُتُهُ} \] "shared, in common"; \[\text{إِذَّنُتُهُ} \] "abridged."

Infinitive \[\text{إِذَّنُتُهُ} \] "objecting to, objection"; \[\text{إِذَّنُتُهُ} \] "avoiding"; \[\text{إِذَّنُتُهُ} \] "honouring, honour."

1 Verbs with \[\text{يُ} \] as a first radical, do not appear to have this form. Vide Assimilation, § I (o).

2 When this VIII Stem is intransitive, as: \[\text{إِذَّنُتُهُ} \] "to be accused," the Active Participle form only is used, with a passive sense, as: \[\text{مُتَّاَحِم} \] (not \[\text{مُتَّاهَم} \]) "accused." Vide also note 1 to IV Stem and note 3 to VII Stem.
IX STEM

This is formed from the triliteral by prefixing \( \text{i} \); suppressing the first vowel, and doubling the third radical. It expresses the becoming a conspicuous quality, such as colour or bodily defect, as: (\( \text{صفر} \) "he had a bilious complexion"; \( \text{صفر} \) adj., "yellow") 1 "to be or become yellow, to yellow"; (\( \text{حَبَّ} \) "to be hunchbacked", \( \text{حَبَّ} \) "hunch-backed") \( \text{عَور} \) adj. (\( \text{عَور} \) "to be one-eyed", \( \text{عَور} \) adj.) "to become hump-backed"; \( \text{عَور} \) "to be one-eyed". Of this form, one or two of the verbal nouns only are found in Persian.

Active Participle

\( \text{مفعول} \) \( \text{مفعول} \) "becoming very red."

Passive Participle.—None.

Infinitive

\( \text{إِفْعَال} \) \( \text{إِفْعَال} \) b "becoming crooked"; \( \text{إِفْعَال} \) b "becoming squint-eyed."

X STEM

It implies inquiry, desire, opinion, or tendency, with regard to the matter predicated by the simple verb, as: \( \text{إِسْتَعْلَم} \) "he wanted to know, he inquired"; \( \text{إِسْتَعْلَم} \) "he asked for pardon"; \( \text{إِسْتَحْسَس} \) "he thought it beautiful"; \( \text{إِسْتَحْسَس} \) "he thought him contemptible."

Sometimes it is merely causal, as: \( \text{إِسْتَعْلَف} \) "to make to swear, to administer an oath" = \( \text{حَلْف} \).

This form is also a reflexive 5 of No. IV, as: \( \text{إِسْتَعْلَم} \) "he taught" (\( \text{أَعْلَم} \) "he taught himself"; \( \text{إِسْتَهْدَس} \) "to feel oneself lonely"; \( \text{إِسْتَهْدَس} \) "to surrender."

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1 This form is merely the 'adjective (noun) of colour or defect' with the final radical doubled, etc.; vide § XIV (b).
2 This word is used in Persian.
3 This word is not used in Persian.
4 Originally also "to ask or command to be sworn."
5 And sometimes, therefore, the meaning is apparently neuter.
It is frequently denominative and may signify summoning for a purpose and also becoming like, as: َإِسْتَخْدَمَ "to call one to act as a حَادِم" and hence "to engage as a servant"; َإِسْتَشْهَدَ (tr. and intr.) "to produce as a witness" (tr.), and "to testify to, to become a Muslim" (intr.); َإِسْتَعْجَرَ "to become like حَاجر, to petrify."

Active Participle َمُسْتَعْجُر - Ex.: َمُسْتَعْجَر ("wanting to be in a hurry", i.e.) "hastening"; َمُسْتَعْجِي "coming towards, future"; َمُسْتَعْجِي "wishing to resign"; َمُسْتَعْجِي "deserving of"; َمُسْتَعْجِي "one who hires or rents, a lessee."

Passive Participle َمُسْتَعْجَل - Ex.: َمُسْتَعْجَل "brought into use, used"; َمُسْتَعْجَل "thought to be good, appreciated, liked"; َمُسْتَعْجِر "hired, rented."

Infinitive َإِسْتَعِجَال - Ex.: َإِسْتَعِجَال "using"; َإِسْتَعِجَال "asking for pardon"; َإِسْتَعِجَال "tendering one’s resignation from office."

[XI STEM, ُإِفْعَلَ is formed from No. IX by inserting an alif after the second radical. It intensifies No. IX, as: َإِفْعَلَ "to become very yellow."

According to some Grammarians No. IX indicates permanent colours or qualities, No. X those that are transitory or mutable.

This form is not used in Persian at all, and is very rare in Arabic even.

Active Participle َمُفْتَأَل - Ex.: َمُفْتَأَل "becoming very red."

Passive Participle - None.

1 In Persian َمُسْتَعِجِي (the definite form) also means "resigner, i.e. one who has resigned." The Past. Part. َمُسْتَعِجِي (note the absence of the dots under ى) signifies in Arabic "pardoned"; in Persian it is not used.

2 It is a rule in ُقُرَائَتْ, that when a hamzah follows a weak letter that is ُسُكِين, the weak letter has a maddah (written or understood); or in other words the long vowel is prolonged in sound; thus ُقُرَائَتْ ُغَنَّى "he sang," but ُقُرَائَتْ ُعَنَّى (measure ُعَلَم) "singing" (verbal noun), in Persian ُعَنَّى.
§ IV. Quadriliteral Verbs (زُنايمِي).

Quadriliteral verbs are formed as follows: (1) A biliteral root expressing sound or movement may be repeated to indicate repetition, as: زْلِلّ "to cause to shake, to make to quiver" (جلل to slip); وسوس "to whisper"; حسس "to neigh". (2) To the beginning, end, or middle of the triliteral, a fourth letter, usually a liquid or a sibilant, may be added, as: بعثر "to raise up (dust, or from the dead; from عثر); شمخر "to be proud (from شمخ "to be high"): (3) They may be formed from nouns of more than three letters, some of them foreign, as: جرّب "to put socks on a person (from جرْب Arb. form of Pers. جرب); نَتِم "to become a dedicant: (4) They may be the prominent parts of a well-known formula, as: بسمل "to say حَوَّل "to say; حمد "to say praise be to God."

Remark.—A few derivatives of quadriliterals are found in Persian. There are numerous onomatopoetic quadriliterals as: مُد "to gurgle"; وسوس "to whisper."
I STEM ٍُلٌ "fa'alaš: in formation and conjugation corresponds to II of the Trilateral; it is both transitive and intransitive. Example: ُثٌث "to cause to swing to and fro."

Active Participle ْمُعَللٌ "mufa'ilaš". Ex.: ٌُّ "quivering"; ٌُّ مُذَبٌث.

Passive Participle ْمُعَللٌ "mufa'ilaš". Ex.: ٌُّ مُذَبٌث "dangled, dangling, hesitating."

Infinitive ْفَلْلٌ "fa'lalaš", or ْعَلْلٌ fa'ilaš. Ex.: ٌُّ "quivering, an earthquake"; also ٌّو ْلُسْوَة "whispering of the Tempter."

II STEM ِْل ُ "tafa'alaš: in formation and signification agrees with V of the Triliteral. Example: "to hesitate"; ُّ "to quiver"; ُثِّنِّث "to act like a ُثِّنِّث."

Active Participle ْمُعَللٌ "mutafa'ilaš". Ex.: ٌُّ "shaking, fanciful, volatile"; ٌُّ مُذَبٌث "hesitating."

Passive Participle, None.

Infinitive, ْعَلْلٌ "tafa'ulaaš. Ex.: ٌُّ "quivering; an earthquake."

III STEM ُ "if'a'allaaš. This form is intransitive, as: ُثِّنِّث "to creep with terror (of a person, the skin, or the heart)." It corresponds to VII of the triliteral.

Active Participle, ْعَلْلٌ "muf'a'illaaš". Ex.: ٌُّ مُضَجِّل "being at rest in mind"
[from َّ "he leant back (in a chair or on a pillow)]; ٌُّ "withering."

Passive Participle, None.

Infinitive, ْعَلْلٌ "if'īlallaaš. Ex.: ٌُّ "being at rest in mind";
ٌُّ "withering, vanishing."

[IV STEM ُ "if'anlaš. This form is very rare in Arabic and is not found in Persian.]

1 This is also the only form of the masdar ُ "mimiyy of the quadriliteral verb.
§ VI. Irregular Verbs.

For the conjugation of all Irregular Verbs vide Paradigms at the end. They are classed as:

1. **Doubled** (مضاعف), as: متن (for متن) "to extend, to help"; فر "to flee."

2. **Hamzated** (مهمز), as: أمر "to order"; سأل "to ask" (Imperative: سأل and إسكل or يقرأ) "to read."

**Remark I.**—If the first radical is hamzah, as in يُا "to be social," the III and IV Stems will be identical in form, as أِّفُسُ (III) "to become familiar, to become at one's ease" and أِّفُسُ (IV) "to make familiar, set a person at his ease."

**Remark II.**—If the last radical is hamzah (or ي or و) as in قرأ "to read"; عي "to become blind"; عيده "(3rd radical ) "to go beyond," the Infinitive of its II Stem is نَفَعَة.

3. **Assimilated or Weak of the Fā** (مَعْنَى الفاء يا مثال), as: وعد "to promise"; يِبَس "to be dry."

**Remark I.**—A word cannot begin with alif. A verb beginning with ِ is mahmuz, 'vide' 2.

**Remark II.**—Verbs with the first radical وَ, drop the و in the Imperative, as: عَد "promise": the measure of the Imperative is عَلَ. Such verbs may have one Infinitive of Stem I عَلَ, as: رَفَل or رَفَل, from رَفَل, "to join, unite, reach"; مَصِف or مَصِف, "to praise, describe." In the Infinitive of IV, the و changes to ي, as: إِجَاد (from وَجَد), while in VIII, the و, as also in the case of ي, is assimilated to the ت, that is characteristics of this Stem, as: إِنَاس (from وَسَل), and إِنَاس (from بَسَر).

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1 The Infinitive of III is مْوَانِسة, and of IV إِبْنُاس.
4. Hollow, or Weak of the 'Ayn (بَعْدُ الْعَيْنِ بِأَجْوَامِ), i.e. which have in their triliteral infinitive, either of the weak letters, or ی as the second radical, as: مَتَّى - قَالَ "to say" (from قول "saying"); بَيْعَ - بَأَعَ "to sell" (بَيْع "selling").

The measure of the Imperative is ی un., or ۛ, or ۜ, as: ۜ "say"; ۛ "sell"; ۢ "fear."

The verbal nouns of Stems IV and X add ی to their third radical, as:

5. Defective, or weak of the لَامُ (معْلُوَلِ اللَّامِ بِلَامَ،) as: يَغْرُو - مَغْرَى "to raid" (from يَغْرُ "raiding"); یَدْعُو - دُعَى "to call"; رَسْیَ "to throw;ِ" یَرْوَ "to throw"

raزیَ "to be pleased." These have ی and ی for their 3rd radical.

In the Active Participles, the terminations are changed into ی, as:

For the Infinitive of II, vide Remark II to (2) above. In the Infinitive of III, the ی is changed into ی (Inf. of ی (سَلَيْتُ). In the Infinitives of IV, VII, VIII, and X, where the third radical follows an ی, the ی is changed into ی (سَلَمَ (Inf. of ی (سَلَمَ)." etc.

(b) Combinations of these may occur. Verbs with weak letters follow the usual euphonic changes.

Remark I.—If the 1st as well as the 3rd radical is weak, both weak letters are dropped in the Imperative (vide 3, Remark II); the measure is ی as:

یَبْرَ "to save," Imperative ی q.

Remark II.—The 'Doubled' verb is a "Strong or Sound" verb (سَلَمُ): the remainder, especially classes (3) to (5) and (b) are "Weak" (سَلَمُ).

§ VI. Indeclinable Verbs.

These are: (a) یَس "he is not," and یَس "perhaps," which have a Preterite only. Both are conjugated in all persons, numbers and genders. (From
"am I not your Lord?" comes the Persian expression "the day of God’s covenant with man").

(b) The following are found in the 2nd persons masculine and feminine of the Imperative only, singular, dual, and plural: مَعَالَ "give"; تَعَالُ "come."

(c) To these may be added هَلْمُ "bring" (Imperative); found in the singular and plural masculine, and the singular feminine. The expression هَلْمُ جَرَا = "prolong it" = 1 وَهُنَّا, etc.

In the same numbers and genders is found حْيَ "come on, haste." This occurs in the Azān.

§ VII. Verbal Nouns of Action formed with مُ (مَعَالِ). (a) Besides the simple ‘Infinitives’ or Verbal Nouns, there are some verbal nouns beginning with مُ, which have exactly the same meaning.

They are of the form of the nouns of time and place:

I. مَصْرِبٌ or مَصْرِبَةٌ "striking";
II. مَكْرِمٌ or مَكْرَمَةٌ "honouring."
III. مَضْارِبٌ or مَضْارِمٌ "coming on, haste." This occurs in the Azān.

The broken plural of these is regular, on the measure مَفَاقَلٌ: مَضَارِبٍ مَضَارِمٍ مَصْرَحَةٍ مَسْجَدٍ مَكْرَمٍ مَسْكِنٍ مَسْكِنَةٍ. (b) Мَعَالَ or Мَعَالَةٌ "struck"; (c) Mَعَالَ (مَعَالَةٌ) "being tight."

1 In Persian and Urdu, pronounced as the accusative case, wa ُ muestra. In Arabic, the word has the three cases.

2 These infinitives in مُ, and the noun of time and place, are always identical in form; the passive participle too, is the same, except in the simple triliteral.

3 But مَصْرَحَةٌ "a time or place of striking," as the Aor. has مَصْرَحَةٌ as its second vowel.

4 In Persian مَضْرِبِ and مَعَالِ.
NOUN OF TIME AND PLACE.

VII. Ex.: "change."

VIII. Ex.: "complaining";

IX. (for ) Ex.: "being red."

X. Ex.: "the deducing."

XI. -Al-Masdaru 'l-Mimiyu" not used.

(b) If the triliteral begins with wāw (و ) , the measure is "promising " ; " inheriting." Also from a few roots that do not begin with wāw, the noun is formed on this measure, as: "returning" ; "to be easy" ) "being easy" ; "being an orphan."

(c) In the case of verbs with four radicals also, the al-masdar" 'l-mimiyu" is on the measure of the passive participle; as : زارلا=زائلا etc., etc.

(d) The al-masdar" 'l-mimiyuah, and the nouns of time and place of all derived forms from verbs of three or of four radicals, as also of the simple quadriliteral root, have no plural; but when these forms are past participles they have a plural.

§ VIII. Noun of Time and Place ( ﷺ). 

(a) The measure from the simple triliteral is the same as for the al-masdar" 'l mimiyu", i.e. مَعَل or مَل , and مَعَل or مَل , as: مَعَل "a place of slaughter, a vital spot" ; مَل "place of alighting, stage, place" ; مَقَام maqām "place of standing, place", from قَام "to stand" ; مَقَبَرَة maqbarah or maqbarah. In a few cases only are two such measures found for one word. The pl. of these forms is مَثَل as: مَثَل pl. of مَكَابَت, and مَكِبة vide § IX (d).

The second vowel is not constant, thus: mahlakah or mahlikah; maqbarah or maqbarah. In a few cases only are two such measures found for one word. The pl. of these forms is مَثَل as: مَثَل pl. of مَكَابَت, and مَكِبة vide § IX (d).

2 In Persian also "a palace": مَعَل Ar., Pers., and Urdu," the quarter of a town."
NOUN OF TIME AND PLACE.

"graveyard" (also مَجَّة، مَجَّة، مَجَّة، مَجَّة، مَجَّة, or مَجَّة, "place of destruction" or "place of execution"); مَجَّة, "place of study, a college";
"place of giving decision, court"; مَجَّة, or مَجَّة, "printing-office." The addition of the ١ often gives the idea of "abounding in, as: مَجَّة, "a place abounding in lions."

(b) (1) For verbs commencing with ص, or ٍ, the measure is مَجَّة, and sometimes مَجَّة, ١ as: مَجَّة, "place or time of promise", and مَجَّة, "time or place of fulfilment of promise, rendezvous"; مَجَّة, (for مَجَّة), "place or time of birth, anniversary of birth"; مَجَّة, "watering-place," etc.; مَجَّة, "a betting game at archery" (from مَجَّة, "to cast lots with arrows").

(2) This measure is also formed from some roots that do not commence with ص, as: مَجَّة, "mosque"; مَجَّة, "west, sunset"; مَجَّة, "place of striking";
مَجَّة, "place of alighting, a stage." All the above can be Infinitives as well.

(3) When the third radical is weak, the second syllable is always pointed with fathah, as: مَجَّة, (for مَجَّة), "to graze"; مَجَّة, (for مَجَّة), "to look for shelter."

c) From the derived stems and from quadriliterals, these nouns are of the same measure as the Passive Participle (and consequently of the al-maṣdar= l-mimiyy also), as:—II. مَجَّة, (for مَجَّة) "prayer carpet";

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1 is one of the measures for the noun of instrument, as: مَجَّة, "scales"; مَجَّة, "key."

2 Plural مَجَّة. From Stem I, on the measure مَجَّة.

3 Plural مَجَّة. From Stem I, on the measure مَجَّة.
V. "place of ablution"; VII. "place of descent"; VIII. "pillow."

Remark I.—Though neuter verbs have no passive (only the active) participle form, yet for the al-masdar l-mimiyy, and the noun of time and place, the theoretical measure of their past participles is observed.

Remark II.—It will thus be seen that a word like مكممٌ (from أكَرر) may have four meanings, (1) "treated kindly" (past partic.); (2) "treating another kindly", or "being treated kindly" (al-masdar l-mimiyy); or (3) "place of—"; or (4) "time of kind treatment" (i.e. noun of place or of time): while being from a neuter verb will have but three, (1) "changing" (intr. infin.); (2) "time of change"; and (3) "place of change." From Stem I, there can be four meanings (the passive participle having a different measure): i.e. active and passive infinitive; and time or place of killing.

§ IX. Noun of Instrument.

(a) (1) There is no fixed form for primitive nouns, as: سكين "a knife"; قُدرم "a hatchet, adze." Vide also § XI (a).

(2) The following forms are from triliterals (I Stem) only: مَعَلَّء "file"; مَفَعَّل "butcher's chopper"; مَحْظَر "a packing needle"; مَعيُّف "a strainer (metal)"; مَكَسِّة "broom"; مَروحة "fan" (from "blowing pleasantly"); مَراية "a mirror"; مَصفة, "girdle, zone of the earth"; مَصفية, (for مَصَبَّة) "strainer" (= the commoner form مَصِفَة).

(3) When this noun is derived from verbs with or or as the medial radical, the weak letter remains unchanged, as: مهن "halter" (from بُقود - قَأَّ "to lead"); محيط "needle" (from بَخَاط - بُخَط "to sew").

1 These nouns are readily distinguishable from the Nouns of Time and Place by the kasrah with which the prefixed mim is pointed.
(b) The two measures مفعل and مفعولَ of the noun of instrument are also rarely used as adjectives. They convey the idea of doing a thing like a machine and hence sometimes habitually, as: مفعولات "coughing habitually"; مفاعولات "coming towards one with boldness." Vide also § XV (5) Remark III.

Remark.—In Persian, perhaps the only word found of this last measure and meaning is معمار "a builder; an architect."

(c) The noun of instrument sometimes indicates the vessel in which something is contained, as: الصفحه or صفحه "a brazier"; صفح "a milk-pail."

(d) The measure of the broken plural for مفعول and مفعول* is مبادر "files", مناطق "girdles": of متїحار it is متїحا "arch", pl. متїحارب.

§ X. Other Verbal Nouns.

(a) The noun of the number of times ( مصدر المرة or اسم المرة). This signifies the number of times an action is done. It is formed by suffixing a ین to all Infinitives that do not already end in ین. It is a form of the Noun of Unity, vide § XII.

The measure for I Stem is مُعْلِیة, as: ضربة "one blow"; وَمِدة "one promise"; جلسة "one draught"; قومه "one sitting"; وَقٌوع "one standing."

Examples: ضربة ضربة "I struck him once" (but ضربة ضربا "I struck him severely"); جلسَة جلسَة "they sat two sittings"; قاموا قامَتَ "they stood up several times." The plural of this measure is the regular feminine plural, a plural of paucity, and = "several times."

1 Make no change for gender.
NOUN OF KIND OR MANNER. CONCRETE NOUN. 705

Stems II \(^1\) and III, \(^2\) and the simple Quadriliteral, \(^3\) have two forms of Infinitive, one of each ending in i; consequently for forming this noun, that form that does not end in i is selected.

When the ordinary verbal noun ends in i, a word to limit its meaning is placed after it, as: "I raised him up once only." \(^*\) Vide also Adverbial Numerals.

(b) NOUN OF KIND OR MANNER (اسم الفاعل). This indicates the manner of doing an act. From the triliteral, it is of the measure فعلة, as: "mode of writing, handwriting" (کتاب کتاب نوشته): "I wrote like Yusuf." If the verbal noun is already of the measure فعلة (as خدمه), manner must be expressed by a paraphrase.

From the derived forms, this noun is the same as the noun indicating the number of times (vide a), as: "he mixed it as a doctor does."

§ XI. The Noun (اسم الفاعل) Concrete Noun.

(a) PRIMITIVE NOUNS (اسم الفاعل). Primitive nouns are those that cannot properly be referred to any verbal root. They may be triliteral, quadirliteral or quinqueliteral; as: "camel"; "saffron in flower"; "quince." They exist in varying measures of all three forms. They have no fixed forms or measures. They are always concrete and are not derived from verbs. Still, in dictionaries, they must be looked for under the form that might be that of their root.

From primitive nouns, however, derivatives may be formed, as: خرس \(^1\) Infinitives

\(^1\) Infinitives تعلقي

\(^2\) Infinitives فعلة

\(^3\) Infinitives فاعل
"horse or mare," "horseman, good rider"; "a stone," "to petrify"; "a lion"; "a place full of lions."

(b) **DERIVATIVE NOUNS** (اسم مشتق) may be derived from nouns or from verbs.

§ XII. Noun of Unity.

**Nouns of Unity** (اسم الوحدة) indicate one individual form out of a species, as: "pigeon-kind" or "doves," "a pigeon or dove," (but "pigeon" used as singular is the masculine of "pigeon" and = "a cock pigeon"): "a gold coin" or "a piece of gold," from "gold." The plural, the regular feminine plural, is a plural of paucity.

§ XIII. Some Forms of Verbal Nouns.

The principal are:

1. **TRADES AND OFFICES** (abstract) "trading," "tailoring"; "clerkship."

   **Remark I.**—The plural is the regular feminine plural.

   **Remark II.**—The person professing or carrying on a trade is, as stated under Intensive Adjectives (vide § XV), of the measure "butcher."

2. **PAINS AND DISEASES** are (which is also one of the measures for sound), as: "headache"; "catarrh"; "cough"; "quinsy."

3. (i) **CONTINUOUS OR UNBROKEN SOUNDS** are also used for some pains of the body), or "one whistle"; "the sound of running-water, snoring, etc." For these, the regular feminine plural in is used.

1 Vide end of § VIII (a), p. 652.

2 But or (from the same root) generally means "prostration (in worship)."
(ii) Broken Sounds are "cachinnation, the ha-ha-ha sound of loud laughter"; "gurgling"; "rushing the mouth"; "gurgling of liquid poured from a bottle." For these, either the regular feminine plural, or else *ğallâl* is used, as: *mâşûfû or mâşûfât*.

4. Motion, Commotion, Emotion. *fa'âlân* and less commonly *fa'âl* (which is also one of the measures for sound), as: جریان "running fast; also flowing": حفاظ "palpitation of heart": رجیل "marching, departure": قیل "a torrent; fast-galloper (horse); traveller."

5. Flight or Avoidance. *fîtâl* (which is one form of the triliteral Infinitive), as: فرار "flight": نگار "drawing back; aversion": ولد "bolting, running away" (for وب *!ay* "refusal"): حجاب "veiling," and hence "modesty", also a "veil or screen": ناقب "encountering unexpectedly," also "a veil": غلاف "a sheath."

*Remark.*—Most nouns of the measure *فعل*, make their plural in *فعل*, as: *کتاب*, pl. *كتب*.

6. (i) A Small Bit *fîlat*, as: ڪسوة "a broken crust; also a broken piece of anything"; نَطْع "a fragment"; ڪروة "a rag"; نَقْب "one of the *fîgrât* or vertebrae of the back."

These take the regular feminine plural or else *فعل*, as: *قطع* or *قطعات*. **Vide** also Collective Nouns (e).

(ii) Small Pieces, Refuse *uţâlât*, as: *شِئْة* "filings"; بَرِدَة "saw-dust"; تَوَّاشِة "clippings, potsherds"; *کَاسة* "sweepings." These take the regular feminine plural.
(iii) A small quantity, *fi‘lulun* (also the measure for colour), as:

- "a draught of liquid"; ماء "a small quantity";
- "a handful"; نبضة "a small quantity";
- "small drink" (this may also be the Infinitive with the ِ of unity).

These take the regular feminine plural, or else قَبْل "a copy," pl. قُبُل or قِبْل.

7. Colour in the Abstract *fu‘lat* (also the measure for a small quantity), as: حمراء "redness"; خضراء "greenness"; سمرة "sun-burntness, brunetteness"; but exceptions are بيضاء "whiteness"; سوداء "blackness."

8. Vessel or Implement *fi‘la‘*, as: حَلَّب "milk-pail"; شَراك "throng."

9. An Office *fi‘la‘*, as: خَلَانة "office of Khalifah."

10. Machine, or Place Where Something is Obtained *fa‘alulun*, as: حِراَط "fireship"; كَلاَسة "chalk-pit."

11. For Participles used as Nouns vide § XIV (a) (2).

§ XIV. Verbal Adjectives.

(a) Simple Adjectives denoting an inherent quality are derived from the simple triliteral (generally of neuter verbs), but are irregular in form and measure, as: حَنَس "handsome" (حرف حسن "to be handsome"); فَرْحان "happy" (حرف فرح "to be happy"); حَدَر "cautious" (حرف حدر "to be cautious"); عَطَشان "thirsty" (حرف عطش "to be thirsty"); عَرَان "naked" (حرف عرن "to be naked"); مَّطَن "empty" (حرف متن "good" (حرف متن "to be empty").

1 *Alif maqūlah* (א forא or ח for ח) is written without the dots.

2 But صفر "to whistle." Also صفر "zero."
(2) The participles are also used as adjectives and nouns, as:

- "temperate"
- "humble"
- "accomplished (to excel; also to remain over")
- "learned" (from "to know")
- "writing, a scribe"
- "written, a letter"
- "existing" (pass. of "to find")
- "mad."

Remark.—The measure when formed from the transitive and the intransitive, is not only a real participle indicating temporary state, but also a substantive or adjective denoting habitual state or continuous action, as:

- "humble", "accomplished (to excel; also to remain over)
- "writing, a scribe"
- "written, a letter"
- "existing" (pass. of "to find")
- "mad."

The corresponding adjectives of these are:

- "white"
- "squint-eyed"
- "deaf"

(b) Adjectives (Masculine) Denoting Colour or Defect are of the measure as:

- "red" (he was red)
- "yellow" (to be yellow)
- "green" (to be green)
- "black-eyed"
- "squint-eyed" (to be changed, etc., to be squint eyed)
- "to be thin in the stomach" (also in good sense of a man, to be lean in the flank)
- "deaf"
- "blind."

This form undergoes no permutation of weak letters; also (and not):

Remark 1.—The feminine of this measure, when it signifies colour or defect, is as:

- "white"
- "squint-eyed"
- "deaf"

1 But "to whistle." Also "zero."

2 Stem IX of the Verb (q.v.) is merely this adjective with the final radica mushaddad.

3 The servile hamzah changes to in the dual: vide Declension, § XXI (i).
"blind." The termination is also found in substantives, as: *blind.* Vide § XVIII (b) 3.

Remark II.—The measure of the broken plural for the adjective of colour or defect (not elative), masculine or feminine, is: *blind.* The termination is also found in substantives, as: *desert.* Vide XVIII (6)

3.

Remark //The measure of the broken plural for the adjective of colour or defect (not elative), masculine or feminine, is: *blind.* The termination is also found in substantives, as: *desert.* Vide XVIII (6)

(c) The Elative (الاعتي). The same measure gives the masculine elative (i.e. comparative and superlative), as: *better or best*; *more or most majestic* (in the positive); *more or most high*; *more or most thirsty*; *more or most naked.*

When the positive is already of this form, as in *white,* the comparative and superlative are thus expressed: *more intense as to whiteness*; *the most intense as to black.*

(d) When the elative is followed by the preposition "than" (من), it is comparative and always remains masculine singular in form, as: *she is greater than he*; otherwise it is superlative, as: *this is the grandest (of all)*; *God is most Great (of all)*; *the noblest of men*; *the largest (fem.) of the cities.*

Remark I.—If the latter part of the comparison is not a simple noun but a sentence etc., an appropriate pronoun is suffixed to it, as: *the weather is better to-day than it was yesterday*; *and verily I was..."
more concerned about the wounds of the Apostle of God than I was about my own wounds."

Remark II.—The article ٌ is not a necessary adjunct of the superlative, as: ٌ كُرُبُ اللَّهِ أَعْلَى وَأَهْلِهِ وَابْنَائِهِ ٌ. When, however, the Elative is defined by the article, or by a following genitive, or a suffixed pronoun, it is always superlative.

(e) The masculine elative can be formed from most Triliterals. As a comparative, the elative has only the one form: it has no feminine and no plural.

Remark.—Elatives are naturally not used from roots which express ideas that do not admit of comparison, such as َيَطُوفُ ٌ "to die."

Adjectives that express colour or defect do not admit of comparison on this measure, as they are already of the measure ُلَعْلَعْلَعْ. The masculine elative can be formed from most Triliterals. As a comparative, the elative has only the one form: it has no feminine and no plural.

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(f) For the elative of the participles of the Derived Forms, a paraphrase is resorted to, as: ُعَلَفُ أَهْرَرُ ٌ أَهْرَرُ حِرَائَةَ أَهْرَرُ, or better أَهْرَرُ حِرَائَةَ أَهْرَرُ إِلَهَائَةَ. The feminine ُعَلَفَتْ ٌ of the elative, is only used for the superlative when it is a qualifying epithet or when it governs a genitive (and not when it is a predicate), as: (Extractor: "the Most Excellent names of God" ٌ) ٌ, "the largest of the cities" ٌ: but ٌ ٌ, "she is the handsomest of my daughters" ٌ: (and ٌ "Zaynab is handsomer than she is" ٌ). Unlike the masculine, the feminine cannot be formed from every triliteral; thus جمَلٌ - ٌ - ٌ - ٌ - ٌ etc. have no feminine: the masculine form is used, or else a paraphrase.

The plural of the masculine superlative is ُعَلَأَلًا, and of the feminine ُعَلَأَلًا, or (rarely) ُعَلَأَلًا, فِعْلِيَاً, as: ُعَلَأَلًا, ُعَلَأَلًا, ُعَلَأَلًا, ُعَلَأَلًا, ُعَلَأَلًا. Vide § XXIII (r) (15).

1 i.e. the Attributes of God (ضَلَفَ). The essential name of God is َيَطُوفُ ٌ. The exalted Name of God (ٌ) is known to few: it has magic power.
Remark.—may be the fem. of adjectives that are not superlatives, as: "pregnant," br. pl. "hermaphrodite," br. pl. and "the best of man."

(h) "good," and "evil," are substantives or adjectives: they form the elative in the usual manner. However, their positives are often used for their elatives, as: "this is better than that"; "the best of man."

§ XV. Verbal Intensive Adjectives or Intensive Agents,

These are adjectives or substantives, and are derived from, i.e. take their force from, the triliteral. The commoner forms are:

1. an intensive form of Qā'el. Ex.: قال "killer of many";
   "a great liar"; "a great helper."

Remark.—Professions are generally of this form, as: "a great imitator, a professional story-teller"; "a barber"; "a great traveller (especially by sea)"; "very treacherous."

2. Ex.: صدیق "very truthful"; صدق "truthful";
   "friend"; "very silent"; "very holy" (of men; but قدوس "very drunken."

3. Ex.: صبر = صبر "very patient"; "very forgiving (of God)";
   "very thankful; also a great appreciator" (said of God with

This form is very rare: گَیب "very great"; جماع "great collector": جماع, vide (5).
reference to man's few good deeds); ُعَوَرُس "very frowning, looking angry"; ُعُلْعَم "a glutton"; ُجُفَل "a great liar"; ُجُمَل "very ignorant."

Rarely, this form has a passive sense, as: فُدُول = قَدْوَل "acceptance". (but "sent" i.e. "Prophet"); here it has lost its intensive force.

(4) Ex.: زِجَم "very merciful" (of God); ُعَلَم "very learned"
(of God or man; but ُعَالَم of man only): ُفِيِد "very intelligent"; ُفِيِد "very painful."

This form is not always intensive, as: حُكَم "sick"; ُحَكَم "a philosopher"; حَبَب "dear"; حَبَب "noble, of good family"; مِهِد "deep."

In ُعَهِد "very stingy, miserly," the intensive meaning is contained in the root.

This form, when not intensive, has often the signification of the passive participle, as: ُعَنَصُر "slain" (ثَمَرْحَم); ُجُرَح "wounded" (سُجُّحَم).

It has sometimes, though rarely, an active meaning, as: ُجُهَد "witness"; حَضَد "quarrelsome" (مَسَحَّم), and also "enemy."

There are other rare forms.

(5) To a few intensive adjectives, the addition of َة gives still greater intensity, as: ُعَالَم "very learned (of God or man)"; ُعَالَم "the very learned (of man only)"; ُفِيِد "very intelligent"; but ُفِيِد "the most intelligent of the age": ُرَوْنِي (رَوْنِي) "a relator of something that happened"; ُرَوْنِي "a professional story-teller = talkative," but ُرَوْنِي "a collector"; ُرَوْنِي "an habitual collector"; ُرَوْنِي: "conferring favours (سَمَّى) on"; ُرَوْنِي intensive. Vide § XIX (f).

1 No epithet ending in a ُة (which resembles the feminine), or in ُي (which resembles the yān-nièbah), can refer to the Deity.
In Persian, of this intensive form, perhaps the only words used are "an immoderate laugh"; but "a great discriminator" (epithet of the Khalifah 'Umar) and "Everlasting" are occasionally used in Persian. In the Quran occurs "woe to every backbiter and defamer."  

Remark I.—There are other rare forms of the intensive not found in Persian, as: "a great discriminator" (epithet of the Khalifah 'Umar) and "Everlasting" are occasionally used in Persian. In the Quran occurs "woe to every backbiter and defamer."

Remark II.—The Ism'-l-Mubahahah (اسم المباهه) forms the plural regularly in علامة; except the form with added ٓ, which has no plural. Ex.: علامة, pl. of علام but علم has no plural.

Remark III.—As stated in § IX (b), the two measures of the noun of instrument, جمع and فعال, are also used as intensive adjectives: these admit of the intensive ٓ mentioned in (5), but they make no change for gender: they admit of the usual broken plural مفعول and مفعول.

(7) For the Infinitive used as an intensive adjective vide § LXII (d).

§ XVI. The Relative (Denominative) Adjective, and its Abstract Noun, and Collective Plural.

The Relative Adjective and its Abstract Noun is formed by suffixing و and rejecting the و of the feminine or the endings of the dual and plural, and denotes that a person or thing belongs to, or is connected with, the word from which it is derived, as: فتى "belonging to Mekkah," "from ٌمكي, paternal, maternal, or parental"; فتى "belonging to Hasan, or to the Hasanāni"; فتى "relating to the Haramāni" (the sacred precincts of the two mosques in Mekkah and Medinah, or according to some Mekkah and Jerusalem).

1 Masculine and Feminine.
2 ٌمئة "defaming behind a person's back," but ٌمارة "defaming to a person's face."
(a) If the noun itself ends in a ي preceded by more than two letters, there is no change, as:  "a Sufiyy."

(b) If the ي of the noun is preceded by only one letter, the first ي is marked with fathah, and the second changed to ح, as: حايّ (name of an Arab tribe and a village).

(c) If a noun of three or of four letters ends in ي or ـ or ي or ل (as مصَفَّا), the final letter is changed to قبل the suffix, as: مصِفْي, rel. adj. "youth," rel. adj. حايّ name of a hill in Mekkah, حايّ "John," rel. adj. مصِفْي; مصِفْي, rel. adj. مصِفْي, rel. adj.

(d) If the short final alif is the fifth letter, it is dropped, as:

"Mustafa" (chosen), rel. adj. حايّ "the hubara bustard," حايّ; حايّ (for دنيا, for دنيا). rel. adj. دنيا.

But in nouns ending in ي with only three letters besides it, if the 2nd radical has a vowel, the ي is rejected; but if the 2nd radical is sakin, the ي may be changed into ج and is preferably rejected, as: جمز "a swift ass," rel. adj. جمز; جمز "the Barada River," rel. adj. جمز; جمز "relationship," rel. adj. or جمز.

1 Such forms as دنيا, حايّ, حايّ, though used by the Arabs of Baghdad, are incorrect, and are borrowed from the Persians. Modern Persians, for "Chinese" say چیناوي (m.c.) means "Chinese silk."

2 In India and Persia عيسائي for the era, and عيسائي "a Christian." In Baghdad, there is an Arab Christian family known as عيسائي.

3 Incorrectly, amongst Indians and Persians مصطفوي.

4 In Persia مهربه.

5 Incorrectly in modern Arabic and in Persian مصطفوي and مصطفوي.
(e) Nouns that end in *alif mamdūdah* (أس) change the final *hamzah* into *،* as: *سماك* "sky," rel. adj. *سماري* "belonging to the sky," but *شتاء* "winter" becomes *شتوي*.

From *فرنسا* or *فرنسا* "France," are formed *فرنسي, فرنسي* etc.

(f) A *و* that has been dropped, is restored in the relative adjective, as:

*أب* "father," *أُخ* "brother," *أخوِي* "blood," *دانِيِ "missionary."

(g) Occasionally there are certain changes in the short vowels, as: 

*دُبْنَة* "Medinah," rel. adj. *مدني* "madaniyyاً"; *فرانسيَ "Quraysh Çaً" (the Prophet's tribe); *فرنسي* 1 *Qurashiyyaً*.

The *kasrah* in the measures *فَمَلَع* and *فَعْلَة* is changed to *fatḥah*, as: 

*ملك* "a king," rel. adj. *ملكياً*.

(h) In the case of a proper noun compounded of two words, one is usually dropped, as: *

*بعلعْف* from *بَنْكَرَى*, and *

*رَبَّنَي* from *رَبَّنَىَْلَىْلِهِ*

(i) The following are irregular:—

*حنفيَِ "a follower of Abū Ḥanifa*," but *حنفيَِ "a follower of HanifYaً" (an epithet of Abraham): before Islam, the Arab tribes styled themselves *حنيفيِ Yaً*.

(j) Another form of the suffix is *إِيَ،* principally used in technical terms,

as: *جسماني* "corporeal"; *روحاني* "spiritual"; *سُبْحَانَيِ "lower* (of letters dotted underneath; also of a storey in a building); *فنَقَانِ*

---

1 In modern Arabic, as well as in India and Persia, *

2 A special kind of shoe without heel that comes from Yemen, is now called *بَنْكَرَى*:

it therefore annoys a *Yamaniyyaً* to be called *Yamani.
(k) The feminine of the relative adjective is formed in the usual way by adding ی.

Remark.—Persians however distinguish the fem. adj. by a silent ہ (s), and the abstract noun [vide (l)] by a long ہ (ت).

Remark.—Besides the regular masc. pl. [vide § XXI (p)], broken plurals are found, as: دُمَتَيْنِی “a Moor,” pl. دُمَتَيْنِی “a Damascene,” بَغَدَّادِی “a Baghda’di,” pl. بَغَدَّادِی.

(l) The Abstract Noun. The feminine of the Relative Adjective serves as an abstract noun ١, as: الَّی “pertaining to God”; الَّی “divinity”;

جَاهِلِی “foolish”; جَاهِلِی “state of ignorance, the time before Islam”; کِیف “how?”, rel. adj. کِیف, and abstract noun کِیف (Pers. جَکُوْنِی) “the howness, state, etc.”; ماَهِی, Ar., ”what is that?”, abstract noun ماَهِی “intrinsic worth, qualities, nature.”

Remark.—In theological terms, the termination—عت—is found instead, as: لَوْت “divinity”; ملَکوت “kingdom of God”; جَرَوْت “omnipotence of God”; نَاسِوت “humanity.”

(k) Collective Plural. So, too, a collective plural is formed from some words by adding the fem. ی to the relative adjective (and also to some singulars) as: دَهَرِی, relative adjective, “materialist,” دَهَرِی “the sect of dahriyy”; جَمَالِ, singular noun, “camel-leader. or a man who lets out camels on hire,” pl. جَمَالِ “a body of camel-leaders”).

1 As stated elsewhere, Persians have imitated this form and added the termination to some Persian words, as: سَلِیی “dog-naturedness (in a bad sense).”

Indians even write نِیوْنِی (”everything is nature”) and in slang say نِیوْنِی “being a native.”
§ XVII. The Diminutive.

(a) The Arabic diminutive, which is very rarely used in Persian, is formed from the triliteral by inserting a quiescent \( \text{y} \) after the second letter and pointing the first with \( \text{zammah} \) (\( \text{-} \)) ; the measure is \( \text{cU} \), as: \( \text{JU} \), "a man," dim. \( \text{rujayl} \) (used in contempt = Pers. \( \text{موردک} \) slave, dim. \( \text{عبيد} \) "a humble slave; also a slave-boy, or a little son of a slave."

[The diminutive also expresses endearment (\( \text{بني} \)), and even enhancement (\( \text{خيرضر} \) "the very best"). From quadriliterals the form is \( \text{UJ} \), "scorpion," dimin. \( \text{UJ} \), \( \text{عصبین} \), \( \text{vidé (c)} \) (2). For more letters, the form is \( \text{UJ} \), "sparrow," dimin. \( \text{UJ} \), \( \text{عصبین} \), \( \text{vidé (c)} \) (3).

Diminutives may be formed from substantives, adjectives, participles, demonstrative pronouns (e.g. \( \text{ديا} \) from \( \text{ذلک} \), and \( \text{ذالک} \) from \( \text{ذلک} \)), note that the initial vowel is here — and not —), relative pronouns (\( \text{ذالک} \) (\( \text{ذالک} \)). from certain prepositions that are substantives (\( \text{بعد} \) from \( \text{بعد} \)), and from some of the verbs of surprise and wonder (\( \text{ما} \) \( \text{أحسنته} \) "how good he is!''), and the numerals.

Remark.—Diminutives cannot be formed from nouns that are already of the measure, such as: \( \text{تخت} \) "a bay horse."

(b) There are rules for the euphonic changes in short vowels; they are not given here, but are illustrated in the following examples. (It must be recollected that the characteristic or dominant vowels of the diminutive measure, are \( \text{zammah} \) (\( \text{-} \)) at the beginning, and \( \text{kasrah} \) (\( \text{-} \)) at the end: --

1 "a date," dimin. \( \text{صفرین} \) (fem. of masc. \( \text{صفر} \)) "smaller,"

dimin. \( \text{سعیده} \) "dear little one"; \( \text{حمرین} \) (fem.) "red," dimin. \( \text{حمرین} \) "dear rosy-cheeked"; \( \text{حمایر} \) (pl. of paucity) "loads," dimin.

\[ \text{1 If the noun has a feminine termination, it is suffixed to the diminutive.} \]
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*uhaymla*n "little loads"; *Salman*" (prop. name), dimin., *Sulayman" "(dear) Solomon"; *skoran* masc., "drunk," dimin. *sukayrn* "slightly drunk; also dear little drunkard" (the fem. *skorain*). expresses endearment; of a mistress that has دورهّ = دار: (العين المخمورةٌ) and شيمسة (from certain fem. triliterals); تلبِّل "hill";

(c) With weak letters: (forُ) "door," dimin. بوبُُُُّ بوبُُُُّ "eye-tooth, tush, tusk," dimin. نيبُُُُُّ نيبُ "little drunk; slightly drunk; also dear little drunkard" (the fern. *sukayrari*), expresses endearment; of a mistress that has and دُهمٌ = دُم.*

(2) ضَرَّبُ "striker," dimin. ضَرَّبُ "lion," dimin. حَوِيدُ "Joseph," dimin. يوِيسُ "Yuwaysuf" "dear little Joseph"; فلُمْ "boy, also slave," dimin. قاِلِمُ "ghulayyim" (for قاِلم) (قلِيم); فلّمُ "scales," dimin. مُوْقَّفُ "usayf"r", dimin. عدِّي, عدِّي (for عدي).

(3) مَقْنَاح "key," dimin. مَقْنَاح "sparrow" (often applied to any little bird), dimin. مَعِقادُ "usayf"r.*

(4) The following should be noted:—

ُأُبُ (for أَبُ) "father"; بَعِي "ubayy".

ُأَخُ (for أَخَرُ) "brother"; بَخَي "ukhayy".

ُأَخَت "sister"; أَخَتُ "ukhayyat".

ُبَنِي (for بَنُو) "son"; بَنِي "bunayy".

ُبَنْي or بَنْي "daughter"; بَنْي "bunayyat".

ُشي "a thing"; شَوْيَة, shuwaay or shuwayyal".
GENDER.

"slave girl"; umayyat"

"mother"; do. do.

(5) As in the formation of broken plurals, so too those nouns that have more than four radicals, reject all after the fourth, as: "quince", dimin. sufiyri"

(6) Compound nouns take the diminutive in the first part only of the compound, as: "humble slave of God" (as a name); "fifteen", "a mere fifteen"; "before sunset"; "a little before sunset."

(7) Diminutives may be formed from regular plurals, masculine or feminine, and also from "plurals of paucity," as: pl. dimin.配音, pl. dimin.配音.

(8) A few diminutives are very irregular, as: "sunset", dim.配音.配音.

§ XVIII. Gender.

(a) There are two genders; masculine and feminine. The place of the neuter is generally supplied by the feminine.

Some nouns are of common gender, as: "a horse or a mare"; "a wing."

(b) The following are Feminine by form:—

1. Nouns ending in servile ء, as: "striker" [unless the sense is masculine, as in "a Caliph" (pl. خلفاء)].

2. Nouns ending in servile ء، as: "Salma" (a woman’s name); "most beautiful" [vide Elative, § XIV (g)]; "remembrance";

[1] are feminine, without the tanwin, and make no change for case.
If however the ٰ является الرمز الأولي, it may be masculine, as: ٰ أُوْفْيٰل (for ٰ أُوْفْيٰل) "youth"; ٰ أُوْفْيٰل (ٰ أُوْفْيٰل) "morning" (from sunrise till about 9 o'clock); but ٰ أُوْفْيٰل as a fem. (broken plural of ٰ أُوْفْيٰل) "towns" (ٰ أُوْفْيٰل for ٰ أُوْفْيٰل).

3. Nouns ending in ٰ أُوْفْيٰل, as: ٰ أُوْفْيٰل "Khansa" (a woman's name); ٰ أُوْفْيٰل "a plain"; ٰ أُوْفْيٰل "the sky"; ٰ أُوْفْيٰل "red" (vide Adjective); ٰ أُوْفْيٰل "sky"; ٰ أُوْفْيٰل "grandeur, magnificence, haughtiness"; ٰ أُوْفْيٰل "desert."

(c) The following are Feminine by signification:—

1. Proper names of women, towns, and countries, and nouns that denote females, and participles on the measure ٰ أُوْفْيٰل that are applicable to females only, as: ٰ أُوْفْيٰل "a sister"; ٰ أُوْفْيٰل "Egypt"; ٰ أُوْفْيٰل "pregnant" (vide also § XIX (f)); ٰ أُوْفْيٰل "barren"; ٰ أُوْفْيٰل "menstruous."

2. The name of winds, fire, wine, as: ٰ أُوْفْيٰل "a strong or stormy wind, also flatulence"; ٰ أُوْفْيٰل "North Wind" (but Shimal "the North, or the left-hand side"); ٰ أُوْفْيٰل "fire"; ٰ أُوْفْيٰل "wine"; ٰ أُوْفْيٰل "bird"; ٰ أُوْفْيٰل "wine"; ٰ أُوْفْيٰل etc., etc., "Hell."

3. The double parts of the body, as: ٰ أُوْفْيٰل "hand"; ٰ أُوْفْيٰل "eye"; ٰ أُوْفْيٰل "shoulder"; ٰ أُوْفْيٰل "foot"; and also ٰ أُوْفْيٰل "tooth" (there are an even number) are feminine.

Remark.—These, besides the dual, make their plural أُوْفْيٰل or أُوْفْيٰل, as: أُوْفْيٰل "feet"; أُوْفْيٰل "ears" (sing. أُوْفْيٰل).

1 Because أُوْفْيٰل are all feminine.

2 In Persian, and in colloquial Arabic, the feminines are used.

8 The principal direction is the East or شرق.
4. Collective Nouns that denote living objects destitute of reason and
do not admit of the ‘ of unity to indicate an individual, are generally
feminine, as: "horse-kind," "camels." Those that do take the
‘, are either masculine or feminine, i.e.: "the dove or pigeon tribe";
"a single dove or pigeon": "people" is masc. and fem. Vide
also under Collective nouns.

5. All broken plurals are collective nouns (while regular plurals are not),
and are therefore grammatically feminine (though in some cases they may be
qualified by a masculine adjective).

(d) A considerable number are feminine by usage, as: "a staff,
rod"; "a well"; "a house"; "fire" etc., etc.

Remark.—Some grammarians state, that things that the Arabs dislike,
or that are injurious, they have made feminine; while things they love they
have made masculine. Hence "the sun" is feminine, while "a
moon" is masculine.

Firdaws "Heaven" is masculine; but جَنَّة "Heaven," and سَمَاء
"sky" are feminine by form.

(e) Of Common Gender are:—

1. Those collective nouns, chiefly denoting animals and plants, from
which a ‘noun of unity’ can be formed, as: "cattle"; "grass-
hoppers or locusts"; "trees"; "dates." These are masculine by
form but feminine by signification (الجمعية "totality"). Vide also Collective
Nouns.

2. The names of the letters of the alphabet. (These are usually
feminine).

3. Words regarded merely as such: لغة is masculine, while لغة
is feminine.

4. A considerable number of nouns incapable of classification, as:
"peace"; "a ladder"; "bazaar, market, street"; "barley"; "a hare" (gen. fem.); "path, road."

[1] But ١٣٠ حساب used for a single pigeon, is masculine.
§ XIX. Formation of the Feminine from the Masculine.

(a) The ordinary method is by suffixing َ (plural أَتَّ), as: ضَارِبُ masc., iker, َ ضَارِبةُ fem. مُتْطُوْمُهُ fem. "served"; مَعْتَهِمَاتُ "muttahimāt" used.

Remark. ِٰ before َ becomes َّ, as: َّ "a youth," َّ "a young

(b) (1) Adjectives of the measure نَسْمَانُ become "drunk," َّ خُفْرَانُ; َّ خُفْرَّى "an old dotard," fem. خُشْيَانُ; َّ خُشْرَى "timid," fem.

(2) But (with tanwin) and make their feminines in the usual as: نَذَمَانُ "repentant," نذَمَانَةُ fem.; نَرِىانُ "naked," نَرِىانَةُ fem.

c) (1) َّ أَقَلُّ as a superlative (when defined by the article or a following َّ) becomes َّ صَغِيرُ masc. "smallest," fem.

(2) But َّ أَقَلُّ denoting colour or defect has for its feminine َّ أَقَلُّ as: َّ أَقَلُّ masc. "greatest," fem. كُبْرَى.

d) When it equals َّ أَقَلُّ (tr. or intr.), and is a predicate to or hed to a substantive singular, makes no change for the feminine, as:

It is incorrect in Arabic to write this َّ as َّ, though even in the Quran such graphy occurs.

Broken plural َّ أَقَلُّ. Vide also § XIV (d) and (g).

Plural for both genders َّ أَقَلُّ. The feminine of the dual changes hamzah into َّ أَقَلُّ: § XXI (i) Remark.
But when it equals مَعْلَم, or if no substantive (or pronoun) is expressed, takes the feminine َة, as: رَكْبُ "a riding animal, camel";

Remark.—The plurals are the regular feminine and masculine plurals.

(e) Vice versa, مَعْلَم, when it equals مَعْلَم, and is under the same conditions as مَعْلَم makes no change for the feminine, as: إِمَّةُ جَرَّاح "a wounded woman"; ُنَبُّتُ قَبْيل "a murdered daughter."

But when it equals مَعْلَم, or is an ordinary adjective, takes the usual َة, as: ُكَبْع "intercessor," fem. ُكَبْع "sick," fem. ُكَبْع.

Remark.—These take the regular feminine and masculine plurals.

(f) Those adjectives or participles of the measure مَعْلَم that apply to females only, make no change [vide XVIII (e) 1], when they indicate some permanency, as: طَالِق "divorcee" fem., (but طَالِق) ُحَامِل "pregnant";

"giving suck" etc. But هي طَالِق "she will be divorced to-morrow."

Remark.—These form the plural regularly in ُت—, as: ُتُحَامِلَتَ.

§ XX. Note on final َة.

(a) In derived and primitive nouns it often forms a feminine*، as: طَفْلُ "boy," fem. طَفْلَة "girl."

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1 When the Noun of Instrument is an intensive adjective [§ IX (b)] it is governed by the same rules as مَعْلَم and مَعْلَم.

2 In verbs, it is ُذ, as: ضَرَبْتِ "she struck." In Persian, the final servile َة of Arabic nouns is generally written ُذ; some words are written with ُذ only, and some either with ُذ or َة, indiscriminately. Occasionally, in Persian (and Urdu), there is a difference in meaning between the two, as: ُكَيْدِ "religious belief (generally)"; ُكَيْدُ "belief in a particular saint, etc."; ُعَزْي "condolence, " and ُعَزْى "the representation of the shrine of Hasan and Husayn," and ُعَزْي "condolence."
(b) It forms the noun of unity, as: 

"dates," "a date."

(c) It sometimes distinguishes a singular from a broken plural, as:

"a she-cat," "a she-cats," "a copy, recipe," "a village," "a rarity," "a rarities" or "a copy," "an animal" (specially a beast of burden), "a volume," "a volume" or "a volumes.


(d) *Vice versa*, it sometimes distinguishes a plural noun from a singular or "a camel-leader (driver)," "a camel-leaders," "horse-dealer," "horse-dealers," "a leader in prayer, etc.," "a leader in prayer, etc.," "tom-cat," "tom-cats," "tom-cats"; "a Pharoah," "Pharoahs," "a Pharoah," "Pharaohs.

(e) It forms substantives from participles, as: "water-channel":

"a claim; summoning; missionary work."

(f) It corroborates a plural, as: "metal-polishers," pl.

of and "a Pharoah," pl.

(g) It emphasizes intensive adjectives or nouns, as: "a weight;" "taking out;" "giving help."

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1 *Vide Relative Adjective.*
§ XXI. Declension of Nouns.

(a) Arabic nouns have usually three cases, Nominative, Genitive and Accusative. They have three numbers, Singular (١ْبُـْمُرَّن), Dual (الدُّـْرُنِي), and Plural (الجُـْمَم). The tanwin marks the indefinite, and the short final vowel the definite noun, as:

The Singular (١ْبُـْمُرَّن).

<table>
<thead>
<tr>
<th>Indefinite</th>
<th>Definite</th>
<th>Definite with Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>kitāb١ْبُـْمُرَّن</td>
<td>al-kitāb١ْبُـْمُرَّن</td>
<td>kitābuh١ْبُـْمُرَّن</td>
</tr>
<tr>
<td>kitāb١ْبُـْمُرَّن</td>
<td>al-kitāb١ْبُـْمُرَّن</td>
<td>kitābih١ْبُـْمُرَّن</td>
</tr>
<tr>
<td>kitāb١ْبُـْمُرَّن</td>
<td>al-kitāb١ْبُـْمُرَّن</td>
<td>kitābah١ْبُـْمُرَّن</td>
</tr>
</tbody>
</table>

A word in the Nominative is called مَـْرُولًم or مَـْرُولًم مَـْرُولًم: and in the Accusative مَـْرُولًم مَـْرُولًم.

(b) A noun with three cases as above is called a Triptote, or by Arab grammarians, مَـْرُولًم مَـْرُولًم, 'declinable.' Every noun that has مَـْرُولًم in the nominative is a triptote. Every noun (undefined) that has مَـْرُولًم in the nominative is a Diptote (مَـْرُولًم مَـْرُولًم); vide (f).

(c) The words مَـْرُولًم مَـْرُولًم, "father"; مَـْرُولًم مَـْرُولًم, "brother"; مَـْرُولًم مَـْرُولًم, "possessor"; مَـْرُولًم مَـْرُولًم, "mouth" [مَـْرُولًم]; مَـْرُولًم مَـْرُولًم "father-in-law"; and مَـْرُولًم مَـْرُولًم, "thing, vagina," are declined with long vowels when in construction with a noun or with an affixed

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1 Indians and Persians generally say مَـْرُولًم.

2 i.e. when defined by the Article, by Suffixed Pronouns, or by a following Genitive, as مَـْرُولًم, مَـْرُولًم, etc. etc.
pronoun other than "my," as: "الابن" "his father";ONEY "of the father
of Zayd." This is a survival of the ancient declension.

(d) The noun ل saison "son," between the name of the son and the father,
drops its hamzah, and the proper name preceding it loses its tanwin, as: زيد بن عمرو
"Zayd b. "Amr." But if the word اس "happens to begin a line, the hamzah is not dropped. It is also not dropped
when اس is used predicatively, as: "Zayd is the son of 'Amr."

In the plural, the hamzah of اسم is always dropped.

A weak radical, with or without tanwin at the end (\textsuperscript{3}لاقس - فئي ), of
course affects the case-ending, vide (k).

Remark.—The word لاخ is also used for "one of a pair, a fellow to," as:

(f) Imperfectly Declined Nouns (حفر مئصيف ). Some nouns are
imperfectly declined, i.e. they do not admit of the tanwin. These take zammah ( ) in the nominative, and fathah ( ) in both the genitive and the
accusative, singular or plural. Such are called Diptotes.\footnote{1 Words that have only one case like موسى or any noun joined to "my," are not considered ghawr* munsarif* or "indeclinable"; nor are the regular masculine and feminine plurals considered diptotes, nor the plural of ذو, nor words like قاتش, though they have two cases.}

All Diptotes when rendered definite by the Article, or a Possessive Suffix,
or a following Genitive, are treated as Triptotes, i.e. they take kasrah instead of
fathah, as: للَبَار "for the very great persons," (but للَبَار indef.);

(2) Some proper names are triptotes, as: معتمد; others, diptotes, as:

(g) Some again always require the article, as: الحارث.*

(h) Nouns ending in alif maqṣūrah have only the one\footnote{1} case, as: موسى
Mūsā; كبرى (fem. of أكبر).
(i) The Dual ( ثنية).

<table>
<thead>
<tr>
<th>Masculine ( مذكر )</th>
<th>Feminine ( مئوت )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>malikatān'</td>
</tr>
<tr>
<td>&quot;two books.&quot;</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>malikatūn</td>
</tr>
<tr>
<td>kītabānī</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>kītabayn</td>
</tr>
</tbody>
</table>

The Dual is formed by adding the affixed pronoun. The last sound is dropped if followed by affixed pronouns. For example:
- "two books of Zayd" (kītabay-hī)
- "in his two books." (kītabay-yīn)

Remark.—If a noun ends in alif mandūdah followed by a servile hamzah (ṣ), the hamzah becomes ū in the dual, as: "two deserts" (ṣuḥrū'ūn) and "two black women." (ṣuḥrū'ayn)

(j) Regular, or Sane, Plural (المجع (السالم)).

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>malikātūn</td>
</tr>
<tr>
<td>kātibūn</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>malikātūn</td>
</tr>
<tr>
<td>kātibīn</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>malikātūn</td>
</tr>
</tbody>
</table>

The masc. and fem. dual, and the masc. plural, make no change for the definite form except prefixing the definite article.

(k) A final weak radical affects the case endings.

The word qāzīn (indefinite) "a Qāzi" (from qāzī 'to decide, finish'), is on the measure tāml: its proper forms for the nominative and genitive would be qāzīy and qāzīyin; and with the definite article, the nominative and genitive would be al-qāzīy and al-qāzīyīn. But these sounds are considered uneuphonious (ثنية), so they become

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1 The h (ح) of the feminine singular becomes t (ت) when followed by an affixed pronoun.

2 If the y were mushaddad, as in qūṣūn, the sound would not be uneuphonious.
for both cases, with the tanwin قاثي and without it قاثي. As 
fatḥah\(^1\) over a یۚ that is preceded by a kasrah is not considered un-
euphonious, the accusative is regular, viz. قاثي and قاثي. With the 
affixed pronouns, the Nom. and Gen. become قاطي and the 
Acc. قاثي. Only the definite form of such words (without the 
article) is found in Persian and Urdu. The regular masculine plural is 
Nom. قاثي, and Gen. قاثي.

(l) Similarly, نَّيَّة "a youth" (from نَّيَّ "to be young"), 
is on the measure قُلُّ, standing for نَّيَّة and قاثي for قاثي. Consequently, according to the rules of permutation or Arab 
euphony, there is no change for case: all three cases in the singular are نَّيَّة and قاثي. Their declension is virtual (نَّيَّي ) , not expressed (نَّيَّي ). The 
broken plurals نَّيَّي and قاثي are regularly declined.

(m) So too "usury or interest" (from بُربَس - رَا "to increase," intr.),
and "satisfaction with" (from "بَرَس - ردَي"), are on the measure قُلُّ and 
stand for قاثي and قاثي. They, too, make no change for case.

(n) Words like ذكری follow the same rule.

(o) The present participle of all derived forms whose final radical is س or س, have the terminations قاثي, while the passive participle will be 
like قاثي and قاثي. The broken plural of words like جُوار and جُواری make قاثي and 
نَّيَّي and نَّيَّي in the Nom. and Gen. Sing., and قاثي and قاثي in the Acc. Sing.

\(^1\) But if the س (or a س) were preceded by a fatḥah, the س (or س) would become 
الیف. Arabs say that fatḥah is the most euphonious (حَصْف) of the short vowels.

\(^2\) Note the absence of the dots under س to indicate الیف. In the Quran 
however, the dots are omitted under every ی. With the affixed pronoun, الیف becomes الیف تَاویلَاه for all cases, as قاثي.
Remark.—Nouns like - están and - are called "declined but with the final vowels understood."

(p) The Regular Masculine Plural is used for:

(i) Participles making their feminine in 3 and signifying rational beings.

(ii) Proper names of men, provided they consist of one word (and are not compound as عبد الله ), and do not end in 8: and also diminutives of such names.

(iii) Diminutives of masculines that denote rational beings.

(iv) Relative adjectives in ي (qualifying a masculine plural).

(v) The elative pl. with comp. or sup. meaning, as: لأنل for الأقرب.

Remark I.—It cannot be used for adjectives of the measures جعمله and when these are of common gender (i.e. when they do not admit of the feminine 3; [vide Intensive Adjectives (3) and (4)].

Remark II.—Adjectives admit of the sound masc. pl., only when they qualify substantives denoting rational beings.

(vi) when it denotes profession, as: "carpenter," pl. نجاور (also نجار).

(vii) There are a few exceptions to the above rule, viz.: "sons"; "members of a family" (also "fit"); "possessed of," pl. and "world," "the universe"; "land earth," and (more commonly 2 "a year," pl. "years," and some others.

1 The plural forms تا and تا, etc., are not the plural of عشر and عشر (which is عشر and عشراط).


3 The oblique case سی is used in Persian (of course without the final vowel).
Remark.—As with the dual, vide (i), the o of the regular plural disappears in construction.

(q) The **Regular Feminine Plural** is used for:—

(i) Feminine proper names.

(ii) Masculine proper names ending in z.

(iii) All feminines ending in z, as: 'خياطات' (sing. 'خياطة')

(iv) The feminine superlative (of masc. 'أعظم'). (The fem. broken plural is 'أعظم').

(v) The feminine 'عالَم' (of أعظم when it expresses colour or defect).

(Plural, both genders 'عالَم')

(vi) Names of the months.

(vii) Letters of the Alphabet.

(viii) Verbal nouns of the derived forms when used in a concrete sense and all fem. vl. nouns. (Stem II has also a pl. تفاصيل, and Stem IV أعمیل).

(ix) Diminutives for things, or for irrational animals.

(x) Foreign words even when they denote males as: أغاوات (T.); 'نجتنگلاری' (P.) 'nightingales'; هزارات

(xi) Feminine adjectives, the masculine of which has a sound plural.

(xii) Verbal adjectives that are used in the plural as substantives, as: مصافات; موجودات; كاذبات.

(xiii) Feminine nouns in -ى and -آ, as: جبلى 'pregnant,' pl. وَجْلَى 'memories,' pl. صَعْوَرَات; صَعْرَات (also br. pl. صَعْرَات) etc.

(xiv) It is often used for neuter nouns, even when the singular does not end in z, as: حمام masc. a 'Turkish bath,' pl. حمامات; حمامات (com.) 'heaven' pl. سماوات, vide (xiii). These have no broken plural.

1 In Persian 'كم."
2 In Persian ناگری.
3 Imitated by Persians in such Persian words as: كامدات—مستُوْریزات—رمات.
4 Indians even say 'جهانیتات' (vulg.) 'letters' (for the plural of the Hindi جِنّیت ), and "ruins."
(xv) A few masculine nouns that have no broken plural take the regular feminine plural, as: ٌحُيوان, "an animal, a living thing," pl. ٌحِيُوائِن.

Remark.—The Regular Feminine Plural is sometimes accompanied by a change in the short vowels, as: ٌحملة, "a charge, attack", pl. ٌحملات; ٌحِجْرَة, "a room," pl. ٌحِجَراَت and and ٌحِجْرَات.

§ XXII. Diptotes.

(a) The following classes are Diptotes:

(i) Proper names of more than three letters that are feminine, or that end in ُ، masc. or fem., as: زِينَب (a woman's name); مَعاوِرَة (a man's name); مَكَّة, "Mecca"; مَعَرَب, "a scorpion," but مَعَرَب "Aqrab" (a man's name).

(ii) Foreign proper names of more than three letters, or foreign triliteral names with the second letter moveable, as: رُكْبَيَّة, برَسُف.

(iii) Feminine Arabic proper names that are triliteral and have the second letter sākin, may or may not be fully declined, as: هَنِّي (a woman's name); مَصَر, "Egypt," and مَصْر, "a city." But such as have the 2nd radical mutaharrik are diptotes, as: سَقَر, "Hell."

Remark.—موسي is the same in all cases: vide § XXI (l) to (n). نُوح is declinable, although foreign; because the second letter is sākin.

(iv) Any proper names that are corruptions, as: زُفَار, "Zufar," corruption of زَفَر (a widow's name).

(v) Proper names that are on the form of any part of a verb, as: أَحَدُ "I do'"; يُزَيدُ "he increases"; شَلَمُ "Jerusalem."

(vi) All proper names ending in ٌ—, as: مُمِنْان; and compound proper names of one word, as: نُغَلْبَك.

(vii) All adjectives of the measure of أَفْعَل (but not أَفْعَلَ). [The feminine of أَفْعَل as a superlative is أَفْعَلَ, plural أَفْعَل, but the pl. أَفْعَلَ is an exception]. But أَرْمَل "widower," fem أَرَمِل.
(viii) Those adjectives of the measure that have as a feminine, as: "thirsty," fem. (but "naked" fem. (ix) Distributive or collective numerals from 1 to 4, as: "one" or "by ones," etc. (but "one" "units ").

(x) All nouns in which the final hamzah is zāsid [i.e. not changed from or as in (name of a district)]. But "water" is declinable because its hamzah is not zāsid: and in the s has been changed from ; it is fem. when it means "sky," but figuratively when it means "rain" etc. it is masc.; it was originally ; so too was.

In such broken plurals as "friends," and "martyrs," the hamzah is zāsid, but in "names," the hamzah is not zāsid.

Remark.—"pregnant" has no masculine form.

(xi) Broken plurals that have two or more letters after a servile alif, as:

If however a is added to such a plural form, the noun is declined, as:

(xii) The numerals ending in when they stand also as pure numbers, as: "three is the half of six."

(xiii) The broken plurals (from "first") and (from "other").

(b) All Diptotes that have  or a possessive suffix, or are a muzāf, become Triptotes.

(c) The regular masculine and feminine plural, and the dual, have only two cases, but are not diptotes; they never become tripotes; also the
feminine plural takes tanwin. The plural of ژد is not a diptote nor such words as ۚق or ۚق.

(d) Feminine nouns and broken plurals that end in ۖ or ۖ، are the same in all cases and have no tanwin, as: ۖبشهری “good news”; ۖهدایا “presents; ۖعقار “sick men”; ۖمرقی “virgins.”

Remark.—Those in which the alif maqṣūrah is radical (as in هَدَى “guidance” for هدى), are exceptions.

§ XXIII. Broken, Inner,¹ or Irregular Plurals.

(a) These are so irregular and various that no rules can greatly assist the memory. Though irregular, some measures are more common than others. Only after some proficiency in Arabic has been attained should the tables of forms for broken plurals given in the grammars, be studied.

As a rule, the Broken Plurals ۜجمع التكسير (جِمْعُ التَّكْسِيرِ) are given in the dictionaries: when omitted, it is to be presumed that the word either has no plural or has a regular plural. Some nouns have more than one broken plural; in this case the plurals have usually different meanings; i.e. when a noun has several meanings in the singular, it usually has a different form of broken plural for each, as: ۜولد “a boy, a son,” pls. ۜولدان “boys,” and ۜولدان “sons or descendants”; ۜعين “eye, chief, spring of water, the letter ع” (which resembles an eye), pls. ۜعينان “eyes”; ۜأميلا “chiefs”; ۜعيون “springs”; ۜأعين “letters ع.”

Many forms seem to be derived from obsolete singulars and not from those in use.

(b) Some words have the regular masculine or feminine plural as well as one or more broken plurals.

(c) The irregular plurals are collective nouns and are therefore usually feminine, even when they are the plural of masculine words: they are declined like the singular, triptote or diptote. The sound plurals indicate distinct individuals.

¹ So called by German scholars as the change for the plural takes place within the body of the word.

² This form ۜالفعل is generally used for limbs, etc.
(d) Arabs count two kinds of broken plurals, "the Plural of Paucity (جمع الإقلة)" and "the Plural of Multitude" (جمع بكثرة)."

The former has four measures, mentioned in the following Persian couplet:

All other broken plurals are Plurals of Multitude.

**Plurals of Paucity are:**

(i) 

\( \text{أَنْفُلُ } \) as:  اِنفَعُل "feet," sing.  اِنفَعُل; the dual could also be used:  اِنفَعُل "a letter";  اِنفَعُل "some few letters"; (but  اِنفَعُل "many letters").

(ii)  

\( \text{فِلُمْانُ } \) as:  فِلُمْانُ "some boys," sing.  فِلُمْانُ (but  فِلُمْانُ "many boys").

(iii)  

\( \text{أَشَرَيْدُ } \) as:  أَشَرَيْدُ "medicines," sing.  أَشَرَيْدُ "medicine":  أَشَرَيْدُ "a few drinks" from  أَشَرَيْدُ "a drinkable" (but  أَشَرَيْدُ "many drinks"). This form only occurs in words that have the penultimate letter a long vowel.

(iv)  

\( \text{أَحْكَمْ } \) as:  أَحْكَم "orders," sing.  أَحْكَم. This form may be either a plural of paucity or a plural of multitude.

**Remark.**—يُؤَهِّل and ُأَنْفُل can have, on the ordinary measure of quadrilaterals (i.e. ُأَنْفُل and ُأَنْفُل), a second plural formed, which is then a plural of multitude.

(e) The Plural of Paucity expresses any number from three to ten inclusive; it cannot, for instance, express 2 nor 11. The plural of multitude denotes any number from ten to infinity.

Some nouns have a Double Plural (جمع الجمع), and such a plural cannot be less than 9 (or 10). "Vide" (m).

(f) (1) The Regular Masculine Plural is a Plural of Multitude when it denotes definite things, whether ُأَنْفُل is prefixed or not, as: ُأَنْفُل المُؤْتِمِنون
certainly the Believers are happy who humble themselves in their prayers; here, being definite, is a plural of multitude, while though without \( \mathfrak{l} \) agrees with a definite subject and is therefore also definite.

(2) The **Regular Feminine Plural** is a **Plural of Paucity**, unless it happens that a noun has only one form of plural, as: "\( \mathfrak{h} \) "tree-kind," "\( \mathfrak{h} \) "trees," "\( \mathfrak{h} \) "a tree," "\( \mathfrak{h} \) "some few trees," "\( \mathfrak{h} \) "a sign," "\( \mathfrak{h} \) "a few signs"; "\( \mathfrak{h} \) "many signs."

(g) The regular feminine plurals and the plural of paucity denote **several individuals**, while the broken plurals denote **a class**.

(h) If a noun has only one form of plural it has no restriction as to paucity or multitude.

(i) Broken plurals are, for neuters invariably, and for masculines usually, treated as singular feminine (collective) nouns, and usually take their adjectives in the singular feminine. They may, however, be qualified by a broken plural, as: "\( \mathfrak{h} \) (or \( \mathfrak{h} \) ) "noble men," as well as by the regular plural, especially if the noun denotes rational beings, as: "\( \mathfrak{h} \) "the good horses"; "\( \mathfrak{h} \) "fat cows"; "\( \mathfrak{h} \) "shining pearls."

An adjective in the broken plural cannot, however, qualify an abstract noun, as: \( \mathfrak{h} \) (and not \( \mathfrak{h} \)), but we can say \( \mathfrak{h} \).

(j) There are three forms of broken plural: (i) Those that add a letter or letters to the singular, as: "\( \mathfrak{h} \) a "man," pl. "\( \mathfrak{h} \) "men"; "\( \mathfrak{h} \) "property," pl. "\( \mathfrak{h} \) "resources"; (ii) those that reject a letter or letters, as: "\( \mathfrak{h} \) a book," pl. "\( \mathfrak{h} \) "books; "\( \mathfrak{h} \) "a ship," pl. "\( \mathfrak{h} \) "ships; (iii) those that change the

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1 Many or few, as this measure is common to paucity and multitude, *vide* (d) (iv).
2 There is no special feminine form for broken plurals of adjectives.
vowels only, as: 

'a lion,' pl. أسد (also عقِّيم) 'lions'; 'great,' pl. عظيم (also عظَم).

(k) Broken plural of Quadrilaterals and Quinqueleterals (not primitive). Examples: جوهر 'jewels,' pl. جواهر (pl. of pl. جوهر 'jewel'); مكتوب 'letter,' pl. مكتوبات 'letters'; سلطان 'emperor,' pl. ملك 'kings' (Persian) 'key,' pl. مفتاح 'keys.'

(l) Broken plural of primitive Quinqueleterals, etc. (exclusive of and the long vowels). As in the case of the Diminutive [vide § XVII (c) 5]), all letters beyond the fourth are first cut off, as: عذل 'nightingale,' pl. عذل 'nightingales'; مَكْتَب 'spider,' pl. مكتوب 'spiders: the rejected radical is generally the last. But foreign words, quadriliteral or quinqueliteral, if they begin with alif, are on the measure فعَلَّة, otherwise فَعَلَّة, as: فرامة, pl. فرامات; قصيرة, pl. قصيرة;

Remark.—Note, too, such plurals as أَكْبَارُ العَرب 'the dogs of the quarter,' but أَكْبَارُ عِرب 'the dogs of Arabia.' Examples: قول 'sayings'; pl. قول 'some few sayings'; pl. of pl. قول 'many sayings'; أَقْوَال 'pillar'; pl. أقوال; pl. of pl. أقوال 'a hand'; dual بَدِين 'two
BROKEN, INNER, OR IRREGULAR PLURALS.

hands"; pl. یاد (ایدی) "some few hands"; pl. of pl. یاد (ایدی) "many hands, also assistance, benefits"; pl. مَجَد "a book"; pl. خَدَم "books"; pl. خَدَم "many books"; pl. مُدَس; pl. of pl. مَدَس. 'Vide' (e).

(2) Sometimes the regular feminine plural is suffixed to the broken plural of a neuter noun, as: طَرِق "road"; pl. طَرِق; pl. of pl. طَرِق.

(n) IRREGULAR PLURALS. The following are quite irregular, or are formed from obsolete singulars:—

"mother," pl. مِمَهُ "mouth," pl. مَزْوَرَ "mouths; rumour."

"water," pl. مَاء or مَاء.

"woman," pl. نِسِء or نِسْء or نِسْء or نِسِء or نِسْء or نِسْء, "women."

"man," pl. نَاسِ or نَاسِ (and pl. of pl. نَاسِ).

(o) EXAMPLES OF BROKEN PLURALS FORMED BY ADDING A LETTER:—


1 In Persian always یادی and یادی.

2 Not a plural of paucity.

3 But طَرِق met. "road," has a pl. طَرِق.

4 Also جَبَل: other plurals of "footman" are جَبَل - جَبَل - جَبَل - جَبَل - جَبَل.
PLURAL OF PAUCITY.


2. In Persian shajara. Shajârat, the reg. fem. pl., is a plural of paucity.

3. Shajara "tree-kind."

4. But shâhât hâl, plural of hâl.

5. In Persian arghâ/a, ajnîha, etc. These are, in Arabic, all plurals of paucity.
Broken, Inner, or Irregular Plurals.

Examples of Broken Plurals that Change a Vowel:

- **karīm** "kind," pl. **kirām**.
- **sawt** "lash, whip for flogging," pl. **siyāt**.
- **asad** "lion," pl. **usud**.
- **walad** "son, boy," pl. **wulad**.
- **khashab** "wood," pl. **khusub**.
- **falak** "sky," pl. **fuluk**.

The following may be considered Regular:

1. The singular **ma'nu** "a rarity," pl. **mānu**; **jama'a** "a sentence," pl. **jamal**; **'amma** "followers of a particular prophet," pl. **'amm**.

2. The singular **ma'nu** generally has as one plural **ma'nu** "a book," pl. **kālib**; **ma'nu** "a wall," pl. **hamar; jadhar**; **ma'nu** "a donkey," pl. **hamur.

But the plural of **ṣahāb** "cloud," is also of the form **ma'nu**, viz. **ṣāhāb**.

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1 Also **qaryāt**=plural of paucity, vide (/).
2 The plurals **ūlād** or **ūlān**="boys"; but **ūlād** "offspring, descendants."
3 Also **'anlā** plural of paucity.
(3) The plural стал  has always its singular ظلال, as: "a trader," pl. حاكم  جالب; "Governor," pl. عمَل  جالب; "ignorant," جالب. However, the singular ظلال may have other forms of plural, as: جالب [as well as جالب vide (4)]. "learned" has علماء and عملا, and the regular masculine plural ظالون.

(4) When ظال, without a weak letter, is an irrational or a neuter substantive, one of its plurals may always be ظامل, as: "a governing word (in grammar)," pl. حاجب; ظامل "a Viceroy," pl. Snows; جواب "witness," pl. شهد (and شهد and شهد); but جواب "a proof, sign," pl. شهد.

(5) The measure ظالة has, without restriction of meaning etc., always one plural ظال, as: ظاعة "a rule, a capital city," pl. حاشية "margin, marginal note," pl. حاشي (Nom. and Gen. hawashiy, Acc. hawashiy); or حوية "gut," pl. حوية or حوية "angle," pl. زاوية (and زاوية zawāyā).  6

(6) The plural ظالة must have as its singular a verbal adjective ظال, as: طالب "school-boys," sing. طالب "seeking," but طالب  تلابن and rarely طالب  تلابن "seekers"; also adult students.  6

1 Also ظالون: the reg. masc. and fem. pls. of all participles may be used.
2 Also the plural of ظاء "a woman past the age of child-bearing, an oldish woman."
3 All three cases the same.
4 Incorrectly amongst Indians and Persians طالب: this measure does not exist in Arabic from طالب.
BROKEN, INNER, OR IRREGULAR PLURALS.

Remark.—But may be a singular, as: 87*^ - i^b.

(7) The measure is always a plural of rational nouns derived from verbs with the third radical weak, as: qāzīn, pl. qāzāt (for );

(8) From the feminine singular from strong radicals, a plural can always be formed, as: cītīn “city,” pl. qīnīn “wife,” pl. qīnīn “great,” pl. qīnīn “calamity,” pl. qīnīn (for ). But from a root with the last radical weak, has one plural fa'dālā, as: fa'dālā (from ), pl. fa'dālā “calamity,” pl. fa'dālā (for ).

(9) Singular rational nouns that end in a weak letter and are of the measure have their plural, as: waliyy “patron, friend, 1

1 In Urdu and Persian, compounds of the form of qāzīn are incorrectly written and pronounced with , as: qāzīn qāzīn l-queśāt, for qāzīn qāzīn l-queśāt: so too with and etc., etc.

2 In India, Persia, and Turkey also a “religious warrior,” being a contraction of the phrase 

Remark.—In and the final is an addition to the measure , and the words are correct without it.

3 In Urdu and Persian qīnīn is not “wife or companion,” but “likelihood; context; and good order (of many things), or seemly attitude (of one person).”

4 All three cases the same.
BROKEN, INNER, OR IRREGULAR PLURALS.

Also rational muṣāf nouns of the measure ʿunūl, or adjectives connected to rational beings, generally have one plural of this form, as: ʿūlībāʾ (for ʿūlibāʾ).  

Remark I.—"wicked" (pl. ʿāmar and ʿāmar) is an exception. The pl. is confined to rational beings, though the singular ʿqīl is not; so too ʿādīd.  

Remark II.—There are three common measures for the pl. of the verbal active, viz. ʿunūl, as: ʿāmar (sing. ʿāmar); ʿāfar ʿāmar. Other sures exist, as: ʿāmiddan "slain," pl. ʿāmmidin; ʿā'idin "prisoner of war," pl. ʿāimidin (and also ʿāmīdīn).  

(10) The verbal adjective ʿunūl (fem. ʿunūl) has the plurals ʿunūlim and ġusbīn, as: ʿūlīf; ġusbīn (and also ʿūlīf).  

(11) Those feminine quadriliterals in which the third letter is a long scent vowel, servile, have a plural ṣuṭūl, as: ṣuṭūl "cloud," pl. ṣuṭūlim; ʿarūl "a pamphlet, etc.," pl. ʿarūlim; ʿuddūl "the north wind" and "the left hand," pl. ʿuddūlim; ʿutūl "an old woman," pl. ʿutūlim.  

Remark.—This pl. is also rare in a few other cases, as: ʿāssid "pronoun," ʿ repetition of ʿāṣid; ḥāṭitat "a need, a thing," pl. ḥāṭītha; ḥāṭīta "a free woman," pl. ḥāṭīt; ʿāsid "night," pl. ʿāsid (also ʿāsid).  

In the meaning of 'saint', it is a contraction of ʿālid, the root meaning is come after, follow'; hence ʿālid, ʿālid "heir apparent."  

But ʿālidīn, pl. ʿālidīn.
(12) Quadriliterals (≠ not counted), the consonants all radicals, have
as:

- "fox," pl. "foxes;"
- "a bridge," pl. "bridges;"
- "gemma," pl. "gemmae;"
- "star," pl. "stars;"

The same measure is used for the pl. of those quadriliterals (≠ not counted) that are formed from the triliterals by prefixing / ٨ ٞ or as:

- "finger," pl. "fingers;"
- "large box or chest," pl. "large boxes or chests;"
- "infidel, hypocrite," pl. "infidels, hypocrites;"
- "key," pl. "keys;"
- "poor quiet," pl. "poor quiets;"

described.

(13) Quinqueliterals (≠ not included) not primitive or foreign, with the penultimate a long vowel, have a plural as:

- "an emperor," pl. "emperors;"
- "a large box or chest," pl. "large boxes or chests;"
- "infidel, hypocrite," pl. "infidels, hypocrites;"
- "a key," pl. "keys;"
- "poor quiet," pl. "poor quiets;"


(14) The broken plural of "broken" is "vide I Stem; but the regular feminine plural in / ٢ ٢ can also be used.

Remark.—The Infinitive of all other derived forms (with the exception of the al-maṣādir”l-mīmiyyah) is the regular feminine in / ٢ ٢, vide I Stem.

(15) When "superlative, it has, when used as a noun, its plural in the masculine, vide § XIV (g).

Its feminine has optionally / ٢ ٢ or / ٢ ٢. Vide § XIV (g).

When "signifies colour or defect (fem. / ٨ ), the plural for both masculine and feminine is / ٢ ٢ or / ٢ ٢, as:

- "red," pl. "reds;"
- "blind," pl. "blinds;"

(16) The noun of instrument has optionally / ٢ ٢ or / ٢ ٢, vide § IX (d).

(17) The noun of time and place has / ٢ ٢. Vide also § VII (a) I.
§ XXIV. Collective Nouns (جمع شهاب), and Class Nouns (جمع اسم).

There are a large number of words that, like the broken plurals, have a collective signification, as:

(a) Simple collectives (جمع اسم) that cannot take the م of unity to indicate a single individual, as: قوم masc., which denotes a whole people, as well as individuals; "an army" and also "the soldiers"; رده "a band of horsemen," [but رده a small band, less than ten; on the measure for a small piece vide § XIII (d)].

From such nouns, broken plurals are formed. Vide (e) and § XVII.

(b) Collective nouns (جمع اسم), formed by adding م to the singular, vide § XX (d).

(c) Inhabitants of a country (جمع اسم)، as: إليندا "the Jews." Such a noun is often identical with the name of the country, as: إليندا "India, or the Indians"; روم "Rüm, also the people of Rüm." ¹

A single individual is formed by the relative م. However the plural م (the plural of هندي) is restricted to "the Hindus" (not "the Indians").

The plural of م is م or م روام.

(d) Class nouns (جمع شهاب) from which a single individual is expressed by the feminine م of unity, as: حمام "dove-kind"; شجر "tree-kind." There are abstract collectives.

(e) Arabs differ as regards the gender of such nouns. The people of Hijaz generally make them feminine, while the people of Najd make them masculine. In the Quran، قوم is always masculine plural, while م is found both masculine and feminine. The general practice seems to be to make those collective and class nouns masculine that primarily suggest the masculine (unless they end in the feminine م): خيل "horse-kind" is feminine, as it is the mares that Arabs esteem. In practice شجر، حمام، و م are usually masculine, but in the Quran the last is feminine. Vide also under Gender.

¹ In India, Rüm means Turkey. The desert Arabs call Turkey Rüm, while the town Arabs call Greece Rüm.
§ XXV. Conjugation of the Simple Regular Triliteral Verb.

THE ACTIVE VOICE (المضارع المطلق).

There are three tenses: the Preterite (الفعل الماضي), the Aorist (الفعل المباشط) and the Imperative (الأمر).

(a) The Preterite Active is or according to the verb. All three are declined alike, i.e. they all have the same tense endings or cases in the Preterite, and the same endings or prefixes in the Aorist: these virtually affixed pronouns.

The forms or are generally intransitive and denote a state quality: the former denotes permanent condition, as: "to be beautiful," the latter temporary condition, as: "to be sad."

The Passive is always and is declined in the same way.

Preterite (المضارع الماضي).

--- | --- | ---
fa'ālna | fa'alū | fa'ālalā | fa'alā
"They did." | "They two did." | "She did." | "He did.
fa'altunn | fa'altum | fa'altumā | fa'alī | fa'alā
"Ye did." | "Ye two did." | "Thou didst." | "I did."
fa'ālnā "We did."

(b) The Aorist may be or .

Usually verbs whose 2nd or 3rd radical is a guttural, and verbs of the form , take — ; while those of the form take —.

1 Note that this final alif is or otiose. In a word like "appreciated," were this alif not introduced, the final might be mistaken for the conjunction "and." Consequently, before the affixed pronouns the alif is dropped, as it fulfils no useful purpose.
CONJUGATION OF THE SIMPLE REGULAR TRILITERAL VERB.

Aorist (الضارع).

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Fem.</td>
<td>Mas.</td>
<td>Fem.</td>
</tr>
<tr>
<td>yaf'uln*</td>
<td>yaf'uln*</td>
<td>yaf'uln*</td>
</tr>
<tr>
<td>&quot;They do or will do.&quot;</td>
<td>&quot;They two do or will do.&quot;</td>
<td>&quot;We do or will do.&quot;</td>
</tr>
<tr>
<td>taf'ulan*</td>
<td>taf'ulan*</td>
<td>taf'ulan*</td>
</tr>
<tr>
<td>&quot;Ye do or will do.&quot;</td>
<td>&quot;Ye two do or will do.&quot;</td>
<td>&quot;I do or will do.&quot;</td>
</tr>
<tr>
<td>naf'ul*</td>
<td>naf'ul*</td>
<td>naf'ul*</td>
</tr>
<tr>
<td>&quot;We do or will do.&quot;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Aorist Passive is *yul'a* and so on, the first two vowels remaining unchanged.

(c) The Aorist is susceptible of certain inflexions to express five Moods, viz.:

(i) **INDICATIVE MOOD.**—In this the Aorist ends in—.

(ii) **SUBJUNCTIVE MOOD.**—To express the Subjunctive, the final vowel of the Aorist changes to *fathah* (‘), i.e. when it is preceded by certain particles; in such a case the final *n*, when preceded by a long vowel, is dropped. In the 2nd and 3rd pl., an otiose *n* is added, except when a suffix is attached, as: *yukhrika* "they write," but *yukhribu*-.

The particles are:—*‘an* "that" (with Pret. or. Aor.); *lan* ( = *lan* *lan* ) "it will certainly not" (for future time only), or *lan* ( = *lan* *lan* ) (for any time); *ki* in order that"; *liala* in order that not"; *lan* ( = *lan* *lan* ) "then of course"; *lan* = *lan* *lan* = *lan* = *kan* *kan* "in order that not"; *‘an* in the sense of "except that, unless" (not in the sense of "or"); *‘an* may take the Indicative, vide under Syntax.

---

1 There is often an ellipse of *‘an*, especially after *‘an* *‘an* and *‘an* *‘an* may take
CONJUGATION OF THE SIMPLE REGULAR TRILITERAL VERB.

means "otherwise, or so that"; ־ when it is equivalent to דע אן (called "the lām that equals kāy in order that"); כることים "until, so much so that."

(iii) Jussive Mood or Apocopated Aorist.—When the Aorist is preceded by the particles לא "not, never" and לא "not yet" (which give the Aorist a past sense); ל "let" (the lām of the Imperative); ל prohibitive (called לא הנתי lāna); or when it is used as an Imperative, or follows an Imperative (and expresses the jaza of a condition), it loses its final vowel, as in: יָזָניי נְדָהוּ "visit me less often and you will increase my affection for you" (said by the Prophet to a too-frequent visitor);

The verb כ loses its, when the last radical is vowel-less, as: יֶק. In those forms in which there are no inflexional suffixes, it can also reject the n, as: יֶק yak.

Remark.—The following particles and pronouns apocopate the final vowel of two Aorists (protasis and apodosis): ע "if"; ס "he who" etc.; מ "that which, what";OMICRON "whatever"; אי "whoever" etc. (declined); מ הממה "wherever"; זי "when"; מ מ "whenever that"; מ מ "when, if" (only apocopates when conditional, not when temporal or interrogative); אינא = מ "where"; אינא "where"; אינא "when"; כינא "however."

1 Vide § XLV.
2 For past time חק is followed by the Preterite. Vide § XLVI.
3 ו "at intervals, occasionally."
4 מ = מ and מ are never joined to מ but the rest may be joined or not.

After an indefinite noun, מ = "a certain," or "any whatever."

5还得 and מ do not apocopate unless joined with מ.

6 מ מ "whenever" (temporal) does not apocopate.
(iv) **ENERGETIC MOOD.**—The Jussive may be rendered more emphatic by adding ل— and an and ann (the second being stronger than the first), as: لفعلن and لفعلن. These forms have always a *future* sense and are used when the tense is imperative or prohibitive-imperative, and in asseverations or oaths: they may be strengthened by prefixing ل. Before the suffix, the long vowels و and ب are shortened to (—) and (—), as: لفعلن

la-ya'f'alinν "they will certainly do" (for لفعلن). With the single n termination, all the dual and the feminine plural terminations are wanting.

(v) **THE IMPERATIVE** is formed by cutting off the prefix ل from the second persons of the Apocopated Aorist and substituting a hamzat ا l-wasl, and, if the second radical has (—), pointing it also with (—); and if (—) or (—), pointing it with—:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>لفعلن</td>
<td>لفعلن</td>
<td>لفعلن</td>
</tr>
<tr>
<td>لفعلن</td>
<td>لفعلن</td>
<td>لفعلن</td>
</tr>
</tbody>
</table>

"Do ye."

"Do ye two."

"Do thou."

The remaining persons are formed by prefixing ل to the Apocopated Aorist with or without the ل or ل, as: لفعلن li-ya'f'al "let him do"; لفعلن li-ya'f'alinν "let him certainly do." If ل or ل precedes these forms, the ل generally loses its vowel.

(d) **The Prohibitive Imperative** is formed by prefixing ل to the Apocopated Aorist.

The Imperative itself cannot be used in the prohibitive.

1 This ل "certainly" (called ل لم الكايد) has no governing power.

2 Or ل or لفعلن.

3 Or ل or لفعلن.

4 The vowels may change as in the singular.
§ XXVI. Pronouns.

(a) Some pronouns are "separate" (مفصل), others "affixed" (متصل).

The separate personal pronouns expressing the nominative case are:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M. F.</td>
<td>Common.</td>
<td>M. F.</td>
</tr>
<tr>
<td>1. I</td>
<td>عَن (common)</td>
<td>——</td>
<td>We</td>
</tr>
<tr>
<td></td>
<td>anā.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Thou</td>
<td>يَا ثُمَّ</td>
<td>Ye two</td>
<td>You</td>
</tr>
<tr>
<td></td>
<td>أنت</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ant.</td>
<td></td>
<td>ant.</td>
</tr>
<tr>
<td>3. He</td>
<td>َهُمْ</td>
<td>She</td>
<td>They two</td>
</tr>
<tr>
<td></td>
<td>huwā.</td>
<td>hiyā.</td>
<td>humā</td>
</tr>
</tbody>
</table>

When both subject and predicate are definite,² it is usual, for clearness, to insert the appropriate pronoun of the 3rd pers., as: "God, he is thy Lord," or "God, he is the Lord."²

This Pronoun of Separation (فصل) must be carefully distinguished from the Pronoun of Emphasis (فصل الأكيد) that contrasts the subject with another subject and so gives it emphasis, as: "this was the reason"; "the Muslims (not the slaves or mercenaries) formed the army."

Even if the subject is a first or a second personal pronoun, the third is used to form the copula, as: "I am the Lord thy God."

If the conjunctions ف "and," or ل "certainly," are prefixed to َهُمْ or َهُنْ, the ُهُمْ may optionally lose its vowel, as: َوَ هُوْ wahwā, َوَ هُوْ fahyā: this generally occurs in poetry.

1 ُع is pronounced anā.

2 Colloquially also for an indefinite predicate.
(b) (1) The **AFFIXED PRONOUNS** are *Possessive*; they also express the oblique cases (Genitive, Dative, Accusative, etc.) of the **Personal Pronoun** :

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. Common. F.</td>
<td>M. Common. F.</td>
<td>M. Common. F.</td>
</tr>
<tr>
<td>1 My or یَّ</td>
<td>Our or یَّ</td>
<td>Us. یَّ</td>
</tr>
<tr>
<td>Me. یَّ</td>
<td></td>
<td>نَّا.</td>
</tr>
<tr>
<td>2 Thy یَّ</td>
<td>Your یَّ</td>
<td>Your یَّ</td>
</tr>
<tr>
<td>or Thee. یَّ</td>
<td>or You. یَّ</td>
<td>or You. یَّ</td>
</tr>
<tr>
<td>3 His یَّ</td>
<td>Their یَّ</td>
<td>Their یَّ</td>
</tr>
<tr>
<td>or Him. یَّ</td>
<td>or Them. یَّ</td>
<td>or Them. یَّ</td>
</tr>
</tbody>
</table>

The affixed pronouns in the Accusative can stand alone, if suffixed to the particle یَّ, as: یَا یَا یَا یَا 'my giving it to him': *vide* also (i) (2). The second persons یَا یَا یَا یَا etc. are used as particles of warning.

(c) (1) With verbs, and certain particles, یَّ becomes نَّی, as: نَّی zarab-ni 'he struck me'; نَّی inna-ni or contracted in-ni 'verily I—'; نَّی min-ni 'from me.' The added نَّی prevents confusion in verbs.

(2) After a long alif, it becomes یَّ, as: یَا x-faṭyā-yَّ 'my sins.'

(3) If the noun ends in یَّ or ر ( یَا, or یَا), it becomes یَّ, as: (یَا) یَا fatiyya 'oh my young man'; یَا qāziyya 'oh my Qāzi'; (یَا) اَبَأ یَا 'sons') یَا baniyya 'oh my sons'; یَا abawayya 'oh my parents'

(d) (1) The **zammah** (——) of the 3rd pers. masc., sing. and pl., is changed into **kasrah** (——) if preceded by a kasrah or a یَا, as: یَا kitābی یَّ 'of his book'; یَا یَا یَا یَا 'alayhim 'on them'.

1 The diminutive singular is یَا bunayya 'oh my darling boy.'
(2) If a hamzat-l-wasl follows hum or him "they or them," kum "you," or antum "you," or -tum (the verbal ending), then the mim must be pointed with zammah, as: "الله علیهم السلام alayhim"-s-salâm. If ُ is preceded by a long vowel, its zammah is pronounced short; if by a short vowel, long.

(e) As the affixed pronouns make the noun definite, its tanwîn disappears. Consequently the termination ُ is written ُ before the affixed pronouns: it is of course pronounced ُ, as it is before all vowels, even when written ُ.

(f) (1) The preposition ل is before the pronouns, except the first, as: ُ ل ُ lak, ُ ل ُ lak, ُ ل ُ lah etc., but ُ ل ُ ل "to or for me." Vide also § XXXII (b).

(2) But ُ عند "near, with, in the opinion of," makes no change except before the first person, when it becomes ُ ind-ُ "near me, etc."

(g) (1) The final letters ء of the dual cases, and of the regular masculine plural cases, are dropped before the affixed pronouns, as: ُ كتاب "his two books"; ُ ضارع "his strikers (i.e. those who beat him)."

(2) Similarly the mute alif ُ of the 3rd pers. masc. pl. of the Preterite, or of the apocopated Aorist, is dropped, as: ُ كتوب "they wrote it"; ُ لم يكتوب "they did not write it."

(h) Note the force of the pronouns in ُ صليت لي "I prayed the whole of

---

1 i.e. the hamzah in the article ل, the initial hamzah of all derived forms of the verb except Stem IV (af'al), of ل, ل, and ل masc. and fem., and also the hamzah of the triliteral Imperative.

2 Though not here a letter of prolongation, it is called alif. The letter ل is only styled hamzah when it has a harakat, or when being sakin it is marked with a ُ and has a guttural sound (ضفعة اللسان) as in ُ يأس "despair."

3 With the Aorist, ُ gives the sense of the Preterite.
that night’; ‘bī ʾl-ḥarīm’ ‘he wept the whole of that night’; ‘bī ʾl-ḥarīm’ ‘he wept all those nights.’

(i) (1) Two Accusative Pronouns.—Two affixed pronouns may be joined to one verb, as: ʾaʿtaytʰ.kus-hu “I gave thee it.” The second may also be written separately if suffixed to the meaningless particle ʾiyyā; thus ʾaʿtaytʰ.kus ʾiyyā-hu.¹

If the pronouns are joined as in the first case, the natural order of the persons is observed, i.e. 1st, 2nd, 3rd; but in the second case you could also say ʾaʿtaytʰ.ʾiyya.

(2) When for emphasis, a pronoun precedes the verb of which it is the object, it is also suffixed to it, as: ʾiyyāk ʾnaʿbud ʾraʾyaq nṣeʿbanin “Thee we serve and from Thee do we seek aid.”

(j) When an affixed pronoun follows the pronouns kum, hum, or the verbal termination -tum, a long ʾ (u) is inserted for euphony, as: ʾaʿtaytʰ.kum “I gave you,” but ʾaʿtaytʰ.kumu-hu “I gave you it”; ʾaʿtaytʰ.tum “you gave,” but ʾaʿtaytʰ.tumu-hu “you gave it”

Remark.—The following are used in Persian:—‘my master’; ‘my lord,’ (and ʾmalān “our lord”); ʾqurrat “ayn-i “that which refreshes my eyes” (a son); ʾsūr “gladness of my heart” (to a wife or child); ʾya ḥābi “oh my friend.”

¹ After verbs of giving, the receiver comes first and then the direct object.
² The pronoun ʾyī should not be suffixed to Persian nouns. Nūr ʾchashmī is, in modern Persian, used as well as the classical Persian nār-i chashm, as an affectionate epithet for a child. Originally this ʾyī may have been the Arabic suffixed pronoun “my” (yā-yi mutakattim), or it may be the yā-yi tawāfi. Similarly with gibla-qāhi ʾqalab ʾgāmiyītim, modern Persian, ʾnabū ʾgāyā, a father. Such expressions as ʾqalab ʾgāmītim “where is your father?” and ʾnabū ʾgāyā, are common in modern Persian and show that the ʾyī is not now, at least, regarded as a pronoun.
(k) The **Reflexive Pronoun** is expressed by ِنَفْسُ "self" (agreeing number with its noun) joined to the affixed pronouns, as:—

"I went myself"; "I went themselves"; "he killed himself"; "they killed themselves."

(م) "eye, essence" and ُذَاتُ (pl. ُذُواتِ) are also used for "sell in the same way as ِنَفْسُ.

(1) **The Demonstrative Pronouns** are ِهِذَا "this" (or more emphatically ِهِذُوُذَا), and ِذُكُو "that."

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M. N.</td>
<td>ذَا</td>
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<tr>
<td>M. G.</td>
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<td>A. A.</td>
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<td>M. N.</td>
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<td>مَاذَا</td>
<td>مَاذَا</td>
<td>مَاذَا</td>
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</tbody>
</table>

ِهِذَا is seldom used by itself.

It is usually compounded with the demonstrative particle ِهِذَا (writt ِهِذَا) and is declined thus: Sing. Masc. ِهِذَا, and Fem. ِهِذَا (rarely ِهِذُوُذَا), for cases.

Dual Masc. nom. ِهِذَا, and Fem. ِهِذَا; gen. and acc. Masc. ِهِذِيْنِ, a:

Fem. ِهِذَا. Pl. ِهِذَا for both genders and all cases.

---

1 According to one authority ِعِينُ is used in the singular only, but this does not appear to be correct.

2 هَا is also added for emphasis to other pronouns also, as: هَا ِكُنْنِ "you and other"; هَا ِكُنْنِ "it was you (who) killed him."
(2) The words for "that, those" are formed by adding ك (in some cases with interpolated ل) to the simple forms, thus:

Sing. masc. *ذِئْل* or *ذَئْلَ*; fem. نَعْلَ or نَعْلٌ or usually *ذِئْلَة* for all cases.

Dual masc. nom. *ذَئْلَ* or *ذَئْلَ*; gen. and acc. *ذِئْلَ* or *ذِئْلٍ*. Fem. nom. نَعْلَ or نَعْلْ; gen. and acc. نَعْلَ or نَعْلَ.

Plural *وَلَئلْ* (and rarely *وَلَئلْ* or *وَلَيْلُ*) for both genders and all cases.

(3) In the Qurʾan, the ك of نَعْلَ is changed into the 2nd person of the affixed pronoun, singular, dual, and plural, with correct gender, when addressing people, as: نَعْلُ, نَعْلٌ etc.

(m) For the Singular and Plural of ذو masc. and ذو fem., "possessor," vide § 117 (VII, p. 445) on the izāfat. The Dual is, ذو masc., and ذو (or ذو) fem.; G. and A. zaway masc., and ذو zāṭay (or ذو zāṭay) fem.

In pronunciation, the long final vowels of ذو ذو and are shortened before the article آل.

ذَئْل* is followed by the genitive case, as: ذَئْلُ الْبَيَّنِ "concord"; ذَئْلُ الْجَنَّ "pleurisy" (lit. "having or possessing the side"); ذو جُمَالِ "beautiful (of a woman)"; ذو جُمَالِ "handsome (of a man)"; ذو مَفْقُورِ "pardoning (of God)"; ذو الفَضْلِ "gracious (of God)". There appears to be no rule for the use or omission of the article: it is usually used after ذو ذو, but in the Quran several instances occur without the article, as: ذو ذو بَسَبُ شُهدُ "great warriors" (speaking of extinct races); ذو ذو قَوْمَ "powerful."

Remark.—Persians ignore case and number, and even prefix ذي to a few Persian words, as: ذي ِ خُرُ "wise."

(n) The Relative (Conjunctive) Pronouns.—اللّٰهوَ "who" is an
Relative Pronouns.

Adjective and is used for definite antecedents only: its feminine singular is ِّيَلَنِ (all cases). The Plural is ِّيَلَنِ masc., and ِّيَلَنِ or feminine (all cases): used for rational beings only. The Dual is, Nominative َّيَلَنِ masc., and َّيَلَنِ fem.: and Genitive and Accusative َّيَلَنِ masc., and َّيَلَنِ feminine. ِّيَلَنِ is always definite, even when used substantively.

(o) Other Relatives (and the Interrogatives) are (1) ِّيَمَأ (as a Conjunction it is without inflexion) " he who, whoever, such as, those who, whatever (of living things) "; also Interr. " who? " usually (followed by a singular masc. verb); and (2) ِّيَمَأ (without inflexion) " that which, what, a thing that, whatever (of neuter things; also Interr. " what? "). These are used substantively and are either definite or indefinite.

Remark. I. ِّيَمَأ is also an indefinite pronoun, as: ِّيَمَأ, " on a certain day ", also " some day " ; ِّيَمَأ, " a certain man " ; ِّيَمَأ, " I did not see any man whatever " ; Q. ِّيَمَأ ِّيَمَأ. " which pen (do you want)? " A. ِّيَمَأ, " any pen you like."

1 If the antecedent is indefinite, the Relative is omitted. Colloquially however (not classically) the antecedent to ِّيَلَنِ may be indefinite.
2 Only two of the ِّيَلَنِ can be pronounced. The sukun over the first ِّيَلَنِ is never written. Compare أَلِيَّ. The pron. ِّيَلَنِ is compounded of the Article أَلِيَّ, the Particle أَلِيَّ, and the demonstrative أَلِيَّ.
3 When the feminine is definitely stated, ِّيَلَنِ takes a feminine verb. Also the plural verb may be used to remove doubt. Vide also § XL (b).
4 A ِّيَلَنِ َّيَلَنِ before ِّيَلَنِ is pronounced ِّيَلَنِ, as: ِّيَلَنِ ِّيَلَنِ = ِّيَلَنِ; ِّيَلَنِ ِّيَلَنِ ِّيَلَنِ ِّيَلَنِ, which is sometimes written ِّيَلَنِ ِّيَلَنِ. Similarly before ِّيَلَنِ, a ِّيَلَنِ becomes in pronunciation ِّيَلَنِ ِّيَلَنِ ِّيَلَنِ ِّيَلَنِ ِّيَلَنِ. Before ِّيَلَنِ, a ِّيَلَنِ becomes ِّيَلَنِ.
5 Tatlab* understood.
6 Al lab* understood.
Remark II.—الثاني: is an Adjective: when it follows and qualifies a noun that noun must be definite, as: رأيت الرجل الذي جاء "I saw the man who came"; the man whom I saw "the man who I saw him." But and are Substantives, as: رأيت من 1 جاء "I saw who (him who) came." Vide § LV.

(3) لَا يأي, masc., and لَا يأي fem. "the one who" (also which?, of what kind, what?, what!) whatever,' is definite and is declined like a triptote noun, usually in the sing. only.

Compounded with the relative nouns and this substantive forms لَا يأي "whosoever"; also "which of these?" لَا يأي (or لَا يأي) "whatever," (also "what of these?") the first portion of the compound being declinable. The first of these two must be followed by لَا يأي and a definite noun, dual or plural; and the second by a definite noun in the genitive, dual or plural. Vide also § XL (b).

Followed by the Genitive, لَا يأي also expresses admiration and is then always in the masc. sing. If it follows an indefinite noun it agrees with it in case, but after a definite noun it is in the acc., as: لَا يأي زيد أي رجل "Zayd came to me—what a man (he is)!!"

(4) كلما "all that, all which.

(5) كل من "every one who, all who.

(p) Those relative clauses that do not refer to an antecedent, are introduced either by لَا يأي, or by لَا يأي and لَا يأي. Vide § XL (b).

1 Man لَا يأي may be declined but practically never is: لَا is indeclinable. After some prepositions لَا becomes لَا "for what? why?"

2 رآي: note transliteration.

3 The addition of لَا is emphatic.

4 A sakin nun before لَا is pronounced لَا, as: رجل = rajul-mmā; مقتيل rajul-m-maqtulw, which is sometimes written مقتيل. Similarly before س = سف, a sakin nun becomes in pronounciation س, as: محمد رسول الله Muhammad-r-rasūl-lah. Before b, sakin nun becomes لَا.
(q) Interrogatives.—(1) "who?"; masc. and fem.; e.g. whose book?; who is that?; as an Interrogative may be inflected, but only when it stands absolutely: (2) "what?"; indeclinable; often strengthened by the demons. 19, as: what then?: (3) "how many, how much?", with the following noun in the gen., as: how many, how much?; vide (o); kum "how many, how many boys?"

Note the following constructions for "I know which of them is in the house": (1) عونت أيا ( هو ) ني الدار and مرئت أههم ( هو ) في الدار. In the first case, أيا is treated as an interrogative, and in the second as a relative. Vide § XL (b).

Remark.—The interrogative kum must be distinguished from the assertory kum "many a," which latter requires a genitive of the singular or of the broken plural, and also the Preterite tense, as: kum قلماك "many a (or how many a) slave have I owned." If however this is separated from its noun (مير), the latter is in the acc., as: كم نالني منهم فضلا على مدة "many a bounty have I received from them at the time of want."

(r) Indefinite Pronouns.—أحد "any one, some one," بعض (lit. a portion "one, some") (sing. or pl.), as: بعض القمعاء "a certain poet or some poets" (according to the number of the verb). Vide also § XLIX (3) to (5).

(s) Reciprocal Pronouns. "Each other, one another" is expressed by the Stem ناقعل; also by بعضهم بعضًا etc.: خدوا أثنا بعضكم من بعض "take revenge from each other"; سعدنا بعضنا بعضًا "we helped each other."

(t) Other Pronouns "each"; فتير "other than," before a genitive noun or affixed pronoun, as: مات الملك فتير "the king died and

1 Preposition; but بعد adverb.
another then reigned in his stead''; "I love none other but thee"; "لا أحب غيري" masc., and "كل؟ن" fem. "both" (with a gen. dual of a def. noun not inflected except in connection with a pron. suffix; *vide* § LXIII).

**NUMERALS**

§ **XXVII. Cardinals**

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>إحدى</td>
</tr>
<tr>
<td>2</td>
<td>ولادة</td>
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<tr>
<td>3</td>
<td>إثنتان</td>
</tr>
<tr>
<td>4</td>
<td>إثنان</td>
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<tr>
<td>5</td>
<td>خمسة</td>
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<tr>
<td>6</td>
<td>سادس</td>
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<td>7</td>
<td>سابعة</td>
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<tr>
<td>8</td>
<td>ثامنة</td>
</tr>
<tr>
<td>9</td>
<td>نينة</td>
</tr>
<tr>
<td>10</td>
<td>عشية</td>
</tr>
</tbody>
</table>

The numerals 1 and 2 are Adjectives.

The numeral 2 is seldom used with a noun; the dual of the noun is used. When used *before* a noun, it loses its final ٠ and governs the gen. sing. It is declined as an ordinary dual.

The numerals 3 to 10 are Substantives and govern the genitive br. plural, preferably a plural of paucity; they have the feminine form for the masculine and vice versa: rarely they follow the noun in apposition but *vide* also (m).\(^1\)

---

1 If it follows its (dual) noun in apposition, it does not lose the ٠. It loses its ٠ in compounds, as: "اثنتي عشرة" "twelve."

2 As "مذكرات رجال" or "رجال مذكرات."
The numerals 1 to 99 govern an accusative singular. If an adj. is appended, it may agree, either grammatically with the noun, or logically with the Cardinal (11 to 99).

From 100 on (i.e. up to 1000) the numerals are substantives, and govern a genitive singular.
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Such compounds may optionally be written as one word.

In such cases the compound of the hundred is always written as one word.

Remark.—An undefined number from 3 to 10 is expressed by "a portion," as: "some, a few, men"; "in a few years." In later Arabic "a few" is also used. Vide (j) and (k).

(b) The numerals compounded with 'ten' both take fathah in all cases, but the 'ten' of the compound agrees in gender with the object numbered while the units from 3 to 10 reverse it).

(c) Twenty, thirty, etc., etc. مئتان are of common gender, and
are declined like regular plurals. The compounds of units with 20, 30, etc.,
are both declined, as:

'A hundred' مئات, mi'atun, is common gender.

(g) From 100 to 1000 are substantives, and the object numbered is in
the genitive singular, or else the number is expressed thus:

(0) "A thousand" ألف, is common gender. Its pls. are 
ألوف, the latter being used for "thousands" in an indefinite sense.

(i) The thousands compounded with units, are treated as a thing
numbered. Thus for 3000 to 10,000, the genitive broken plural
is used: 
from 10,000 to 99,000, the accusative singular 
is used: from 100,000
upwards the genitive singular 

Remark.—The last numeral mentioned decides the case of the thing
numbered.

(j) The Indefinite Numeral ﻓﻲ ﺔﺠﻨ (also ﺔﺠﻨ) "some, a small number,"
indicates a number between 3 and 10 and governs a broken genitive plural, as:

(k) An Indefinite number over 10 is expressed by ﻓﻲ ﺔﺠﻨ; it may
govern the genitive singular, as:

1 This word must not be confused with ﺔﺠﻨ "some (of any number),
one, a portion": ﻓﻲ ﺔﺠﻨ ﻓﻲ ﺔﺠﻨ "I eat a part of the loaf"; 
certain poet says—**: "some of them are rich, and some
poor."
"twenty and odd"; "upwards of 100 (and 10) men." Vide also § XXIX (g).

(l) Note the following constructions for "the three men."


(m) When the numerals 3 to 10 precede a Collective Noun indicating the genus, is introduced, as: "then take four birds (four of the genus bird)." Occasionally the Collective is in the gen. sing., as: "and they were four persons (in number)."

(n) The numerals 3 to 10 agree in gender with the singular of the noun numbered, as: سبع سنين "seven years," but سبع سنين عام masc., and سنة fem.

(o) When the numeral is followed by vide (m), it agrees in gender with its substantive, even if the substantive be qualified by an epithet fixing the gender, as: أربع اثني عشر "four sheep, males," the word ذكور being fem. If however the epithet divides the numeral from its substantive, the numeral agrees with the gender of the epithet, as: أربعة ذكور "three male sheep (three males among the sheep)."

Remark.—The numerals used as abstract numbers have the masc. gender, as: نصف سنة, or نصف السنة "three is the half of six."

§ XXVIII. The Ordinals.

(a) "First" is on the measure أهل, and consequently has for its feminine أهل. From "second" to "tenth", the ordinals are on the measure أهل masc., and أهل fem., as: ثانية and ثانية. "Sixth", however, is سادس, but سادس and سادس are also found.
First and Second are diptotes. From Third to Tenth the ordinals are fully declined.¹

"Eleventh" حادي عشر masc., and "Eleventh" حادي عشر fem. From Eleventh to Nineteenth the ordinals are indeclinable.²

From "Twelfth" to "Nineteenth", they are formed by adding (or) to the ordinals.

From "Twentieth" and upwards, the Cardinals are used, as: "the twentieth chapter." The Ordinals of the units, however, are used before the cardinals, for the intermediate numbers, as: "the twenty-third." The article must be attached to each numeral.

(b) From First to Tenth, the ordinals have the regular plural. From Eleventh to Nineteenth, the first part of the compound has the regular plural.

(c) "First" الأول has also a broken plural الأول meaning "the first parts, the beginning," just as الأخر means "the end parts," and الأوسط "the middle parts." These terms are also used for the three decades of the month.

(d) The Ordinals are generally used for the time of day, as: "at three o'clock (at the third hour)." But predicatively, the cardinals are used, as: "it is three o'clock (the hour is three)." Note that "three hours, and eleven hours." "What time is it?" "nine hours." "In the morning," "at midday" etc., are expressed by the adverbial accusative, or else by the preposition as;  "In the evening" or "in the afternoon" or "in the morning" or and  "at" or "in" or "on".

(e) Age is expressed thus: "How old are you?" "I am twenty".

¹ All make a change for gender.
² The hours are counted from sunset.
DATES (the year) are expressed by the gen. of the Cardinals after the words &*$>^, but for the year of a life or reign the Ordinals are used.

The day of the month is expressed as follows:—

(i) the first of Sha‘bān; the fourteenth of the month of Rajab;
on Thursday the twenty-second of Muḥarram;
the third of Muḥarram, and so on.

(ii) on one night of Rajab being past;
the first of Rajab
on the 2nd of Rajab; on the 3rd of Rajab;
up to the 15th, in the middle of Rajab.
But after the 15th, when so many days or nights remained, as:
on the 16th Rajab, lit. when 14 (days or nights) were left of Rajab,
and so on: on 30th of Rajab. Vide also § LII (b).

Remark I.—The subs. فَرَة, lit. "a blaze on a horse's forehead, a new moon," may be used for the first day of the month and for the last day.

Remark II.—On such and such a date may also be expressed by the acc., or by لَاخِرَة لَيلة "the last night.

(g) "One of two" is 'بَنَانٌ"; "one of four" رَبِيعَة،

(h) "He makes a fifth" هو خَامِسُ "he is a fifth of four," or هو خَامِسُ "he is fifth as to four."
§ XXIX. Other Classes of Numerals.

(a) ADVERBIAL NUMERALS: (1) סָ י or &י (or similar words) "once;"
(2) The סָ also (vide § X) may be used to express "once or twice"
of an action, as: he struck him once or twice.

(b) DISTRIBUTIVE:—These are diptotes, optionally of the measures סָ or מָ, or are expressed by a repetition of the cardinal, as: or (or ) "one by one"; or or (or (or ) "two by two"; or or (or ) "by threes"; (or ) "by sixes"): I passed by people which were in groups of two and threes.

(c) MULTIPLICATIVE:—مقpron = "single, singular number, alone and simple." The measure for the others is the measure of the passive participle of II Stem, as: "twofold, double, duplicate"; "threefold, triple having three, triangular"; "sixfold, six-cornered etc."
OTHER CLASSES OF NUMERALS. 767

(d) ADJECTIVAL: (عـَالـِيِّ) ـَتَلَـَيَ : ـَتَلَـَيَ "dual, consisting of two"; ـَتَلَـَي "treble, consisting of three," as: ـَتَلَـَي "the simple triliteral ot," and so on.

(e) FRACTIONS:—(1) "a half," pl. ـَلََي (but ـَلََي "dividing to half, justice"). From "a third" to "a tenth," the ordinary measure is ـَلََي. Other optional measures are, ـَلََي و ـَلََي. The Pl. is ـَلََي. Examples: ـَلََي و ـَلََي or ـَلََي ـَلََي or ـَلََي ـَلََي = ـَلََي etc. Two-thirds (؟) = ـَلََي, and three-fourths (؟) = ـَلََي ـَلََي. Above ـَلََي, the fractions are expressed a paraphrase, as: ـَلََي "3 parts of 40 parts, ـَلََي th."

(2) A whole number and a fraction are coupled by ـَلََي, as: ـَلََي و ـَلََي ـَلََي "four and five-sixths" (؟ ـَلََي).

(f) Recurring numerals:—every third": ـَلََي "every urth " etc.

(g) Approximate numbers:—The following and similar expressions pre- de the numeral:—"about"; ـَلََي "what exceeds" etc.

The words ـَلََي "or they exceed" are sometimes added in imitation the following passage in the Qur'an: ـَلََي (Qur. XXVII. 147) "and we sent him to a hundred thousand or more." Vide so § XXVII (f) and (k).

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1 A maddah is placed over alif and pronounced, when a hamzah follows alif, or when a doubled consonant follows alif, as in ـَلََي. This alif, ( ـَلََي ) in the middle, at the beginning, of a word is lengthened ـَلََي. A maddah is also placed over ـَلََي and pronounced, when they are ـَلََي and are preceded by their sister-vowels and are followed by hamzah, as: ـَلََي "it was made bad."
§ XXX. Days of the Week.

(a) The Sabbath, i.e. Saturday (the first day of the week of Muslims; but the last of Christians and Jews).

Sunday (lit. "day of the one"; the first day of Christians and Jews).

Monday (lit. "day of the two").

Tuesday.

Wednesday.

Thursday.

Friday (day of Congregational Prayer).

The word "يَمَ ْتَ ( headphone ) is often omitted, as: "اثنان.

(b) In addition to "سَبْعَة" there is "عَشْرَة" and "تَأْنِسَ" to denote "a period of ten days.

§ XXXI. The Year.

(a) The Christian Year is called by Muslims "الْسَنَة المُسْلِمَة" "the Messianic Year," and also by Christians "الْسَنَة المَيْلَادِيَة" "the Birth Year,' and "الْسَنَة المَحْرِمَة" "the Solar Year.

B.C. is "قَبْلَ المِيلَاد" and also by Christians "قَبْلَ الْمِيلَاد" (modern abbreviation of latter, ق م).

A.D. is "بعد الميلاد" and also by Christians "بعد الميلاد" (modern abbreviation of latter, م ب, or simply م: Muslims write م abbreviation of مَيْلَاد).
A.H. is "the Flight Year" (16th July, 622 A.D.), [abbreviation A (butterfly h)]: and also by Christians "the Lunar Year."  

B.H. is قيل الهجرة (written in full).

(b) Muslim Feasts. There are two chief festivals: — on the beginning of رمضان, the day after the termination of its Fast. In India this is known as عيد الفطر, an abbreviation of its classical name عيد الفطر ("the festival of breaking the fast"); or عيد الأضحى, or عيد الشكر (2) ("the festival of sacrifice"); this falls on the 10th of ذي الحجة, when the pilgrims offer up sacrifices at Minā, a day's journey from Mekkah.

§ XXXII. Prepositions (حرف الجر), Prepositional Nouns, Exceptive Particles, etc.

(a) Prepositions govern the genitive. The noun so governed is styled مجهول. Prepositions are 'Separate' (منفصل), or 'Inseparable' (محصور).

(b) INSEPARABLE PREPOSITIONS:—These are five: (1) بِ, 'in, by, with'; [prefixed to the affixed pronouns هما - هم, it changes the zammah (—)]

1 Every year has 354 days and consists of 12 lunar months: vide p. 200. The H. year 1327 began on 23rd Jan. 1909 A.D.

The months of the Christian year are usually in Egypt "April - May - June - July - August - September - October - November - December"; in Syria "December - November - October - September - August - July - June - May - April - March - February - January"; in Persia "January - February - March - April - May - June - July - August - September - October - November - December".

2 In India, this is generally called Baqra 'Id "the Cow 'Id," though goats are usually sacrificed and not cows. Poor people sacrifice cows, as seven houses may share in one cow, whereas a goat cannot be shared. In Persia, this feast is called ميد قربان.  

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into kasrah (---), as يَلُوُّم: 

(2) لَيْ "to, for, belonging to,"

b affixed pronouns, except the 1st pers. sing., this is pointed with fatha, "

§ XXVI, (/) (1); it also changes to fatha after the vocative yā, as:

"come to the help of Zayd!"; but لِيِ "to me":

(3) كَ "to, for, belonging to,”

(not used with pron. suffixes): (4) وَ (a particle of swearing), as:

God!"

(5) عَلِّيُ "to, towards, up to, until":

"upon against":

1 After "see! behold!" بَ مَْي used, as:

In negative sentences, the predicate, if a noun, has often as:

"he is not a rider": ( عَالِمٌ or عَالِمٌ = "they are not learned." also § XLII (a) (2) and § LII (a) (2).

2 As a Conjunction with the Subjunctive, it denotes "in order that, so that": § XXV (c), etc.

8 ك cannot precede a pronoun or a verb; it can precede a noun only: مَّثِلُ or مَّثِلَ must be substituted before a pronoun, and كَ or كَمَّ before a verb. كَما هوُ "as it is, in the same state." كَ is really a noun signifying "similarity." "a certain merchant";

4 نَاجِرٌ مِنْ خَساَبِ "a chair (made of wood"

5 لَمَّوْدَةٌ يَلَى الْمَعْرُفٍ "the wealth which I have";

6 "what you have done to us in the way of kindness" (i.e. "the kindness which you done to us"); دَّدُ أَرْكَمُ مِنْ أَيْثَانَ "he has already shown you some of his signs."

5 Before the affixed pronouns, كَ and كَلَّي change the final alif maqṣurah into as: "on thee"; "towards him"; "on me", "alay-ltf* "on thee"; Hay-h* "on me","
of”; “from near”: “from on”; “in”; (but in me,” “in him” etc.) “with, besides”; “up to, until, as far as,” (also a Conj.) “since”;

Remark.—To these may be added the noun or particle “often, many a, but few,” as it governs the genitive, as: “many a noble man have I met.”

(2) When and preceded the article, they are pronounced and as: “it is told

in spite of that”: “in spite of the fact that, although.”

Note the phrase “I eat the fish even to its head”;

here read either ra’s-hā, a genitive governed by the Preposition, or else ra’s-hā an accusative as the object of the verb, in which latter case is a Conjunction.

“[even etc.] is not used with suffixes: “I will kill even you.”

indicates motion towards and arrival at, whereas does not necessarily connote the latter meaning.

Before a noun, either may be used, but without a noun only, as in “I have not seen him since.” It is not used with suffixes. It is construed either with the gen. or the nom., the gen. being more particularly used when a yet unexpired period of time is spoken of, as: “I have not spoken to him since the beginning of this month.”

The acc. (dependent on the interjection ) of “multitude.” must begin a sentence; the noun it governs must be indefinite and qualified by an adjective, or a nominal or verbal clause in Pret. tense in place of such adjective: an alternative construction is “many a man.” With affixed ( ), it signifies “perhaps, probably, sometimes, frequently,” and introduces a sentence. An indefinite gen. often occurs after the conjunction “many a cup have I quaffed.” means “a few,” and also “many a.”

In Urdu has the same contradictory meanings; vide “Hindustam Stumbling Blocks,” Supp. VIII, 18.
PREPOSITIONS, PREPOSITIONAL NOUNS, ETC.

on the authority of *Ash-Shafi'iyy*”; but before other connective alifs, becomes *min*, as:

When prefixed to ـََّ مُّ or ـََّ مُّ, the final ـََّ becomes ـََّ by assimila-

(d) Other separate prepositions are simply nouns in the accusa-
(or adverbial) case, but without the *tanwin*. They, too, govern the *geni*
and some of them (originally nouns) may also themselves be in the *gen*
after a preposition.

1 “after” (time or place), (dimin. بعيد); ـََّ قَبِل ـََّ “before” (of tin
(dimin. نَزَعَ قَبِل); ـََّ ـََّ “above, over (place or rank), more than (a certain nu-
ber),” (dimin. نَزَعَ تَحَبَ); ـََّ “under, underneath; less than (of a number
من تَحَبَ “under, underneath”); ـََّ “before, in front of (of place)”;

2 “round about”; ـََّ وَرَأَ “behind, beyond, besides”; ـََّ ـََّ “about (numl
for example, in the direction of, according to)”; ـََّ “with, in possession of
the opinion of, at the time of”; ـََّ “from” ( ـََّ عَدَ); ـََّ “ins
of, in place of”; ـََّ (or ـََّ عَدَ declinable); “except, besides”; ـََّ “without”; ـََّ “in the middle”; ـََّ بلا “without”; ـََّ “exce
(indeclinable): ـََّ “besides”; ـََّ “opposite”; ـََّ “opposi

1 But as adverbs, i.e. when not followed by nouns, ـََّ and ـََّ قَبِل

2 ـََّ “direction, quarter”) is used as a substantive in all its cases with a folk
genitive for “like,” or “about,” as: ـََّ ـََّ “a man like Zayd”; ـََّ ـََّ ـََّ ـََّ “I passed by about a hundred men.”

3 ـََّ can be used with either an indefinite or a definite substantive, ـََّ
one that is indefinite, only. After ـََّ ـََّ ـََّ ـََّ “not otherwise, nothing in
is understood, as: ـََّ ـََّ ـََّ ـََّ ـََّ ـََّ ـََّ ـََّ ـََّ “I have a *dirham* on me, no
else.” *Vide* also (e) and § XXXIV (b) (2).
PREPOSITIONS PREPOSITIONAL NOUNS, ETC.

The following are used as nouns and run through all the cases:

1. If two substantives depend on each other, the preposition need not be repeated; but if one (or both) of the words is a pronoun, the preposition must be repeated.

2. Sometimes mean, "both-and," or "partly-partly": جَانَةٌ مَا بُيِّنَ 

3. In the meaning of "without," دونٍ or دونَ may be used for دونَةَ but "beware!"

"impossible" نَفْرُ وَفِرْهُم : سُؤُو (rarely سمَيَ and) "kings and others": سُؤُو "except, other than, another (besides so-and-so)."

"alteration, difference, non- etc.": عُنْرُ مِهِكَ "a non-Arab" نَفْرُ al-مُرَكَّب: سُؤُو "kings and others". "except, other than, another (besides so-and-so)."

"without," without, or دونَ and دونَةَ and دُونَةَ "beware!"

"impossible" نَفْرُ وَفِرْهُم : سُؤُو (rarely سمَيَ and) "kings and others": سُؤُو "except, other than, another (besides so-and-so)."

"alteration, difference, non- etc.": عُنْرُ مِهِكَ "a non-Arab" نَفْرُ al-مُرَكَّب: سُؤُو "kings and others". "except, other than, another (besides so-and-so)."

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"alteration, difference, non- etc.": عُنْرُ مِهِكَ "a non-Arab" نَفْرُ al-مُرَكَّب: سُؤُو "kings and others". "except, other than, another (besides so-and-so)."

"without," without, or دونَ and دونَةَ and دُونَةَ "beware!"

"impossible" نَفْرُ وَفِرْهُم : سُؤُو (rarely سمَيَ and) "kings and others": سُؤُو "except, other than, another (besides so-and-so)."

"alteration, difference, non- etc.": عُنْرُ مِهِكَ "a non-Arab" نَفْرُ al-مُرَكَّب: سُؤُو "kings and others". "except, other than, another (besides so-and-so)."

"without," without, or دونَ and دونَةَ and دُونَةَ "beware!"
CONJUNCTIONS.

Remark.—These govern a genitive, as do جَمِيعٌ (all) and كَلٌّ (the whole, all’); and مَعْصَى (a part, one, some’); مِنْقَدِدٍ or أَقْصَر (measure, size, quantity, worth’); قَفْرَةٌ (number, computation’ ( = ‘about’); كَلَّاٰنُ (both.’) Vide § XXXVIII (h) and § LXI (k).

(f) لَسْ (especially, above all’ (lit. there is not the like of) seems to be both adverb and preposition being followed either by the nom. or the gen., as: (أَعْجَبَى أَنْاسٍ لَسْ بَسِيمًا زِيدٌ or جَمِيعًا) ‘all the people pleased me, especially Zayd.’ The word is compounded of the acc. of سُبي (‘an equal’) and the negative لَ.

(g) To imply exception, are used: إِلَّا (particle); (particles of the nature of verbs); and the nouns ضُرْعٌ (declinable) and ضَلْوَيْ (indeclinable); vide § LIV. ماَماَ حَلَّ (which) and ماَ ماَ حَلَّ govern the acc., but if the ماَ is omitted, they sometimes govern the gen.: حَامِشًا or حَامِشًا 8 governs the gen. or acc.

§ XXXIII. Conjunctions (حروف العطف).

(a) These also are ‘Inseparable’ and ‘Separate.’

INSEPARABLE CONJUNCTIONS are: (i) وَ (‘and’); (ii) فَ (‘and so’’ (as a consequence). The latter indicates a less close connection than دِ، and is frequently used for the English full stop: دِ is irrespective of order, but فَ distinguishes it. 8

With the Subjunctive, دِ ‘so that.’ It also introduces a Nominal clause after أمَّا (as for) q.v., and is also used in the apodosis of Condition.

1 ماَ حَلَّ (‘what is free from’); ماَ مَعْصَى ‘what goes beyond.’
2 Lit. ‘be excepted.’

8 Introducing a second nominal sentence, وَ means ‘while’ (واَو الْعَلَاءُ) , as: Zayd departed, while (or and) ‘Amr. remained’ : if the second clause is Verbal, the دِ may be dropped: vide also § XLIV (b) (3) Remark II and § LVIII. This وَ of condition sometimes introduces a nom. sentence that has no Part. or Aor., as: جَاهِدَ زِيدٌ وَ عُمَرٌ سِيْف (or يَسِيف) ‘Zayd came with a sword in his hand.’ For two verbs coupled by دِ for a verb and an adverbial clause etc. vide § XXXIV (b) (7).
CONJUNCTIONS.

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It is often prefixed to particles: اَنْ with a following
Nominal clause or a Suffix means ‘for.’

(ii) ل with the Subjunctive = ‘so that,’ 1 and with the Imperative ‘let’;
note § XXV (c) and (d). With the particle ف, it loses its vowel, as: فِيَيْتَب
fa-l-yaktub.

Remark.—In the meaning of ‘with’, the Conjunction ج takes the
Accusative, as: جَيْدُ وَ أَخالَةٌ, ‘Zayd with his brother.’

For ج, with the Genitive vide § XXXII (b).

(b) SEPARABLE CONJUNCTIONS:—The following are the most common:

فَمَمْ “then, next, after a little while” 2 (often followed by إن) connects
words and clauses”: تُ بَيْ ضِرْبُ مُ بَيْ ضِرْبٍ مَ ثُمْ, “for a little while”
follows ف, as جَيْدُ مَثُمْ, جَيْدُ مَثُمْ. here or or مَثُمْ could be
used in both places, but مَثُمْ could not precede ف.

أَوْ “or”, but followed by the Subjunctive = “unless, unless that”:
إِمَّا - إِمَّا - إِمَّا - إِمَّا. “either—or,” or أَوْ إِمَّا for إن
إِمَّا, إِمَّا, إِمَّا, إِمَّا (مَثُمْ, إِمَّا). Unusual إِمَّا اَبْنَ (i.e., а́) إِمَّا
“give it either to Zayd or 'Amr.”

أَوْ “or” (in double interrogative clauses, as: أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ, “shall I do it
or not ?”).

أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ أَمْ A man did not come to me,
nor a woman”).

1 With the same meaning are لَوْ and negatively لَوْ “so that
not.” Also a preposition, vide § XXXII (b).

2 The Adverb مَثُمْ is connected with مَثُمْ

5 If all came in quick succession, ف should properly be used of both
CONJUNCTIONS.

lākin and lākinn
t the former is used before verb; and sometimes, without governing power, before a noun latter is used before pronominal suffixes and nouns, the noun being in the accusative: lākinn and lākinn both used.

"where," is used to join clauses; lākinn = "wherever."

"at which time, when, since, because," is used of Past time either Nominal or Verbal clauses; it connects clauses (and cannot begin a sentence); lākinn = "whenever" (conditional; with two apocopated Aor)

"when, if, as often as" (originally of time, but often of condition always followed by Pret., but generally in sense of Fut., in which case it induces a Verbal clause, vide Temporal Clauses: in indirect question "whether" = "when" (for lākinn and lākinn "Behold," vide Interjections).

"if ever, when, as soon as" (temporal; with Aor. or Pret.).

1 Lākinn is one of the suffices of the verbal particles.

2 So too after lākinn, "if anyone," mā "if anything," kif "if even anything," kif "if even anything," kif "however," kif "where," lākinn "when," lākinn "where,"

"wherever," lākinn "when" and other words implying a condition, the Pret. has a sense, the condition being represented as fulfilled. The same applies to the Prets. and after "or," as: Soa mā mā or ḥaṣar "it is all the same whether they are absent present."

If the Pret. after mā, mā, mā, mā, etc. is to retain its meaning, kān or one sisters" is inserted, as: "if his [Joseph's] sh" been torn in front then hath she spoken truly." Vide XLIV (a), (5) and § LVI tional Sentences.

lākinn is also a particle of denial; vide § XXXIV (b) (3) Adverbs, p. 783.

For example mā mā mā mā; but mā must 1 verb after it.

But lākinn adv. "in that case, then, therefore."
"if" (for probable conditions; followed by Pret. with present or future sense; in direct questions = "even if, although"; sometimes = "and if": "verily if"; "if not"; "and if not, otherwise." (as a particle of exception = "except but," vide § LIV).

"if" (for purely hypothetical or impossible conditions); (also used before a verb = "would that," but before nouns and pronominal suffixes is used). With Negative, " although" sometimes = "and if" (in impossible conditions).

"that"; with Verbal (and sometimes with Nominal) sentences, the verb being generally in the Subjunctive, or rarely in the Aor. Indic. or the Preterite; also introduces direct quotations: "as though"; "because"; (for "that not"); "except that"; "in spite of"; " so that not"; "that" with Nominal sentences and a verb in the Indicative; the noun immediately following is in the accusative (as with "verily"); with the suffixed pronoun of 1st person or or etc.; and "just as if, it is as though";

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1 Of these, may precede a noun, an affixed pronoun, or a verb; is used before the Preterite; and before the Aorist but with a past meaning.

2 If more than one verb is dependent on , the Subjunctive is used throughout but is not repeated.

For with the Indicative vide Syntax.

3 In certain cases either or may be used indifferently.
CONJUNCTIONS.

"because"; إِلَّا أُنْفِرْ أَنَّ أَنْ "except that, yet." Vide § XLII (c) and § XLV.

إِلَّا اَمْمَّا "as for," with a following Nominative (predicate always has فَ).

\( \text{or (rarely يَنَّى)} \) "while, whilst."

"when" (conditional); followed by Pret. vide p. 776 note 2: مَّثْنَى مَا "whenever, at the time when" (temporal only, does not apocopate). Also adv. = "when?"

"until" (إِلَّا أَنْ) with a Nominal sentence often مَّثْنَى أَنْ "in order that not."

\( \text{vide} \) § XLV (c). [Vide § XXV (c) and § XXXII (c) and note 2, p. 771].

"in order that"; takes Subjunctive: لِكِبْلَةٍ and لِكِبْلَةٍ "in order that not."

"when, after" (followed by the Preterite, generally with Pluperfect meaning; requires a complement, as: دَمَثْنَى لَمْدَأَ دَفْهَبُ رَيْادُ "I slept when, after, Zayd had gone"). Vide note 3, p. 776.

"since" (former cannot precede a verb; both also used as prepositions), vide p. 771, note 3.

\( \text{إِذَا} \) "as long as" (followed by Pret. with present or future meaning); دَا مَا "as long as" (مَا "as long as" and دَمَثا "he continued"); دَا مَا "as long as he rode"); مَا دَمَثا نَافِما "as long as I slept"). Vide § XLI (e) (13). Often occurs in compound Conjunctions, as: بَعْدَ مَا "after that"; تَبْلَيْ مَا "before that" (always with Aorist). It is often used to generalize, as: كَبْلَا "as often as";مَا مَمَّثَا "whenever" (temporal only, not conditional; does not apocopate as مَا does when conditional): also إِذَا مَا "whenever," and إِذَا "if ever" q.v.

\( \text{إِذَا مَا} = \text{مَا} \), Vide § XLV (b).
Remark I.—In generalisations, ‘‘whenever,’’ ‘‘if ever,’’ ‘‘as often as,’’ are followed by the Preterite or the Jussive, in the sense of the Present.

Remark II.—In Persian and Urdu is practically a preposition, as: mādām-l-hayāt ‘‘for life,’’ (but in Arabic mā dām ḥayyā ‘‘as long as he was alive’’); the Persian Conjunction is mā-dām-ki, or mā-dām-i-ki ma dāmākē.

(c) Vide also § XXV (c), Subjunctive Mood.

§ XXXIV. Adverbs.

(a) INSEPARABLE: — an interrogative prefixed to the first word of the sentence,1 as: ̲Afīrīt ‘‘did he beat you? ’’; but asm-.kā Zaydwa ‘‘is thy name Zayd?’’: only used when there is no interrogative pronoun, e.g. (or) ‘‘hast thou done this?’’, but ‘‘who has done this?’’ Vide also § XLIII and § LIV.

s (s inseparable) and sawf (separate), are particles prefixed to the Aorist limiting its action to future time, as: (sentence, or) ‘‘I shall do it.’’

l ‘‘certainly, truly.’’ This may be prefixed (i) in oaths, as: Rāmī ‘‘by thy life’’; (ii) in a complement to an oath, as:  wavelengths ‘‘by God he has certainly gone out’’; (iii) as an inceptive particle before a noun, adjective, pronoun, or the Aorist tense; (iv) to an apodosis after ̲Zayd or ̲Zayd; (v) to the Predicate of a Nominal sentence beginning with ̲Zayd.

1 In negative interrogative clauses. ̲Zayd or ̲Zayd, as: ̲Zayd. ‘‘shall I not do it?’’; ̲Zayd. ‘‘hast thou not done it?’’ But ̲Zayd, ‘‘look here,’’ is an interjection.

2 For the interrogative  + ̲Zayd (with the hamzat ̲Zayd). A long vowel cannot precede a letter that is ̲Zayd unless the letter is doubled. Also two ̲Zayd letters never occur together, except in pause. For ̲Zayd — ̲Zayd in a double question see ̲Zayd.

3 Sawf indicates a more remote future than does s, of which the latter is a contraction.
(b) SEPARATE are:—(1) Nouns used in the accusative case, as:—
(ةَرْمَةٌ تَأْتُرَةٌ - طَوْرًا) or (دَأْرَةٌ وَتَأْتُرَةٌ) "at one time - at another time"; كُلًّا مَّا "together"; لَ مَّا جَرَّمْ, or لَ مَّا جَرَّمْ "often"; إِنَفَّاَتَا "by chance"; الْيَوْمُ al-yawm "to-day"; لَ مَّا جَرَّمْ, or لَ مَّا جَرَّمْ "undoubtedly";
الْآَنَّ أَلَّا "this moment, now"; حَالَّا (in Persian often ُحَالَة) "at once"; (أَلَّا ُأَمَسِ) or (نُمُسِ) or (بَالْعَالِمِ) "yesterday"; دَأْمَا "always"; يَكُونْ or يَكُونْ ُيُوْحُ "let us go, then."

To the same class belong حَيْنَ "at the time of, when," رَبْعًا "sometimes, perhaps" [§ XXXII (c)] (1) Rem., سَرِى "in the end" [particle of futurity vide (a)], "especially" [vide § XXXII (f)]; كَيْفَ "how (interr. or condit.²), as"; رَجُدَ (used only with suffixes, as: رَجُدَة "he alone," وَجَدَم "they alone"); and رَبْعًا and رَبْعًا "whilst, during." For كَلُّ vide Remark to (h), § XXXVIII.

(2) Several nouns that are used as prepositions in the accusative without тَانَوَّينَ, ['vide' § XXXII (d)], are used as adverbs also, but in this case they are pointed with زَامِمـ ٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰٰ..
3) Certain particles, as: ﷺ "yes, certainly" (confirming a state-)

[But in reply to a question, ﻪ ﻳ ﻤ is better].

\[1 = \not \text{ "not" } + \text{ interrogative } \], \textit{vide} (a).

\[\not 1 = \text{ "not" } + \text{ interrogative } \], \textit{vide} (a).

\"or,\" in a double question, as: ﷺ "shall I do it or not?"

\"truly, certainly\"; introduces Nominal sentences, the subject fol-

g being in the Accus.: the Predicate is often strengthened by ﷺ, as:

\"verily, Zayd is intelligent.\" With pronominal

es, ﷺ "verily he"; ﷺ or ﷺ "verily I" ; ﷺ or ﷺ " verily we."

\(\text{for } \) ﷺ \(" only\"; always begins a sentence and qualifies the

or clause at the end, as: ﷺ "the alms are for the

\textit{only}\"; often corresponds to the Hindustanti \textit{to} and \textit{hi}.

\(\text{for } \) ﷺ \(" how, where, in whatever way, whence?\" \textit{(interr. or Conditional)}.

\(\text{for } \) ﷺ \(" when, whenever\" \textit{(interr. or Conditional)}.

\text{"... that is" } = \text{" ye\"y\") \textit{; much used by Commentators.}

\"yes, yea; always followed by an oath, as: ﷺ "yea, by

\text{"yes\"; vulgar form of ﷺ \("I and \textit{the}.

\text{"where, whither?\" \textit{(interr. or condit.\}) \text{" whence?\" ; ﷺ \(" whence?\"

\text{"wherever.\"

In negative interrogative clauses ﷺ \(" shall I not

\text{" hast thou not done it?\"; but ﷺ \(" look here\" is an interjection.

\textit{vide} p. 776, note 2.
ADVERBS.

"but rather, no on the contrary, but."

"yes, certainly, why not, of course," in reply to a negative interrogative, as: "Am I not your Lord? They said, 'Yes.'"

"while, whilst": connected with the prep. "

(4) "yes, certainly, why not, of course," in reply to a negative interrogative, as: "Am I not your Lord? They said, 'Yes.'"

often untranslatable; with the Preterite it signifies the completion or certainty of the action, and may sometimes be translated "now, already, really," as: "we have mentioned (just now)." It signifies that something uncertain or unexpected has happened, as: "I was hoping he would come, and now he has really come." With the Aorist, it means "sometimes." Vide § XLIV (a) (6), and (b) (3) Rem. III, and (7).

(4) "never" (of Past time); always follows a negative Preterite or a negative Jussive, as: "I have never seen him": [ ] or [ ] or [ ] "never," (of future time); always follows a negative Aorist, as: "I will never leave thee": [ ] "never" (of either past or future time) is used with a negative verb.

"not at all, by no means, certainly not"; vide also § XXXV (b).

"not, no," used with Aorist in Present or Future meaning, as: "I do not do it, or I shall not do it": or with Jussive in Imperative meaning, as: " do not do it": [ ], followed by an accusative noun.

1 In Persian either [ ] or [ ] can be used for enhansive "but"; but in Urdu [ ] only can be used; vide Phillott's Hind. Man., p. 210 (c).

2 Vide also §§ XLII and XLIII.
expresses complete Denial, as: َلا َمَقْرَ "there is no escape at all." Also used as representative of the other negatives after ِ.

كم "not," used with Jussive, to which it imparts a Past meaning as: َلَمْ يُقْعِلْ "he did not do it."

لم "not yet"; followed by Jussive.

لا (contraction of َلا َيْمَكُونُ أنَّ) "not"; followed by the Subjunctive, which then has a future meaning, as: َلا َفُعَّلَ "I shall not do it."

ما1 "not"; used with either Preterite, or with Aorist as a Definite Present.

أي a particle of Denial, as: َأَيْ رَأَيْتُ مَعَها أَمْثَلَه َ "I have not seen anything of her, that I despise"; vide also § LIV (c) Exception. [For َأَيْ as a Conjunctive, vide § XXXIII (b)].

عَنِى "when, at what time?" [Also Conjunction, vide p. 778].

نعم (rarely نَعَمْ) "yes" [derived from نِعْمَ "(what you say) is agreeable"]; affirms any statement or question. Vide ُأَجَلَ.

ِّ introduces more lively questions than the Inseparable particle ُ, vide (a); introduces direct or indirect questions; in indirect questions = "whether,"2 as: َمَثَّبَتْ ِّمَلْي ِّنَبُوْنِي "tell me whether thou hast expected me"; not used in alternative questions; gives the Aor. a future sense.3 Vide § LI V.

ُّ (ِّ = ُّ + ُّ) "not"; used in Interrogative sentences, q.v.

1 Vide also §§ XLII and XLIII.

2 Corresponds to the Hindustani (not Persian) use of اَيَأَفَ ِّ. اَيَأَفَ ِّ.

3 The interrogative particles ُ and ِّ are not used before the interrogative pronouns. Occasionally the two particles are combined, as: اَفَ اَيَأَفَ ِّ.

Note the idioms: ُّ ِّ َنَفَأَ "wouldst thou like some wine?";

"doest thou wish to sleep?"; in these, some substantive as ِّ ِّ or مَلْي must be supplied.
ADVERBS.

(4) Certain adverbial phrases, as:
- "shortly" (or (or ) or ) "one day, once";
- "from amongst" (or ) "any way, at any rate, in every case";
- "there is nothing like whatever," (or ) "there is little or rare" "seldom," and  "it was long" "not for a long time." Vide also § XLII (c) "Particles that govern like Verbs."

(5) The "Approximate Verb" (or ) "he was on the point of," signifies "nearly, almost" etc., and is followed by the Aorist, as: (pronounced ) "I almost died"; "it is very likely that poverty may result in infidelity"; "he nearly did it." Vide also § LXI.

(6) "would that!", and  "perhaps," govern the accusative and also take the suffixed pronouns, as: (rarely )

1 By Arab Grammarians is considered an "Approximate Verb" and its subject is the clause following or . In "perhaps (said Moses) your Lord will destroy your enemy—", is considered to be the subject of . This word usually stands first in the clause. The Pers. , "perhaps," is also a verb. Vide § LXI.

2 By Arab Grammarians, these are considered to be verbs. They stand first in the clause.

3 As: "thou hast seldom come to us": "thou hast not honoured us for a long time."

4 These are perhaps verbs.
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“would that I—” (rarely “perhaps I—” etc.; “would that there were between thee and me the distance of the East from the West!” But if i‘lāt, the noun may be in the nominative; while if it is added to lāl, their governing power ceases. Vide also § XLII (c).

(7) Note the construction (السجود) “he prostrated himself and made long (his prostration),” for “he prostrated himself a long time.” Compare § LXII (a) (5) Remark.

§ XXXV. Interjections

(a) The Vocative is expressed by the particles َى, and َهلا or َهلا For Vocative, vide Syntax of the cases.

(b) Some Interjections are: َأَمَّا “‘ah, alas!”; َلاَّ or َلاَّلا َفَرَأُتُهَا “‘fez on thee’; َكَلاَّ, or more emphatic َحَاشَأَّكَلا َوَكَلا “‘never,’ vide also § XXXIV (b) (3); َهَا “‘make haste’ (with prep. َبَ ب) or َهَا َبْنَيْكَنْهَا "come let us go!’ ’); َالله َلَّا َمُبْنَيْكَنْهَا or َالله َلَّا َبْنَيْكَنْهَا “‘bravo!’; َذُوْلُي ل َلَّا َمُبْنَيْكَنْهَا (fem. of Elative أَطْبُ) “‘hail!’ (as َذُوْلُي لَّا َمُبْنَيْكَنْهَا or َذُوْلُي لَّا َمُبْنَيْكَنْهَا “‘hail to thee!’); َوَلُك َلَّا َمُبْنَيْكَنْهَا or َوَلُك َلَّا َمُبْنَيْكَنْهَا “‘beware,” = َها ِإِبْنَيْكَمْ َأَيَاكَم َأَيَاكَم or َها ِإِبْنَيْكَمْ َأَيَاكَم or َها ِإِبْنَيْكَمْ َأَيَاكَم or َها ِإِبْنَيْكَمْ َأَيَاكَم or َها ِإِبْنَيْكَمْ َأَيَاكَم “woe!” (with suffixes, as: َوَلُك َلَّا َمُبْنَيْكَنْهَا or َوَلُك َلَّا َمُبْنَيْكَنْهَا “woe to thee!”), vide (c)]; or “‘oh!’ (often with the following noun ending in ِ أَيَاكَم or in pause, or for an alif maqṣūrah in ِ أَيَاكَم, as: َوَلُك َلَّا َمُبْنَيْكَنْهَا or َوَلُك َلَّا َمُبْنَيْكَنْهَا “Oh Zayd!”; َوَلُك َلَّا َمُبْنَيْكَنْهَا or َوَلُك َلَّا َمُبْنَيْكَنْهَا “Oh Moses!”; َوَلُك َلَّا َمُبْنَيْكَنْهَا or َوَلُك َلَّا َمُبْنَيْكَنْهَا “Oh sorrow,” and also َوَلُك َلَّا َمُبْنَيْكَنْهَا or َوَلُك َلَّا َمُبْنَيْكَنْهَا “Oh my sorrow!”; َوَلُك َلَّا َمُبْنَيْكَنْهَا or َوَلُك َلَّا َمُبْنَيْكَنْهَا (and pl. َوَلُك َلَّا َمُبْنَيْكَنْهَا or َوَلُك َلَّا َمُبْنَيْكَنْهَا “come

1 But in pause َمُبْنَيْكَنْهَا

2 In Persian, َأَيَاكَم expresses pain or disgust.

3 َمُبْنَيْكَنْهَا is also a Preposition.

4 َمَلِك جَرَأ, lit. “take and drag along”=“and so on, and so forth, et cetera.”
INTERJECTIONS.

here!, bring!, give!" (sometimes declined like an Impera.;) َهَاتُ " give, bring here!"; declined as an Impera.; (properly Impera. IV of ا لِي " to come); َحَي" " come!" ( = أَسْرُ "haste," or َأَعْ " keep to," or ا لِي "call") (with prep. َحَي على َفَالَة " come to prayers!"); َوَرَأْ " (for admiration or regret) "wonderful! or alas!"; َمُهَا " also َمُهَا gays silence, hush!"; ًاَو (also َو) " stop! let alone!"

(c) The substantives َوَيَلُ " and َوَلْلَّ (formed from َوَي) are used as follows:
َوَلْلَّ " owe to thee"; َوَلْلَّ " woe to Zayd"; َوَلْلَّ = َوَلْلَّ " woe to him."

(d) The measure َحَقَّال " gives an interjectional Imperative, as: َحَقَّال " take care!"; َحَقَّال " give it up"; َحَقَّال " come down"; َحَقَّال (m.c.) " stop work."

(e) إِذًا or إِذًا " behold"; often used after َيَبِينُ or َيَنْبِئُ; the former before a Nominal sentence and the latter before a Verbal: in the former case the subject may have َبُ " as: إِذًا َجَينَ " behold a jinn came!"; إِذًا َجَينَ (إِذًا َجَينَ) or إِذًا َجَينَ إِذًا َجَينَ إِذًا َجَينَ إِذًا َجَينَ إِذًا َجَينَ َفَدَ أَنَّى " when suddenly I found a Jinn by me"; vide Conjunctions, for إِذًا.

(f) Many nouns in the accusative are interjections, as: َمُهَجَّبًا " welcome," or َأَهَلَّ وَ َسَهْلَ " willingly"; َأَهَلَّ وَ َسَهْلَ " welcome, you are at home, be easy"; َتَبَا لَكَ " may'st thou perish"; َسَهْلَ " slowly, gently!" Vide also § XLI (d).

(g) Many religious phrases are used, as: َحَاصَبَ " God forbid! far be it from!, this cannot be!"; َبِسْعَانَ اللَّه " praise be to God" (used for

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1 Most Arabic verbs denoting " to come" are transitive.
2 " how strange! I wonder greatly at it."
admiration): "as God pleases" (to remove the evil eye).

"thanks be to God!"; "if God will!" (often stands for the English "I hope so"); "God forbid" (lit. = "I take refuge in God"); "I ask pardon of God!" (used to decline a compliment and in other cases);

"there is no might and no power save in God the mighty!" (expression of astonishment or alarm): (IV of 

( ) There are also numerous calls to domestic animals, and imitative cries and sounds which may be considered as Interjections, such as  for driving horses;  or  or  for driving a dog away;  for calling a dog;  for calling camels to drink;  or  for making camels kneel; the sound of a blow;  the sound of a stroke;  the sound of a falling stone;  sound of splash.

1 Also = "many", as: "he had many children": here the word 'many' is not stated for fear of the evil eye.
PART II.—SYNTAX.

§ XXXVI. Nouns—Definite, and Indefinite.

(a) Tanwīn is equal to the indefinite article, as: 

' كتاب طيب ' "a good book";

"ملك جليلة" "a glorious queen."

(2) The loss of tanwīn, with the addition of الباء, shows that the noun is definite (except in the case of certain proper names, and nouns that are imperfectly declined), as:

'الكتب الطيب "the good book."

(3) The loss of both the tanwīn and the article, usually shows that the noun (if not a proper name) is definite and governs, in the genitive, the noun that follows it, as:

"بيت الام " 'the daughter of the king';

"ابورز " 'the father of Zayd';

"أحدهم " 'one of them.'

(4) "A daughter of the king" is expressed by "(a daughter, one of the daughters, to the king')" : 

"أبنت الرجل " 'the (or a) slave of a man' (= بيت من بيت الرجل : "a house belonging to the man," or بيت للرجل : "the house of the man";

"بيت الام " 'one of the man's houses';

"أبنت الرجل " 'the slave of the man.'

(5) Note the following:— "one of the daughters of a king'';

"بيت الملك " 'a or the\(^1\) daughter of a king' (according to context);

"أبنت الملك " "a cup of coffee," but فنجان القهوة "the cup of coffee";

"أبنت الرجل " "a garment of silk'';

"أبنت الرجل " 'a Hindu, one of the Hindus.'

(b) The definite article often denotes species or class, as:

"هوم كملك الحمار " 'he is like a (the class) ass';

"الخمر جميع الام " '(the class) wine is the origin of the (the whole class of) sin.'

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\(^1\) Definite in a generic sense, i.e. not the daughter of an ordinary person but of the species king, vide (b).
(c) (1) After the demonstrative pronouns as qualifying adjectives, the noun has the definite article ل, as: "يَهُودُ الكِتابُ" "this book"; but when a noun is a predicate to a demonstrative, the noun may be either definite or indefinite, as: "يَهُودُ الكِتابُ" "this is a book"; "يَهُودُ الكِتابُ" "this is the book"; "يَهُودُ الكِتابُ" "this is your book," vide § XXVI (a). In this اَلَّيْلَةُ الَّذِي كَانَمُ "this is the day which you were promised," هو might be inserted after "يَهُودُ" for emphasis. Vide also § XXXVII (b) and § XXXVIII (c).

(2) Note the definite article in such phrases as, اَلْسَاءَةٌ (adv.) "this very hour"; "الْيَوْمُ "today" (cf. Scotch "the day").

§ XXXVII. The Copula "Is" etc.

(a) The words for "is" and "are" are omitted, as: "بِكَرْجِمَـِلْ "Bakr (is) handsome"; "الْجِمِّيلَةِ" "the men (are) handsome."

(b) (1) For clearness (to prevent the predicate from being mistaken for an apposition), the third personal pronoun, masculine or feminine, singular, dual, or plural is often used instead; but the subject and predicate must be definite, as: "اللهُ هوُ الْحَيُّ "God he is the eternal"; "الْجِمِّيلَةِ" "the men of the (a) in this last example, after the adjective cannot be feminine singular, vide § XXXVIII (a)]; "ذَلِكَ الْجِمِّيلُ هُوَ أَنَا" "that man am I"; "مَنْ هُوَ أَنَا" "who am I?" In all such cases, both the subject and its predicate must be in the nominative.

(2) After إِنَّ and أَنَّ، with a definite subject, the هَمُّ الْغَيْلُ is not required, as the predicate is easily distinguished by being in the accusative; but a separate pronoun of the same person etc. may be inserted, as: إِنَّى أَنَا رَبِّكُ "I (am) thy Lord"; إِنَّى أَنَا الْوَهَابُ "Thou (art) the bounteous giver."

(3) When the subject consists of several words, it is clear without the

1 This copula (هو) is "the pronoun of separation" (ضَيْفُ الْقُصُلِ).
"pronoun of separation" that there is a complete sentence, as: "the religion in God's gift is al-Islām."

(c) This pronoun must be distinguished from "the emphatic pronoun" (السِّبْب), as: "this was (not is) the reason." "the Muslims (and not the slaves or mercenaries) formed the army"; "but they were the doers of wrong": "where then is my share of the booty?"; "whose is this book? Ours"; compare § LXII.

Occasionally the emphatic ل is prefixed, as: "if we be the righteous."

(d) (إن) "there is" etc.; (إنه) "there was."

§ XXXVIII. The Adjective and the Demonstrative Pronouns.

(a) Adjectives follow their nouns and agree with them in every respect, but sometimes according to the thought in the mind of the writer. Collective nouns (and broken plurals) may be treated as singulars or plurals, according to the idea, as: "a tyrannical people"; "a united people"; "a miserly people." Occasionally a broken plural takes an epithet in the regular feminine plural, as: "numbered days."

(b) كُتُور, generally makes no change for gender, as: (رَجَالَ كُتُور) or (كُتْرَة) كَتْرَة (or) كَتْرَة, رَجَالٌ كَتْرَة (or) كَتْرَة.

(c) For the Infinitive used as an Adjective, vide Apposition. For the Noun of Instrument used as an Intensive Adjective, vide § XV (5) Remark III, and § LXII (d).

(d) The adjective may refer either to a preceding noun which it qualifies, or to a following noun that is connected therewith, as: "I
saw a man poor of understanding"; I saw a generous man"; " I saw a man whose father was generous." It agrees in case, with the noun preceding it (to which it is, as it were, in apposition), but its concord with the noun following is the concord of the verb and its agent. Thus in "I passed by a man whose parents were generous," a demonstrative might be substituted, since a dual noun may either be preceded by a singular, or followed by a dual, verb. Similarly in "I passed by two girls whose father was generous," the adjective can only be singular masculine, as the verb which could be substituted for it would be كرم.

The adjective may also be rendered by a verb or a verbal clause, as:

Ra'it رجل كرم أبى و، رأيت رجلاً كرم أبى أبى

(e) The adjective follows its noun, the demonstrative pronouns precede their noun; but if the noun governs a genitive or has the affixed possessive pronoun, the demonstratives follow the noun, as: إبني هدا صيد "this son of mine is noble"; إبن زيد هدا "this son of Zayd's."

Note the following هدا الكتاب "this book", but هدا الكتاب "this is a book" and هدا الكتاب "this is your book"; هدا الرجل "this is the man" and هدا الرجل المبسوط "this is the man who came to me yesterday." Vide § XXXVI (c) and § XXXVII (b) (1) and (c).

(2) Before a collective noun, the demonstrative will be plural if the verb is plural. Note that the word الناس is always treated as a plural and requires the plural demonstrative before it.

(3) Before broken plurals, or lifeless feminine nouns, the singular feminine of the demonstratives is used; but before regular feminines, either the singular or plural feminine is used.

(f) The genitive cannot be separated from its governing word. In
"the glorious possessor of the throne," the zammah in 'الرَّحْمَانُ' clearly shows that it is Nominative, and therefore agrees with 'الرَّحْمَانُ'. If the phrase were unpointed, the word might stand for the genitive, in which case it would agree with 'الرَّحْمَانُ'. "The spacious house of the Wazîr" = 'بيت الوَسِيِّرِ الراِسِّعِ' = "the glorious possessor of the throne.

(g) Generally when several adjectives qualify one noun, the copulative "and" (و) is omitted, as

إنه جَعَلَ حَرَامًا قُدُمًا ثُمَّ لَم يُرْكُبَ رُجُهم. But if the Adjectives are of the measure they are coupled by و, as

وَلَذَكَرَ اللَّهُ جَعَلَ عَلَى أَوْلَى وَأَهْلِ أَمْوَةِ وَأَهْمَامَ وَأَكْثَرِ. (h) (1) Some Arabic nouns, such as 'all,' "every one;' "one, some, a part'; مَثِل, vide (e), Rem. p. 774 "like"; كَلِّم masc. and مَعَتْم tem., "both" [vide LXIII (d)]; "another than,' vide § XXXII (d) and (e); وَبَ "many a," stand for English adjectives, but in Arabic govern a genitive. A peculiar use of جَلُع in apposition is: هو العالم كل العالم 'he is a thorough, real, scholar.'

Note, that with a definite noun, جَلُع = 'the whole or all,' but with an indefinite noun, it = 'each or every,' as: كل الأيام "the whole of the day," كل الناس "all mankind," كل الحيوانات "all the animals" "every stratagem," كل يوم "every day," كل واحد "each single one," كل من "every

1 Sale and Rodwell both translate this "the possessor of the glorious throne." In the Urdu translation of the Qurān this is بَرُز عَرْش وَلَآ, which is ambiguous, as بَرُز may qualify either عَرْش or عَرْش وَلَآ.

2 In modern Arabic, the final vowels are omitted in speaking; hence, to avoid ambiguity, a word signifying 'property' is inserted in Egypt, to indicate possession, or in Baghdad ل. 1.

3 before an adjective is privative, as: غير مَمْكِن "impossible."
one who.” Note, too, that كل may follow in apposition to a definite noun, as: “the earth, the whole of it”; “mankind, all of them.”

Remark.—Note the peculiar use of kull (followed by a genitive) as an English adverb or adjective of excess, as: “he is a perfect liar, thoroughly untruthful”; “I tried my utmost”; "he beat him as much as he could." But without ال and kull = “in every kind of way, all kinds of”, as: “I ate all sorts of dishes.”

(2) بعض, lit. “a part, portion,” is followed by a gen. of a pl. or a collective, and means “some one or more, a certain one,” as: "one day”; بعض التلميذ "one of the pupils"; "some evils are easier to be borne than others"; "even though the one of them should aid the other."

(3) Similar to the use of etc. is the use of or and etc. [vide § XXXII (e) notes 4 and 5, and Remark], as: "he saw in the water a fish, measuring a cubit"; "the height of the idol is about thirty cubits."

(4) For and the prep. vide § XXXII (d) note 2.

(i) An Adjective may govern a genitive, as: "a man little of understanding." In such cases the mużāf, contrary to rule, may have ال, which is then considered to be a shortened form of الرجل القليل "the man (who is) little of understanding." Vide Relative Clauses LV (b).
Note the following constructions:

(i) Zayd (is) handsome as to face' (i.e. Zayd is handsome) = Zayd, his face (is) handsome = Zayd (is) handsome of the face.

(ii) the man, the handsome as to the face' (here إل = إلHugh): (for other constructions and explanation vide Relative Clauses § LV).

(iii) Zayd is long of his sight' (i.e. Zayd is long-sighted).

(iv) the most of men, most people'; I walked, the quickest of walking' (i.e. very quickly).

(k) Sometimes an adjective is expressed by a substantive in apposition, as: a girl [who is], a virgin;' a number of mosques'; and they love wealth with a great love.'

(2) The material of which an article is made may also be so treated, or else put in the gen., as: the golden image' : 'a garment of silk, a silken garment.'

(3) The Infinitive, without any change for number or gender, is used in apposition, as an adjective, as: after God than ye do.' Verbs of knowing take 

(l) The natural connection between substantive and adjective may always be broken, the words or being understood, as: صورت بزيدي هو [أعني [أخر] الكروم, and صورت بزيدي هو [أعني ] الكروم, and the golden image' : 'a garment of silk, a silken garment.'

(m) (1) COMPARATIVES from transitive verbs of loving, hating, etc. are followed by ل, as: هو أشد عابا لله منكم, or, he seeks more after God than ye do.'
(2) Comparatives from intransitive verbs take the same preposition as their verb, as:

"he is nearer to you in affection (i.e. you love him the most)."

(3) When the comparison is between *sentences*, with *or* is used, as:

"thy quitting this city is better than that thou shouldst remain in it";

"this book is better than that which I saw yesterday."

(1) The *Superlative* may govern an *indefinite noun* in the genitive, in which case it makes no change for gender or number, as:

"Zaynab is a very pretty girl."

If it is followed by a dependent *definite noun*, it may or may not agree with its noun in gender and number, but *preferably does not* —

"they two are the most accomplished of their tribe";

"his daughters are the prettiest girls in the tribe."

*Remark.* — Note that أَكْثُر and أَوْل, which are really superlatives, take the same construction. Either أَوْل يَوم or أَوْل يَوم is used for "the first day."

(2) The *highest degree* is expressed by the elative followed by *or* or *

"the very best thing";

she is the most beautiful of the daughters of Hayy";

"Zaynab is the most beautiful of the daughters of Hayy."

1 Note the concord of the verb, which follows the regular rule.
Remark.—Note the following methods of expression: "the Amir of Amirs, the Chief of the Amirs"; and "the precious of gems," i.e. "the most precious gems"; (in this latter example, the adjective is practically a substantive and need not vary with the gender or number of the thing specified).

XXXIX. Order of Sentence, etc.

(a) The usual order of a sentence is, (1) verb; (2) subject; (3) object; (4) extension of qualifying adjuncts. But when the agent has a pronoun referring to the object, the object immediately follows the verb, as: "Zayd’s own slave struck him (Zayd)," while "his (some third person’s) slave struck Zayd": a pronoun cannot be prospective. The same order is observed with "no one struck Zayd but me." With the verb "to be" (understood), the subject comes first.

The Predicate is placed first: (i) for emphasis; (ii) when the subject comprises a pronoun referring to a word in the predicate, as: "its owner is in the house"; (iii) when the subject is restricted by or, as: "none but Zayd is in the house"; (but "only Zayd is in the house" (but "only Zayd is in the house only").

(b) The subject of a Nominal Sentence should be either a definite noun or else one qualified by an adjective, except in certain cases of which the following are the most important:

(i) When the Predicate is a noun with a preposition, as: "I have a book"; "in the house is a man."

(ii) When the subject is introduced by ل, as: "certainly, a man is standing."

1 i.e. a sentence or clause beginning with a noun.
(iii) When the subject follows a negative or interrogative particle, as:

- "there is no one in the house": َنَمَّى في الدَّار ؟
- "is there a youth in the house?": َيُنَّى في الدَّرَأ ؟

(iv) When the sentence expresses a wish or prayer, as:

- "peace be upon you": َلِكِلَّم عَلَيْكَ
- "woe to Zayd!": َأَرْجَل لَزِيدَ

(v) When the subject is a diminutive (and therefore really contains an adjective), or is an adjective qualifying a noun understood, as:

- "there is a mean fellow at our house": َمَوْسِعَة ( = رَجُل مَوْسِعَة) خَدِر مَسْ كَافِي
- "a believer ( = believing man) is better than an unbeliever."

(vi) When the subject is a noun of general signification, as:

- "all die": َكِل ( = كِلَّ) فِي النَّاس

(vii) If the subject governs another word by means of a preposition, as:

- "a longing for goodness is good."

§ XL. Interrogative and Relative Pronouns.

(a) َكم "how many, how much?" governs the accusative, as:

- "how many men?"; َكم مَدْة
- "how long?"; َعَمَر كِم مَدْة
- "how old are you?"

Vide also § XXVI (o) and (q).

Remark.—Before the interrogative pronouns, the interrogative particles, َمَلَكَ and َيَأ are not used.

(b) َأَي masc. (and َأَيَة fem.) governs the genitive, both as an interrogative, and as a relative, as:

- "which man?"; َأَي رَجُل
- "give
me any (whatever) book you like"; he who is standing pleases me": "Zayd’s slave was beaten"; "the slave of Bakr is standing."

The Nominative (\textit{فاعل}) is sometimes used for the Vocative, \textit{vide} (d).

(b) Genitive (\textit{جد}) or (\textit{خقض}). The genitive implies (i) possession; (ii) material, as: "a golden chain"; (iii) a part, as: "a cup of coffee"; "a piece of meat" [\textit{vide} § XXXVI (a) (5)]; (iv) cause or effect, as: "the creator of the earth"; "the heat of the sun."

(2) Note the Arabic idiom "a wild ass (an ass of wilderness)," where a noun takes the place of an adjective.

Note too the use of words like \textit{أبو} \textit{صاحب} \textit{أهل} \textit{ذو} with a following gen., where in English a single adjective would be used, as: "dissembling" (\textit{lit.} "father of two tongues").

(3) If the genitive refers to two nouns, it follows the first, and the second \textit{muṣāf} has a possessive pronoun, as: "we are the sons

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1 The \textit{و} here, is to indicate the \textit{zammah} of the nominative. This \textit{و} is only inserted when the word is a \textit{muṣāf} and is nominative. The accusative is \textit{إبن} \textit{إبنا} \textit{إله} etc., etc.
and beloved of God” (said by the Jews): “the man’s hands and feet.”

(4) For “little of (the) understanding” صفر الإدِينِ قليل عقلًا = قليل العقل, and “empty handed” vide § XXXVIII (j), and LV (b).

(c) ACCUSATIVE CASE (نصب). (1) The Cognate Accusative or absolute object (المفعول المطلق) may be an infinitive, the noun of manner, or of unity, or other noun: — “I gave Zayd a good beating” (here the direct object زيدًا is of course in the accusative): ضربته ضربة ضربت زيدا ضربت زيدا ضربت (شديدة) — "I gave him a (one) blow": "he struck me blows that hurt me"; لم يمشي طريقٍ أبعد "he is walking in the path of his father"; مات موهبة الجاهلية "he died the death of (those of) the time of ignorance (i.e. of a non-believer)"; يَركب أحسن ركوب; "he rides the best of riding" (i.e. "he is a good rider") = مشيت كل السبيل; يركب ركوبا حسانًا "I walked the whole of the way"; ضرّ صروا من الرمل "he made the sand into many parcels."

Sometimes the cognate verb is understood, as: مَهَّل "slowly", for أَشْكُر شكرًا لله; "wait a bit"; شكرًا لله; "thanks for God" for فَرْب ضربًا (شديدة) "he was struck violently."

(2) The INSTRUMENT with which an action is performed is in the accusative, as: ضربت زيدا ضربت (شدًاء) "I struck Zayd with a sword" = ضربت زيدًا ضربت سيفًا ضربته ضربته ضربت (شدًاء) "he beat me on two different occasions."

1 But ضربته ضربته ضربت Zida ضربت Zida ضربت (شدًاء) ضربت Zida ضربت Zida ضربت (شدًاء) ضربت Zida ضربت Zida ضربت (شدًاء) "he beat me on two different occasions."

2 Note that, grammatically, أَحْسَنُ is the accusative, and the cognate or logical object is in the genitive.
(3) TIME OF AN ACTION. It expresses details of Time and Place, as: "I stayed a month"; "I travelled for a month"; "he came early in the morning"; "he looked right and left, he looked around cautiously"; "he journeyed a mile." Vide (4).

Remark.—To this class belong many words in the accusative used as Prepositions, as: "behind," "above" etc.

(4) PLACE OF ACTION, when abstract, definite, and immediately derived from a verb, as: "I sat in Zayd’s sitting-place, his seat"; (but "I sat in Zayd’s assembly").

When vague, indefinite, or abstract, as: "I sat in a place."

But when the place is concrete, a preposition must be used, as, "I sat in a mosque"; "I sat in the chair of Zayd"; "I travelled in a land."

(5) To express STATE or CONDITION ( حال), as: "he came riding"; "he journeyed, turning his face towards Mecca," i.e. "he travelled in the direction of Mecca": "Zayd came walking, with his father who was riding."

Remark I.—The Accusative of State may be ambiguous: "I saw him while I was standing," or "while he was standing."

Remark II.—Occasionally the Infinitive is used for the Participle, as: "he was condemned on a false charge, was falsely charged."

Remark III.—The حال is generally indefinite, but where it involves a condition it may be definite, as: "Zayd when he is riding ( إذا ركب ) looks handsomer than he does when walking" ( إذا مشى ). The more usual construction would be "Zayd when he is riding ( إذا ركب ) looks handsomer than he does when walking ( إذا مشى )."
(6) The ACCUSATIVE OF SPECIFICATION (حَرَّم مُلَةً), as: "he is closer as regards friendship"; أَشَدْ نَافِاً = "more of a hypocrite."

The accusative also expresses quantity, as: مَذْوَنٌ زِيَّاً, "two maunds of olive oil."

(7) The OBJECT FOR AN ACTION, if indefinite, as: "I stood up to show my respect to him"; هَرَبَتْ خَوْدَاً, "she fled through fear."

But if defined by the article ال a preposition must be used, as: هَرَبَتْ مِن الْخَوْدَةِ.

In construction, either the Accusative is used or else a Preposition, as: هَرَبَتْ مِن الْخَوْدَةِ or هَرَبَتْ مِن خَوْدَةِ الْخَوْدَةِ "she fled from the fear of being killed." Vide § L (b).

(8) The ACCOMPANIMENT OF AN ACTION, as: جَاءَ الْوَرْدُ وَالْحَجَابُ "winter came with its overcoats": "the water is equal with the sand" (i.e. "the water is very sandy)." In such cases زَرُّ = زُرَّ عَ مَا.

(9) The ACCUSATIVE WITH TANWIN is used for the VOCATIVE, when—(i) The person addressed is imagined, as: "O man," the speaker being in the dark; [but to a stranger in the street يا أَبَا إِبَأْحُجَمَلْلَ, يا مَرْحَبَأْحَجَمَلْلَ (nominative)]; (ii) In construction, as: يا مَرْحَبَأْحَجَمَلْلَ; (iii) When it is a participle governing an accusative, as: "Oh thou carrying a load"; or يا حَامِلُ "Oh thou carrying the load." *

(10) CAUTIONING: إنَّكَ وَالْإِسْمَادَ "take care of the lion!" (lit. "thee and the lion") "avoid the society of the wicked"

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* For a woman أيها: ayyat-हाः.

† But يا حَامِلُ "Oh carrier of the load." Vide also § LXII (c).

§ Both are considered to be the accusative.
(11) The DIRECT OBJECT OF A VERB (A; Jy**), as: "I beat Zayd"; "Thee we serve."

*Remark I.*—Most verbs denoting "to come," are transitive and govern the acc.

*Remark II.*—Many verbs take two objects, as: I thought Zayd (to be) a hakim."

*Remark III.*—The Infinitive and Active Participles may as nouns govern the genitive, or as verbs the accusative.

(12) The Predicate of Kān* and its 'Sisters', vide (e); and the subject or the Predicate after certain particles, vide § XLII.

(d) VOCATIVE.—(1) The person called, is generally preceded by one of the vocative particles, of which ُي is the commonest. Either the Accusative or the Nominative may be used for the Vocative, vide (e) (9). The particles ُام masc. (and ُان fem.), or ُي, may be prefixed to the NOMINATIVE, which must however be defined by ُل. Before a compound word, or an indefinite word, ُي is prefixed, without tanwin, or some particle other than ُل.

In broken plurals however the tanwin is not dropped after ُل, as: ُأَل ُأَي "O boys!" (The tanwin is dropped in collective nouns).

Note the following: ُل ُب "O my father!"; ُل ُم "O mother!"; ُل ُر "O my Lord!" The alif of ُي is sometimes not written before another alif, as: ُب "oh my brother!", ُل "welcome!"

After ُع "Oh!", the noun has sometimes ُه added, to prolong the voice, when calling to a person at a distance, or for affection.

After ُع (for grief), the noun has ُم or ُش added.

(2) The word ُلُم is seldom used in the vocative, ُلُم Allāhumma (= ُلَ Allāh*), without a voc. particle, being used instead; this is said to be a corruption from Hebrew.

(3) For a noun in apposition to a vocative vide § LXII.
(e) The Verb Kān and Its Sisters (کان و آخذت گان) etc.—The following en verbs, however, require the Predicate-adjective or Predicate-noun to be in the Accusative. Numbers two to thirteen are called جمع priory expressed by the isative. Nos. 3 to 8 may retain their proper meaning, but frequently in simply 'was' or 'became,' irrespective of the time of day, etc. With exception of لیس، they are regularly conjugated, both in the Aorist and terite:

1. لیس "was"; also "was and still is," as: "God l-knowing and all-wise": کان آی یامارحوم عالمًا; kān ًبل-marhūm ًالیمن ُیا sainted father was a learned man." For ْما کان vides § XLII (a) (2).

2. لیس (conjugated like a Preterite) "is not," which may also take a licite with ب، as: لیس سعید ولدًا (or و) لیس زید سارنا "Zayd is not a thief." لیس "id is not a boy."

3. (Aor. صار) "became": "the poor man became نیک "we are getting tired."

4. (or عد) "he passed the morning," as: "I ed the morning thirsty," or "I became thirsty." (So too with أَسْفَر do at the dawn, etc.).

5. (or رح) "he passed the evening," as: "Zayd me sorrowful" (not necessarily in the evening).

6. اضی "to pass the forenoon."

7. "to continue (the whole day)," as: ظلم وجهه مسعود و هر قلبم ظلم ظَلم ظلم ظلم face became black and at the same time he suppressed his anger.

And also صار لخط = "to become." For جعل "in the sense of "to begin" vides § LXI.

In such sentences as اضیت ممیسا و اضیت حزینا "I passed the morning happily," the verbs are taken in their proper meanings.
8. "he passed the night, to become," as: "Zayd passed the night awake."

9. "he failed not, ceased not, continued" (Aor. may also be followed by another verb, as: "Zayd was always an enemy to me""

matters were still in this condition: "Zayd still goes." Vide § XLIV (b) (5), and Approximate Verbs § LXI.

10. m'anṣāk "he relaxed not" = مَّلَلَ.

11. "he ceased not" = مَّا زَلَلَ.

12. "he departed not" = مَّا لَلَّ.

13. "as long as it lasted" (requires a second clause), as: Qafتْ مَّا دَامَ ٱلْفَتْحُ جَالِساً ( وَبَرَضُ ) "I stood as long as the Amir remained sitting."

14. "to become again, to return," as: بَعْدُ ٱلْإِسْلَامِ غَرِيبًا وَسِيِّدَ غَرِيبًا "Islam was a stranger in the beginning, and it will become a stranger again";

when thou returnest from thy journey."

With a negative it signifies "not again", as: "I never wept again"; لم ٱلْعِمْرُ مَّا كَانَ "the journey was no more possible."

15. "to remain," as: تَقَبَّلَ جَالِساً "I remained sitting."

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1 Mā lā adv. "not"; also pronoun "that which." The Preterite زَلَلَ is used with the negative particles مَّا; and the Aorist يَزَلَلْ with لَمْ and لَنْ, and with لَمْ بَزَلَلْ (لَمْ يَزَلَلْ). Vide § XLIII.

2 Mā lā adv. "as long as." Vide also § XXXIII (b) p. 778.

3 Some Grammarians do not include كَانَ and مَّا ٱلْعِمْرُ amongst the "Sisters of كَانَ"; they say the accusative is the "Accusative of State or Condition."
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(f) The "Sisters of Kan" may be followed by an Aorist instead of an Accusative, as: "he became speechless"; "he continued looking at her."

(g) م م and ل are used in the Preterite only. The others may be used in other tenses.

Remark.—ب (without م) may also be used as an ordinary verb.

§ XLII. Government of م M AND ل L, ETC., AND THE PARTICLES THAT GOVERN LIKE VERBS.

(a) (1) The particles م M and ل L when they م م، have in certain cases the same government as the previous verbs [§ XLI (e)], as:

ما زيد قايلما = زيد لا قايلما; ليس زيد قايلما = ما زيد قايلما.

(2) The above could also be expressed by: م M, or زيد قايلما. Note this redundant ل، which is also used with م M, as:

ما كنت نايلما = ما كنت منايلما; the former is better. Vide § LIV (e) and p. 783.

(b) When ل L expresses general negation ( ملف نافذ (افريدي)), it governs, before an indefinite noun, the accusative without tanwin, as: لا إله إلا الله "there is no god but God"; لَا بَعْدِ (المنشأ) لَا رَبِّ الْحيَةِ (or lā budda) (or lā mahālat) min*sh-shaykh* "it is absolutely necessary (there is no alternative from the matter)"; لَا بَلَى طَالِرِ "there is no hawk flying."

(2) If the subject of negation is connected with any other word (except a governed genitive), the tanwin is retained, as: لَا كَيْسَا مِنْ زِيدٍ (من مدنى) "there is no one better than Zayd, in our opinion"; لَا رَأْبَا دِبيْسَا "there is no rider of a horse," but لَا رَأْبَ Delegate (ditto); لَا حَمْنا نَعِلَه مَمْدُوم "no one is blame-worthy whose deeds are good."

(3) If the noun is either definite, or separated from ل L, there is no

1 It is a disputed point whether ل "not" has governing power, but م M has none.
government, as: "Zayd is not at home"; "there is no man in the house."

(4) With several negations, if ی is repeated before each, and if the nouns are indefinite and do not govern a word, the two constructions can be used either separately or mixed.

For ی after  vide § LVIII (b).

(c) The government of ما and ی is extended to لات (لپس) and the negative ی، as: "it was not an hour for repentance:" "he rules over nobody";  vide § LIV (e).

(d) The following PARTICLES RESEMBLING VERBS (الحروف المشابهة بالفعل) 1 reverse the government of the subject and predicate.

The predicate of these particles follows the subject, unless the former consists of an adverb or of a noun with its preposition, as in ی، "verily with you is Zayd."

If the pleonastic ین is added, the particle loses its governing power, or else this indeclinable ین may itself be regarded as the subject governed in the acc. and as meaning "the fact is," as: ین زبد قائم، "God is all-powerful."

1 نسم "truly, verily"; introduces with emphasis an independent nominal sentence, or a direct narration, as: "verily, Zayd is standing"; "say that 'God is all-powerful'";

2 A transformed nominal sentence.
If the subject of 

is a suffixed pers. pronoun, it must be repeated in the predicate in its detached form, as: 

"verily Thou art the Liberal giver."

When the subject immediately follows 

the predicate may take the corroborative 

as: 

but when the subject is separated by a portion of the predicate, the subject may take 

vide example in Remark to (5).

If, however, the predicate is either negative or a Preterite without 

is not prefixed to it.

Remark.—If there are several predicates in a nominal sentence, the copulative 

is usually omitted, as: 

"I am attentive (and) well-informed."

ann "that" and its compounds "because" and "as though, just as if," introduce a subordinate Nominal clause, as: 

"I testify that Muhammad is the Prophet of God" (here the clause beginning with is the object): 

"I wonder that thou art writing": 

"as if Zayd were a lion."

Remark.—Either or may be used indifferently after (i) 

signifying consequence, as: 

"if anyone comes to me, then he is honoured"; (ii) after a particle of swearing provided the subject has not 

as: 

"is not?", and "undoubtedly," as: 

"is not Zayd standing?"; 

"undoubtedly

1 A Nominal Sentence (جملة إجهاض) begins with a noun or pronoun; a Verbal Sentence (جملة علية) with a verb. Before a verbal clause, an "that" (and "but") are used.

2 Here the verb governs its complement with a preposition.
God is forgiving’; (iv) after ‘قُلْتَ’ and the like introducing a direct narration, as: “the first thing I say is, ‘I praise God.’”

(3) lākinn (or دُلْوَكَنَّ) ‘but’ introduces a nominal sentence.

(4) لِبْنَتُ ‘oh that her father were alive’ = لو كان أبوها حيا = لو أن أبيها حي.

(5) لَمْلَمْ ‘perhaps’; لَمْ لَمْ ‘perhaps Zayd is sleeping.’

Remark I.—Note the emphatic order in “some words have magic power”—(Prov.): the ordinary order would be, إن سمعوا من أنّ، while لَمْ لَمْ لَمْ ‘there is’ and ‘the fact is’; vide § XXXVII (d).

Remark II.—All these particles are prefixed to a redundant لَمْ if without it they would immediately precede a verb, as: *قُلْتْ إِنّي رَجُلٌ فِي مَدِينة*.

In, إِنّ وقد لَمْ لَمْ ‘verily these are decisive words,’ the لَمْ لَمْ after إن is redundant; it is a pronoun referring to “Qur‘ān.”

(e) (1) The lightened forms لِكَنْ and لَمْ لَمْ (which must be used in a verbal, and may be used in a nominal sentence) have no governing power, as: *أَنَا أَنْفَسُ مَنْ يَمْنَوْنِ ‘I know that Zayd is going away.’*
(2) This requires َلَّا before its predicate, a fact that distinguishes it from the negative َلَّا, as: "verily Zayd is going away."ُ إِنَّهُ زِيْدًا لْمَتَّاُلِهُ (c.e. إنما ناسخه) and َلَّا أَخْبَارُهُ (e.g. إنما ناسخه). seldom occurs except before the (3) If a verbal sentence is introduced by َكَانَ, the particles َلَّا or َلَمْ must be inserted, as: َكَانَ َلُمْ قَامَ زِيْدًا, "as though Zayd had not stood up"; َكَانَ َلَّا لَمْ يَايَتَ زِيْدًا, "as though Zayd had not come.”

(4) For َلَا َنَأَدُ vide § XLV (a).

§ XLIII. The Negatives, Interrogative Negatives and Particles of Incitement and Reproof.

(a) Before the Preterite, َلَا is usual, and before the Aorist َلَمْ َأَسْى is used with the apocopated Aorist (Jussive) in a past sense, and is more forcible than َلَا with the Preterite; َلَمْ يَقْعَلُ = "he never did."

(b) َلَا أَمَّا "not yet" (like َلَا) precedes the apocopated Aorist (Jussive), and gives it a past sense.

(c) َلَا prohibitive, is used before the apocopated Aorist (Jussive), or the Energetic, as an Imperative: (the Imperative proper is affirmative only).

In oaths and asseverations, َلَا with the Pret. has a future signification, as: َلَا وَاللَّهُ َلَّا وَقَدْ قَدَّرُتُ هَذَا السَّبَابِ "by God, I will not open this door"; but in blessings and curses it has an optative signification, as: َلَا َزَايَتَ شَرًا َلَا َمَآَيَتُ "mayest thou never see evil!"

َلَا preceding a Preterite (in its past sense), only when there are two or more verbs, as: َلَا َقَلْلُتْ وَلَا مَنْهَلِ "and he* neither believed nor prayed"; but in such cases the first negative is often َلَا.

َلَا also signifies simple negation, "no."

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1. َلَا َمْ يَقْعَلُ is the negation of َعَمَلُ, but َلَا َقَلْلُتْ of َقَلْلُتْ.

* The infidel (generally).
Remark.—Note that the Energetic increases the force of the "Prohibitive.

(d) If "الآ" is used, it must be used before every verb; but, if followed by more than one acc., "لا" succeeds, as: "لَمْ أَرَ زَهَا وَ لَوْ قَلْتِ "I never saw Zayd, nor his slave."

(e) "لا" precedes the Subjunctive (Aorist in —), and gives it a negative future sense.

(f) The interrogative negatives "لا" and "لا" with the Aorist (or the copula understood) often mean "truly, verily, certainly" in a present or future sense, "لا" being sometimes added, as: "إِنْ إِنَّ النَّاْل أَنَّ اللَّهُ "certainly thou wilt not attain learning save through six things"; "إِنْ إِنَّ النَّاْل أَنَّ اللَّهُ "truly youth does not last for ever"; "إِنْ إِنَّ النَّاْل أَنَّ اللَّهُ "verily these are the fools."

(2) "لا" are "PARTICLES OF INCITEMENT AND REPROOF" (حروف التحفيض و العزس), and are used with the future tense in encouragement or with the past tense in reproof, as: "لا آْثْبُ كَانَ كَانَ فِي الْزَّهَدِ "why dost (or wilt) thou not compose a book on asceticism" = "pray do compose one"; "لا أَوْلَمْيَ "why didst thou not inform me?"

"لا" is also so used, as: "لا تَقُوم "why art thou not standing up?" = "pray stand up."

(g) Vide also Adverbs § XXXIV.

§ XLIV. Tenses.

PRETERITE.

(a) The Preterite expresses a completed action, and also an action that did exist and still exists: the time is not fixed but may be defined by the context or by a particle.

It is also used of a future act the occurrence of which is regarded as certain, as: "بِعَلَدِ "by God! I shall not remain in Mecca. Hence its use in conditions that express a foregone conclusion, as: "إِنْ قَمَتْ قَمْتِ "if you rise, then I will rise, i.e. supposing you have risen, then consider that I have risen." Hence, too, its use in blessings and cursings.
Examples:

(1) “Amr stood and after that sat down”; “as al-Mutabnabbiyy has said.”

(2) “God was and is Most High”; “God was and is all-knowing and all-wise”; “as the Arabs say”; “the learned have always disagreed about this point.”

(3) “I give you this” (expresses completion of the idea of giving); "dost thou accept this woman to wife?"; “I do.”

(4) “May God have mercy on his soul”; (also as a statement = “God preserved him,” of one who has escaped a danger): “God have no mercy on his soul” = “May God curse him”; “by God! I will not touch his hand,” (i.e. shake him by the hand)!

Remark.—In such cases, the speaker assumes the fulfilment of the wish; the wish is father to the thought. So, in conditions too, the Preterite indicates a foregone conclusion.

(5) The Preterite is used in Temporal and Conditional Clauses, for time past, or future, or present, with "when, if,” “whoever, if anybody,” and the particles (conditional) mentioned in § LVI (e), as: "he who strives, succeeds”;

1 Or 
2 The tanwin is over the ; the wāw is merely added as a sign to distinguish the word from ’Umar.
3 If instead of were used, the meaning would be Preterite.
4 For tabkay; after the vowel or the weak radical is dropped.
TENSES—PRETERITE AND PLUPERFECT.

"when the time of death comes, neither ears nor eyes remain" (to the fated individual; i.e. he rushes blindly on his fate).

Similarly, the Preterites before and after "or," are usually to be rendered by the present, as: "it is all the same whether they are absent or present."

Remark.—If the Preterite is to have a past signification, "or one of its 'sisters' must be inserted; vide § LVI and p. 776, note 2.

(6) The particle "already, just," prefixed to the Preterite, properly restricts it to a time already past, and must usually be rendered by the Perfect in English, as: "we have just mentioned," or "we have already mentioned," or "we had mentioned." But "the prayers are just going to begin" (said by the Mukabbir just before the Imam begins the prayer); here too the commencement of the act is anticipated; vide also (7) Remark, and (b) (6), and also p. 782.

(7) The Pluperfect may be expressed by prefixing "to the Preterite with or without "Zayd had told thee to do this before that" (or-... an-)

Remark.—The Perfect and Pluperfect are, however, more usually expressed by "whereas, notwithstanding,

and yet: "why hast thou raised me up blind whereas I had sight?" (what the infidels will say to God at the Resurrection);

"I had brought him up, but notwithstanding this he has rebelled against me.''

(8) The Preterite and Pluperfect are also used in Conditional Clauses, as: "I would have done this, if I had had the power", or "I had done this, if I had done something. In the latter example "could not be omitted.

If two correlative clauses follow the hypothetical [or (with nominal clause), the Preterites in both clauses will usually have the
signification of an English Pluperfect Subjunctive or Past Conditional, or of a Potential, and occasionally of an Imperfect Subjunctive or a Potential, as: 'if thy Lord had chosen, He would surely have made mankind one people'; 'had it not been for 'Ali, 'Umar would surely have perished'; 'and let those fear (God), who, if they would leave (or were to leave) behind them weak offspring, would be afraid on their account.'

If the verb in the protasis be an Aorist and in the apodosis a Preterite, both must be translated by the English Imperfect Subjunctive or the Potential, as: "if we pleased, we could make it salt water."

_Vide_ also § LVI (a) (1).

Remark.—It is to be noticed that both the conditional present and conditional past (I would write or I would have written) may equally be expressed by كَانَ with a Preterite.

**AORIST.**

(b) The Aorist denotes an act not completed. It may express the Present, the Future, or the Imperfect. Like the Preterite, the context or else particles may define its time. _Vide_ also § L (c).

Remark.—The Energetic forms have always a future sense: _vide_ § XXV, p. 749.

(2) The particle سَوِفُ sawf, or its inseparable shortened form سَ أ, limits the time to the Future: it immediately precedes the verb.

(3) The Aorist expresses an action accompanying a past action, and is then equivalent to the English present participle expressing state or condition, and to the English infinitive expressing the end or object, as: "he came laughing"; in both these examples the words can be added after جَاءَ 'he came to me to ask for a dirhem' to express emphasis: لِيَلْدَبُ 'he came to me to ask for a dirhem';  }
went to the bank to rob it.” A negative verb, however, requires the ْ and before it (vide also Remark II), as: “Zayd came to me not running.”

Remark I.—The Present Participles, however, have the idea of doing a thing, wanting to do a thing, or having done a thing, according to the context.

Remark II.—It will be seen from one or two of the examples in (3), that a sentence may be used as an adverb: further examples are: “Zayd came with a book in his hand” “Zayd came while the sun was rising.” This ْ is called the ْ that expresses condition or state; vide § LVIII (e).

If the nouns have affixed pronouns, the may be omitted. Vide p. 774, note 3 and § LV (o).

(4) The Aorist expressing Condition or State may stand for an Imperfect, as: or or or “I saw them fighting”, or “I saw them when they were fighting.”

The Imperfect, however, is usually expressed by prefixing ْ, as:

“we used to gossip (heedlessly) with the gossips” (this will be said by the careless at the Resurrection): Zayd used to tell me this every day.”

Remark.—The Imperfect can also be expressed by ْ with a following present participle.

(5) The Aorist indicates dependence on another verb, as: “they (Adam and Eve) began to hide themselves with the leaves of the Garden”; “he began to weep” “I cannot speak Arabic”; “I ceased not to walk, I continued to walk.” Vide also § LXII Approximate Verbs (iii).
The particle ُذا before the Aorist means "sometimes, perhaps," as: "ُذا يَكُونُ هَذَا!" Vide also (a) (6), and (7) Remark, p. 812.

(7) The Aorist of ُكان has generally a future meaning.

(8) The Future Perfect is expressed by the Aorist of ُكان with the Preterite, as: "ُكان يَكُونُ ُصلَّى إِلَى الْمَدِينَةِ فَبَلَى أَنْ أَصْلُ إِلَيْهَا " Zayd will have reached Medinah before I can get there." Note, too, the order.

Remark I.—When several Preterites or Aorists are coupled by ُو and, ُكان or the particles ُسُئِ ُذُد and ُسُئِ are prefixed once only.

Remark II.—The English Present and Past tenses can also be rendered in Arabic by the Present and Past Participles.

§ XLV. Indicative and Subjunctive Moods.

(a) (1) When ُأَن (and its compounds ُلَّنِ and ُلَنِ) introduces a fact, i.e. something in present or past time, it takes the Indicative, as: ُأَلْمَ أَنْ يَنامُ "I know that he is asleep"; ُأَلْمَ أَنْ قَالَ "I know that he said, did say"; but in such cases ُأَنِّ is commoner.

(2) After verbs of wishing, ordering, fearing, necessity, permission, effort, etc., ُأَن is followed by the Subjunctive, as: ُيَعْبُدُ أَنْ يُؤْتِرْكَنَّي "I fear he will not leave me"; ُما مَنَعَ أَنْ يُصْلِبَ "what hath hindered thee from worshipping (that thou shouldst not worship) him?"

(3) If the Subordinate verb expresses a future after a verb of supposing or doubting, it may be in either the Indicative or the Subjunctive, as: ُعَدَّلَ أَنْ يَقُومُ "I think he will get up."

Remark I.—In these cases the dependent verb with ُأَن is said to take the place of the maṣdar; vide (b).

(4) ُأَن can be preceded by the prepositions ُفِي - ُلِ - ُكِ ُكِ ُمُعِ - ُأَشْرَكَ يُبِثُ "I seek refuge with God
from that I might attribute partnership to him”; here من من could not be omitted.

In “I have come for that I might salute thee,” أن أن could be omitted.

The ellipse of أن is common after ف and and.

(5) The predicate of أن must be a sentence, and the subject is very seldom expressed, as: “I knew that Zayd was standing”

If the predicate is a verbal clause with its verb declinable and not preceptive (منصوب غير دعائي), it is better to insert as a separating word (تامل), the particles س or س, or a negative particle, as:

There could not be omitted.

Remark. — ‘Indeclinable verbs’ are those that have only one tense, vide § VI.

(b) In the Indicative, من can take the place of أن after certain verbs, as: “I wonder from that, that thou didst strike Zayd” = “I wonder at thy striking Zayd”

Zayd’; “and that ye fast, is better for you”;

here is the subject.

(c) When “until, that, so that, etc.” denies a simple time limit, or the mere result of an act, without any implied design or expectation, it is followed by the Preterite or the Aorist Indicative, as: “they journeyed till the sun rose”;

would be ambiguous, as صرب may be either active or passive in meaning. You cannot say من صرب زيد as two musâb ilayh cannot come together.
so ill that they have no hope for him." But when \( 
\text{\\textit{حَتْيَة}} \) expresses the intention of the agent or the object of the act, it is followed of the Subjunctive, as: "we must meditate before we speak, in order that words may be appropriate";

"I will therefore not quit the land (of Egypt) until my father give me leave."

(d) When \( 
\text{\\textit{فِ}} \) introduces a clause expressing the result or effect, it is equivalent to \( 
\text{\\textit{حَتْيَة}} \) and takes the Subjunctive. The preceding clause must contain: (i) an Imperative or its equivalent; or (ii) express a wish or hope or request; or (iii) ask a question; or (iv) be a negative clause. Examples:—

(i) "visit me and I will honour thee" ( = "if thou visitest me, I will honour thee")

(ii) "would that I had money, that I might give part of it in alms!";

"O would I had been with them, that I might have won great gain!"

(iii) "perhaps I may go on pilgrimmage so as to visit thee";

"wilt thou not alight with us, and thou wilt meet with good treatment"

(iv) "will thou not come to us? we will honour thee."

(iii) "is Zayd at home, that I may go to him?" ( = "tell me if, whether, Zayd is at home so that I may go to him").

"sentence is not passed upon them that they die"; "thou never comest to us to tell us something."

Vide also § LVI (d).
Remark I.—The Imperative must not be an interjection like "hold thy peace," nor an adverb like "hush."

Remark II.—Sentences like the above are often equivalent to conditional sentences.

(e) It will be noticed from the above, that when it is equivalent to "unless that," or \( \text{ние} \), or \( \text{.netty} \), or \( \text{льон} \) "until that," takes the Subjunctive, as: "I will certainly kill the unbeliever unless he turn Muslim": "I will stick to thee till thou givest me my due."

(f) \( \text{ень} \) or \( \text{ень} \) "in that case, well then," if it begins a clause that expresses some future result of a previous statement and is not separated from its verb except by \( \text{нь} \) or an oath, takes the Subjunctive. For example, to the remark, "I will come to see thee to-morrow," the reply might be \( \text{нь} \) \( \text{ьон} \) \( \text{ыон} \) \( \text{ьон} \) \( \text{ьон} \) etc. But to the remark "I will visit Zayd," if the answer were, "Well then Zayd will treat thee with respect," the Indicative would be used \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) etc. "then by God, thou wilt assuredly repent it," the Indicative is used, as \( \text{ьон} \) is interposed.

§ XLVI. Optative Mood.

(a) Is expressed by \( \text{льон} \) with the Preterite, or less commonly with the Aorist. If negative, then \( \text{ьон} \) precedes these tenses. It is especially used after verbs like \( \text{ьон} \) and \( \text{ьон} \) "to like," etc.: \( \text{ьон} \) \( \text{ьон} \) or \( \text{ьон} \) "is also used." Examples: \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) "I would he had come"; \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) \( \text{ьон} \) "I wish he would come";
"and if thou couldst see (= couldst thou but see) when they are set before their Lord!"

"Oh that this were thy brother."

(b) An infinitive without a verb may also be used, as: "God's curse on him!" Vide also § XLIV (a) (4) and §§ LVI and LVII.

§ XLVII. Government of Verb.

(a) The object of an action is put in the Accusative.

(b) (1) Some verbs take two accusatives, viz. causals II and IV (فعل or فعل); verbs of giving, thinking, knowing, seeing, finding, making into, and others, as: "I taught Zayd Arabic"; "I thought him (to be) a thief"; "I turned the man into an ass";

I saw him asleep." In the last example اَمَامًا may be the acc. of state or condition.

(2) Note that سمعت الحاصل مباحا may mean either "I heard the Governor laughing", or "I heard of the Governor laughing, I heard (some one told me) that the Governor laughed."

(c) Some verbs of coming and entering govern the accusative, as:

"Zayd came to me"; دخل المسجد "he entered the mosque"

"he closeted himself in the room, he entered and stayed"; دخل في الحجرة "enter ye the gate" (في الباب could not be said).

Remark — But verbs of going generally require a preposition.

(d) Some intransitive verbs become transitive with a preposition, as:

"he brought him the news"; "he went", but ذهب بالكتاب ذهب

1 Accusative (القَصِّي). 2 Nominative (القَصِّي).

8 Verbs of thinking, knowing, finding, seeing, counting, are called أفعال الْقَلْب; or 'Verbs denoting a Mental Process.'
"he took away the book." In the Imperative \(\text{بَنُورُ } = \text{ لَدِيمَ } = \text{ "let us go" (of one or more persons speaking to another).}"

Such verbs have a passive, always in the masculine singular, as:

- "the book was taken away (by some one)"
- "people from amongst the Arabs were brought to the Prophet."

\(\text{Vide } \S\text{ XLVIII (b) and (g).}\)

**Remark.**—As \(\text{آَلِ } \text{ "to come" } \) takes the acc. of the person, \(\text{آَلِ } \text{ (stem IV) is doubly trans., and takes the acc. of both the person and the thing.}\)

(e) Some transitive verbs change their meaning with the preposition used, as: \(\text{بَعَثَ بِالْكَلَّبَ } \text{"he sent a servant," but } \text{بَعَثَ بِالْكَلَّبَ } \text{"he sent the dog"}\) (i.e. some one in charge of the dog); the direct accusative could not be used here:

- "I sent them," but \(\text{أَرَسَلَتِ إِلَيْهِمْ } \text{‘I sent for them'},"
- "I sent a letter to them': \(\text{شَفَتَهُ } \text{‘I busied myself with him (or with it),' but } \text{شَفَتَهُ } \text{‘I put the matter aside' (i.e. occupied myself elsewhere away from it): } \text{دَا } \text{ ‘he prayed to God for him,' but } \text{دَا } \text{ ‘he prayed against him,' (i.e. called down curses on him).}\)

(f) \(\text{Vide also Participles and the Infinitive } \S\text{ L.}\)

**§ XLVIII. The Passive.**

(a) The Passive is employed when the agent is not known, or cannot be mentioned, as:

- \(\text{لَمْ يَقُرْ } \text{‘he could not be captured,' } \text{لَمْ يَقُرْ } \text{‘he was killed by a tiger,' must be expressed 'by the Active Voice, as the agent is mentioned.}\)

(b) \(\text{Intransitives that indicate action and not state, may have a passive, as: } \text{دَمَّ } \text{‘he went,' } \text{سُرُ } \text{‘he was taken away'; } \text{سُرُ } \text{‘he marched,' } \text{سُرُ } \text{‘a march was marched,' } \text{i.e. ‘it was marched a march.' } \text{Vide } \S\text{ XLVII (d) and (c) (iv).} \)

\(1\) Active Voice.
\(2\) Adverbial accusative; vide (c) (iv).
(c) (i) The subject of the Passive verb, if expressed, is in the nominative, as: "Zayd was killed"; "they were killed"; "none was killed except Zayd."

(ii) In "Zayd was passed by" [lit. "it was passed by Zayd," vide (g)], the logical subject is a preposition with its noun.

(iii) An undefined *declinable* noun if used as a proper name may be the subject, as: "the fast of Ramazān was kept" ("he kept the fast of Ramazān").

(iv) A *declinable* noun used adverbially may be the subject, provided it is restricted by an adjective, as: "a good march was marched; (without an adjective) would be wrong; but vide last example in (b). So too, the passive of "he sat by Zayd," or of "he recited the 'glory to God,'" would be wrong as neither nor is declinable.

(d) If a transitive verb governs two accusatives, the second remains in the accusative in the Passive, as: "he named his son Muhammad"; "his son was named Muhammad"; "he gave Zayd a dirham," but "Zayd was given a dirham"; "Zayd is thought brave."

For verbs taking two accusatives vide § XLVII (b).

(e) The verb *تَناولَ* governs only one accusative and when it means "to say" requires the direct narration after it; (but when it means "to order" it may take the direct or indirect): "he is called Muhammad," stands for "he is called Muhammad," "it is said of him 'he is Muhammad';" note the omission of in the first example.

(f) When a verb in the active governs with a preposition, the construction is the same in the passive, as: "he made a claim against him (or her)"; passive (or) "he made a claim against him (or her)."
(g) The Passive (even of neuter verbs) is sometimes used impersonally (in the *masc. singular*), as: *it was finished on him*, i.e. "he died"; "the deceased woman"; "he fell under the wrath of"; "she is cursed by God"; "those cursed by God (the Jews)"; "he faint ed"; "she has fainted." In "ye have been blinded," the feminine is used, perhaps because "eyes" is understood. *Vide* also § XLIX.

(h) Note the following ways of expressing passive state: "I wonder at the dates being eaten, at the eating of the dates"; "Zayd's slave (is) beaten," *vide* § L (d).

*Remark.*—All verbs, transitive or intransitive, active or passive, may take their own abstract nouns (infinitives), or their Noun of Number of Times, or their Noun of Kind or Manner (§ X), as: "He hath numbered them with an exact numbering"; "he crushed his bones to pieces": *vide* § XLI (c) (1).

§ XLIX. The Impersonal Verb.

(a) The impersonal "it, one, they, you" is expressed as follows:—

(1) By the Passive, as: "they journey to him in the time of necessity"; "they journeyed to him in . . . ."; "they [the Christians] say that God has a son."

This impersonal passive must have a complement, such as *to* or *in* etc., as in the examples just given.

1 *must preceded a Nominal Sentence; it usually follows the verb *after which neither *nor *can be used. If a verb immediately follows *it is direct narration without any introductory particle.
(2) By the 3rd pers. pl. active, as: "they say, it is said"; "and they (the learned, or people) are agreed about this question."

(3) By the second person singular or plural active, as:

By the 3rd pers. active, as:

(4) By a cognate subject, as: "someone has said"; "it has been questioned"; "it has been related": "a pretty girl, whose like has never been seen."

Remark.—The cognate participle is used in other constructions also, as: "I don't listen to the admonition of anyone."

(5) By an intransitive, as: "he that ridicules is ridiculed"; the subject to the feminine verb is understood.

(b) Such impersonals as "it rains," etc., are expressed by "the rain rains"; "the sky snows." Sometimes the subject is omitted and the fem. verb only used.

Remark.—In such expressions, as: "it is necessary," "it is necessary," "it is allowed," the subject is the following clause introduced by (with the Subjunctive).

§ L. Participles, the Infinitive, and Verbal Adjectives.

(a) (1) The ACTIVE PARTICIPLES may indicate time past, present, or future, as: "who killed Zayd"; or "who is going to kill Zayd?"); "I am fasting, or going to fast."
going to do this to-morrow"; "I am coming, I am on the point of coming, I will come."

(2) If used for past time, they govern the genitive, but in other cases they may also govern the accusative. They may also govern by a preposition.

Ex.: "this is the man who struck Zayd"; "he is going to kill the man," but "he is the killer of the man," and "he is going to kill a man";
ho Coron al-rjal "he is the killer of the man," and ho Coron al-rjal "he is going to kill a man";
ho Coron al-rjal "he knows about many arts, etc."; al-a'llab li-lul'm "the striver after knowledge"; "I have not ceased to love Islam" =
'latal al-nas = Qatil al-nas: ma a'lam "he who kills" = "he who kills people," and one that kills people护身符 al-nas (the nations) = "he who kills"

(3) If a verb governs two or three accusatives, its active participles usually have the same government, though they may govern the first object in the genitive, as: "I will dress Zayd in a splendid robe"; "dost thou think ‘Amr intelligent?"'

(4) When referring to present or future time (but not to past), the active participle as a mu'zûf may be defined by al, as: al-Qatil al-nas or Qatil al-nas: "one who kills people"; "he who kills people" =

So, too, when a suffixed pronoun is a genitive, as: al-dhi bi-lummi = lammi = "he who reproaches me," and "he who reproaches me."

1 The governing word cannot then have al. 2 The governing word may have al.
(b) (1) The Subject of a Verbal Noun is in the genitive, and its Object is either in the accusative or else has the preposition ل, as: 
\[\text{قُتلَ زَيْدُ مُعَبَّدُ} \] (or لمُعَبَّدُ) 
(the fact of) "Zayd’s killing Muhammad"; 
\[\text{حُبُبُيْنَةَ الْوَلَّةَ} \] (hubbiy\(^a\) 'l-waṭān\(^a\)) 
or "my love of my country."

(2) When a verbal noun governs a genitive, it may have a passive sense, 
vide § XLVIII (h). If however such a governed noun is separated from the 
muẓāf, it must be in the accusative, as: 
\[\text{إِطَآمُ يَقِيمُ} \] (إطآمُ يَقِيمُ) 
"feeding an orphan, 
an orphan’s being fed," but "or to feed, in a 
day of famine, an orphan," since a genitive can never be separated from its 
governing word.

(3) Nouns that have a similar force to the vl. noun can also be construed 
with the gen. of the subject, and the acc. of the object, as: 
وعيد العبارة الصقر 
"the hubara-bustard’s threatening the Saker Falcon," where وعید is used for 
the Infinitive وعیداً.

(c) To express an act now taking place either the AORIST or the 
PRESENT PARTICIPLE may be used.

(d) The Passive Participle is sometimes used impersonally, 
vide § XLVIII (g). It may govern the nominative, like its verb, as: 
\[\text{زَيْدُ مَضْرَوبُ غَلَامَةً} \] (زَيْدُ مَضْرَوبُ غَلَامَةً) 
"Zayd’s slave was beaten": "Zayd of the beaten slave," 
\[\text{زَيْدُ مَضْرَوبُ غَلَامَةً} \] (زَيْدُ مَضْرَوبُ غَلَامَةً) 
"Zayd has been beaten by his slave").

Remark.—The English Present and Past tenses can be rendered by the 
Arabic Pres. and Past Participles.

(e) (1) VERBAL ADJECTIVES or PARTICIPLES are sometimes 
used for verbs; they may be in any case, but their subject must be in the 
Nominative, as: 
\[\text{يَقِيمُ مَعَ رِيقَةً} \] (يَقِيمُ مَعَ رِيقَةً) 
"with a mouth whose saliva is sweet"

---

1 Prop. hubbi 'l-waṭān\(^a\); but as the a of al is hamzat\(^a\)l-waṣī, it is dropped, and as the 
y of حُبُبُيْنَةَ الْوَلَّةَ is sākin, it cannot be joined to the lām of al, which is also sākin. It is a 
rule that to make a sākin letter mutaharrik, either fathah or kasrah is added. Here (after 
y) fathah is euphonious.
"I saw there animals of various colours" = رأيت دواب مختلفَة بالوانها.

The INTENSIVE ADJECTIVES or INTENSIVE AGENTS (chiefly وعَالٍ and وعَالٍ) may govern like the vl. noun [vide (b) (1)], as:

"one who beats 'Amr"; جماعة للكتب "a great tyrant to his tribe";
"a great collector of books."

§ LI. Concord of Verb.

(a) The verb is Masculine Singular before the regular masculine plural, and usually before the masculine dual.

(b) It is Feminine Singular before a feminine singular immediately following it; generally before broken plurals immediately following it; and before the regular feminine plural, and the feminine dual.

(c) It is either Masculine or Feminine Singular:

(i) before a singular feminine not immediately following it: (ii) before collectives destitute of reason (but for female persons the feminine is preferable): (iii) before all broken plurals; but if they denote male persons it is usually masculine; so too if the broken plural does not immediately follow the verb.

(d) Other verbs following the first verb, agree logically, according to the thought in the writer's mind.

(e) When the subject precedes the verb, as it usually does in modern Arabic, the concord is natural.

(f) If the verb has several subjects, it may either be put in the plural or else agree with the nearest subject in number and gender.

(g) The verb often agrees with the logical subject, as:

"even though every sign should come (be shewn) unto them" : here the verb agrees with the genitive وَلَوْ جَاهِدُوْاُنَّهُمْ كُلُّ آِيَةٍ.

(h) The verbs "how good" and "how bad," generally take the masculine form, vide § LXI.

§ LII. Prepositions.

(a) (1) پ Verbs denoting to adhere, attach, seize, begin, hang on, believe in, swear by, take پ. It may be used with a predicate in negative sentences; vide § XLII (a).

1 [Vide § XXXII (b)] are used without any verb.
(2) It may be used with "see! behold", as: "If a lion appeared"; vide § XXXII (b) and footnote. "may my father and mother be sacrificed for thee, at the price of my father and mother thou art ransomed (= thou art very dear to me)."

(3) (b) ل expresses the Dative. It is used in dates, for "on": "this happened on the five nights that passed from Ramazan," i.e. "this happened on the 5th night of Ramazan"; also vide § XXVIII (f).

It is used for "by" before the names of editors or authors.

It signifies "for the benefit of" as opposed to, as: "I prayed for him" (but "I cursed him") : "you owe me a dinar."

It denotes the purpose or cause. Vide also § LIII "To Have."

Remark.—The phrase ل الله ابوك means "what a man thy father was!"; vide § LX.

(c) ف "over, on, against."

Note the following idioms: ف "bring him here to me," but ف "you must stick to him, not leave him"; بلله عليك "I conjure thee by God"; عليك بِثأرة الولدان "seize thou Zayd"; عليك بالجماعة "it is incumbent on thee to obey thy parents"; عليك بالجمعة "you must

1 ل as a conjunction = "in order that, so that," and takes the Subjunctive.

2 Khalaunأ 3rd pers. pl. fem. of Pret. of "to be empty."

3 In modern Arabic ل would be used.

4 But ل fem., "on the 5th day."
never separate yourself from the majority, you must act as others do';
"you must look after the boy"; "he owes me a debt"; "if you want to train Shāhīns, then you must keep the Peregrine species"; "according to"; "on the supposition or condition that"; "so far as possible"; "according to rank"; "willingly"; "publicly"; "in spite of"; "in spite of their ill-doing."

(d) فِن "away from" is used with verbs denoting to flee, avoid, restrain oneself, forbid, hinder, neglect, and defend. With many of these verbs can also be used. It is also used with verbs denoting to uncover, reveal, open, and ask ( = "about concerning").

It also = "on the authority of", as: "it is related on the authority of 'Umar, that the Prophet of God said —".

Note the idioms "May God be pleased with him!"; "'on his behalf"; "'apart from"; "after a little while"; "he died, leaving a young child"; "they were slain to the last man."

(e) (1) من is used with verbs denoting to go out, to free, to forbid, be near, approach, wonder at, rejoice at, be pleased with. With verbs of selling or giving in marriage, it is used for "to," as: "he sold to him a horse."

(2) من "some of, of, any", as: "I drank some of it"; "there is not any God, there is no..."
God”", "ye have no backer"; "there are some among them who say thus"; "thou art one of them."

(3) Note these idioms: "since two years, two years ago"; "a certain merchant"; "a chain made of gold"; "all I possess"; "whatever good deeds thou doest."

Remark.—A pleonastic "ma" is often suffixed to "in - of" and "and.

(f) (1) "in, among," etc., is used with verbs of speaking (about), thinking (over), desiring (for), yearning (after), multiplying (by). "Multiply three by seven" is "إِصْرَبُ نَفْسِي صَيْعَةً.

(2) It sometimes expresses motion into, as: "he fell into a tank"; "he fell into their hands"; "he set out with 50,000 men."

(g) "with, just at, besides, etc." as: "exactly at sunrise"; "besides (the fact of) my being sick"; "in spite of that"; "in spite of this, with all this"; "although, in spite of the fact that"; "compared to him Elias is a tent-peg."

Remark.—The accusative "معا" = "at the same time," (not in company with).

(h) (1) The preposition "amongst, between" (a noun in the accusative, but "amongst") has to be repeated

1 But "I own no property."

2 The wandering Jew of the Muslims.
if one or more of the words governed by it is a *pronoun*, as:

"betwixt me and (betwixt) thee"; "between me and thy brother."

But "what is the difference between nabīyy and rasūl?"

(2) "I am between," and "what is the difference between..."

(3) Note the idioms:

"both rich and poor came to me"; "he is between learned and ignorant, half and half"; "between..."

"the tribe was partly slain and partly taken captive," *vide* p. 773.

(i) "on this side of (opp. to...), under, without, besides, other than, less than," as: "on this side of the river"; "under your book is a paper"; "I will certainly kill Zayd and all besides him of the Arabs"; "without that"; "ten or less," (but "ten or more").

**Remark.** - and and are interjections and = "be-

ware!" But followed by a noun equals "take," as: "seize..."

"seize Zayd"; "seize him."

(j) preposition "towards" (and adverb "as for example"), and "according to," as: "like," as: "a man like a lion";

Previous "I passed by a man resembling your brother.”

---

1 " is seldom used for "like" as it is ambiguous, and liable to be mistaken for the preposition; but (which may be in any case) is used for "so on, such like."
As a substantive it also means "about" (of numbers).

"up to," also shows that one thing is added to another, as: 

"add this to that." It is used with "to augment";

with adjectives signifying love or hatred used in a passive sense, as: 

and etc. signifying "near" as opposed to "far from," as: 

for this comes nearer to reverence.

Note the phrases: 

contracted "et cetera, and so forth,

"stand off!"; "this is entrusted to him."

(vide p. 771 and footnote 3) may be construed with either the nominative or the genitive, the latter being generally used for a yet unexpired period of time, as: 

"since last year"; "I have not spoken to him since (the beginning of) this month";

"since this morning, to-day."

For the repetition of a preposition after vide § LV (k).

Vide also § LIII.

and or 

may be directly connected with a following proposition, as: 

"I have not seen him since he was born";

"since the tribe departed." But the other prepositions require the interposition of or as: 

"till I grew up";

"though it is easier to destroy than build";

"that was because they disobeyed"; "as we sent an apostle to Pharaoh"; "after So-and-so perished."

The redundant after is rare.
§ LIII. To Have.

"To have" is expressed by the prepositions للف. "in company with or about the person," as: "I have with me a watch," but "I have a watch."

also means actual possession, as: "I own a watch," but "I have (my own or some one else's property) a watch"; "the property that belongs to Zayd."

is used for immaterial things, as: "I know"; it also = "of" after an indefinite noun, as: "a friend of mine."

= "I have money (generally, i.e. on me or at home)," but "I have money with me, on my person."

Remark.— differs from in being restricted to material objects, as: "this assertion is right, in my opinion."

§ LIV. Exceptive, Adversative, Restrictive and Interrogative Sentences.

(a) (i) After a positive clause, "except" (not a preposition), governs the accusative, as: . After a negative clause, the exception is rarely in the accusative; but generally, the same case follows that precedes it, as: "I heard nothing but thy voice, I heard thy voice only."

After the of general negation, the exception is nominative, since it is the logical subject, as: "there is no god but the God."

1 From comes "opinion, intention."
EXCEPTIVE, ADVERSATIVE, RESTRICTIVE, INTERROGATIVE SENTENCES. 833

(ii) "except" is an ordinary preposition and is indeclinable.

(iii) ("besides, except, but") is a noun or pronoun vide § XXVI (i), and is declinable: esār is a preposition only: both are used in the sense of 'except.' Esār must itself be in the same case as the thing excepted would be if were used, as:  
and (in the 

In "none came but Zayd", esār is a noun"; so too in: ma jāt ūdūr ūdūr, the word may be treated either as a preposition or a noun.

(iv) jālā, and  ādā govern either the gen. or the acc.; but ma ādā ("what goes beyond") and ma jālā ("what is free from") usually take the accusative. Rarely is ādā preceded by ū.

Remark.— ādā is also as a Interjection (q.v.) "far be it from."

(v) ēn may precede any part of speech, and as a particle of denial is frequently followed by an exceptive clause, as: ēn  ēn  "there is none amongst men that does not die"; ēn  ēn  "they follow naught but doubt, and they do naught but guess." Vide p. 783.

(b) ADVERSATIVE CLAUSES:

(i)  is used after an affirmative or a command, as:  
"Zayd came to me, not 'Amr;"  "take Zayd, not 'Amr."

(ii) lokh (often preceded by  or ) rectify or emend a previous statement and are more particularly opposed to a negative proposition or a prohibition, as:  
"Zayd came to me, but 'Amr did not come."  "do not beat Zayd, but (beat)'Amr."

1 This is better than  (ūdūr ūdūr).

2 lokh has no governing power. It has the same meaning as in Persian, and the distinction between it and  is not drawn as in Urdu, vide Phillott's "Hindustani Manual," Lesson 60 (c).
EXCEPTIVE, ADVERSATIVE, RESTRICTIVE, INTERROGATIVE SENTENCES.

(iii) 

is opposed to an affirmative or a negative proposition, to a command or a prohibition, as: "Zayd stood up, nay it was 'Amr'; " Zayd did not stand up, but (nay rather) 'Amr stood up'; " beat Zayd, not so— 'Amr'; " do not beat Zayd, but (=-nay rather) (beat) 'Amr.'

(c) RESTRICTIVE CLAUSES are introduced by 

; vide § XXXIV (b) (3), p. 781.

(d) INTERROGATIVE CLAUSES.—(i) The particle 

may be prefixed to 

and

to

It is used in direct or indirect questions and may introduce a clause containing alternative questions connected by 

or 

as:

"one of the strange things is the self-conceit of him who does not know whether he will be saved or damned, or how his life will end."

It is frequently omitted in an alternative question, as:

"I am king, whether ye like it or not."

If both clauses depend on the same verb, the verb is placed between, as: "whether he be rich or poor"; vide also 

under § XXXIV (a).

has no governing power. It has the same meaning as in Persian, and the distinction between it and 

is not drawn as in Urdu; vide Phillott's "Hindustani Manual," Lesson 60 (c).

It is said that 

implies ignorance, in a simple question, as:

" does either Zayd or 'Amr happen to be with you?"; if were substituted it should simply that the questioner knows one is with you and asks which of the two it is.
EXCEPTIVE, ADVERSATIVE, RESTRICTIVE, INTERROGATIVE SENTENCES. 835

(ii) The particle ُهُلَّ may be preceded by ُفَ and ُبُ, but it cannot be
prefixed to these particles, nor to ُتَنِّ. It cannot introduce a negative nor a
conditional clause, nor, in general, a nominal clause whose predicate is a
finite verb. It may be followed by ُأَمَّ or ُأَيُّ in alternative clauses, but before
ُهُلَّ سِبْعَةٌ مِّنْ أَحَدَهُ أو ضِبْعٌ it must be repeated, as: "did he revile any one, or
was he reviled?" ask Usayyid whether I have taken my blood-revenge on Wā'il, or whether I
have cured my soul of its grief." Vide also § XXXIV (b), p. 783.

(iii) The negative interrogatives are, ُلَا and ُأَمَّا and (the particles of
incitement and reproof) ُلَوْ لا - ُهُلَّ and ُلَوْ لا - ُلَا and vide § XLIII (f).

(iv) The interrogative pronouns ُمَنْ "who?" and ُمَا "what?" may
stand in any case, as: ُمَنْ أَنتُ "who art thou?" (but ُمَا أَنتُ "what art
thou, what is thy position, etc."); ُبَنُتْ مَنْ أَنتُ "whose daughter art
thou?"; ُمَنْ قَتَلْ "whom hast thou slain?"; ُفِيْمَ كَذِلْكُ "in what state were
ye," etc., etc.

They may be constructed as nominatives absolute, their proper place
being in such a case only, supplied by a pronoun (ُقُلْ "وَاحِدُ" or ُقُلْ "وَاحِدٌ"), as: ُقُلْ مَنْ يَدْوَ (ُبِيدَ مَنْ) مَلْكِ ُكُلِّ ُشَيْءٍ "Say, In whose hand is the kingdom over
everything?"

More lively forms are ُمَا دَا "who is it (that) has given orders?" as: ُمَنْ (ُذَا الْذِّي) مَا دَا (ُذَا الْذِّي) نَتْرُ "what is it (that) thou sayest?"; ُمَا دَا الْذِّي "who is it (that) has given orders?"

Though ُمَا and ُمَا are substantives, they cannot govern a genitive,
nor be used in apposition.

1 The relative adjective ُبَنِيِّ = "of what tribe?"
After interrogative مَنْ, the verb is usually masculine but may be feminine, as: "who was thy mother?"

The interrogative مَنْ is rarely used of persons, but the relative مَنْ is not infrequently used for مَنْ.

Vide also under Relative Sentences § LV.

(c) (i) For vide § XXVI (o) (3), p. 757, and § XL (b), p. 797.

The interrogative مَنْ may be used for مَنْ fem. and مَنْ pl., as: مَنْ أَيْ "of what tribe art thou?"; وما تدري نفس بأي ارض نموت "and no soul knows in what land it shall die"; مَنْ أَيْ النَّافِيَ أَنتِ "of what people art thou?"

(ii) When مَنْ expresses astonishment, vide LX (d), it is always masc. sing., and the noun it governs, if undefined, is in the genitive. If the preceding noun is indefinite, مَنْ agrees with it in case, as: مَنْ جَبَلَ الَّذِي نَجَّلَ "thou hast brought me a man (and) what a man!" But if the preceding noun is definite, مَنْ is put in the accusative of state (حال), as: مَنْ جَبَلَ الَّذِي نَجَّلَ "Zayd came to me, what a man he is!" The first substantive may be implied by the verb, as: إنَّكَوْا [نَكَّة] مَنْ "how they have been tormented!"

§ LV. Relative Sentences.

(a) A relative clause qualifying a definite antecedent is introduced by the adjective مَنْ, and the relative clause generally contains a pronoun (called مَنْ or مَنْ) referring to the antecedent; this pronoun is either expressed or else contained in the verb, as: جَاءَ الرَّجُلُ الَّذِي هُوَ كَرِيمُ النفْسِ; here is expressed, as there is no verb in the relative clause: جَاءَ الَّذِي يَغْفِي "the youth who
sings, came**; here the pronoun is contained in the verb:

The man came whom you thought dead''

here the pronoun is expressed, as the pronoun hidden in the man come

cannot refer to the antecedent:

the man whom I saw''

which belonged to my father.''

(b) Before adjectives, the article ** may stand for **, as:

the man came to me the (who is) handsome of the face''

the man whose beard is long'' is expressed by the man the long of the beard'';

here ** = **: this may also be expressed by the man the long of bread (or of his beard).''

Other ways of expressing this are:

the man, the long as to the beard''; ( ** or ) the man, the long as to beard (or his beard)''; ( ** or ) the man, the long of bread (or of his beard).''

(c) Also, before a participle that is **, ** = ** who, '' as:

the killer of the man'' = the man whose beard is long'': vide § L (a) (4).

1 But interrogatively this = whose book is this?''

Note the following: "I am at the house of the same person as thou art''

"I passed by the same person Sulayman did''

2 Here too the article ** = **.
Relative Sentences.

(d) The pronoun is occasionally omitted in the accusative, as:

\[ text{الرجل} \]  
\[ this \ is \ the \ man \ whom \ I \ beat. \]  
\[ Vide \ also \ (h). \]

(e) When the antecedent is indefinite, there is no relative, as:

\[ I \ saw \ a \ book \ (which \ was) \ in \ thy \ hand \]; \[ he \ had \ a \ son \ (who \ was) \ called \ Muhammad; \]  
\[ a \ man \ (who \ was) \ called \ Muhammad; \]  
\[ I \ am \ he \ who \ was \ called \ by || \ man \ (who \ was) \ called \ Muhammad; \]  
\[ on \ the \ day \ (that) \ he \ was \ killed; \]  
\[ people \ believing, \ people \ that \ believe \]  
Such a sentence is called \[ an \ adjectival \ sentence. \]

The relative is also omitted when the antecedent has the generic article, as:

\[ كَمَّلُ الْخِبْلُ نَشْرَ بِالْكَفْرِ \]  
\[ like \ the \ horse \ (horse-kind) \ that \ drinks \ by \ whistling. \]

(f) Relative clauses that do not qualify a noun, are introduced by \[ من \ or \ ما, \]  
\[ and \ by \]  
\[ verily \ they \ that \ believe \ will have \ gardens; \]  
\[ here, \ either \ من \ could \ be \ substituted, \ or \ ما. \]  
\[ Vide \ \$ \ XXVI \ (p). \]

Remark.—When \[ جَيْدُ \]  
\[ stands \ for \ من \ or \ ما, \ it \ is \ a \ noun \ and \ = \[ he \ who, \ that \ which, \ whoever, \ whatever \]; \]  
\[ but \ as \ an \ adjective \ it \ means \[ who, \ which, \ that, \] \]  
\[ referring \ to \ an \ antecedent. \]

(g) The \[ substantive \ من \[ he \ who, \ those \ who, \] is generally followed by the singular verb (usually in the Preterite to indicate a general truth); but if the idea is plural, the succeeding verbs are plural:

\[ and \ from \ amongst \ the people \ there \ are \ some \ who \ say \ (sing.) \ but \ these \ are \ not \ believers; \ they deceive God; \]  
\[ and \ from \ amongst \ them \ are \ some \ who \ listen \ (plural) \ to \ thee; \]  
\[ whoever \ of \ the \ Arabs entered \ (or \ may \ enter) \ Syria. \]

1 Note the concord.

2 "I passed by the same person as Sulaymān did."
Note that ٍأُدَّرَى and ٍأُدَّرَتَ are always definite [for the use of أُدَّرَتَ vide § XXVI (o) (3), and § XL (b)], whilst ٍأُدَّرَتُ and أُدَّرَتَ are either definite or indefinite; thus ٍأُدَّرَتُ = either "he who comes or one who comes"; أُدَّرَتَ = either "that which I have or something I have."

Though ٍأُدَّرَتُ and أُدَّرَتَ are indeclinable, the pronoun referring to them must agree in gender and number, as: "رأيت من النساء صن لا نمحني" "I saw a woman who did not please me."

(h) The accusative ٍأُدَّرَتُ etc. (العائد) can also be omitted after أُدَّرَتُ, and أُدَّرَتَ, as: "أُدَّرَتُ إن خُلِقَ طَبِنًا " "shall I fall down before one whom thou hast made of clay?"; here ٍأُدَّرَتُ could be used. Vide (d).

(i) The indeclinable substantive أُدَّرَتُ = "that which, all that," as: طَبِنَ لِتِمَنَ ٍأُدَّرَتُ "marry what pleases you from amongst the women": نَذِمَتْ عَلَى مَا قَلَتْ "I repent what I said"; عُفِيتْ مَعًا فَرَبَتْ زيداً "I wonder for what thou didst strike Zayd"; إن قَفَّتْ حَاجِنِي كَانَ لَكُ عَلَى مَنْ الجَمِيلِ "if thou fufillest my need, I shall be indebted to thee for such a pleasure that the kings of the earth could not repay a grain of it."

(j) An indefinite antecedent may be repeated, especially after كل, as: "رأيت حَماةَ (و) كلَ منها (و) حَماهَا " "I saw some pigeons, each of which was red."

(k) Further examples of relative sentences:—

"What is past is gone, and what is hoped for is hidden, and thine is the hour in which thou art";

1ٍصَنَّ is here in the genitive.
"That is not a thing to be (which is) mentioned"; "Verily with the measure with which you measure it will be measured to you"; "This is the boy to whom we have given the money"; "He whose tongue is long has little intelligence"; "The girl smiled, she in whose hand there was a flower"; "I saw girls in whose hands were flowers"; "This youth, whose father we know, is clever"; "Mount Lebanon, from the summit of which you see the Mediterranean, is a high mountain"; "Those who spend their wealth (in alms giving)"; "And who does a greater wrong than he who hinders the temples of God from having His name mentioned in them?"; "He made known to me all that he was leaving"; "A day in which there shall be no bartering, nor friendship, nor intercession"; "We were removed to another room, which had been sprinkled with rose-water".

Remark.—A relative sentence is merely a nominal or a verbal sentence added to the principal word. When the relative sentence is nominal, the predicate is sometimes co-ordinated with the word qualified, as: رأيت دواب لم تذكر مثلا. Vide also under Interrogative Sentences.
§ LVI. Conditional and Concessional Sentences.

(a) (1) If a condition is possible or likely, it is introduced by one of the Conditional Particles َإِذَا or َإِذ (before a verbal clause): if impossible or purely hypothetical, by َلَوْ (or in nominal clauses َلَوْ أَنَّ).

After َلَوْ etc., the verbs in both clauses have the signification of either an English Pluperfect Subjunctive, or an Imperfect Subjunctive. After َإِذَا or َإِذ, of a Present Tense.

Either Preterites or Aorists (Jussives) may be used in both clauses, for the English Present or Future, or one in one and one in the other: there are thus four ordinary possible combinations. In the Apodosis, the Subjunctive and Indicative form of the Aorist can sometimes be used. Vide (c).

If a Preterite is to retain a past sense in the Protasis of a likely condition, َلَّوْ is used. In impossible conditions, the Preterite, or َلَوْ كَانَ with the Preterite, is used for the Pluperfect. After َلَوْ the Apodosis may be introduced by ع.

After َإِذَا conditional, the Jussive is seldom used. With َلَوْ, the Preterite, or very rarely the Aorist Indicative, is used in both parts. Vide also § XLIV (a) (8).

Remark.—The Subjunctive Aorist always refers to future time: if the present is Intended, the Indicative must be used.

(2) The Apodosis (َجَرَاء or َخَوَاب) is generally introduced by فُ، or less often by َب.

(b) If the Protasis (َشْرَط) is an Aorist, and the Apodosis a Preterite, the former must be apocopated (Jussive), as: (َأَفْرَٰیك) َإِنْ نُصْرِئَنِي َضَرِّكَ. "if you hit me, I’ll hit you." Vide (h) and (i).

(c) If the Protasis is a Preterite and the Apodosis an Aorist, the Aorist may be apocopated or not, preferably not, as: (َأَفْرَٰیك) َإِنْ نُصْرِئَنِي َضَرِّكَ. Vide also (e) (2) and (3).

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1 َإِذَا is temporal but conditional, vide § LVII (a) and (b).

2 َلَوْ is also used to express a wish (= ”if only”); vide § XLVI, Optative Mood, and § XLVII, p. 847. َلَوْ = ”even if, although”; vide examples on p. 846.

3 Vide also (e) (2) and (3).
(d) After َفَ, the first Aorist is usually not apocopated, as:

\[ \text{"O! God, hadst thou not delayed me only up to a speedy death, I would have given alms, and would have been of the just" (said by the Infidel at the time of death).} \]

(e) (1) Clauses that are introduced by "if", "if anyone", "if anything", "whatsoever", "how?", "howsoever", "when", "which, if any"; "whoever"; "every one who"; "whence"; "whatsoever (also whenever?)"; "where"; "wherever"; "where"; "where"; or "whenever" are considered as Protases, and the Preterite or Jussive is used with them for the English Present or Future, as: "whoso seeketh findeth, if anyone seeks he finds".

(2) If the Preterite is to have the signification of the Perfect, َكانَ or one of its 'sisters' must be inserted between the particle and the verb, and the Apodosis (جرأة) must be introduced by َفَ, as:

\[ \text{"if his shirt is (has been) torn in front, she has spoken the truth."} \]

(3) But if the Preterite is to have the signification of the English Past (or Preterite) Tense, َكانَ or a 'sister' introduces its clause and is followed by ُكانوا َإن بغيروا بلغوا: "if they exerted themselves to attain an object, they attained it."

Remark.--The temporal clause introduced by ِإِنَّ is often nearly identical in meaning with a clause introduced by ِإِنَّ; but rarely is ِإِنَّ construed with the Jussive like ِإِنَّ. َVide § LVII (a).

(f) The particles mentioned in (e) (1) take two apocopated Aorists (Jussives).

1 Vide Conjunctions § XXXIII, p. 776, note 3, and § LVII (a).

2 َكلما in the sense of "whenever" may be used with the Preterite in a past sense: also it does not in this sense apocopate the Aorist.
(g) The Jussive (without ف) may follow a Conditional Imperative, as: "visit me (= if you visit me), I will honour you."

(h) The Jussive with إن may occur in the Protasis, and the Preterite in the Apodosis. Vide (b).

(i) Unlike إن, the other conditional particles and pronouns require the verbs in both clauses to be in the same tense.

(j) "If not" is إن لم or إن لم ـ لل with the Jussive; or for past time إن لم ـ ول with the Preterite, or إن لم ـ لل with the Jussive.

(k) The Apodosis is introduced by لُّ in the following cases:

(i) In a nominal clause;
(ii) in a verbal clause where the Preterite expresses past time, especially with قُد (were ف omitted the time would be future);
(iii) in a verbal clause beginning with مَا - سِوَى - سِوَى ("not") or لَنَ or تَدْ;
(iv) in a clause expressing a command, prohibition, or wish;
(v) in a final clause after interrogation, as: هل لكم من علم فنذريرة لنا? "have ye any knowledge that ye can show us?";
(vi) in a verbal clause with a defective Preterite (نَعْمَ - عَسَى - لِيَسَ etc.).

(l) ل for ف is always used in the apodosis after a long or involved protasis. With لم and ل، the use of ف is optional. If ف is inserted, ل requires the Aorist Indicative.

1 Or فَكُرِمْكَ.

2 The following may also be considered conditional:—Prohibitive sentences; Precative sentences expressing polite invitation, urgent request, desire; hope (as "perhaps he will come and we will honour him"); interrogative, as: "if there is any beggar, then I will give him a dirhem" (lit. who is a beggar so that I may—?).

3 In this case after a conditional إن، the interjection فَ يَدُ "behold!" may be substituted for فِ.
(m) As stated above, is followed by the Preterite; rarely, it is followed by the Aorist in the sense of an Imperfect Subjunctive: "if God were desirous of calling to account mankind, he would not be leaving on the earth any moving thing, but he giveth them respite to a named time."

(n) For further examples of Conditional Sentences vide §LVII (f).

§ LVII. Temporal, Conditional, etc., Clauses.

(a) "when" is strictly conditional, as: "when you go, I'll go" (i.e. if you don't go, I won't); but if "when, if," is also temporal, as: "when (if) I go to him, I find him sleeping"; always refers to present or future time, even with the Preterite: it may be followed by the Aorist if the action takes place repeatedly, but the verb in the apodosis (if there is one) must always be a Preterite, as: "I swear by the night when it covers, and the day when it shines out." Vide §LVI, p. 842 (e).

and are followed either by the Preterite or by the Jussive, but by the Preterite or by the Aorist Indicative.

(b) Note, in the following, the position of "when, after," is used, and the verb is usually rendered in English by the Pluperfect. For , vide §XXXIII, p. 776.

(d) can be used, either with the Preterite, or with the Aorist Indic. or Subj., vide §XLIV(c). Note the and the order, in the following:

1 is also interrogative, "when?"

2 If begins a clause, it is followed by the Preterite.
TEMPORAL, CONDITIONAL, ETC., CLAUSES.

I followed him until I overtook him, as he entered the house.

(e) مَا "as long as" is followed by a Preterite, with present or future meaning, as: "men are careless as long as they live in this world"; "Care answers, as often as (wherever) you call it." Vide p. 778.

If the Preterite is to have a past signification, كَأَنَّ is inserted as in § LVI (e) (2) and (3).

The negative "as long as not" is expressed by ما لم with the Jussive.

(f) Further examples of Conditional, Concessional, Optative and Temporal sentences:

"When (if) he spoke, he spoke eloquently"; "Accept my excuse readily or (at least) be indulgent, if I have committed a fault";

"You are unjust, if you have done it"; "What will you do if we do not allow you to be in a position (to do) that?"

"If you wish, send some to see if (whether) one of your people has seen her; "When two misfortunes befall a man, the best thing is to choose the lighter"

"If you remain fixed in your determination, I will make you taste the reward of your rebellion to the day of your death";

"Be not grieved for me, O dear one, if these wretches make me drink the cup of death, for if I die, I die honoured before thine eyes; and if God allots me a fair portion, I am thine and thou art mine."
TEMPORAL, CONDITIONAL, ETC., CLAUSES.

When I came to the place of my sojourn, I threw myself on my couch, but alas! it was a night in which I did not taste sleep for a single moment. When the Arabs knew of our arrival, they hastened joyfully to meet us and shouted at the top of their voices, 'Welcome to the guest, welcome to the guest.'

And when he rode his steed, it was as though he and the saddle were one piece.
§ LVIII. Copulative Sentences, and State or Condition.

(a) For the differences between و - and و, vide § XXXIII (a) and (b). Note also the following examples of ordinary copulative constructions:

(i) "I and Jacob were present, I was present and Jacob" حضرت أنا ويعقرب. or حضرت أنا وحضر يعقوب. Here عقرب could not be omitted; but if there is a suffixed pronoun in the accusative, the subject need not be repeated in a separate form, as: "I and Zayd have honoured thee." أكرمك وزيد.

(ii) "Your, and your fathers', Lord" ركب ورب آلكلكم: in such cases the governing word (here ورب) is usually repeated. "Thy book and Zayd's" كتابك وزيد: rare construction.

(iii) "The king's sons and daughters" بنوالملك وبناته.

(iv) "To me and his brother" لي ولأخيه. In such cases the preposition must be repeated.

(v) "He killed him and her" نئله وئئله, or نئله وئئلها.

(vi) For omission of و with predicates in a nominal sentence, vide § XLII (d) (1), Remark, p. 807.

(b) The negative ل after و:

- Until.
- قولدست thou but see.
Neither my father nor my mother remains alive.

It was impossible for me to do anything or to conclude anything.

(c) Single verbs and whole sentences are often connected by و and اب where in English more definite particles would be used, as: 

"God knows but (whilst) ye do not know." This is practically a 

جملة حالية, vide (e).

(d) Note the use of و and اب in such sentences as "he prostrated himself for a long time" (= السجود). vide also § LXII (a)

(5) Remark.

(e) A nominal or a verbal sentence that is equivalent to an adverb and expresses state or condition, is generally introduced by و, as already shown in § XLIV (b) (3) and Remark II, and (4). Such sentences vary slightly in construction if the clause indicating state is nominal or verbal, and negative or affirmative. The following exemplify this:

(i) Nominal. — "Zayd rose up weeping" ( = the verbal clause أَطَّلَلَ ﷲ). "Ye lied wittingly, ye lied knowing the while that ye did so" : this could be made verbal by the omission of يُبَيِّن and أَطَّلَلَ, or by the substitution of و. 

Remark. — Occasionally the nominal clause is merely appended, as: "I met him wearing a coat of embroidery"; "Zayd came, his hand on his head."

(ii) Verbal with Aorist. — The Aorist alone may be used [vide (i)], or it may be introduced by لَمْ أَرْسَلْنِي وَلَدُّ ﷲ نَعْلُومٍ إِلَّا ﷲ رَسُولٌ ﷲ إِلِّيَّمُ, as: "why do you harm me, knowing the while (knowing as ye do) that I am the Apostle of God unto you?"
It is negatived by وَا (without و), or by لَا (without ل.), or in a past sense by لَا or ولَم and the Jussive, as: "but they deceive only themselves, without knowing it."

(iii) Verbal with Preterite.—The clause is generally introduced by or قَد or قد, or both, are omitted. Ex. 

such is her singing, now that she is grown old; 

"he [Zacharias] said, 'How shall I have a son as my wife is barren, while I have reached such a great age?"

It is negatived by لَا or rarely by لَا, as: "Zayd came without having ridden";

"Zayd came without his father having stood up."1

(f) is sometimes a simple copulative (and not a preposition), as:

I journeyed on and at last entered al-Kūfah.

Vide also § XXXII (c), XXXIII (b), p. 778, and XLV (c).

§ LIX. Asyndeton.

In narrative, connectives are often dispensed with: صَلَوا جَالَوَّا عَلَىِّ الْإِهِدا "they attacked and rushed on the enemy"; "rise, go forth, and go to him"; in these cases ف or و could be inserted before two Imperatives. After several Imperatives without "and", the conjunction و is usually inserted before the last.

§ LX. Verbs of Wonder, Surprise, Admiration, etc. (اعمال التعجب).

(a) (1) There are two special forms, to express wonder or admiration, viz.,

(i) مَا أَحْسَنْ زَيْدًا (the 3rd pers. sing. masc. of Pret. Act. of IV) followed by an accusative, as: "how quick is his walking!";

(ii) مَا أَحْسَنْ زَيْدًا (the 2nd pers. sing.) "what a good man Zayd is! or how goodly is Zayd!"

1 Vide also XLI (c) (5), Remark III.
masc. Imperat. of IV), as:  

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how generous is Zayd!''  
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The thing admired must immediately follow these forms.

No. (i) means literally "what has made Zayd (so) good?," and No. (ii) "Try your ability of making good upon Zayd" (i.e. "make him more good if you can")."

Past time is expressed as follows: "how good Zayd was!", or  

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what has made good that which Zayd was?
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(2) The complement of these forms may be a clause introduced by  

or, as:  

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how fit it is for a man of intellect to seem patient.
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Remark I.—Verbs of surprise are formed from such verbs only as express something in which one person may surpass another. They cannot be formed from verbs like  or  or , which express an act in which one agent cannot excel, nor from negative verbs, nor from verbs defective in inflection like  and , or defective in meaning as ; nor from quadraliterals. Grammatically, too, they are not formed from derivatives of the triliteral, nor from the passive voice, nor from verbs signifying colours or defects, though this rule is occasionally violated.

When a verb of surprise cannot be formed from a root, some form of circumlocution is employed.

Remark II.—The diminutive of "how good, or goodly, he is!" ( ) occurs, and also of "how handsome he is!" and of "how sweet it is!"

(b) If the second radical is  or  , there is no permutation, as:  

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how soft her voice is!'' (not permuted as  

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how bounteous is Zayd!'' (not  

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what a fine horseman he is!'' ;
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1 From  

2 The literal translation appears to be, "To God may his milk be, while he is a horseman."
VERBS OF PRAISE AND BLAME; APPROXIMATE VERBS, ETC. 851

(here "his" is in the genitive case): "what a good reader Zayd is!": "how exquisitely the poet has said!"

(d) A noun repeated in the genitive and separated by often expresses admiration, as: "what a man!", vide p. 757(3).

§ LXI. Verbs of Praise and Blame (أعمال الودح والذم); and Approximate (and Inceptive), and Potential Verbs.

(a) "how good" and "how bad" are generally indeclinable, though some grammarians do decline these words: "excellent is the companion Zayd," i.e. "Zayd is an excellent companion." This has the same meaning as: "excellent as a companion is Zayd." These require a definite agent.

(b) Also indeclinable is "bravo! or how good!"; which is said to be derived from "it is agreeable" and "that": it must be followed by a nominative, which is in apposition to it.

(c) "how bad" must agree with the agent in gender and number; "what a bad companion he is!": "how bad an abode it (Hell, fem.) is!"

(d) "that, which, what" can be added to all except as: "good is what thou didst!"

(e) etc.

(f) (fully declinable) has the same constructions as. It may also have the same construction as, and often occurs with this construction in the Quran for.

1 is also a transitive verb "to offend."
(g) APPROXIMATE (and INCEPTIVE) VERBS.—These are of three kinds: all take the Aorist (Indic., or Subj. with أَنَّ).

(i) First, those that express that an action is on the point of taking place (''he nearly, or almost, or well nigh——''), as: [أَنَّ] كَانَ (1st pers. sing. Pret. ِكَانَأَنَّ) [أَرْبَعُ] أَوْشَكَ (أَرْبَعُ أَوْشَكَ) [أَرْبَعُ] (Act. Part. ِكَانَأَنَّ) rarely followed by أَنَّ and the Subjunctive; (أَرْبَعُ) أَوْشَكَ (أَرْبَعُ أَوْشَكَ) [أَرْبَعُ] (Act. Part. ِكَانَأَنَّ) rarely used in the Preterite, is personal or impersonal: and كَرَبُ used in the Preterite only; is rarely followed by أَنَّ with the Subjunctive. Examples: [أَرْبَعُ] كَانَ أَوْشَكَ ''the horseman nearly fell'' (vide also p. 784); [أَرْبَعُ] أَوْشَكَ زِيدَ أَنْ يَفْتَحُ (both personal), or [أَرْبَعُ] أَوْشَكَ (impersonal, the subject of أَوْشَكَ being the following clause) ''Zayd is on the point of coming.''

(ii) Those that express hope, expectation, or possibility, as: [أَنَّ] (1st pers. sing. أَنَّ, and rarely أَتَيْنَى), used personally or impersonally like أُشِّبَ, q.v.; it may be preceded by its noun or not, with which it may agree in number and person or not; it is usually followed by أَنَّ and the Subjunctive; it may also be used with an acc. suffixed pronoun ''perhaps he'' etc.; it is sometimes used with the negative [أَنَّ] إِخْلُوَّلَ (rare) ''it is likely, probable, that——''; may be used personally or impersonally: أَنْ أَخْرَى (rare). Examples: أَنْ بَشَأْنَ عَمَّا أَنْ يَفْتَحَ etc., etc. ''perhaps Zayd, may, will, stand up''; أَنْ أَفْتَحَ (or أَنْ يَفْتَحُ) etc., etc. ''perhaps the Zayds will stand up''; أَنْ أَكْرُمَ شَئًا وَهُوَ خَبْرٌ لَّكُم ''perhaps ye may be averse from a thing, though it be good for you''; أَنْ أَكْرُمَ لَّكُمْ, or فَسَأَلَ أَنْ أَكْرُمَ تَأَكَّمْ (compare لَّكُمْ أَنْ أَكْرُمَ p. 785).

(iii) Those that express commencement, as: أَنْ قَامَ - أَكْبَلَ - عَلِقَ - طَفِقَ - شُرُوعَ - جَعَلَ - أَخْذَهُ ''to begin.'' These are used as inceptives, in the Preterite only (followed by an Indic. Aor.), as: جَعَلَ يَلُوَّهُ ''he began to reproach him''; أَخْذَهُ تَلْسُمُيُّ ''she began reproaching me.'' Vide also
§ XLIV (b) (5), p. 814. Rarely these verbs take a verbal noun with the prepositions or as: "we begun to travel." [But = ṣuq "to call to account, to capture in the act," when there is no ʿāl].

Remark.—It will be noticed that excepted, all the Approximate (and Inceptive) Verbs are used in the Preterite only; that, excepted, all must precede the noun, and the noun must precede the predicate; that, if not followed by ʿān, the Indicative is used.

(h) POTENTIAL VERBS.—(i) ʿādf is followed by the Aor. Indic., or by ʿān with the Subjunctive, as: "I cannot walk"; "he cannot complete this work"; "I could not get near him": (ii) ʿāmkn, "to enable etc.", with a suffixed pronoun, followed by the same constructions, as: "I cannot do it"; "it is possible that "; "it is not possible to do this."

Remark I.—Compare the phrase: "can you—?"

Remark II.—"Can" in the sense of "to know how to do," is expressed by ʿārin ʿārin, as: "he can write."

§ LXII. Appositive.

(a) Words in Apposition are put in the same case, as: "there came Zayd, the generous one."

The Arabs distinguish five kinds of Apposition:

(1) The Descriptive or Qualificative Apposition (الصفة, or التعب). The
idea of ُرِجَالٍ كَرِيمٍ is "a man, a generous being" rather than "a generous man." Adjectives are therefore considered to be in Apposition to their nouns rather than in concord with them. Further examples are: "I passed by a man, a generous being" and "I passed by a man whose father is a generous being"; vide § XXXVIII.

(2) Connective Apposition or the Connection of Sequence (عطف السِّتَحَةِ، or عطف النسق) i.e. where words are joined by the particles (conjunctive or disjunctive) "and," ف "and," َوَ "or" َأَو "or" ُهُنَّ "even to," "وَ "or" (disjunctive), "وَ "or" (after "whether"), "أَي "either," َلِ "not" (simple negation, as in "Zayd came, not Amr"), َبَل "nay, rather," َلِكِ "but."

(3) Explanatory apposition (عطف الْبِيِّانِ) or the asyndetic connection of a substantive with a preceding one which it defines more particularly, as in "he shall be given to drink water (i.e.) pus."

(4) Permutative Apposition or the Apposition of Substitution (الْبَلَدِ).

(5) Corroborative Apposition (الْفَرْقِ) vide § LXIII.

Remark.—Even two finite verbs in the same tense may be regarded as in Apposition, as in: ُقَامَ ُسَجَدَ لَهُ َلَ» (for ُقَامَ ُسَجَدَ لَهُ ) "he arose (and) prostrated himself before him"; ُسَجَدَ لَهُ َلَ» = "he sang well"; compare p. 785 (7) and p. 848 (d). In ُفِي بِىْلِ يَعْلَمِ, the second verb may be an example, either of Apposition or of 'State' (َلَ» َلَ»). But if the first verb were in the Preterite, and the second in the Aorist, the second could indicate 'State' only, and would be equivalent to a participle in the Accusative; vide § XLI (c) (5), p. 800.

(b) There are four kinds of Apposition of Substitution:

1 Concrete idea.
2 Abstract idea.
APPOSITIVES.

"Zayd thy brother came!"

the people, great and small, came to me.

kiss him, his hand.

I eat the loaf, only half of it.

I praised Zayd, his garment only.

I rode the mare, no I mean the mule.

A substantive or adjective in apposition to a Vocative, may be in

the Nominative or Accusative, as: "Oh! Muhammad, the

Prophet"; ya محمد النبی. If however the word in apposition governs

another word, it must be in the Accusative (vide § XLI (c) (9)), as:

ya نفي عبد الله; ya إبراهيم خليل الله. If occurring between two proper

names loses its hamzah, the noun to which it is in apposition may be either

in the Nominative or Accusative, as: "Oh! 'Umar the

son of Khattab!"

The Infinitive as an intensive adjective may stand in apposition to

a noun, as: "I saw a queen a personification of justice" (i.e.

justice itself); رأيت الملكة عدال

"I saw the queen, her who is justice itself."

One grammarian at least treats such an infinitive as an adjective and makes

it agree with its noun, but such a construction is usually condemned. However

such expressions as a well-schooled mare are found, though

incorrect. This infinitive should be masc. sing. only.

Note the following examples of Apposition:

But thy brother, Zayd, came" (i.e. ' not thy brother So-and-so or

So-and-so'), is the leaf.
(1) **Size.** "a street 100 yards long"; "a yard of stuff"; "two yards of stuff." But "a man six feet high"; (here '6 feet' could not be omitted).

(2) **Likeness.** "a man like a woman"; "I saw a man like a woman."

If is substituted, is understood, as:

(3) **Material.** "a chain made of iron," ( = ).

But when the noun is *indefinite*, as in the example, it is better to use as:

"a gold chain." If *definite*, the genitive alone can be used, as:

"the golden chain."

(4) The substantives *Kullan*, *Ka'fatun* and *Jami* (un and ), either govern the genitive or else stand in apposition, as:

"the whole house"; "the whole of the people"; "every people"; "all the people" or "all the world." *Vide* also § XXXVIII (h).

**Remark I.**—"*Every person*" = .

Note that before a *definite noun*, means "the whole or all," as:

"the whole day," and "all the animals"; but that before an *indefinite noun*, it means "each or every," as:

"every day."

(5) So too with *Ba'z* "portion" in the sense of "some, a part"; *Alnas* by them, or *Alnas* some.

(6) *Ghayra* "another than." "another than he came"; "another than he came."
(7) Ibn un, lit. "son." "a man thirty years of age."

(8) Kunniyyat, subs., the distinguishing part of an Arab's name ("father or son of So-and-so, mother or daughter of So-and-so"), or some nickname, is put in apposition.

(9) So too with Laqab, "title, nickname," as: Ibn un, "father of a kitten" (a nickname for one of the Companions who was fond of cats).

§ LXIII. Emphasis or Corroboration.

(a) This is also called CORROBORATIVE APPosition. It is either: (i) i.e. repetition of a word or clause, or repetition by a synonym; or (ii) i.e. repetition by special words, such as "he himself", "both of them", "all of them."

(b) The following examples illustrate the first:—

... 

1 Such nicknames are also given to animals and lifeless things, as:

"mother of 'Amir" (the hyena); "son of a seeker of shelter" (i.e. the jackal); "daughter of the vine" (i.e. wine); "father of the knees" (a fever in which there is pain in the knees); "father of safety" (i.e. the shark). Nicknames given to animals and lifeless things are styled لُقب.

2 But in Hindustani daurī daurī pahunch-gayā = "he ran the whole way till he arrived."

3 The pronoun may always be so repeated separately in its nominative form.
EMPHASIS OR CORROBORATION.

"I passed by thee, by thee."

verily verily Zayd.......

"I am fasting, I am fasting."

a lion came, a lion."

"the army retreated, retreated."

"yes, certainly."

(c) In the phrase ( إِنما كَانَ تَنَا " there only stood up I (or we), none rose but me (or us) ", the first personal pronouns follow a verb that is 3rd pers. sing. masc.

(d) By the use of special words, emphasis or apposition takes place in the sense ( المَثْلَاء المُفْتَنِيَّ ). Such words are (مَثْلَاء المُفْتَنِيَّ (pl. مَثْلَائِيَّ), and مَثْلَاء (pl. مَثْلَائِيَّ) " self "; or, or جَمِيع, جَمِيع " totality, all," with an affixed pronoun agreeing with the noun; the elative جَمِيع (a diptote) " altogether" ; and the dual noun كلان masc., and كلان fem. " both", with an affixed pronoun.

Examples: ( رأيَتُ الْقُومُ جَمِيعَ (more emphatic than the previous); جَاءَ هوَ نَفَسَهُ or جَاءَ نَفَسَهُ "he himself came.

Remark.—كل is used in the singular only.

1 Not إنَّكَ.  2 Not إنَّ كَانَ زَيَدًا.
§ LXIV. Paradigms.

**TABLE I.**

(A.)

<table>
<thead>
<tr>
<th>Person</th>
<th>Preterite or Perfect Tense (or State)</th>
<th>Aorist Tense (or Imperfect State).</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indicative.</td>
<td>Jussive, or Apocopated Aorist.</td>
</tr>
<tr>
<td></td>
<td>Subjunctive.</td>
<td>Energ. I. 1</td>
</tr>
<tr>
<td></td>
<td>Energ. II. 2</td>
<td>Imperative.</td>
</tr>
<tr>
<td>3. masc. Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td>,</td>
<td>Superior.</td>
</tr>
<tr>
<td>2. masc.</td>
<td>,</td>
<td>Superior.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>,</td>
<td>Superior.</td>
</tr>
<tr>
<td>1. c.</td>
<td>,</td>
<td>Superior.</td>
</tr>
<tr>
<td>3. masc. Dual.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td>,</td>
<td>Superior.</td>
</tr>
<tr>
<td>2.</td>
<td>,</td>
<td>Superior.</td>
</tr>
<tr>
<td>3. masc. Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td>,</td>
<td>Superior.</td>
</tr>
<tr>
<td>2. masc.</td>
<td>,</td>
<td>Superior.</td>
</tr>
<tr>
<td>2. fem.</td>
<td>,</td>
<td>Superior.</td>
</tr>
<tr>
<td>1.</td>
<td>,</td>
<td>Superior.</td>
</tr>
</tbody>
</table>

For Derived Forms vide Table IV.

1 Strengthened by ٨, it supplies the missing persons of the Imperative. After ٨ "not," it expresses prohibition or wish.

2 The energetic is used in command, prohibition, affirmation, interrogation. For greater emphasis ٨ "truly, surely," is usually prefixed.

3 The Jussive must be used for prohibition, as no negative particle can precede the Imperative.
TABLE I—(concluded).

(B.)

**OTHER MEASURES OF SIMPLE STRONG VERB.**

*Active Voice.*

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite Tense (or Perfect State)</th>
<th>Aorist Tense (or Imperfect State)</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
<td>Passive or Apocopated Aorist</td>
<td>Energetic I</td>
</tr>
<tr>
<td>3. masc. Sing.</td>
<td></td>
<td>بَلَُسُ</td>
<td>بُلِسُ</td>
<td>بُلَسُ</td>
<td>بُلِسُ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>بَلَُسُ</td>
<td>بُلِسُ</td>
<td>بُلَسُ</td>
<td>بُلِسُ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>بَلَُسُ</td>
<td>بُلِسُ</td>
<td>بُلِسُ</td>
<td>بُلِسُ</td>
</tr>
<tr>
<td></td>
<td></td>
<td>بَلَُسُ</td>
<td>بُلِسُ</td>
<td>بُلِسُ</td>
<td>بُلِسُ</td>
</tr>
</tbody>
</table>

*Note.—If the second vowel of the Preterite is َ, it remains َ in the Aorist; but if it is ُ, it changes to َ, except in seven verbs, in which it may be either َ or ُ, viz.: َّنَعُمَ "it was pleasant"; ُّنَسَ "he thought; ُّيَلِدُ "he despaired," َّيَسُ "it dried"; ُّفَسَ "he excelled"; ُّقَنَ "he despaired"; َّمَرَ "he appeared."*
TABLE II.
PARADIGM OF SOUND OR STRONG VERB  "HE WAS KILLED"

Infinitive Nil; Participle مل .

Passive Voice

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite Tense (or Perfect State)</th>
<th>Aorist Tense (or Imperfect State).</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc...</td>
<td>Sing.</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>3. fem...</td>
<td></td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>2. masc...</td>
<td></td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>2. fem...</td>
<td></td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>3. masc...</td>
<td>Dual.</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>3. fem...</td>
<td></td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>3. masc...</td>
<td>Plur.</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>3. fem...</td>
<td></td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>2. masc...</td>
<td></td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>2. fem...</td>
<td></td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
<td>قَتَلَ يُقَتَلَ يُقَتَلَ</td>
</tr>
</tbody>
</table>

1 The Passive lacks the Infinitive and the Imperative, but the want of the latter may be supplied by ل and the Jussive, as: لِيُقَتَلَ "let him be killed."

2 All forms of the Verb have an Active and a Passive, except intransitives of the measure فعل, and the Stems IX ( إِعَالَ) , XI ( إَعَالَ) , and XV; and also those verbs of the measures فعل and نَام that denote, not a transitive or an intransitive act, but a state or condition.

The difference between the Passive and Stems V ( إَفْعَلَ) , VII ( إِفْعَلَ) , and VIII ( إِفْعَلَ) is that the idea of the Passive Voice is purely passive, but the idea of these Stems is something effective or sequential.

The subject of an Active Voice is an agent whose act may or may not affect an object; the subject of a Passive Voice is either the object of the Active Voice or else the abstract idea of the act.
TABLE III.

PARADIGM OF THE QUADRILITERAL Verb "TO TIE UP; BE ASSEMBLED."

**Active Voice.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>I Stem</th>
<th>II Stem (=5th Stem of triliterals)</th>
<th>III Stem (=9th Stem of triliterals)</th>
<th>IV Stem (=7th Stem of triliterals)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td>..</td>
<td>دَبْتُر</td>
<td>دَبْتُر</td>
<td>دَبْتُر</td>
</tr>
<tr>
<td>Aorist</td>
<td>..</td>
<td>بَلَتْر</td>
<td>بَلَتْر</td>
<td>بَلَتْر</td>
</tr>
<tr>
<td>Imperative</td>
<td>..</td>
<td>نَبْتُر</td>
<td>نَبْتُر</td>
<td>نَبْتُر</td>
</tr>
<tr>
<td>Participle</td>
<td>..</td>
<td>مَبْتُر</td>
<td>مَبْتُر</td>
<td>مَبْتُر</td>
</tr>
<tr>
<td>Infinitive</td>
<td>..</td>
<td>غَبْتُر</td>
<td>غَبْتُر</td>
<td>غَبْتُر</td>
</tr>
</tbody>
</table>

**Passive Voice.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>I Stem</th>
<th>II Stem (=5th Stem of triliterals)</th>
<th>III Stem (=9th Stem of triliterals)</th>
<th>IV Stem (=7th Stem of triliterals)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td>..</td>
<td>بَتْر</td>
<td>بَتْر</td>
<td>بَتْر</td>
</tr>
<tr>
<td>Aorist</td>
<td>..</td>
<td>نَتْر</td>
<td>نَتْر</td>
<td>نَتْر</td>
</tr>
<tr>
<td>Imperative</td>
<td>..</td>
<td>مَتْر</td>
<td>مَتْر</td>
<td>مَتْر</td>
</tr>
<tr>
<td>Participle</td>
<td>..</td>
<td>مَمْتِر</td>
<td>مَمْتِر</td>
<td>مَمْتِر</td>
</tr>
<tr>
<td>Infinitive</td>
<td>..</td>
<td>غَمْتُر</td>
<td>غَمْتُر</td>
<td>غَمْتُر</td>
</tr>
</tbody>
</table>

1 There are numerous onomatopoetic quadrilaterals, as: َنَبْتُر, "to howl (in mourning)."

2 Measure َنَبْتُر. Another example is َكُلْتَمَن, "to translate."

3 Measure َنَبْتُر. Another example is َعَسْتَن, "to become Sultan" (from َعَسَن, "to appoint Sultan").

4 Measure َنَبْتُر. Another example is َعَسْتَن "to be quiet, to quiet oneself; to be low (of land)."
TABLE IV.
PARADIGM OF STEMS I TO X OF THE STRONG VERB َتَنَأَّلُ

<table>
<thead>
<tr>
<th>Tense, etc.</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
</tr>
<tr>
<td>Aorist</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
</tr>
<tr>
<td>Imperative</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
</tr>
<tr>
<td>Participle</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
</tr>
<tr>
<td>Infinitive</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
</tr>
<tr>
<td>Preterite Passive</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
</tr>
<tr>
<td>Aorist</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
</tr>
<tr>
<td>Participle</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
<td>َتَنَأَّلُ</td>
</tr>
</tbody>
</table>

1 See footnote 2 to Table II, p. 861.
### TABLE V.
PARADIGM OF I STEM OF DOUBLED (uutjum, VERB  "HE FLED")
Infinitive  فَرَّ; Participle  فَرَّ.
Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual.</td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>قرَّ</td>
<td>يقرَّ</td>
<td>نقرَّ</td>
</tr>
</tbody>
</table>

*Note.*—So too are conjugated  فَرَّ "to prolong";  سَلَم "to tire of," etc.

It may be noted that whenever the second of the assimilated letters would be quiescent, these letters are resolved or separate, otherwise the rule that two quiescent letters cannot occur together, would be violated.

1 Two other forms of the 2nd Pers. Pret. are admissible, viz.  قَرَّ or  قِرَّ.

2 In the pl. fem., the  hamza=’l-wasl is restored, as a word cannot begin with a quiescent letter.
### TABLE VI.

**PARADIGM OF I STEM DOUBLED VERB—(continued).**

**Passive Voice.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite.</th>
<th>Aorist.</th>
</tr>
</thead>
</table>
| 3. masc. | Sing. | 3 | وَفَرَ | بِقُرُرٍ - بَقُرُرٍ | 3
|         |      | 2 | وَفَرَ | بِقُرُرٍ - بَقُرُرٍ | 2
| 3. fem. |      | 3 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 3
|         |      | 2 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 2
| 2. masc. |      | 3 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 3
|         |      | 2 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 2
| 2. fem. |      | 1 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 1
| 1. c. |      | 3 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 3
|         |      | 2 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 2
| 3. masc. | Dual | 3 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 3
|         |      | 2 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 2
| 3. fem. |      | 1 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 1
| 2. c. |      | 3 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 3
|         |      | 2 | وَفَرَتُ | بِقُرُرٍ - بَقُرُرٍ | 2
| 3. masc. | Plur. | 3 | وَفَرُتُ | بِقُرُرٍ - بَقُرُرٍ | 3
|         |      | 2 | وَفَرُتُ | بِقُرُرٍ - بَقُرُرٍ | 2
| 3. fem. |      | 1 | وَفَرُتُ | بِقُرُرٍ - بَقُرُرٍ | 1
| 2. masc. |      | 3 | وَفَرُتُ | بِقُرُرٍ - بَقُرُرٍ | 3
|         |      | 2 | وَفَرُتُ | بِقُرُرٍ - بَقُرُرٍ | 2
| 2. fem. |      | 1 | وَفَرُتُ | بِقُرُرٍ - بَقُرُرٍ | 1
| 1. c. |      | 3 | وَفَرُتُ | بِقُرُرٍ - بَقُرُرٍ | 3
|         |      | 2 | وَفَرُتُ | بِقُرُرٍ - بَقُرُرٍ | 2

The Energetic forms are ِبُقُرُرٍ and ِبُقُرُرٍ. Pass. Part. m. ِبُقُرُرٍ.
TABLE VII.

Paradigm of Derived Stems of ḥār.

<table>
<thead>
<tr>
<th>Tense, etc.</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aorist</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preterite Passive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aorist</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note.*—The remaining Stems present no irregularity. Some verbs, as: ḍā'at “to be curly”; ʿāb “to be intelligent”; ʿāṣar “to be bad”; ḍā’ “to be in one’s dotage,” and some others of the measures ʿuḍūl or ṣallī may also occur in uncontracted forms.

1 The forms ʿāfār, ṣallī, etc. as well as ʿāfār (for ṣallī), are exceptions to the rule which prohibits a quiescent letter from following a long vowel.
TABLE VIII.

Hamzaled (الفعل المبسوغ) VERBS, DIFFERENT FORMS.

(A.)

Forms having Hamzah for the First Radical.

Active Voice.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to quote,</td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>and, to hope.</td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to exale strong odour.</td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to be slender.</td>
</tr>
</tbody>
</table>

Passive Voice.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—Speaking generally, when the alif supporting the hamzah is preceded by - or - characteristic of the form, the alif is changed into the corresponding semi-vowel: vide Aorists Passive above.

The verbs "to take," "to command," and "to eat," drop their first radical in the Imperative of Stem I, as: خذ, etc.

In Stem VIII (أفعل), the verb assimilates its hamzah, as: بَنْذَخَ. إِلَنَذَخَ.

The tense inflections are the same as those of the Sound verb.

1 But from the Imperative is إِلَّامَرَ.
TABLE VIII—(continued).

(B.)

Forms having *Hamzah* for the Second Radical.

*Active Voice.*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to ask.</td>
<td></td>
</tr>
<tr>
<td>, , , , ,</td>
<td>, , , , ,</td>
<td></td>
<td></td>
<td></td>
<td>to be averse.</td>
<td></td>
</tr>
</tbody>
</table>

*Passive Voice.*

| 3rd masc. Sing. | | | | to be asked. | |

*Note.*—The verb *سأل* has in its Jussive *(بالَء) سَأَلَ* (or *بَلَءَ سَأَلَ*), and *يَسَلَ* (without *hamzah*); and in its Imperative *سَلَى*, fem. *سَلَى*, etc., as well as *إسَالَ*, etc.

All changes in this table and the table of derived forms, are governed by the rule that *hamzah*, when it begins a syllable (not a word), takes as its prop the weak consonant that is sister to the short vowel by which it is pointed, and if that weak consonant be *Saudi*, the dots are omitted.

The inflections are the same as for the Sound verb.

1 But *لَمْ يَلْمَنْ* (Inf. *لَمْ يَلَمْ*), "to dress or bind up a wound, accuse of being low (in character or origin)," and *لَمْ يَلْمَنْ* (Infs. *لَمْ يَلْمَنْ*), "to blame."
TABLE VIII—(continued).

(C.)

Forms having Hamzah for the Third Radical.

Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc.</td>
<td>Sing.</td>
<td>ٌبِرَا</td>
<td>ٍبِرَا</td>
<td>ٍبِرَا</td>
<td></td>
<td>to create.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ٌهَفِي</td>
<td>ٍهَفِي</td>
<td>ٍهَفِي</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>َخُطِبُ</td>
<td>ٍخُطِبُ</td>
<td>ٍخُطِبُ</td>
<td></td>
<td>to congratulate.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ٌجَرَا</td>
<td>ٍجَرَا</td>
<td>ٍجَرَا</td>
<td></td>
<td>to be brave or bold.</td>
</tr>
</tbody>
</table>

Passive Voice.

| 3rd masc. | Sing. | | | | | |
| | | | | | | |
| | | | | | | |
| | | | | | | |

Note.—All changes in this table and the table of derived forms, depend on the rule already given in the Note to B.

The inflections are the same as for the Sound verb.
### TABLE IX.

**Paradigm of Derived Forms, of Hamzated Verbs, Principal Parts.**

<table>
<thead>
<tr>
<th></th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>V.</th>
<th>VI.</th>
<th>VII.</th>
<th>VIII.</th>
<th>X.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aorist</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preterite Passive</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Aorist</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Participle</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Stems V or VIII, or the Passive of I, are substituted. 

Vide §III, Stem VII, Remarks.
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
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<td></td>
</tr>
</tbody>
</table>

1. Also sometimes contracted to.

2. Sometimes contracted to.
<table>
<thead>
<tr>
<th>TABLE IX—(continued).</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
</tr>
<tr>
<td>VIII</td>
</tr>
<tr>
<td>VII</td>
</tr>
<tr>
<td>VI</td>
</tr>
<tr>
<td>V</td>
</tr>
<tr>
<td>IV</td>
</tr>
<tr>
<td>III</td>
</tr>
<tr>
<td>II</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Defective verbs with their third radical, or have also this measure for the Infinitive of Stem II.

Measure 38.
### TABLE X.

**Paradigm of Assimilated Verbs** (معتَّل الفَأْئ، or تَعلُّل مَلَك، or تَعلُّل مَكَال).

First Radical ٍّ and یِ.

<table>
<thead>
<tr>
<th></th>
<th>First Radical Aorist یِ</th>
<th>First Radical Aorist ٍّ</th>
<th>First Radical Aorist یِ</th>
<th>First Radical یِ</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Preterite Act.</td>
<td>(to arrive)</td>
<td>(to let alone)</td>
<td>(to be dirty)</td>
<td>(to be docile)</td>
</tr>
<tr>
<td>Aorist</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>Imperat.</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>Infinitive</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>Aorist Pass.</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>IV. Preterite Act.</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>Aorist</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>Partic.</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>Infinit.</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>VIII. Preterite Act.</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>Aorist</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>Pret. Pass.</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>X. Preterite Act.</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
<tr>
<td>Infinit.</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
<td>یِ</td>
</tr>
</tbody>
</table>

**Note.**—Verbs that take kasrah (ا) in the Aorist as the characteristic vowel, drop the initial َّ, as: یِ َّلَلْ "to arrive" ِ: Aor. یِ: Impera. یِ.

---

1 A division of the Weak verb.
Some with *fathah (٢٣)، have the same peculiarity, as: ﻢُمَتَّعَ “to place”;
Aor. ﺱَمَتَ: Impera. ﺱَمَتَ. In the Infinitive of most, the ﻤَ is dropped and 
is suffixed.

A few verbs with *zammah (٢٤) and *fathah (٢٢) in the Aorist, preserve
the ﻤَ, as: : ﻠَوَٰجَلَ- ﻠَوَٰجَلَ to be afraid. ”

Doubled verbs retain the ﻤَ, as: ﻠَوَٰجَلَ- ﻠَوَٰجَلَ “to love.”
In the Aorist Passive, the ﻤَ is retained even though lost in the Active.
as: ﻢُوَٰجَدَ- ﻢُوَٰجَدَ “to find”; ﻢُوَٰجَدَ- ﻢُوَٰجَدَ “to be found.”

The changes in assimilated verbs are, that when a *kasrah (٢٥) or a
*zammah (٢٤) precedes a weak letter, the weak letter is changed into the
homogeneous weak consonant, as: ﻢُبَٰجَلَ ( ﻢُبَٰجَلَ), Imperative of 

In Stem VIII, the ﻤَ is assimilated to its following ﺱَ, as: ﻢُلَٰسَ “to
unite,” VIII ﻢُلَٰسَ “to be continuous,” Aor. ﻢُلَٰسَ- ﻢُلَٰسَ “to de-
pair of,” VIII ﻢُلَٰسَ “to despair.”

The same rules apply for the formation of nouns; thus from ﺱَرَّدَ comes
“time of birth” (for ﺱَرَّدَ).

into "to fear": ٣٠٩٠ to slumber, also to awake.”
### PARADIGMS OF HOLLOW VERBS

1. **Stem of قال (for قال) "he said"; Inf. قول; Act. Participle قال.**

#### Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist.</th>
<th>Subjunctive</th>
<th>Jussive</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>قال</td>
<td>يقول</td>
<td>يقل</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>قالت</td>
<td>تقول</td>
<td>يقل</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;</td>
<td>قلت</td>
<td>تقول</td>
<td>يقل</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;</td>
<td>قلت</td>
<td>تقول</td>
<td>تقول</td>
<td>قول</td>
<td>قول</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
<td>أقول</td>
<td>أقول</td>
<td>أقول</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>قالا</td>
<td>يقولا</td>
<td>يقل</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>قالتا</td>
<td>تقولا</td>
<td>تقولا</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2. c.</td>
<td>&quot;</td>
<td>قلتا</td>
<td>تقولا</td>
<td>تقولا</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>قالوا</td>
<td>يقولوا</td>
<td>يقل</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>قلنا</td>
<td>يقولا</td>
<td>يقل</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;</td>
<td>قلتم</td>
<td>يقولا</td>
<td>يقل</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;</td>
<td>قلت</td>
<td>تقولا</td>
<td>تقولا</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
<td>أقولا</td>
<td>تقولا</td>
<td>تقولا</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

**Note.**—The form ُقَلَل is conjugated in the same way, as: ُقَلَل (for ُقُلُل) **"to be long,"** Aor. ُقَلُل.

---

1. *A division of the Weak verb.*

2. *Weak of the 'ayn.*

8. *For ُبُقِلُل; but as two vowelless letters cannot occur together, the ُو or ُى in such cases is dropped. Hence too the Imperative ُقَلُل (not ُقُلُل).*
TABLE XI—(continued).

(B.)

PARADIGM OF HOLLOW VERB; SECOND RADICAL

I Stem of سَارُ (for سَيَرُ) "to march, travel"; Inf. سَيَرُ.


Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Perfect</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>سَارُ</td>
<td>يَسَارُ</td>
<td>سَيَرُ</td>
</tr>
<tr>
<td>3. fem.</td>
<td>''</td>
<td>سَارًا</td>
<td>يَسَارًا</td>
<td>سَيَرًا</td>
</tr>
<tr>
<td>2 masc.</td>
<td>''</td>
<td>سَارٍ</td>
<td>يَسَارٍ</td>
<td>سَيَرُ</td>
</tr>
<tr>
<td>2 fem.</td>
<td>''</td>
<td>سَارَان</td>
<td>يَسَارَان</td>
<td>سَيَرَان</td>
</tr>
<tr>
<td>1. c.</td>
<td>''</td>
<td>سَارًا</td>
<td>يَسَارًا</td>
<td>سَيَرًا</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>سَارًا</td>
<td>يَسَارًا</td>
<td>سَيَرًا</td>
</tr>
<tr>
<td>3 fem.</td>
<td>''</td>
<td>سَاران</td>
<td>يَسَاران</td>
<td>سَيَرُان</td>
</tr>
<tr>
<td>2. c.</td>
<td>''</td>
<td>سَارًا</td>
<td>يَسَارًا</td>
<td>سَيَرًا</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>سَارَا</td>
<td>يَسَارَا</td>
<td>سَيَرُان</td>
</tr>
<tr>
<td>3. fem.</td>
<td>''</td>
<td>سَارو</td>
<td>يَسَارُو</td>
<td>سَيَرُو</td>
</tr>
<tr>
<td>2. masc.</td>
<td>''</td>
<td>سَارُين</td>
<td>يَسَارُين</td>
<td>سَيَرُين</td>
</tr>
<tr>
<td>2 fem.</td>
<td>''</td>
<td>سَارين</td>
<td>يَسَارين</td>
<td>سَيَرُين</td>
</tr>
<tr>
<td>1. c.</td>
<td>''</td>
<td>سَارًا</td>
<td>يَسَارًا</td>
<td>سَيَرًا</td>
</tr>
</tbody>
</table>
TABLE XI—(continued).

PARADIGMS OF HOLLOW VERB.

(C.)


Passive Voice.

|---------|---------|-------|--------|------------|

Sing. 3 m.  .. | .. | .. | .. | .. |

,, 3 f.  .. | .. | .. | .. | .. |

,, 2 m.  .. | .. | .. | .. | .. |

,, 2 f.  .. | .. | .. | .. | .. |

,, 1 c.  .. | .. | .. | .. | .. |

Dual 3 m.  .. | .. | .. | .. | .. |

,, 3 f.  .. | .. | .. | .. | .. |

,, 2 c.  .. | .. | .. | .. | .. |

Plur. 3 m.  .. | .. | .. | .. | .. |

,, 3 f.  .. | .. | .. | .. | .. |

,, 2 m.  .. | .. | .. | .. | .. |

,, 2 f.  .. | .. | .. | .. | .. |

,, 1 c.  .. | .. | .. | .. | .. |

Participle.

Sing. m.  .. | .. | مَبِيعٍ 2 |

1 For مَبِيعٍ.  
2 For مَبِيعٍ from بِيعُ (بيعُ) "to sell."
TABLE XI—(concluded).

(D.)

FURTHER PARADIGM OF HOLLOW VERBS, SECOND RADICAL ج و AND ي.

<table>
<thead>
<tr>
<th></th>
<th>I 2nd Rad.</th>
<th>I 2nd Rad.</th>
<th>IV 2nd Rad.</th>
<th>VII 2nd Rad.</th>
<th>VIII 2nd Rad.</th>
<th>X 2nd Rad.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</td>
<td>قال</td>
<td>قال</td>
<td>إستفاد</td>
<td>إستفاد</td>
<td>إستفاد</td>
<td>إستفاد</td>
</tr>
<tr>
<td>2nd pers. masc. sing.</td>
<td>نقيل</td>
<td>نقيل</td>
<td>صير</td>
<td>إقفا</td>
<td>إقفا</td>
<td>إقفا</td>
</tr>
<tr>
<td>Aorist</td>
<td>نقيل</td>
<td>نقيل</td>
<td>صير</td>
<td>إقفا</td>
<td>إقفا</td>
<td>إقفا</td>
</tr>
<tr>
<td>Imperative</td>
<td>نقيل</td>
<td>نقيل</td>
<td>صير</td>
<td>إقفا</td>
<td>إقفا</td>
<td>إقفا</td>
</tr>
<tr>
<td>Participle</td>
<td>نقيل</td>
<td>نقيل</td>
<td>مقدق</td>
<td>مقدق</td>
<td>مقدق</td>
<td>مقدق</td>
</tr>
<tr>
<td>Preterite Passive</td>
<td>نقيل</td>
<td>نقيل</td>
<td>صير</td>
<td>إقفا</td>
<td>إقفا</td>
<td>إقفا</td>
</tr>
<tr>
<td>Aorist</td>
<td>نقيل</td>
<td>نقيل</td>
<td>صير</td>
<td>إقفا</td>
<td>إقفا</td>
<td>إقفا</td>
</tr>
<tr>
<td>Participle</td>
<td>نقيل</td>
<td>نقيل</td>
<td>مقدق</td>
<td>مقدق</td>
<td>مقدق</td>
<td>مقدق</td>
</tr>
<tr>
<td>Infinitive</td>
<td>نقيل</td>
<td>نقيل</td>
<td>مقدق</td>
<td>مقدق</td>
<td>مقدق</td>
<td>مقدق</td>
</tr>
</tbody>
</table>

Notes.—(i) A few hollow verbs of the measure ج و preserve their ج or ي and are conjugated as sound verbs, as: "to be one-eyed".; ي "to have glanders."

1 For ميظعلا. So too from بَعَ (بِعَ) the Passive Participle of I Stem is ميظعلا (ميظعلا).
(ii) Hollow verbs denoting colour or defect always retain their " or " in Stem IX, as: "to be or become black", Aor. بَيَضُ "to be or become white", Aor. بَيَضُ.

(iii) The و is often retained in X Stem, as: "to approve," Aor. بَسْتَنْصِرَبُ.

(iv) Hollow verbs that have و or ن as a third radical always retain their و, as: بَسْوَى "to be worth", Aor. بَسْوَى.

(v) Hollow verbs that have " or " as the third radical, assimilate it with a following " or ن, as: "he died", but "I died"; "he was," but "we were."

(vi) In the measure أَفْعَلُ, verbs with the 2nd radical weak, use the strong form, as: "black" (not نَمْسَدُ).

(vii) On the measure تَعْلَ is جَالُ (for جَارِلُ); Aor. يَتَلِّي; Impera. masc. يَتَلِّي, fem. يَتَلِّي.
### TABLE XII.

#### (A.)

**PARADIGM OF DEFECTIVE VERB** (�ُرَّازُ) "to raid"; Inf. (�ُرَّازُ). Last Radical (�ُرَّازُ).

*Active Voice.*

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>فزرُ</td>
<td>بفزُرُ</td>
<td>یفزُرُ</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>فزَتِ</td>
<td>بفزَتِ</td>
<td>یفزَتِ</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;</td>
<td>فزوتُ</td>
<td>بفزوتُ</td>
<td>یفزوتُ</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;</td>
<td>فزَتُ</td>
<td>بفزَتُ</td>
<td>یفزَتُ</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
<td>فزَتْ</td>
<td>بفزَتْ</td>
<td>یفزَتْ</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>فژراً</td>
<td>بفژراً</td>
<td>یفژراً</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>فژِ</td>
<td>بفژِ</td>
<td>یفژِ</td>
</tr>
<tr>
<td>2. c.</td>
<td>&quot;</td>
<td>فژَتْ</td>
<td>بفژَتْ</td>
<td>یفژَتْ</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>فژرا</td>
<td>بفژرا</td>
<td>یفژرا</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>فژَت</td>
<td>بفژَت</td>
<td>یفژَت</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;</td>
<td>فژَتْ</td>
<td>بفژَتْ</td>
<td>یفژَتْ</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;</td>
<td>فژَتْ</td>
<td>بفژَتْ</td>
<td>یفژَتْ</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
<td>فژَتْ</td>
<td>بفژَتْ</td>
<td>یفژَتْ</td>
</tr>
</tbody>
</table>

1 Or معْتَلٌ الْالَامِ.
TABLE XII—(continued).

PARADIGM OF DEFECTIVE VERB.

(B.)

Last Radical (قَلَلُ) (رَمَيْ) "to throw"; Inf. (رَمَيْ); Act. Part. (رَمَيْ) m., f.

Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>AORIST.</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>3. fem.</td>
<td>„</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>2. masc.</td>
<td>„</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>2. fem.</td>
<td>„</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>1. c.</td>
<td>„</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>3. fem.</td>
<td>„</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>2. c.</td>
<td>„</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>3. fem.</td>
<td>„</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>2. masc.</td>
<td>„</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>2. fem.</td>
<td>„</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
<tr>
<td>1. c.</td>
<td>„</td>
<td>رَمَيْ</td>
<td>۰۰۰۰</td>
<td>—</td>
</tr>
</tbody>
</table>

1 Energ. ۰۰۰۰ and II رَمَيْ.
### Table XII (continued)

#### (C.)

**Paradigm of Defective Verb.**

Last Radical ੀ (to be pleased); Inf. ੀ and ੀ and ੀ; Act. Part. 

#### Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### TABLE XII—(continued).

(D.)

**PARADIGM OF DEFECTIVE VERB.**

**LAST RADICAL َّ or ّ.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Perfect.</th>
<th>Aorist.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>قَضِيَ</td>
<td>يُقِضي</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;&quot;</td>
<td>قَضِيت</td>
<td>يُقِضي</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;&quot;</td>
<td>قَضِيت</td>
<td>يُقِضي</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;&quot;</td>
<td>قَضِيت</td>
<td>يُقِضي</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;&quot;</td>
<td>قَضِيت</td>
<td>يُقِضي</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>قَضِيْنا</td>
<td>يُقِضَنِي</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;&quot;</td>
<td>قَضِيتْنا</td>
<td>يُقِضَنِي</td>
</tr>
<tr>
<td>2. c.</td>
<td>&quot;&quot;</td>
<td>قَضِيتْنا</td>
<td>يُقِضَنِي</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>قَضَرْنا</td>
<td>يُقِضِرَنِي</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;&quot;</td>
<td>قَضِيتْرِنا</td>
<td>يُقِضَرَنِي</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;&quot;</td>
<td>قَضِيتْمُن</td>
<td>يُقِضَرَنِي</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;&quot;</td>
<td>قَضِيتْنِ</td>
<td>يُقِضَرَنِي</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;&quot;</td>
<td>قَضِيتْنِ</td>
<td>يُقِضَري</td>
</tr>
</tbody>
</table>

1 Pass. Partic. of قَضِي is مَقَضُّي m., and قَضِي is مَقِضُي f.
<table>
<thead>
<tr>
<th></th>
<th>I. 3rd Radical</th>
<th>I. 3rd Radical</th>
<th>II. 3rd Radical</th>
<th>II. 3rd Radical</th>
<th>III. 3rd Radical</th>
<th>IV. 3rd Radical</th>
<th>V. 3rd Radical</th>
<th>VI. 3rd Radical</th>
<th>VII. 3rd Radical</th>
<th>VIII. 3rd Radical</th>
<th>X. 3rd Radical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Aorist</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Imperative</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
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<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Participle</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Infinitive</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>
Note.—(1) The participles رأض - رأض - غاز are declined like قاض: vide § XX (k).

(2) Verbs whose 3rd radical is قاض and are treated in the derived forms as if their 3rd radical were قاض.

(3) In the Infinitives of Stems IV, VII, VIII and IX, where the third radical follows an alif, the yā is changed into a hamzah without a support.

1 For رأض, Fem. رأضة. 4 For دوام, Fem. دوامة. 8 For فريض, معضية. 5 So too from نسبي: vide also Table IX, foot-note.

6 For مفروض. 7 For مفعوي. 9 For نقاسي.
TABLE XIII.
PARADIGM OF DOUBLY WEAK VERB.

(A.)

(ONE RADICAL Hamzah AND ANOTHER A WEAK LETTER.)

I. 1st Radical hamzah and 2nd و or ي.

' sunday ( or ع Sunday ) "to return"; Inf. ُأوب and ُأوب and

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc.</td>
<td>Sing.</td>
<td>ُأوب</td>
<td>ُأوب</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td>ُأوب</td>
<td>ُأوب</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td>ُأوب</td>
<td>ُأوب</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

Note.—So, too, are conjugated ُأوب (for ُأوب) "to injure"; ُأوب (for ُأوب) "to come, return"; ُأوب (for ُأوب) "to be strong," Stem II ُأوب "to strengthen."
### TABLE XIII (A)—(continued).

#### II. 1st Radical hamzah, 3rd radical و or ي.

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>اَتُّ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>بُنَيَّةٍ</td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—Stem IV is بَنَيَّةٍ “to bring”; Aor. بَنَيَّةٍ; Juss. بَنَيَّةٍ; Impera. بَنَيَّةٍ.

Passive Pret. بَنَيَّةٍ.

(2) So, too, are declined يُنَيِّهِ “to refuse”; Aor. يُنَيِّهِ “to pay,” II Stem يُنَيِّهِ (same meaning), Inf. يُنَيِّهِ “to grieve, mourn.”

---

1 The Subjunctive is, 3rd m. بَنَيَّةٍ, 3rd f. بَنَيَّةٍ, etc.

2 At the end of a sentence written بَنَيَّةٍ. In pause, all Imperatives that consist of one letter are similarly written, as بَنَيَّةٍ for بَنَيَّةٍ.
### TABLE XIII (A) (continued).

#### III. 2nd Radical hamzah and 1st ُ or يَ.

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IV. 2nd Radical hamzah and 3rd ُ or يَ.

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>ُرَأَى</td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
</tr>
<tr>
<td>2nd fem.</td>
<td></td>
</tr>
<tr>
<td>1st c.</td>
<td></td>
</tr>
</tbody>
</table>

---

1 The verb ُنَيِسُ being neuter has no Passive Participle. But مَأَبِرُ as Passive Participle of ُنَيِسِ is wrongly used by Persians and Indians in the sense of “disappointed.”
TABLE XIII (A)—(continued).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd masc. Dual</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd masc. Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd fem.</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
</tr>
<tr>
<td>1st c.</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Note.—(1) In the Aorist and Imperative and in Stem IV, the hamzah is dropped.

(2) With a suffix, the forms are: نَزَىٰ "he saw him"; يُرَأَيَا "he sees her," etc.

(3) The following Derived Forms occur: III نَزَىٰ "to dissemble," Aor. نَرَى، Inf. نَرَى and نَرَأَيَا IV "to show," Aor. نَرَى، Juss. نَرَى، Impera. نَرَى، Inf. نَرَى and نَرَأَيَا VI "to look at one another"; VIII نَرَأَيَا "to think."
TABLE XIII (A)—(continued).

V. 3rd Radical hamzah and 1st و or ي.

"to tread"; Aor. َبَطَأَ; Inf. َوَطَأَ.

VI. 3rd Radical hamzah and 2nd و or ى.

سَأَر ي (سُأَر) "to be bad"; Inf. ِسَوَى.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd fem</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—(1) IV Stem ُبَسَأَ "to make bad"; Aor. ُبَسَأَ; Imperative ُبَسَأَ.

Inf. ِبَسَأَ; Act. Part. ُبَسَأَ.

(2) So too from ُدَأَ "to shine, be bright"; IV Stem ُدَأَ "to light."
TABLE XIII (A)—(concluded).

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>َجِئَ &lt; َجِئَ</td>
<td>َجِئَ</td>
<td>َجِئَ</td>
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<tr>
<td>3rd fem.</td>
<td>َجِئَ</td>
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<tr>
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<td>َجِئَ</td>
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</tr>
<tr>
<td>2nd fem.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

*Note.*—So from َهَا (for َهِيَأَ), II Stem َفُلِسِّبُ الْجَافِى (for َحَتَّى) َتَأَمَّرَ; Inf. َضَيْفَةُ. َشَأَأَ (for َشَيْءَ) َتَأَمَّرَ; Inf. َضَيْفَةُ and َشَأَأَ. َشَأَأَ (for َشَأَأَ) َتَأَمَّرَ; Inf. َضَيْفَةُ and َشَأَأَ.
TABLE XIII.

(B.)

(TWO RADICALS WEAK LETTERS).

I. 1st and 3rd Radicals Weak.

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc.</td>
<td>Sing.</td>
<td>f&quot;</td>
<td>fi</td>
<td>O'</td>
<td>Q'</td>
<td>yq'</td>
<td>wq'</td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td>Plur.</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Note.—(1) VIII Stem ٍنَقُيٍّ "to fear (God)."

(2) So, too, ٍرَفُيٍّ "to be complete, to fulfil (a promise)"; IV Stem ٍلَوُيٍّ "to fulfil a vow," Aor. ٍلَوُيٍّ, Impera. ٍلَوُيٍّ, Inf. ٍلَوُيٍّ (and ٍلَوُيٍّ) "to be near," Aor. ٍلَوُيٍّ, Juss. ٍلَوُيٍّ, Impera. ٍلَوُيٍّ, Inf. ٍلَوُيٍّ.
II. 2nd and 3rd Radicals Weak. These retain the 2nd radical.

<table>
<thead>
<tr>
<th>3rd masc. Sing.</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd fem.</td>
<td>,</td>
<td>,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td>,</td>
<td>,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd fem.</td>
<td>, etc.</td>
<td>etc.</td>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—So, too, are conjugated "to be worth"; "to be strong"; etc.
### TABLE XIII (B)—(concluded).

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>حيٕ</td>
<td>يعَيٕ</td>
<td>يعَيٕ</td>
<td>—</td>
<td>حيٕ</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>[3rd masc.</td>
<td>حيٕ</td>
<td>يعَيٕ</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>حيٕ</td>
<td>حيٕ</td>
<td>etc.</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>حيٕ</td>
<td>حيٕ</td>
<td>—</td>
<td>احٕ</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

*Note.*—II Stem حيإ "to let live, greet," Inf. نعيٕ; X Stem إِسْتَعِيٕ "to spare alive" (but in the sense of "to be ashamed") generally written with one إ, as: إِسْتَعِيٕ), Aor. يعَيٕ.
TABLE XIV.

PARADIGM OF TREBLY WEAK VERB OR VERB WITH THREE WEAK RADICALS.

A. 1st Radical *hamzah*.

1. "to take refuge"; Inf. *أَوَّلَ مَنَافِضَةُ*

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc.</td>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td>etc.</td>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note.—(1) II Stem *أَوَّلَ مَنَافِضَةُ" to show hospitality to"*; IV Stem *أَوَّلَ مَنَافِضَةُ* (with same meaning).

(2) Such verbs are inflected like *أَرْ تَ مُ مَسْبِد* and *سَوْرَ م.*

*أَوَّلَ مَنَافِضَةُ* 1 (form *فَعَلْ - يَفْعَلُ*) is the only verb with three weak radicals that is in common use.
TABLE XIV—(continued).

B. 2nd Radical hamzah.

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>يَأْيُو</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>,</td>
<td>,</td>
<td>,</td>
<td>,</td>
<td>,</td>
<td>,</td>
<td>,</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>تَأَيِّبُ</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>تَأَيِّبُ</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
</tr>
<tr>
<td>1st c.</td>
<td>,</td>
<td>,</td>
<td>,</td>
<td>,</td>
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<td>,</td>
<td>,</td>
</tr>
<tr>
<td>3rd masc. Dual</td>
<td>يَأْيُو</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>,</td>
<td>,</td>
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<td>,</td>
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<td>,</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>تَأَيِّبُ</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>تَأَيِّبُ</td>
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<td>…</td>
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<td>…</td>
<td>…</td>
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</tr>
<tr>
<td>3rd masc. Plur.</td>
<td>يَأْيُو</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
<td>…</td>
</tr>
<tr>
<td>3rd fem.</td>
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<td>…</td>
<td>…</td>
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<tr>
<td>2nd fem.</td>
<td>تَأَيِّبُ</td>
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<td>…</td>
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</tr>
</tbody>
</table>

Note.—Such verbs are inflected like سَالُ and وَقِي.
TABLE XV.

The negative substantive verb لَيْسُ "he is not" has no Aorist or Imperative. It is inflected like verbs with the 2nd Radical و and ي.

<table>
<thead>
<tr>
<th></th>
<th>1 c.</th>
<th>2 fem.</th>
<th>2 masc.</th>
<th>3 fem.</th>
<th>3 masc.</th>
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<tr>
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<td>لَيْسَ</td>
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<td>لَيْسُوا</td>
<td>لَيْسَ</td>
<td>لَيْسُوا</td>
<td>لَيْسُوا</td>
<td>لَيْسُوا</td>
</tr>
</tbody>
</table>

Sing. | Dual. | Plur.
<table>
<thead>
<tr>
<th>Noun of Time and Place</th>
<th>Passive Participle</th>
<th>Agent or Active Participle</th>
<th>Verbal Noun or Infinitive</th>
<th>Aorist</th>
<th>Preter</th>
</tr>
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<tr>
<td></td>
<td>ممدود</td>
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<td>مهد</td>
<td>بيد</td>
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</tr>
</tbody>
</table>

**TABLE XVI.**

**FORMATION OF VERBAL NOUNS FROM WEAK VERBS.**
APPENDIX B.
(Continuation of § 125.)

The following examples of the use of the tenses will repay study:

1. *Vaqt-i ki dar ẓahrā mī-raft did ki hama-yi darakhthā ustādu and ṭawīkhā dar muhārf dīdā kūsthī drīkhā*—here the plural verb gives the idea of number, but *ustāda ast* would also be correct. Instead of the Preterite *dīd*, the Historical Present *did* might be used by Indians and Afghans, but not by Persians. The Perfect *ustāda-and* shows Indefinite Past time. The Preterite would signify that the trees fell while he was looking on.

2. *Vaqt-i ki bachcha būdam hama-yi dandānha-yam ustād*—here the Preterite is used because the time is defined. The plural *ustādand* would not be good.

3. *Khwāhish-i mā raftan bi-Būshahr būd likin bi taˈmir kardan-i jahāž raftan namī-shud*—"we wished to go to Bushire but it was impossible to do so without repairing the ship." *Dar shab chunin āwāzhā-yi muhib-i shunīdim ka raftan bi-sāhil mumkin na-būd*—"we heard such terrible noises on the land that it was impossible for us to go to the shore."

The two Infinitives ( Rufnī raftan) are nouns; namī-shud in Mod. Pers. = namī-shad munkin na-būd.

*Vulgarly in Persia bāsāhīl nafta namī shud* is used. The Afghans frequently use this construction; probably in imitation of the Urdu.

4. "You ought to have acted on my advice" *mī-bāyist naṣīhat-i marā gābūl kardā bashid.*

5. *Shīghāl harchī paydā mī-kunad duzdida va mī-ravād*—"the jackal steals whatever it finds." *Dar gār hād mūgā hād ba-ʃībād bi-kunād* would signify that there was a doubt about the jackal finding anything; *mī-kunād* shows that finding is its occupation.

The copula *j* is wrong or at least a redundancy. Grammarians consider the final *s* of the past participle a copula conjunction.

---

1. *Mi-ravād* could be used for *did*, but might be mistaken for the Future.
2. *Taˈdur se lāra nahin jādā* (Urdu) "it is impossible to fight against Fate."
3. *Nābīst—ṭabīr mikhrūd (Nābīst—ṭabīr mi-kardād)."*
CONTINUATION OF § 125.

(6) Agar jahnāb-i, 'ālā urā yak naẓar bi-farmāyād ummīd ast ki bi-zūdī shifā yābad. Here the Subjunctive shows the doubt after 'I hope.' The Future khwāhad yāfī could be substituted to show certainty; but in this case it would be better to substitute yagīn ast for ummīd ast.

(7) Nām-i ān mulkī 'ān mulk bi-ān ravanda būd jūlān būd (Afghan) 'the name of the country for which the ship was about to sail was So-and-so.' Here the noun of agency is, in modern Persian at any rate, incorrect. It is possibly an imitation of the Urdu construction. Substitute ki jahāz ba-dānjā mī-bāyīs. bi-ravad, or rāftānī būd, or ki jahāz da-shurf-ī hurakat bi-dānjā būd, or mūshrif bī-rāftan bi-dānjā būd.

(8) Ān-qadr bi-tālī ast ki agar barāy-i āb khwāحت jūb mi-khushkād, or khwāhad khushkād, or 'he is so unfortunate that were he to go to drink water, the stream would dry up.' If 'āb were substituted for ast, it would be followed by mī-raft and mī-khushkīd.

(9) 'I did not think that he would come to-day' hīch bi-khayāl am na-rasīd ki āimruz bi-yāyah (or khwāhad āmad). From neither of the subordinate tenses is it clear whether he came or did not come.

(10) In, Shabāb nālīda-am tā marāin farzānd bakhshīdā ast "I wept many nights till (God) gave me this son," the Preterite would also be right. The Perfect nālīda am signifies, indefinite time, and bakhshīdā ast because the son is still present. Nālīdam could be used if the year or place had been stated, and it could be followed either by the Preterite bakhshīd or by the Perfect. The Pluperfect bakhshīd, followed by the Pluperfect, would mean that he had a long time ago wept and then received the blessing. The Pluperfect followed by the Preterite would signify that a long time elapsed between his weeping and receiving the blessing.

(11) Chi khūb ast ki tā rasīdan-i man bi-Shīrāz zan-am zā'īda bāshad (or bi-zāyad) (or) če čeh khwāhad čeh čeh khwāhad shad, or čeh khwāhad shud, or čeh khwāhad būd, could be used. Agar "if" could be substituted for čè ki "that."

Better čè māničā kā nām malkī ān; the two ān sound bad.

In speaking an iṣāfat would often be inserted after mūshrif.
(12) "Whatever people thought, they thought wrong" خبره! اور چون پیغام کرد ہے است کردم ہار خیالات کارند اور گتال بود کردن کردم ہار خیالات کرد باخشن کردا ہیشند اور کردم ہار خیالات است کردم ہار خیالات کارد اور گتال بود، the Preterite signifies 'on that particular occasion.' But in کرداند signifies whatever they have thought in the past or are thinking now. Substitute the Past Subjunctive Av-U کردا بھند and the meaning is 'whatever they may have thought (but they may or may not have thought anything)—' Similarly harchi ہیشند کرد بیکھود کرد ہیشند کردا است ہیشند اور کردم ہار خیالات بیکھود کردم است، 'whatever he may have (or have not) done at any time, was and is wrong.'

(13) ' — that is to say I am fool enough to have believed it (if you had told me the story?)' یانے مان ان کردم اہم کہ باور میکردم — کچھ بودی؟ Here میکردم کردم اور خواہم کرہ کبکم bi-kunam or کہوہام کرہ would signify 'that I should believe it in the future.' The lady speaks of her being foolish in the present time: she might have said — ان کردم اہم بودم کی۔

In the above instances, the meaning of میکردم or bi-kunam is practically the same.

(14) Kujā بودی؟ کچھ بودی؟ 'where were you (when I called for you)?' Kujā بودا؟ 'where have you been all this time? ' یہ ہالا مردا او حالا ہری 'he has just expired (I was present or the news has just been brought to me)'; but یہ ہالا مردا است او حالا مرده است 'he is no longer living, he is already dead.'

(15) Na انکی یلیاک کردایا بالک میکردم کاردیا 'it's not a cure you've done but a miracle.' If the time were fixed or mentioned (as yesterday, last month, last year) the Preterite would be used.

(16) 'I would go through fire and water to serve you' من خون را برای شا در آب او چانس می اندازم man کہد را باراغی چمن دار اب یاتش می اندام (not می اندکحت which would refer to past time unless an adverb denoting present or future were used and the context showed that the clause was the apodosis of a condition), but—والی agar یاردا بي مان می گفتاد کہد را دار اب یاتش می اندکحت ولمی اگر نود اس می میگفتند خون را در آب او چانس می اندکحت means 'were you to tell me

1 Not بود است = 'is wrong still': بود است بود است='has been wrong but may be right now.'

2 Said by an enraged wife to her husband; she has overheard a story being made up by him to dupe her.

3 Agar می گفتید understood.
to-morrow, I would go through fire to serve you’; transfer *fardā* the second clause and *mi-guflād* will give either a past or a future sense. In *agar dīrūz mi-guflād—mi-andākhtam* the whole supposition becomes past.

(17) ‘I forgot it up till to-day’ *tā imrūz fārām karda am* (not *krdm* kardam), but *tā dīrūz* *farām* *karda būdam* (not *krdm* kardam).

(18) *Khwāb-i dīda am. Guft khayr būd; chi dīda-i—(Gul.)* *‘I have had a dream. He said, ‘I hope it was propitious one; what did you see?’’* Here the Perfect is used as time is indefinite. Later on the addressee says *chi mubārak khwāb ast ki dīdī.* Here the Preterite signifies that narrator in telling his dream also mentioned the date.

(19) ‘Would that that young man yesterday had proved to be your brother Ghānim’ *kāsh-ki javān-i dīrūzī barādar-i shumā Ghānim dar āmada būd* (or *dar āmad*); here the Pluperfect without *dīrūzī* shows that the time is past; Imperfect alone (as also the Past Habitual) might refer to past or future time but the adjective *dīrūzī* clearly indicates past time. ‘Would that that young man (now present) were your brother Ghānim’, *kāsh in javān barādar-i shumā Ghānim būd* (or *būdī* būdī *mī-būd*); here the three tenses are indefinite as to time, but demonstrative pronoun *in* gives the clue; *bāshad* might be substituted and would indicate the present or immediate future.

(20) ‘Since the time I was born I have never told a lie’ *az vaqāt-i mutavallid shudam tā hāl darūgh na-gi am.* Here the Perfect tense is used, because the effects of the action continue.

(21) *Qā'ida-yi man ān ast ki har rūz rūz-nāma bi-khuwānam* (but *mī-khuwānam* for *bi-khuwānam* and the meaning is, ‘It is my usual habit to read paper daily’) (but I may have omitted to do so occasionally). Substitute *mī-khuwānam* for *bi-khuwānam* and the meaning is, ‘It is my usual habit to read paper daily.’

(22) ‘You ought to have sympathized with me in my distress’. *shumā mī-bāyist* (ki) *ān vaqāt-i musibat bā man ham-dardā karda bāshid.* Instead of *mī-bāyist* *bāyist* can be substituted, followed by the Imperfect *mī-kardād,* but this construction is used in writing only. In

1 *Būda būd* is not used, but would be grammatically correct.

2 *Bi-kunid* *mī-kardād* might be used but could be incorrect.
CONTINUATION OF § 125.

khub būd kār dar ān vaqt-i musibat dil-i tān dar haqq-i man bi-sūzad, būd gives to bi-sūzad the idea of past time. Also, as kār kāh in this second sentence is the equivalent of  agar, the clause introduced by it is in reality the protasis of condition and its verb can therefore correctly be put in the Imperfect, i.e..mi-sūkht instead of bi-sūzad. Mi-sūkht however would in this instance be open to the misconception bi-jihat-i inki mi-sūkht (instead of agar mi-sūkht) ‘it was well that you were sympathizing with me in—’

(23) Čash mi-amad ‘I would have come’’ kāh kāh jardā mi-amad (or bi-yāyad) ‘would that he would come to-morrow’ Čash darūz mi-amad (or āmada būd) ‘would that he had come yesterday’!

(24) Čhi kār kūnim ki ghaflat na-karda bashim (= ya‘ni ba’d az kardan-i ān kār ghaflat na-karda bashim) bišūkht. Čhe kār khawan kūnim were substituted after ghaflat. Here if kār kūnim were substituted after ghaflat, there would be no real alteration in the meaning.

(25) Kāghaz rū navishta kard (Afghan) ‘have you written the letter (yourself), or have you had it written for you’? Similarly navishta khwāham kard (Afghan).

(26) ‘How did you imagine that I would agree to this?’ chigūna taqavvur kardid ki man in sukhan rū qabul bi-kunam (or īrām kār) kāh kāh khwāham kard?

(27) Hargiz na-shunida-am ki kas-i tālib-i Shaytān shavad (Afghan) ‘I have never heard of any one loving Satan.’ Here shava gives the idea of indefinite time, past or present, but shudā bāshad would mean ‘I have never heard that any one ever has been in love with Satan’ (past time only).

(28) ‘There was an earthquake a few days ago’ chand rūz ast ki zalzala shuda ast (not shud); or chand rūz pēsh zalzala shud; or az vaqti kā zalzala shud chand rūz ast.

(29) ‘I have seen you going about barefooted for a long time’ man mī-binam ki khayli vaqt ast pā barahna rāh mī-rāvī (m.c.): here mī-binam shows that the

1 The Imperfect with kāh may refer to future or past time, but the Aorist with kāh refers to future only; and the Pluperfect with kāh to the past only.

2 Shud is m.c., but incorrect.
person addressed is still barefooted. Substitute dida am and t
meaning may be that the person now has shoes.

(30) In rā chigāna khwāḥam kusht ‘in wh
manner shall I kill this?’, but substitute bi-kusham and the meani:
is primarily ‘I can’t kill it’; and secondarily ‘I intend to kill it, but
what manner shall I do?’

(31) Wā’da mi-kunam ki biyāyam ‘I promise
come,’ but wā’da mi-kunam ki khwāḥam āmad
promise that I will (and shall) come.’

(32) In sadā-yī pā az ā khwāḥad būd ‘t
must (I feel certain) be his footstep’, but in sadā-
pā az ā bāyād bāshad ‘this ought to be (but may not be) his footstep.’

(33) Injā kas-i hast ki Turki bi-dānād
‘there anyone here who knows Turki (to know Turki)?’ Here the Aori
is correct as it indicates uncertainty. In m.c. however the Present is ofte
incorrectly substituted, but in this case the meaning might also be
‘The is some one here who knows Turki.’

(34) Ummid-vār-am shumā bi-yāyid ‘I hope ye
may be able to come’; ummidvār-am shumā khwāḥid āmad ‘I hope and know that you will come.’ Ummidvār būdam shun
bi-yāyid ‘I hoped you might come’; Ummidvār būda shumā khwāḥid āmad ‘I felt certain you wou
come.’ To express certainty yaqīn dāhtam is to be preferred
ummid-vār būdam.

(35) ‘They should have said B’ism illāh but they didn’t’

(36) Dar qadim injā daryācha-i būda ast ‘there has been (was) a lake here formerly’ : būd būd would signify that
the writer has, or had, lived near the lake or else that he knew by traditic
that there had been a lake there.

(37) Mazanna ki asbāb-i tūy-i ‘arrāda ghārat shuda ast ‘the goods in the wagon have probably been stolen’
here the Perfect, even after the word ‘probably,’ signifies it is the convictic

1 In Urdu the Dubious Present Tense jantā ho should be used and not the Pres. Indi
2 In neither case is it known whether the person came or not.
3 Should be shuda bāshad; shuda ast is really wrong thou
common in m.c.
of the speaker that they have been stolen, that he has no doubt of the matter. *Shuda bāshad* would mean 'they may have been stolen.'

(38) "arīza-i bi-man dāda ast ki pas parīrāz dar 'arz-i rāh-i Tiflis bā jānvarān-i khud mī-āmada ast" or 'arīza-i bi-man dāda ast ki parīrāz dar 'arz-i rāh-i Tiflis bā jānvarān-i khud mī-āmada ast' would mean 'they may have been stolen.'

(39) *Gūsh dādam, dīdam hamān tawr ast ki khayāl karda am* "I listened and found out it was even as I had thought.' Here the Perfect *khayāl karda am* signifies 'as I had thought previously and still think': the Pluperfect would signify 'I had thought' (but probably do not do so now). *Kardam* *kardam* would mean as I had thought on one occasion. *Mī-kardam* *mī-kardam* as I had thought for some time, or frequently.

(40) *Ay nādān in rā bād-i tund namūn-gūyānd*: *mī-bāshī* va nahr-hā-yi khur̡d sajār-karda mī-bāshī (Afghan) "Simpleton! this is not called a gale. Your voyages have been confined to streams and canals, have they not?" *Sajār karda mī-bāshī* is apt to mislead the student: *sajār-karda* *sajār-karda* is a compound adjective like *naqāl-yāfta* and *mī-bāshī* is simply the Present Tense.

(41) *Fulān ḍīrūz dūshām dāda ast* "So-and-so abused me yesterday." Here the Perfect shows that the speaker was abused behind his back and that the abuse was reported to him. Had he been present and heard the abuse, he would have said *dūshām dād*.

(42) *Nāmī-dānīst ki kujā mī-ravād* "he didn’t know where he was going.

(43) *Paygāmbar gufta ast* (the speaker not being present).

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1 "Has been coming.

2 Or *fulānì.*
(44) *Iḥtimāl mi-ravad ki ā khwāhad āmad* “he will probably come.” Though the Future is often used in such cases after *ki*, both in speaking and writing, it is incorrect. The Pres. Subj. should be used after *iḥtimāl mi-ravad*, as there is a doubt. However *yaqīn dāram ki ā khwāhad āmad* is correct.

(45) *Vaqt-i* ki ranj ziyāda shud (or ast, or bāshad) sawāb bishtar khwāhad būd (or mi-bāshad, or ast, or mi-shavad; but not bāshad); vaqt-i (ki mi-āmadādam didam) ki chiragh-i shumā mi-sūkh (or mi-sūzad) vaqtike ki ā āmad būd (or mi-bāshad, or ast tārīq; but not bāshad).

(46) *Agār nāmi-tārsādam ki dir shavad ānjā mi-raštam* اگر نمی‌ت산업 که در شود انجا می‌رقصم. This may signify either, “*Had I not been afraid that it was too late I would have gone there,*” or “*were I now not afraid that it would get late I would go there.*” The adverbs *dir* or *jardā* would fix the time as past or future; also if *mi-ravām* were substituted for *mi-raštam*, the Future would be clearly indicated.

(47) *Vaqt-i* man bacheha būda am az yak-sūlagi harf mi-zada am. Here *vaqtike kī* shows continuance of the action up to the present.

(48) *Az qarār-i* ki darvish mi-guft kī rūz-i pūdīshāh-i bi-shikār mi-raštast shīkhāl i did ān rūz rūz-i ‘Īd būda ast* از قراری که درخش میغفت که روزی باشداشی بخشخش است شغایل دید روز روز ‘یاد بوده است “according to what the Darvish was saying (either on a particular day or *‘used to say’*) that as a certain king was going out hunting, he saw a jackal, that day must have been 1 ‘یاد.’ *Mi-raštast* shows that the Darvish might have been present on the occasion; the Imperfect *mi-ravāt* could be substituted but would indicate that the darvish was not present. Instead of *būda-ast*, it would be equally right to say ‘باید به باید باشند bāyad būda bāshad.*

(49) *‘Ajab nīst ki (or agar)* bi-ravad *‘it is not strange if he go’*; but *‘ajab nīst ki (not agar)* khwāhad raft, *‘it is not strange that he will (or should) go (as he will go).*

(50) *Muddat-i* banda muntazir-i mulāgāt-i sharīf būda am (or mi-bāsham) مدتی بندی منظر مولات شریف بوده آم (می‌بایسته) and *but muddat-i* ‘st banda muntazir-i mulāgāt-i sharīf mi-bāsham (not būda am)* مدتی بندی منظر مولات شریف می‌بایشد.

1 In Afghan Persian, the perfect participle is prefixed to *būda ast* to give the sense of *must*, as: *rafta būda ast* “he must have gone”; *karda būda ast* “he must have done.” But *būda būda* cannot be said, though by analogy it would be the correct form.

2 Or *mi-bāyist bāshad.*
"I have long been expecting to meet you": if muddat-i būd be written, it must be followed by būda am.

(51) Ba'd az ānki ānjā raštām bi-shumā ʿittilāʿmī-dīham. "after I have gone there I will inform you of my going’; here bi-ravam could be substituted for raštām: also vulgarly raštā bāšham.

(52) Kāghaz-i kirulān tārīkh bi-man navishta būdīd īmrūz rasīd. Here the Pluperfect is used to indicate a time previous to the Preterite, and the Preterite is used to indicate an action just completed.

(53) Gumān mī-kunam ki chīz az ān qism na-dāram (or na-dāshīta bāsham) "I dont think I have anything of that sort." Na-dārām na-dāram is here Present Tense, Indicative.

THE END.
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