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Title Higher Persian Grammar

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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

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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[1] but also in construction. Many of these differences are illustrated in this work. It is hoped that the notes on composition and rhetoric will prove especially interesting to Indian students, many of whom have to study Persian through the medium of English, and it is for their benefit that these subjects have been treated from an English point of view. These notes, however, are not intended to supplant the study of Arabic or Persian rhetoric, but merely to supplement it.

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

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

The addition of a large amount of Arabic (*viz.* portions of the *Qur'ān*, 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"'l-'Ulamā'* Muḥammad Yūsuf Ja'farī, Khān Bahādur, Head Maulavī of the Board of Examiners, to *Shams"'l-'Ulamā'* Shaykh Mahmūd Jīlānī, and to Maulavī Hidāyat Ḥusayn of Presidency College, and others, who

[1] In modern Persian, for instance, *tamīz* تمیز means "clean," *dimāgh* دماغ "nose," *dil* دل "stomach," *imtiyāz* امتیاز "order, medal."

helped me throughout its compilation; and also to Professor L. White-King, C.S.I., of Dublin, who assisted in revising the proofs and at whose suggestion numerous additions were made.

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

D. C. PHILLOTT, *Lieut.-Colonel.*

CAIRO:
March 1918.

TO

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

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

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Higher Persian Grammar.

PART I.

ORTHOGRAPHY (علم خط) AND ORTHOEPY (قراءة).

§ 1. The Alphabet. (حروف تهجّي).

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

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

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

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

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

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

---

[1] "*The Alphabet*," by Isaac Taylor.

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

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

With the Qurʾān, the Persians[3] adopted and adapted the Arabic alphabet, though ill-suited to their requirements, adding to it the four *ʿAjamī* or *Fārsī* letters پ *p*, چ *ch*, ژ *jh* and گ[4] *g*. The Persian alphabet therefore consists of thirty-two letters, all consonants; four of these letters are pure Persian[5] and eight[6] are peculiar to Arabic, while the remaining twenty are

---

[1] So far as their alphabets extend, i.e. up to ث 400.

[2] From Gr. *morphī* "form" and "*logia.*" Other methods of arrangement are (1) the Chronological, in which the letters are added according to the date of their adoption; (2) the Ideological, in which the characters are classed according to the meaning of their names (from Gr. '*idea* "idea" + *logia*'); as in the arrangement of the hieroglyphic signs by Egyptologists; (3) the Phonological, the scientific arrangement of which the Deva-nāgarī is the most perfect example; in this, the letters are arranged according to the organs of speech by which they are articulated, viz. gutturals, palatals, etc., each division being also scientifically arranged. *Vide* "*The Alphabet*" by Isaac Taylor.

[3] For an account of the Ancient Persian Scripts, *vide* "*The Alphabet*" by Isaac Taylor. At the time of the Arab conquest the Persians used the Pahlavi character.

[4] Also printed ڪ. In MSS. and in books lithographed in the East, the diacritical bar that distinguishes *g* from *k* is generally omitted. This puzzles a beginner.

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 and ک. Persians do not always regard the peculiarly Persian sounds as new letters but occasionally represent them by the Arabic letters they resemble; thus اسپ "horse" is frequently written اسب.

[5] The four letters purely Persian are enumerated in the school rhyme:—

حرف مخصوص فارسي هر چهار — پا و چا ژے و گاف ای مختار
در کـــلام عـــرب بغیر بـــدل — نشـــود هیـــچ گاه مستعمل

[6] These eight letters are enumerated in a school rhyme:—

هشت حرف است آنکه اندر فارسي ناید همین
تا نیاموزي نباشي اندرین معني معاف
بشنو از من تا کدام است آن حروف و یاد گیر
ثا و حا و صاد و ضاد و طا و ظا و عین و قاف

The Urdu or Hindustani alphabet contains three more letters to correspond with three sounds, found in words of Hindi or Sanskrit origin; it thus consists of thirty-five letters.

common to both languages. The form of many of these letters varies somewhat according to their position in a group of letters.

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

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

The following table should be studied, in conjunction with the remarks that follow and elucidate it. The greater number of the letters are by Persians[2] pronounced as in English:—

---

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

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

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

[2] *Vide* (*k*) page 10.

(*b*). THE PERSIAN-ARABIC ALPHABET.

Order.	Name.	Isolated.	Transliteration.	In Combination.			Examples.				Numerical value by *Abjad.*	Remarks.
				Final.	Medial.	Initial or unconnected with prec. letter.	Final.	Medial.	Initial.			
1	الف Alif	ا	a, ā, etc.	ـا	ـا	ا	بـا	بـا	بار	اَبْجَد	1	At the *beginning* of words is a mere prop and depends for its sound on the vowel that accompanies it.
*2	با Bā or Be	ب	b	ـب	ـبـ	بـ	شَب	باب	صَبَر	بَر	2	As in English.
Per. 3	پي Pe	پ	p	ـپ	ـپـ	پـ	چُپ	چاپ	سِپر	پُر	2	,,
4	تا Tā or Te	ت	t	ـت	ـتـ	تـ	دَسْت	تُوت	شُتُر	تَب	400	,,
Ar. 5	ثا Ṣā or Ṣe	ث	ṣ	ـث	ـثـ	ثـ	ثالِث	نُوث	مِثْل	ثُوم	500	,,
6	جيم Jim	ج	j	ـج	ـجـ	جـ	كِج	عاج	شَجَر	جَبْر	3	,,

* *Bā* با - *tā* تا, etc., become in Persian, especially in teaching little boys, *be*, *te*, etc., by *imāla*, but the pure Persian letters *pe*, *che*, *jhe* should never be pronounced *pā*, etc.; *vide* "Peculiarities of Arabic Words."

Per.	7	چي Che	چ	ch	چ	ـچـ	چ	هيچ	كُوچ	بَچّه	چَپ	3	As in English word *church*.
Ar.	8	حا Ḥā or Ḥe	ح	ḥ	ح	ـحـ	ح	صُبح	رُوح	بَحْر	حَرْف	8	A strong English aspirate.
	9	خا K̲hā or K̲he	خ	k̲h	خ	ـخـ	خ	يَخ	شاخ	لُخْت	خَر	600	As *ch* in Scotch *loch*.
	10	دال Dāl	د	d	د	ـد	د	بَد	باد	فِدا	دَر	4	As in English.
	11	ذال Ẕāl	ذ	ẕ	ذ	ـذ	ذ	كاغَذ	اُستاذ	نَذْر	ذات	700	As *z* in *zeal*.
	12	را Rā or Re	ر	r	ر	ـر	ر	پَر	مار	مَرْد	رنج	200	As *r* in Britain or as in the French *pardon*.
	13	زا Zā or Ze	ز	z	ز	ـز	ز	بُز	باز	بَزْم	زَر	7	As *z* in English *zeal*.
Per.	14	ژي Zhe	ژ	zh	ژ	ـژ	ژ	پا پَژ	ژاژ	غُرْنگ	ژاله	7	As *j* in the French *jour*, or as *s* in English *measure*.
	15	سين Sīn	س	s	س	ـسـ	س	بَس	بوس	فِسْق	سر	60	As in *mason*.
	16	شين Shīn	ش	sh	ش	ـشـ	ش	عَش	باش	پَشْم	شُد	300	As in *shine*.
Ar.	17	صاد Ṣād	ص	ṣ	ص	ـصـ	ص	رَقّص	قصاص	خِصْم	صَد	90	As *s* in *mason*.
Ar.	18	ضاد Ẓād	ض	ẓ	ض	ـضـ	ض	غ	عوض	خِضْر	ضِدّ	800	As *z* in *zeal*.
Ar.	19	طا Ṭā	ط	ṭ	ط	ـط	ط	خَطّ	خُطوط	بَطْن	طَرَف	9	As an English *t*.
Ar.	20	ظا Ẓā	ظ	ẓ	ظ	ـظ	ظ	حافِظ	حِفاظ	نَظْم	ظَرْف	900	As *z* in *zeal*.

Order.		Name.	Isolated.	Transliteration.	In Combination.			Examples.				Numerical value by *Abjad*.	Remarks.
					Final.	Medial.	Initial.	Final.	Medial.	Initial (*i.e.* beginning a syllable).			
Ar.	21	عين ʻAyn	ع	ʻ	ـع	ـعـ	عـ	مع	متاع	بعد	عرب	70	Transliterated by an inverted comma only, above the line.
	22	غين Ghayn	غ	gh	ـغ	ـغـ	غـ	تيغ	باغ	بغل	غريب	1000	
	23	فا Fā or Fe	ف	f	ـف	ـفـ	فـ	كَف	كَفاف	سَفَر	فَتْح	80	English *f*.
Ar.	24	قاف Qāf	ق	q	ـق	ـقـ	قـ	حَقّ	بُوق	نُقْرَه	قَدّ	100	A guttural like *ck* in the English word *stuck* pronounced very gutturally.
	25	كاف Kāf	ک	k	ـک	ـکـ	کـ	يک	خاک	بِکْر	کُوچک	20	An English *k*.
Per.	26	گاف Gāf	گ	g	ـگ	ـگـ	گـ	رَنگ	راگ	جِگَر	گز	20	As in *garden*.
	27	لام Lām	ل		ـل	ـلـ	لـ	گُل	سال	عِلْم	لَب	30	An English *l*.
	28	ميم Mīm	م	m	ـم	ـمـ	مـ	سُم	نام	تَمام	مَن	40	As in English.
	29	نُون Nūn	ن	n	ـن	ـنـ	نـ	تَن	نان	چَنْد	نَماز	50	As in English (*not* nasal [1]).

[1] But when *nūn* is dropped for scansion, Indians pronounce the *n* as nasal and call it *nūn-i ghunna*.

30	واو Wāw	و	w or v	و	و	و	ـُو	رُو	شور	وجْد	6	At the beginning of words, as *w* in war: sometimes pronounced as *v*, *vide* remarks on vowels.
31	ها Hā or He	ھ	h	ھ	ہ or ھ*	ھ	ھـ	ماہ	بہا	ہنر	5	A strong English aspirate, except when as a final letter it is transliterated by *a*.
32	يا Yā or Ye	ي	y, etc.	ي	ۓ	ۓ	ـي	جاي	بيد	يورت	10	At the beginning of words, as *y* in *yard*: as a vowel, *vide* remarks later.

* This butterfly or spectacle ھ is called *du-chashmī*.

In the Arabic alphabet, the order of the three last letters is by some given as ھ, و, ي. *Lām-alif* لا or *lā*, composed of ل *lām* and ا ***alif***, which is commonly added to the *Arabic* alphabet and inserted before ى, is an independent letter: it is merely the *alif* of prolongation, the letter *lām* pointed with *fatḥah* being prefixed, as, unlike other letters, it cannot be pronounced at the beginning of its own name.

(c). THE SHORT VOWELS.

	Arabic name.	Persian name.	Examples.	Trans-litera-tion.	Pronunciation.	Remarks.
1	فَتْحَه Fatḥah	زَبَر Zabar	بَد bad	a	As *u* in the English word *sun* or as *a* in *axe* or in *fat*.	The short vowel *a* (fatḥah) is more common than the other two. (At the beginning of words the short vowels require an *alif* as a prop to introduce them).
2	كَسْرَه Kasrah	زِیر Zīr	گِل gil	i	As in the English words *fin* and *fen*.	
3	ضَمَّه Ẓammah	پِیش Pīsh	پُل pul	u	As in the English words *put*.	ا, و, ی, between consonants represent the above vowels prolonged in sound, and by certain combinations of the two, 'diphthongs' are formed.

Fatḥah and *ẓammah*, i.e. *zabar* and *zīr*, are placed above the letter while the *kasrah* is placed below, as the above table shows.

(*d*) It will be noticed that the letters ا - د - ذ - ر - ز - ژ and و never alter their shape, and though they are joined to the letter that precedes them (on their right), they are not joined to the letter that follows them (on their left); hence if they occur in the middle of a word, a gap or interval is formed nearly similar to the interval between two adjacent words. Inaccurate spacing is one of the difficulties in reading the cheap lithographed books of the East.

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

(*f*) The eight letters peculiar to the Arabic are ث - ح - ص - ض - ط - ظ - ع and ق. The four letters peculiar to the Persian have been enumerated previously. In the Table of Consonants these two sets are distinguished by the abbreviations Ar. and Per. respectively.

Remark.—The letter *ghayn* غ occurs generally in Arabic words, but is also found in Persian words, as بزغاله "kid"; غال "comb of bees"; غریو "shout"; غازه "rouge."

(*g*) Those letters that resemble each other in shape and are merely distinguished by the position or number of the dots, ح - خ - ج - چ etc., are called *ḥurūf-i mutashābih* (حروف متشابه), and sometimes *ḥurūf-i mutamāṣil* (حروف متماثل).

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

(*h*) Those letters as *mīm*, *nūn* and *vāv*[1] whose names are palindromes[2] (and these are all formed by three consonants) are called *Maktūbī* (مكتوبي).

If, however, the first and third letters of the anagram differ, as in *jīm*, *qāf*, etc., the letters are styled *Malfūẓī* (ملفوظي).

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

(*i*) Letters distinguished by dots are called *ḥurūf-i manqūṭa* (حروف منقوطه) or *ḥurūf-i mu'jama* (حروف معجمه).[3]

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[1] Combined, these form the Arabic word *nawm* (نوم) "sleep."

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

[3] *Nuqṭa* Ar. "a dot"; أعجم to mark with diacritical points. The term (حروف المعجم) (for حروف الخطّ المعجم) is also applied to the alphabet irrespective of the order in which it is arranged. It is so called as containing dotted letters, in contradistinction to the ancient Arabic character called الخطّ المسند, in which there were no dots.

Dotted letters are further subdivided into *fawqānī* (فوقاني) those dotted above, and *taḥtānī* (تحتاني) those dotted below.

Dotted letters, whether *fawqānī* or *taḥtānī*, are further distinguished by the epithets *muwaḥḥada* (موحّدة), *muṯannāt* (مثنّاة), and *muṯallaṯa* (مثلّثة) according as they are marked by one, by two, or by three dots.

(*j*) The system of transliteration in the present work is practically the Hunterian system. Modifications are *q* (instead of *k̲*) for ق, and *m̐* for ں 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 *tanwīn*. In the rare cases where *s-h* and *z-h* are separate letters, a mark or comma is placed between them. Ex.—*as,hal* أسهل "more or most easy", *az,hār* ازهار "blossoms." A final ى (or ىٰ) pronounced like *alif* is *ạ*. A silent و as in خواستن is transliterated by *ẉ*. In the few words where و is pronounced short, as in خود "self" and تو "thou", it is transliterated *u*.

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

Hamza in Arabic words is shown by a *hamza*, as in *fā'ida*.

Remark I.—In some Arabic words the *alif* of prolongation is omitted, but expressed by *fatḥa* written perpendicularly over it; thus *hāz̲ā* "this" is always written هٰذا or هذا, and رحمان is usually in Arabic رحمٰن; *vide* also at end of و and ى.

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

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

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

(*m*) In the case of a change in letters[2] as *fīl* فيل Ar., from *pīl* پيل, P., it will be found that a labial is changed into another labial, a dental into a dental, etc., etc.

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[1] There are five labials ب and پ - ف - م - و

[2] تبدّل حروف *tabaddul-i-ḥurūf*.

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 چین and صین "China"; کاژ and کاج (m.c.) "squint-eyed."

§ 2. Pronunciation (*talaffuẓ* تلفّظ) of Consonants.

Alif. (*a*) The Persians, unlike the Arabs, look on *alif* as an original letter and not as born from ی 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 *fatḥa* 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. کتاب *kitāb* "a book": some Persians and some Afghans would pronounce this ا more broadly, like *a* in "ball." This broad pronunciation is characteristic of the tent-people and of certain dialects in Persia.

In the Fārs dialect, *ā* before *n* or *m* is nearly always pronounced like *ū*; Ex. دکان "a shop" is *dukūn* دکون, and *bām* "roof" is *būm* بوم. This incorrect pronunciation is in certain common words, the *colloquial* pronunciation of many parts of Persia; for example نان "bread" and آن "that" and its compounds are generally pronounced as though spelt *nūn* نون, etc.

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

In Khurāsān, on the other hand, the و is turned into *alif*; Ex. *andarān* اندران for اندرون "the women's apartments"; and *khān* خان for خون "blood."

For the pronunciation of *alif* with a hamza (أ) in the middle of a word, *vide* under ع 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.

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[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, *taqvīm-i Fārsī* تقويم فارسي in which the days, etc., are written in full, and *taqvīm-i-ruqūmī* تقويم رقومي in which signs and the letters of the *Abjad* ابجد 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 الست or روز الست 'the day of the original covenant between God and Man at the creation.'

Poets frequently compare an erect stature,[1] or the straight nose of a beauty, or sighs, to *alif*. Also از الف آدم تا میم مسیح = "from the creation of Adam to the birth of the Messiah"; الف استواء "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 rābiṭa* (الف رابطه) "binding or copulative *alif*" joins two words that are identical; as, دستا دست *dast-ā dast* "from hand to hand; (a ready-money bargain)." This *alif* is also called *alif-i ittiṣāl* (الف اتّصال) "the alif of junction", or *alif-i inḥiṣār* (الف انحصار). Some Grammarians style this *alif-i vaṣl* (الف وصل) but *vide* (10).

Similar to the above is the *alif-i 'aṭf* (الف عطف) "the conjunctive alif," which conjoins two dissimilar words; as, *shab-ā-rūz* (شبا روز) "night and day; always": *tak-ā-pū* (تکاپو) (or *takāpūy* تکاپوی) "diligent search; bustling."

(2) *Alif-i fā'iliyyat* (الف فاعليّت) "the *alif* of agency"; as the *alif* in the adj. *bīnā* (بينا) "seeing", which word has the force of a present participle.

(3) *Alif-i maf'ūliyyat* (الف مفعوليت) that gives the force of the past participle; as, *zībā* (زيبا) "adorned" (= زيبنده).

(4) *Alif-i maṣdar* (الف مصدر) which forms abstract nouns from adjectives; as, گرما (m.c.) "warmth", پهنا (m.c.) "breadth", from *garm* and *pahn* adjectives.

(5) *Alif-i tanwīn* (الف تنوين) the *alif* of the Arabic accusative case; as, in the adverb دائماً *dā'imaⁿ* "continually, for ever."

(6) *Alif-i- qasamiyya* (الف قسميّه) the *alif* of the Persian vocative when expressing an oath; as, *Ḥaqqā* حقّا "O, or by, God!"

When this vocative *alif* is not used in an oath, but as a simple vocative, it is called *Alif-i nidā'* (الف نداء); as, دلا *dilā* "O heart!" *bulbulā* بلبلا "oh *bulbul*!"

If however it is used in words expressing grief, etc., as in دريغا "alas," وا فرياد "oh help! *or* oh distress!" it is called *Alif-i nudba* (الف ندبه) "the alif of plaint" or *alif-i madd-i ṣawt* (الف مدّ صوت).

[1] An erect stature is also compared to a cypress tree.

(7) *Alif-i du'ā u tamanna* (الف دعا و تمنّی) "the precative *alif* in verbs"; as, *mabādā* مبادا "may it not be": *kunād* کناد "may he do."

(8) *Alif-i tahsīn-i kalām* (الف تحسین کلام) "the *alif* of embellishment"; as, in گفتا "he said." This is also, and more properly, called الف زائد *alif-i zā'id* or "superfluous alif": *vide* (12).

(9) *Alif-i mubālagha* (الف مبالغه) "the *alif* of exaggeration" or *alif-i kasrat* (الف کثرت) "the alif of excess" is found at the end of some adjectives; as, in خوشا "Blessed! How happy!"

This is also called the *alif-ī firāwānī* (الف فراواني).

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

This is really *alif-i zā'id*.

(11) In certain cases the *alif-i nidā'*, vide (6), is also called *alif-i mutakallim* (الف متکلم); as, *Dūst-ā muhtaram mihrbānā* دوستا محترم مهربانا "oh my respected kind friend."

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

ای صبا بر برگهای غنچه پا آهسته نه پاسبانانند گلها صائبا خوابیده است

Verses written on the tomb of *Mīrzā Sā'ib*.

In *rāstā* راستا, *chapā* چپا, *sabzā rang* سبزا رنگ, the *alif* is *zā'id*.

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

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

ب *B* in Persian words is sometimes interchangeable with *f*; as, *zafān* زفان [1] (for P. *zabān* زبان) "tongue"; with *m*; as, *ghuzhm* غزم [for *ghuzhb* غزب (old)] "a single grape"; with *v;* as, *vas* وس [1] (for *bas* بس) "enough"; *khwāv* and *khāw* [1] (for *khwāb*) "sleep"; with *w* or *v*; as, *āw* [1] (for *āb*) "water"; *nahīv* نهیو (for the Persian *nahīb* نهیب) "fear." [2] Pronounced as in English.

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

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

پ *P* is called *bā-yi fārsī* بای فارسي, or *bā-yi 'ajamī* بای عجمي. There being no *p* in the Arabic alphabet, it is frequently interchangeable

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[1] Still used in speaking by Zardushtis.

[2] The letter that has been changed, i.e. substituted, is called *mubdal* مبدل, and the original letter from which the change was made is called *mubdal minh* (مُبدَل منهٗ).

with *f* ف, as *fīl* فيل (for *pīl* پيل) "elephant"; *safīd* سفيد (for *sapīd* سپيد) "white"; *fīrūzī* فيروزي (for *pīrūzī* پيروزي) "victory."

ت - ة *T*; the Arabic ة is generally written in Persian ت and so pronounced: *vide* under ة.

ث Ṯ by the Arabs is pronounced like *th* in Cuthbert, and sometimes as *s*; in Egypt it is pronounced ت.

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

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

ج *J* called *jīm-i ṯāzī* جيم تازي, or *jīm-i 'arabī* جيم عربي, to distinguish it from چ. It is the contraction for the two Muslim months *Jamādaʾl-Ūlą* and *Jumādaʾl-Ākhir*. It is sometimes interchangeable with *zh* ژ; as, *kazh* كژ (old) (for *kaj* كج) "crooked"; with *ch* چ and *z* ز; as, *chūza* چوزه (old) for *jūja* جوجه (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* كاج (old) for *kāsh* كاش "would that."

چ *Ch* called *jīm-i fārsī* جيم فارسي, or *jīm-i 'ajamī* جيم عجمي. It is sometimes confounded with ج.[1] It is sometimes interchangeable with *sh* ش; as, *lakẖcha* لخچه (for *lakẖsha* لخشه) "flame"; with *z* ز as, *puchushk* پچشک (old) (for *pizishk* پزشک) "a physician." In Arabicized words it changes to ص; as, *Ṣīn* صين Ar. (for *Chīn* چين) "China"; *ṣanj*, Ar. (for *chang* چنگ) "cymbals."

ح Called *hā yi ḥuṭṭī* هاى حطي, *hā-yi ḥalqī* هاى حلقي, and *hā-yi muhmala* هاى مهمله. 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 *Ṣāḥib*: (he should also note the sound of ص in this word).

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

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

خ *Kh* called *kẖā-yi ṣakẖiz* خاى ثُخذ, *kẖā-yi manqūṭa* خاى منقوطه, and *kẖā-yi muʿjama* خاى مُعجمه. 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 *kẖūn* "blood.") It is sometimes interchangeable with ق; as, *chakẖmākẖ* چخماخ (for *chaqmāq* چقماق) "flint or cock of a gun"; and with *ḥ*; as, حاک (old) (for *kẖāk* خاک) "earth."

[1] In *Abjad*, it has the same value as ج, *viz.* 3.

د *D* called *dāl- iabjad* ابجد دال; *dāl-i ghayr manqūṭa* دال غیر منقوطه, or *dāl-i muhmala* دال مهمله. It is sometimes interchangeable with *t* ت; as, *turrāj* ترّاج (for *durrāj* درّاج) "black partridge"; with *z* ذ; as, *ustāz*[1] اسذاذ (for *ustād* اسذاد) "master"; *sāzaj* Ar. form of *sāda* سادہ "a kind of plant"; with *z* ز; as, *dīzār* دیزار (for *dīdār* دیدار).

ذ *Z* called *zāl-i manqūṭa* ذال منقوطه, or *zāl-i mu'jama* ذال معجمه. It is sometimes interchanged with *d* د; as, گنبد for گنبذ. 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 ظ and ض.

By the Persians like ز, or as *z* in "zeal." It is a contraction for the month *Zu'l-ḥijjah* ذو الحجه, while ذا is the contraction for *Zu'l-qa'dah* ذو القعده.

ر *R* is always rolled and never as *r* in "are." Called *rā-yi ghayr-i manqūṭa* رای غیر منقوطه, or *rā-yi muhmala* رای مهمله. It is a contraction for either of the months *Rabī'*. It is sometimes interchanged with *l* as *nīlūfal* نیلوفل (for *nīlūfar* نیلوفر) "a convolvulus: *also* "a waterlily"; *chanāl* چنال (m.c.) (for *chanār* چنار) "plane-tree."

ز *Z* called *zā-yi havvaz* زای هوز, *zā-yi manquṭa* زای منقوطه, and *zā-yi mu'jama* زای معجمه. It sometimes is interchangeable with ج; as, *sūj*[3] سوج (for *sūz* سوز); with غ; as, *gurīgh* گریغ (for *gurīz* گریز); with *s*; as, *Ayās* (for *Ayāz*); with ج q.v. *Zi* (ز) is a poetical contraction of the preposition از.

ژ *Zh* called *zā-yi fārsī* زای فارسی, or *zā-yī 'ajamī* زای عجمی. It interchanges with ج q.v. It is pronounced as *j* in French *jour* or as *s* in "measure."

س *S* called *sīn-i ghayr-i manqūṭa* سین غیر منقوطه, and *sīn-i muhmala* سین مهمله. It interchanges sometimes with ش; as, *kustī* کستي (for *kushtī* کشتي) "wrestling"; *also* the Zardushti belt[4] worn under the clothing, and مسک for مشک 'musk.'" Also sometimes with ص; as, قفص for قفس.

ش *Sh* called *shīn-i manqūṭa* شین منقوطه, and *shīn-i mu'jama* شین معجمه. It is an abbreviation for *Shamāl* شمال "the North." It interchanges with ج; as, *pāchān* پاچان (for *pāshān* پاشان) "scattering"; with چ; as, *kāj* کاج (for *kāsh* کاش) "a pine"; also with س q.v.

ص *Ṣ* called *ṣād-i ghayr-i manqūṭa* صاد غیر منقوطه, and *ṣād-i muhmala* صاد مهمله. It is the abbreviation for the month of *Ṣafar* صفر and

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[1] Pathāns say *ustāz* in Pushtoo.

[2] ر and ل are sometimes interchangeable. Ex. سیر or سیل.

[3] Still used in speaking by Zardushtis.

[4] The Bombay Parsees call this belt *kustī*, but the Persian Zardushtis call it *kushtī*.

also for the word *ṣādiq* صادق "genuine" which shows that an account has been audited; hence *ṣād kardan* صاد كردن (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 *ḥ*.

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

ط *Ṭ* called *ṭā-yi ḥuṭṭī* طای حطي, *ṭā-yi ghayr-i manqūṭa*, and *ṭā-yi muhmala*. By the Persians pronounced like ت. By the Arabs a hard palatal *t*. Educated Indians and Afghans imitate the Arab pronunciation. It interchanges with د; as, خدشه for خطشه.

ظ *Ẓ* called *ẓā-yi manqūṭa* ظای منقوطه, or *ẓā-yi mushāla* ظای مشاله. By the Persians, like ز. In Baghdād like the *th* in *though* pronounced naturally.

ع ' called *'ayn-i ghayr-i manqūṭa* عین غیر منقوطه, or *'ayn-i muhmala* عین مهمله. It is often in Persian not distinguishable as a separate letter (as prosody proves). In some words it is interchangeable with غ *ḥ*. 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. عبادت *'ibādat* "adoration" (as though spelt إبادت).[1]

At the end of a word it is, in Persian, either quite silent as جمع *jam'*,[2] or else more properly there is a slight vowel sound like a half *a* or half *e* as in *ṭama'* طمع. The Persians never say *jama'* like the Indians.[3] Many words like جمع *jam'* and منع *man'* are often pronounced with a drawl, and a peculiar intonation that sounds affected to English ears; such words are not pronounced in the least like جم *jam* or من *man*: If so pronounced they will often be unintelligible.

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

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[1] By the Persians عُرف is pronounced as though spelt أُرف, but the Arabs would give a distinct and peculiar sound to the consonant ع before pronouncing its vowel *u* ُ.

[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 *să-ăd*.[1] Words like اعتبار are pronounced *i-i-tibār* and transliterated, of course, *i'tibār*. [An Arabic word with a mute *hamza* in the middle, has, in Arabic, and should have in correctly-spoken Persian, this same half-bleating sound; Ex. مأمور *ma'mūr* "ordered; a commissary" (pronounced *ma'amūr*)].

When ع begins a middle syllable of a word, there is a very perceptible pause in the enunciation; Ex. قلعه *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 manqūṭā*, غین منقطه or *ghayn-i mu'jama* غین معجمه. A hard guttural something between *gh* and *r*, the *r* being sounded much like the *r* in *Parisienne*, by a "Parisienne." It represents 1000 in arithmetic and hence is with Persian poets a symbol for the *bulbul-i hazār dāstān* بلبل هزار دستان. It interchanges with ق as *ayāgh* ایاغ (old for *ayāq* ایاق) "a cup."

ف *F* called *fā-yi sa'fṣ* فای سعفص: sometimes interchanges with پ q.v.

ق *Q* called *qāf-i qarshat* قاف قرشت. 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. غدر *ghadr* instead of قدر *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 آغا "a eunuch" and اقا "master", but both are colloquially *āghā*.

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

گ *G* called *kāf-i fārsī* کاف فارسی, or *kāf-i 'ajamī* کاف عجمی. It is sometimes interchangeable with ج, as *lijām* لجام for *lagām* لگام "bridle; halter" (Persia).

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

م *M* is an abbreviation for the month *Muḥarram* محرّم. It sometimes interchanges with *n* ن; as, *bān* بان (m.c.) (for *bām*, بام[2] (m.c.).

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1 *Vide* Haggard and Le Stranges' *Vazir-i Lankurān*. In *ba'd* بعد, the double sound is less perceptible.

2 Pronounced *būn* and *būm*.

ن *N.* There is no nasal *n*[1] in Persia. In India, however, *n* is in some words almost nasal or is imperfectly pronounced, as in *chunān*, *jahān*; it is then called *nūn-ī ghhunna*;[2] but before a vowel (and consequently before an *iẓāfat*) the nasal sound disappears. It has usually the sound of *m* م when it immediately precedes *b* ب (or *p* پ). Ex. تنبل (*tanbal*) "lazy" is pronounced *tambal*: note that this is transliterated *m*. Nasal *n* always follows a long vowel.

و *W* or *V.* At the beginning of a word, or in such words as جواب *javāb* "an answer", صواب *ṣavāb* "rectitude", ثواب *ṣavāb* "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 شوم and بروم it is pronounced like a *v*, or between a *v* and a *w*. The *v* sound is common in Isfahan and Kirman.

Before an *alif* and after خ, و has, in pure Persian words, no sound; Ex. خواهر - خواهش, etc., are pronounced *khāhar*, *khāhish*, etc.; there is, therefore, no difference in pronunciation between خواستن *khwāstan* "to wish" and خاستن *khāstan* "to rise up": this silent و is transliterated *w*. خویش *Khwīsh* and its compounds are pronounced *khīsh* (transl. *khwish*). In Arabic words, however, و before *alif* is pronounced; Ex. خواص pl. of خاص. In خوردن "to eat" and its derivatives, the و is pronounced like *pīsh* ـُ and is transliterated *u*; also دو *du* "two", تو *tu* "thou", خود *khud* "self", خوش *khush* "pleasant", خورشید *khurshīd* "the sun", خورسند *khursand* "happy". چو and همچو are often pronounced *chi* and *hamchi*.

A few Arabic words like حیوٰة *ḥayāt* "life", صلوٰة *ṣalāt* "prayer", are generally in Persian phonetically written حیات and صلات.

و is sometimes interchangeable with ف, as *yāfā* یافا (old) [for *yāvā* یاوا (m.c.)] "vain, foolish". The *vāv* that occurs before an *alif* and is not pronounced, as in *khwāstan* خواستن, is called *vāv-i ma'dūla* واو معدوله "distorted *vāv*, or *vāv-i ishmām-i ẓamma* واو اشمام ضمّه "the *vāv* that gives a smell of ـُ": this is *maktūb-i ghayr-i malfuẓ* (مکتوب غیر ملفوظ) "written but not pronounced." A *vāv-i malfūẓ-i ghayr-i-maktūb* (واو ملفوظ غیر مکتوب) sometimes occurs as in طاؤس *tā'ūs* "a peacock," but the more correct form طاؤوس is also found. In Ar. both the *wāws* have the sound of *w* in this word.

Remark.—A letter that is written, but not pronounced, is also called *ḥarf-i masrūq* (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 *nūn* occurs before the letters ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط, ظ, ف, ق, ك, as in the words عَنْكَ "from thee" أَنْتَ "thou"—*Azoo.*

[2] *Nūn-i ghhunna* only occurs after the weak consonants ا - و - ی.

ه *H* called *hā-yi havvaz* (هاى هوّز), or *hā-yi mudawwara* (هاى مدوّره) (round *hā*). A decided aspirate like *h* in *hope*, except when it ends a Persian word[1] or a feminine Arabic word (which is always preceded by a *fatḥa*[2]). In this case it is called the "obscure," "imperceptible" or "silent *h*", and is transliterated *a*; Ex. خانه *khāna* "a house", گفته *gufta* "said" (Past Partciple). This 'obscure' *h* is in India pronounced like *fatḥa*, but in Persia it is pronounced like a short *e*, or *é* as *khāné* or *gufte*. (If the silent *h* precedes an *alif*, as in گفته ام "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 ه is called *hā-yi malfūẓī* (هاى ملفوظى), *hā-i muẓhar* or *ẓāhir* (هاى مظهر or ظاهر), or *hā-yi jalī* (هاى جلى) "manifest," i.e. sounded; in the second case it is (هاى مخفى or مخفى) *hā-yi mukhtafī* or *makhfī* "concealed", i.e. mute.

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

In سه *si* "three", چه *chi* "what?", که *ki* the interrogative pronoun "who?" and the conjunction "that", there is no aspirate, and the final ه is pronounced like short *i*.

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

Final ه after ا - و or ى is fully sounded; Ex. پادشاه[4] *pādishāh* "a king", گوه *guh* "human excrement", etc., etc. In شه *shah* "king", مه *mah* "the moon" or "a month", ره *rah* "a road", where the *fatḥa* stands for *alif*, the final *h* is aspirated.

It must be distinctly pronounced in words like مهر *mahr*, مِهر *mihr* and مُهر *muhr* and in similar words, and in the proper names طهران *Ṭih-rān*[5] and مشهد *Mash-had*.

A final silent *h* will sometimes become ق in Arabic, as *fustaq* فستق Ar.

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[1] Some grammarians consider the Persian silent ه to be a vowel.

[2] Except when changed into ت. The ه is not silent in Arabic. This final ه can only be silent (in Persian) when not an original letter.

[3] Note that when final ه is sounded, it is transliterated by *h* and not by *a*. Ex. ده *dah* "ten."

[4] Three distinct syllables, not two as in India.

[5] Two syllables, not three. In 1908 Persian newspapers changed the spelling to تهران.

(for *pista* پسته P.) "a pista-nut"; also چ, as *nākāj* ناکاج (said to be Arabic) (for *nāgāh* ناگاه P.) "suddenly."

In Arabic, final ة is in certain cases written ۃ and is then called by the Arabs *tā marbūṭa*[1] and by some Indians *hā-tā*, and is in classical Arabic pronounced like *t* except in pause or before a vowel. In Persian this is often pronounced and written ت; Ex. حالت instead of حالة. In English dictionaries this is generally treated as the fourth letter of the alphabet, i.e. as ت.

Sometimes the same word is written both with ۃ and ت, but with different significations. Ex. آلة *āla* is generally so written when it has the signification of an instrument *or* apparatus,[2] but آلت *ālat* (pl. آلات) when it signifies "penis." این نوشته صحت دارد "is this paper correct?", but این نوشته صحه دارد "is this paper signed?"

This distinction is, however, seldom observed and is considered pedantic, thus *jihat* "cause" and *qīmat* "price" may be written both جهت or جهة and قیمت or قیمة.

Vide also remarks on حیات and صلات at the end of و.

ي *Y*, *yā-i taḥtānıyya* یای تحتانیه. At the beginning of a word is the English consonant *y*; also in the middle of a word after an initial long vowel; Ex. آیا *āyā* "whether." When, for the sake of euphony, the initial *alif* of a verb is changed into ی, this letter is pronounced *y* as it retains its original short vowel; Ex. from آمدن *āmadan* "to come", میا *mayā* "don't come"; افتادن *uftādan* "to fall", *nayuftād* نیفتاد "he did not fall, etc."

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

At the end of a word it is a long ī, but at the end of the words بلی and خیلی it is sometimes shortened; thus *bale* or *balí* and *khayle* (for *khaylī* or *khailī*). It is long in the verbal prefix مي, thus *mī-guft*: but is sometimes in careless talking pronounced short. (The Afghans and Indians pronounce this prefix *me*).

In Persia, as in India, the dots are never written under the ی where final: in some printed books, however, the dots are inserted. In Arabic the dots should be omitted in the *alif-i maqṣūra*.[3]

A ی at the end of a word, and preceded by a *fatḥa*, is pronounced like *alif*, and is transliterated *a*: thus دعوی (also in India written دعویٰ) is pronounced *da'wa*. This ىٰ is in Arabic called الف مقصوره *alif-i maqṣūra* "the abreviated alif", as opposed to *alif-i mamdūda* (الف ممدوده) 'the

[1] Colloquially in Indian schools *te-gird*.

[2] باقله or باقلاء is, in modern Persian, often incorrectly spelt باقلي; it is pronounced *bāqile*.

[3] In Persian this ی is often written as *alif*.

prolonged *alif*'' [*vide* § 4 (*d*)], and is not sounded when in contact with *alif-i vaṣl*; thus دعوی المتأخرین "the contention of the moderns" is pronounced *da'vạ'l-muta'akhkhirīn*.

Note that in the Persian-Arabic compound اُولیٰتر or اُولتر the ی is in reality a final letter, and the comparative suffix تر can be written separately, as اولی تر.

Remark I.—In Urdu or in Indian writing *yā-e ma'kūsī* or "reversed *yā*" (ے) is written at the end of a word to show that the ي has a *majhūl* sound. In modern Persian the 'reversed *yā*' has the same sound as the ordinary ي.

In the Turkish سیورسات *suyursāt* "supplies levied in kind", the ي 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 ي, *vide* § 4.

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

For the Arabic and the Persian pronunciation of the alphabet and the form of certain letters before the *iẓafat*, *vide* 'Peculiarity of Arabic Words.'

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

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

(*a*) There are no regular vowels in the Arabic written language, but the Arabs make use of the three signs ـَ ـِ ـُ [*vide* table, § 1 (*c*)] which they call الحرکات *al-ḥarakāt* "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 متحرّک *mutaḥarrik* or "moving." The short vowels were originally quite unrepresented. As the "movers" only give the vowel sound essential to a consonant, it is obvious that they cannot stand alone at the beginning of a word: *vide* § 4 (*c*).

For pronunciation, *vide* Table.

(*b*) The letter having *kasra* or *zīr* below it, is called *maksūr* (مکسور), that having *fatḥa* or *zabar* above it, *maftūḥ* (مفتوح), and that having *ẓamma* or *pīsh*, *maẓmūm* (مضموم).

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

(رفع) or nominative ـُ, *jar* (جرّ) or genitive (ـِ), and *naṣb* (نصب) or accusative (ـَ), and the words, not the letters, so marked, are styled ***marfū'*** (مرفوع) *majrūr* (مجرور), and *manṣūb* (منصوب): *vide* § 8.

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

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

Alif, و and ی are weak or infirm consonants[1] or semi-vowels and correspond respectively with the "movers", i.e. the short vowels *a*, *u*, *i*.[2] In Arabic writing the long vowels are formed by a combination of two of these affinities; (Ex. بَا *bā*, بُو *bū* and بِي *bī*) and pronounced like *a* in *father*, *u* in *prude* and *i* in *police* or *pique*.[3]

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

Remark II.—The و and ي of prolongation and الف المقصورة (ىٰ or ـَـي) are before (*vide* § 2, p. 21) a *waṣla* shortened in pronunciation, thus في الفور is pronounced *fi'l-fawr* (*fil-fawr*).

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

By combining *fatḥa* with ی and with و, the diphthongs *ai* or *ay*, and ***au*** or *aw*, are formed, and pronounced like *ai* in *aisle* (rare in Persian) or *ey* in *they*, and *ou* in *stout*; Ex. ميل *mail*[4] or *mayl* "inclination", صوم[4] *ṣaum* or *ṣawm* "fasting."

In modern Persian the *ay* is most often pronounced like *ey* in *they*; Ex. خيلي is pronounced both *khailī* 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 *ṛi* peculiar to the latter excluded.

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[1] حروف علت "weak letters" is the term applied to ا - و - ي as opposed to حروف صحيح the 'real consonants.' These are included in the school rhyme:—

حرف علت نام باشد واو الف و یای را
هرکرا دردی رسد ناچار گوید "وای" را

[2] Hence *alif* is called *ukht-i fatḥa* "sister of *fatḥa*"; *vāv* is called *ukht-i ẓamma* "sister of *ẓamma*"; and *yā* is called *ukht-i kasra* "sister of *kasra*."

[3] When ا - و - ی form vowels they are called حروف المدّ *ḥurūfu'l-madd* "letters of prolongation", or *ḥurūfu'l ishbā'* حروف الاشباع "letters of filling up *or* impregnating with a sufficiency of colour."

[4] In modern Persian pronounced more like *meyl* and *ṣom*.

When و and ی follow a consonant unmarked by a short vowel or by *jazm*, they were said to have an open sound called مجهول *majhūl*, or "unknown" (i.e. unknown to the Arab invaders); Ex. مور *mor* an ant, شیر *sher* "a lion"[1]; but when a و was preceded by a consonant pointed with ـُ or a ی with ـِ, then the sound was called معروف *ma'rūf* or "known"; Ex. موش *mūsh* "a mouse": شیر *shīr* "milk."

The *majhūl* sounds *o* and *e* are still preserved in the Persian spoken by Afghans and Indians, but they are now unknown in Persia: in modern Persian[2] "an ant" is called *mūr*, and there is nothing in pronunciation to distinguish the word for "lion" from *shīr* "milk."

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

Remark II.—To sum up the remarks on the weak consonants, ا - و - ی (حروف علت), 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 consonsants, as in *juzv* جزو; and when they follow a consonant that has neither a vowel nor a *jazm* they were in classical, and are in Indian Persian *majhūl*. When the consonant preceding و has a *pīsh* or *zamma* (ـُ) the sound is *ū*; when the consonant preceding ی has a *zīr* or *kasra* (ـِ) the sound is *ī*.

When و and ی follow a consonant that has a *zabar* or *fatḥa* ـَ they may be called diphthongs.

§ 4. Hamza[3] (ء) 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 ء, the form of which has arisen from the

[1] In Persia lion is شیر "*shīr*" and a tiger ببر *babr*. In India the tiger is called شیر *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 *e* and *o* for *ī* and *ū*, 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 ع of the word قَطَع. 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 و and ى, but when final is written by itself, and may follow any of the letters. The letter so marked is called مهموز *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. أَب *ab*, أُب *ub*. When an *i* sound follows, then the sign ـِ is placed under the bearer ا, as إِ. For the pronunciation of a silent *hamza* in the middle of a word, *vide* under letter ع § 2. In the word مَأْذُون *ma'zūn* "permitted", the *hamza* is silent, and, having no vowel to give it life, it represents the jerked sound mentioned in the beginning of the paragraph; and, as the first letter, viz: ء is pointed with ـٔـ, the two together in Persian give the half-bleating sound mentioned in the remarks on the letter ع § 2.[1] In the word رئيس *ra'īs* "a head", "a chief", the *hamza* is *not* silent, but is marked with ـٕـ and is consequently pronounced like إِ at the beginning of a word. In the words أُمَرَاء - سوء - شَيْ, the final ـء has no vowel and also follows a letter without a vowel. The Arabs would pronounce the final ـء in these words something like *shay-ă*, *sū-ă* *umarā-ă*, but the Persians ignore the ـء in such Arabic words[2]: they do however pronounce the ـء at the end of سوء, probably to distinguish it from the Persian word سُو *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 قُرْأن - جُرأت[3] which are not pronounced *qur-ān* and *jur-at*.

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[1] Note that though the ء is marked with ـٔـ the '*hamzated*' *alif* does not serve to prolong the sound of the ـَـ as would be the case if *hamza* were absent from the إ; thus to all intents and purposes *alif-hamza* (or *hamza*) and *alif* are two separate letters.

[2] This final ـء in Arabic must not be confused with the *Persian* ـء following a silent *h* (or a ي) as a sign of the genitive case. That the Persians do ignore the Arabic ـء in such words as أُمَرَاء and شُرَفَاء (Arabic broken plurals of أَمِير and شَرِيف), is shown by their manner of writing these words in a state of construction, thus: امرای وقت or شرفای وقت "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 نَأْثِير and مُؤْمِن become in Urdu تَاثِير *tāṯīr* and مُومِن *mūmin*.

(*c*) The latest Arabic Dictionaries treat *alif-hamza* as the first letter of the alphabet, and *alif* alone as a و or ي; for example, if it be desired to look out the Arabic root سَ ءَ لَ *sa'ala* "he asked", the أ must be looked for at the beginning of the alphabet; if however it be desired to look out سَالَ *sāla* "it flowed", the *alif* must be treated as a ي, and the searcher must look for a word spelt *sīn, yā, lām* (instead of *sīn, alif, lām*), while for سَارَ *sāra* "he scaled a wall", he should look for *sīn, 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 و or ي,[1] and according to certain laws of euphony a weak consonant undergoes certain changes or permutations when it comes together in a 'measure' or 'form' with a vowel that is not analogous to it: accordingly, in the last two examples, an original و or ي has by permutation been changed into an *alif*. Similarly نَبِيٌّ "a prophet" is from نَبَأَ - يَنْبَأُ, and the letter after ب must be treated as the first letter of "the alphabet." The second letter of سَأَلَ is *hamza*, because it is *mutaḥarrik* or movable, while the second letter of سَالَ is called *alif*, because it is a letter of prolongation. *Hamza*, however, may be *sākin*, as in رَأْسٌ.

(*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 أُوب = *ūb*; and إِيب = *īb*. Similarly آب should = *āb*; but to avoid this awkward form the second *alif* is written over the first, thus آ: this *alif* on the top is called *madda* "the mark of *madd* or prolongation."[2]

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

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[1] It will be noticed that the three weak letters or semi-vowels are *alif*, *wāw* 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 *wāw* 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 سال.

[2] An *alif* so marked is by some Grammarians called *alif-i mamdūda*, as آمدن Pr. "to come." *Alif-i mamdūda* can only occur at the beginning of a *syllable*: قُرآن *Qur-ān*. In Arabic the term *alif mamdūda* is restricted to a final *alif* followed by *hamza*, as in اطباء, سماء, in contradistinction to *alif maqṣūra*, as in عصا and فتى.

As in Arabic, *hamza* following a long ا *ā* is written on the line,[1] the *alif* that precedes such a *hamza* is generally marked with a *madda*, but this *madda* has no effect on the pronunciation; thus in Arabic جَآءَ, for جَاءَ, "he came." This is also the case when و or ى act as bearers of *hamza*, e.g. قَآئِلٌ *qa'ilun*.[2]

Final *hamza* in Arabic words (as اطبّاء[3]) is rarely written in Persian, and always disappears in writing before the ى of the *izāfat*; as, اطبای فوجی "medical officers of the Military Department": were the ء retained, the ئ might be mistaken for the ى of unity: *vide* Remark to (*g*); *vide* also § 26 (*f*) (2).

(*f*) In Persian the sign ء over ا 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* (ے) 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. فائدہ *fā'ida* "benefit" instead of فاءِدہ or فاإدہ.[5]

When two ی come together, it is more correct to omit the dots in the first and place the sign ء over it, as: پائدن *pā'idan* "to stand firm." This word *may* also be written پایدن *pāyidan*, but in this case the first ی must be treated as a consonant and transliterated *y*. Similarly *gunjā'ish* گنجائش or *gunjāyish* گنجایش.

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 *fatḥa* and follows a long vowel, or when it is final and preceded by *sukūn*. In words like خَطِيئَةٌ, i.e. in words where the long vowel preceding the *hamza* is ي, the *hamza* is placed on or above the line, or is written over a ى (without dots): thus خَطِيئَةٌ or خَطِيـةٌ.

[2] In Modern Persian usually pronounced *qāyil*.

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

[4] In Urdu a *hamza* does duty for a hyphen, e.g. جاؤں *jā-ūṅ* "may I go?", جاؤ *jā-o* "go."

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

[5] In Persian pronounced *fāyida*. A *hamza* is not correct in such *Persian* words as گاؤ *gāv* cow, though Indians do write گاؤ (*gā'ū*).

In قاعدہ *qā'ida* and such words no *hamzā* can be written, as ع is a *strong* consonant and cannot take ء.

syllable beginning with a vowel is added to a root, thus: بدئي [1] (for بد-إي) and بدئيم (for بد إيم), 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 ي, *vide* § 26 (*f*); as substitute for the ي 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, قايم *qāyim* for قائم *qā'im*, but generally *sā'il* سائل, rarely *sāyil* سايل.

Remark I.—The practical uses of *hamza*, and its omission in modern Persian, are best illustrated by the following examples: گدا *gadā* "beggar"; گدائي *gadā'i* [2] "begging"; گدائي *gadā-ī* [2] "*a* beggar"; گداى كرمان *gadā-yi-Kirmān* "the beggar of Kerman."

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

Māhī ماهي "fish"; ماهئي *māhī-ī* [3] (class) "*a* fish" [يک ماهى *yak māhī* in m.c.]: يک ماه ديگر *yak māh-i dīgar* (m.c.) "one month more": يک ماهي ديگر *yak māhī-yi dīgar* (m.c.) "one fish more"; also in m.c. ماهي ديگري *māhī-yi dīgar-ī* and classically ماهئى ديگر *māhī-ī digar*: نمايم *numāyam* "I show" but نمائيم *numāyīm* "we show."

Remark II.—Note the division of syllables when ء occurs in the middle of a word: جرئت or جرأت is *jur-at* (not *ju-rat*). In the same way قرآن *Qur-ān*: مسأله or مسئله *mas-ala*.

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

In Persian (but not in Arabic) the consonant ع at the beginning of a word is pronounced like the consonant *hamza*, thus عَيب is pronounced like أَيب, and عُيوب *'u,ūb* (Ar. broken plural of عيب) "defects, vices," as though spelt ءُيوب, *vide* § 20. In the Roman character, ع is transliterated by a reversed comma above the line.

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[1] بدئى would in modern Persian be taken to be *badī-ī* "a badness," but in جدائي *judā'i* the *hamza* is necessary. When a syllable begins with a vowel, the mark *hamza* is used to introduce it. But this *hamza* being written above the line requires "a prop"; and this in the case of *a* is ا, in the case of *u* it is و (with or without ُ), and in the case of *i* it is ي (with or without ِ), only that in the initial form this last is [often] distinguished from the ordinary *y* by losing its dots: e.g. سؤال *su-āl* "a question," مسؤل *mas-ul* "inquired of", فائدة *fā-idā* "advantage."

Palmer's Concise Eng.-Per. Dict.

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

[3] For ماهيئي.

§ 6. Jazm or Sukūn.

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

When a consonant in the middle or at the end of a word is followed by no vowel sound, it is said to be *sākin* ساكن, i.e. "quiescent, inert, or mute," and the symbol called جزم *jazm* "cutting off, or amputation," or سكون *sukūn* "rest" [ـْـ] is placed over it. In the word مَرْدُم *mardum* "men," the first letter (م) is "moved" by *fatḥa*, but the second letter (ر) is "quiescent, inert, mute, or silent", having the sign *jazm* (ـْ) over it; while the third letter (د) is 'moved' by *ẓamma* or *pīsh*; and finally the last letter (م) is "quiescent."

A letter so marked is called *sākin* "quiescent" or *majzūm*; it has none of the حركات ثلاثه. When two or more quiescent letters occur together, the first only is termed *sākin*, the others being termed *mawqūf* موقوف "dependent on" or "supported"; thus in دُوسْت *dūst* "friend" the و is *sākin* and the س and ت are *mawqūf*.

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

(*b*) In such words as طِفْل - نَسْل - نَغْز, 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 *tiflĭ*, *naqlă*, *nagdă*, and in the two last words slightly dwell on the *fatḥa*. The Arabs and Indians pronounce these words less affectedly; the Indians as though they were *tifel*, *naqel*, *naqed*.[3]

Remark.—The presence or absence of a *jazm* in a word of three letters, sometimes completely alters the meaning, e.g. نَفْس *nafs* means "passion"; "the penis", but نَفَس *nafas* means "breath"; فَرْج "a fissure and the privities of a woman,[4]" but فَرَج *faraj* "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 renders the word unintelligible to many Persians

[4] In Arabic the privities of either sex. Uneducated Persians pronounce both words *farj*.

§ 7. Tashdīd[1] and Idghām.

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

A letter so marked is called *mushaddad* مشدّد "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. خرّم *khurram* "joyful"; البتّه *albatta* "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 شطّ and دقّ (*shatt* and *daqq*) are three lettered, even if the sign (ّ) be omitted. For further remarks on (ّ) *vide* under "solar letters", § 10.

Remark I.—Without the *tashdīd*, there is nothing to show whether a word spelt like قوت is *qūt* "food" or *quvvat* "strength."

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

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

(*d*) *Idghām* ادغام signifies inserting one letter into another, coalescence, as شپّره *shappara* (from *shab-para* شب پره). As a letter so assimilated (*mudgham* مدغم) is marked with *tashdīd*, the two words are practically synonymous.

Remark I.—Removing a *tashdīd* تشدید from a word, as *jāda* جاده for جادّه *jādda* "path", is called *takhfīf* تخفیف "lightening", and a word so "lightened" is *mukhaffaf* مخفّف.

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

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1 *Khar-i bā tashdīd* خر با تشدید (m.c.) "most emphatically an ass."

2 In Arabic مضاعف *muẓā'af* "a reduplicate verb, i.e. one whose second and third radicals are the same. The term *muẓā'af* is also applied to a quadrilateral verb of two equal syllables, as زلزل "*zalzal.*"

together, lose the *tashdīd* تشديد before the Persian plural termination *hā*; thus *jinn* جنّ "a spirit, a Jinn" has for its Persian plural *jinhā*. Similarly from *ṣaff* صفّ "a line" comes the Persian compound *ṣaf-dar* صفدر "rank breaking" (an epithet of 'Alī). Such Arabic words frequently lose the *tashdīd* in Persian, as كفّ *kaff*^{un}, Ar., "palm of the hand," *kaf* كف,[1] P.; *ḥabb*^{un}, حبّ "a berry, grain, pill" becomes in Persian *ḥab*. Sometimes the *tashdīd* is again restored before the ى of unity, thus *ḥab*, P. (m.c.) becomes *ḥabb-ī* حبّى (m.c.) "*a* pill"; *fan* فن "art", *fann-ī* فنّى; but *kaf* كف "palm of the hand", *kaf-ī* كفى (m.c.) (not *kaff-ī* كفّى).

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

§ 8. Tanwīn (تنوين)

In classical Arabic the short vowels are used as terminations to express the three cases of nouns[2]:—

ـُ is the nominative
ـِ is the genitive
ـَ is the accusative

Vide also § 3 (*a*).

If the noun is indefinite, these terminations are doubled and written ـٌ, ـٍ, ـً, and pronounced with the *nūn* or *n*-sound. This is called تنوين *tanwīn* "giving the *nūn*.[3]"

Arabic nouns in the accusative case are in Arabic used as adverbs; Ex. اتّفاقاً *ittifāq-*^{an} "by chance" the accusative of اتّفاقٌ. Note that the final *alif* is not sounded.

If the word ends in *s* or *ŏ*, there is no final *alif*; Ex. بناءً عليه *binā*^{san}-*'alay-hi* "accordingly", حكمةً *ḥikmat-*^{an} "skilfully"; similarly if the word ends in ـَى (in such words the *tanwīn* is written over the letter preceding the ى, and the ى is unsounded), thus هوىً[4] *hawa*^{n} "lovingly."

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

[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 ى is now seldom written, the word being spelt هوى: the ى is silent غير متحرك. Words like عقبى *'uqbą* are generally written عقبى (without *alif*). In the Roman character, a final ى pronounced like *ā* is transliterated *ą*.

in the pronunciation of these Arabic adverbs; Ex. حالاً *ḥāl-an* "now, at present", is in modern Persian always pronounced *ḥālā* حالا, while اصلاً "in reality" is pronounced both with and without the *n*. In some words the *n* is always retained; Ex. غفلةً *ghaflat-an* "suddenly" or "by accident", جبراً *jabr-an* "by force."

§ 9. Waṣlah.

This word signifies "a conjunction or joining" and is only found over the *alif* of the Arabic definite article ٱل *al* "the": it signifies that the *alif* is suppressed in pronunciation and the ل joined by the previous vowel; thus *amīru'l-mu'minīn* أمير المؤمنين[1] "Commander of the Faithful": *vide* Remark II to § 3 (*d*).[2]

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

§ 10. Solar and Lunar Letters.

(*a*) In Arabic the dental, liquid and sibilant letters, fourteen in all, are called ٱلحروف الشمسيّة *al-ḥurūfu's'h-shamsīyyat-u* or "solar letters" for the by no means obvious reason that the word *shams* شمس "sun" begins with one of them. They are ت - ث - د - ذ - ر - ز - س - ش - ص - ض - ط - ظ - ل - ن. If an Arabic word with the article ال begins with one of these letters, then, for euphonic reasons, the ل of the article is not *sounded*, but to compensate for its loss, the first letter of the word itself is doubled and marked with ـّـ, thus: صلاح الدّين *Ṣalāḥu-d-dīn* "the Peace of Religion" (Saladin). The dentals *sinniyyā* سنّيّة, those that are enunciated by the aid of the teeth,[3] are ذ - ظ - ط - ث - د - ت. The lingual *asaliyya* (اسليّة) are those that are pronounced by the aid of the tip of the tongue, and are ر - ز - س - ش - ص - ض.[4]

(*b*) The lunar letters حروف قمريّة *ḥurūf-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 ل of the article.

The lunar letters are subdivided into the labials *shafahiyya* or *shafawiyya* (شفويّة or شفهيّة) ب - ف - م - و; the palatals *lahawiyya* (لهويّة) ى - ق - ج;

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[1] The *hamza* is pronounced.

[2] Difficulty of pronunciation or want of euphony is called *istiṣqāl* (استثقال).

[3] The loss of the front teeth prevents the people pronunciation of the dentals.

[4] The letters ز - س - ص are called حروف الصفير "sibilant letters."

and the gutturals, *ḥalqiyya* (حلقيّة)[1] or *ḥanjariyya* (حنجريّة)[2] ء - غ - ع - خ - ح - ا.

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

(*c*) The Arabs further term certain letters حروف اللقلقة *ḥurūfu'l-laqlaqah* "clacking letters"; *ḥurūfu'z-zalq* حروف الذلق or *al-ḥurūfu'z-zawlaqiyyah* الحروف الذولقية letters articulated with the tip of the tongue and the lips; they are the liquids ر - ن - ل: *ḥurūfu'l-līn* حروف اللين "soft letters" ا - و - ى: *muṭbaqah* مطبقة "arched", viz. ض - ص - ظ - ط: *niṭ'iyyah* نطعيّة letters pronounced by the tongue and the fore part of the palate (viz. ت - د - ط): *mustafilah* مستفلة "depressed (letters)" are those in which the tongue does not rise.

§ 11. Abjad.[3]

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

1000	900	800	700	600	500	400	300	200	100	90	80	70	60	50	40	30	20	10	9	8	7	6	5	4	3	2	1
غ	ظ	ض	ذ	ث	ش	ت	ث	ر	ق	ص	ف	ع	س	ن	م	ل	ك	ي	ط	ح	ز	و	ه	د	ج	ب	ا

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

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

This system is called *abjad*[3] ابجد and *ḥisāb-i-jummal* حساب جمّل, the Arabic word *jummal* جمّل signifying "cable; addition." A letter marked with *tashdīd* تشديد 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 الخيرُ في ما وقع *alkhayru fī mā waqa'a* "the best is in what happened." The sum of these letters = 1148 (A.H.) = A.D. 1735-6.

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[1] Letters formed in the uvula.

[2] Also حروف الحلق.

[3] Vulgarly *abujad*.

[4] The Arabs of Morocco in the above words substitute ص for س - ض for ص - س for ش - ش for غ.

[5] As regards the four Persian letters, پ may have the value of ب - چ of ج - ژ of ز - گ of ک, i.e. they may have the same value as their corresponding Arabic letters.

The date of Taymūrlang's death is in the dramatic words وداع شهریاري *Vidā'-i Shahryārī* "Farewell to Royalty," this = 807 (H.) = A.D. 1404-5.

A new gate[1] to the mosque at *Kāẓimayn* was constructed by Farhād Mīrzā, an uncle of Nāṣiru-'d-dīn, Shāh of Persia, in A.H. 1300 (=A.D. 1882), and an Afghan poet of Bagdad, who wrote under the *takhallus* تخلّص 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 *miṣra'* مصرع (a line of verse) :—

شهابش از پی تاریخ گفت با دل شاد بود بجانب فردوس راهت از این در

"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 *miṣra'* is 1299, but the writer says at the end of the first line "*bā dil-i-shād* بادل شاد" 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 ب for 12, ك for 21, etc.[2]

(*c*) In a certain style of almanac called *taqvīm-i ruqumī* (تقویم رقومي), the letters of the alphabet are used with special significations; thus the letter ز 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 *taqvīm-i Fārsī* تقویم فارسي is preferred.

§ 12. Numerical Figures.

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

٠	١	٢	٣	٤	٥	٦	٧	٨	٩
0	1	2	3	4	5	6	7	8	9

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

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[1] Called by the Arabs the *Bābu-'l-Farhādiyya* and by the Persians *Bāb-i-Farhādiyya*.

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

(*b*) In MSS., variations in the signs for the numerals are ٢ for 2, ٣ for 3, ٤ or ۴ for 4, ٥ , or ۵, or ۵ for 5, ٦ for 6, < for 7, and > for 8.

Fractional numbers are usually written as in English as:—

$\frac{١}{٣}$ $\frac{1}{3}$, $\frac{٣}{٧}$ $\frac{3}{7}$, 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 × 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.

§ 14. Siyāq (سیاق).

Mustawfis (مستوفي) or Revenue Accountants, and Munshis keep their accounts in a system of figures called سیاق *siyāq*[1] or دیواني *dīvānī* which is nearly the same رقم *raqam* of India.

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

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

Ruqūmī (رقومي) 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 *alif*,[2] but bent by grief or age it is a ل: a bent neck is like د, while a drooping head is like ر. The Persian poet Jāmī in his beautiful but

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1 The revenue accounts being kept in *siyāk* none but a *mustāwfi* مستوفي or revenue accountant can interpret them. Persian officials are in the hands of their accountants.

"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 *mustawfi* (مستوفي) to examine his accounts and the latter brought him out a creditor to the amount of 40,000 tumams."—*Yates' Khorasan and Sistan.*

2 Sighs are also compared to *alif*.

somewhat lengthy poem "Yūsuf and Zulaykhā"[1] compares the heroine's teeth to *sīn* (س), her mouth to *mīm* (م), and her eyes to *ṣād* (ص) or *'aṇn* (ع); *zulf* is again compared to *lām* and *jīm*.

§ 16. Handwritings.

The two most important varieties of Arabic writing are the *Kūfī* and the *Naskh*,[2] and all the other varieties, national or calligraphic, may be referred to one of these two styles.

The Kūfic 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 Kūfic inscriptions, it is now no longer doubtful that the Arab employed the Kūfic 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 Kūfic in the time of the earliest Khalīfas, and possibly in the time of the Prophet himself.[3]

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

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

[2] *Naskh* نسخ "writing of transcribers."

[3] Qurans are written, lithographed, or printed, in what is commonly styled *khaṭṭ-i 'arabī* (خط عربي), i.e. *naskh* with all the points.

The *nasta'līq* (نستعليق) is a combination of the *naskh* (نسخ) or ordinary hand and the *ta'līq* (تعليق): it is a beautiful hand, chiefly used by the Persians for well-written manuscripts; but the modern Arabs call the Persian writing generally *ta'līq*.

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

The *shikasta* شكسته 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* رقعه is used by Arabs and Turks in ordinary correspondence.

The *dīwānī* ديواني,[2] *ṭughrā* طغرا, *ṣulṣī* ثلثى (or ثُلُث)[3] 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 Khaṭṭ-i shajarī[4] (خط شجري) 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 علي *'Alī*, the first letter occurs in the fifth word of the *abjad* system, namely in سعفص, and it is the second letter in that word. *'Alī* would therefore be written:—

Vide also § 11 (*b*) footnote 2.

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

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

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

3 The *Ṣulṣ* ثلث is a fanciful character with calligraphic flourishes.

4 Called also *khaṭṭi-i sarvī* خط سروي or "cypress writing." There is now little secrecy in this form of writing as it is widely known. Like the Arabic character, it is of course written from right to left. *Vide* Brownie's "A Year Amongst the Persians."

A greeting at the beginning of a letter is contained in one line: if there is not sufficient room, instead of crowding in the last few words, they are written *above* the line in one or more lines decreasing in length.

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

§ 17. Punctuation.

In Qurāns or ornamental verses, punctuation is represented by various marks such as, :—.·.—·.·— :: etc., etc., but in manuscripts, as already stated, neither are the short vowels written[1] nor the other symbols. Even in printed works an occasional *tashdīd* تشدید or short vowel is the only assistance given to the reader. This is one of the reasons that the Persians and Indians mispronounce so many common Arabic words.[2]

The following punctuation marks (علامات وقفه) are occasionally used:—

Comma	*'alāmat-i waqfa* علامت وقفه		و
Colon	*'alāmat-i muṭlaq* علامت مطلق		ط
Full stop	*'alāmat-i āyat* علامت آیت		o (for ۵)
Mark of interrogation	*'alāmat-i istifhām* علامت استفهام ..		ف (*f*)
,, ,, exclamation	*'alāmat-i nidā, faryād, yā ta'ajjub* علامت نداء و فریاد یا تعجب		ن (*n*)
Quotation,	*'alāmat-i iqtibās* علامت اقتباس		‘ ’
Parentheses ( ),	*'alāmat-i jumla-yi mu'tariza* علامت جملهٔ معترضه, by brackets [ ].		
Poetry	*'alāmat-i manẓūma* علامت منظومه ..		∴

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

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

[2] The vowels of even Persian words are misplaced; the Ispahanis say *amrūz* for *imrūz*, and in most parts of Persia *pādishāh* is the pronunciation of *pād-shāh*. A common example is *'awaz* of the Persians, instead of *'iwaz* (عوض). The Persian word *girya* گریه is in m.c. *gariya*.

§ 18. Abbreviations, Contractions, and *Imāla.*

(*a*) An abbreviation of a word is strictly a part of it, as: A.D. for 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 *mukhaffafāt* is applied to both abbreviations ar contractions.[1]

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

(1) عم =, عليه السلام *alay-hi-'s salām*^{u} "Peace be upon him.

(2) صلعم = صلى الله عليه و سلم. *Ṣalla-llāhu 'alay-hi wa-sallam*^{a} "G be gracious to him and give him prosperity" (of the Proph only).

For Christ or other Prophets the Muslim says:—

علي نبيّنا و آله و عليه السلام—وصلى الله على نبينا و عليه

(3) صّ — صلّى الله عليه. "*Ṣalla-llāhu 'alay-hi*" "God be gracio to him." Also for صحيح "correct."

(4) (سم or) س = (عليهم or) عليه سلام الله *Salām*^{u}*-llāh*^{i} *'alay-hi* or *alayhi* "The Peace of God be on him (or them)."

(5) رضه or رغ = رضى الله عنه. *Raẓiya-llāhu 'anhu.* "May God pleased with him."

(6) رح = رحمة الله عليه. *Raḥamat*^{u}*-llāh*^{i} *'alay-hi.* "The mercy God be on him."

(7) لعن = لعنة الله عليه. *La'nat*^{u}*-'llāh*^{i} *'alay-hi.* "The curse God be on him."

(8) سر = سلمه الله تعالى. *Sallama-h*^{u}*'llāh*^{u} *ta'āla* (for ordina persons, in letter writing).

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

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

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

Nos. 5 and 6 are used for anyone.

No. 7 for Satan; for Yazīd,[2] 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.

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

(10) ج for جمعٌ plural (also in the Qurʾān for جائز a lawful pause): جج for جَمْعٌ جمعٌ plural of plural.

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

(12) ع for موضعٌ "name of a place" (geographical works).

(13) ة for بلدة "name of a small town" (geographical works).

(14) ع = عيسوي "Christian era."
ه = هجري "Muslim era."

(15) ف = فائدة "note," and فاعل "subject" (gram.).

(16) ن = نُسخة "note." *Vide* § 17, line 13.

(17) ک = کذلک "and so on."

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

م also stands for مبتداء "subject," and خ for خبر "predicate": *vide* also (23).

(19) مف = مفعولٌ "object" (gram.).

(20) مص = مصنّف "author."

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

(22) غ — غياث اللغات (a well-known dictionary).

(23) م = منتخب اللغات (a well-known dictionary): *vide* also (18).

(24) ب = برهان قاطع (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: اکنون *aknūn*, "now," کنون *kunūn*; *afsurdan* افسردن "to freeze, be dejected," *fusurdan*; *isfīdāj* اسفیداج (obs.) "a paint used by women," *sifīdāj* سفیداج (m.c.).

If the initial *alif* is pointed with *kasra*, the short vowel of the first letter of the contraction becomes *kasra*, as: *istādan* إستادن or *istāndan* استاندن "to take," *sitādan* ستادن or *sitāndan* ستاندن.

If the initial *alif* is pointed with *pīsh* and the second vowel is *fatḥa*, the first vowel of the contraction can sometimes be either *zīr* or *pīsh*, as: *uftādan* افتادن "to fall"; *fitādan* or *futādan* فتادن or فُتادن. [Another form by *imāla* is *uftīdan*]. *Ishkastan* إشکستن (m.c.) for *shikastan* شکستن.

(2) Long vowels are sometimes converted into short vowels as:—*nigăh* نگه, *shăh* شه, *dĭgar* دگر, *shukŭh* شکه, *bŭdan* بُدن, for *nigāh* نگاه, *shāh* شاه, *dīgar* دیگر, etc.

(3) Examples of other contractions not subject to rule are:—*mār*, مار for *bīmār* بیمار "sick," for *mādar* مادر "mother", and for *mayār* میار "bring not"; *chī*, چی (vulg. and m.c.) for *chīz*, چیز "thing": *mī-ram*, مرم (vulg.

and m.c.) for *mī-ravam* میروم; *mī-khāy* میخای (vulg. and m.c.) for *mī-khwāhī* میخواهی, *sham* شم for *shavam* شوم, [*shŭm*, for Ar. *shūm*]; *nūsha* نوشه, "happy" for انوشه; *anūsha* (old); *chunū* چنو, for او چون *chūn ū*; *tī* for *tihī* تهي (*tahī* or *tuhī* (mod.) "empty"; *shāndan*, شاندن for *nishāndan* نشاندن; *ā* آ (mod.) for *āqā* آقا; *mī-rad*, *mī-shad* and *mī-dad* are vulgarisms for *mī-ravad*, *mī-shavad* and *mī-dihad*; *ustā* for *ustād* (vulg.); *shāzda* for *shāhzāda*. *Tū ṣandūq* and *rū mīz* are contractions for *tū-yi ṣundūq*, *rū-yi mīz*.

§ 19. Summary.

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

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

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

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

In such words as وداع, the ع must be *slightly* pronounced after the *alif*;

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

(5) to aspirate the ه (or ح), particularly in words like مهر *mihr*, طهران *Ṭihrān*, and مه *mih* (final silent ه 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 سرشته *sirishta* "mixed," سررشته *sar-rishta* "a good knowledge or experience of a thing," and *sar-i-rishta* سرِ رشته "the end of the thread."

(*b*) The pure vowel sounds are *a*, *i*, *u*, and *ā*, *ī*, *ū*, besides the diphthongs *ay* (generally pronounced *ey*) and *aw*[1] (generally pronounced like *ow* in *cow*).

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[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 *iẓāfat* [vide § 26 (*f*)], *hamza*, in Persian, usually occurs between two vowels (i.e. vowels according to English ideas) and thus corresponds to a hyphen.

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

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

§ 20. Exercise in Transliteration.

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

Short—اَن *an*	اِن *in*	اُن *un*
عَن *'an*	عِن *'in*	عُن *'un*
Long—آل (for اَل) *āl*	اِیل *īl*	اُول *ūl*
عال *'āl*	عیل *'īl*	عُول *'ūl*
Diphthong—اَیل *ayl*	اَوَل *awl* or *ol*	
عَیل *ayl*	عَول *'awl*	

Remark.—All Arabs, and many educated Indians and Afghans, make a distinction in pronunciation between اَب - عَب, 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	*gul*
گل clay	*gil*
خاک earth	*khāk*
سود gain, interest	*sūd*
قوم tribe, family	*qawm*
بید a willow	*bīd*
[2] موی a hair	*mū*
موی vine-stock	*maw*
[2] بچه young, or the young of anything	*bachcha*
بچه for what	*bi-chi*

[1] As in اوی *o-ī*, oh!

[2] There are many words in Persian pronounced differently though to the eye spelt the same ; these have different significations.

خون blood	*khūn*
کون the anus	*kūn*
خان a squire, a gentleman	*khān*
خوان a 'table' with the meat on it	*khwān*
رو face	*rū*
رَو go (imperative)	*raw*
خود self	*khud*
خُود a helmet	*khūd*
آبرو honor	*ābrū* [1]
آبرَو gutter (for water)	*āb-raw*
[2] شَو become *or* go (Imperative of the verb *shudan*)	*shaw*
[2] شُو wash (Imperative of the verb *shustan*)	*shū* [3]
بدُو for him, to him (for بهٔ او)	*bi-dū*
بدَو run (Imperative of the verb *davīdan*)	*bi-daw*
جَو barley	*jaw* [*jav-ī* one grain].
جُو rivulet	*jū*
[4] جو seek (Impera. of the verb *justan*)	*jū*
پسَرو a follower, attendant	*pas-raw*
پسُرو a little son	*pisarū*
گِرو a pledge	*giraw*
گَرو if he (poetical contraction)	*garū* (for *agar ū* اگر او)
عَیب a defect, vice	*'ayb*
عیوب Ar. broken pl. of above	*'uyūb*
یَوم a day, Ar.	*yawm*
ایام Ar., pl. of above	*ayyām*
روز a day, P.	*rūz*
[5] امید hope	*umīd or ummīd*
[5] میز table	*mīz*

[1] In modern Persian *ābarū*.

[2] Or *bi-shaw* "become." In modern Persian the Imperative بِشوُر *bi-shūr* is used instead of the obsolete *shū* شُو.

[3] Also a "husband" (a word much used by the tent-folk).

[4] In modern Persian بِجُو *bi-jū* "seek" instead of *jū*.

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

شیر[1] lion	*shīr*
شیر milk	*shīr*
با with	*bā*
بی[1] without	*bī*
پُف a blow or puff (with the mouth)	*puf*
پُفک a blowpipe (for killing birds)	*pufak*
ماه month; moon	*māh*
ماهي a fish	*māhī*
اسم a name	*ism*
خواب sleep	*khwāb*[2]
پَستان mean, low, pl. of. پست	*pastān*
پستان, the breast, nipple	*pistān*
خَوارج strangers (Ar. pl.)	*khawārij*[3] (sing. خارج)
خواهر sister	*khwāhar*[2]
خوار wretched, miserable	*khwār*[4]
جرأت boldness	*jurʾat*
دق الباب a knocking at the door	*daqq" l-bāb*[5]
عُرف Civil Code in Muslim law	*ʻurf*
عین an eye	*ʻayn*
راءس (A. head) a cape	*raʾs*[6]
رئیس chief	*raʾīs*
وَرَق a leaf	*varaq*
بنده a slave	*banda*[7] (pron. *bande*)
یاور a Major	*yāvar*
عَرَب an Arab	*ʻArab*
وقت time	*vaqt*
اوقات pl. of above	*awqāt*
خوراک food	*khurāk*[8]
خوش pleasant	*khush*[8]
عادت custom	*ʻādat*

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

[2] The و not pronounced in these Persian words, *vide* § 2 (و).

[3] The و is pronounced in this Arabic word, *vide* § 2 (و).

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

[5] This Arabic phrase is common with professional story-tellers.

[6] Note the half-bleating sound of *hamza*, vide § 2 under ء.

[7] Final *h* silent, vide § 2 under ه.

[8] This is one of the few Persian words in which the و is pronounced like short *u*: *vide* § 2 under و.

آدم Adam	*Adam*
ضرر loss, harm	*ẓarar*
قائم Ar. standing, erect, firm	*qāʿim*[1]

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

خورد	*khurd*
خواستن	*khwāstan*
فی الجمله	*fi'l-Jumla*
معنیً	*ma'naⁿ*
اطبّاء اند	*aṭibbā-and*
جَمَاعَهٔ دار	*jamā'a-dār*
نعوذ بالله	*na'ūzᵘ bi'llāh*
بسم الله	*bismⁱ'llāh*
ضائع	*ẓāʿi'*
دَفعه	*daf'a*
هیئت or هیئات	*hayʿat*
صلاح الدین	*Ṣalāḥᵘ 'd Dīn*
بندهٔ او	*banda-yi ū*
خوبی او	*khūbī-yi ū*
مشهد	*mash,had*
ازهار	*az,hār*
انسانیت	*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) رحب رحب رحب بر گرفت و برفت.

(2) بز بز بز بز بز بندد من چکنم.

Remark.—The solution to No. 1 is :—رَجَبْ زِ حُبّ رُخْتْ رَخْتْ بر گرفت و برفت.

No. 2 begins *buz-i nar* بز نر and ends with *man chi-kunam* من چکنم.

(3) What is the word حرم ? The guesser says *ḥaram*, *jazm*, *jurm*, *jirm*, *khurram*, etc., till at last he says, *khar-am* ("I am an ass"). The reply then is *ānchi guftī hastī valī īn nīst* آنچه گفتی هستی ولی این نیست "what you have said you are, you are; but it is not the answer to this."

(4) جعفری دیدم که بر جعفر نشست جعفری میخورد از جعفر گذشت.

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

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[1] Practically ʿ equals a hyphen in this Arabic word, but in m.c. the word is generally pronounced *y*, as *qāyim*.

[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 *Badrī* بدري went to the *Ṣadr-i A'ẓam* صدر اعظم or Prime Minister and asked for money, but got nothing. He said :—

تو صدر جهاني و من بدريم اگر بدريم همچو تو صدريم

The first is *Badrī-yam*; the second *bad rīyam* (for *rī-dam* a crude word); the last word is *ṣad rīyam*.

§ 21. Accent.

(*a*) The general rule in Persian is that the primary accent falls on the last syllable. Ex.: پشه *pashá* "a mosquito," پسره *pisará* "a boy"; دست کش *dast kásh* "a led horse (old)"; "a glove (m.c.)." [In India this word means "an assistant to a falconer"]; دست کشها *dast kashhá:* درختان *darakhtán* "trees": هنوز *hanáz* "yet"; کردن *kardán* "to do": کرده *kardá*[1] "done" (Past Part.); کردنی *kardanī* "that has to be done"; بهتر *bihtár* "better" خوب ترین *khūb-tarīn* "the best, most beautiful," etc., etc.

Remark.—The accent does not fall on the *iẓāfat* nor on the affix را. Ex.: *darakhtán-i bāgh* درختان باغ "the trees in the garden"; *darakhtán-rā* درختانرا or *darakhthá-rā* درختهارا "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.: بردار *bár-dār* "take away"; بکن *bí-kun* "do thou"; بکنید *bí-kunīd* "do ye"; مکن *má-kun*, مکنید *má-kunīd* "don't do"; بروند *bí-ravand* "let them go"; بکنم *bí kunam* "let me do."

(2) The accent falls on the *first* syllable of the Aorist (or Present Subjunctive), of the Present, and of the Imperfect tenses, whether negative or affirmative. Ex.: کنم *kúnam*, بکنم *bí-kunam* "I may do, shall I do," etc.: میکنم *mí-kunam* "I am doing, I will do, etc."; میکردم *mí-kardam* "I was doing, etc."; نمیکنم *námī-kunam*; نمیکردم *námī-kardam.*

In the phrase—تا نگوئي *tā na-gúī*—, the accent seems to fall on the *ū*, rather than on the negative: in تا نبيني *tā na-bīnī* it seems to fall either on the negative or on the first syllable of the verb (*bī*). Afghans and Indians say گوئے *goʿe.*

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.: بر ميدارم *bár mī-daram* "I will take it away": بر نميدارم *bár namī-daram*; در نميروم *dár namī-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

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[1] آماده *āmáda* "prepared" has the accent on the second syllable: the infinitive *āmádan* is obsolete; *āmáda kardàn* is used instead.

last syllable. Ex.: پرسیدم *pursídam* "I asked": فرمودید *farmúdíd* "you ordered": دادند *dádand* "they gave": گفتیم *gúftím* "we said, etc."; but پرسید *pursíd* "he asked": فرمود *farmúd* "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.: اوفتاد *uftád* "he fell," نیفتاد *náyuftād* "he did not fall," but در نیفتاد *dár na-yuftād.*

(5) The affixed pronouns do not take the accent. Ex.: درختهایش *darakht-há-yash* "his trees": کتابهایتان *kitābhá-yitān* "your books": مدا‌خلشان *madá-khil-ishān* "their income": بس‌تان است *bás-i-tān ast* "it is sufficient for you."

(6) The accent never falls on the ی of unity[1] [but it may fall on the demonstrative ی].

Remark.—Abstract nouns ending in ی and formed from adjectives and nouns, as also adjectives ending in ی that are formed from nouns, follow the rule and take the accent on the *last* syllable, i.e. on the ی. Ex.: نیکی *nīkí* "goodness": دوستی *dūstí* "friendship" (from *nīk* نیک "good" and *dūst* دوست "a friend"),[2] etc. It therefore frequently happens that there is nothing but the accent to distinguish between two words which are spelt the same; thus دوستی may stand for *dúst-i* "*a* friend" or *dūstí* "friendship", عروسی (*'arús-i*)[3] may mean "*a* bride" or "nuptials" (*'arūsí*).

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

اما *ámmā* "but": لیکن *líkin*[4] "but": بلی *bále* (or *bálī*) "yes": یعنی or اعنی, *yá'nī* or *á'nī* "that is to say": ولی *válī*[5] "but yet, however": آیا *áyā* (an interrogative particle) "whether or not," etc.": آری *árī* "yes, very well": اینک *ínak* "here is, behold": بلکه *bálki* "perhaps, moreover, on the contrary": لبّی[6] *lábbay* (in Persian generally *labe*) "here I am."

In the preposition برای "for the sake of" the accent is on the second syllable. Ex.: *barά-yi*[7] *Khudā* "for God's sake."

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[1] This rule applies equally to a *hamza* that stands for this ی, *vide* § 4 (*g*).

[2] Afghans and Indians say *nek*, *dost*, etc.

[3] In m.c. عروس is a bride (not a bridegroom).

[4] The Afghans and Indians say *lekin*, the Arabs *lākin* (لكن).

[5] Afghans and Indians *wale*, or *wa-lekin*.

[6] "Here I am, yes" for Arabic لَبَّيْكَ *labbayka*. *Lábbay* is common amongst women.

[7] Pronounce the ی slightly as a consonant. The Afghans and Indians say *barā,s*. *Bar āy* برآی Impera. of برآمدن.

(8) The following Infinitives have the accent on the *first* syllable:—
خوردن *khúrdan* "to eat": آشامیدن *áshāmīdan* "to drink: خوابیدن *khwábīdan* "to sleep": آمدن *ámadan* "to come."[1]

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

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

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

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

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

پدر *pídar* "father": مادر *mádar* "mother": خواهر *khwáhar* "sister": تومان *tŭmān* (a coin, in value about three rupees or about four shillings): دینار *dīnār* "(an imaginary and infinitessimal coin, 50 of which go to one *shāhī*, 200 to one *'abbāsī* and 1000 to one *qirān*): عباسي *'ábbāsī* (the fifth of a *qirān*): قصّاب *qáṣṣāb*[2] "a butcher."

In برادر *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, *āmadá*, to be distinguished from *āmáda* "prepared"; *vide* note 1 to § 21 (*a*).

[2] In Arabic nouns of intensity of the form فعّال the accent is on the second syllable, as سر تیپ مشاق *Sartíp-i mashsháq* "a drill-master Colonel."

CHAPTER II.

§ 22. Persian and Arabic Grammar is divided into صرف *Ṣarf*[1] Etymology and نحو *Naḥw* Syntax. The Arabs say الصرف ام العلوم و النحو ابوها "accidence is the mother of knowledge and syntax is its father."

§ 23. Etymology صرف.

PARTS OF SPEECH *Aqsām-i kalima*[2] (اقسام كلمه).

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

The *ḥarf* is divided into *mufrad* "single, simple" and *murakkab* "compound." The former consists of letters of the alphabet that are used singly as articles, as ز and ب for the prepositions از and به: these are said to be twelve:—

ا - ب - ت - ج - ز - ش - ک - م - ن - و - ه - ي

§ 24. The Article.

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

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

§ 25. The Substantive[3] (اسم موصوف)—Gender (جنس).

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

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1 *Ṣarf* "accidence or etymology (gram.)"; *ishtiqāq* اشتقاق "derivation of Arabic words; deriving words from an Arabic root": *vajh-i tasmiya* (lit.) "cause of naming" "derivation."

2 Not to be confused with *kalām* (كلام) sentence; proposition, etc. *Kalima* also means the 'Muslim profession of faith.' The distinction between (كلمه) *kalima* and *lafz* (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-tan* روئين تن "brazen-body," i.e. "invulnerable" (name of Isfandyār); any common contraction by which a person is commonly known, alias (*'urf* عرف), as *Kallan* (Indian) for *Kālā Khān*, *Ma'rafī* (Persian) for *Muḥammad Rafī*, *Mīrzā*; and the filionymics and patronymics (*kunyāt*) of Arabs (which precede the name) as *Abu'l-Qāsim Muḥammad bin Yūsuf*.

(1) Definite nouns (اسم معرفه) include *'alam* (mentioned above); nouns ordinarily indefinite that become definite by construction, as *ghulām-i Zayd* غلام زيد "the servant of Zayd"; any common noun given as a *secret* epithet (*ma'hūd-i zihnī* معهود ذهني),[1] as *dūst* دوست "the (our) friend," *dushman* دشمن "the (our) enemy"; any common noun used as an epithet and *commonly* known (*ma'hūd-i khārijī* معهود خارجي), as *Ghulām-i Miṣr* غلام مصر "the slave of Egypt (Joseph), *Khalīl-'llāh* خليل الله "the Friend of God" (Abraham); the *muẓāf of a pronoun*; and the personal and demonstrative pronouns: *vide* § 40 (*b*) Remark.

(2) Indefinite nouns (اسم نكره); *ya'nī ism-i har chīz-i ghayr-i mu'ayyan* يعني اسم هر چيز غير معين.

Remark.—In *kas-ī rā shunīdam* كسيرا شنيدم the object is considered indefinite though marked by the postposition *rā*.

(*b*) Grammatically speaking it may be said that there is no gender in Persian. Males and females[2] are either expressed by different words, as: *dīv* ديو and *parī* پري; *zan na-dīda* زن نديده and *dūshīza* دو شيزه; مرد *mard* "a man," زن *zan* "a woman"; *khwāja* خواجه "lord, etc.," *khātūn* خاتون "lady": or else they have the words *nar* نر "male" and مادة *māda* "female," etc., added, as نرگاو[3] or گاونر *nar-gāv* (Indian) or *gāv-i nar* (m.c.) "a bull," مادة گاو or گاو مادة *māda-gāv* or *gāv-i māda* "a cow"; شيرنر *shīr-i nar* "a lion"; شير مادة *shīr-i māda* "lioness"[4]; *mard-i bīva* مرد بيوه and *zan-i bīva* زن بيوه [*bīva* بيوه however generally means 'widow' only and *zan-murda* زن مرده (m.c.) is ['widower']; مرد گدا "beggar-man," زن گدا "beggar-woman."

Remark.—*Taẕkīr* تذكير the masculine gender; *ta'nīṯ* تأنيث the feminine gender: *muẕakkar* مذكّر and *mu'annaṯ* مؤنّث (adjec.) masculine and feminine. *Tamyīz-i jins* تميز جنس "distinction of gender."

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[1] *Asp rā farūkhtī* اسپ را فروختي "did you sell the horse?"; *asp rā* is معهود ذهني. *Vide* § 26 (*h*) Rem. II.

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

[3] Pronounced vulgarly *gāb*. The Afghans and Indians say *gā,ū*, writing the word with a *hamza*, گاؤ.

[4] *Nar-shīr* نر شير and مادة شير *māda shīr* are not used by Persians. *Nar-i asb* in vulg. m.c. means "the yard of a house"; نر خرى *narrakhar-ī* in m.c. means "a great fat blockhead," but نر خر *nar-i khar* vulg. means "the yard of a jack-ass." *Nariyān* and *mādiyān* "stallion" and "mare" in m.c.

(*c*) Many Arabic nouns form the feminine by adding *ah* (in Persian the imperceptible ه [1]) to the masculine, as ملک *malik* "a king"; ملکه *malika* P. "a queen"; سلطان *sulṭān*; سلطانه *sulṭāna* [1] P. (class.).

Remark.—In Arabic this feminine termination is called *tā marbūṭah* (تاء مربوطة) and by Indians *hātā* (ہ). It is, however, only in certain words pronounced and written *t* in Persian: *vide* remarks on ه. This termination is also called *tā-yi taʾnīṯ* (تای تانیث). 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* [2] بیگم is the feminine of *beg* بیگ. Grammarians call this م, *mīm-i taʾnīṯ*.

(*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-wife" [3]; بانوی حرم *bānū-yi ḥaram* "female guardian of the harem" (specially for the Shah). *Vāv* و must not, however, be considered a Persian feminine termination: زالو *zālū* "a leech"; زانو *zānū* "the knee"; دارو *dārū* "medicine, gunpowder, wine" and such words are neither masculine nor feminine.

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

The word خالو *khālū* "a maternal uncle" is from the Arabic خالٌ and has for its feminine خاله. [5]

Remark.—By the uneducated, و is sometimes added in familiar talk, as مهارو بگیر *mahārū bi-gīr* "take hold of the camel's *mahār* (nose-string)"; یارو آمد و گفت *yārū āmad va guft* "the fellow came and said"; (*yārū* is here used in a half-joking sense). [6]

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[1] In Arabic the ه is not silent مَلِكَةٌ. In modern Persian *ḥaram-i shāh* حرم شاه "wife of Shah."

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

[3] Also *kad-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 *yā* (ي), is often vulgarly added to proper names, as *Aḥmadū* احمدو and *Aḥmadī* احمدي for *Aḥmad* احمد.

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

[6] In India *yārū* یارو is often vulgarly used as the vocative of *yār* یار.

(*f*) *Kam-tarīn* کمترین, the superlative of کم "little in quantity," has in modern Persian for its feminine کمینه[1] *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.: (میکنم or) عرض میکند کمینه *kamīna 'arẓ mī-kunad* (or *mī-kunam*) "I (your slave) make petition"; باین کمینه جواب التفات بفرمائید *bi-īn kamīna javāb iltifāt bi-farmāyīd* "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 ه [*vide* (*c*)]. Ex.: محبوبِ من *maḥbūb-i man* "my friend (male)," محبوبهٔ من *maḥbūba-yi man* "my friend (female)": مرحوم *marḥūm* "the deceased (male)"; مرحومه *marḥūma* (female): معشوق and معشوقه[2] *ma'shūq*[2] and *ma'shūqa* "beloved": مطلقه *muṭallaqa*[3] "a divorcee" (set free). *Vide* also § 43 (*t*).

(*h*) Real feminines, i.e. nouns expressing living things that are feminine, are called مؤنث حقیقي or مؤنث اصلي, as opposed to مؤنث غیر حقیقي or مؤنث سماعی "grammatical or irregular (*lit.* 'heard') feminines," such as *shams* شمس "the sun," *arẓ* ارض "the earth," which are feminine in Arabic.

Remark.—مؤنّث لفظي are Arabic words that are feminine by form, as *jannat*[un]; کبریٰ [fem. of اکبر].

§ 26. Declension, *Taṣrīf* or *Gardān* (تصریف or گردان).[4]

There is only one declension.

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

(*b*) The dative is formed by prefixing the preposition به[5] *bi* to the nominative, or by affixing را *rā*.[5]

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[1] In classical or modern Persian *kamīna* is used as a positive adjective signifying 'mean, vile.' In the Panjab it is used in the plural or qualifying a collective noun to signify "camp followers." گفت کمینه آن که مراد خاطر یاران بر مصالح خود مقدم دارند *guft kamīna ān ki murād-i khāṭir-i yārān bar maṣāliḥ-i khud muqaddam dārand* (Sa'dī), "he said the least (of their qualities) is that they put the desires of their friends before their own comfort, i.e. they are unselfish: an *iẓāfat* after *kamīna* is wrong. Here *S'adī* used کمینه as a masc. superlative. *Vide* § 40 (*s*) (2).

[2] In classical Persian عاشق *'āshiq* is generally used for the male lover, while معشوق 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 طالق is more usual for divorcee.

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

[5] Seldom written separately in its full form unless the word following it begins with a *b*. The dative with به is generally used in m.c. in preference to را.

Remark.—The *rā* را of the dative case is sometimes considered the equivalent of the *iẓāfat*: in *yak-ī rā khar-ī dar gil uftāda būd* یکی را خری در گل افتاده بود - (class.), the same meaning could be expressed by خرِ یکی *khar-i yak-ī.*

(*c*) The vocative is formed by prefixing ای *ay* or یا *yā* "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* کسرهٔ)[1] called by grammarians the *kasra-yi iẓāfat* کسرهٔ اضافت ("the *i* of annexation" or "the *i* of joining"), or more commonly اضافه *iẓāfa* or *iẓāfat*. The thing possessed is placed first. Ex.: پسرِ ملک *pisar-i*[1] *malik* "the son of the king"; کتاب پسرِ ملک *kitāb-i pisar-i malik* "the book of the son of the king."

Remark—

Grammarians enumerate many kinds of iẓāfat:—

(1) The *iẓāfat-i tashbīhī* (اضافت تشبیهی) 'the similitudinary iẓāfat,' and *iẓāfat-i isti'āra* اضافت استعاره 'the metaphorical iẓāfat,' *vide* (12) and (2) (*iv*).

(2) The *iẓāfat-i tawṣifi* (اضافت توصیفی) 'the iẓāfat of qualification,' as مردِ خوب. Here *mard* is termed 'the (noun) qualified.'

The qualifying *iẓāfat*' is subdivided into:—

(*i*) The اضافت توصیفی مجرّد the simple qualifying iẓāfat, as *mārd-i khūb* مردِ خوب.

(*ii*) The اضافت توصیفی نفی where the substantive is qualified by a privative adjective, as *darkht-i bī barg* درخت بی برگ "a leafless tree"; *mard-i kam-'aql* مردِ کم عقل "a man deficient in sense."

(*iii*) The اضافت توصیفی ترکیبی where the substantive is qualified by a compound *agential* adjective, as *mard-i sukhan-chīn* مردِ سخن چین "a criticizing (fault-finding) man." Vide (*vii*).

(*iv*) The اضافت توصیفی تشبیهی where the substantive is qualified by a metaphorical adjective, as *mard-i sang-dil* مردِ سنگ دل "the stony-hearted man."

(*v*) اضافت توصیفی نفی ترکیبی where the substantive is qualified by a compound privative agential adjective, as *pisar-i nā-sa'ādat-mand* پسرِ نا سعادت مند "undutiful son."

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[1] In modern Persian this *i* is often pronounced like the *e* in bed. The second noun is in construction and is called مضاف الیه. 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"; *ibnu'l-malik* "the son of the king," etc.

(*vi*) The اضافت توصيفي صفتين is where the substantive is qualified by **two** adjectives.

(*vii*) اضافت توصيفي في بيان الموصوف links a substantive to a compound adjective the first part of which qualifies the second part, as *asp-i tīz-raftār* اسپ تيز رفتار (= *asp-ī tīz* اسپ تيز). *Vide* (*iii*).

(3) The *iẓāfat-i ẓarfī*[1] (اضافت ظرفي) 'the adverbial iẓāfat,' as *shīsha-yi gulāb* شيشهٔ گلاب "bottle of rose water," or conversely *āb-i shīsha* آب شيشه "bottle water," *ābi-i birka* آب برکه "tank water."

(4) The *iẓāfat-i fā'ilī* (اضافت فاعلي) "the agential iẓāfat," as *farū-shanda-yi kitāb* فروشندهٔ کتاب "seller of books."

(5) The *iẓāfat-i maf'ūlī* (اضافت مفعولي), as *sūkhta-yi āftāb* سوختهٔ آفتاب "burnt by the sun."

(6) The *iẓāfat-i tamlīkī* (اضافت تمليکي) "the possessive or property iẓāfat" or the *iẓāfat-i ḥaqīqī* (اضافت حقيقي) "the true iẓāfat," as *ganj-i ḥakīm* گنج حکيم "the sage's treasure (i.e. the 1st chapter of the Qur'ān); *Shāh-i Īrān* شاه ايران "the Shah of Persia." *Vide* also No. (8).

(7) *Iẓāfat-i takhṣīṣī* (اضافت تخصيصي) "the particularizing or specificizing iẓāfat," as *dukān-i qaṣṣāb* دکان قصاب. "the butcher's shop."

(8) *Iẓāfat-i tabyīnī* (اضافت تبييني) or *iẓāfat-i bayānī* (اضافت بياني) "the descriptive iẓāfat," as *sā'at-i ṭilā* ساعت طلا "a watch of gold."

The descriptive iẓāfat includes the اضافت بياني متکلم which shows possession of the 1st person singular, as, *kitāb-i man* کتاب من "my book"; the اضافت بياني متکلم مع الغير which shows possession of the speaker and his friends (i.e. 1st person plural), as *kitāb-i mā* کتاب ما "our book"; the اضافت بياني مخاطب shows possession of the person addressed; the اضافت بياني مشار اليه shows possession of the third person, as *kitāb-i ū* کتاب او "his book."

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

(9) The *iẓāfat-i tawẓīḥī* (اضافت توضيحي) "the iẓāfat of manifestation," which is nearly identical with the 'iẓāfat of specification (No. 7),' as, *kitāb-i Gulistān* (کتاب گلستان) "the book Gulistan"; *rūz-i shamba* روز شنبه "Saturday."

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

(10) The *iẓāfat bi-'l-jins* (اضافت بالجنس) "the cognate iẓāfat," as *bād-i ṣabā* (باد صبا) "the morning breeze."

(11) *Iẓāfat-i ibnī* اضافت ابني "the iẓāfat of filiation," as *'Abbās-i 'Alī* عباس علي "Abbas son of Ali."

(12) The *iẓāfat-i tashbīhī* (اضافت تشبيهي) "the iẓāfat of simile," as *nargis-i chasm*[2] نرگس چشم "the narcissus of the eye (i.e. the eye like a narcissus)."

[1] *Ẓarf* ظرف "a vessel."

[2] Properly *nargis-chashm* is an implied simile and *nargis-i chasm* a metaphor.

The *iẓāfat-i isti'āra* اضافت استعارة "the izafat of metaphor" or the *iẓāfat-i majāzī* اضافت مجازي ", the figurative iẓāfat," as *dast-i 'aql* دست عقل "the hand of wisdom" and *daftar-i shikāyat* دفتر شكايت. 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 iẓāfat* فك اضافت and *iẓāfat-i maqlūbī* اضافت مقلوبي "the inverted iẓāfat" *vide* § 117.

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

(1) After silent *h* it is written ـهٔ or ـهٔ, as, خانهٔ مرد *khāna-yi mard*[2] "the house of the man."

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

Remark.—After aspirated ه it is written ـهٔ; as, بيست نوزدهٔ اموالش *bīst nūzdah-i amvāl-ash* "nineteen-twentieths of his wealth."

(2) After *alif* or *vāv* it is in modern Persian written ـیِ,[4] without ء, as پای مرد *pā-yi mard* "the foot of the man"; بوی گل *bū-yi gul* "the scent of the rose (or flower)." It used also to be written ـئِ or ـءِ, as روئ او *rū-yi ū*, صداء بلند *ṣadā-yi buland*; but modern Persians maintain that ـئِ is incorrect in such cases as also after ـيِ: in the latter case they maintain that *kasra* is correct.[5]

Should however the final alif stand for آء at the end of Arabic words the *iẓāfat* is, or should be, written in the ordinary way, as سفک دماء زیادة از حدّ *safk-i dimā'-i ziyāda az ḥadd* "shedding blood to excess"; سماء بلند *samā-i buland* "the lofty sky." In these two examples دماء stands for دِمَآءٌ "streams of blood," pl. of دَمٌ "blood," and سماء for سَمَآءٌ (pl. سَمَوَاتٌ): *vide* also § 4 (*e*). As however the final ء of Arabic words is often disregarded in Persian, such forms as رفقای من commonly occur for رفقاء من.

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[1] But not after an aspirated *h* as in *māh*, "a moon; یک ماهٔ دیگر *yak-māh-i dīgar* "another month," but *yak māhī-i dīgar* یک ماهیِ دیگر "another fish."

[2] The *hamza-yi iẓāfat* is Persian and has nothing to do with the Arabic *hamza*.

[3] After a final ـيِ ī, the *iẓāfat* is also written in the ordinary way, ـیِ instead of ـئِ, as, ماهیِ دیگر; but ـئِ, though perhaps more correct, is not used for the *iẓāfat* after ـيِ in modern Persian though so used in India.

[4] In order to distinguish it from the ى of unity *vide* § 41 (*b*). This ى is called *yā-yi iẓāfat*.

[5] Persians never write رؤاو etc. They also state that ماهیِ دریا is correct and ماهیِ دریا incorrect.

(3) After final ی it is usually written in the ordinary way ـی, as, ماهیِ دریا *māhī-yi daryā* "the fish of the sea"; but according to some grammarians it should be written ـیِ (or ـئِ), as ماهیِ دریا. As however final ی with ء 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 *fatḥah* (*i e. alif-i maqṣūra*) or by *tanwīn fatḥah* تنوین فتح at the end of Arabic words, the final ی is changed to *alif* and the *iẓāfat* اضافت expressed by ی, as, معنای آن *ma'nā-yi ān* "its meaning." The Arabic معنیٰ[1] is also pronounced in Persian *ma'nī* and may therefore optionally in the genitive be written معنیِ آن (or, as above معنای آن). Similarly *da'vā-yi īshān* may be written دعوایِ ایشان, or دعویِ ایشان though it has the same meaning would be pronounced *dā'vī-yi īshān*.

Proper names, however, should not be, but often are, changed; thus موسیِ پیغمبر *Mūạs Payghambar* or incorrectly موسای پیغمبر, *Mūsā-yi Payghambar* "Moses the Prophet"; عیسای مسیح for عیسیِ مسیح.; but *'Īsī-yi Maryam* or *'Īsạ-yi Maryam*.

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

(4) In modern Persian an absolute genitive is expressed by prefixing the word مال *māl* "property."[2] Ex.: مال زمین *māl-i zamīn* "of or belonging to the earth"; این چیز مال دریا است *īn chīz māl-i daryā ast* "this is imported" (belonging to, or coming from the sea): to the question, "whose son is this?" the answer might be مالِ من *māl-i man* "mine," or مالِ برادرم *māl-i barādar-am* "my brother's."

In m.c. this word *māl* مال is frequently inserted unnecessarily, especially by the vulgar. Ex.: قنسل مال سیستان *qunsul māl-i Sīstān* "the Seistan Consul (i.e. *not* the Kerman Consul)"; ماله قدیم است *māl-i qadīm ast* (for *qadīm ast*) "it is ancient, or of ancient days."

(*g*) The Indians and Afghans do not pronounce the *iẓāfat* like *yi* [vide (*f*) (1) and (2)], but whether expressed by ء or ی they give it the classical pronunciation of *jā-e majhūl*, as: خانهٔ مرد *khāna-e mard*, ماهیِ دریا *māhī-e daryā*.

(*h*) After the semi-vowels and silent *h*, the *iẓāfat* is by them generally written, if written at all, as explained in (*f*) (1) and (2). A *kasra* کسرهٔ *may* however accompany ء or ی, as بندهٔ خدا *banda-e khudā* "the servant of God" جایِ پدر *jā'e padar*[3] "the place of the father"; or instead of a ی, *hamza*

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[1] معنیٰ is the correct Arabic form.

[2] The broken Arabic plural اموال *amwāl* is only used in the sense of "possessions, property, wealth, etc."

[3] In modern Persian *pidar* پدر.

and *kasra* may be written as, بوی گل *bū-e gul* جاء پدر.[1] This form is common in the Punjab.

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

Remark I.—In دیو *dīv* "a demon," خدیو *khadīv* "Khedive," غریو *gharīv* "clamour, lamentation" and such words the و is treated as an ordinary consonant and not as a weak consonant or semi-vowel, i.e. it takes the *kasra* (ِ) for the iẓāfat.

Remark II.—Nouns are called proper *ism-i-khāṣ* (اسم خاص); common *ism-i-'ām* (اسم عام); collective *ism-i jam'* (اسم جمع); generic (اسم جنس). A concrete noun (*ism-i zāt*) is the name of something that has a concrete existence as opposed to an abstract noun *ism-i ṣifat* or *ma'nā* (معنی or اسم صفت). The term abstract is specially applied to that class of nouns which is formed from adjectives and denotes character, as, "goodness" نیکی, and more generally to all nouns that do not name concrete things, as, پادشاهی "kingdom."

Nouns are also "primitive" (اسم جامد), and "derived" (اسم مشتق).

A noun is 'definite' *ma'rifa* (معرفه) or 'indefinite' *nakira* (نکره).

For definite and indefinite articles *vide* § 40-2. When a common noun is made definite, and, by an allusion that is understood, is used to supply the place of a proper noun, it is called معهود ذهنی *ma'hūd-i zihnī*, thus *ān dūst* آندوست 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 معهود خارجی; thus *Khalīl* خلیل "The Friend (of God)," an epithet for Abraham. *Vide* also § 25 (*a*) (1).

§ 27. Examples of Declension.

(*a*) Singular Number مفرد, or فرد or, عدد واحد.

Ḥālat (حالت) "case"

N.[2] حالت فاعلی *mard* مرد man or the man.

G.[3] حالت اضافت
- *dast-i mard* دست مرد the hand of the man.
- *khāna-yi mard* خانهٔ مرد the house of the man.
- *pā-yi mard*[4] پای مرد the foot of the man.

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[1] The iẓāfat اضافت is occasionally expressed in these manners in old MSS. written in India. Note that, modern Persians would say *banda-yi khudā*, بندهٔ خدا; *jā-yi pidar* جای پدر, etc.

[2] *Fā'il* (فاعل) "subject." *Maf'ūl* (مفعول) "object" is applied to any case governed by a preposition.

[3] Of two words coupled by the *iẓāfat* اضافت the first is called the *muẓāf* (مضاف) and the second the *muẓāf ilayh* (مضاف الیه).

[4] In India and Afghanistan pronounced خانهٔ مرد *khāna-e mard* and پای مرد *pā-e mard*. For another form of the genitive in m.c. *vide* § 26 (*f*) (4).

D. { *mard-rā* مرد را to the man.
{ *bi-mard* بمرد [1] to the man.

Acc.[2] حالت مفعولي { *mard-rā* مرد را the man.
{ *mard* مرد man.

V. حالت نداء { *ay mard* ای مرد oh man.
or
نداء و منادى { *mardā* مردا

Ab. (حالت جرّي) *az mard* از مرد from the man.

The remaining cases are formed by adding the prepositions.

Remark.—The accusative case is also called بِهِ مَفْعُولٌ and the ablative is sometimes called مِنْهُ مَفْعُولٌ and the locative فِيهِ مَفْعُولٌ.

The dative in را is considered the accusative.

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

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

With the nominative it is emphatic, as مرجان *mar jān*[3] "the life itself" مران *mar ān* "that very."

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

In *asbū rā biyār* اسبو را بیار, the و is a vulgar diminutive.

(*e*) A form of the vocative chiefly found in poetry is formed by affixing *ā* to the nominative, as بلبلا *bulbulā* "O nightingale"; دوستا *dūstā* "O friend." This form is found in the singular only. If the nominative ends in *ā* or in a long vowel, the euphonic rule in § 28 (*c*) is applied. *Darīghā* دریغا "alas" and خدایا *Khudāyā* "O God" are still used colloquially. The vocative in *ā* cannot be followed by the *izāfat*, thus, *bulbulā* (or *ay bulbul*[4] ای بلبل)

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[1] This preposition بِهِ is seldom written separately except before a ب.

[2] *Fā'il* (فاعل) "subject." *Maf'ūl* (مفعول) "object" is applied to any case governed by a preposition.

[3] هرکه دارو داد مر جان مرا برد سیم و زر و مر جان مرا

Har ki dārū dād mar jān-i marā
Burd sīm u zarr u marjān-i marā.—Mawlavī.
"Whoever will heal my loved one
He will get from me silver and gold and coral."
Zarr for *zar* by poetical license.

[4] The bulbul of Persia (*Sylvia luscinia*) 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 *not* inferior to that of the English nightingale.

"oh bulbul," but *bulbul-i bāgh-i mā* بلبل باغ ما "oh bulbul of our garden." For this vocative qualified by an adjective, *vide* § 118.

Nouns ending in silent ه do not admit of this form of the vocative.[1]

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

There are two numbers, singular and plural. Old Persian (فُرس قديم) 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 ان. Ex.: پادشاه *pādshāh* "a king," pl. پادشاهان *pādshāh-ān*; اسپ *asp* "a horse," pl. *aspān* اسپان; *Īrānī* ايراني "a Persian," pl. *Īrāniyān* ايرانيان.[2]

Remark I.—If the noun end in *ī*, as حاكي *ḥākī* "a narrator" it follows the general rule, the final ی becoming a consonant, as: حاكيان *ḥākīyān*. Similarly *kay* کی "king" has *kayān* کيان, etc.

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

(*b*) Inanimate objects and sometimes irrational animals form the plural by adding ها *hā*. Ex.: کتاب *kitāb* "a book," pl. کتابها *kitāb-hā*; اسپ *asp* "a horse," pl. اسپها *asp-hā* (as well as *asp-ān* اسپان).

Remark I.—There are exceptions to this rule. Sa'dī uses the plurals درختان and سخنان. This is perhaps done to confer dignity on these nouns, the plural in ان being more noble than the plural in ها. Still under this supposition it is not easy to account for such plurals, as گيسوان - بازوان - چشمان and زلفان. The plural in *ān* ان is frequently used both in prose and poetry for the sake of rhyme.

Remark II.—Rarely in classical Persian the plural in *hā* is used for living creatures, as: *nām-burdahā* نام بردهها "the (people) mentioned above": (*Iqb. Nāma-yi* J., p. ۲۱۵ *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* رخها; similarly *angushtān* انگشتان and *angushthā* انگشتها "fingers"; *akhtarān* اخترات and *akhtar-hā* اخترها "stars"; *abrū-hā* ابروها and *abruvān* ابروان "eyebrows."

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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* ايزد and *Yazd* يزد) 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* ا, or else in a و *ū* from which a ي is apocopated, a ي is inserted for the sake of euphony. Ex.: دانا *dānā* "a sage," pl. دانایان *dānā-yān*; پری رو *parī-rū* (for پری روی) "fairy-faced," pl. پریرویان *parī-rūyān*.

After a final و, when radically final, the ی is omitted. Ex.: بازو *bāzū* "the arm, the upper part of the arm," pl. بازوان *bāzuwān*, ابرو *abrū*[1] "the eyebrow," pl. ابروان *abruvān*.[2]

Remark I.—The plural of نیا *niyā* "grandfather, ancestor" is نیاگان *niyāgān*.

Remark II.—The plurals سالیان *sāliyān* and ماهیان are occasionally met with as plurals of *sāl* سال and *māh* ماه. These are exceptions and rare. The regular plurals of these words are to be preferred.

(*d*) If the word ends in an obscure ه, this is, before ان, generally changed into گ, as مرده *murda* "dead" (past partic.), pl. مردگان *murdagān*.

Sometimes, but rarely, the ه is retained in writing, as مرده گان: this is incorrect.

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

اندر دهن فاختگان ساخته بربط اندر دهن قمریگان ساخته کوکو

Qa-ani says :—

بس دلبرگانند بهر بوم و بهر بر یا رب چه 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: نامه *nāma* "a letter," pl. نامها *nāmahā*.[3]

If however by the elision of the ه any ambiguity is likely to arise, it is better to retain it, thus, محله *maḥalla*[4] "a quarter of a town" has for its plural محله ها, in preference to the correct محلها, which latter might easily be mistaken for the plural of محلّ. In modern Persian the ه is genera ly retained.

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[1] Must be distinguished from the word آبرو *āb-rū* "honour."

[2] The plural of دیو *dīv* and similar words is *dīvān* دیوان, or (mod.) *dīvhā* دیوها: *vide* § 26 (*h*) Remark. Modern Persians often pronounce these *bāzivān* بازوان and *abrivān* ابروان.

[3] As نامها may stand for either *nāmhā* نامها "names" or *nāma-hā* نامه‌ها "letters," it is usual in modern Persian to write the latter نامه ها. For the same reason the plural *nāmajāt* نامجات is preferred. Similarly other words, خانها "houses" for instance, might in modern Persian be mistaken for خان ها *khān-hā* khāns. If the orthographical sign *jazm* be written this ambiguity disappears. To avoid such mbiguity the spurious plural خوانین is used even in colloquial.

[4] The final ه of Arabic words ought logically to be retained.

Remark.—Nouns ending in ه preceded by a long vowel[1] follow the general rules in (*a*) and (*b*), thus پادشاه plural پادشاه‌ها; راه *rāh* "a road," pl. راه‌ها *rāh-hā*. Both the letters ه *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.: کتاب *kitāb* "a book," Pers pl. کتابها *kitāb-hā*, Arabic broken pl. کُتُب *kutub*; عامل *'āmil* "a labourer," pl. عاملان *'āmilān* and عمله *'amala*.[3]

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

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

In the rhetorical style, almost any Arabic word and its broken or inner plural can be used. Sometimes a word has several broken plurals: if such a word be used in different meanings in the singular, it will generally take one plural in one sense and another in another. Ex.: from بیت. *bayt* "a house or tent, a verse in poetry," we get بیوت *buyūt* "houses," and ابیات *abyāt* "verses"; عامل "a labourer," pl. عمله "labourers" and عُمّال *'ummāl* "agents."[4]

(*g*) The regular feminine plural in Arabic ends in اتٌ, which is an expansion of the regular feminine affix ة; thus, masc. کریم *karīm*^{un} "kind," fem. کریمهٌ *karīmat*^{un} and fem. pl. کریماتٌ *karīmāt*^{un}; in Persian *karīm*, *karīma*, *karīmāt*.

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[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 *'amalajāt* عملهجات.

[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 حمّام *ḥammām*^{un} "a bath," pl. حماماتٌ *ḥammāmāt*^{un};[1] حالٌ *ḥāl*^{un} "condition," pl. حالاتٌ *ḥālāt*^{un}; سماءٌ[2] *samā*^{un} "heaven," pl. سماواتٌ *samāwāt*^{un}.

The regular feminine plural of Arabic nouns with a neuter sense is of common occurrence in Persian, but the regular feminine plural of rational beings is rare; thus, عدو *'aduv* "an enemy" (masc.) takes in Arabic the regular feminine terminations, singular and plural, but in Persian the word is both masculine and feminine.[3]

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

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

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[1] This plural is rare in modern Persian: *ḥammām-ha* حمامها is preferred both in speaking and writing.

[2] In classical Arabic the alif with *madda* would be given the ordinary sound, then the hamza would be pronounced and finally the *tanwīn*: '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 سماوات the *hamza* is changed into و: in Arabic also written سماءات.

[3] In modern Persian the feminine عدوة may occur in writing. عدوِ اعداء *'aduv-i a'dā*^{e} signifies "deadly enemy" (lit. enemy of enemies): *dushman-i dushmanān* دشمن دشمنان has a different signification, *viz.* the enemy of (my) enemies, i.e. my friend, but *dushmantarīn-i dushmanān* دشمنان دشمن ترین is used in this sense of "the greatest enemy." In Arabic أعدى عدوّ is the idiom and not عدو اعداء, though the latter is grammatically correct.

Words like نقليات *naqliyyāt* and وهميات *wahmiyyāt* meaning "things narrated," and "things imagined," are the regular feminine pl. of the Arabic adjectives نقلى and وهمي (*vide* relative ي): وهم *wahm* the substantive "conjecture, imagination" has for its broken plural اوهام *awhām*.

Arabic sometimes formed from the broken plural, as, يدٌ *yad*[u] "a hand," (for يدي), pl. ايدي *aydī* "hands," pl. of pl. ايادي *ayādī* "hands; benefits."

Sometimes the regular feminine plural is added to the broken plural, as بيت *bayt* "a house," pl. بيوت *buyūt* "houses"; pl. of pl. بيوتات *buyūtāt* "a cluster of houses"; جوهر *jawhar* "a gem, jewel," broken pl. جواهر *jawāhir* "jewels," pl. of pl. جواهرات *jawāhirāt* "jewels of various kinds": *jawhar* جوهر is the Arabic form of the Persian *gawhar* گوهر.[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 طرق *ṭuruq* (mod.) the broken plural of طريق *ṭarīq* "a road" and the double plural طرقات *ṭuruqāt* (class. and rare), though the latter ought to signify "many roads and ways."[2]

(*i*) A barbarous plural is sometimes made by affixing to an Arabic broken plural the Persian plural termination ها, thus ظروفها *ẓurūfhā* from *ẓurūf* "vessels" the broken plural of *ẓarf*;[3] الطافها "many kindnesses" from *alṭāf* الطاف, broken plural of *luṭf*.

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

(*j*) A few words purely Persian have been adopted by the Arabs and given an Arabic broken plural, and the Persians have in turn borrowed the broken plural of their own Persian word; thus the Persian word فرمان *farmān* becomes *farāmīn*[u] (فرامين) in the plural, and in Persian without the final vowel of the classical Arabic, *farāmīn*.[4]

The word *anāgūr* اناگور[5] "grapes" is vulgarly used by Persians as the plural of the Persian word *angūr* انگور. There are probably one or two other Persian words, vulgarly arabicized in this manner by the Persians.

Dastūr دستور a Zardushtī priest, pl. *dasātīr* دساتير; *Khān* خان, Persian, a title like squire, Arabic pl. خوانين *khavānīn* (m.c.), used only in Persian.

(*k*) In imitation of the regular feminine plural in Arabic, the termination آت *āt* is sometimes added to Persian words, thus نوازشات *navāzishāt* "favours" and فرمايشات *farmāyishāt* "orders, commands."

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1 بيوتات and جواهر are used in m.c. Persian, but ايدي and ايادي 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 *Ẓarīf* "witty, ingenious" has for its common plural *ẓurafā*[u].

4 Such a word is said to be معرب *mu'arrab* "made Arabic" or "Arabicized": this term is applied to any foreign word adopted into Arabic. Similarly a word is said to be مفرس *mufarras* "made Fārsī," i.e. adopted into *Fārsī* or Persian.

5 *Anāgūr* is of course an imitation broken plural: the correct form would be *anāgīr*.

For the Arabic dual with a purely Persian word *vide* § 29 (*i*).

When the word ends in a silent *h*, the affix of this bastard Arabic plural becomes جات and the *h* (ه) disappears,[1] thus نوشته *navishta* "a written communication" (past participle of the pure Persian verb *navishtan* "to write") becomes نوشتجات *navishtajāt*, and the Arabic word قلعة *qal'a*[2] "a fort" becomes قلعجات *qal'ajāt*. This plural occurs only in nouns with a neuter sense. An exception عملجات: *vide* p. 60, note 3.

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

Remark.—Sometimes the broken Arabic plural and the imitation plural have different significations, thus from دوا *dawā* Ar. "medicine," the broken pl. ادوية *adviya* signifies in Arabic "medicines," but in modern Persian "spices," while the Persian plural دواجات *davājāt* signifies in modern Persian "medicines."

(*l*) Regular masculine plural Arabic, *jam'-i ṣaḥīḥ* or *jam'-i sālim* (جمع صحيح or جمع سالم). The regular plural masculine in classical Arabic has two cases and is formed by affixing to the singular ونَ *ūn*ᵃ for the nominative, and ينَ *īn*ᵃ for the remaining cases: these are an expansion of the singular Arabic terminations. Thus in classical Arabic, the regular nominative pl. of عامل is عاملونَ *'āmilūn*ᵃ "workers."

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

In Persian, Arabic plurals in *ūn*ᵃ ونَ occur only in quotations from the classical Arabic. The modern plural however is occasionally used. Ex.: معاصرين *mu'āṣirīn* (in writing and speaking) "contemporaries."

(*m*) Arabic Dual *taṣniyah* (تثنية). The dual in classical Arabic is formed by adding to the singular انِ *ān*ⁱ in the nominative, and ينِ *ayn*ⁱ in the other cases. In construction, or when followed by the affixed Arabic pronouns, the ن 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 ينِ *ayn* for all cases.

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[1] The Persian tendency would be to transform ه into گ, but the suffix being Arabic, the Arabic-Persian letter ج is substituted for the pure Persian.

[2] *Qal'a* قلعة; the final *h* has no sound whatever. The Indians and Afghans say *qilā'*. The Arabic broken plurals are قِلاع and قُلوع.

In Persian this termination *ayn* only is used. Ex.: ذو القرنين *zu-'l-qarnayn*[1] "bi-cornous" (an epithet of Alexander the Great); سلطان برّين و بحرين *Sulṭān-i barrayn o baḥrayn* "Sovereign of the two continents and the two seas"; حرمين *ḥaramayn* "the two ḥarams," i.e. the shrines of Mecca and Medina. *Vide* § 29 (*i*).

(*n*) *Akh* أخ Ar. "brother"; *akh-ī* اخي Ar. "my brother." The Persians instead of *akh-ī* generally say *akhavī*[2] اخوى as: *akhavī Ḥusayn mī-gūyad* "my brother Ḥusayn 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* اخوان is used in the sense of brethren (religious), as: *ikhvān-i ṣafā*, i.e. *ham-dīnān*.

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

§ 29. Plurals—Modern Persian.

In the modern language, spoken or written, the plural in ها is by far the most used: it is applied to nearly every substantive, animate or inanimate, Arabic or Persian.[3] In official documents or in rhetorical writing, the plurals in ان 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 ها.

Remark.—In the vulgar form of the spoken plural the ه of ها is dropped. Thus instead of *bachcha-hā* بچّه‌ها the vulgar say *bachchā*. *Khudāmān* for *khudhā-mān* خودهامان is a double vulgarism.

(*a*) The plurals اسپان[4] "horses," بازوان "arms," گيسوان[5] *gīsuvān* "curls

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

2 In modern Arabic أَخُوي *akhuya* "my brother."

3 *Zanān* زنان, *kharān* خران, *aspān* اسپان, *gāvān* گاوان, *mardumān* مردمان, *shīrān* شيران, *pisarān* پسران, *dukhtarān* دختران, etc., are all common in m.c. as well as their plurals in *hā*.

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

5 *Gīs* گيس or *gīsū* گيسو is also applied to a woman's long hair. The side locks are called زلف *zulf* and the fore locks چتر *chatar*.

or long back hair,'' بندگان ''slaves or servants,'' درختان ''trees'' and others are still used by the professional story-tellers.[1]

Muzh مژ ''eyelash'' is in m.c. *muzha* مژه and the common plural is *muzhahā* مژها. The old plurals *muzhagān* مژگان, *mizhagān* مژگان: *muzhgān* مژگان and *mizhgān* مژگان came to be regarded as singulars; hence the modern form *muzhgān-hā* مژگانها or *mizhgān-hā* مژگانها.

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

(*c*) A few Arabic broken plurals are used in speaking even by the vulgar; thus اشیاء *ashyāʾ* ''things'' ایّام *ayyām* ''days'' (plurals of شیء *shayʾ* and یوم *yawm*) are never used in the Persian plural: the word حضرات *ḥaẓarāt* ''sirs, gentlemen'' (a word common in speeches) has no Persian plural. *Fuqarāʾ* فقراء (pl. of *faqīr* ''poor''), اهالي *ahālī* (pl. of *ahl* ''people''), سلاطين *salāṭīn* (pl. of *sulṭān*), زوّار *zavvār*[3] (pl. of *zāʾir* ''pilgrim''), مساجد *masājid* (pl. of *masjid* ''mosque''), and a good many others are in common use even by the uneducated.

Remark.—In the m.c. a few broken plurals are incorrectly used as singulars. Ex.: یک عمله *yak ʿamala* ''one workman,'' این فعله است *īn faʿala ast* ''this is a labourer.''[4] For *ulū* (= *ẕawū* pl. of *ẕū*) 'vide' under *Zū*.

Nāʾib نائب, ''a lieutenant,'' has for its plural *nuvvāb* نوّاب, but in Persian by a change of the first vowel the word *navvāb* نوّاب, nawab[5] (the title), is used as a singular. *Arbāb* ارباب (pl. of *rabb* ربّ) is in m.c. ''master'' and has for its Persian pl. *arbābān* اربابان and *arbābhā* اربابها: the singular *rabb* ربّ means ''Lord'' (of the Deity only).

(*d*) Some Arabic regular feminine plurals are also used in speaking (as well as in writing), as صفحات ''tracts of country''; عمارات *ʿimārāt* (m.c.) ''buildings.''

Persian words with the imitation feminine Arabic plural [*vide* § 28 (*k*)] are also used in speaking (as well as in writing), as: باغات *bāghāt* (rare) ''gardens'', دهات *dihāt* ''villages'', خواهشات *khwāhishāt* (m.c.) ''wishes, desires'',

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[1] قصه خوان or قصه گو *qiṣṣa-khwān* or *qiṣṣa-gū*: also حکایت کن *ḥikāyat-kun* and معرکه گیر *maʿrakagīr*, i.e. ''one who collects a crowd.'' (In m.c. قصّه is often incorrectly pronounced *qaṣṣa* and *qiṣta*).

[2] The correct plural راه ها is preferred in modern Persian.

[3] In Persian generally (but incorrectly) *zuvvār*. In Arabic *zāʾir* has also the regular masculine pl. زائرون.

[4] عمله broken pl. of عامل, *vide* § 28 (*f*): فعله plural of فاعل.

[5] In India the *tashdīd* is usually omitted.

farmāyishāt فرمایشات "orders." When however the termination is جات[1] the silent *h* of the singular is often retained in writing, thus میوه جات[2] (instead of میوجات *mīvajāt* "fruits."

(*e*) A few plurals of plurals with the feminine termination [*vide* § 28 (*h*)] are also used in speaking (as well as in writing), as: جواهرات - بیوتات ; أمورات (أمور *umūr* 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 عملهجات[3] "workers" occurs, though عامل is not a 'noun' with a *neuter* sense: *vide* § 28 (*k*).

(*f*) The plural of the Turkish word ایل *īl* "a wandering or nomad tribe" is ایلیات *īliyāt* (and incorrectly sometimes الات *īlāt*).[4]

(*g*) The substantive بقسومات *biqsūmāt*[5] "biscuits", and the Turkish word سیورسات *suyūrsāt* or سورسات *sūrsāt* "rations, requisitions", are either singular or plural. The termination ات is not the plural termination.

(*h*) The regular Arabic plural, masculine, is occasionally used by educated Persians in speaking (as well as in writing). Ex.: حاضرین مجلس[6] *ḥāẓirīn-i majlis* "gentlemen" (addressing an assembly; lit. those present in the meeting); جمیع ملتزمین ما بودند *jamī'-i multazimīn-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 *Ḥasanayn* "the two Ḥasans,"

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

Ḥāl "state, condition"; احوال *aḥvāl* and احوالات *aḥvālāt*, an Ar. double pl., but only used in Pers.; *raqīm* رقیم "letter; tablet" (in Persian *raqīma* with the ه of unity) Ar. pl. رقائم *raqā'im*, and Pers. *raqīmajāt*.

[2] In modern Persian the ه is generally retained in this word as well as in عملهجات (also عملجات).

[3] عامل has thus several plurals used in Persian—(1) عمله "workmen," (2) عُمّال "agents," (3 and 4) عملهجات and عملهها "workmen" (bastard double plurals): (5) the regular Arabic masculine plural عاملین *'āmilīn* (عاملین دیوان *'āmilīn-i dīvān* (m.c.) "Collectors of revenue"), which is occasionally used as well as the classical form عاملون; the latter however is only used in classical Arabic or in a quotation from the classical Arabic.

[4] ایلیاتی *iliyātī*, adj., signifies "a man of the *īliyāt* ایلیات" and has a plural ایلیاتیها *iliyātī-hā*.

[5] The word *biskūt* بسکوت is also used in Persian as singular and plural.

[6] *Ḥāẓir* حاضر has also a broken plural *ḥuẓẓār* حضّار.

i.e. Ḥasan and Ḥusayn, the two martyred sons of 'Alī: *daulatayn* دولتين "the two kingdoms," etc.: *vide* § 28 (*m*).

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

بسيار لب چو لعل و زلفين چو مشک

Bisyār lab-i chu la'l u zulfayn-i[2] *chu mushk;*

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

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

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[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 ([1] اسم ضمیر).

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 (*ẓamīr-i mūnfaṣīl* ضمیر منفصل) pronouns:—

N.	من *man* [2]	I	ما *mā*, or ماها *māhā*	we (also *māyān* Afg.).
Dat. Acc.	مرا *marā* [3]	me, to me		
N.	تو *tu* [4]	thou	شما *shumā*, or شماها *shumāhā*	(m.c.), you (also *shumāyān* شمایان Pers. and Afg.).
Dat. Acc.	ترا *turā*	thee, to thee		
N.	او *ū* [5] or وی *vay* he (also *ūī* اوئی classical and poetical).		ایشان *īshān*, or اوشان [6] *ūshān*	they (also ایشانان *īshānān* Afg.).

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

The vocatives of the 2nd personal pronoun are *ay tu ki* ای تو که, and *ay shumā ki* ای شما که: such forms however are unchaste (*ghayr-i faṣīḥ*). In classical Persian however *ay ānki* ای آنکه occurs as:—

ای آنکه باقبال تو در عالم نیست گیرم که غمت نیست غم ما هم نیست

Ay ānki bi-iqbāl-i tu dar 'ālam nīst
Gīram ki ghm-at nīst ghm-i mā ham nīst?

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

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[1] Pl. ضمائر. It must be recollected that all pronouns come under the head of "*ism*" اسم.

[2] For the vocative of *man* من as a *possessive* pronoun *vide* § 32 (*b*).

[3] Sometimes vulgarly in m.c. *man-ra* من را; but with the ي of unity *man-i-rā* منی را is correct: *vide* § 41 (*y*).

[4] Note that the و is pronounced short like ُ *pīsh*.

[5] The Afghans often say *o*.

[6] The Afghans say *eshān*, *oshān*; and *eshānān*; *majhūl* sounds.

The preposition به with او and وی is generally written باو and بوی; but also, especially in poetry, *bi-dū* بدو and بدوی *bi-dūy*. In m.c. بدو is very occasionally used: بدیشان is classical, and rarely, if ever, used in m.c.[1] The preposition *bi* when used for the dative case is called *bā-yi maf'ūl* بای مفعول.

Vay وی is used for *ū* او, for the sake of euphony, in the following sentence: او بوی گفت *ū bi-vay guft* (m.c. and classical). To avoid the repetition of the second pronoun *ū* او, the vulgar also say *ū bi-ān guft* او بان گفت "he said to him." It may be said that *vay* is not used in m.c.

Remark I.—The first personal pronoun is called متکلم *mutakallim* "speaker"; the second مخاطب *mukhāṭab* "addressed" or حاضر *ḥāẓir* "present"; and the third غایب *ghāyib* "absent."

(*b*) For the third persons, the demonstrative pronouns این *īn* "this" and آن *ān* "that" with their plurals *īnhā* (m.c.) and *ānhā* (m.c.) [or *īnān* اینان class. and *ānān* آنان class., *vide* § 34 (*b*)] are sometimes used. Also او is sometimes substituted for the demonstrative pronoun آن. Ex.:—

اندرون از طعام خالي داو تا در و نور معرفت بيني

Andarūn az ṭa'ām khālī dār
Tā dar-ū nūr-i ma'rifat bīnī—(Sa'di);

here او is used for آن: *vide* also § 34 (*n*) No. 10.

Remark.—آن که *ān-ki* (classical and in modern writing) is "he who"; not *ū ki* او که.

(*c*) Instead of the first and third persons singular, بنده *banda* "the slave"; مخلص *mukhlis* "the (your) devoted"; اخلاص کیش *ikhlāṣ-kīsh*[2] "the (your) most devoted;" کمترین *kamtarīn* "the least"; and for the feminine کمینه [*vide* § 25 (*f*)]; کنیز *kanīz*[3] "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: بنده عرض میکند *banda 'arz mī-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: بنده عرض میکنم "I the slave make petition"; این بنده چه تقصیر دارم *īn banda chi taqṣīr dāram*? (m.c.) "what fault has this slave (I) committed?"

---

[1] With بر *bar* "on," در *dar* "in," از *az* "from," etc., ū او and īshān ایشان are generally contracted into one word, as: درو *darū*, برشان *barīshān*, ازو *azū*. *Chunū* چنو is poetical.

[2] کیش *kīsh* (classically *kesh*) is a subs. signifying "faith, religion": in compounds "practising, addicted to." Ex.: ظلم کیش *ẓulm kīsh* "oppressive."

[3] Also کنیزک *kanīzak*, properly the diminutive of *kanīz* کنیز.

Ḥaqīr حقير (m.c.) "the mean"; دعا گو *du'ā-gū* (in writing); داعي *dā'ī* (in writing); اقلّ *aqall* (in writing) "the least" are also used as substitutes for the first person. With the exception of حقير *ḥaqīr*, these are all followed by the third person singular of the verb: حقير عرض ميكنم *ḥaqīr 'arẓ mī-kunam* (m.c.) "I this humble individual make petition"; چه دخلی بحقير دارد *chi dakhl-ī bi-ḥaqīr dārad* (m.c.) "what has this got to do with poor me?"

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

In addressing the Shah شاه, *banda* بنده and *ḥaqīr* حقير do not express sufficient humility; such phrases as *fidavī* فدوي, *jān-niṣār* جان نثار, *khāna-zād* خانه زاد "house-born (slave)", *khāk-sār* خاکسار, etc., are used. A common signature is اقلّ العباد (فلان) *aqall^u 'l-'ibād (fulān)* "the least of the slaves (so-and-so)": Sayyids sign "*aqall^u 's-Sādāt*" اقلّ السادات and *Rawẓa-khwāns* اقلّ الذاکرين "*aqall^u 'z-zākirīn*": Hājis may sign اقلّ الحاجّ *aqall^u 'l-Ḥājj*.

(*d*) After حضرت *ḥaẓrat* "Highness," قبلهٔ عالم *Qibla-yi*[1] *'ālam* "Qibla of the world," and similar respectful terms, the third person plural is used (even when addressing people present), both in classical and modern Persian. In m.c., however, after[2] جناب عالي *janāb-i 'ālī* "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 ان of all *three* persons is used by the Afghans. In the m.c. of Persian شماها and شمايان are common; ماها is less common, while the plural of ايشان is unknown.

(*f*) The following is an example of the use of these polite forms of speech:—فرمايشات جناب عالي (خان or حضرت اجلّ[3] or) حالي بنده نشد *farmāyishāt-i Janāb-i 'Ālī ḥāli-yi banda na-shud* "I have failed to grasp Your Honour's meaning."

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

چند گوئي که بدانديش و حسود عيب جويان من مسکينند

Chand gū'ī ki bad-andīsh u ḥasūd

'Ayb-jūyān-i man-i miskīn-and?—(Sa'dī).

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

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[1] قبلة *qiblah*, the direction of the face in prayer, especially the direction of the *Ka'bah* کعبة, the sanctuary of Mecca; the Arabic dual *qiblatayn* signifies Mecca and Jerusalem.

[2] *Janāb* جناب signifies "margin," etc.; "threshold" and hence "a place of refuge," and hence "Your honour, etc.": عالي signifies "high." Even a Governor-General in attracting attention would say to a Consul, *Janāb-i Qunsal* جناب قونسل.

[3] *Ḥaẓrat* حضرت is from the same Arabic root as حضور *ḥuẓūr* "presence", and اجلّ *ajall* is the Arabic comparative or superlative of جليل *jalīl* "glorious, illustrious": it must not be confused with اجل *ajal* "the appointed hour of death or doom."

من برباد شده *man-i bar-bād*[1] *shuda* (m.c.) "I the ruined one"; من مظلوم *man-i mazlūm* (m.c.) "I the oppressed."

The Afghans say من بنده *man-i banda*, but classically and generally in Persia the *izāfat* is omitted; *man banda* من بنده. *Man banda, ummīd āwarda am* من بنده امید آورده ام (Sa'dī).

In m.c., the *izāfat* is also incorrectly joined to the pronouns of the second person singular, and the first and second person plural; as, توی فقیر را چه کار دارند *tu-yi*[2] *faqīr rā chi kār dārand* (m.c. only) "what have they to do with you, poor creature?"; ما های بی تقصیر را اذیت میکنند *māhā-yi bī taqṣīr rā aziyyat mī-kunand* (m.c. only) "they are punishing us though we have committed no fault": شماهای بیچاره را اینجا چرا حبس کرده اند *shumāhā-yi bī chāra rā chirā īnjā ḥabs karda and?* (m.c. only) "why are you poor creatures imprisoned here?"

Instead of *īshān-i bīchāra* ایشان بیچاره (not used), *ānhā-yi bīchāra* آنهای بیچاره is used in m.c., and *ān mardum-i bīchāra* آن مردم بیچاره in writing.

Remark II.—Man u tu من و تو "I and thou", "both of us", is an expression of frequent occurrence, especially in poetry:—

بر خیز بروبم از این ولایت من و تو تو دست مرا بگیر و من دامن تو

Bar-khīz biraūm az īn vilāyat man u tu:
Tu dast-i marā bigīr u man dāman-i tu.[3]

§ 31. The affixed Pronouns (ضمائر متصله *zamā'ir-i muttaṣila*).

(*a*) (1) The affixed pronouns are:—

	Singular.	*Plural.*
First Pers.	ام *am* my; me; to me	مان ـ *i mān*
Second pers.	ات *at* thy; thee; to thee	تان ـ *i tān*
Third Pers.	اش *ash* his, hers, its; him, her, it; to him, to her, to it	شان ـ *i shān*

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

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

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1 *Bar* بر "on" and *bād* باد "the wind": *bar bād raftan* برباد رفتن to be destroyed; *bar bād dādan* برباد دادن tr. "to destroy."

2 In m.c. تو خدا *tuv khudā* is for ترا بخدا *turā bi-khudā: tuv khudā'ī* (vulg. and local.) "without pay, impressed"; perhaps a corruption of *muft-i khudā'ī*.

3 In prose this would be *turā*.

(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 : دريغ آمدم بتربيت ستوران و آئينه داري در محفل كوران *darīg̱h āmad-am bi-tarbiyat-i suturān va ā'inā-dārī dar maḥfil-i kūrān* (Sa'dī)—"I felt a disinclination to teach beasts and to hold up a looking-glass in this quarter of the blind"; *āmadam* آمدم would be "I came", but *āmad-am* آمدام "it came to me" as in the example.

(4) In words terminating in the vowel *ī*, the final letter becomes a consonant, as: *bīnī* بيني "nose"; بينيش *bīnīyash* "his nose" or poetically *bīnīsh*. Sometimes the affix is written separately, as: بيني اش but it is not so written by modern Persians.

(5) Words terminating in *alif-i maqṣūra* الف مقصوره change the ى to *alif* and then insert the euphonical *y*, as: دعوى *da'va*, دعوايش *da'vā-yash* "his claim or quarrel, etc."; in m.c. often دعواش: *ma'nā-yash* معنايش and *ma'ni-yash* معنيش are both correct.

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

(6) After Arabic words ending in آء, as كبرياء *kibriyā'*, the *alif* of the affix should be retained, thus كبرياء اش : كبرياش 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.: خانه ام *kh̲āna-am*[1]: in other cases the *alif* is omitted, as مادرم *mādaram* "my mother."

Remark.—Shaykh Sa'dī writes—

دروغيكه حال دلت خوش كند به از راستي كت مشوّش كند

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

(*c*) After ا or و[2] a ى is inserted for euphony, as پايم *pā-yam* "my foot"; مويت *mū-yat* "thy hair"; بازويت *bāzū-yat* "thy arm"; دستهايمان *dast-hā yi-mān* "our hands."

In m.c. and in poetry, however, this euphonic ى is often omitted, as دستهامان *dasthā-mān*; جاش *jā-sh* "his place": بازوش *bāzū-sh*; درمهاش (better درمهايش *diramhā-yash*); جادوش *jādū-sh* "his magic," also جادويش *jādū-yash*.

(*d*) Examples of the affixed pronouns are :—

(1) نانم بده *nān-am bidih* "give (to) me bread."

(2) گفتمش *guftam-ash* "I told him."

(3) پيشش بيار *pīsh-ash biyār* (m.c.) "bring him forward."

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[1] So written (probably) to indicate that the *h* is not sounded.

[2] In the m.c. هر دواش را بيار *har du-ash rā biyār*, or هر دويش را بيار *har duyash rā-biyār* "bring both of them," the ى is omitted or inserted indifferently: هر دويشان *har duyishān* or هر دوى ايشان *har du-yi ishān*.

(4) دیگر بزبانش نیاورد *dīgar bī-zabān-ash nayāvarad.* "she will not again mention him" (lit. bring him on her tongue); *ash* here is the object "him" (and is not 'her', possessive).

(5) صدات نشنیدم (m.c.) *ṣadā-'t*[1] *na-shanīdam* "I did not hear you."

(6) صدا ات کردم (m.c.) *ṣadā-at kardam* "I called you."

(7) پدرمان[2] *padar-i mān* "our father."

(8) سرهایشان *sarhā-yishān* "their heads" (but سرهای ایشان *sarhā-yi īshān*). Also colloquially *sarhā-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[3] [*vide* (*h*)]: یکی را از آنانکه غدر کردند باعنش دوستی بود *yak-ī rā az ānān ki ghadr kardand bā man-ash dūstī būd* (Sa'dī) "one of those who mutinied had a friendship with me."

(*f*) It will be noticed that the plural affixed pronouns are preceded by a *kasra* (or in the case of (*c*) by a ی). If, however, the noun end in silent *h*,[4] the *izāfat* is in modern colloquial often omitted, as خانه شان *khāna shān*[5] "their house," or خانهٔ شان *khāna-yi shān.* In classical Persian this would be خانهٔ ایشان *khāna-yi-īshān* or خانهٔشان *khāna-yi shān*; also in modern Persian it would be better to say خانهٔ ایشان *khāna-yi īshān* than *khāna-yi shān* or *khāna-shān.*

The *kasra* is omitted in the following:—

لب لعلی چو لاله در بستان خنده شان چون بهار خورستان
(*Nizāmī*).

Examples of both:—

ز اندرز مان کس نه پیچید روی که اندرز افزون کند آبروی
Zi-andarz-i mān kas na-pīchīd rūy
Ki andarz afzūn kunad ābrūy
(*Shāh-Nāma*, Book I, sending message from *Salm* and *Tūr* to Farīdūn, p. 21).

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

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1 m.c. for *ṣadāyat.*

2 In m.c. generally *pidar.*

3 گر ورت ز دست برآید چو نخل باش کریم ورت ز دست نیاید چو سرو باش آزاد
Gar-at zi-dast bar-āyad chu nakhl bāsh karīm
Var-at zi-dast na-yāyad chu sarv bāsh āzād—(Sa'dī)—

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

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

5 In modern Persian sometimes written خانشان (without the ه).

ز پند من ار مغزتان شد تهی چرا از خرد تان نماند آگهی

Zi pand-i man ar maghz-i tān shud tuhī
Chirā az khirad-(i)-tān na-mānd āgāhī?
(*Shāh-Nāma*, same page as above).

بفرمود شان تا نوازند گرم نخوانند شان جز بآواز نرم

Bi-farmūd-i shān tā nawāzand garm
Na-khwānand-i shān juz bi-āwāz-i narm
(*Shāh-Nāma*, Book I. *Pādishāhī-yi Ṭahmūraṣ-i Dīvband sī sāl būd*, p. 8).

بایوان ضحاک بردند شان بدان اژدهافش سپردند شان

Bi-ayvān-i Ẓaḥḥāk burdand-i shān
Bi-dān azhdahā-fash sipurdand-i shān
(*Shāh-Nāma*, Book I. *Bar takht nishastan-i Ẓaḥḥāk va bunyād-i bī-dād nihādan*, p. 11).

بود خانهاشان سراسر پلاس ندارند در دل ز یزدان هراس

Buvad khānahā-shān sarāsar palās
Na-dārand dar dil zi-Yazdān hirās
(*Shāh-Nāma*, same page as above).

Remark I.—In modern Persian the plural affixed pronouns, when affixed to verbs, retain their *kasra*, as گفتشان *guft-i-shān* "he told them"; گفتمشان *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 را *rā*: *vide* § 32 (*a*) for را in m.c.

(*g*) Sometimes there is ambiguity which even the context does not make clear. Ex.: بدم گفتي *bad-am guftī* in m.c. would mean "you spoke ill to me", but it might also mean "you said that I was bad": in دربانم رها نکرد *darbān-am rahā na-kard* "the porter did not let me go (or let me in)", '*darbān-am*' might mean "my porter": خواهر تو از خسیسی مثل تاجرهای اصفهاني پنیر را توی شیشه کرده نانش را[1] پشت شیشه میمالد *Khwāhar-i tu az khasīsī miṣl-i tājirhā-yi Iṣfahānī panīr-rā tū-yi shīsha karda nān-ash rā*[1] *pusht-i shīsha mī-mālad* (m.c.) "your sister who in miserliness is the equal of the Isfahan merchants, putting her cheese into a bottle and rubbing her[2] (or its?) bread on the outside of the glass"; here *nān-ash* نانش instead of "her bread" might mean "the bread of it."

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

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

(*h*) In m.c. [*vide* also (*e*)] the singular affixed pronouns can be, and frequently are, affixed to some of the simple prepositions, as: برایش *barāyash* "for him, her, it"; ازش "from him, etc.": درش "in him, etc."; باش for بهٔ اش, colloquially بش "to him, etc.": زیرش *zīr-ash* "under it": بام داد *bi-am dād* (m.c.) "he gave it to me"; بات داد *bi-at dād* or بت (m.c.) "he gave it to thee"; *az-am* ازم; *az-at* ازت "from me; from thee"; *īn kār az-īshān?* این کار از ایشان (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 بر *bar* "on", با *bā* "with", بی *bī*[1] "without", تا *tā* "up to", جز *juz* "except", زبر *zabar* "above", and some others.

When the affixed pronouns are possessive, the pronoun of the first person is called *mīm-i iẓāfat* میم اضافت, the second *tā-yi iẓāfat* تای اضافت, and the third *shīn-i iẓāfat* شین اضافت.

When used for the dative or accusative of a personal pronoun, the first is called *mīm-i maf'ūl* میم مفعول, the second *tā-yi maf'ūl* تای مفعول, and the third *shīn-i maf'ūl* شین مفعول or *shīn-i ẓamīr-i maf'ūl* شین ضمیر مفعول.

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

Mā gurisna-mān ast ما گرسنه مان است "we are hungry"; *shumā tishnatān ast* شما تشنه تان است "you are thirsty"; *īshān garm-i shān ast* ایشان گرمشان است "they feel warm"; *man sarmā-m ast* من سرمام است "I feel cold."

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

(*k*) *Īn kitāb-hā hama-yi shān khūb ast* این کتابها همهٔ شان خوب است "the whole of these books are good" = *īn kitābhā hama khūb ast* این کتابها همه خوب است. The singular *ash* اش could be substituted for *shān* شان in the previous case; *īn kitābhā hama-yash khūb ast* (m.c.) این کتابها همه یش خوب است "these books, the lot taken as whole, are good", but in the sentence *mīkh-hā az zamīn chahār vajab buland būd va sar-i shān* (or *sarhā-yi-shān*) *tīz* (m.c.) میخها از زمین چهار وجب بلند بود و سر شان (or سرهایشان) تیز the singular *ash* اش could not be substituted as the various pegs give a scattered idea.

Remark.—ضمیر متصل مرفوع "attached pronoun, nom. case"; ضمیر متصل منصوب "attached pronoun, acc. case, etc."

§ 32. Possessive Pronouns.

(*a*) It will be seen from § 31 (*a*), and (*f*), Examples 5, 7, and 8, that the affixed pronouns are possessive as well as personal. In the m.c., the affixed pronouns when possessive are properly followed by را when their noun is in the accusative case.[2] Ex.: دستم را بگیر *dast-am rā bīgīr* "take my hand" or *dast-am bi-gīr* دستم بگیر.

[1] Afghans and Indians say *be*.

[2] In classical Persian را is only used after the affixed possessive pronoun, third person. Ex.: *Yak-ī az ḥukamā' pisar-ash-ra nahī kard az bisyār khurdan ki-* یکی از حکماء پسرش را نهی کرد از بسیار خوردن که "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 را). Ex.: بگوشت رسیده است *bi-gūsh-at rasīda ast* "have you heard?"; *pisar-ash rā guft* پسرش را گفت (Sa'dī).

Remark.—If the possessive affixed pronoun refers to more than one substantive, it is affixed to the last only. Ex.: پوشاک و خوراکم *pūshāk u khurāk-am* "my clothing and feeding." If the substantive is followed by qualifying adjectives, the pronoun comes last. Ex.: عمر عزیزت *'umr-i 'azīz-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 *iẓāfat*, to the thing possessed. Ex.: پدر من *pidar-i man* "my father (lit. the father of me)"; خانهٔ ایشان *khāna-yi īshān*[1] "their house."

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

In the accusative, the separate pronoun is put in its accusative form with را. Ex.: دست مرا گرفت[2] *dast-i marā girift* "he caught me by the hand."

The dative can be formed with را, but preferably with به. Ex.: پدر اورا *pidar-i ū-rā dādam* "I gave it to his father (m.c.)"; more commonly *bi pidar-i ū dādam* به پدر او دادم.

Remark.—In a continuous sentence, etc., the separate pronouns also come last [*vide* Remark to (*a*)]. Ex.: طبیعت پُر شرّ و شور و صورت زشت بدّتر از دیو او هر - کس را میترسانید *ṭabī'at-i pur sharr u shūr va ṣūrat-i zisht-i bad-tar az dīv-i ū har kas rā mī tārsānīd* "his evil nature and ugly appearance—worse than that of a demon—used to terrify all."

The vocative of *man* من as a possessive (not as a personal pronoun), does exist, as *pidar-i manā* پدر منا "oh my father!"

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

(*d*) The separate pronouns can also be used in the ablative to express possession. Ex.: این عمارت نه از شما و نه از او میباشد *īn 'imārat na az shumā va na az ū mī-bāshad* (m.c. or class.) "this building belongs neither to you nor to him": *īn māl az man ast*[3] این مال از من است (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 eshān*.

[2] In m.c. *dast-am rā* دستم را (affixed pronoun) would be more commonly used.

[3] Also in m.c. *īn māl-i man ast* این مال من است.

pronoun آن, as: از آنِ من *az ān-i man* "mine"; از آنِ که بود *az ān-i ki būd* "to whom did it belong (whose was it)?"

هر طایفــهٔ بمن گمــانی دارنــد من زان خودم چنانکه هستم هستم

Har ṭā'ifa-ī bi-man gumān-ī dārand[1]

Man zān-i khud-am chunān ki hastam hastam.

(*K. Rub.* 334 *Whin.*)

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

Sometimes از is omitted as:—

ای که در روی زمینی همه وقت آنِ تو نیست دیگـران در شکـم مادر و پشت پـدرنـد

Ay ki dar rū-yi zamīn-ī, hama waqt ān-i tu nīst

Dīgarān dar shikam-i mādar u pusht-i pidar-and

here *ān-i tu nīst* آنِ تو نیست means "does not belong to you."

(*g*) In m.c. "mine, thine, etc." are generally expressed by مال, lit. "property." Ex.: مالِ من *māl-i man* "mine"; مالِ من و شما توفیر ندارد[2] *māl-i man u shumā tawfīr na-dārad* "whatever is mine is yours." The classical آن is also used, as: *gāv-ī az ān-i Barahman bīrūn āvardand* گاوی از آنِ[3] برهمن بیرون آوردند "they had out a bull belonging to some Brahmin."

Remark.—Possession, in classical and in modern written Persian, can sometimes be expressed by the dative case, as: پادشاه را غلامی بود *pādishāh-rā ghulām-ī būd* "the king had a slave."

§ 33. Reflexive and Reciprocal Pronouns.

(*Ism-i mushtarik* اسم مشترک; also ضمیر تأکید *Ẓamīr-i ta'kīd.*)

(*a*) There are three reflexive pronouns in the classical language, خود *khud*,[4] خویش *khwīsh*,[5] and خویشتن *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) او بخانهٔ خود رفت *ū bi khāna-yi khud raft* "he went to his own house"; او بخانهٔ او رفت *ū bi-khāna-yi ū raft* "he went to his (somebody else's) house";

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[1] Note plural verb after *har*.

[2] Note that مال need not be repeated before شما: توفیر *tawfīr*, A. "increasing, etc." in modern Persian has come to signify "difference."

[3] Broken pl. براهمه *Barāhima*.

[4] Note that the *u* is short, *vide* remarks on § on و 2: *khūd* signifies "a helmet." From *khud* "self" is derived the Persian word *Khudā* "God" (the self-existing).

[5] Note that the و is not pronounced, *vide* Remarks on و § 2. In modern Persian *khwīsh* means also "a plough." The Afghans and Indians say *khwesh* for "self."

ما بخانهٔ خود رفتیم *mā bi-khāna-yi khud raftīm* "we went to our own house"; من زید را در خانهٔ خودش دیدم *man Zayd rā dar khāna-yi khud-ash dīdam* "I saw Zayd in his own house", but *man Zayd rā dar khāna-yi khud dīdam* من زید را در خانهٔ خود دیدم would mean "I saw Zayd in my own house." *Khud-ash* خودش is used in classical as well as in modern Persian, as:—

گوزنی که در شهر شیران شود بمرگ خودش خانه ویران شود

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

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

(2) خود رفتم *khud raftam* "I went myself", or more forcibly من خود رفتم "myself, I went"; خود رفتند *khud raftand* "they went themselves", or more forcibly ایشان خود رفتند; با خود برد *bā khud burd* "he took it away with himself"; خود را کشت[1] *khud rā kusht* "he killed himself": in these instances *khud* is reflexive.

(3) In the sentence همهٔ کس را عقل خود بکمال نماید *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* همهٔ کس though grammatically in the dative must be considered the logical subject of the sentence.

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

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

(6) In the language of mysticism بیخودی *bī-khudī* or حالت بیخودی *ḥālat-i bī-khudī* signifies 'a state of religious abstraction or ecstacy in which the soul temporarily leaves the body.'

Note the meanings of خود *khud* in the following two lines from *'Umar-i Khayyām*[2]:—

اکنون که تو باخودی ندانستی[3] هیچ فردا که ز[4] خود روی چه خواهی دانست

Aknūn ki tu bā khud-ī na-dānistī hīch
Fardā ki zi khud ravī chi khwāhī dānist?

Thou who whilst in possession of thyself knowest naught
To-morrow (i.e. the day of Judgment) when thou leavest thyself (by death), what more wilt thou know?
"But, if you know naught here, while still yourself,
To-morrow, stripped of self, what can you know?"

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

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[1] خودکشی *khud kushī* "suicide."

[2] *Khayyām* "tent-sewer," the *takhallus* (poetical 'nom de plume') or possibly the profession of *'Umar*; in either case the *iẓāfat*.

[3] Past tense with present meaning.

[4] For از; poetical license.

این اهل قبور خاک گشتند و غبار بیخود شده و بیخبراند از همه کار
هر ذره ز هر ذره گرفتند کنار آه اینچه سراب است که تا روز شمار

Īn ahl-i qubūr khāk gashtand ū ghubār
Bī-khud shuda va bī-khabar-and az hama kār
Har zarrā zi har[1] *zarra giriftand kinār*
Ah! īn chi sarāb ast ki tā rūz-i shumār?

"The tenants of the tombs to dust decay,
Nescient of self, and all beside are they;
Their sundered atoms float about the world,
Like mirage clouds, until the judgment day."

(*O. K. Rub.* 242 *Whin.*).

Remark I.—*Khud* خود is largely used in compounds, both classically and colloquially, as: خود بین *khud-bīn* "proud, self-conceited"; خود رای *khud-rāy* "self-opinionated"; خودداري *khud-dārī* (m.c.) "self-possession, composure"; خودي *khudī* (rare) "egotism."

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

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

(*b*) For emphasis, the Arabic phrase بنفسه *bi-nafsi-hi* signifying *in propriâ personnâ* (or بالنفس *bi-n-nafsi*)[2] can follow خود, etc., for all persons, both in speaking and writing. Ex.: دیدم (بالنفس or) بنفسه خودش را *khud-ash rā bi-nafsih* (or *bi-n-nafs*) *dīdam* "I saw him in his own person"; ایشان خود بنفسه رفتند *īshān khud bi-nafs-ih raftand* "they themselves, personally, went."

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

Example of *khwīsh* خویش standing alone:—

چو دل بدوستي اش خویش را علم سازد چرا بدشمني من علم بر افرازد

Chu[3] *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.*)

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[1] But *khud-rā'ī* خود رائي subs.

[2] The Persians usually follow the modern Arabic pronunciation and say *bi-nafsih* بنفسه in the first instance and *bin-nafs* بالنفس in the second. As already stated, the final short vowels are omitted in modern Arabic. For the doubling of the *n* in the second instance, *vide* § 10. In بنفسه 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-nafsihum*.

[3] *Chu* چو is in speaking always *chi*.

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

(*d*) *Khwīshtan* خویشتن is compounded of خویش *khwīsh* and تن *tan* "body"; it is both possessive and reflexive, and unlike خویش it can stand alone and can emphasize a noun or pronoun. Ex.: خویشتن را کُشت *khwīshtan rā kusht* "he killed himself"; هرکس اولاد خویشتن را دوست میدارد *har kas awlād-i khwīshtan rā dūst mī-dārad* (m.c.) "every one loves his own offspring": آدمیزاد[1] را جان خویشتن شیرین است *ādamī-zād rā jān-i khwīshtan shīrīn ast* (class.) "man holds his own life dear", or "his own life is dear to man."

ترک دنیا بمردم آموزند — خویشتن سیم و غله اندوزند
Tark-i dunyā bi-mardum āmūzand
Khwīshtan sīm u ghalla andūzand—(Sa'dī).
"To others they teach retirement from the world
While they themselves are engrossed in collecting silver and grain."

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

Khwīshtan خویشتن is applicable to rational beings only.

(*e*) In modern colloquial, although خود is occasionally used alone, it is more usual for it to be coupled with the affixed or separate pronouns singular and plural. Ex.: خود من گفتم *khud-i man guftam*[2] (m.c. only), or خودم گفتم *khud-am guftam* (m.c.) "I myself said"; خود شما گفتید *khud-i shumā guftīd* (m.c. only), or خود تان گفتید *khud-i tān guftīd* (m.c. only) "you yourselves said"; خودش رفت *khudash raft* (vulg.), خود آن مرد رفت *khud-i ān mard raft* (m.c. only) "that man went himself"; در خود شهر *dar khud-i shahr* (m.c. only) "in the city itself."

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

داده فلک عنان ارادت بدست تو — یعنی که من بکیم بمراد خودم رسان
خصمت کجاست زیر قدوم خودت فگن — یارت کیست بر سر و چشم منش نشان
Dāda falak 'inān-i irādat bi-dast-i tu
Ya'nī ki man kiyam bi-murād-i khud-am rasān
Khaṣm-at kujā-st zīr-i qudūm-i khud-at figan
Yār-i tu kīst bar sar u chashm-i man-ash nishān
(*Ḥāfiẓ, Letter Nūn.*)

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

[2] Note the m.c. position of *khud* خود and the *izāfat* اضافت: classically من خود گفتم *man khud guftam.*

Remark I.—In ordinary conversation the rule that the reflexive pronoun should be used when the pronoun refers to the subject, is frequently broken if no ambiguity can arise from the violation of the rule, thus: میخواهم دستمرا بشورم *mī-khwāham dastam rā bi-shūram* "I wish to wash my hands," instead of میخواهم دست خودمرا بشورم *mī-khwāham dast-i khudam-rā bi-shūram* (m.c.): خودم بچشم خودم دیدم *khudam bi-chashm-i khud-am dīdam* (m.c. and emphatic) "*I*, *I* myself, with my very own eyes saw (it)": *vide* last two examples in (*a*) (1).

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

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

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

(*f*) In the m.c. خویش is usually used as a substantive only, signifying "a relation"; *khwīshān u dūstān* خویشان و دوستان "relations and friends"; خویش و قومی ندارد *khwīsh u qawmī na dārad* "he has no kith or kin."

و حکماء گفته‌اند برادر که در بند خویش است نه برادر است و نه خویش است *va ḥukamāʾ gufta and barādar ki dar band-i khwīsh ast na barādar ast va na khwīsh ast* (Sa'dī) "and the sages have said that a brother who is wrapped up in self is neither brother nor kinsman": in this extract from the *Gulistān* there is a play on the two meanings of *khwīsh*: [another reading is *barādar-ī ki* برادریکه without the second *ast*].

Khwīshāwand خویشاوند subs. "a relation, kinsman," is classical and modern.

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

(*h*) In modern Persian, spoken or written, the affixed pronouns can take the place of the reflexives when the latter are used as possessives, as: میخواهم دستم را بشورم *mī-khwāham dast-am rā bi-shūram* "I want to wash my hands" (for دست خودم را or *dast-i khud rā* دست خودم را *dast-i khudam-rā*): آیا شما آیاتانرا خوانده‌اید *āyā shumā āya-tān*[1] *rā khwānda īd?* "have you read your verse?"

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

(*i*) یکدیگر *Yak-dīgar* and همدیگر *ham-dīgar* "one another; each other" are reciprocal pronouns: یکدیگر را میزنند *yak-dīgar rā mī-zanand* "they are striking each other; fighting together." *Hama tawdīʿ-i yak-dīgar bi-kunīd* همه توديع يكديگر بكنيد (Gul., St. IX, Chap. I) "do you all bid farewell to each

[1] Plural *āyāt-i tān rā*.

other." For *miṡl-i ham* هم مثل "alike (like each other), etc.", *vide* under Adverbs of Comparison.

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

(*a*) The demonstrative pronouns are این *īn* "this" (*ism-i ishāra-yi qarīb* اسم اشارهٔ قریب) and آن [1] *ān* "that" (*ism-i ishāra-yi ba'īd* اسم اشارهٔ بعید); they refer either to persons or things,[2] and precede the noun they qualify. When qualifying a noun they are indeclinable. Ex.: این مرد *īn mard* "this man"; این زن *īn zan* "this woman"; این کتابها *īn kitāb-hā* "these books"; این مردمان *īn mardumān* "these men."

Remark.—The noun demonstrated is called مشارٌ الیه.

(*b*) A more ancient form of این was اِم *im*, which perhaps remains in امروز *imrūz* "to-day"; امسال *imsāl* "this (current) year"; امشب *imshab* "to-night"; and in امبار *imbār* "this time" (old). *Imṣubḥ* ام صبح "this morning" also occurs, but is not chaste.

In classical Persian the plurals *īnān* اینان and *ānān* آنان "these" and "those" are used for rational beings (*ẕī-rūḥ* ذیروح)—sometimes as a separate substitute for and in the sense of ایشان "they"—and اینها *īnhā* and آنها *ānhā* for things *ghayr-i ẕī-rūḥ* غیر ذیروح. These plurals are used only when the pronouns stand alone as a separate substitute for a substantive. Ex.: آنانیکه قبل از ما میبودند *ānāniki qabl az mā mī-būdand*[3] "those who existed before us." Note the relative ی [*vide* § 42 (*g*)] after آنان *ānān*. In modern Persian these plurals in *ān* آن are rarely used even in writing and then only if followed by the relative *ki* که. *Ānhā ki* آنها که, or *anhā'ī ki* انهائیکه = "they who" (*īshān ki* ایشانکه cannot be used).

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

آنها که جهان زیر قدم فرسودند و اندر طلبش هر دو جهان پیمودند [4]

Ānhā ki jahān zīr-i qadam farsūdand
V'andar ṭalab-ash har du jahān paymūdand

"The sages who have compassed sea and land,
Their secret to search out and understand,—"

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

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[1] In conjunction with the preposition به frequently in classical and in m.c. بدان and بدین: *bi-dān ṣabab, bi-dīn 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 آن "time." The ن of these pronouns must not be pronounced nasally—a common fault amongst English that are accustomed to speak Hindustani. In m.c. *ān* is frequently pronounced *ūn*.

[2] گفتم بجز آن که تو همسایهٔ اوئی *guftam ba-juz ān ki tu hamsāya-yi ū'ī* (Sa'dī), "I said except this that thou art its (of the house) neighbour"; here او is used for آن: *vide* also § 30 (*b*) and § 34 (*n*) (10).

[3] In modern Persian *būdand* بودند would be used.

[4] *Har du jahān* هر دو جهان, i.e., this world and the next.

آنها که در آمدند در جوش شدند
Ānhā ki dar āmadand dar-jūsh shudand
"Many have come and run their eager race."
(*Whin. Trans. Rub.* 237.)

(*c*) In modern Persian the plural in *hā* ها [1] only, is used. Ex.: اینها سفید و آنها سیاه آند *inhā safīd va ānhā siyāh and* "these (things or persons) are white and those black"; *bi-ānhā in'ām dād va ba-īnhā dushnām* (m.c.) بانها انعام داد و باینها دشنام "he gave rewards to those (or to the former) and abuse to these (or to the latter)."

(*d*) For phrases از آن من [2] "mine," etc., *vide* § 32 (*f*). *Ba'ẓī bar ān-and* بعضی بر آنند "some are of opinion" is classical as well as modern; this idiom occurs in the *Iqbāl-Nāma-yi Jahāngīrī*, 'vide' p. 19, Ed. Bib. Ind. of Beng. As. Soc.

(*e*) *Īn* این also means "the latter" (i.e. the nearer of two), and آن "the former": *vide* Example second in (*c*), and Syntax.

(*f*) از آن means "for that reason, for that purpose," classical. Ex.: و این حکایت با تو از آن گفتم که *va īn ḥikāyat bā tu az ān guftam ki* (class.) "my reason for relating this story was—"; so also Shaykh Sa'dī says:—

همای بر همه [3] مرغان از آن شرف دارد که استخوان خورد و جانور نیازارد
Humāy bar hama[3] *murghān az ān sharaf dārad*
Ki ustukhwān khurad va jān-war nayāzārad
"The Huma [4] is exalted above all birds because
It lives on bones and injures no living thing."

Apparently از آن stands in such sentences for از آن بابت. این حرفها را بخاطر آن بشما میگویم که *īn ḥarfhā rā bi-khāṭir-i ān bi-shumā mī-gūyam ki* (m.c.) "I tell you all this, only that (merely that) you—."

Remark.—Compare از آنجا که, *vide* Compound Conjunctions.

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

حاجت من آن است که مرا دل شاد گردانی *ḥājat-i man ān ast ki marā dil-shād gardānī* "my need is this, that thou shouldst make me happy"; بیم آن بود که از زخم هلاک شوم *bīm-i*[5] *ān būd ki az zakhm halāk shavam* "I nearly died of the wound (lit. there was a fear of that, that I might die of the wound)."

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[1] In modern Persian آنان که is used in writing, but seldom or never *ānān* اینان.

[2] After the prepositions بر - در - and از, the *alif* of these demonstrative pronouns *may* be omitted, and they *may* be joined to their preposition in one word. Ex. درین for در این; برین, ازین: *vide* page 69, note 1.

[3] No *iẓāfat* after همه: m.c. requires the *iẓāfat*.

[4] The *humā* هما or *humāy* همای is the bearded vulture or lammergeir and is not a fabulous bird as translators have supposed: *vide* Jl. As. Soc. Beng., Dec. 1906. There are however fables attached to it; one is that the person on whom its shadow falls will rise to sovereignty; another that if any one kills it, his death will occur within forty days: from this word is derived the adjective همایون *humāyūn* "auspicious," etc.

[5] The *iẓāfat* cannot be omitted after *bīm*.

گر کشي ور[1] جرم بخشي روی و سر بر آستانم بنـــده را فرمان نبـــاشد هرچه فرمائي بر آنم

Gar kushī var jurm bakhshī rūy u sar bar āstān-am
Banda rā farmān na-bāshad har-chi farmā'ī bar ān-am—(S'adī).

"Whether thou slayest or pardonest, my head is laid on thy threshold,
Thy slave (I) has no will; whatever thou decreest he accepts with resignation." (*Gul., Chap. II, St.* 2.)

In classical and modern Persian the phrase بعضی بر آنند *ba'ẓī bar ān-and* "some are of opinion," etc., is of common occurrence.

(*h*) In mystic poetry آن 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:—

شاهد این نیست که دارد خط سبز و لب لعل
شاهـــد آن است که این دارد و آني دارد
Shāhid īn nīst ki dārad khaṭ-i sabz u lab-i la'l
Shāhid ān ast ki īn dārad u ān-ī dārad

شاهـــد آن نیست که موئي[2] و میانی دارد
بنـــدهٔ طلعت[3] آن باش کـــه آنی دارد
Shāhid ān nīst ki mū'iyyu[2] miyān-ī dārad
Banda-yi ṭal'at-i-ān[3] bāsh ki ān-ī dārad

(*i*) In m.c. *īn u ān* signifies various things, as: صحبت این و آن شد *ṣuḥbat-i īn u ān shud* "we talked of this and that (different topics)."

Na īn va na ān نه این و نه آن "neither this nor that, neither the one nor the other":

صوفي شدهٔ این نخوری آن نخوری
در خورد تو سنگ است برو سنگ بخور
Ṣūfī shuda-ī, īn na-khwurī ān na-khwurī?
Dar-khwurd-i tu sang-ast; bi-raw sang bi-khwur (O.K.)

"Sufis, you say, must not take this nor that,
Then go and eat the pebbles[4] off the plain."
(*Whin. Trans. Rub.* 251.)

Īn man-am ki mī-ravam (m.c.) این منم که میروم "I am just going or about to start, *or* I will go"; *īn ū'st* این اوست (or *īnak ū'st* اینک اوست) "here he is"[5]; *īn ū'st ki mī-ravad* "he is just going."

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

[2] *Tashdīd* on the ي by poetical license: "one hair."

[3] *Ṭal'at* "aspect or face."

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

[5] *Inak man-am* اینک منم, or *injā-yam* اینجایم m.c. "here I am."

(*j*) In the following m.c. sentence کار بکن و الّا این است که من رسیدم *kār bi-kun va illā īn ast ki man rasīdam* "work or else I shall be down on you," *īn ast* is used in a dramatic sense and signifies "here I am," i.e. I'll be with you; اینک [1] could be substituted for *īn ast ki* اینه کست in this sense· but not in *īn ast ki bā shumā guftam* اینست که با شما گفتم which means "this is the reason that I spoke to you."

(*k*) The modern colloquial and classical phrase این کجا و آن کجا "*īn kujā va ān kuja* "where is this and where is that," signifies 'you can't even compare the two—one is so much the superior to the other.'

(*l*) The following idiom is old, but still in use amongst the Afghans :— چون از این که در اینم فارغ شوم مرا یاد بده *chūn az īn ki dar īnam fārigh shawam marā yād bidih* "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.: اسپی که سوار شده بودم اینست *asp-ī ki savār shuda būdam īn ast* "the horse I rode—this is it."

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

(1) و الّا در این پنجاه سالگي با او کشتي میگرفتم *va illā dar īn panjāh-sālagī* [2] *bā ū kushtī mī-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) اتفاقاً شما رسیدید ـ وقتیکه نزدیکتر شدي آن هم چاره ندید *ittifāqᵉⁿ shumā rasīdīd; waqtī-ki nazdīk-tar shudī ān ham chāra na-dīd* "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. *Nazdīktar* نزدیکتر means "nearer than you were when you *rasīdīd* رسیدید." Note the use of آن for او "he"; better *ū*.

(3) بر یکدیگر غیرت میبردند و بدان رسید که کنیز را بکشتند *bar yak dīgar ghayrat mī-burdand va bi-dān rasīd ki kanīz rā bi-kushtand* (class.) "they got jealous [3] of one another and matters reached to such a pitch that they killed the girl."

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[1] اینک "now"; also "behold, lo"; used in writing and in m.c.

[2] *Panjāh-sāla* پنجاه سالة adj. from پنجاه "fifty" and سال "year": subs. *panjāh-sālagī* پنجاه سالگي "the state of being fifty years old."

[3] *Ghayrat* غیرت here jealousy: this word has generally a good sense and means "a nice sense of honour; jealousy for the honour of one's womankind." *Bī-ghayrat* بیغیرت (m.c.) is used as an abusive term by Muslims. In modern Persian *ḥasad* حسد or *rashk* رشک would be substituted for *ghayrat* غیرت in the sense of "envy" in the above example.

(4) چندی بعد از این *chand-ī*[1] *ba'd az-īn* (classical and m.c.) = بعد از چندي *ba'd-az chand-ī* "a little after this"; روزی چند برین بر آمد *rūz-ī chand bar īn bar āmad* (class.) "a few days passed after this."

(5) عادتهای بد ندارد مثل آن که انگشت به بینی خودش بکند *'ādathā-yi bad na-dārad miṣl-i ān-ki angusht bi-bīnī-yi khud-ash bi-kunad* "she (a little girl) has no bad habits such as picking her nose."

Remark.—*Angusht* is used in a general sense and does not require را after it.

(6) اینهم پنجاه دانهٔ طلا ست *īn-ham panjāh dāna ṭilā 'st* "and here are fifty pieces of gold."[2]

Remark.—Note that there is no *iẓāfat* after *dāna*; also طلاست for طلا است: دانهٔ طلا *dāna-yi ṭilā* could also be said.

(7) برای آنکه *barāy-i ān-ki* "because—."

(8) حیران ماندم که درختی بدان بزرگی چه طور افتاد *ḥayrān māndam ki dirakht-ī bi-dān buzurgī chi ṭaur uftād* (m.c.) "I remained lost in astonishment as to how a tree of such size (or in spite of its size) could have fallen": *vide* also No. (1).

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

(9) زیبا خانم زود آن درب اطاق را سخت دو دستي باز کرده *Zībā khānum zūd ān darb-i uṭāq rā sakht du-dastī bāz karda*—"Ziba Khanum suddenly and violently with both hands bursts open the other door of the room—."

(10) پیش من چیزی[3] روپیه بود اورا گرفته *pīsh-i man chīz-ī rūpiya būd; ū rā girifta* (Afghan) "I had a few rupees by me; taking it—."

Remark.—Note اورا *ū-rā* for آن را: the latter would be more correct. This idiom is common amongst the Afghans.[4]

(11) در این وقت من این کار میکردم و در آن وقت آن کار *dar īn vaqt man īn kār mī-kardam va dar ān vaqt ān kār* (Afghan) "at one (special) time I did one thing and at another fixed time another."

(12) مثل این است که نباشد *miṣl-i īn ast ki na-bāshad* "it is as if it were not," i.e. "not worth speaking of, contemptible."

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

[2] *Panjāh ashrafī* (now a two-tūmān piece) or *panjāh līra* or some such phrase would ordinarily be used instead of *panjāh dāna ṭilā*.

[3] *Chīz-ī* چیزی m.c. and classical for قدری *qadr-ī* "a little." In m.c. *nazd-i man chand rūpiya-ī* or *chand dāna rūpiya būd*.

[4] *Ū* او and *īshān* ایشان 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 او for آن, *vide* § 30 (*b*) and footnote 2 to 34 (*a*).

تا اینکه *tā īnki* and تا آنکه *tā ānki* "until, before": تا اینکه آنجا رسیدم او مرده بود *tā īn-ki ānjā rasīdam ū murda būd* (m.c.) "before I arrived there he had died": روز بروز بر مقدار می افزودم تا آنکه شراب اثر نمی بخشید *rūz bi-rūz bar miqdār mī-afzūdam tā ānki sharāb aṯar namī-bakhshīd* (m.c.) "every day I increased the quantity (a little) till (at length) wine lost its exhilarating effect."

(13) *In būd ki* این بود که "this was the reason that—": *ān ki* آنکه (classically and in modern writing) "he who"; not *ū ki*.

(*o*) In *īnak* اینک "behold here, here is," and *ānak* آنک "behold yonder, there is," the affix appears to be the diminutive affix, but the signification is intensive: اینک منم "behold, here I am"; *īnak mī-āyad* اینک می آید "here he is coming": *'Uṯmān Āghā* (*īnak nām-i ū*) (اینک نام او) عثمان آغا "'Uṯmān Āghā (for such was his name)—": *īnak-am* اینک ام "behold here am I."

(*p*) *Ānt* آنت is "bravo!"; and *ānt* آنّت or *ānat* آنت, for *ān turā* آن ترا "that for thee"; also *īnt* "bravo!"; and *īnt* اینت or *īn-at* این ات "this for thee," occur only in poetry.

§ 35. Emphatic Demonstrative Pronouns.

Hamīn همین "this same one, this very one" and همان[1] *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 *ham* هم: *dar hamān rūz* در همان روز = *ham dar ān rūz* هم در آن روز, etc., etc. In m.c. the plurals همینها and همانها are also used. These words have other significations illustrated below. Examples:—

(*a*) *Hamān*همان—*hamān* همان signifies "when——then (that same time)," "as soon as": بیرون آمدن خون همان و مردن برادرم همان بود *bīrūn āmadan-i khūn hamān va murdan-i barādar-am 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.: *vide* also (*c*).

(*b*) *Hamīn* همین and *hamān* همان also mean "the same." Ex.: این همان است که دیدید *īn hamān ast ki dīdīd* "this is the very same one you saw"; از همین راه آمدیم *az hamīn rāh āmadīm* "we came by this very road, this is the same road we came by." خواهش من همین بود *khwāhish-i man hamīn būd* "my desire was the same; this very thing was what I too wished": *man ham ān-am* من همان ام (m.c.) "I am that very person, I am he": ما همیشه همانیم که بودیم *mā hamīshā hamān-īm ki būdīm* (m.c.) "we are always just as we have been, we are always the same."

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[1] In m.c. often pronounced *hamūn*; for این هم and آن هم, او هم are the emphatic of او etc.

[2] Or *bīrūn āmadan-i khūn va murdan-i barādar-am yak-ī būd* (m.c.) بیرون آمدن خون و مردن برادرم یکی بود.

(*c*) همین که آمدم او رفت *hamīn ki āmadam ū raft* (m.c.) "as soon as I came, he went" [*vide* (*a*)].

(*d*) همین یک دانه *hamīn yak dāna*, "only this one" (classical and m.c.).

(*e*) همین جا کُشته شد *hamīn jā kushta shud*, "he was killed in this very spot"; همین فردا *hamīn fardā* (m.c.) "not later than to-morrow" = the English vulgarism "to-morrow as ever is."

(*f*) حرکاتش همان و سخنهایش همین بود *ḥarakāt-ash hamān va sukhanhā-yash hamīn būd* (m.c.) "such was his conduct and such were his words."

§ 36. Compound Demonstrative Pronouns.

(*a*) Compounds with the adverb چون *chūn*[1] "like, manner, etc.", are:—

(1) چنین *chunīn* (for این چون = like this) and همچنین *ham chunīn* "such a one as this": also adverb "in this manner."

(2) چنان *chunān* (for آن چون 'like that') and همچنان *ham-chunān* "such a one as that"; also adverb "in that manner": چنین و چنان کردی *chunīn va chunān kardī* "you did so and so": صورت حال چنین و چنان بود *ṣūrat-i ḥāl chunīn va chunān būd* "the matter was so-and-so":

بانگ برزد خرد که باش خموش * تو کُهٔ باری ای چنان و چنین

here *chunān va chunīn* چنان و چنین is contemptuous, 'Oh So-and-so.'[2]

Remark.—این چنین *īn chunīn*[3] and آن چنان *ān chunān* are rather more emphatic forms.

(*b*) با چنین شخصی صحبت نباید کرد * *bā chunīn shakhṣ-i ṣuḥbat na-bāyad kard* (m.c.) "one should not converse with such a person"; چنین است *chunīn ast?* "is the case so? is it so?"; here *chunīn* چنین is an adverb.[5]

(*c*) *Chunīn* چنین can be combined with این[6]; as, پیش من این چنین چیزی نبود که عوض بدهم *pīsh-i man īn chunīn chīz-ī na-būd ki 'iwaz bi-diham* (m.c.) "I had no such thing with me that I could give in exchange"; این چنین ما *īn chunīn tā* یک فرسخ رفتیم *yak farsakh raftīm* (m.c.) "in this manner we travelled a *farsakh*"; here *īn chunīn* این چنین is an adverb.[7]

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[1] *Chūn* چون also means "how?, because and when."

[2] *Tu kaun hai ay aise taise?* (Urdu).

[3] *Dar talāsh-i īn chunīn jā-ī būdam* در تلاش این چنین جائی بودم.

[4] Or با چنین اشخاص *bā chunīn ashkhāṣ* (without ی of unity).

[5] *Chunīn* چنین and *chunān* چنان are *asmā-yi kināyat.*

[6] Similarly *chunān* چنان with *ān*. Ex.: *va ṭawr-i-ki ān murgh-hā āvāz mī-kardand* و طوریکه آن مرغها آواز میکردند *ān chunān gāh-ī na-shunīda būdam* آنچنان گاهی نشنیده بودم (class.) "I had never heard birds sing as those did."

[7] The ی of unity can be added to *chunān* چنان and *ham-chunān* همچنان (but rarely if ever to *chunīn* or *ham-chunīn*): *vide* page 89, note 2.

چنانیکه از مادر پارسا بزاید شود بر جهان پادشاه

Chunān-ī ki az mādar-i pārsā
Bi-zāyad, shavad bar jahān pādishāh

(*Shāh-Nāma*, Jild-i Avval, *Ra'y zadan-i Kayvūs dar kār-i Sūdāba va Siy'āūsh*).

Remark.—In the second example این طور *īn ṭaur* would be more usual.

(*d*) چنان و چنین کردن[1] *chunān u chunīn kardan* (or *guftan*) "to procrastinate, evade, have recourse to subterfuge."

(*e*) *Chunīnhā* چنینها and *chunānhā* چنانها "such like things" are not used.

(*f*) همچنین *ham-chunīn* is merely a more emphatic form of چنین *chunīn*. Ex.: همچنین شخصی اینجا آمد *ham-chunīn shakẖṣ-ī īnjā āmad* (m.c.) "a person exactly like this came here": همچنین کار بکن *ham-chunīn kār bi-kun* (m.c.) "act like this"; in the latter example *ham-chunīn* is an adverb: همچنین که تو زور داري من هم دارم *ham-chunīn ki tu zūr dārī man ham-dāram* (m.c.) "just as you are strong, so am I too strong."

(*g*) Similarly همچنان is merely a more emphatic form of چنان. Ex.: *ham-chunān ādam-ī rā ānjā dīdam* همچنان آدمي را آنجا دیدم "I saw a man there just like him"; *ham-chunān shakẖṣ-ī man dar 'umr-i khud na-dīdam* (m.c.) همچنان شخصی من در عمر خود ندیدم "I have never in my life seen a man like him": من همچنانکه بود عرض کردم[2] *man ham-chunān ki būd 'arẓ kardam* (m.c.) "I related it exactly as it happened (or as was the case)."

Remark.—It will be noticed that *ham-chunīn* همچنین[3] is for near, and *ham-chunān* همچنان for remote, things.

(*h*) There are three other words that may be considered as demonstrative pronouns and deserve notice, viz. همچو *hamchu* "so (in m.c. pronounced *hamchi*), such," and چندین and چندان *chandīn*[4] and *chandān* "so much." Their use is best illustrated by examples.

(1) همچو *hamchu* or همچون *hamchūn*. Ex.: کار را همچو باید کرد *kār-rā hamchu bāyad kard* (m.c.) "the work must be done like this": همچو آدم دلیر ست که[5] مثلش نیست *hamchu ādam-i dilīr-īst ki miṣl-ash nīst* (m.c.) "he is such a brave man that there's none like him"; همچو روز[6] *hamchu rūz* (class.) "clear as daylight."

Remark.—همچین *hamchīn* is also occasionally used in m.c. The following vulgar saying is an illustration of these two words:—همچون و همچین همچینش خوشه *hamchūn va hamchīn, hamchīn-ash khusha* (vulgar) "he does it like that and like this, but this is the way that pleases him."

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[1] For چنانچه *chunānchi* and چنانکه *chunānki*, *vide* under Conjunctions.

[2] *'Arẓa dāshtam* عرضه داشتم (m.c.) "I made a petition in writing."

[3] The ی of unity added to *ham chunān* or *chunān ki* by the Afghans and occasionally by Persians is perhaps incorrect. Ex.: او در آنجا همچنانکه (or چنانیکه) گرفتار شد من هم گرفتار شدم (Afghans) "I was entangled (or imprisoned) there exactly as he was": *vide* Adverbs and Conjunctions.

[4] For *chand* چند "a few, etc." *vide* § 39 (*g*).

[5] Instead of *hamchu* همچو the words *hamchunān* همچنان or *hamchunīn* همچنین could be used here.

[6] In (m.c.) *miṣl* مثل would be used instead of *hamchu* همچو.

Khusha خوشه is vulgar for *khush ast* خوش است. Instead of *ham-chūn* همچون and *hamchīn* همچین, the words *chunān* چنان and *chunīn* چنین would be better.

(2) *Chandān* چندان[1] "so much as that; so many; that amount; all that time," and *chandīn* چندین "all this; this long time," etc., are used with or without a substantive. Ex.: *chandān*[1] چندان:—چندان شراب بمن داد که نتوانستم بخورم *chandān sharāb bi-man dād ki na-tavānistam bi-khuram* (m.c.) "he gave me so much wine that I couldn't drink it (all)"; *chandān miṣl-i ū nāmī-dānam* چندان مثل او نمیدانم (m.c.) "I don't know such a lot as he does"; *chandān dakhl-ī*[2] *bi-zabān-i Fārsī na-dāram* چندان دخلی بزبان فارسي ندارم (class.) "I have not a great knowledge of Persian."

To *chandān* چندان the indefinite ي can be fixed as:—*Chandān-ī az ṭā'ūn murdand ki* - چندانی از طاعون مردند که "such *a* number died of plague that—."

Chandān-ī az īn mālīkhūlyā firū guft[3] *ki bīsh ṭāqat-i guftan-ash na-mānd* چندانی ازین مالیخولیا فرو گفت که بیش طاقت گفتنش نماند (*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 چندانیکه کم باشد پریشانی کم است "the shorter one's life the less one's worry."

Chandān also means "fold":—چندان که من درین مقام مظلوم شدم صد چندان ازآن - زیاده تر استراحت حاصل شد *chandān ki man dar īn muqām maẓlūm shudam ṣad chandān az ān ziyāda-tar istirāḥat ḥāṣil shud* (m.c.) "in comparison with the oppression I underwent there, my ease was a hundredfold (lit. as much as I was oppressed there, a hundredfold more than that was ease obtained)."

(3) *Chandīn* چندین: *chandīn sāl ast ki shumā rā na dīda am* (m.c.) چندین سال است که شما را ندیده ام "it is so many (i.e. many) years since I have seen you": بچندین جهت *bi-chandīn jihat* (m.c.) "for several reasons."

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

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

(*j*) For *bi-chandīn martaba afzūn* بچندین مرتبه افزون (class.) "how much the more," *vide* Adverbs and Conjunctions.

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[1] With the ی of unity *chandān-ī* چندانی "of any amount, however much"; *vide* (3).

[2] In modern Persian *rabṭ-ī* ربطی would be used instead of دخلی *dakhl-ī*.

[3] *Chandān-ī* چندانی means "such a quantity" and not "such a long time." *firū* فرو may be redundant, but I think it is meant to emphasize the fact that he raved in a low voice like one in delirium.

§ 37. Interrogative Pronouns *Ism-i Istifhām* (اسم استفهام).

There are four interrogative pronouns or adjectives: كدام *kudām*; كه *ki*; چند *chand* "how many?"; and چه *chi*.[1] They are strongly accented in speaking, and for emphasis immediately precede the verb or come close to it.

(*a*) كدام *kudām* or كدامين *kudāmīn*[2] "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.: كدام شخص *kudām shakẖṣ* (m.c.) "which person?"; كدام راه *kudām rāh* (m.c.) "which road?"; بفرمائيد به بينم من با كدام نامحرمها[3] آمد و رفت دارم *bi-farmā²id bi-bīnam man bā kudām nā-maḥram-hā āmad u raft dāram* "be pleased to say—let me see with what unwarrantable people have I comings and goings?": - نمي دانستم كه آن كدام ملک و كدام نهر است *namī-dānistam ki ān kudām mulk u kudām nahr ast* (m.c.) "I did not know (whilst I was gazing) what country or what river it was."

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

(*b*) هيچ كدام *hīch kudām*, "none, not one of them," has the same meaning, as *hīch yak* هيچ يک; but *hīch kas* هيچ كس means "nobody (at all)."

(*c*) In the modern language يكى *yak-ī*[4] is generally added, as: كدام يكيست *kudām yak-ī-st* "which one is it?": كدام يكيشان خوب است *kudām yak-ī-shān khūb ast* "which of them is good?" The answer might be هيچ كدام

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

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

(*e*) The Afghans wrongly use *kudām* كدام in the sense of the Hindustani *ko,ī*. Ex.: كدام زن بمن گفت "some woman told me": كدام كسى را ديدي *kudām kase-rā dīdī* "have you seen anybody?": از روز آمدن من الى امروز كدامي[5] انسان را در اين جزيره نديده بودم *az roz-ī āmadan-ī man ilạ imroz kudāme*[5] *insān rā dar īn jazīra na-dīda būdam*, "from the day of my arrival till to-day I had

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[1] For *chigūna* چگونه as a substitute for چه, *vide* § 38 (*a*).

[2] In the accusative را is of course added, as: *kudām kār rā kardī* كدام كار را كردي (m.c.) "what work have you done?": *kudām rā dādī* كدام را دادي (class.) "to which one did you give it?"—*bi-ki dādī* بكه دادي or *bi kudām kas* بكدام كس in m.c. The ordinary prepositions can of course be used for other cases.

[3] *Nā-maḥram* نامحرم "unlawful man," i.e. one not within the degree of relationship (brother, etc.) permitted to enter the "*ḥaram*."

[4] *Yak* يک numeral "one" and ى of unity.

[5] *Kudāmī* كدامي for *kudāmīn* كدامين is used in class., and modern Persian in writing, for *kudām*. In correct Persian *hīch insān rā* انسانرا هيچ instead of *kudām* or *kudāmī insān rā* انسانرا كدامي.

never seen any man in the island'': کدامیرا بطلب *kudāme-rā bi-ṭalab* "call some one" (for کسی را بطلب *kas-ī rā bi-ṭalab*).

(*f*) کِ *Ki* "who?"; acc. را کَ or کرا *kirā* "whom?"; dat. *kirā* or *bi-ki* بکه or کرا.[1] Ex.: کَ مال *māl-i ki* "whose (property)?": کرا زدی *kirā zadī* "whom didst thou strike?": دادي (بکه or) کرا *kirā* (or *bi-ki*) *dādī* "to whom didst thou give it?": کَ کرد *ki kard* "who did it?": کَ ایستاده است *ki īstāda ast* "who is standing?": کَ بودند[2] *ki būdand* "who were they?": کَ سگ را ویل کرد *sag rā ki vayl*[3] *kard* "who loosed the dog?": کَ هستند *ki hastand* "who are they?" (or کیستند *kīstand*): حکمت از کَ *ḥikmat az ki āmūkhtī* آموختي (Gul.) "from whom didst thou learn wisdom?"

Remark I.—This interrogative pronoun ('noun' or اِسم) is called *kāf-i istifhām* (کاف استفهام) or *kāf-i kudāmiyya* (کاف کدامیه).

When used (interrogatively) to imply a negative it is called *kāf-i istifhām-i nafī* (کاف استفهام نفي). Ex.:—

اگر بر جفا پیشه بشتافتی — کَ از دست قهرش امان یافتی (Sa'dī).

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

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

(*g*) Before ام *am* "I am" and all its persons, the ـ of *ki* is changed into ی for euphony. Ex.: تو کئی *tu ki-ī* "who are thou?" but کَئ *ki-ī* is also found: کیست[4] *kīst* "who is it, who is he?": ایشان کیند[5] *īshān kiyand* "who are they?"

A similar change may take place before هستم *hastam* "I am, I exist" and all its persons. Ex.: کیستند *kīstand* (or *ki hastand*) "who are they?" In the third person singular کَ هست is not used. [The contraction کیست stands for کَ است, *vide* foot-note.]

(*h*) The plural کیان[6] *kiyān* is rare in classical Persian, but is still in

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[1] The remaining cases are of course formed as usual by the simple prepositions. The dative and accusative is also written کَ را, but in this case care must be taken to distinguish it from the dative or accusative of کَ *kih* "small" or of *kuh* کَ poetical for *kūh* کوه "a hill."

[2] It will be noticed that کَ is applicable to persons only, and to both singular and plural. The plural *ki-hā* is also used in m c.

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

[4] Vulgarly, کیه *kiya* is also used: final ـ is vulgar for *ast*. *Kīst* کیست appears to be the contraction of کَ است rather than of کَ هست.

[5] Ordinarily written کَ اند or کی اند.

[6] In modern Persian کیان is used as the plural of the old Persian word کی *kay* (=*Shāhin-shāh*), the term applied to the ancient kings of Persia before Islam.

colloquial use amongst the Afghans. Ex.: - او درین فکر و خیال بود که ایشان از کجا بدین مکان آمدند و کیانند *u dar īn fikr u khiyāl būd ki īshān az kujā bidīn makān āmadand va kiyān and* (class. Persian, and m.c. Afghan) "he was wondering whence they came and who they were."

In the m.c. of Persia the plural کیها *kīhā* or که‌ها *ki-hā* is of frequent use. Ex.: که‌ها آمدند و چه‌ها گفتند *ki-hā āmadand va chi-hā guftand?* (m.c.) "what people came and what things did they say?"

Remark.—The accusative plural کیها را زدي *kīhā rā zadī* "what people did you strike?" though correct is by some avoided in talking, as in quick speech it might sound like کیر *kīr* "the penis." Instead چه کسان را زدي *chi kasān rā zadī* (m.c.) might be used, or کدام آدمهارا *kudām ādamhā-rā*—.

In classical Persian the construction would probably be اشخاصي که[1] زدي که بودند *ashkhāṣ-i ki zadī ki būdand?*

(*i*) In m.c. the phrase که بکیست *ki bi-kīst* "who is with whom?" signifies disorder (amongst people).

Ānjā ki raftīd shumā rā navāzish kardand? Na khayr ki bi-kīst (m.c.) آنجا که رفتید شما را نوازش کردند؟ نه خیر که بکیست "when you went there did they treat you well? No they were all in a bustle."

(*j*) او سگ کیست *ū sag-i kīst* "whose dog is he?" in m.c. signifies "he is nobody, of no account." The idea is that a dog has no respect on its own account, but has merely some respect on account of its master, and سگ کیست *sag kīst* consequently means 'he is the dog of no one of any account.' Similarly سگ که هستم *sag-i ki hastam?*; ما سگ کیستیم *mā sag-i kīstīm?*

(*k*) چه *chi* "what, which? what! how great! in what manner or kind? why?, etc."

Chi چه is used for the singular or plural, generally for inanimate objects. Ex.: چه کتابیست که میخواهي *chi kitāb-ī'st ki mī-khwāhī* "what book do you want?", or better, کتابیکه میخواهي چیست *kitāb-ī ki mī-khwāhī chīst?*: این چه کتابها ست *īn chi kitābhā-st* "what books are these?"[2] کتابهائیکه میخواستي چه بودند *kitābhā-ī ki mī-khwāstī chi būdand?* (m.c.) "what books did you want?": از چه جهت *az chi jihat* "for what reason?": برای چه *barāyi-chi* "for what?": چه نشینی *chi nishīnī* (m.c.) "why I wonder are you sitting here?": چه نشستهٔ *chi nishastaʾī* ditto.

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[1] Note that this first که *ki* is really a conjunction and not the interrogative pronoun. For this connecting که, *vide* Relative Pronouns.

[2] Or *kudām kitābhā-rā mī-khwāstī*? کدام کتابهارا میخواستي *vide* (*m*).

"I knew what things were in the boxes" - *dānistam ki chi chīzhā dar ṣandūqhā būd* دانستم که چه چیزها در صندوقها بود (m.c.). Though this sentence is correct, a Persian would naturally in speaking omit the word *chīzhā* چیزها and say *dānistam* (*ki*) *dar ṣandūqhā chi būd* دانستم (که) در صندوقها چه بود (or *chihā* چها less common): an Afghan would say *kudām chīzhā* کدام چیزها instead of چه چیزها *chi chīzhā*.

Remark I.—*Chi* چه like *ki* که often combines with the word following it, as, *chīst* چیست "what is it? how?": *chisān* چسان "in what manner?": *chigūna* چگونه "how?"

Remark II.—In m.c. *az chi* از چه sometimes means "for what reason?" It usually means "of what substance or material?"

(*l*) The dative چرا *chirā* "for what?" is only used as an interrogative, "why? wherefore?" or as a causal conjunction (چرا که *chirā-ki*) "because that."

The dative formed by the preposition can however be used. Ex.: *bi-chi jihat* بچه جهت "for what reason?"

Remark.—In m.c., *chirā* چرا 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* کدام, as: *khud-at bigū kudām kār rā*[1] خودت بگو کدام کار را *bi-anjām rasānīda-ī* بانجام رسانیدهٔ (m.c.) "tell me yourself what work you have completed," or *chi kār rā bi-anjām rasānīdā-ī* چه کار را به انجام رسانیدهٔ (rare).

Chi kitāb mī-khwāhī چه کتاب میخواهي (m.c.) "which book do you want?" also "what sort of book do you want?", but *kudām kitāb rā*[2] *mī-khwāhī?* کدام کتاب را میخواهي "which book do you want?"

Remark.—*Chi kār karda-ī* چه کار کردهٔ could also be used, but might also be taken to mean "what fault have you committed?"

(*n*) In m.c., چه is generally followed by *chīz* چیز "thing", *kār* کار "work", or *ḥarf* حرف "word, matter." Ex.: *ū chi chīz ast* او چه چیز است "what is he then?" (i.e. "nothing"); *chi chīz-īm* چه چیزیم "what are we?" (i.e. *hīch-īm* هیچ ام "we are nothing").

(*o*) The following are common colloquialisms: [3]*bi-man chi* بمن چه "what business[4] is it of mine? what have I to do with it?": بتو چه etc.: *ya'nī chi* یعني چه "what do you mean?", also "is it possible?": *chi chāra* چه چاره "what remedy?"; *chi jān dārad* چه جان دارد "what is *he* able to do? what can he do?[5] (nothing)"; *chi ḥālat mī-kashad* چه حالت میکشد "what a state he is suffering," i.e. how miserable is he[6]!: *guft ki chi* گفت که چه "he said what?": *ū chi sag-ī* او چه سگی است که *sar* سر بالایم بنشیند *marā az ān chi ki parvāna khwīshtan bi-kushad?* مرا از آن چه که پروانه خویشتن بکشد—(Sa'dī, verse) "what care I that the moth kills itself?"

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1 The *rā* necessary after *kudām* کدام.

2 Plural acc. *kudām kitābhā rā* کدام کتابها را.

3 Vulgarly چي *chī*: چی چه *chi chī* "what?" or "what thing?" is a common vulgarism.

4 *marā az ān chi ki parvāna khwīshtan bi-kushad?*—(Sa'dī, verse) "what care I that the moth kills itself?"

5 Also *ū chi jism u jān dārad?* او چه جسم و جان دارد.

6 Also *chi barāy-ash mī-guzarad* چه برایش میگذرد.

ast ki sar-i bālā-yam[1] *bi-nishīnad* "who is *he* then (lit. what a dog is he?) to sit (at table, etc.) above me?"

(*p*) چه What? Ex.: شش نان را هر روز چه میکنی *shash nān rā har rūz chi mī-kunī* "what do you do with the six loaves every day?": میخواهي چکني *mī-khwāhī chi-kunī* (vulgarism) "what do you want to do"?: چه میدانم شاید که او هم نجات یابد *chi mī-dānam shāyad ki ū ham najāt yābad* "what do I know but that he too may escape?": نمیدانم اسپم چه شد *nāmī dānam asp-am chi shud*[2] (m.c.) "I don't know what became of my horse": سیاه را بتو بخشیدم کنیزک را چه کنم *siyāh rā bi-tu bakhshidam; kanīzak rā chi kunam*—(Sa'dī) "the negro is yours—but what can I do with the girl?"

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

(*q*) چه "How!" "what!" Ex.: چه قدر هولناک بود *chi-qadr*[3] *hawlnāk būd* "how fearful, terrifying it was!": من چه کم‌بخت‌ام *man chi kambakht am* "how unfortunate am I!": چه منزل خوب *chi manzil-i khūb* "what a fine mansion!"

(*r*) چه "How? In what manner? why?": زن گفت بر من چه عاشق شدۀ *zan guft bar man chi 'āshiq shuda-ī* "the woman said, 'Why have you fallen in love with me?'": در این چه حرف *dar īn chi ḥarf?* "there is no doubt about it": اسکندر رومي را گفتند که دیار مشرق و مغرب بچه گرفتي که— *Iskandar-i Rūmī rā guftand ki diyār-i mashriq u maghrib bi-chi giriftī 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'—?)": تو که باین محنت گرفتاري شکر بچه گوئي *tu ki bi-īn miḥnat giriftār-ī shukr bi-chi gu'ī?*—(Sa'dī) "for what (or how) can you return thanks since you are entangled in this affliction?": سبحان الله چه خداوند عالم و صاحب الشأن است *Subḥāna'llāh! Chi Khudā-wand-i 'ālim u ṣāḥib-'sh-shān ast!* "Praise be to God! What a wise and mighty God is he!":—کسی گفتش چه نشینی که فلان *kasī guft-ash chi nishīnī ki fulān*—(Sa'dī) "some one said to him, 'Why do you remain seated here because—'."[4]

(*s*) چه بودي *chi būdī*[5] (classical) "would to God!": چه بودي اگر (or که) حاکم اینجا مي آمد *chi būdī agar* (or *ki*) *ḥākim īnjā mī-āmād*[6] "would to God the Governor had come here (*or* were to come here)!"

This idiom is still in use amongst the Afghans.

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[1] For *bālā-yi sar-am* بالای سرم; better *bālātar az man* بالا تر از من.

[2] But *namī-dānam chish shud* (vulg.) نمیدانم چش شد "I don't know what (sickness) has come to it."

[3] Also *qadar* قدر "quantity"; etc.

[4] گوی (without *hamza*) "a ball."

[5] But چه باشد اگر بار دیگر مترنّم شوي *chi bāshad agar bār-i dīgar mutarannim shavī* "how nice it would be if you were to sing again!"; *chi bāshad* or *chi mīshud* "what would it matter if —."

[6] *Chi būdī īnjā bi-yā yad* چه بودی اینجا بیاید (class.) "would that he would come"; in m.c. *chi khūb būd* چه خوب بود or *chi khūsh būd* چه خوش بود is used instead of *chi būdī* چه بودی.

اگر در مفاوضهٔ او شبی تاءخیر کردی چه شدی *agar dar mufāvaẓa-yi ū shab-ī t'akhīr kardī chi shudī?*—(Sa'dī) "had he delayed but one night in his intercourse with her, what then?"

(*t*) The plural of چه is چها *chi-hā:* it is rare in classical Persian. In modern Persian the plural is also written چه ها. Ex.: چه ها میگویند *chi-hā mīgūyand* "what do they say, *or* what are they saying?": چه ها که نکرد و چها که نگفت *chihā ki na-kard va chihā ki na-guft* (m.c.) "there was nothing he didn't do or say."

(*u*) *Chi-chi* چه - چه signifies "what does it matter one way or the other"; also "whether—whether—." Ex. چه بر تخت مردن چه بر روی خاک *chi bar takht murdan chi bar rū-yi khāk* "what matters it to die on a throne or on the bare ground?; it is the same thing to die on a throne as on the bare ground": چه امیر چه فقیر *chi amīr chi faqīr* (m.c.) "whether gentle or simple" = *chi shāh chi gadā* (m.c.); چه دُر چه صدف *chi dur*[1] *chi ṣadaf* "whether a pearl or an oyster shell": چه شریف و چه وضیع *chi sharīf u chi waẓī'* "as well high as low."

Remark.—خواه *khwāh* repeated could be substituted for چه[2] in these examples.

This *chi* is called *chi-i* (not *chi-yi*) *musāvāt* (چهٔ مساوات) "the ـِ of comparison or equality."

(*v*) It was stated above, in (*k*), that چه is *generally* used for inanimate things. It is however also occasionally used for animate beings, as: شاه پرسید که این چه آدمها می باشند *Shāh pursīd ki īn chi ādamhā mī-bāshand* "(m.c.) the Shah asked 'who are these men?'"; (instead of —*īn ādām-hā kīstand?* این آدمها کیستند) In the former case, however, چه has rather the sense of "what sort of," whereas که merely asks 'who are they?' این مرد چه کس است *īn mard chi kas ast* (m.c.)? "what sort of man is this?" [*īn mard chi kāra ast* این مرد چه کاره است (m.c.) "what sort of man is this, or what is his profession?" *tu chi kāra-ī* تو چه کاره ئی (m.c.) "what is your work?", also —*bi-tu chi?* بتو چه]: چه کسی تو[3] که در حق من این احسان فرمودی *chi kas-ī tu ki dar ḥaqq-i man īn iḥsān farmūdī* (class.) "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.

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[1] Note that the final letter is doubled *durr* دُرّ and must therefore in prose be pronounced with a stress on it. Here by poetical license the word is *dur.*

[2] The distinction that exists between خواه and کیا (*vide* "Hindustani Stepping-Stones") in Urdu does not exist in Persian between خواه and چه.

[3] In m.c. this *chi kas-ī tu* چه کسی تو would be too familiar an address to be followed by *iḥsān farmūdī* احسان فرمودی.

Chand چند is also an interrogative signifying "how much? how many? how long? to what length? etc." Ex.: *namī-dānad ki chand az shab guzashta* نمیداند که چند از شب گذشته "he knows not how much of the night has passed (i.e. how near morning it is)" —(Sa'dī).

پای مسکین پیاده چند رود کز تحمّل سُتوده شد بُختي[1]

Pā-yi miskīn piyāda chand ravad

K-az taḥammul sutūh shud bukhtī-'—(Sa'dī)

"How far can the weary foot-man go

For the camel has no more endurance left in it?"

Turā mushāhara chand ast? Guft "hīch."—ترا مشاهره چند است؟ گفت هیچ (Sa'dī) "how much is your pay?" He said "nothing": *bi-chand girifti*[2] (m.c.) بچند گرفتی "how much did you pay for (this)?"; *chand bār* چند بار "how often?": *tā-chand* تا چند "for how long?"

Like *chi* چه, *chand* چند is occasionally used in exclamation.

Remark I.—In composition: *chand-sāla*, adj., چند ساله 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 قدری and چقدر are used.

In m.c., *chand tā āb* چند تا آب means, "how many *parterres* of ground each measuring five ذرع by five ذرع will this stream water in twelve hours?" A plot of the size mentioned is called by villagers قَصَب.

(*x*) Grammarians distinguish the particle (حرف) *chi* چه by various names:—

(1) *Chi* چه as a simple interrogative, as *chi-mī-khwāhī?* چه میخواهي, is called *chīm-i istifhām* (چیم استفهام).

(2) *Chīm-i istifhām-i nafī* (چیم استفهام نفي) implies negative interrogation, as: *ān kas chi mī dānad* انکس چه میداند "what does he know? nothing": *vide* also (6).

(3) *Chīm-i nahī* (چیم نهي) implies prohibition, as: *īn ṣadā chi mī-kunī* این صدا چه میکني (m.c.) "why do you make such a noise? = don't do it."

(4) *Chīm-i mubālagha* (چیم مبالغه) the چه of amplification precedes an adjective and intensifies it, as: *chi zībā mi-khwānad* چه زیبا میخواند (m.c.) "how nicely he reads."

(5) *Chīm-i ta'zīm* (چیم تعظیم) the چه of honouring precedes a noun, as *īn chi mard-ī st* این چه مردیست "what a man (brave) he is!"

(6) *Chīm-i taḥqīr* (چیم تحقیر) "the چه of disdain" implies negative interrogation combined with contempt, as: *īn chi qābil ast* این چه قابل است (m.c.) "how can he do this; how is he fit for this business?" This *chi* چه is practically identical with *chīm-i istifhām-i nafī* (2) q.v.

(7) *Chīm-i taḥayyur* (چیم تحیّر) "the چه expressing astonishment," as: *chi mī-gūyī* چه میگوئي? (m.c.) "what is this you're saying! what do you mean!"

[1] A strong breed of camel with two humps.

[2] Also in m.c. *dar chand girifta* در چند گرفتی or elliptically *chand girifti* چند گرفتی.

(8) *Chīm-i taḥassur* (چیم تحسّر) "the چ of regret" as in *darīg Falak bā man chi kardī* دریغا ای فلک با من چه کردي "Alas! O wheel of the how has thou dealt with me!"

(9) *For chīm-i musāvāt* 'vide' (*u*).

(10) For *chīm-i taṣghīr* چیم تصغیر or "the چ of diminutiveness", Diminutives.

§ 38. Substitutes for Interrogative Pronouns.

Connected with چ, are the interrogatives چگونه *chigūna* "how? in state?", from چ *chi* and گونه [1] *gūna* "colour, manner"; and چون appar derived from چ and the demonstrative pronoun آن.

(*a*) *Chigūna.* چگونه [2] آدمي است *chigūna ādam-ī 'st* (classical and m.c چگونه آدمیست) "what sort of a man is he?"

For the m.c. phrase این مرد چه کاره است *īn mard chi-kāra ast*? *vide* exa at end of (*v*) § 37.

Remark.—In the above example, *chigūna* چگونه qualifies the noun *ādar*

In the phrase چگونهٔ *chigūna-ī* "how are you?", *chigūna* چگونه is an adv

(*b*) *Chūn.*[4] Ex.: تو بیما چوني *tu bī-mā chūn-ī* "away from us, how d find yourself?" (lit. "how art thou? what art thou?"): درویش ضعیف حال را در تنگي و خشکي سال [5] مپرس که چوني مگر *darvīsh-i ẓa'īf ḥāl rā dar tangī u khusk sāl ma-purs ki chūn-ī? magar*—(Sa'dī) "don't enquire from the poor da during a famine year how he is, unless—."

§ 39. Indefinite Pronouns (اسم مُبهم).[6]

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

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[1] *Gūna* گونه, also *gūn* گون; be careful to pronounce the و long and the final e, چگونه *chigūne* چند گونه *chand-gūna* "of different kinds, various"; also *gūnā-gūn* "of different colours or sorts."

[2] *Chigūna* چگونه here equals چه طور *chi ṭawr* or چه قسم *chi qism*. Note that t is that of 'unity' (and is not that of آدمي *ādamī* "man"), as in *chigūna zan-ī 'st* زنیست "what sort of a woman is she?"

[3] Note the difference of meaning of چگونه in the following two sentences: *M rā dar Baṣra dīdam; ḥājī chigūna bāshad;* مرا در بصره دیدم حاجي چگونه باشد —(Sa'dī) "I saw him in Basra; how can he then be a pilgrim from Mecca?": *ch ḥājī ast* "what sort of a pilgrim is he?" *Guftam-ash chigūna-ī dar īn ḥālat?* گفتمش چگونهٔ درین حالت "—(Sa'dī) "I asked him how he was feeling."

[4] *Chūn* چون is also in some districts vulgarly used for *kūn* کون "the anus."

[5] Another reading is *khushk-sālī* خشک سالي which is certainly a commoner wo

[6] *Chunīn* چنین, *chunān* چنان, *fulān* فلان, etc., *chand* چند, *chandān* and are called *kināyāt* کنایت.

(1) "Other, another," *dīgar* دیگر, precedes or follows its noun, as: *dīgar rūz* دیگر روز, or *rūz-i dīgar* روز دیگر "the next day" also "another day"; *dīgar rāh* راه دیگر, or *rāh-i dīgar* راه دیگر "another road"; *dīgar bār* بار دیگر, or *bār-i dīgar* بار دیگر "another time; a second time, again"; *dīgar-gūn* دیگر گون "in another state, altered"; نماز دیگر *namāz-i dīgar* (Afghan idiom) "the afternoon prayer"; *dīgarān* دیگران or *dīgar-hā* دیگرها "others, other people"; *dīgar kas*[1] دیگر کس (class.), or *kas-i, dīgar* کس دیگر (class.), or better with the ي of unity دیگر کسي *kas-ī dīgar* "another person, some one else": دیگری[2] "another person, another"; دیگر عضوها *dīgar 'azvhā* "the other (remaining) limbs"; *dīgar barādarān-ash* دیگر برادرانش "his other brothers" (Gul., Book I, St. 3).

The expression یکی رفت دیگری ماند *yak-ī raft dīgar-ī mānd* "one went, the other remained" is classical as well as m.c.[3]

Yak dīgar یکدیگر 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:— و دیگر کس نام و نشانش نشنود *va dīgar kas nām va nīshān-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 pāyīn-tar* دیگر پا بفتر (m c.) "further down."

Remark II.—In compounds and in poetry دِگر *dĭgar*, as: دِگر گون *dĭgar-gūn* "changed, altered, otherwise."

Bāzārcha-yi qaṣab-farūshān dīgar ast[4] بازرچهٔ قصب فروشان دگر است "no store of Cairene cloth or silk have we."

(*O. K. Rub.* 58 *Whin.*); lit. "the mart of the muslin-sellers is another place."

Remark III.—For the ي of unity with *dīgar* دیگر, *vide* § 41 (*p*).

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[1] For "the one—the other", *vide yak-ī* (c) (1).

[2] یکی دیگر *yak-ī dīgar* "one other, another"; note position of ی of unity in these two words; also in چیزی دیگر *chīz-ī dīgar*: دیگری means "another person," so چیزِ دیگری *chīz-i dīgar-ī* 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 *chīz-ī dīgar* چیزی دیگر, *yak chīz-ī dīgar* یک چیزی دیگر could be used; *vide* also Remark to (*b*).

[3] دو کس رنج بیهوده بردند و سعي بی‌فائده کردند یکی آنکه مال اندوخت و نخورد و دیگر آنکه علم آموخت و عمل نکرد - (سعدي). Here دیگري could have been used.

[4] *Bāzārcha* بازار چه dimin. *Qaṣab* قصب fine linen of Egypt (word not used in modern Persian).

(2) غير *ghayr* is properly a substantive (pl. *aghyār* "strangers"). Ex.: مال غير *māl-i ghayr*[1] "some one else's property": شخص غيرى گفت *shakhṣ-i ghayr-ī gūft*[2] "a stranger, some one else said this."

To the question "are you a relation of theirs?" the answer might be من غيرة هستم *man ghayra hastam* (m.c.), "I am an outsider."

Dar umūr-i zātī va kārhā-yi ghayr bā man kunkāsh namūdī - و در امور ذاتي كارهاي غير بامن كنكاش نمودي (Tr. H. B. Chap. V) "he used to consult me on his own affairs and those of the community"; غيري *ghayr-ī* "another person, a stranger."

Remark.—غير *Ghayr* is prefixed to substantives and adjectives, and Arabic participles, with the privative sense "*un-*, *im-*," etc., to form adjectives. Ex.: غير آباد *ghayr-i ābād* "uncultivated" or "uninhabited"; غير انصاف *ghayr-i inṣāf* "unjust" (but if the compound is a substantive the *iẓāfat* is omitted, as غير انصافي *ghayr inṣāfī* (class.) "injustice"); غير منقوله *ghayr-i manqūla* "immovable (property)"; غير مذكوحه *ghayr-i mankūḥa* "unmarried, i.e. illegitimate (wife)"; غير نافذ *ghayr-i nāfiẕ* "inoperative, of no effect"; غير موروثي *ghayr-i mawrūṣī* "not inherited" (also غير موروث *ghayr-i mawrūṣ*; mod. Per.).[3]

Va-ghayra وغيرة. P. (for *wa-ghayr-hū* وغيرهٗ, Ar.), and وغير ذلك *va ghayr-i zālik* (for Ar. وغير ذلك), and غير آن *ghayr-i ān* = "et cetera"; but غير از او *ghayr az ū* = "with the exception of him."

The *iẓāfat* اضافت in modern Persian after غير *ghayr* in compounds is perhaps a corruption of the final vowel of the Ar. noun, thus غير خالص, *ghayr" khāliṣ*in", Ar., and *ghayr-i khāliṣ*, Mod. Pers., "impure."

(*b*) "One another":—

(1) يكديگر *yakdīgar* (one word) classical compound of *yak* يك "one" (numeral) and *dīgar* ديگر "another." Ex.: يكديگر را دوست ميداريم *yakdīgar rā dūst mī-dārīm* "we are fond of each other": رفتيم بخانهٔ يكديگر *raftīm bi-khāna-yi yakdīgar* "we went to each other's houses."

Yakdīgar يكديگر is used in colloquial only by educated people: *ham-dīgar* همديگر is used only by the vulgar.

Remark I.—This reciprocal pronoun must not be confounded with يكي ديگر *yakī-dīgar* "another individual," *vide* footnote 2, page 99.

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[1] مال ديگرى *māl-i dīgar-ī* "the property of some one else."

[2] The expression غير شخص *ghayr shakhṣ*, though correct, is not used in modern Persian; *shakhṣ i ghayr-ī* is used instead.

[3] In modern Persian the *iẓāfat* اضافت is used after غير *ghayr* in compound adjectives.

In old classical Persian, however, the *iẓāfat* اضافت appears to have been omitted after غير *ghayr*. It is omitted in India and Afghanistan.

Remark II.—Note that in the second example خانه is used collectively. would also be correct, but less usual, to use the plural خانه‌ها.

(2) هم دیگر *ham dīgar* (m.c.): *bā ham-dīgar nishasta and* با همدیگر نشسته .c.) "they are seated together": *az 'aqab-i ham-dīgar* از عقب هم دیگر می آمدند *āmadand* (Shah's Diary) "they (the ships) followed one behind the other."

(*c*) "One", "some one", "any one" and "a person."

(1) یکی *yak-ī* (the numeral *yak* "one" with the ی of unity). Ex.: سخن برین مقرّر شد که یکی را بتجسّس ایشان بر گماشتند *sukhun bar īn muqarrar id ki yak-ī rā bi-tajassus-i īshān bar gumāshtand*[1] *va*—(Sa'dī) "it was ided to appoint some one to spy on them": یکی از ملوک *yak-ī az mulūk* 'dī) "one of the kings": یکی در زد *yak-ī dar zad* (m.c.) "some one knocked the door."

The following are colloquialisms:—*ān yak-ī*[2] آن یکی (m.c.) "that one," l *īn yak-ī* این یکی (m.c.) "this one." Ex.: پشت آن یکی در قایم شدم *pusht-i yak-ī dar qā'im shudam* (m.c.) "I hid behind *that there* door."

"The one—the other" is *yak-ī* یکی—*dīgar-ī* دیگری, or *īn yak-ī* این یکی—*dīgar-ī* آن دیگری. In classical Persian *dīgar* دیگر "the other" also occurs *dīgar-ī* دیگری. *Vide* foot note 2.

Remark.—*Yak-ī* یکی is also a numeral; thus, to the question, "what is ir average?", the answer might be یکی در ده *yak-ī dar dah*[3] "one in ten" rtridges, etc.)."

Note the following idioms:—همه باهم یکی بودند *hama bā-ham yak-ī būdand* hey were all of one mind, unanimous (= یک دل بودند *yak-dil būdand*); *n-yak-ī-am* من یکی ام "I am one, alone," but *yak-ī man-am az īn miyān* یکی منم از این (Sa'dī) "I am *the* one who—."

For *yak-ī* یکی, adv., "in the first place," *vide* Adverbs. *Yakī* یکی is) a subs. (note accent) "unity, oneness, concord."

For *yak* یک, the numeral, as a substitute for the indefinite article, e § 41 (*a*); *vide* also under Numerals. *Man yaka u tanhā* من یکه و تنها (m.c. y) "I alone."

(2) احدی *aḥadī* (the Arabic numeral "one" with the Persian ی of ty), though practically the same as *yak-ī* یکی, is only used in m.c. with the b in the negative, *vide* "No one" (*d*) (6).

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

[2] *Ḥakīm-ī guft khilāf-i īn 'ajab būdī ki ān yak-ī bisyār-khwār būd ṭāqat-i bī-navā'-i lāsht halāk shud va ān dīgar khwīshtan-dār būd*—"حکیمی گفت خلاف این عجب بودی که آن یکی بسیار خوار بود طاقت بی نوائی نداشت هلاک شد و آن دیگر خویشتن دار (Sa'dī) "a philosopher replied, '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 *yak- bar dah* یک بر ده.

Remark.—The broken plural of *aḥad* احد is *āḥād* آحاد "units, individuals." Ex.: گفت بر پسران آحاد رعیّت چندان جفا و توبیخ روا نمي داري كه پسر مرا *guft bar pisarān-i āḥād-i ra'iyyat chandān jafā u tawbikh ravā namī-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": احدی از آحاد را ندیدم كه چنین كاری بكند *aḥad-ī az āḥād rā na-dīdam ki chunīn kār-ī bi-kunad* (m.c.) "I never saw any one else do such a (disgraceful) thing as you have done."

(3) كس or كسی, *kas* or *kas-ī*.[1] Ex.: گفت كه كسی *kas-ī guft ki*—"some body said that—." Sa'dī says:—

راستي موجب رضاي خداست كس ندیدم كه گم شد از ره راست[2]

Rāstī mūjib-i raẓā-yi Khudā-st

Kas na-dīdam ki gum shud az rah-i rāst

"Rectitude (or truth) is the means of pleasing God.
Never have I seen an upright man forsaken."

گر بجاي نانش اندر سفره بودی آفتاب تا قیامت روز روشن كس ندیدی در جهان

"*Gar bi-jā-yi nān-ash andar sufra būdī āftāb*

Tā qiyāmat rūz-i rūshan kas na-dīdī dar jahān—(Sa'dī).

گفت باعتماد آن كه داند كه بكس نگویم *guft bi-i'timād-i ān ki dānad ki bi-kas*[3] *na-gūyam* (Sa'dī) "he replied because he relies on what he knows, viz. that I won't repeat things to any one"; *vide* also example in Remark to (*a*) (1): كه سخن جز بحكم ضرورت نگفتی و موجب آزار كس بزبانش نرفتی *ki sukhan juz bi-ḥukm-i zarūrat na-guftī va mūjib-i āzār-i kas bi-zabān-ash na raftī* (Sa'dī) "— who never spoke unless it was necessary, nor unbridled his tongue to hurt anyone's feelings"; (in m.c. *kas-ī* instead of *kas*): و حكماء گفته اند چهار كس از چهار كس بجان برنجند *va ḥukamā[4] gufta and chahār kas az chahār kas bi-jān bi-ranjand*[4] "four people live in dread of four other people": قضارا از كسان او یكی حاضر بود *qaẓā-rā az kasān-i ū yak-ī ḥāẓir būd* "by chance one of his followers (people of the house) was present."

Remark.—*Kas* كس is also used in the sense of "noble" (i.e. a 'somebody') as opposed to *nā-kas* ناكس "ignoble, mean"; thus Sa'dī says:—

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[1] In m.c. *kas-ī* كسی "some one," but اینكس *īn kas* "this person." Care must be taken to pronounce this word *kas* كس and not *kus* كس (whence the Arabic *kuss*). *Kas* كس is properly a substantive. "a person, a body"; *chunīn kasān* چنین كسان "such persons."

[2] In m.c. and in prose *kas-ī rā* كسی را would be used for *kas* كس in the example.

[3] آن *ān kas* "that person." Ex.: دستش بگرفت تا بمنزل آن كس در آورد *dast-ash bi-girift tā bi-manzil-i ān kas dar āvard* "he took him by the hand and led him to that person's house."

[4] *Bi-ranj* برنج "in affliction" and اند "are," or else *bi-ranjand* برنجند the 3rd person pl. of the Aorist of *ranjidan* رنجیدن: both correct.

شمشیر نیک از آهن بد چون کند کسی ناکس بتربیت نشود ای حکیم کس

Shamshīr-i nīk az āhan-i bad chūn kunad kas-ī ?

Nā-kas bi-tarbiyat na-shavad, ay ḥakīm, kas—(Sa'dī).

"How can a man make a good sword from bad iron?

An ignoble man becomes not, oh philosopher, noble by education."

Imrūzhā ū ham kas shuda ast امروزها او هم کس شده است (m.c.) "he has become a big person, a somebody, these days."

بر خود در کام و آرزو در بستم وز منّت هر ناکس و کس وا رستم

Bar khud dar-i kām u ārzū dar-bastam

V'az minnat-i har nā-kas u kas vā 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 nā-kas کس و ناکس "high and low, all."

Bī-kas بیکس signifies "friendless, destitute, an orphan."

Kam-tar kas-ī کمتر کسی "scarcely a person."

These significations of *kas* کس, *nā-kas* ناکس, and *bī-kas* بی‌کس, are m.c. as well as classical.

(4) "One": آدم[1] *ādam*, آدمي *ādamī*, انسان *insān* "man"; شخص *shakhṣ*[2] "*a* person." Ex.: آدم حیرت میکند *ādam ḥayrat mīkunad ki*—"one (lit. a man) wonders that—"; *insān* could be substituted in such sentences: بوی گل شخص را مست میکند[3] *bū-yi gul shakhṣ rā mast mī-kunad* "the scent of the roses intoxicates one": *shakhṣ na-bāyad īn hama subuk bāshad* شخص نباید این همه سبک باشد (m.c.) "a person, (a man) ought not to be so impatient."

Remark 1.—شخص واحد *shakhṣ-i vāḥid*, or فرد بشر *fard-i bashar*, signifies "a single individual," and *shakhṣ-ī* شخصی "a person, some one." Ex.: شخص واحد با ده نفر نمیتواند بجنگد *shakhṣ-i vāḥid bā dah nafar namī-tavānad bi-jangad* "a single individual cannot fight with ten men": —شخصی آمد "some one came (to me)—"; but شخصی *shakhṣī* adj: (note accent) means "personal."

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[1] *Ādam* آدم and *insān* انسان 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-tarsam mabādā bi-dast-i ādam-ī jangalī bi-yuftam va īn ham-chunān ast ki bi-panja-yi shīr giriftār shudan* میترسم مبادا بدست آدمي جنگلي بیفتم و این همچنان است که به پنجهٔ شیر گرفتار شدن (class.), would in modern Persian be rendered—*Va īn chunān ast ki gūyā insān bi-panja-yi shīr giriftār shavad* این چنان است که گویا انسان به پنجهٔ شیر گرفتار شود.

[2] The plural of *shakhṣ* is اشخاص.

[3] In m.c. گیچ or گیج *gīj* or *gīch* would be more used in this sense.

Remark II.—The indefinite pronoun "one" in English, or "a man," may often be rendered in Persian by هرکه *har-ki* "whoever":—هرکه نزدیکتر است پریشان تر است *har-ki nazdīk-tar ast parīshān-tar ast* "the nearer one is, the more one is in anxiety," lit. whoever is nearer is in great anxiety, *vide* § 45 (*v*); هر که در زندگي نانش نخورند[1] چون بمیرد نامش نبرند *harki dar zindagī nān-ash na-khurand chūn bi-mīrad nām-ash na-barand*—(Sa'dī) "when a man's bread is not eaten[1] in his lifetime, his name is not mentioned after death." The following is often quoted by dervishes and Ṣūfīs:—

هر که درین بزم مقرّب تر است ✻ جام بلا بیشترش میدهند

(6) The indefinite pronoun "one" can only be expressed by putting the verb, Aorist or Past Habitual, into the second person singular, as, *gūʾī* گوئي "you would say": ازدحام زن و مرد چنانکه اگر سر سوزنی انداختی به زمین نرسیدی *izdiḥām-i zan u mard chunān-ki agar sar-i sūzan-ī-andākhtī bi-zamīn na-rasīdī* (H. B. Chap. XI) "such a crowd of men and women that were one to throw (or had you thrown) a needle's point amongst them it wouldn't have reached the ground."

(*d*) "No one, none, nobody, nothing,[2] no, some."

(1) هیچ کس *hīch kas*, or کس *kas*, with the verb in the negative. Ex.: Sa'dī says: هیچ کس بمن التفات نکرد تا *hīch kas bi-man iltifāt na-kard tā*—"no one paid any attention to me—"; (m.c.): هیچ[3] که از شماها لایق این کار نیستید[4] *hīch ki az shumā-hā lāiʾq-i īn kār nīstīd* (m.c.) "none of you *are* fit for this business"; هیچ یک از شماها لایق مرحمتهای من نیستید *hīch yak az shumā-hā lāyiq-i marḥamat-hā-yi man nīstīd*[4] (m.c.) "none of you is deserving of my kindness"; هیچ یک ماجرا را قلم بند کردن نتوانستم *hīch yak mājarā rā qalam-band kardan na-tawānistam*[5] (Afghan) "I was unable to commit to writing any one of the adventures": چشم مور و پای مار و نان ملا کس ندید *chashm-i mūr u pā-yi mār u nān-i mullā kas na-dīd* (modern saw) "none has ever seen ant's eye, snake's foot, or Mulla's bread."[6]

هیچ نگفت *hīch na-guft* "he said nothing": *hīch kas nayāmad* هیچ کس نیامد "no one came": *vide* also (*f*) (2) and § 116 (*m*).

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[1] Note this method of forming the passive.

[2] 'Nothing' is in English a noun.

[3] Or *hīch yak* هیچ یک.

[4] Grammatically, of course, this should be *nīst* نیست; this 2nd person plural is an example of the slovenly thought so noticeable in modern Persian.

[5] In m.c. this sentence would be *hīch yak az mājarāhā rā namī-tavānistam qayd bi-kunam* هیچ یک از ماجراها را نمیتوانستم قید بکنم.

[6] Mullas 'bleed' people and are not bled. In m.c., *mullā-zāda* ملا زاده is almost the equivalent of 'stingy,' etc.

Remark.—*Hīch* هيچ, 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, هيچ without a negative sometimes implies "some," and with a negative "none," etc.

Example:—

گر فريدون شود بنعمت و مال بي هنر را بهيچ کس مشمار

Gar Farīdūn shavad bi-ni'mat u māl
Bī-hunar-rā bi-hīch kas ma-shumār—(Sa'dī).

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

توی صندوق هيچ چيز هست؟ *tū-yi ṣandūq hīch chīz hast* "is there anything in the box?"; اينجا آمد هيچ آدمي *hīch ādam-ī īnjā āmad* "did any man come here?": هيچ مردي نيامد *hīch mard-ī nayāmad* "no man came": هيچ کس آنجا هست *hīch kas ānjā hast* "is there any one there?[2]"; هيچ وقت مرا ياد ميکني *hīch vaqt marā yād mī-kunī* "do you ever remember me?"; هيچ گاه آنجا رفتهٔ *hīch gāh ānjā rafta-ī* (class.) "have you ever gone there?"; بهيچ وجهه ميتواني اين کار را انجام بدهي *bi-hīch vajh mī-tavānī īn kār-rā anjām bidihī* (m.c.) "can you by any means complete this work?"

(3) In answer to a question, *hīch* هيچ and its compounds signify a *negative*. Ex.: Q. چه ميکني *chi mī-kunī* "what are you doing?" A. هيچ *hīch* "nothing." To the question. آنجا کيست "who is there?" the answer might be هيچ کس "no one."

Similarly *īn hama hīch ast* اين همه هيچ است, signifies "this is all nothing"; *hīch chīz nīst* هيچ چيز نيست (*chīz-ī* چيزی or) "it is nothing":—

اين همه هيچ است چون مي بگذرد بخت و تخت و امر و نهي و گير و دار

Īn hama hīch ast chūn mī-bugẓarad
Bakht u takht u amr u nahy u gīr u dār.

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

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[1] *Hīch vaqt* هيچ وقت "ever"; *hīch vaqt-na* هيچ وقت نه "never." Ex.: *ghulām hīch waqt daryā na-dīdā būd* غلام هيچ وقت دريا نديده بود (Sa'di) "the slave had never seen (or experienced) the sea."

[2] The m.c. phrase *hīch kas-ī nīst* هيچ کسي نيست, or *hīch mard nīst* هيچ مرد نيست (not *mard-ī* مردی), signifies "he is of no account, a poor creature"; the latter sometimes also signifies *hīch mardī na-dārad* هيچ مردي ندارد (politely translated "he has no manhood").

دنیا دیدي وهرچه دیدي هیچ است وان نیز که گفتي وشنیدي هیچ است

Dunyā dīdī va har chi dīdī hīch ast
V'ān[1] *nīz ki guftī va shunīdī hīch 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 hīch chīz kamtar ast*[2] از هیچ چیز کمتر است (m.c.), or *ū az hīch hīch-tar ast* او از هیچ هیچتر است.

Remark.—It must, however, be borne in mind that *hīch* هیچ properly means "anything," and *hīch-na* هیچ نه "nothing"; thus, "eating nothing is better than eating bad food" would be rendered by *hīch na-khwurdan bihtar az ṭa'ām-i bad khwurdan ast* هیچ نخوردن بهتر از طعام بد خوردن است; while *hīch khūrāk khurdan* هیچ خوراک خوردن (Indian) would mean, if it meant anything at all, "eating anything (or something) is better than—."

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

ای که هرگز فرامُشت[3] نکنم هیچت از بنده یاد می آید

Ay ki hargiz farāmūsh-at na-kunam
Hīch-at az banda yād mī-āyad?—(Sa'dī).

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

هیچ تار می زنی *hīch tār mī-zanī* (m.c.) "do you play the guitar at all?": هیچ میشود اورا به بینیم[4] *hīch mī-shavad ū-rā bi-bīnīm* (m.c.) "would it be (or is it) at all possible for us to see him?"

Remark.—هیچ و پوچ *hīch u pūch* signifies "contemptible, anything silly or futile."

(5) *Hīch* هیچ (like *har* هر) can be joined with *kudām* کدام, as, *hīch kudām* هیچ کدام "either (of two); anyone (of three or more)." With the negative, it signifies "neither" and "none."

Remark.—*Hīch* هیچ and *har* هر [vide (*j*)] are called حرف مُبهم or حرف عموم. *Ism-i mubham* (اسم مُبهم) is Indefinite Pronoun.

(6) "No one" (m.c.) نه—احدی *aḥad-ī—na* (m.c.), (i.e. *aḥad-ī* with the verb in the negative): *vide* (*c*) (2). Example:—احوال احدی برهم نخورد *aḥvāl-ī aḥad-ī barham na-khurd.*—(Shah's Diary) "no one was upset (sea-sick)."

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[1] For *Va ān* و آن.

[2] Also *ū juz-i havā ast* او جزئ هواست (m.c.).

[3] Poetical for *farāmūsh-at* فرامشت

[4] Could also be written بِبینیم (rare).

(7) *Chīz* چیز or *chīz-ī* چیزی followed by a negative verb signifies "nothing," *vide* (*p*).

(*e*) "So-and-So, such and such, Snooks, what's his name": فلان *fulān* (in Persian also *falān*) is a designation of an undefined person or thing, present or absent; as an adjective it precedes its substantive, as: *fulān-kas* فلان کس "such a person." Ex.:[1] وبشارت آورد که فلان قلعه را بدولت خداوندي کشادیم *va bashārat āvard ki fulān qal'a rā bi-dawlat-i khudāvandī kushādīm* (Sa'dī) "— and brought the good news that such and such a fortress had been taken": یکی از بزرگان پارسائی را گفت که چه گوئي در حق فلان عابد[2] *yak-ī az buzurgān pārsā'ī*[3] *rā guft ki chi gū-ī dar ḥaqq-i fulān 'ābid* (Sa'dī) "a certain great man asked a pious ascetic what his opinion was concerning a certain religious person"; آمد (شخص or کسی) فلان کس, or آمد فلان *fulān āmad*, or *fulān kas* (*kas-ī* or *shakhṣ*) *āmad* "So-and-So came": در فلان تاریخ في سنهٔ فلان *dar fulān tārikh fī sana-yi fulān* "on such a date in such a year." *Yā fulān* یا فلان "ho! you there." *Fulān* is also used to indicate the private parts of male or female.[4]

The feminine is فلانه, but more often فلان زن *fulān zan*, etc., is used.

Remark I.—The demonstrative pronouns are sometimes used with *fulān* فلان, as: *īn fulān* این فلان "this So-and-So" and *ān fulān* آن فلان "that So-and-So."

Remark II.—In vulg. m.c., *yārū* یارو is used for men or women and sometimes for things, as: *yārū āmad* یارو آمد "So-and-so (man or woman) came": *yārū rā biyāvar* یارو را بیاور "bring the wine" (or the goblet or gaming things: for anything forbidden).

(2) فلاني *fulānī* refers to persons only, whether present or absent. An exception is فلاني را بیار *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, *bigū'īd fulānī āmad shumā tashrīf na-dāshtīd*, etc., بگوئید فلاني آمد شما تشریف نداشتید.

In poetry *fulānī* فلاني sometimes signifies 'a mistress.' *Fulān u Bahmān* فلان و بهمان and vulgarly *Fulān u Pashmadān* فلان و پشمدان are also used for persons or things when there are more than one, as: *Fulān u Bahmān āmadand* فلان و بهمان آمدند "So-and-So with So-and-So came"; *fulān u pashmadān guftand* فلان و پشمدان گفتند (m.c.) "they said such and such things."

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[1] In m.c. *gushādan* گشادن (not *kushādan* کشادن).

[2] The two words *pārsa* پارسا and *'ābid* عابد have much the same signification; the former is Persian, the latter Arabic; *'ābid* عابد signifies properly "worshipping (God)."

[3] Note the ی of unity.

[4] The m.c. abuse *fulān-am bi-fulān-at* فلانم بفلانت (or *fulāniash* فلانش) has an indecent signification.

Fulān فلان can be used as an adjective, but *fulānī* فلاني cannot. the former is indefinite (*nakira* نكرة) and the latter definite (*ma'rifa* ة that is, if referring to a person known to the speaker and his listener, فلاني would be used, otherwise *fulān* فلان.

Fulān u bīstār (or *bīsār*) فلان و بيستار is also used in modern P generally for things, rarely for persons.

(3) "What's his name"; چه چيز *chi chīz*, or *chi chīz-ī* (m.c.). Ex.: بچه چيز - بحاجي آغا *biraw bigū bi-chi chīz, bi-Ḥājī Āghā* (m.c.) "go an what's his name, I mean Haji Agha": چه چيز پيش من آمد, غلام حسين *pīsh-i man āmad-ghulām Ḥasan* "what's his name came to me—(Ḥasan." In, فلاني بمن آر ای صبا نکهتی از کوی *āy ṣabā nakhat-ī az kū-yi bi-man ār, fulānī* = *ma'shūq*.

(4) *Bāstār u bīstār* باستار و بيستار "So-and-So," are obsolete.

Remark.—In the following sentences:—

مر اين درد را دوائی نيست مگر زهرهٔ آدمي[1] که بچندين صفت موصوف بود *n dard rā dawā-ī nīst magar zahra-yi ādam-ī ki bi-chandīn ṣifat mawṣūf bu* (Sa'dī) "for this disease there is no cure, but the gall of a human being has such and such qualities," the word *fulān* could be substitut *chandīn* چندين without materially altering the sense.

(*f*) "Both," and "neither of two."

(1) هر دو[2] *har-du* "both." Examples: لنگه[3] را بار شتر کوده مهار[4] شتر را *linga rā bār-i shutur karda mahār-i shutur rā girift* (m.c.) گرفت loaded the camel with both its loads and took hold of the nose-stri بهر دو دست بدنبال کشتي آويخت *bi-har du dast dar dumbāl-i kishtī āvīkht*.—("he seized and clung with both hands to the stern (or perhaps the ru of the ship"; گفت بگير آن هر دو را تا ترا صد دينار بدهم *guft bigīr ān har du turā ṣad dīnār bidiham* "he said save both of those two *and* I will give hundred dinars"[5]; ما هر دو رفتيم *mā har du raftīm* (or simply *har du* هر دو رفتيم) "we both went."

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[1] Note the demonstrative or relative ي.

[2] For *har* هر "every", *vide* (*j*).

[3] *Linga* لنگه is "one out of a pair; the load of one side of a beast of burden,

[4] *Mahār* مهار is the camel leading-string attached to a wooden key in the nos certain districts (Khurāsān for instance) the *mahār* مهار is not used, the leading being merely attached to a rope halter. The classical expression شتر بی مهار *sh bī 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 *dīnār* is an imaginary co infinitesimal value; fifty go to one *shāhī* or to a half penny of English money. N تا for "and": و would be unidiomatic.

In m.c., هر دو is also placed before the separate and affixed pronouns as shown in the following examples: هر دوی ما آمدیم *har du-yi mā āmadīm*[1] "we both came": هر دویشان, or هر دو شان, or هر دوي ایشان, *har du-yishān*, or *har du-shān*, or *har-du-yi īshān*[1] "both of them": هر دو اش را بیار *har du-ash rā biyār* (m.c.), or هر دویش را بیار *har du-yash rā biyār* (m.c.), (or *har du shān rā biyār* هر دو شانرا بیار) "bring both of them": the last however is for living things only.

Remark.—In m.c., *hama si shahr* همه سه شهر, etc., might be used for *har si shahr* هر سه شهر "all three cities."

(2) "Neither (of two)"[2] is expressed by هر دو with a negative. Ex.: و ترا این هر دو نیست[3] *va turā īn har du nīst*—"and both these (qualities) are wanting in you, (you have neither of these two)": و سرو را هیچ ازین هر دو نیست *va sarv rā hīch az īn har du nīst* "and the cypress has nothing of these two qualities mentioned"—(Sa'dī). *Vide* also (*d*) (1).

(3) "Both." The Arabic dual اثنین *ithnayn* "both", pronounced in Persian *iṣnayn*, is occasionally used by Mullas, or in legal documents.

(4) Indirect ways of expressing "both" are given in the following examples:—

من و تو برویم *man u tu bi-rāvim* "let us both (you and me) go"; ما و آنها برویم *mā u ānhā* (or *mā bā ānhā*) *biravīm* (m.c.) "let us both (us and them) go": شما با او بروید *shumā bā ū* (or *shumā va ū*) *bi-ravīd* (m.c.) "you go with him, let you and him both go[4]"; هم این و هم آنرا بیار *ham īn va ham ān rā biyār*, or more commonly *īn u ān rā-biyār* این و آنرا بیار, "bring both this and that (i.e. both)."

(5) "Both sides" هر دو طرف *har du ṭaraf*: also expressed by the Arabic dual جانبین *jānibayn* or طرفین *ṭarafayn* "the two sides, both sides; the contending parties, both parties."

Remark.—Similiar to هر دو *har du* "both," are هر سه *har si* "all three," etc. Ex.: هر پنج کتاب خود را فروختم *har panj kitāb-i khud-rā farūkhtam* "I sold all five of my books."

(*g*) (1) "Some, several, sundry, few." *Chand* چند, or *chand-ī* چندي "a few," signifies an indefinite quantity; it precedes or follows its substantive, which should be in the singular, and may or may not have the ي of unity.

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[1] Or *har du tā mān āmadīm* هر دو تا مان آمدیم (m.c.): or *har du tā shān* هر دو تا شان (m.c.).

[2] "Neither—nor" are expressed by نه *na*—نه *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. :—باری چند غوطه خورد *bār-ī, chand ghūṭa khurd* (Sa'dī) "in short he sunk a few times": چند روز بدین بر آمد *chand rūz bar īn bar āmad*—(Sa'dī) "a few days after this"; چند[2] کلمهٔ *kalima-ī chand*—(Sa'dī) "a few words" قدمی چند برفتمی *qadam-ī-chand biraftamī*—(Sadi) "I went a few steps"; سالی چند *sāl-ī 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.

خروشي بر آورد بيژن چو شير ز ترکان برفتند—ه چندي دلير

Khurūsh-ī bar āvard Bīzhan chu shīr
Zi Turkān bi-raftand chand-ī dilīr.

Shāh-Nāma Book 4, *Giriftār shudan-i Māhūy-i Sūrī va kushta shudan-i ū bi-farmān-i Bīzhan-i Turk.*

(2) In modern Persian, *chand* چند precedes its substantive, which is in the singular with or without the ی of unity, and the verb is generally in the plural. Ex.: چند سر باز رفتند *chand sarbāz raftand*[3] "a few soldiers went": چندي مردند *chand-ī murdand*[4] (Afghan) "a few died"; چند خدمتگار *chand khidmatgār* "some serving men," but چندي از خدمتگارها *chand-ī az khidmatgār hā* "a few from amongst the serving men."

(3) Colloquially and vulgarly the verb is frequently put in the singular. Ex.: چند نفر اصفهاني نشسته بود *chand nafar Isfahānī nishasta būd* "there were some Isfahanis seated (there)"; the verb should be in the plural (*būdand* بودند).

In the m.c. sentence[5] درميان دريا چند کوهای ديگر هم بودند *dar miyān-i daryā chand kūhā-yi dīgar ham būdand*, "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.: چند تاجران[6] و صاحبان کوٹهي[7] نشسته بودند *chand tājirān u ṣāḥibān-i kothi nishasta būdand* (Afghan) "a few merchants and

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[1] Or چند برين بر آمد روزی (class.); also چند روزی (m.c.) "a few days." Ex.: مصلحت آن است که چند روزی بشهر در آئي *maṣlaḥat ān ast ki chand rūz-ī bi-shahr dar-āyī* (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* رفت the singular is used; but incorrectly.

[4] *Chand nafar-ī murdand* چند نفری مردند a vulgarism and incorrect.

[5] Or *būd* بود. Also *kūh* کوه should be in singular after *chand* چند.

[6] In m.c. *chand nafar tājir* چند نفر تاجر or *chand nafar tājirān* چند نفر تاجران, but the singular is the commoner.

[7] This is the Hindī word کوٹهي *koṭhī*.

owners of warehouses were sitting (there)''; چند انگشترهای طلا *chand angushtarhā-yi*[1] *ṭilā* ''a few finger-rings of gold''; چند اقسام[2] عرق بود *chand aqsām-i 'araq būd* (m.c.) ''there were several kinds of spirits.''

(5) In m.c., چندي *chand-ī*, or یک چندي *yak-chand-ī*, means ''a little while,'' several times. Ex.: حکیم الممالک[3] که چندی بود اینجا بود دیده شد *Ḥakīm-u-l-Mamāmlik ki chand-ī būd īnjā būd dīda shud*—(Shah's Diary) ''the *Ḥakīm-u-l Mamālik*, who had been here for some time, was interviewed by us''; چندي[4] هست اینجا هستم *chand-ī hast īnjā hastam* (m c.) ''I have been here for some time''; بعد از چندي *ba'd az chand-ī* (m.c.) ''after a little while''; چو بی که در دست داشت چندی بر سر او زد *chūb-ī ki dar dast dāsht chand-ī bar sar-i ū zad* (Af.) ''he struck him several times with the stick he held in his hand.''

Remark I.—It will be noticed that in m.c. *chand-ī* چندي is used for *chand-gāh* چند گاه (classical), *chand waqt* چند وقت (classical and m.c.), *chand bār* چند بار (classical and m.c.), and *chand daf'a* چند دفعه (m.c.).

The Afghans use *chānd gāh* in speaking.

Remark II.—*Yak chand* یکچند is used in the sense of ''a few''; یکچند نفری بودند *yak chand nafar-ī būdand* (m.c.) ''a few persons were present.''

(6) تنی چند *tan-ī chand* (class.) signifies ''sundry persons''; تنی چند در صحبت من بودند *tan-ī chand dar ṣuḥbat-i man būdand*—(Sa'dī) ''certain individuals were friends of mine''; تنی چند[5] از مردان واقعه دیده و جنگ آزموده را بفرستادند تا در شعب جبل پنهان شدند *tan-ī chand az mardān-i vāqi'a dīda va jang āzmūda rā bi-firistādand tā dar shi'b-i jabal pinhān shudand* (Sa'dī) ''certain experienced veterans were sent to hide in a ravine in the mountains.''

In m.c., instead of the classical تنی چند *tan-ī chand*, نفر چند *chand nafar* is used.

(7) For *chand* چند as an interrogative, *vide* § 37 (*w*).

(8) *Yak-chand* یکچند and *chand tā* چند تا ''a few, a little, somewhat.'' *Yak chand* takes a singular noun, but a plural verb: *vide* (5) Remark II.

If *tā* تا is added, however, the verb is in the singular, as: *yak chand tā mard būd*. *Yak-chand-ī*, adv., is ''a short while'': *vide* (5).

(9) Compounded with the demonstrative pronouns, چندین *chandīn* ''so much as this,'' etc., and *chandān* چندان ''so much as that,'' etc.: *vide* § 36 (*b*).

For *chandān ki* چندانکه ''however much, as soon as, as long as,'' etc., *vide* § 92 (*d*) (13).

Remark I.—*Chand* چند is connected with *and* اند, and *andak* اندک.

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[1] Or singular.

[2] In the m.c. of Persia, *aqsām* اقسام the broken plural of *qism* قسم might occasionally be used under the impression that it was a singular word.

[3] Title of the Shah's physician.

[4] i.e. days, weeks, or months (not portion of one day).

[5] Similarly for things چند تا *chand tā* (m.c.) is used.

Remark II.—*Chand* چند is only used for things that can be counted.

For quantity that can be measured [1] قدری and چقدر are used: *vide* (*h*).

For *pāra* پاره "some, a few," etc., *vide* (*p*) (2).

(*h*). (1) "Somewhat, a little quantity," قدری *qadr-ī*. Ex.: قدری آب بده *qadr-ī āb bi-dih* "give (me) a little water"; یار [2] قدری جو *qadr-ī jaw biyār* "bring a little barley." *Vide barkh-ī* برخی, etc., "a little."

(2) "So much, this quantity" is این قدر *īn qadr*.

(3) "That much, that quantity" is آن قدر *ān qadr*.

(4) "How much, what quantity" چه قدر *chi qadr*?

Remark.—قدری, 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 [3] *hama mardumān* (class.), or مردمان همه *mardumān-i hama* (Indian) "all the men"; همه رفتند (مردمان or) مردم *mardum* [4] (or *mardumān hama raftand* "all the men went" (class. and modern).

In the Gulistan, *hama* همه generally precedes its substantive (without an iẓāfat), and the substantive and the verb are in the singular [5] or plural according to the idea conveyed. Ex.: همه شب *hama shab* (Sa'di) "the whole night"; همه عمر *hama 'umr* "the whole of one's life."

نمی بینی که گاوی در علف زار بیالاید همه گاوان ده را

Namī-bīnī ki gāv-ī dar 'alaf-zār

Biyālāyad hama gāvān-i dih-rā?—(Sa'dī).

"Dost thou not see that one ox in a meadow

Can contaminate all the oxen of a village?"

همه عیبها [6] *hama 'aybhā* (class.) "all the vices" (i.e. every vice there is; the plural is here used in an intensive sense [7] to signify numbers).

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1 *Qadr-ī*; *qadr*, A. and P., signifies "quantity, value" and *qadar*, P. (in Arabic *qadr*) signifies "fate, preordained destiny." Hence قدری *qadarī* (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 جو *jū* or جوی or *jūy* (also *jūb*) "a running brook" and the Imperative of *jūstan* of *jūyīdan* "to seek"; جوی *jav-ī* "a single grain of barley."

3 No iẓāfat.

4 *Mardum* مردم is a collective noun always treated as a plural, though it has also a plural *mardumān* مردمان.

5 A singular noun is often used in a collective sense and with a plural verb.

6 M.c. *hama-yi 'aybhā* همهٔ عیبها.

7 Similarly مدّتها *muddat-hā* "ages, long times" is stronger than مدّتی *muddat-ī* "a long time": مدّتی ناخوش ماند "he was ill for a long time," but مدّتها ناخوش ماند "he was ill for ages."

گویند چه غم گر همه عالم مردند *gūyand chi ġham gar hama 'ālam murdand.* (Sa'dī) "they say 'what concern of ours is it, if the rest of the world perish?'"; here *'ālam* is a collective noun signifying 'all the people of the world':

گر چه[1] سیم و زر ز سنگ آید همي در همه سنگي نباشد زرّ[2] و سیم

Garchi sīm u zar zi sang āyad hamī
Dar hama sang-ī nabāshad zarr u sīm—(Sa'dī).

"Though silver and gold come from stone
Not in every stone is found gold and silver;

چو دست از همه حیلتی در گسست حلالست بردن بشمشیر دست

Chu dast az hama ḥīlat-ī dar gusist
Ḥalāl ast burdan bi-shamshīr dast—(Sa'dī).

"When every (single) stratagem has failed
Then only is it lawful to resort to force."

دشمن چو از همه حیلتی در ماند سلسلهٔ دوستي بجنباند *dushman chu az hama ḥīlat-ī dar mānad*[3] *silsila-yi dūstī bi-jumbānad*—(Sa'dī) "when (your) enemy has failed by every single stratagem (to injure you), he then tries to make friends with you." In the last three examples *hama*, with the ي of unity added to the substantive, signifies "each" or "every" considered separately, i.e. *har sang-i* هر سنگی.

It is difficult to say whether همه *hama* is a substantive or an adjective. In classical Persian it either precedes its substantive without an *iẓāfat* or follows it in apposition (of corroboration تاکید) without an *iẓāfat*, as: کارهانها همه بگذشت ز میدان شهود. In modern Persian, though the same constructions are used, it is usual for *hama* همه to precede its substantive and be coupled to it by an *iẓāfat*: in this case it is obviously a noun.

In Indian Persian, *hama* همه is treated like an ordinary adjective, i.e. it precedes its substantive without an *iẓāfat* or follows it with one: it can also follow in apposition.

(2) In *modern* Persian, *hama* همه generally precedes the substantive[4] with the *iẓāfat*.[5] Ex.: همهٔ زنها آمدند *hama-yi zanhā āmadand* (or *zanhā hama āmadand*) "all the women came." However, *hama zanhā āmadand* is correct (though

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[1] Poetical for *agar-chi* اگرچه.

[2] For *zar* زر; *tashdīd* poetical license.

[3] Or *māND* ماند (Past tense) and *jumbāND* جنباند.

[4] همهٔ شهر سوخت *hama-yi shahr sūkht* "the whole of the city (sing.) was burnt," but همهٔ شهر میگویند *hama-yi shahr mī-gūyand* "all the people of the city say." (*Sūkhta shud* could be said instead of *sūkht*).

[5] *Tamām* تمام and *jamī'* جمیع are always followed by the *iẓāfat*.

rare) even in m.c.; همهٔ شب *hama-yi shab* "the whole of the night" and همهٔ روز *hama-yi rūz* "the whole of the day"; but *hama shab* همه شب (or *hama-yi shabhā* همهٔ شبها) and *hama rūz* همه روز (or *hama-yi rūzhā* همهٔ روزها [1]) mean "every night" and "every day"; در همه شهری قصّاب است *dar hama*[2] *shahr-ī qaṣṣāb ast*[3] (modern vulgar and incorrect) "in every city there are butchers" (collective noun).

Remark.—In modern Persian, *hama* همه with a singular noun is equivalent to *har* هر, and should be followed by a singular verb, but *vide* end of (4).

(3) Before the affixed pronoun اش there is no *iẓāfat*. Ex.: جلگهٔ همه اش *julga hama-ash*[4] *bā ṣafā u zabz u ābād ast*[5] (m.c.) با صفا و سبز و آباد است "the valley, the whole of it, is pleasant, green, and fertile."

Before the affixed plural pronouns, the *iẓāfat* is either omitted or inserted after *hama* همه in speaking. Ex.: همه شان بدانند or همهٔ شان *hama-yi shān* or *hama-shān* (or *hama-yi ānhā* همهٔ آنها [6]) *bad-and* "all of them are bad."

Remark.—Even in m.c. it is considered better to omit this *iẓāfat* after *hama* همه: the omission is, however, rarely made even by the educated. *Hama-yi īn mardum* همهٔ این مردم (m.c.) is "all these people": but *īn hama mardum* اینهمه مردم (m.c.) is ambiguous, as it may mean either "all these people" or "so many people." *Īn hama mardum jam' shuda būdand ki dīgar jā na-būd* اینهمه مردم جمع شده بودند که دیگر جا نبود (m.c.) "so many people had collected that there was no room for more" is ambiguous; but in *īn hama-yi mardum* اینهمهٔ مردم "all these people" there is no ambiguity. However, it would be better to say *hama-yi īn*.

(4) *Hama chiz* همه چیز "everything," *hama-jā* همه جا "everywhere," *hama-kas* همه کس "everybody," and *hama vaqt* همه وقت "always" are classical as well as m.c. *Īn hama makhārij* اینهمه مخارج "all this expense" appears to be modern.

Hama kas همه کس is followed either by a singular or plural[7] verb according to the idea in the writer's mind; *hama kas āmad* همه کس آمد (m.c.)

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1 Also همه روزه *hama-rūza* "every day."

2 No *iẓāfat*: or *dar hama-yi shahrhā* در همهٔ شهرها.

3 Sa'dī, however, uses *dar hama sang-ī* در همه سنگی.

4 *Julga* جلگه a valley, or plain, as opposed to hill.

5 *Ābād* means "cultivated" and hence "populous"; اینجا آبادی نیست *injā ābādi nīst* means "there is no cultivation here," *or* "there is no human habitation here."

6 For neuter things *hama-yi ānha bad ast* همهٔ آنها بد است.

7 Perhaps the only instance in the *Gulistān* where *hama kas* همه کس occurs as a nominative to a verb, is in the verse در یتیم را همه کس مشتری بود *durr-i yatīm-rā hama kas mushtarī buwad.*

"everybody came"; *hama kas āmadand* همه کس آمدند (m.c.) "all the people came," *vide* (*i*) (2) Remark.

(5) The Afghans in speaking also say *hama kasān* همه کسان.

(6) The m.c. expression همه توي هم *hama tū-yi ham* means "all together, indiscriminately" (= همه درهم برهم *hama dar-ham bar-ham*); با این همه *bā īn hama* (classical and modern) "with all this, nevertheless, in spite of all this"; این همه نیست *īn hama nīst* "this is not all, something remains."

Remark.—It will be noticed that in classical Persian, همه *hama* is considered an adjective, while in modern Persian it is generally treated as a substantive.

(7) The regular plural of همه *hama*, همگان *hamagān* is old and not used in m.c. *Hamginān* همگنان is generally used as the plural of *hama* همه, and signifies the whole collection regarded as *individuals*.

As the diacritical bar of گ is omitted in Persian, there is nothing in writing to distinguish the plural of *ham-kun* همکن "fellow-worker, companion" from *hamginān* همگنان.

(8) همگي *hamagī* is a substantive, signifying "all, the whole, entirety," derived from همه *hama*, as جملگي[1] *jumlagi* is from جمله *jumla* (*vide* 9). Ex.: از همگي زنان *az hamagī-yi zanān* "out of all the women" (m.c.); همگي از بزرگ و کوچک نمیتوانند خود داري بکنند *hamagī az buzurg u kūchak namī-tavānand khud-dārī bi-kunand* (m.c.) "all, great or small, lose their self-control; من همگي چیزهای خود را آوردم *man hamagī-yi chīzha-yi khud rā āvardam* "I brought all my things." *Hamagī* همگي also, like *hama* همه, can follow the substantive in apposition.

Hamagī همگي, followed by a plural verb, unlike *hamginān* همگنان, 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: همگي رفتند "all went," but همگیش خوب است "all of it is good." *Hamagī* is rarely used.

(9) *Jumla* جمله "sum, whole, total, aggregate" is a substantive, and is usually followed by the *izāfat*. Ex.: جملهٔ وجود او *jumla-yi wujūd-i ū* (Sa'dī) "the whole of his body"; گفت دعاي خیر[2] است ترا و جملهٔ مسلمانان را *guft du'ā-yi khayr*[2] *ast turā u jumla-yi Musalmānān rā* (Sa'dī) "he said, 'it is a prayer of welfare for you and the whole of the Muslim people'"; جملهٔ لشکر *jumla-yi lashkar* "the whole of the army (Sa'dī)"; جملهٔ کائنات *jumla-yi kā'ināt* "the whole of the things that be, all creation"; گر من از خدای[3] تعالی چنین ترسیدمی که تو از سلطان از جملهٔ صدیقان بودمی *agar man az Khudāy ta'āla chunīn*

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[1] *Hama* همه is Persian, but *jumla* جمله is Arabic. *Jumlagī* is of course a Persian noun.

[2] *Khayr* خیر is here an adjective: *du'ā-yi khayr* دعای خیر, opposed to *du'ā-yi bad* دعای بد.

[3] There should be no *izāfat* after *Khudāy* though colloquially it is usually inserted.

tarsīdamī ki tu az Sulṭān az jumla-yi siddīqān būdamī (S'adī) "had I fear God as you do the King, I would have been one of the Faithful[1] Testifi
va az jumla-ī ki dar firāq-i ū guftam و از جملهٔ که در فراق او گفتم ابن است (Sa'dī) "and the following is an extract from all that I composed o separation (his separation from me)"; *jumla khaṭā ka* جمله خطا کردند (S'adī) "the whole missed the mark"; *jumla talaf shud* جمله تلف شد whole was destroyed."

Jumla جمله occasionally follows its substantive in apposition.

Remark.—*az ān jumla* از آن جمله signifies "out of the whole, example"; *bi-l-jumla* بالجمله "in substance, in short"; *jumla* على الجمله "on the whole"; *fi-'l-jumla*[2] فى الجمله "in short"; *min* من جمله "out of the whole."

(10) *Jumlagī* جملگي (also جملهي *jumlahī*, rare) "universality, total There is properly a shade of difference in meaning between *jumla* جمله *jumlagī* جملگي. Ex.: *jumla-yi zanān āmadand* جملهٔ زنان آمدند "the or nearly of the whole of the women came," but *jumlagī-yi zanān āma* جملگي زنان آمدند "the totality of the women came, none was left."

Ra'iyyat-i ān ṭaraf bi-jumlagī muṭī'-i farmān gashtand آن طرف بجملگي مطيع فرمان گشتند (Sa'dī) "the people (peasantry, etc.) of that district be subject to him *in a body* (at once and without exception)": لشكر *jumlagī-yi lashkar* "the whole of the army"; سپها جملگي *jumlagī-yi* (m.c.) "the whole body of the horses."

Remark.—"All came," can be expressed by *hamagī* (or *jumlagī*, *ta hama*, or *jumla* جمله) *āmadand*. *Hamagī*, (etc.) *yi-khurāk ṣarf* همگي خورک صرف شد "all the food was eaten."

Some Persians maintain that these uses of *hamagi* همگي and *jumlagī* are vulgar, and that the two words should be considered adverbs *zanān jumlagī āmadand*[3] زنان جملگي آمدند "the women came in a body."

(11) *Jamī'* جميع "all, the whole, universal," is always followed by a *fat.* Ex.: جميع مردم *jamī'-i mardum* "all men, or all the men"; جميع زنها *j zanhā* "all women, or all the women"; جميع لشكر *jamī'-i lashkar* "the of the army"; but in مردم جميعاً آمدند *mardum jamī'an āmadand* "the of the people came," جميعاً is an adverb in the Arabic Accusative. *Ma* مجموع is occasionally used for جميع, as: *majmū'-i banī Ādam* مجموع بني آدم "all the sons of Adam, mankind."

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[1] *Siddīq* صديق "a faithful witness," an epithet of Joseph, *Abū Bakr* and Abr *Ṣādiq* "sincere, true."

[2] Note the ى of فى is pronounced short *fi*.

[3] Or *zanān bi-jumlagī āmadand* زنان بجملگي آمدند (m.c.).

(12) *Sā'ir* سائر properly signifies "the remainder, the rest," but is frequently employed in Persian to express "the whole": it is always followed by an *izāfat*. Ex.: في الجمله چيزی نماند از سائر معاصي و منکری [1] که نکرد و مسکری [1] که نخورد *fi-l-jumla chīz-ī na-mānd az sā'ir-i ma'āṣī va munkar-ī ki na-kard va muskir-ī ki na-khurd* (Sa'dī) "in short there was no sin nor forbidden thing that he had not committed, nor intoxicant that he had not tasted."

(13) کافّه *kāffa* "all, universal"; and قاطبه *qāṭiba* "altogether, all." کافّهٔ انام *kāffa-yi anām* "the whole human race"; کافّهٔ علوم *kāffa-yi 'ulūm* "all the sciences": کافّهٔ انام از خواص و عوام *kāffa-yi anām az khawāṣṣ u 'awāmm.*—(Sa'dī) "everybody, high and low."

These two words are not in common use.

Remark.—کافّةً *kāffata*^{an} and قاطبةً *qaṭībat*^{an} are adverbs, "all of them, in totality."

(14) *Tamām* تمام "complete,[2] entire, the whole, all" is both a substantive and an adjective, and has the same *izāfat*-constructions as *hama*: it is also used, like *hama*, in apposition. Ex.: تمام روز *tamām-i rūz*[3] (m.c.) "the whole day," and تمام روزها *tamām-i rūzhā* (m.c.) "every day"; تمام شهر *tamām-i shahr* (m.c.) "all the city"; تمام مخلوق *tamām-i makhlūq* (m.c.) "all the people": تمام چيزها حاضر شد *tamām-i chīzhā* (or *chīz*) *hāẓir shud* (m.c.) "every thing was ready"; تمام چيز تيار شد *tamām-i chīz tayyār shud* (Afghan) the same; قمر تمام *qamar-i tamām* (rare), (in m.c. *māh-i tamām*) "the full moon."

اسباب تمام نا تمامان دارند
Asbāb-i tamām nā-tamāmān dārand
"And clumsiest workmen own the finest tools."
(*O. K.* 141 *Whin.*).

In classical (and in Indian) Persian *tamām* تمام does not take an *izāfat* when it precedes its substantive.

Remark I.—The phrase *har-chi tamām-tar* هر چه تمامتر means "as much as possible," as: *bi zūdī-yi har chi tamām-tar* بزودي هر چه تمامتر "as quickly as possible."

Remark II.—*Tamām shudan* تمام شدن "to be completed" or "to be ended, finished"; *tamām kardan* تمام کردن "to complete, finish off."

(15) Instead of *tamām* تمام, the adjective تام *tāmm* (class.) is sometimes

[1] The demonstrative ي.

[2] راست را زينت راستي تمام است *rāst rā zīnat-i rāstī tamām ast*—(Sa'dī) "to the right (hand), the fact of its being the right hand is complete and sufficient ornament in itself."

[3] In India *tamām rūz* تمام روز (without *izāfat*).

used in writing. *Tāmm u tamām* تامّ و تمام [1] (emphatic) "perfect and plete"; استثنائي تام *istiṣnā yi tāmm* (emphatic) "a complete exception."

(16) *Tamāmī* تمامی (m.c.), substantive, is also sometimes used: مردم *tamāmī-yi mardum* "all the men."

(17) *Tamāmat* تمامت (class) is a substantive, old, but is still by Afghans and Indians in writing. Ex.: تمامت پیلان *tamāmat-i p* (Indian) "all the elephants."

Remark.—تماماً *tamāman* is an adverb, "wholly," "in toto."

(18) *Kull* کُلّ substantive "all, universal, the whole, each": common in Arabic phrases. Ex.: کُلّ الناس *kull^u-'n-nās* "all the people," احد *kull^u aḥad^{in}* Ar. "every one."

Kull کلّ is also used in m.c. and in writing, as: *kull-i zanān* کلّ زنان the women"; کلّ شهر *kull-i shahr* "all the city"; کلّ عالم *kull-i 'ālam* the world."

Kull کلّ, like *hama* همه, can be used in apposition. Classically (ar Indian Persian) *kull* کلّ precedes its substantive without the *iẓāfat*. Pos the *iẓāfat* after *kull* in modern Persian is a corruption of the final vow the Arabic nominative case *kull^u*.

(19) From the Arabic *kull* کلّ, the Persian abstract noun and the Ar adjective کلّي *kullī* are formed. Ex.: مردم بکلّي *mardum bi-kullī raftand* "the whole of the men went"; احتمال کلّي *iḥtimāl-i kullī* "every p ability"; Arabic adjective.

Remark I.—بکلّي *bi-kullī*, adv., "altogether, generally." *Kulli* کلّيةً and *kull^{an}* کلاً are also two adverbs with different meanings, as: *Ma kull^{an}* (not *kulliyat^{an}* کلّيةً) *āmadand* مردم کلاً آمدند (m.c.) "all the men cam but *ū kulliyat^{an} rāẓī nīst* او کلّيةً راضي نيست (m.c.) "he is quite dissatisfied."

Remark II.—کُلّهم *kulluhum* (Ar.) "the whole of them" is usec the Afghans in speaking; it is also occasionally used in m.c.

(20) عامّه *'āmma* (class.), عموم *'umūm* (m.c.), "the whole, etc." Fron Arabic root عمّ *'amma* "to be general, comprehensive" is derived adjective عام *'āmm* (m.c.) "common, universal" (as opposed to خاص *k* m.c., "special"); العامّة *al-'āmma* (class. and rare) "the common pe

[1] Emphatic, like the English saying "most complete."

[2] In m.c. *tamāmī-yi pīlān* تمامي پيلان.

or the people in general"; عامي *ām(m)ī* (m.c.) adj. "vulgar"; عموم *'umūm* (m.c.) "universality"; عمومي *'umūmī*, adj. (m.c.) and عميم *'amīm* (class.) "universal"; فيض عميم او بهر كس وسيده "his universal liberality." Hence in Persian عامّهٔ مردم *'āmma-yi mardum* (m.c.) "the whole of the people"; عموم ناس *'umūm-i nās* (class.), and عامّهٔ ناس *'āmma-yi nās* (class.) "the whole of the people"; عامّهٔ رعيت *'āmma-yi ra'iyyat* (m.c.) "the whole of the peasantry"; عامّهٔ زنان *'āmma-yi zanān* (m.c.) "the whole of the women."

(21) اين مخلوق عامي اند [1] *īn makhlūq 'ām(m)ī and* (class. and m.c.) "these people are ignorant, uneducated"; اين مرد عامي است [2] *īn mard 'ām(m)ī-st* "this man is common, uneducated."

(22) *Khāṣṣ u 'āmm* خاص و عام also means "noble and plebeian"; the plural is خواص و عوام *khawāṣṣ u 'awāmm.*

(23) عموم مردم *'umūm-i mardum* "the people generally, very nearly all the people" (but in سخن عمومي "a common matter," *'umūmī* عمومي is an adjective; but *īn 'umūm-ī dārad* "this is common").

Remark.—From the same root comes the adverb عموماً *'umūm*^{an} "in general, i.e as a rule": عموماً ميگويند *'umūm*^{an} *mī-gūyand* "it is commonly said."

(24) يكسر *yak-sar* (m.c.) "all together, in one body; suddenly"; *also* "without a break, and direct."

(*j*) "Each," "every," "all," "whatever," هر *har* [3], هر يک *har yak* (or *har yak-ī*), هركس *har kas*, هركدام [4] *har kudām.*

(1) هر *har.* Ex.: هربار *har bār* "every time"; هر جا *har jā* "everywhere"; *har rūz* هرروز, *har sāl* هرسال, *har waqt* هر وقت, *har shay* هر شي, etc., "every day," "every year," "every time or continually," "every thing," etc.: سخن ديگر بگويم اگر راست نباشد بهر عقوبت [5] كه فرمائي سزاوارم *sukhun-i dīgar bi-gūyam, agar rāst na-bāshad bi-har 'uqūbat ki farmā'ī sazāvar-am.* (Sa'dī) "let me say one more word and if it does not prove true, I am fit for any (or every)

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[1] *In makhlūq 'awāmm-and* اين مخلوق عوام اند (m.c. only) "these people are uneducated."

[2] Not to be confused with the word اُمّي *ummī* (Ar.) "illiterate" derived from اُمّة *ummah* "people, nation, sect, etc."

[3] هر احد *har aḥad* is not used in modern Persian, and is rarely if ever used in classical Persian.

[4] For *hīch-kudām* هيچ كدام with or without negative, *vide* (*d*) (5).

[5] Note the absence of the ي of unity (?), which could, of course, be inserted. كه هريكي بديع جهان و ممتاز زمانند—*ki har yak-ī badī'-i jahān va mumtāz-i zamān-and* (Sa'dī) "(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"; هر ظرفي كه سر تان بگنجد كيلهٔ آن ظرف برابر سر شماست *bi-har ẓarf-ī-ki sar-i-tān bi-gunjad kīla-yi ān ẓarf barabar-i sar-i shumā-st* (m.c.) "any vessel that contains your *head* will be the measure of a quantity equal to your head"; از هر طرف *az har ṭaraf* "from every side."

Har هر is properly a distributive and precedes its noun. It is emphasized by the ی of unity,[1] as هر ملكى زبانى دارد *har mulk-ī zabān-ī dārad* "each separate country has its own language."

Har هر is sometimes used instead of *hama* همه "all," just as *hama* همه "all" is sometimes used for *har* هر "every." [This confusion has probably arisen from the fact that "every man says" = "all men say"].

Remark.—*Har ān* هرآن, and *har ān ki* هرآن كه, the more emphatic forms of *har*, are used in relative sentences, *vide* (*k*) and (*l*).

(2) هر يك (or هر يكى), *har yak* (or *har yak-ī*) "every one"; هر كس *har kas*,[2] هر كدام *har kudām* "everybody": هر يكى *har yakī* (or *har yak*) and هر كدام *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.: هر يك (or هر كس، چيزي) *har yak* (or *har kas*) *chīz-ī mī-gūyad* or *mī-gūyand* (m.c.) "every one says something different"; هر يكى بذلهٔ و لطيفهٔ چنان كه رسم ظريفان باشد همي گفتند *har yak-ī bazla-ī wa laṭīfa-ī chunān ki rasm-ī ẓarīfān bāshad ham-ī guftand* (Sa'dī) "every one told some good story or pleasant jest after the manner of witty people"; (here the plural is used as the writer had in his mind, a number of people in the assembly concerning which he was writing); و هر يكى بر وفق دانش خود راى ميزد *va har yak-ī bar vifq-i dānish-i khud rāy mī-zad* (Sa'dī) "and each one, according to his knowledge, gave his opinion"; (here the verb could not be in the plural). اگر گوسفندها ده تا بودند بايد هر كدامي يك گوسفند داشته باشند[3] *agar gūsfandhā dah tā būdand bāyad har kudām-ī yak gūsfand dāshta 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).

(3) *Har* هر also means "whatever." Ex.: هر نحويكه گفته اند بايست[4] عمل كرد *har naḥv-ī ki gufta and bāyist 'amal kard* (m.c.) "we must act in whatever way we have been directed; (lit. in every way they have directed, in that way it must be done)."

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[1] It is perhaps this ی and not the demonstrative ی that is found in the antecedent to a relative clause when the antecedent is preceded by *har*, *vide* § 42.

[2] Or همه كس, *vide* (*i*) (4).

[3] Or grammatically *dāshta bāshad* داشته باشيد.

[4] *Bāyist* بايست, past, for future action.

(*k*) "Whoever, whosoever" هر کدام که *har kudām ki*, هر آن که *har ān ki*[1], هر که *har-ki*, هر کسیکه *har kas-ī ki*, همه کسی که *hama kas-ī ki*[2].

(1) Examples:—

هر آن که تخم بدي کشت و چشم نیکی داشت دماغ بیهده پخت و خیال باطل بست

Har ān-ki tukhm-i badī kisht u chashm-i nīkī dāsht,
Dimāgh-i bīhūda pukht u khayāl-i bāṭil bast—(Sa'dī).

"Whosoever sowed evil seed and expected (to reap) good, imagined a vain and foolish thing."

(2) هر کدام که اسپی دارند انعامی میگیرند *har kudām ki asp-ī dārand in'ām-ī mī-gīrand* (m.c.) "whoever has a horse, will get a prize."

Remark.—In "take whichever you please" *har kudām rā ki mī khwāhīd bī-gīrīd* هرکدام را که میخواهید بگیرید (m.c.), the *rā* را is necessary otherwise هر کدام would be taken to be the subject.

(3) *Har kas-ī ki* هر کسیکه, *har ki* هر که, and *hama kas-ī ki* همه کسی که are used in the same way. *Har kas-ī ki* (or *har kas-ki* هر کس که) *biyāyad in'ām-ī mī-gīrad* هر کسیکه بیاید انعامی میگیرد (m.c.) "whoever comes (or every one who comes) will get a reward":

ماري تو که هر کرا به بیني بزني * یا بوم که هر کجا نشیني بکني

Mār-ī tu ki har kirā bi-bīnī bi-zanī ?
Yā būm ki har kujā nishīnī bikanī ?—(Sa'dī).

"Art thou a snake that whomsoever thou seest thou strikest ?
Or an owl that wherever thou sittest thou destroyest ?"

Remark I.—In the following *har* هر is understood:—

کرا پاي خاطر در آید به سنگ نیندیشد از شیشهٔ نام ونگ . — (بوستان)

Remark II.—*Har ān ki* هر آنکه is in classical language applicable to things, also *vide* (*l*) (3).

Remark III.—هر که باشد *har-ki bāshad* "whoever he may be."

(*l*) "Whatsoever, whichsoever, whatsoever thing"; هرچه *har-chi*, هر چیز *har chīz*, هر کدام *har kudām*, هر آن که *har ān ki*, هر آن چه *har ān chi*, آنچه *ān chi*.

(1) هرچه *har chi* (classical and m.c.). Ex.: هر که دست از جان بشوید هرچه در دل دارد بگوید *har ki dast az jān bi-shūyad har-chi dar dil dārad bi-gūyad*

1 Note هر او که *har ū ki* is not used; it does not exist in Persian. *Har ān ki* هرانکه though old is not obsolete. It is more emphatic than *har ki* هر که.

2 *Har kas-ī ki* is better and more common in modern Persian.

3 *Har kas-ī ki* would be preferred in m.c.

(Sa'dī) "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 درویشانند [1] ایشان را وامی بدهٔ و هرچه توانگرانند [1] از ایشان چیزی بخواهٔ *guft har-chi darvīshān-and īshān rā vām-ī bi-dih va har-chi tavāngarān-and az īshān chīz-ī bi-khwāh* (Sa'dī) "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 میزند آن میرقصد *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 تمامتر *har-chi tamām-tar* "as complete as possible"; هرچه تمامتر سعی کردهٔ شود *har-chi tamām-tar sa'ī karda shavad* (Sa'dī) "let the utmost endeavours be made"; هرچه گشت عقب جو - گیر نیامد *har-chi gasht 'aqab-i jaw, gīr na-yāmad* (m.c.) "however much he sought for barley, he couldn't find any (in spite of all his seeking he failed to find any)."

(2) *Har-chīz* هر چیز (classical and m.c.); بعد از این هر چیزی [2] که مرا ضرورت بود همه را گرفته بکنارهٔ گذاشتم *ba'd az īn har chīz-ī ki marā zarūrat būd hama rā girifta bi-kināra guzāshtam* (Afghan) "after this I took whatever I had need of (or every single thing that I had need of) and put it on shore."

(3) هرآن که *har ān ki*; هر آن دیوار قدیم [3] که پیش آمدی بقوّت بازو بیفگندی *har ān dīvār-i qadīm ki pīsh āmadī bi-quwwat-i bāzū bi-yafgandī* (Sa'dī) "whatever old ruined wall he came across, he cast down by the mere strength of his arm."

Har ān ki هرآنکه is also applicable to living beings. Ex.: بحکم آنکه هر آن دشمن که [4] با وی احسان کنی مخالفت زیاد کند *bi-ḥukm-i ān-ki har ān dushman ki bā-vay iḥsān kunī mukhālafat ziyād kunad* (Sa'dī) "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* هرکدام "whatever, whichever." Ex.: بهر کدام کاری [5]

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[1] Note the plural of the adjective: the plural here makes the adjective definite; *harchī darvīsh ast* would mean "all the poor of the world."

[2] Instead of *har chīz-ī ki* هرچیز یکه the following:—*har chi marā zarūrat būd* or *har chi ki mī-khwāstam* هرچه که میخواستم or هرچه مرا ضرورت بود (m.c.)—(*kinār mī-guzāshtam* کنار میگذاشتم).

[3] In modern Persian, *har dīvār-i qadīm-ī ki* هر دیوار قدیمی که.

[4] Or *har dushman ki* or *har dushman-ī ki* هر دشمنیکه or هر دشمن که might be used.

[5] Or *har kudām kār-ī ki* هرکدام کاریکه (m.c.), or *bi-har kār-ī ki* بهرکاریکه, or *har kār-ī ki* هر کاریکه (m.c.), or *bi-har chi* بهرچه.

که دست میزنی خراب میکنی *bi-har kudām kār-i-ki dast mī-zanī kharāb mī-kunī* (Afghan) "whatever you put your hand to you spoil": هرکدام از این کتابها بگیری خوب است *har kudām az īn kitābhā bi-gīrī khūb ast* (m.c.) "whichever one of these books you select, it will be a good business for you."

(5) *Har ān chi* هرآنچه (classical or used in writing only); زدیم بر صف رندان هر آنچه باد باد (class.) "we have attacked the *rinds* let happen what will." *Ān-chi* آنچه (classical and m.c.). Ex.: هرآنچه[1] گفتم قبول نکرد *har ān-chi* (or *har-chī*) *guftam qabūl na-kard* "in spite of all I said, no matter how much I said, he did not agree (lit. whatever I said—)." و آنچه دستیاب[2] شد تمام را آوردم *va ānchi dastyāb shud tamām rā āvurdam* (Afghan) "and whatever I could lay hands on I brought (the whole of it)"; آنچه که میخواهد میکند *ānchi ki*[3] *mī-khwāhad mī-kunad* (m.c.) "he does whatever he wishes"; آنچه غلام و اسپ داشتم فروختم *ānchi ghulām u asp dāshtam farūkhtam* (m.c.) "whatever slaves and horses I had, I sold"; آنچه سفرکرده ملکها را دیده بودم *ānchi safar karda mulkhā*[4] *rā dīda būdam bī-fā'ida būd* (m.c.) "I got no benefit from all the travelling and visiting of countries I had done = in spite of the fact that I had travelled and seen many countries I got no advantage."

(*m*) (1) "A great number, many, enough"; *bas* بس. Ex.:—

بس نامور بزیر زمین دفن کرده اند کز[5] هستیش بروی زمین یک نشان نماند
Bas nāmvar bi-zīr-i zamīn dafn karda and
Kaz hasti-yash bi-rū-yi zamīn yak nishān na-mānd—(Sa'dī).
"Many a famed one have they buried beneath the ground,
Of whose existence not a trace has remained on this earth."

بس گرسنه[6] خفت و کس نداشت که کیست بس جان بلب آمد که برو کس نگریست[6]
Bas gursna[6] *khuft va kas na-dānīst ki kīst*
Bas jān bi-lab āmad ki bar-ū kas na-girīst[6]—(Sa'dī).
"Many a man has slept hungry and none knew who he was,
Many a man has been in death's agony over whom none wept."

Bas-ī بسی "a many," and *basā* بسا with the "alif of excess"; (*vide* § 45):—

و بسی[7] دلها ازو شیدا *va bas-ī dilhā az ū shaydā* (Sa'dī) "and a number of hearts (were) fascinated by him"; بسی مردم میگویند *bas-ī mardum mī-gūyand*

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[1] Or better *harchi* هرچه or *har qadr guftam* هر قدر گفتم.

[2] In m.c. *dast-gīr* دستگیر.

[3] Note *ki* که after *ānchi* آنچه; also the که could be omitted; or *harchi* هرچه substituted for *ānchi* آنچه.

[4] Note the plural is necessary here.

[5] Poetical for از که *ki az*.

[6] Also *gursina*, *gursna*, etc., etc.: but *nigarīst* نگریست "he looked."

[7] This is perhaps the only instance in the Gulistan where *bas-ī* بسی occurs in the prose portion; and it is followed by the plural as in modern Persian.

(m.c.) "many people say"; *bas-ī zanān* بسی زنان (m.c.) "many women," (*bas zan* or *bas zanān* not used); از بسی فرسنگ *az bas-ī farsang*[1] (Sa'dī: verse) "from many a *farsang*."

ای بسا[2] اسپ تیزرو که بماند که خرلنگ جان بمنزل برد

Ay basā asp-i tīz-raw ki bi-māND

Ki khar-i lang jān bi-manzil burd—(Sa'dī).

"Oh how many a swift courser has flagged and failed,
When the wretched ass has reached the stage's end."

بسی زنهای فاحشه در کرمان هستند *bas-ī zanhā-yi fāḥisha dar Kirmān hastand* (m.c., but uncommon) "there are many loose women in Kirman"; بسا[3] احسان فرمودند *basā iḥsān farmūdand* (Afghan colloquial, and rare m.c.) "he (respectful pl.) treated me with great kindness"; او بس (از بسی) زیرک بود *ū bas zīrak būd* (Afghan and Indian, written and colloquial) "he was very intelligent."

(2) *Bas-ī* بسی is also an adverb. Ex.: بسی بر نیامد که *bas-ī bar na-yāmad ki*— "a long time did not elapse before—"; بسی بگردید *bas-ī bi-gardīd* (Sa'dī) "he wandered about backwards and forwards a great deal (or a great while)"

(3) *Basā* بسا is old and rarely used even in writing: بسا بزرگ *basā buzurg* (classical old) "very big," *vide* § 88 (1) (3).

(*n*) "Many of them, a large number." گروهی *gurūh-ī* بسیاری *bisyārī*.

(1) From the adjective and adverb بسیار *bisyār* "much, many" comes the substantive بسیاری *bisyārī* (modern Persian), and *bisyār-ī* بسیاری "a many" (with ی of unity). Ex.: بسیاری میگویند *bisyār-ī mī-gūyand* (m.c.) "many say," or بسیاری از مردم میگویند *bisyār-ī az mardum mī-gūyand* (m.c.); but *az bisyārī-yi mardum rāh na-būd* از بسیاری مردم راه نبود (m.c.) "from the excess of the crowd there was no room to pass."

(2) *Gurūh* گروه "a troop, band, class." Ex.: گروهی مردم (class.), or گروهی از مردم *gurūh-ī mardum*, or *gurūh-ī az-mardum* (m.c.) "a body, a number of men"; گروهی میگویند *gurūh-ī mī-gūyand*[5] (class.) "a class, a certain number (of people) say."

Remark.—Gurūh gurūh گروه گروه signifies "in troops"; *gurūh gurūh mī-āyand* گروه گروه می آیند "they are coming in crowds."

[1] In the clause و بسی شکر گفتم *va bas-ī shukr guftam*—(Sa'dī), it is not clear whether *bas-ī* qualifies the substantive *shukr* شکر, or whether it qualifies the verb *shukr guftan* شکر گفتن, and means "a great deal, a good while."

[2] This is not the *alif* of the vocative: *basā būshad ki* بسا باشد که—(m.c.) "probably—."

[3] In m.c. *bas-ī iḥsān* بسی احسان.

[4] *Ki-az bisyārī-yi du'ā wa zārī-yi banda sharm hamī dāram* که از بسیاری دعا و زاری بنده شرم همی دارم (Sa'dī) "because from the excess of the beseeching and lamentation of my servant, I feel ashamed." Note accents.

[5] *gurūh-ī mardumān rā dīd* گروهی مردمان را دید (Sa'dī) "he saw a collection of people": note absence of *iẓāfat* after گروهی on account of ی of unity.

(*o*) "Most of them" اکثر شان ; اکثرش *aksar-ash* "most of it" ; اغلب - بیشتر,

(1) اکثرشان *akṣar-i-shān*[1] (or *akṣar-i īshān*) "most of them" ; اکثرش *akṣar-* (m.c.) "most of it." *Akṣar-i māl* (or better *amvāl*), (or اموال) اکثر مال "most the property" ; اکثر زنها *akṣar-i zanhā* "most of the women" ; اکثر کسان *ır-i kasān* (m.c.) "most persons" (*akṣar kas* اکثر کس not used).

Remark.—اکثر *akṣar* also means "for the most part."

(2) اغلب *aghlab* :[2] used like *akṣar*.

(3) بیشتر *bīshtar* or بیشترین *bīshtarīn*, used as *akṣar*

(*p*) "Something, a little, nothing" - اندکي - طرفي - چيزي - پارهٔ - کوردهٔ - - ذرّهٔ - برخي - جزوي - لختي - کمي

(1) *Chīz-ī* چيزي (lit. "a thing"). Ex. : در علم محاسبه چنان که معلوم است چیزی *dar 'ilm-i muḥāsaba chunān ki ma'lūm ast chīz-ī dānam* (Sa'dī) know a little of accounts—as is known to you" ; از من چیزی بخواه *az man -ī bi-khwāh* (Sa'dī) "ask me for something (for a boon)" : چيزي دور تر[2] *ī dūr-tar* (Afghan) 'a little further" ; چیزی سر باز رفت[3] *chīz-ī sarbāz* ? (m.c. only) "has anything in the way of soldiers started ? (i.e. has armed force been sent there ?)."

Remark.—*Chīz-ī* چیزی with the negative signifies "not a thing." Ex. : و چیزی نخواند *va chīz-ī na-khwānda am* (Sa'dī) "I have read nothing, a unlettered" ; از این سبب چیزی کار نکردم *az īn sabab chīz-ī kār na-kardam* .) "for this reason I did no work." هوا[4] چیزی کم شد *hawā chīz-ī kam shud* ghan) "the wind abated somewhat."

(2) *Pāra-ī* پارهٔ subs. "a piece, bit, patch" is usually followed by the al. In m.c. only, it signifies "a little." Ex. : پارهٔ حرفها داشتم بگویمش[5] *ı-ī ḥarfhā dāshtam bi-gūyam-ash* (Shah's Diary) "I had a few words to to him" ; پارهٔ سربازها رفتند *pāra-ī sarbāzhā raftand*, or *pāra-ī sarbāz raft* پارهٔ سر باز ; *pāra-ī tafṣīl-i andarūnī* اندرونی پارهٔ تفصیل (Tr. H. B. Chap. XIV) ncerning some small arrangements of the harem" ; در سراچهٔ حکیم پارهٔ زن می (H. B. Chap. XXIII) "I used to see some women in the court of the im, but—."

(3) *Khurda-ī* کوردهٔ (m.c.) (lit. "a crumb, a speck") ; also یکخوردهٔ *yak-*

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[1] *Akṣar* اکثر and *aghlab* اغلب according to the regular rule of the superlative are wed by a genitive. The *izāfat* is, however, sometimes incorrectly omitted after these words in m.c.

[2] In m.c., here *qadr-ī* قدری.

[3] Or *sarbāz-ī chīz-ī raft?* سربازی چیز رفت (m.c.).

[4] In m.c. باد *bād* would be used, *havā* هوا signifying "air." Indians and Afghans *hawā* for "wind" as well as "air."

[5] Or better بعضي حرفها *ba'ẓī ḥarfhā*, and *ba'ẓī az sarbāz-hā* بعضي از سربازها.

khwurda (m.c.) "a little" (m.c.). Ex.: بده (یا آب) جو خوردهٔ *khwurda-ī jaw* (or *āb*) *bidih* "give me a little barley (or water)."

(4) *Kam-ī*[1] کمی "a little" (classical and m.c.), from *kam*, adjective "few, little." *Kam-ī* کمی[2] could be substituted for *khwurda-ī* خوردهٔ in the above example.

(5) *Andak-ī*[3] اندکی (classical) "a little," or "a little time." Ex.: تا اندکی قوّت یافت *tā andak-ī quvvat yāft* (Sa'dī) "till he gained a little strength"; از بسیاری مال اندکی جمال بهٔ *andak-ī jamāl bih az bisyārī-yi*[4] *māl* (Sadī).

Andak اندک "little, few"; and *andak-ī* اندکی "*a* little."

Andak اندک is an adjective, pure and simple: it is according to some Grammarians the diminutive of *and* اند; but according to others *and* اند is a contraction of *andak* اندک: *vide* also "Approximate Numerals."

Remark I.—*Andak* also means (classically) "a few," *vide* first example in (*r*).

Remark II.—*Qalīl* قلیل, Ar., "little, few"; and *qalīl-ī* قلیلی "a few" are equivalents of the Persian *andak* اندک and *andak-ī* اندکی.

(6) *Ṭaraf-ī* طرفی a portion (old classical). Ex.: ملک را طرفی از ذمائم اخلاق او معلوم شد *malik rā ṭaraf-ī az zamā'im-i akhlāq-i ū ma'lūm shud* (Sa'dī) "a portion of his crimes became known to the king"; طرفی ازین معامله بگوشش رسیده بود (Sa'dī) "something of the matter had reached his ears."

(7) *Barkh-ī* برخی (classical and rare modern). Ex.: و برخی از بلاد از قبضهٔ تصرّف او بدر رفت *va barkh-ī az*[5] *bilād az qabẓa-yi taṣarruf-ī ū badar raft* (Sa'dī); برخی آمدند *barkh-ī āmadand* (mod.) "a few came"; برخی از زنها *barkh-ī az zanhā* (modern) "a few women"; اگر در ادای آن برخی نهاون و تکاسل روا دارند *agar dar adā-yi ān barkh-ī tahāvun u takāsul ravā dārand* (Sa'dī) "if they show even a little slackness or neglect in performing (the duty)"; و برخی از عمر گرانمایه برو خرج نمودیم *va barkh-ī az 'umar-i girān-māya bar-ū kharch namūdīm* (Sa'dī) "we expended a portion of our precious life on it."

Barkh-ī برخی is lit. "a portion, a share." It is not followed by an *iẓāfat*, as an *iẓāfat* 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'ẓ-ī* بعضی.

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[1] ی of unity; also *kamī* subs. "deficiency."

[2] قدری *qadr-ī* could also be substituted.

[3] *Andak*, adj. Ex.: *ātash-i andak rā* آتش اندک را (Sa'dī); *bi-andak muddat* بهٔ اندک مدت (Sa'dī) "in a little time."

[4] Not *bisyār-ī* بسیاری as might logically be expected. As *jamāl* جمال has two syllables and *māl* one, euphony requires *bisyārī-yi māl* بسیاری مال to balance *andak-ī jamāl* اندکی جمال.

[5] This first *az* از omitted in some copies: the two prepositions *az* close together are ثقیل, uneuphonious.

(8) *Juzv-ī*[1] جزوی (Persian) : *juzv* جزو = Ar. جزء *juz'*, "part, portion, on of a book": and جزوی is either *juzv-ī* for جزئی "*a* little," or else *ızvī*, Pers. adj. for Ar. adj., جزئی "partial." Ex.: جزوی پول داشتم *juzv-ī dāshtam* (m.c.) "I had *a* little money"; بقیمت جزوی *bi-qīmat-i juzvī* .) "at trifling cost"; [2] گرفتم برنج جزئي *juz'ī birinj giriftam* (m.c.) ;ook *a* little rice"; بجزئی حرفی *bi-juz'ī ḥarf-ī* (m.c.) "at the least word, partial word"; بجزئی نسیمی *bi-juz'ī nasīm-ī* (m.c.) "at the least wind, at rtial wind."

Remark.—Kull u juz' جزء و کلّ, or *kullī u juz'-ī* جزئي و کلّي, or *az kullī u* از کلّی و جزئی "in whole and in part, entirely." [There is also the ctive جزوي *juzvī* "petty, trivial," *qīmat-i juzvī* قیمت جزوی].

(9) *Lakht-ī*[3] لختی "a short time" (old classical, and rare modern) from ! "a piece, a portion," etc., etc. Ex.: لختی باندیشه فرو رفت *lakht-ī ındīshā farū raft* (Sa'dī) "he considered a little"; اندر این لختی اندیشید *ır īn lakht-ī andīshīd*—(Sa'dī) "he considered a little about this."

(10) *Shamma-ī* شمّهٔ (rarely used, Ar.) "an atom, particle, a pinch (of f), etc.": وزیر شمّهٔ راه برد *vazīr shamma-ī rāh burd* (Būst.) "the vazīr got ıkling of the matter"; باری وزیر از شمائل و اخلاق او در حضرت ملک شمّهٔ میگفت *vazīr az shamā'il va akhlāq-i ū da rat-i malik shamma-ī mī-guft ki* dī) "well (or so) the wazir was mentioning a few of the good qualities of boy in the presence of the King, saying—."

Remark.—Nabza نبذه Ar. "small portion," has much the same significa-, but is rarely used.

(11) From ذرّه *zarra* "an atom, a mote in a sunbeam," comes *yak zarra* یک "one atom, the least part." Ex.: یک ذره آب بده *yak zarra āb bi-dih* .) "give me just a drop of water."

(12) *Bi-qadr-i yak par-i kāh-ī* [4] بقدر یک پر کاهي (m.c.) "a very little." : بقدر یک پر کاهي قیمت نداشت *bi-qadr-i yak par-i kāh-ī qīmat na-dāsht* (m.c.) was not worth a straw" (lit. a chip of straw).

(*q*) "Some"; بعضي *ba'ẓī*, Per. and بعض *ba'ẓ*, Ar. (lit. "*a* portion"). : بعضی میگویند *ba'ẓ-ī mī-gūyand* "some say"; بعضی از زنها *ba'ẓ-ī az zanhā* me of the women"; بعضی چیزها *ba'ẓ-ī chīzhā* (m.c.) "some things"; بعضی از رختهای خود ر *ba'ẓ-ī az rakhthā-yi khud rā dādam* (m.c.) "I gave some

[1] *Juzv-ī* جزوی (m.c.) ی of unity : in writing also جزئی *juz'-ī*.

[2] But یک جزء برنج را گرفتم *yak juz'-i birinj rā giriftam* (m.c.) "I took a portion of ice."

[3] *Lakht-i jigar* لخت جگر (or *dil* دل) "a corner of one's liver (or heart)"; metaically "a beloved child."

[4] *Par-i gul* پر گل is a "petal of a flower": کاهی has the ی of unity.

of my clothes''; بعضی اشخاص میگویند *ba'ẓ-ī ashkhāṣ mī-gūyand* (m.c.) ''some persons say''; بعضي خوانين *ba'ẓī khavānīn* ''some Khans''; *ba'ẓī az khavānīn* بعضي از خوانين ''some of the Khans.''

Ba'ẓ بعض Ar. substantive ''portion'' is not used in m.c.; it is followed by the *iẓāfat*, and by a plural noun or by a collective noun, *vide barkh-ī* برخی.

Ba'ẓī بعضی is an adjective[1] and therefore does not take the *iẓāfat*, but *ba'ẓ* is a substantive and is correctly followed by the *iẓāfat*, as: *ba'ẓ-i awqāt* بعض اوقات 'sometimes.' The plural of بعضی is بعضیها.

Ba'ẓī murghhā dīdam بعضی مرغها دیدم ''I saw some birds (indefinite).'' *Ba'ẓī az rakht-hā rā dādam* بعضی از رختها را دادم = *ba'ẓi rakht rā dādam* بعضی رخترا دادم ''I gave some of *the* clothes.'' The plural is better with *ba'ẓī* بعضی.

(*r*) ''Much, many,'' بسیار *bisyār* adj. and adv. Ex.: آوردة اند که سپاه دشمن *āvarda and ki sipāh-i dushman bisyār būd va īnān andak* بسیار بود و ایشان اندک (Sa'dī) ''it is related that the soldiery of the enemy was much while the latter (were) few'': شکایت روزگار نا مساعد بنزدیک من آورد که کفاف اندک دارم و عیال بسیار *shikāyat-i rūzgār-i nā-musā'id bi-nazdīk-i man āvard ki kafāf-i andak dāram va 'iyāl-i bisyār* (Sa'dī) ''complained to me of his wretched state (saying) that 'I have small means and a large family'''; بمشقّت بسیار *bi-mashaqqat-i bisyār* (Sa'dī) ''with much trouble''; یکی توبت بسیار کردی *yak-ī tawbat-i bisyār kardī* (Sa'dī) ''a certain man used to repent much and then—''; در اثنای راه *dar aṯnā-yi rāh shutur bisyār*[3] *būd* (or *shuturhā bisyār būdand*) شتر بسیار بود (m.c.) ''on the way there were many camels''; زنهای بسیار میگویند *zanhā-yi bisyār* (or *bisyār zanhā*) *mī-gūyand* (m.c.) ''many women say'':

مکن تکیه بر ملک دنیا و پشت که بسیار کس[4] چون تو پرورد و کشت

Ma-kun takya bar mulk-i dunyā va pusht
Ki bisyār kas chūn-tu parvard u kusht—(Sa'dī).

''Place no reliance on this world,
For many like you it has nourished and slain.''

Note the meanings of بسیار *bisyār* in the following sentences: از شب بسیا گذشت *az shab bisyār guẓasht* (m.c.) ''a great part of the night had passed''; بسیار شب (or شبها) گذشت *bisyār shab* (or *shabhā*) *guẓasht* (m.c.) ''many nights passed,'' or شبهای بسیار گذشت *shabhā-yi bisyār guẓasht* (m.c.); بسیار قسم پرندها گرفتم *bisyār qism paranda-hā giriftam* (m.c.) ''I caught various kinds of birds'' = اقسام پرندها گرفتم (m.c.).

Bisyār-ī (*az*) بسیاری از ''a much,'' and *bisyārī* بسیاری (subs.) ''abundance'': *bisyār-ī az mardum mī-gūyand* بسیاري از مردم می گویند ''many men say'': *bisyārī-yi māl* بسیاري مال ''abundance of wrath'': *vide* also (*p*) (5) and footnote.[4]

1 In Urdu *ba'ẓe* is an adjective.

2 The plural *būdand* بودند could have been used.

3 Or *shutur-i bisyār* شتر بسیار, or *shuturhā-yi bisyār* شترهای بسیار.

4 In prose *kasān* کسان

(*s*) "Remaining, remainder"; باقي, Ar. adj., is incorrectly followed by the *iẓāfat* as though it were a substantive:—

(1) باقي *bāqī* (adj.). Ex.: باقي روز هم گذشت *bāqī-yi rūz ham guẕasht* (m.c.) "the remainder of the day passed", but باقی روزها *bāqī-yi rūzhā* "the remaining days";

امشبم درد دل تمام نـــشـــد * باقـــی داستان بـــفردا شب

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 kardī or *bāqī-yi pūl rā chi kardī* are both m.c.

The Indians and Afghans correctly omit the *iẓāfat* after *bāqī* باقي, on all occasions.

(2) بقيّه *baqiyya*, subs. (classical and m.c.). Ex.: بقيّهٔ سپاه *baqiyya-yi sipāh* "the remainder of the soldiers"; بقيّهٔ روز *baqiyya-yi rūz* "the remainder of the day."

(3) ما بَقِی *mā baqiy*^{a}, Ar., in Persian *mā-baqī* مابقي, lit. "that which remained." This is used in modern (and perhaps in classical) Persian as a substantive. Ex.: مابقی روز *mā-baqī-yi rūz* (m.c.) "the remainder of the day."

Remark I.—تتمّه *tatimma*, Ar. subs. "completion, appendix, etc." is used for the remainder or balance of an account, as: تتمّهٔ حساب *tatimma-yi ḥisāb*. The Ar. word میزان *mīzān* has the same signification.

Remark II.—*Pas-mānda* پس ماندهٔ is generally applied only to remnants of food; عقب ماندهٔ *'aqab mānda* "to what remains or is left behind; باقی ماندهٔ *bāqī mānda* "to what remains over" (of an account, etc., or of people, things, etc., after counting).

CHAPTER IV.

THE ARTICLE AND THE RELATIVE PRONOUN.

§ 40. The Definite Article.

(*a*) *Harf-i ta'rīf* (حرف تعریف[1]). There is no article properly so called. If the noun is definite and in the accusative case, it requires *rā*. Ex.: آب را بده *āb-rā bidih* "give (me) *the* water"; but آب بده *āb bidih* "give me water"; *du asp-rā dīdam* "I saw *the* two horses"; but دو اسپ دیدم *du asp dīdam* "I saw two horses," and امروز در بازار اصلاً اسپ ندیدم *imrūz dar bāzār aṣlā*[2] *asp na-dīdam* (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 که *ki*, فلان and فلانی,[3] همه, همگی, etc., هر دو, هریک, and تمام, سائر, جمیع, جملگی, جملهٔ کس, etc., are considered definite or *ma'rifa* (معرفه), and require را, especially in modern Persian[4]; so also does the pronoun *yak-ī* یکی.

(*c*) In modern Persian, the affixed *possessive* pronouns when affixed to a noun in the accusative case, are also usually followed by را.

In classical Persian, this construction is rare. In the Gulistan, the را is both omitted and inserted.

The را of the dative, however, cannot be omitted. For further rules on the insertion or omission of the را of the accusative and dative, *vide* under Syntax.

Remark.—The following are also definite:—

(1) All nouns that have the Arabic definite article ال; as القادر "The Powerful."

(2) Nouns preceded (or demonstrated مشارٌ الیه) by the demonstrative pronouns.

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1 *Ta'rīf* (تعریف) also means "definition."

2 For *aṣla*.

3 *Fulān* فلان (adj.) and *fulānī* فلانی (subs.).

4 In the Gulistan and in classical Persian the را of the accusative is often omitted, contrary to the rules of syntax. As a rule the reason of the omission can be traced to the exigencies of the rhythm. Imitators of the style of Sa'dī, especially Indians, mak e syntactical mistakes of this description, but no ordinary modern Persian does.

(3) The مضاف of a proper name or of a pronoun (affixed or separate), as: کتاب رستم etc.; or of a معهود ذهنی, as: درخت باغ.

(4) Some nouns in the vocative, as: کریما.

(5) Proper names, noms de plume ([1] تخلّص), personal pronouns, and معهود ذهنی and معهود خارجی.

(*d*) In sentences such as, دو هزار بودند (سربازها or) سربازان *sarbāzān* (or m.c. *sarbāzhā*) *du hazār būdand* "the soldiers were two thousand", the plural makes the noun definite; but *du hazār sarbāz* دو هزار سرباز signifies "two thousand men" or "the two thousand men": *vide* also example in Remark to (*a*).

Remark.—The cardinal numbers are not followed by a plural noun.

(*e*) In relative sentences, a demonstrative or relative ی, often confused with the ی of unity (sometimes accented for emphasis), in conjunction with the connective که makes the noun definite: *vide* § 42 (*b*) and (*g*) to (*r*). If the noun is to remain indefinite, the ی (or ٔ) must not be accented: *vide* § 42 (*p*).

(*f*) In the sentences پادشاهیرا شنیدم *pādishāh-ī rā shanīdam* (Sa'dī) "I have heard of *a certain* king," and یکی را از ملوک عجم حکایت کنند *yak-ī rā az mulūk-i 'ajam ḥikāyat kunand* (Sa'dī) "it is related (they relate) of a *certain* one of the kings of 'Ajam," the objects are to be considered definite though accompanied by the ی of unity or so-called indefinite article: for the rule of the affix را in such cases, *vide* under Syntax.

(*g*) The demonstrative pronouns, especially in m.c., frequently take the place of the definite article, as: آن مرد که آمد—(for *mard-ī-ki āmad* مردیکه 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*) *Ḥarf-i tankīr* or *Yā-yi waḥdat* (حرف تنکیر or یای وحدت).

The numeral یک *yak* "one" sometimes takes the place of the indefinite article. Ex.: یک شب تأمل ایام گذشته میکردم *yak shab ta'mmul-i ayyām-i guzashta mī-kardam* (Sa'dī) "one night I was pondering on olden times": here شبی *shab-ī* could be substituted for یک شب *yak shab*, without altering the meaning. *Vide* also examples in (*m*). In m.c. this یک *yak* is more often used for the indefinite article than is the ی of unity.

Remark.—یک *Yak* can also be joined to the ی of unity, as یکی "one, a certain person": او از جملهٔ آداب ندمای ملوک یکی این است *Wa az jumla-yi ādāb-i*

[1] Poetical *nom-de-plume*.

nudamā-yi mulūk yak-ī īn ast (Sa'dī) "and this is one of the (good) manners of the companions of the kings."

There is nothing to distinguish from each other the *yā-yi vaḥdat* یای وحدت or the *yā-yi tankīr* یای تنکیر, and the *yāyi mawṣūl* یای موصول (§ 42), except the difference in signification. When the ی signifies unity—in this case its place can be taken by the numeral *yak*—it is known by the first name. When the ی is used before a relative clause and is equivalent to the demonstrative pronoun, it is known by the last name.

Remark.—The ی that follows هر is probably not the demonstrative ی, but the ی of unity.

(*b*) The *yā-yi tankīr* یای تنکیر or ی of indefiniteness acts as an indefinite article. This ی, which has several uses, and is more or less emphatic, either in magnifying or in minimising, was in classical Persian pronounced with the *majhūl* sound.[1] In modern Persian it is pronounced ī, and with the exception mentioned in § 40 (*e*) is *unaccented*, in order to distinguish it from the suffix ی of abstract nouns. Thus in classical Persian *mard-e* مردے "a man" or "a certain man", but *mardī* مردی "manliness": in modern colloquial *mard-ī* مردی "a man", etc.; but *mardī* مردی "manliness."

This ی is supposed to be derived from the numeral *yak* یک (or *yag* یگ) of which the last letter has disappeared. *Yi*, for *yak* یک, exists still in some songs in the dialect of Mazenderan. *Yi-qadr āw bi-dih* یقدر آو بده "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 ه, then, instead of the affixed ی, the symbol *hamza* is superscribed, but in modern Persian is still pronounced ī, [*vide* § 26 (*f*)], as بچّهٔ *bachcha-e* (classical) and *bachcha-ī* (m.c.) "a child" or "a certain child."[2] If the noun is concrete and terminates in ی, the ی of the noun is generally represented by ٔ before the ی of unity, as: ماهي *māhī* "fish", but ماهئی (or ماهیی) *māhī-ī* "a fish."

(*d*) (1) If silent ه precedes است *ast* "is", the ٔ may be omitted and the است written ایست. Ex.:—

ور شکر خنده ایست شیرین لب آستینش بگیـــر و شمـــع بکش

Var shakar-khanda-īst shīrīn-lab

Āstīn-ash bi-gīr u sham' bi-kush—(Sa'dī).

"But if she be attractive and sweet-lipped

Take her by the sleeve[3] and put out the light."

[1] *Vide* foot-note 4, page 141.

[2] With the *iẓāfat*, *bachcha-yi kūchak* بچّهٔ کوچک (mod.): difference in transliteration and pronunciation.

[3] *Āstīn* آستین is probably the old hanging sleeve, in Persia still worn by some dervishes.

Banda-ī'st may be written بندهٔ ایست or بندهٔ است, and *māhī-īst* may be written ماهئي است, etc., or ماهی ایست.

Remark.—Grammarians, however, give this ی different names according to the sense in which it is used. Thus in :—

اندر این رهٔ جزو وکلّ محتاجِ یک دیگر شوند عنکبوتی میشود پیغمبری را پردهٔ دار

"—One and all need each other,
Even a *small* spider can hide a great prophet"

the first ی is called *yā-yi taṣghīr* یای تصغیر "the diminutive *yā*" or *yā-yi taḥqīr* یای تحقیر "the *yā* of contempt", while the second ی having the contrary meaning is called *yā-yi ta'ẓīm* یای تعظیم "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* یا, or *vāv* واو, this ی is preceded by a ء, to distinguish it from the ي of the *iẓāfat* اضافت, as: بوئی *bū-ī* "a scent", but بوی گل *bū-yi gul* "the scent of the flower"; چنین دولت عظمائی *chunīn dawlat-i 'uẓmā-ī* (m.c.) "such a very great empire." A ی should be inserted as bearer for this *hamza*. Some Arabic words end in a *hamza*, which may or may not be written in Persian, but before a suffixed ي, the *Arabic* ء must fall away, thus: صحراء "desert, or *jungle* as opposed to cultivation", صحرائي "a desert" and صحرای بزرگی "a great desert."

(3) If the Arabic word ends in *alif-i maqṣūra* الف مقصوره or ى, with or without the *tanwīn*, the final letter is changed to *alif* before the ی of unity, as: اعمی *a'ama* (or اعمیٰ) "blind"; اعمائی *a'amā-ī* "a blind man." The word معنیً is in Persian pronounced *ma'nī* معنی, or *ma'na* معنیٰ; its final letter may therefore in Persian be considered to be either *yā* یا or *alif-i maqṣūra* الف مقصوره, thus: معنائی *ma'nā-ī*, or معنئي *ma'nī-ī* (m.c.) "a meaning."

Remark I.—The ی is sometimes added to adjectives, as: اندکی جمال *andak-ī jamāl* (Sa'dī) "a little beauty": *chand-ī* "a few." For *sāl-ī du* دو سالی, *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: مردی خوب *mard-ī khūb* (class. and mod.) "a good man"; در اندک زمانی *dar andak zamān-ī* (class. and mod.) "for a little while." In modern Persian, the ی is generally added to the adjective, *vide* (*k*).

(*e*) The ي of unity combines with است in pronunciation, but may be written separately in full, or combined with the *ast*. Ex.: *khūb mardī-st* (m.c.) "he is a good man" is written خوب مردی است, or خوب مردیست.

(*f*) Examples of the various significations of this ی are:—

(1) پادشاهی پسری[1] بادبی داد *pādishāh-ī pisar-ī bi-adīb-ī dād* (Sa'dī) "a certain[2] king handed over a son of his to a tutor—"; *pās-ī az shab guzasht* پاسی از شب گذشت "one watch of the night passed."

(2) کاری ندارم *kār-ī na-dāram* "I have no special business"; میخواهم بشما خدمتی رجوع کنم *mī-khwāham bi-shumā khidmat-ī rujū' kunam* (m.c.) "I want to entrust you with a (special, or a certain) commission."

(3) هیچ تدبیری نبود *hīch tadbīr-ī na-būd* "there was not a single plan"; بر هریکی از سائر بندگان و حواشي خدمتي معيّن است *bar har yak-ī az sā'ir-i bandagān u ḥawāshī khidmat-ī mu'ayyan ast*—(Sa'dī) "for every single one of his slaves and attendants a special (or a separate) duty is appointed."

(4) بهترش این است که الحال بطوری از اینجا کنار کشي *bihtar-ash īn ast ki al-ḥāl bi-ṭaur-ī az īnjā kinār kashī*[3] (m.c.) "the best thing is that *somehow or other* you at once get away from here."

(5) روزگاری برین بر آمد *rūzgār-ī*[4] *bar-īn bar-āmad* (Sa'dī) "a short time elapsed after this"; ساعتی *sā'at-ī* "a short time" or "one hour"; در اندک زمانی *dar andak zamān-ī* (Sa'dī) "in a little time";—وهم شکّی پیدا شد که مبادا *va ham shakk-ī paydā shud ki mabādā* (m.c.) "also a bit of a doubt arose lest—" (but *va ham shakk paidā shud*—و هم شکّ پیدا شد "there was doubt lest—"); آنگاه روی بمن کرد و گفت از آنجا که همّت درویشان است وصدق معاملهٔ ایشان خاطری همراه من کنید که— *āngāh rūy ba-man kard va guft az ānjā ki himmat-i darvīshān ast va ṣidq-i mu'āmala-yi īshān khāṭir-ī hamrāh-i man kunīd ki*—(Sadi) "he then turned to me and said, 'on account of the gracious magnanimity of dervishes and their uprightness in dealings pay *a little* attention to me for—' ": برونی تا بید *burūt-ī-tābīd* (m.c.) he gave a *slight* twirl to his moustache."

(6) بهم بر—و مکن تا توانی دلی که آهی جهانی بهم بر کند

Bi-ham bar ma-kun tā tavānī 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."[5]

[1] Note that though there is no را in this sentence, there is yet no confusion as to sense.

[2] When this ی has the adjectival sense of "a certain" and is followed by an explanatory clause, its noun may be considered definite, and if in the accusative case requires the affix *rā*, *vide* § 40 (*f*).

[3] More common in m.c. *kināra kunī* کناره کنی.

[4] In m.c. *rūzagār* روزگار.

[5] It is this sentiment, the fear of the distressed sigh, that so often prevents the punishment of a convinced malefactor in Persia. Some irresponsible person intercedes, and the Governor, to hide his superstitious fears, professes to be overcome by pity.

The idiomi s *biham kardan* (and not—*kandan*)

(7) وزیر چه خیالی است افتاده است *Vazīr chi khiyāl-ī-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 آفتی است *'ishq āfat-ī-st* ''love is a great calamity.''

در نا امیدی بسی امید است پایان شب سیه سفید است

''In despair is many a hope;

The close of a dark night is fair.

For *bas-ī* ''many a'' *vide* § 39 (*m*).

(9) سالی دو درین بر آمد *sāl-ī du bar īn bar āmad* (Sa'dī) ''a couple of years so passed after this''; فصلی دو *faṣl-ī du* (Sa'dī) ''a couple of chapters.''

For ي with the plural in modern Persian, *vide* (*k*) (2).

(10) فرعونی *Fir'aūn-ī* ''a Pharaoh (i.e. cruel and overbearing[1])''; حاتمی *ītim-ī*[2] ''a Ḥātim'', a man generous as Ḥātim (but *ḥātimī* حاتمی ''generosity'').

(11) نه گرفتار آمدی بدست جوانی معجب - که هردم هوائی پزد و هر لحظه رائی زند و هر شب جائی خسپد و هر روز یاری[3] گ *na giriftār āmādī bi-dast-i javān-ī mu'-, ki har dam havā-ī pazad wa har laḥza rāy-ī zanad va har shab jā-ī khuspad har rūz yār-ī gīrad* (Sa'dī) ''you fell not into the bondage (of marriage) th a youth vain * * *, who at every breath starts a fresh fancy, and each oment states a new opinion, and every night sleeps in a different place, d every day takes a new love.''

(12) قلندر درویشی است نا خراشیده نا تراشیده *qalandar darvīsh-ī-st nā-kharāshīda -tarāshīda* (m.c.) ''a Calendar is *a kind* of darvish, rough and uncivilized.''

(13) لعنت بر مثل شما مسلمانی *la'nat bar miṣl-i shumā Musalmān-ī* ''curses on Muslim like you''; or لعنت بر مسلمانی مثل شما *la'nat bar musalmān-ī miṣl-i umā.*

(14) جوان مثل من این جور کار نمیکند *javān miṣl-i man īn jūr kār namī-kunad* .c.) is a simple statement; but *javān-ī miṣl-i man-ī* جوانی مثل منی expresses a considerable amount of conceit and ''brag'' and lays a stress on *ān* جوان and *man* من; *javān hamchu man-ī* جوان همچو منی expresses the me idea, but in speaking there would be no stress on the word *javān* جوان.

(*g*) The noun with its ی of unity is often in m.c. preceded by the

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[1] *Fir'aun* فرعون a title common to the ancient kings of Egypt, as Ptolemy to the er ones. The Pharaoh of Moses' time is known to Muslims as Valīd. *Fir'aun* has ne to mean 'a cruel tyrant, insolent and unbelieving.'

[2] In Persian sometimes *Ḥātam* حاتم: an illustrious Arab of the tribe of *Ṭayy* 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] *Dūst* دوست, in Persia, is only used for men, but *yar* یار is a man-friend, or a stress.

indefinite *yak* یک, for additional emphasis, as: اغا یک چیزی بدہ *āghā yak chīz-ī bi-dih* (beggar's cry) "gentleman, give me a trifle"; که یک مدّتی بیماري داشت *—ki yak muddat-ī bīmārī*[1] *dāsht* "—so that he was ill from it *quite an age*" (more emphatic than *muddat-ī* alone).

(*h*) The ی of unity does not admit of the *iẓāfat* after it, thus: قدحی برف آب *qadaḥ-ī*[2] *barf-āb* (Sa'dī) "a cup of iced water (i.e. water and ice *mixed*); که دید را[3] گروهی مردمان *gurūh-ī mardumān rā dīd ki*—(Sa'dī) "he saw a *certain knot of men* who—": *vide* also (*f*) (1); راجہ یوزی سفید آوردہ گذرانید *Rāja yūz-ī safīd āvarda guẕarānīd* (Jehangir's Memoirs) "the Raja brought a white Cheeta and presented it to me."

For a classical example *vide* quotation from 'Umar-i Khhayyām in § 95 (*b*) (5).

(*i*) In classical and in modern Persian, a noun before its qualifying adjective or before another noun in construction, even if indefinite in meaning, sometimes discards the ي of unity, as: طایفۂ دوستان *ṭā'ifa-yi dūstān* (Sa'dī) "a party of friends"; but با طائفۂ از دوستان *bā ṭā'ifa-ī az dūstān*; یکی از علماء خورندۂ بسیار داشت[4] *yak-ī az 'ulamā khuranda-yi bisyār dāsht* (Sa'dī) "a certain learned man had a large family"; پادشاهی با غلام عجمي در کشتي نشستہ بود[5] *pādishāh-ī bā ghulām-i 'Ajamī dar kishtī nishasta būd* (Sa'dī) "a certain king was seated with a Persian slave in a boat"; پادشاهی با وزیر *pādishāh-ī bā vazīr* "a king with his vazir", but پادشاهي با وزیری *pādishāh-ī bā-vazīr-ī* "a king with a vazir (perhaps the vazir of another king).

Remark.—Note that یکی "one of" requires از after it in all cases: it cannot be followed by the *iẓāfat*. *Vide* also (*l*).

(*j*) Concrete nouns ending in (ی) ī may take the ی of unity; but the first ی in writing is usually represented by a ء, as: صوفئي دمن گفت *Ṣūfī-ī bi-man guft* In m.c., however, the indefinite یک usually takes the place of the ي in such cases.

Remark.—Singular abstract nouns in ي do not admit of the ي of unity: the indefinite یک is substituted.

(*k*) (1) In modern Persian the ي of unity is generally added to the qualifying adjective [unless the adjective end in ي, *vide* (*m*)] following the noun and not to the noun. Ex.: قشون خوبي بودند *qushūn-i khūb-ī būdand* (Shah's Diary) "they were a pretty soldiery"; نطق زیادي کردند *nuṭq-i ziyād-ī kardand* (Shah's Diary) "they delivered long speeches."

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[1] *Bīmār-ī* بیماري (note accent) would mean 'he kept a sick man in his house.'

[2] In m.c. *qadaḥ* is a basin.

[3] Here *rā* را is necessary though the object is indefinite, because of the که following.

[4] In modern Persian نان خور بسیاری *nān khwur-i bisyār-ī* (or *bisyār* بسیار).

[5] In modern Persian this would be *ghulām-ī* غلامي and *kishti-ī* کشتئی

(2) The ي can also refer to a plural and seems to give it a collective sense. Ex.: چکشهاي غريبي است *chakushhā-yi gharīb-ī 'st* (Shah's Diary) "they are (were) a strange lot of hammers"; *zanhā-ī dārad*[1] *Kirmān ki zarda-yi tukhm rā az miyana-yi safīda mī-duzdand* زنهائی دارد کرمان که زردهٔ تخم را از میانهٔ سفیده میدزدند (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-ī* هیچ - دو تومانی (m.c.) "nothing; *a* paltry *two tumans*." "From his birth * * * * to his death-stroke on the field of Jena, what *a seventy-one* years" (Carlyle), *az tavallud tā dam-i marg-ash dar kār-zār-i Jenā chi haftād u panj sāl-īst.* از تولّد تا دم مرگش در کارزار جینا چه هفتاد و پنج سالیست In, *du farsakh-ī bīshtar nīst* دو فرسخی بیشتر نیست (m.c.) "it is not more than a couple of *farsakhs*," the ي has a diminutive force."

(3) If, however, the adjective is of the simple kind that can precede the noun, the ي is naturally affixed to the noun. Ex. خوب مردیست *khūb mard-ī-st* "he is a good man" (m.c.); پیرِ مردي *pīr-i mard-ī* (m.c.) "an old man."

(*l*) In modern Persian the constructions جمعی مردمان دیدم *jam'-ī murdumān dīdam* "I saw a body of men"; or *jam'-ī az mardumān dīdam* جمعی از مردمان دیدم; and *jam'-ī zanhā dīdam* جمعی زنها دیدم, or *jam'-ī az zanhā dīdam* جمعی از زنها دیدم "I saw a body of women", are used. *Vide* also (*h*) and (*i*).

(*m*) In modern Persian, as stated in (*k*), the ي is generally added to the qualifying adjective; if, however, the adjective itself end in ي, the numeral is preferably substituted, as: "an Abyssinian slave girl" یک کنیز حبشی *yak kanīz-i habashī* (m.c.) or کنیزي حبشي *kanīz-ī habashī* (m.c.).

Note the following m.c.:—"a spoonful of milk" (*a*) یک قاشق شیر *yak qāshuq shīr*, or (*b*) قاشقي شیر *qāshuq-ī*[2] *shīr*, or (*c*) قاشق شیري *qāshuq-i shīr-ī*: "a glass of water" گیلاسِ آبي *gīlās-i āb-ī*, or گلاسی آب *gīlās-ī āb*, or یک گیلاس آب *yak gīlās-i āb* or in apposition *yak gīlās āb*.

(*n*) Note the absence of ي in the following:—زخم پلنگ داشت *zakhm-i palang dāsht*[3] (Sa'dī) "he had a (*the*) wound from a leopard"; زخم شمشیر خورده *zakhm-i shamshīr khwurda* (m.c.) "he got a sword wound"; و اورا در چنین

[1] i.e. the women of Kerman generally are of such a class. Note the present tense with the idea of "*can* (and consequently do) steal."

[2] For *qāshiq* قاشق, T.

[3] Here *zakhm* زخم is used as the description of wound and it therefore becomes definite. It would be also right to say *zakhm-i palang-ī* زخم پلنگی, or better *zakhm-ī az palang* زخمی از پلنگ.

مرتبه دید *va ū-rā dar chunīn martaba*[1] *dīd*—(Sa'dī) "and saw him possessed of such great rank."

In these examples the noun is considered *generic*, and, therefore, does not take the ي. It does not mean the wound of *one* leopard; it might be the wound of ten. Similarly هنوز طفل است *hanūz ṭifl ast* "he is still *a* boy."[2]

(*o*) The construction کتابي خوبي *kitāb-ī khūb-ī* is occasionally met with: it seems to mean "a book, a good one"; پولی هنگفتي دادم *pūl-ī hanguft-ī dādam* (m.c.) "I paid a thumping sum."

(*p*) As *dīgar-ī* ديگري means "another person", *dīgar* meaning "another" does not classically take the ي of unity[3]:—*chīz-ī dīgar* چيز ي ديگر or *yak chīz-i dīgār* يک چيز ديگر "another thing, one thing more"; and in m.c. (vulgarly) *chīz-i dīgār-ī* چيز ديگری.[4]

As in m.c. the distinction is not observed, *asp-i dīgār-ī* اسپ ديگري may mean "another horse" or "another person's horse": but as already stated the former is a vulgarism.

For an example of *dāgh-i dīgar-ī* داغ ديگري "another misfortune", *vide* § 94 (*i*) example from 'Umar-i Khayyām.

The following are m.c.:—ين پسره شيطان است *īn pisara shayṭān ast* "this boy is a devil", but پسري شيطان[5] است "he is a devilish boy"; پسر شيطاني است *pisar-i shayṭān-ī-st* "he is the son of *a* devil"; آدم خر يست *ādam-ī khar-ī-st*, or ين آدم خر است *īn ādam khar ast* "he is an ass"; مردمان خری اند *mardumān-i khar-ī and*, or ين مردم خيلی خر اند *īn mardum khaylī khar and*.

Remark.—It is, however, correct in modern Persian to add the *relative* ي, *kitāb-i dīgar-ī ki*—کتاب ديگري که "*the* other book *which* (or that)—."

(*q*) The following construction is borrowed from the Arabic: در مشرعی *dar mashra'-ī az mashārī'* (class.) "in a road (lit. in a road of the roads)"; در ممرّی از ممرّات *dar mamarr-ī az mamarrāt* (class.) "in a place of passage, in one of the places of passage"; باشد که خدای تعالی ناگاه از الطاف خويش لطفی نمايد و دری از درهای روزی بر ما بکشايد و— *bāshad ki Khudā-(yi) ta'āla nāgāh az altāf-i khwīsh luṭf-ī numāyad va dar-ī az darhā-yi rūzī bar mā bi-kushāyad* (mod.) "it may be that God on High out of his gracious goodness may suddenly open a way of livelihood (out of his many ways) for us" بطرفي از اطراف روم *bi-ṭaraf-ī*[6] *az aṭrāf ravam* (m.c.) "I may go in some direction or other, somewhere or other."

[1] In modern Persian incorrectly *martaba-ī* مرتبهٔ. This is the *incorrect* reading by modern Persians, even when the ه is omitted in the copies of the Gulistan.

[2] The ي could not be added to *ṭifl*.

[3] In m.c. شخص ديگري *shakhṣ-i dīgar-ī* "another person" is a common vulgarism.

[4] Also *yak chīzī-ī dīgar* يک چيزی ديگر.

[5] *Shayṭān* شيطان is really an adjective here.

[6] Erroneously *ṭarf* طرف. In Arabic *ṭarf* طرف is the "eye", but *ṭaraf* طرف is "a side, extremity, margin, etc."

(*r*) The ی is occasionally added to Arabic phrases, thus: ما حضري از طعام ترتیب کردند *mā ḥaẓar-ī az ṭa'ām tartīb kardand* (Sa'dī) "they set out a something of what was ready in the way of food"; here *mā* is the relative pronoun Arabic "that which", and *ḥaẓar* حضر 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: سرهنگ زادهٔ[1] را بر در سرای اغلمش دیدم که عقل و کیاستی و فهم و فراستی زائد الوصف داشت *Sarhang-zāda rā bar dar-i sarā-yi Ughlamish*[2] *dīdam ki 'aql u*[3] *kiyāsat-ī va*[3] *fahm u firāsat-ī zā'id"'l-waṣf dāsht* (Sa'dī) "I saw the son of a certain (?) officer at the door of the palace of Ughlamish, that was possessed of an understanding and sagacity, and an intelligence and ingenuity beyond all description"; بحکم آنکه ملاذي منیع از قلّهٔ کوهی بدست آورده بودند و ملجا و ماوائی ساخته *bi-ḥukm-i ān ki malāẕ-ī manī' az qulla-yi kūh-ī bi-dast āvardā būdand wa maljā u ma'vā-ī sākhta* (Sa'dī) "because they have taken possession of an impregnable asylum on the summit of a mountain and made it a place of safe refuge."

In m.c. the first substantive may, however, be preceded by *yak* یک, as: *yak kārd u changāl-ī bi-dih* بده یک کارد و چنگالی, or *kārd u changāl-ī bi-dih* کارد و چنگالی بده "give me a knife and fork."

Remark I.—Similarly, in modern Persian, the ي is added to the second only of two adjectives qualifying one noun, as: *safar-i dūr u darāz-ī* سفر دور و درازی (m.c.) "a long long journey."

Remark II.—For an example in classical Persian of the ي added to both of two adjectives qualifying one noun, *vide* last example of (*c*), § 125.

(*t*) When the ي of unity supplies the place of a simple indefinite article, its noun does not *as a rule* take the را of the accusative. Ex.: پیش پدرش کسی فرستاد *pīsh-i pidar-ash kas-ī firistād* (Sa'dī) "he sent some one to his father."

In the sentence زمینی را کنده سنگ بر داشته *zamīn-ī rā kanda sang bardāshta* (Afghan) the sense requires the definite sign را, "having dug up a (certain) special plot of ground and removed the stones."

Note the distinction in meaning between the two following: خانهٔ آتش زدند *khāna-ī ātash zadand* (m.c.) "they set fire to *a* house"; but خانهٔ را آتش زدند *khāna-ī rā ātash zadand* "they set fire to one of *the* houses."

In the following: شنیدم گوسفندي را بزرگی رهانید *shunīdam gūsfand-ī rā buzurg-ī rihānīd* (Sa'dī) "I have heard that a certain elder released a sheep—," the *rā* is necessary to distinguish the object and make the sense

[1] Probably a copyist's omission; *sarhang-zāda-ī rā* سرهنگ زادهٔ را "an officer." If *sarhang-zāda* سرهنگ زاده be the correct reading, it means "the son of *the* Colonel" referring to a local celebrity.

[2] The son of *Chingīz Khān*: he reigned in Turkistan about 656 *Hijra*.

[3] Note these two pronunciations of و.

clear: omit it and *buzurg-ī* بزرگی at first sight appears to be an adjective qualifying the nominative, *gusfand-ī* گوسفندي.

Remark.—It will be noticed that the را immediately follows the ي of unity.[1]

(*u*) The ي can be added to some of the personal pronouns. Ex.: آدم چون منی بر زمین نمي خواید *ādam-i chūn man-ī bar zamīn namī-khwābad* (m.c.) "a man like me does not sleep on the ground"; آدم مثل توئی آمد *ādam-i miṣl-i tū-ī āmad* (m.c.) "a man like you came"; آدم مثل شمائی نباید چنین بکند *ādam-i miṣl-i shumā-ī na-bāyad chunīn bi-kunad* (m.c.) "a man like you ought not to act thus"; آدم مثل اوئی کار نمی کند *ādam-i miṣl-i ū-ī kār namī-kunad* (m.c.) "a man like him won't work." In these examples the ی could be added to آدم, but in this case it must be omitted after the pronoun.

The ي is not added to ما *mā* "we" nor to ایشان *īshān* "they."

(*v*) —که یکی منم در این میان *yak-ī man-am dar īn miyān ki* (Sa'dī) "I am one of these here who—": but *man yak-ī am* من یکی ام (m.c.) "I am alone, single."

(*w*) In a negative proposition the ي must be translated "not a—, none." Ex.: آنجا کسی نبود *ānjā kas-ī na būd* (or *ānjā hīch kas na-būd* آنجا هیچ کس نبود) (m.c.) "there was no one there"; آنجا حیوانی نبود *ānjā ḥayvān-ī na-būd* (m.c.) "there was not an animal there."

(*x*) The indefinite ي can be added to the substantive qualified by چنین *chunīn* "such an one as this", or by چنان *chunān* "such an one as that", or to چندان *chandān* "much, so much", as: من در جست و جوي چنین جائي بودم که *man dar just u jū-yi chunīn jā-ī būdam ki* (m.c.) "I was in search of just such *a* place as this—." چنان شخصی نباید این طور کارها بکند *chunān shakhṣ-ī na-bāyad īn ṭawr kārhā bi-kunad* (m.c.) "such a person like that ought not to act in this way": چندان ربطی به زبان فارسی ندارم *chandān rabṭ-ī bi-zabān-ī Fārsī na-dāram* (m.c.) "I do not know *a* great amount of Persian."

This ي can also be added to the substantive qualified by این چنین *īn chunīn*, آن چنان *ān chunān*, همچنین *ham-chunīn*, هم چنان *ham-chunān*, but not to these words themselves.

For the *definite* or *demonstrative* ي (relative with که) with *chunān* and *chandān*, *vide* § 42 (*s*).

(*y*) The personal pronoun 1st pers. sing. *man* "I" makes its accusative regularly when the ي is affixed, as: همچو منی را اسیر دست تو کرد *hamchu man-ī rā asīr-i dast-i tu kard* "he made a person like me a prisoner in your

[1] Similarly in the dative case:—*magar mardumān-ī rā ki ḥālat-i mutawassiṭ dārand gāh-ī īn nawbat namī-rasad* مگر مردمانی را که حالت متوسّط دارند گاهی این نوبت نمی رسید (class.) (in modern Persian *hīch vaqt* instead of *gāhī*) "but to men possessed of a modest competence only, such a thing never happens."

hand ''[1]: خدا هیچ احمق مثل منی را بپیغمبری انتخاب نمی کند—*Haji Baba* ''God will not select a fool like me as a Prophet.'' This could also be expressed by: خدا هیچ احمقي مثل من را—. In neither case could *marā* مرا be substituted.

(*z*) The ی can sometimes be added to the infinitive used as a noun, as: راز گفتني *rāz-guftan-ī* ''*a* telling of a secret'', but *rāz-i guftanī* ''a secret to be told.'' *Yak-dīdan-ī* ''one visit''; *yak-kushtan-ī* ''one killing'' (of one person or of many).

(*aa*) For the demonstrative ي as a definite article with the connective که in relative clauses, *vide* § 42.

§ 42. The Relative Pronouns and the Demonstrative or Relative ي.

ḤARF-I MAWṢŪL OR *ḤARF-I ṢILA*[2] (حرف صله or موصول).

(*a*) There are no relative *pronouns*. Instead the indeclinable particle که *ki* is used as a *connective* (حرف موصول).[3] Thus the Persian construction of the English sentence, ''The man that came yesterday, came to-day'', would be, ''The man that (*ki*) *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: اسپیکه بران سوار می شوی *asp-ī ki bar ān savār mī-shavī* (class.) ''the horse *that* you ride on it'' (the horse which you ride); in m.c. the برآن 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 (باي موصول).[4] In Persian this noun is made specially definite by affixing a demonstrative ي even to the plural: this ي connects it with the particle

[1] *Manī* منی, P., is also a subs. ''presumption; egoism; *also* the quality of sufficiency that is peculiar to God'': *manī*, Ar., ''the seminal fluid''; also *man-ī*, as in, *bā man-ī* ''thou art with me.'' Persian poets frequently play on these various meanings.

[2] *Ṣila* (صله) conjunction; note that this که is considered a particle (حرف) and not a pronoun: for fuller explanation *vide* § 130 ''Relative Clauses.''

[3] چه *chi* is also considered by some grammarians as a connective in relative sentences. As, however, it is only in this use found joined to هر or آن, as هرچه and آنچه, and does not moreover admit of the ''relative ي'', the author has preferred to omit it and to treat the words هرچه *harchi* and آنچه *ānchi* as single words, indefinite pronouns. *Ānchi*, *harchi*, etc., are applicable only to inanimate objects in the singular: if the antecedent is a plural noun, rational or irrational, که 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 ي, unlike the ي of unity,[1] admits of the accent in modern Persian for the sake of emphasis, it is perhaps an extension of the *izāfat* that connects an adjective to its noun. Ex.: شخصيكه *shakhṣī-ki* (nom.) "a man who" or "the man who, *the* man that, etc."; شخصى را كه *shakhṣ-ī rā ki* (acc.) "*a* (or *the*) person whom." It will be noticed that the demonstrative ي followed by كه corresponds to the *restrictive* relative pronoun in English; compare with (*r*).

(*c*) This ي is called the *yā-yi ṣifat* or ي of qualification and implies the force of the demonstrative pronoun "that."

This ي, however, in such sentences as: كتابيكه ميخواهم همين است *kitāb-ī ki mī-khwāham ham-īn ast* "this is the book that I require", is distinguished by some grammarians as *yā-yi mawṣūl* (ياي موصول) or *yā-yi muẓmar* ياي مضمر "the *yā* of the pronoun (the noun that is *kept in mind*)," or ياي آنى *yā-yi ānī* "the *yā* equal to the demonstrative pronoun *ān*": while in such sentences as:—

عزيزيكه از درگهش سر بقاوت بهر در كه شد هيچ عزت نيافت

they consider the ى to be the equivalent of *chunān* "*such* a—" and call it *yā-yi tawṣīfī* ياي توصيفي "the *yā* of description." For further remarks on relative sentences *vide* § 130.

In writing, this ي can either be joined to the كه or written separately, thus شخصيكه or شخصي كه.

Remark.—The ي after هر and هرآن is probably not the demonstrative ي, but the 'ي of unity', as in هر اسبى كه ديدم لنگ بود: *vide* under *har* هر in Pronouns.

(*d*) The pronoun in the relative clause may be either expressed (but is seldom expressed) or understood. It is better to omit it unless necessary to the sense [*vide* (*f*)].

In the following examples, words in parenthesis do not belong to the examples, but may be inserted to show the complete construction:—

Nominative:—ابلهي كو روز روشن شمع كافوري نهد *abla-ī kū*[2] *rūz-i rūshan sham'-i kāfūrī*[3] *nihad* (Sa'dī) "the fool who lights a wax candle in broad day"; گاوي كه (او) شير ميدهد *gāv-ī-ki* (*ū*) *shīr mī-dihad* (m.c.) "the cow that gives milk"; سربازهائيكه (ايشان) عشق ميكنند *sarbāzhā-ī ki* (*īshān*) *mashq mī-kunand* (m.c.) "the soldiers who drill."

Genitive:—آن نه من[4] باشم كه روز جنگ بينى پشت من *ān na man bāsham ki*

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[1] However in classical Persian both this ي and the ي of unity had the same sound, i.e. the مجهول *majhūl* sound of *e*: *vide* § 41 (*b*).

[2] For *ki ū*.

[3] From *kāfūr* "camphor." The adjective is frequently applied to anything white. Falconers even apply the term to a variety of hawk that happens to be unusually light coloured.

[4] نه من and not *na-man* نمن.

rūz-i jang bīnī pusht-i man (Sadī) "I am not that kind of man *whose* back you'll see in the day of battle"; طبیبی که حبّش بیمارم کرد *ṭabīb-ī ki ḥabb-ash bīmār-am kard* (m.c.) "the doctor *whose* pills made me ill—"; ستارهائیکه پرتو شان روشن است *sitārahā-ī ki partav-i shān rawshan ast* (m.c.) "the stars *whose* rays are bright."

Dative:—ای که شخص مَنت حقیر نمود *ay ki shakẖṣ-i man-at ḥaqīr namūd* (Sa'dī) (*shakẖṣ-i man turā*) "oh thou to whom my form appeared mean—"; پسری که بپدرش پول دادم *pisar-ī ki bi-pidar-ash pūl dādam* (m.c.) "the boy to whose father I gave money—": شهرهائیکه بدانجا رفتم همه را آب گرفته است *shahrhā-ī ki bi-dānjā* (for *bi-ānhā*) *raftam hama-rā āb girifta ast* (m.c.) "the cities *to which* I went, have all been washed away."

Accusative:—شخصی که (اورا) دیدم *shakẖṣ-ī ki* (*ū rā*) *dīdam* (m.c.) "the person whom I saw" (lit. that I saw him);—آنکه چون پسته دیدمش همه مغز *ānki chūn pista dīdam-ash hama maghz*—(Sa'dī) "he whom I beheld all kernel like the pistachio-nut" [1]; مارهائیکه دیروز کشته بودم *mārhā-ī ki dīrūz* (*ānhā rā*) *kushta būdam* (m.c.) "the snakes which we killed yesterday—": اسبابیکه داشت همه را فروخت *asbāb-ī ki dāsht hama rā farūkẖt* (m.c.) "he sold all the things he had, all his property."

Ablative:—آن کار که در وی مظنّهٔ خطر است *ān kār ki dar vay* [2] *maẓinna-yi* [2] *kẖaṭar ast* "the proceeding in which there is a suspicion of danger—"; خانهٔ که در آن (داخل شدی *kẖāna-ī ki* (*dar ān* or *dar ū*) *dākẖil shudī* (m.c.) "the house which you entered"; جائی که (در آن) مینشینی *jāy-ī ki* (*dar ān*) *mī-nishīnī* (m.c.) "the place where you always sit"; ایلیاتیکه از ایشان اسپهای خوب بهم میرسند *īliyāt-ī ki az īshān asphā-yi kẖūb biham mī-rasand* (m.c.) "the black-tent tribes from whom good horses are obtained—."

Locative:—گلیمی [3] که بر آن خفته بود در راهِ گذر [4] دزد انداخت *gilīm-ī ki bar ān kẖufta būd, dar rāh-i guẓar-i duzd andākẖt* (Sa'dī) "he cast the rug on which he was (or had been) sleeping on the way the thief would pass"; از آن بوستان که تو (در آن) بودی مارا چه تحفه کرامت آوردی *az ān būstān* [5] *ki tu* (*dar ān*) *būdī mā-rā chi tuḥfā karāmat āvardī* (Sa'dī) "what rare present hast thou in generosity brought us back from that garden in which thou wert?":

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[1] "—turned out to be skin on skin like an onion," i.e. 'the man whom I thought had sterling qualities proved a fraud.'

[2] Also *maẓanna* مظنّه: or *az vay*.

[3] A گلیم *gilīm* is a cheap carpet without any pile.

[4] But راهگذر *Rāh-guẓar* "traveller, passer-by."

[5] Another reading is در آن بوستان که بودی *dar ān būstān ki būdī*.

ترسم نرسي بكعبه[1] اي اعرابي[2]
كين ره[3] كه تو ميروي بتركستان است

Tarsam na-rasī bi-Ka'ba ay A'rābī
K-īn răh ki tu mī-ravī[4] *bi-Turkistān ast* (Sa'dī).

"I fear thou wilt never reach the *K'aba*, oh Arab,
For this road thou goest leads to Turkistan."

كسی‌را كه اقبال باشد غلام * بُوَد ميل خاطر بطاعت مدام

i.e. *kas-ī rā ki iqbāl ghulām-i ū bāshad*, or —*iqbāl ūrā ghulām bāshad.* [This construction has led to the following erroneous but now common construction: مردیرا كه امروز چوب زدند دزد بود *mard-ī rā ki imrūz chūb zadand duzd būd*, where مردیرا *mard-ī rā* is the object of the verb in the *relative clause*: *vide* (*e*)].

(*e*) There is another means of declining the relative (if in the dative or accusative case) commoner perhaps in modern than in classical Persian. It consists in putting the noun first in an oblique case and then the connective كه: 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: كشتئي را كه نوح ناخدا است چه باك از طوفان *kishtī-ī rā ki Nūḥ nākhudā-'st chi bāk az ṭūfān* "what fear from the flood to the boat whose Captain is Noah?" In this example, instead of placing كشتئي *kishtī-ī* in the dative case at the commencement, it could be put in the nominative; and the pronoun in the relative clause, expressed or understood, in the dative, as: كشتئي كه آنرا نوح نا خدا است چه باك از طوفان *kishtī-ī ki ān-rā Nūḥ nākhudā ast chi bāk az ṭūfān*; مردي را كه دیروز چوب زدند امروز مرد *mard-ī-rā ki dīrūz chūb zadand imrūz murd* (m.c.) "the man who was beaten yesterday, died to-day[5]": *vide* end of (*d*).

(*f*) An expression like آدمي كه اورا ديدم *ādam-ī-ki ū-rā dīdam* "the man whom I saw", though correct, is heavy: as اورا *ū-rā* is not necessary to the sense, it is better omitted.

(*g*) The relative cannot be joined to the *singular* demonstrative pronouns

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[1] *Ka'ba*, lit. "a cube." The cube-like building in the centre of the *Masjid*, at Mecca: it contains the black stone (*hajaru'l-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 اعرب: the pl. of عربي is عرب.

[3] Poetical for اين راه كه *ki īn rāh.*

[4] ميروي (در آن) تو كه *ki tu* (*dar ān*) *mī-ravī.*

[5] This sentence, though grammatically incorrect, the noun at the beginning being the object of the verb in the relative clause, is not uncommon in modern Persian. The construction in دوستی را كه بعمري فراچنگ آرند نشايد كه بيك دم بيازارند *dūst-ī rā ki bi 'umr-ī farā chang ārand na shāyad ki bi-yak dam bi-yāzārand* (Sa'dī) "to a friend whom it has taken a lifetime to make, offence should not be given in a moment" is different, as the accusative at the beginning is the object of the verb بيازارند *biyāzārand.*

ān آن, and *īn* این, nor to *har* هر "every." It is best to consider *ān-ki* آنکه, *ān-chi* آنچه, *īn-ki* اینکه, *har-ki* هر که, *har-chi* هرچه as single words.

However the plurals of the demonstrative pronouns *ānān* آنان, *ānhā* آنها, and *īnān* اینان, *īnhā* اینها, may take or omit the ي, thus: آنهائیکه *ānhā-ī-ki*, or آنها که *ānhā-ki*,[1] etc. As the demonstrative pronouns are already definite, the definite ي is a pleonism and may be omitted.

The personal pronouns too are definite in themselves and do not admit of the relative ي; *vide* § 41 (*u*). A sentence like ایشانی که رفتند *īshān-ī-ki raftand* (m.c.) "they who went[2] —" is incorrect; the ي should be avoided.

(*h*) As the 'relative' ي before که is used to make nouns definite, it can be omitted when the noun is already made definite by the demonstrative pronouns [*vide* (*g*)] or by هر *har*. Ex.: و آن پوستها که در خانهٔ کژدم بینند اثر آنست *va ān pūsthā ki dar khāna-yi gazh-dum bīnand aṯr-i ān-ast* (Sa'dī) "and those skins that are found in scorpion-holes are the sign (remains) of that"; گفت من فلانم و این سنگ همان سنگ[3] است که در فلان تاریخ[4] بر سر من زدی *guft man fulān-am va īn sang hamān sang ast ki dar fulān tārīkh bar sar-i man zadī* (Sa'dī) "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'"; گفت ای سعدی تو نیز سخنی بگوی از آنها که دیدهٔ و شنیدهٔ *guft ay Sa'dī tu nīz sukhan-ī bi-gūy az ānhā ki dīda-ī va shunīda-ī* (Sa'dī) "he said, 'oh Sa'dī, do you too relate some of the things you have seen and heard'": بدان بند غریب که از وی نهان داشته بود باوی در آویخت *bidān band-i gharīb ki az vay nihān dāshta būd bā vay dar āvīkht* (Sa'dī) "he closed with him by means of that tricky artifice (or throw) which he had kept to himself"[5]; هر جا که رود بخدمتش اقدام نمایند *har jā ki ravad bi-khidmat-ash iqdām numāyand* (Sa'dī) "wherever he goes, he is well served"; و آنجا که دُرّ شهوار است نهنگ مردم خوار است *va ānjā ki durr-i shahvār ast nihang-i mardum-khwār ast* (Sa'dī) "and where the costly pearl lies, there too is the man-devouring shark."

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[1] Sa'dī generally omits the ي; یکی از آنان که غدر کردند بامنش دوستی بود *yak-ī az ānān-ki ghadr kardand bā man-ash dūstī būd* (Sa'dī) "one of those who had mutinied had a friendship with me."

[2] In یکی از شما که دلاور تر است و مردانه و زورمند باید که— *yak-ī az shumā ki dilāvar-tar ast va mardāna va zūrmand bāyad ki*—(Sa'dī) "*any one* of you who is braver than the rest, and manly and strong of arm—", *yak-ī* though it has a ي before the connective که is in itself *indefinite*. If it be required to make the pronoun definite, some such phrase as هر نفری که از شما *har nafar-ī ki az shumā* "*the* one of you who is—", would be used.

[3] If the ي were inserted همان سنگیست *hamān sangī-st* (m. c.).

[4] Or *dar tārīkh-i fulān* در تاریخ فلان could have been said.

[5] But compare امروز بدان دقیقهٔ بر من دست یافت *imrūz bidān daqīqa-ī bar man dast yāft* (Sa'dī) "to-day by that *one single* artifice he overcame me."

In the above examples the ي could be inserted.[1]

(*i*) In the following examples the ي is inserted: همچو آن نابینائی که شبی در رحل افتاد و گفت *ham-chu ān nā-bīnā-ī ki shab-ī dar vaḥal uftād va guft* (Sa'dī) "like that blind-man who one night fell in the mire and exclaimed—"; این دختری که مي بيني اسمش خورشید خانم است *īn dukhtar-ī-ki mī-bīnī ism-ash Khurshīd Khānum ast* (Mod. Pers.) "the name of this girl that you see is Khurshid Khanum": هر کسی که میخواهد بپوشد باندازهٔ قد او ببرند *har kas-ī-ki mī-khwāhad bi-pūshad bi-andāza-yi qadd-i ū bi-burand* (m.c.) "let it be cut according to the size and figure of whoever is going to wear it": هر کس که *har kas ki*, or هر که *har ki*, or هرکس *har kas* could be used instead of هر کسیکه *har kas-ī-ki*.

In the above examples the ي could be omitted.

(*j*) As proper names are definite, they do not require the ي unless some special distinction be required: محمود که دیروز آمد گفت *Maḥmūd ki dīrūz āmad guft* (m.c.) "Maḥmūd, who came yesterday, said—"; but محمودی که دیروز آمد *Maḥmūd-ī ki dīrūz āmad*—"*the* Maḥmūd who came yesterday" (it being understood that there is more than one of this name). Similarly in the sentence اما باعتماد وسعت اخلاق بزرگان که عوایب زیردستان بپوشند *ammā bi-i'timād-i vus'at-i akhlāq-i buzurgān ki 'avāyib-i zīr-dastān bi-pūshand* (Sa'dī) "but trusting to the breadth of nature and magnanimity of the great, who hide the defects of their inferiors", بزرگان *buzurgān* does not require the ي: بزرگانیکه *buzurgān-ī-ki* would mean "those (that section of the) great who—."

(*k*) If the noun with this ي is qualified by a simple adjective that can precede its noun (*vide* under Adjective) it is better for the adjective to precede, as: نخستین دشمنی که بر سر ایشان تاخت خواب بود *nakhustīn dushman-ī ki bar sar-i īshān tākht khwāb būd* (Sa'dī) "the first enemy to attack them was asleep"; اول کسي‌که *avval kas-ī-ki* (m.c.) "the first person who—": دلاور ترین زنی که دیده ام *dilāvar-tarīn zan-ī ki dīda am* (m.c.) "the bravest woman I have seen—": بزرگ تر حسرتی آن باشد که *buzurgtar ḥasrat-ī ān bāshad ki*[2]—(Sa'dī) "the greatest regret will be that—": نبیني که باندک رنجی که بردم چه مایهٔ گنج آوردم *na-bīnī-ki bi-andak ranj-ī-ki burdam chi māya-i ganj āvardam* (Sa'dī) "dost thou not see what an amount of gain I have brought in return for the small stock of trouble I underwent?"; بسابقهٔ معرفتي که داشتیم *bi-sābiqa-yi ma'rifat-ī ki dāshtīm* "by the former friendship that we had—."

(*l*) If the adjective cannot precede the noun (*vide* under Adjective) it follows it taking the relative ي, as: دختر خوش گلیکه دیروز آمد *dukhtar-i khush-gil-ī-ki dīrūz āmad* (m.c.) "the pretty girl who came yesterday."

(*m*) Sa'dī says: حکماء گفته اند برادر که در بند خویش است نه برادر است نه

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[1] Similarly the nouns after آنچه do not require the ي: *ānchi asp u māl-ī ki dāshtam* (m.c.) (for *ānchi asp u māl ki dāshtam*) "whatever horses and property I had—", appears to be a confusion of two constructions.

[2] In modern Persian this would be بزرگترین حسرت این است که *buzurg-tarīn ḥasrat in ast ki*.

حکماء گفته اند و برادر که در بند خویش است *ḥukamāʾ gufta and barādar ki dar band-i khwīsh ast na barādar ast na khwīsh ast* "the wise have said that a brother who is wrapped up in himself is neither brother nor kin." In modern Persian this would be برادریکه *barādar-ī-ki*. Possibly Sa'dī considered برادر *barādar* in the above sentence as a generic noun, or the copyist has omitted the ي. The reading in many Gulistans is برادریکه *barādar-ī-ki*.

(*n*) The ي can accompany a substantive preceded by a numeral when it is required to make it definite, as: سه صندوقی که از سر بازان بود آن را شکستم *si ṣandūq-ī ki az sarbāzān būd ān-rā*[1] *shikastam* (Afghan colloquial) "I broke the three boxes belonging to the soldiers," but سه صندوق که *si ṣandūq ki*— "I broke three boxes belonging to—."

(*o*) The phrase از قراریکه معلوم میشود *az qarār-ī ki maʿlūm mī-shavad* means "as it appears."

(*p*) If a noun is *indefinite* before a relative clause, the verb occurs before the connective *ki*, as: اتفاقاً در آن میان جوانی بود که میوهٔ عنفوان شبابش نورسیده *ittifāqᵃⁿ dar ān miyān javān-ī*[2] *būd ki mīva-yi ʿunfavān-i shabāb-ash naw-rasīda* (Sa'dī) "there was in that assembly, by chance, a youth, the flower of whose youth had but newly bloomed"; موقعي آمد که *mawqaʿ-ī āmad ki* (m.c.) "an opportunity came which—."

سهمگین آبی که مرغ-آبي درو ایمن نبود
کمتر بن موج آسیا سنگ از کنارش در ربود

Sahmgīn āb-ī ki murghābī dar ū īman na-būd
Kamtarīn mawj āsyā sang az kinār-ash dar rabūd (Sa'dī).

"Such a terrible expanse of water that even the (a) water-fowl was not safe in it.

Its smallest wave would have swept away a mill-stone off its banks"; in this example بود is understood after *āb-ī*, hence *āb-ī* is indefinite. *Vide* (*r*) Remark.

(*r*) Note the absence of ي in the following non-restrictive relative clauses: ذکر جمیل سعدي که در افواه عوام افتاده است و صیت سخنش که در بسیط زمین رفته *zikr-i jamīl-i Saʿdī ki dar afvāh-i ʿavāmm uftāda ast va ṣīt-i sukhan-ash ki dar basīṭ-i zamīn rafta* (Sa'dī) "the good repute of Sa'dī, which (and it) is in the mouths of all, and the fame of his words, which (and it) has gone out into the wide world—." در عمارت حضرت صدر اعظم که ما هر دو آمد و رفت داریم *dar ʿimārat-i ḥaẓrat-i ṣadr-i aʿẓam ki mā har du āmad u raft dārīm* (m.c.) "in the palace of H. H. the Grand Wazir where we both have free access": تک تک قصر های خوب و کوشکهای بزرگ و کوچک از روي سلیقه با کمال قشنگی در کنار رود خانه و بالای کوها که مشرف بر رود خانه است ساخته اند *tak tak qaṣrhā-yi khūb va kūshkhā-yi buzurg u kūchik az rū-yi salīqa bā kamāl-i qashangī dar kinār-i rūd-khāna va*

[1] Should be آنها *ānhā rā*.

[2] i.e. "a certain youth"; the noun is hardly indefinite.

bālā-yi kūhhā ki mushrif bi-rūdkhāna ast sākhta and (Shah's Diary) "here and there on the banks of the river and on the sides of the hills, which (and they) overlook the river, are erected fine palaces and summer residences both large and small, all in good taste and of exquisite beauty." In the last example the restrictive ي is not added to *kūh-hā*, as the hills are not particularized; ي would signify "those hills that."

Remark.—The indefinite article *yak* will also make the noun indefinite, as: يک نوع زراعتيکه اسمش راپ است *yak naw' zirā'at-ī ki ism-ash rāp ast* (Shah's Diary) "a kind of crop, which is called rape—."

However, a ي before که may represent an English indefinite article, as: در حضور او مثل پسريکه در حضور پدر خود بايستد ايستاد *dar ḥuẓūr-i ū miṣl-i pisar-ī ki dar ḥuẓūr-i pidar-i khud bi-īstad īstād* (m.c.) "he stood in his presence as a son stands in the presence of his father": تمام لشکر مثل گلّهٔ که گرگ دران افتاده باشد ازهم پاشيدند *tamām-i lashkar miṣl-i galla-ī ki gurg dar ān uftāda bāshad az ham pāshīdand*[1] "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 ي with که, or omit it. Ex.: دعای مظلومان مستجاب است و نالهٔ ستم ديدگان مقبول اگرچه کافر باشند چنان که دو حق آن محبوس *du'ā-yi mazlūmān mustajāb ast va nāla-yi sitam-dīdagān maqbūl agarchi kāfir bāshand chunān-ki dar ḥaqq-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 چنانکه *chunān ki*, چنانيکه or چنانچه could be used: چنانيکه در نزد شما زراعت است پيش ما نيز زراعت ميباشد *chunān-ī ki dar nazd-i shumā zirā'at ast pīsh-i mā nīz zirā'at mī-bāshad*[2] (Afghan) "we have just the same amount and quality of cultivation that you have": طوفانی آمد چنانيکه دل مارا خشک کرد *ṭūfān-ī āmad chunān-ī-ki dil-i mā-rā khushk kard*[3] (Afghan) "a storm came such as struck terror to our hearts (Afghan)": چندانکه گفتم قبول نکرد *chandān ki guftam qabūl na-kard* (m.c.) "howevermuch I said, he did not agree; in spite of all I said, no matter what I said, he—." An Afghan might here say *chandān-ī ki*—.

Hamchunān-ī-ki is, however, correct Persian.

For چنان *chunān* and چندان *chandān* qualifying an indefinite substantive with the ي of unity, *vide* § 41 (*x*).

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[1] Note that a plural verb after a collective noun is necessary here to indicate scattered individuals.

[2] *Chunān-ī-ki* چنانيکه class.; rarely used in modern Persian.

[3] In modern and classical Persian چنان طوفانی آمد که *chunān ṭūfān-ī āmad ki*— would be better.

(*t*) For remarks on the definite article, *vide* § 40.

(*u*) For the use of the demonstrative pronouns آن *ān*, as a definite article before a relative clause, *vide* § 40 (*g*).

(*v*) As with the ی of unity [*vide* § 41 (*j*) Remark], abstract nouns in the singular do not admit of the relative ي. Ex.: *Javān bi-ghurūr-i dilāvarī ki dar sar dārad* جوان بغرور دلاوری که در سر دارد (Gul. Chap. III, St. 27).

The relative ی may, however, be used with plural abstract nouns, as: نافرمانیهائیکه از ما سر زده است *nāfarmānīhā-ī ki az mā sar zada ast* (m.c.); خوبیهائیکه شما کرده اید *khūbīhā-ī ki shumā karda īd.*

Concrete nouns however in ی may take the relative ی, as:—عاصیئي که دست بردارد به از عابدی که در سر دارد (Gul.).

(*w*) When substantives are coupled together, the ي is added to the last only, as: *magar ikhtiyār u 'izzat-ī-ki Khān ḥālā bi-ū dāda ast kifāyat-ash namī-kunad?* مگر اختیار و عزتیکه خان حالا باو داده است کفایتش نمیکند (m.c.) "but the authority and importance that the Khan has already given him are they not sufficient for him?"

CHAPTER V.

§ 43. The Adjective. *Ism-i ṣifat* (اسم صفت).

(*a*) The adjective is called *ṣifat* (صفت) and the substantive qualified *mawṣūf* (موصوف).

Persian adjectives qualifying nouns are as a rule indeclinable. In construction, they usually follow and are coupled to their nouns by the *iẓāfat*, as: *asp-i qizil-i man* اسپ قزل من "my grey[1] horse."

(*b*) In old Persian prose, the adjective preceded its substantive without the *iẓāfat*. In modern Persian, some few adjectives may precede their nouns, and in this case the *iẓāfat* is discarded. This construction is called the 'inverted epithet' *iẓāfat-i maqlūbī* (اضافت مقلوبي).[2] The substantive has usually the "ي of unity." Examples: خوب مردي *khūb mard-ī* (m.c.) "a good man"; عجب هوائی اینجا دارد *'ajab havā-ī īnjā dārad* (m.c.) "this place has a fine air, a good climate."

The adjectives نیک *nīk* "good" and بد *bad* "bad" frequently precede their substantives in this manner.

With the exception of the simple adjectives "good" and "bad", the 'inverted epithet' is used only in poetry or in rhetorical language, or in modern colloquial for the sake of emphasis: in the last example above, عجب is by position emphatic and signifies "a really fine air." *Darakhshanda zan-ī* درخشنده زني[3] (m.c.) "a bright, cheerful, woman"; *sharīr mard-ī* (m.c.)

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[1] *Qizil*, 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 *durukhshanda*.

شریر مردي "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: قزل باش (m.c.) lit. "red-head," a name for Persian and also for certain other settlers in Afghanistan: قرا قوش *qarā-qūsh* "the golden eagle" (lit. the black[1] bird of prey); قرا کهر *qarā-kahar*, adj., "dark bay (horse)." In قرا قاول *qarāqāval*, 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* (بسیار or) خیلي زن "a lot of women"; *khaylī* (or *bisyār*) *zanhā* (بسیار or) خیلی زنها "many women"; also *zanhā-yi bisyār* زنهاي بسیار, but not *zan-i bisyār*; *zan-i ziyād* is, however, used.

Note that خیلی unlike بسیار cannot follow its noun.

Note too that جهاز هاي بسیار بزرگ 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).

(*e*) *Chand* چند is followed by a noun in the singular, *vide* § 39 (*g*) (1) to (7).

(*f*) *Chandān* چندان has many meanings; "many, as much, how long, etc." When it signifies "much, many" it is followed by a singular noun and in Modern Persian always by a negative verb, as: *chandān sarbāz ānjā na-būd* چندان سرباز آنجا نبود (m.c.) "there was not a great amount of soldiery there": *chandān sar-rishta-ī dar zabān-i Fārsī na-dāram* چندان سر رشتهٔ در زبان فارسي ندارم (m.c.) "I don't know very much Persian."

Remark.—Chandān sarbāz ānjā būdand چندان سر باز آنجا بودند "there were many soldiers there", is old.

(*g*) In modern colloquial, one or two adjectives sometimes precede their substantives with the *izāfat*, as: *pīr-i mard* پیر مرد[2] "the old man"; *pīr-i mard-ī*

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1 The young of the Golden Eagle is black.

2 *Pīr* is also a founder or a chief of any religious sect: پیر طریقت *pīr-i ṭarīqat* "a spiritual guide." *Sabza-Maydān*, a square in Ṭihrān, is vulgar for *Sabz Maydān*. *Sabza* سبزه is also used as an adjective, "dark-complexioned," of people; *rang-ash sabza ast* رنگش سبزه است (m.c.); but *ṣūrat-ash sabz ast*: "he looks green, ill."

یک سبزهٔ بی نمک نبود در تمام هند گویا که هند را بنمک آفریده اند

"There was not a dark face, bad-looking, in the whole of Ind.
'Twas as though Ind were created of salt."

[The word "green," '*sabza*,' adj., is applied by the Persians to a dark complexion, while a pleasant or good-looking face is said to be "saltish" or "full of salt" ملیح or پُر ملاح: the play on the words is lost in English.]

The Arabs, however, do not consider the word ملیح "good-looking about the mouth" to be connected with مِلح "salt."

پیر مردی "an old man"; *pīr-i zāl* پیر زال "the grey-headed old woman": پیر فرتوتی *pīr-i fartūt-ī* (m.c. and class.) "a decrepit, worn-out old man": but پیر باغبان *pīr bāghbān*, or باغبان پیر *bāghbān-i pīr* (Afghan and m.c.) "the old gardener": پیر ناخدا *pīr nā-khudā*,[1] or ناخدای پیر *nā-khudā-yi pīr* (Afghan and m.c.) "the old Captain."

Pīr-sāl پیر سال "aged" is an Afghan expression for دیرینه سال *dīrīna-sāl*, or دیرینه روز *dīrīna-rūz*, or سال خورده *sāl-khurda*.

For the modern colloquialism مرحوم شاه *marḥūm-i shāh* "the late Shah" and *bachcha Turk* بچّهٔ ترک, or *Turk bachcha* ترک بچّه (for بچّهٔ ترک *bachcha-yi Turk*), *vide* § 117, III (*b*).

In classical Persian, the *iẓāfat* in the above cases is omitted, thus *pīr-mard-ī* پیر مردی, etc.

(*h*) Adjectives, without an *iẓāfat*, may precede or follow nouns to form compounds, as: خوش رنگ *khush-rang* "of pleasing colour"; دم زده *dum-zada* "docked (of horses)"; دم دراز *dum-darāz* "long-tailed, i.e. donkey"; گوش دراز *gūsh-darāz* (m.c.), more commonly دراز گوش *darāz-gūsh* "donkey"; گردن کلفت *gardan-kuluft*, adj. "of strong-back (in a vulgar sense)"; *also* "a man of power, no weakling."

(*i*) When several adjectives are attributed to the same noun they may.—

(1) Be connected to their noun and to each other by the *iẓāfat*: this construction is called *tansīq"'ṣ-ṣifāt* (تنسیق الصفات) "the stringing, or arranging, of the epithets." Examples: *kūh-i buland-i sangī-yi barf-dār* (m.c.) کوه بلند سنگی برف دار "the high rocky snow-covered mountain": *yār-i gul-badan-i shīrīn-zabān* (class.) یار گل بدن شیرین زبان "the mistress with delicate body *and* honied speech."

(2) The adjectives may be coupled by the conjunction *vāv* و—a construction not common. Examples: با این که قالب و قوارهٔ مرد جنگی داشت در واقع کم دل و کم زهره ترین مردم بود (Tr. H. B., Chap. XXXII) "though he was of a fine soldierly appearance, he was in reality the most timid and pusillanimous of men."

جوانی پاک باز و پاک رو بود که با پاکیزه روئی در گرو بود
(*Gul., Chap. V., St.* 20.)

"A gallant youth there was and fair
Pledged to a maid beyond compare."
(*East. Trans.*)

چه میبیند که ایاز صندوقی را کشوده پارچهٔ کهنه وغلیظ پوشیده است (Afghan)[2] "what

[1] From ناو خدا *nāv-khudā*.

[2] In modern Persian چه دید که ایاز صندوقی را کشوده لباس کهنهٔ کثیف در کرد

does he see but that Ayāz 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 و, *vide* § 139 (*b*) (2) or with the conjunction و, *vide* § 90 (*a*) (5). Example: *shakẖṣ-ī dīd siyāh-fām za'īf andām* (Sa'dī) شخصی دید سیاه‌فام ضعیف اندام ''he saw a person dark-complexioned and feeble-looking'': نه گرفتار آمدی بدست جوانی مُعجَب و خیره رای سرتیز و سبک پای ''thou didst not fall into bondage to a youth, vain and foolish, hot-tempered and fickle'' (Sa'dī).

Remark I.—In modern Persian را would be necessary after شخصی *shakẖṣ-ī*, otherwise it might be mistaken for the subject.

(*j*) If the noun is also qualified by an affixed pronoun, the pronoun is affixed to the adjective and not to the noun, as: *awqāt-i 'azīz-at* اوقات عزیزت [or *awqāt-i 'azīz-i tu*] ''thy precious time.''

The را of the dative or of the accusative is added to the last adjective only, as: اسپ عربی را دزد برد ''robbers carried off the Arab horse''; قالی بزرگ خوش رنگ بید خورده فشاری را فروختم ''I sold the large finely-coloured moth-eaten Afshar[2] carpet.''

(*k*) If an adjective is a predicate after the verb ''to be'' (in English), the *iẓāfat* is of course omitted, as: *barf sard ast va ātash 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-īst* پدر تو مرد خوبیست, or *pidar-i tu khūb mard-īst* پدر تو خوب مردیست. In such cases the noun of the predicate has usually the ی of unity.

(*m*) An adjective used substantively may be in the plural, as: بزرگان میگویند ''the sages say'': از اکابر بغداد است *az akābir-i Baghdād ast* ''he is of the influential people of Baghdad.'' In such cases the plural in *ān* is usual; but this plural is not rigidly adhered to in speaking: خوشگلهای مجلس *khush-gilhā-yi majlis* is m.c. and incorrect: بزرگها *buzurghā* properly ''big things'' is sometimes in m.c. applied to persons for size (soldiers) as opposed to کوچکها *kūchak-hā*; but بزرگان *buzurgān* ''the great in rank; forefathers.''

In English, adjectives may occasionally take the place of nouns; *vide* (*p*) (3) and Remark.

[1] The singular *duzd* دزد gives an indefinite sense equal to the passive: either 'a thief or thieves stole—'; or 'the horse was stolen.'

[2] A scattered Turkoman tribe whose head-quarters are said to be in Azerbaijan. Many are nomadic and live on the produce of their camels and flocks. The men act as carriers and the women weave carpets. Nadir Shah was an Afshār.

(*n*) (1) In a few instances in classical Persian, sometimes imitated by modern writers, a plural substantive, Arabic or Persian, animate or inanimate, is qualified by a plural adjective, Arabic or Persian.

(2) The use of a plural *Persian* adjective to agree with a plural noun denoting rational beings is in imitation of the Arabic and should not be copied. For an exception *vide* p. 122, line 4.

(3) It must also be recollected that, in Arabic, all broken plurals are collective nouns, and may, therefore, be grammatically feminine singular, and that the commonest Arabic feminine termination is ة sing., and ات pl.

(4) and (5) Examples: از کمین بدر جستند [1] مردان دلاوران (Sa'dī) "the brave men sprang out of their ambush": غلیظان شداد را بر گمارند (Sa'dī) "they appoint coarse ruffians—."

Bīshtar-i īshān dilāvarān va bahādurān-i kār-āzmūda [2] بیشتر ایشان دلاوران و بهادران کار آزموده (Trans. H. B., Chap.): here دلاوران *dilāvarān* and بهادران *bahādurān* are treated as substantives and predicates to ایشان *īshān*, and are qualified by the adjective *kār-āzmūda* کار آزموده.

Ashkhāṣ-i akābir اکابر اشخاص (mod.) "persons, grandees," *vide* (7): [*akābir-i ashkhāṣ* "the great ones of the people," would be an ordinary construction].

Qasamhā-yi ghilāẓ غلاظ قسمهای (m.c.) "solemn oaths"; سوگندهای غلاظ و شداد [3] برزبان راندم (mod.) "I swore strong and mighty oaths." In the Quran occurs the phrase غلاظٌ شدادٌ ملائکة "angels strong and harsh," and this probably accounts for the plural Arabic adjectives being (incorrectly) used after سوگندها and قسمها.

Common in *farmāns* are, مستوفیان عظام and وزرای عظام.

Shuhūd-i muvaṣṣaqa (rare) شهود موثقه (or شهود موثقین) "trustworthy witnesses"; رجال قوي or رجال قویه (but not in Pers. *rijāl-i aqwiyā*' رجال اقویاء) [4] "strong men."

(6) The regular Arabic masculine plural of adjectives is sometimes used for men, but always in the oblique case, as: *Ghuzāt-i mujāhidīn* [5] غزاة مجاهدین "true warriors of the Faith": *kubarā'-i 'ārifīn* کبراء عارفین "great mystics."

A regular Arabic masculine plural substantive may be qualified either by a regular Arabic masculine plural or else, less frequently in Persian, by a masculine broken plural.

(7) A broken plural signifying rational beings *may*, as in Arabic, be

1 In some copies of the Gulistan *dilāvar* occurs and not

2 Or بیشتر ایشان دلاورِ بهادرِ کار آزموده, or در کار آزموده *ishān dilāvar va bahādur-i kār-āzmūda* or *bīshtar-i īshān dili*

3 *Shidād* شداد plural of *Shadīd* شدید, and *ghilāẓ* غلاظ

4 But رجال کرام is used in Persian.

5 Not مجاهدون nom. pl.

qualified by an adjective in the masculine broken plural, as: *Aʾimma-yi aṭhār* (or reg. pl. —*ṭāhirīn*) ائمهٔ اطهار "the pure Imams."

(8) As stated in (3), Arabic broken plurals are collective nouns and grammatically feminine: it is therefore also correct to say *aʾimma-yi ṭāhira* ائمهٔ طاهره; *ḥukkām-i ʿaẓīma* حكّام عظيمه, etc.; but رجال قويه, 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: *asmāʾ-i ḥusnā* اسماء حسنى = "the 99 attributes of God; كتب عديده"; exception غلاظ شداد ايمان, *vide* (4).

(9) An Arabic regular inanimate feminine plural is usually qualified by a feminine singular, less often of a masculine singular, and very rarely by a feminine plural: *darajāt-i ʿāliya* درجات عاليه "high ranks" is commoner than درجات عالي, while درجات عاليات is rarer still. However, in a few instances a regular Arabic feminine plural is qualified by a regular feminine plural, as باقيات صالحات "pious works that are permanent": مقامات عاليات "high places": the first occurs in the Quran.

(10) A dual denoting rational beings may be qualified by a dual, as *wālidayn-i mājidayn* والدين ماجدين "noble parents."

A dual denoting irrational beings or neuters is rarely qualified by a masculine singular, as *ṭarafayn-i muqābil* طرفين مقابل, 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 bayẓā* يد بيضاء "the white hand (of Moses), a miracle"; *rutba-yi ʿulyā* رتبهٔ عليا "of highest rank." It does not, however, always agree, as *yad-i vāḥid* يد واحد "monopoly."

If the noun ends in ت, for the servile Arabic ه, the adjective is usually masculine; thus همّت عالي, *vide* (*t*) (3).

When, however, an Arabic feminine rational noun is followed by an adjective ending with the relative ي (*yā-yi nisbatī*), the adjective is feminine: if irrational it is masculine or feminine, as: كتب شيرازي [1] but حكمت عملي; كتب دينيه but دولت عثمانيه.

(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 ified either by a regular plural or rarely by a broken plural.

(2) A broken plural denoting male *rational beings* may be qualified by a ' ral, a regular masculine plural, or rarely a feminine singular.

[1] But شاعرهٔ شيرازيّه

(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 ت for the servile ة, the adjective is *usually* masculine.

An adjective ending in the *yā-yi nisbatī* 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: پخته و جهان دیده و گرم و سرد روزگار چشیده و نیک و بد ایام آزموده (*Sa'dī*) "(thou wast most fortunate that thou fellest to the lot of an old man) experienced and travelled, one who had seen the ups and downs of life, and tried its good and bad." The adjectives تلخ و شیرین, and راست و دروغ, and پست و بلند, are often so used.

(2) Adjectives, Persian and Arabic, may stand for substantives, as: اموات (pl. of میّت) "the dead"; also گذشتگان and مردگان, *vide* (*r*) and § 115 (*r*).

(3) An adjective standing for a substantive may be qualified by another adjective, as: توانگری بخیل را پسری رنجور بود (*Sa'dī*) "a certain rich miser had a sick son":

آن شنیدی که لاغر دانا گفت روزی بابلهی فربه (*Sa'dī*).

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: چو هندي زنم بر سر ژنده پیل; *Hindī* here stands for *tīgh-i Hindī*. Compare "my Toledo" for "my Toledo blade."

(*q*) A few substantives are in modern Persian treated as adjectives also, as: کشتي بسیار آرام بود *kishtī bisyār ārām būd* (Shah's Diary) "the boat was calm, did not roll": این صندلي بسیار راحت است (m.c.) "this chair is very comfortable." That *ārām* and *rāḥat* 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 *ārām-tar* and *rāḥat-tar*. *Tamīz* تمیز (for تمییز judgment, discrimination) in m.c. signifies "clean."

(*r*) (1) The noun of agency, and—as in English—the present and past participles, are used as adjectives. With these must be classed the verbal adjectives in *ā*.

(2) The noun of agency is not much used. In modern Persian it is nearly always an adjective: *shakẖṣ-i bakẖshanda* (m.c.) بخشنده شخص "a liberal man"; *rū-yi darakẖshanda* (m.c.) درخشنده روي "a bright-looking, cheerful face"; *mard-i ʿaṭā-kunanda* (m.c.) عطا کننده مرد "a generous man." *Vide* § 115 (*r*).

Even classically, the noun of agency was used as an adjective:—

در صومعه و مدرسه و دیر و کنشت ترسنده ز دوزخ اند و جویاي بهشت

"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 شرمنده *sharmanda* "ashamed" is from an obsolete verb شرمیدن.

The adjective *farkẖunda* فرخنده is connected with فرّخ, Pers., from فر *far*, Pers., "beauty, lustre", and رخ *rukẖ*, Pers., "cheek, face."

In *charand u parand* چرند و پرند "grazing beasts, and birds," the *s* is dropped. In m.c., *charand* چرند alone, is an adjective, meaning "bosh, rot" (چرند گفتن).

Mānand, prep., "like" (in India vulg. *mānind*), is from the verb مانستن "to be like, to resemble."

A few other adjectives, possibly derived from obsolete verbs, have this agent form, as: *dīranda* (m.c.) دیرنده "slow to act."

(3) Present Participle:—گفتم حکایت آن رو باه مناسب حال تُست که دیدمش گریزان وفتان و خیزان (*Saʿdī*) "I said you are like the fox who was seen fleeing away and stumbling blindly in its haste."

(4) Past Participle:—في الجمله خانهٔ اورا کسی ندیدي در کشاده و سفرهٔ اورا سر کشاده (*Saʿdī*) "in short none had ever seen his house with open door or table spread": گیلاسها هم رسیده و پر بار بود *gīlās-hā ham rasīda va pur bār būd* (Shah's Diary) "the cherries too were ripe and (the trees) well laden with them": کاري ناپسندیده کرد *kār-ī nā-pasandīda kard* (m.c.) "he committed a displeasing (or reprobated) act."

(5) According to Platts, *mast*, *dūst*, and a few nouns and adjectives were once past participles.

(*s*) (1) The Persian adjective پیر appears to have a feminine پیره:—

نکردی درین روز بر من جفا که تو شیر مردي و من پیره زن (*Saʿdī*)

"—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 ه. Possibly, therefore, this ه may stand for an *iẓāfat*, *vide* (*g*).

(2) In modern Persian, کمینه is used by *women* for the pronoun "I" or "me" when writing to a superior, *vide* pages 51 (*f*) and 69 (*e*).

In classical Persian, کمینه *kamīna* is generally used as positive masculine, "mean, vile."

بگذار که بنده کمینم تا در صف بندگان نشینم

(Sadī).

"Permit me—for I am just a humble person—
To rank and sit amongst the slaves."

(*t*) (1) As stated in (*n*) (3), all broken plurals are grammatically feminine singular, and the Arabic feminine termination singular is ة.

(2) This feminine ة is frequently added to Arabic participles and adjectives even if the noun qualified is Persian. Examples: *mashā'ikh-i mazkūra* مشائخ مذکوره (class.) "the Shaykhs mentioned above"; زنان موصوفه "the women described"; تکلیفات مذکوره "the duties mentioned"; مکاتبهٔ مرقومه بدوستی *mukātaba-yi marqūma bi-dūstī* (class.) "correspondence written in friendship."

(3) If the fem. noun is Persian or Arabic, singular or plural, and denotes rational beings, or if the qualifying Arabic adjective is of the form فاعل or فعیل, the adjective is *usually* put in the feminine singular: حکمت کامله or (perhaps incorrectly) حکمت کامل "perfect wisdom," but قدرت کامل of man's power and قدرت کامله 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: او زنی خیلی عاقل است "she is a very intelligent woman." In این زن در شهر مشهورهٔ شد "this woman became famous in the town," it would be better to substitute مشهور.

(5) It appears that it is optional in *modern* Persian to add a ة to Arabic adjectives and participles: in speaking the ه is generally omitted, but in writing it is generally inserted.[1] Examples: لباس فاخر (m.c.), or لباس فاخرهٔ (in writing) "rich apparel"; همشیرهٔ عزیز (m.c.), or همشیرهٔ عزیزهٔ (in writing). There seems no sufficient reason for adding the ه to *fākhir* in the previous example, as *libās* is masc. in Arabic: in لباس مرصّع the ة is never added; but in خلعت فاخرهٔ the ه is correct, as *khil'at* خلعت has itself the feminine termination.

As ضعیفه is used as a substantive signifying "a woman (in m.c. especially a married woman)," the feminine termination is only added to ضعیف when the qualified noun is a rational being: مادیان ضعیف *mādiyān-i za'īf* "the

[1] The author is of opinion that it is better to add the ه to all Arabic participles and adjectives when they qualify a noun, Persian or Arabic, that is feminine either logically or grammatically.

weak mare,'' but *mādiyān-i ẓa'īfa* ''the mare of the woman'': خانم ضعيف (m.c.) ''the feeble lady'' is commoner than خانم ضعيفه.

In مجلس عدليّه, 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 ه to Arabic participles will be seen from the following:—

زنِ مرحومه ''the deceased woman,'' but زنِ مرحوم ''the wife of the deceased'': رود حائل بود ''the river intervened,'' but رود حائله مانع از يورش بود (mod.) ''the intervening river prevented an assault'': here حائل could be substituted, but حائله clearly indicates that it is a qualifying adjective and not predicative, though رود is not feminine.

(7) Arabic adjectives or participles that are commonly used as adjectives in m.c., are seldom inflected for gender. There is, however, no rule; for Persians that pride themselves on their Arabic, will use Arabic constructions, even when contrary to Persian grammar and idiom. The Arabic past partic. مقبول in m.c. means ''pretty,'' and hence is rarely inflected: however دختر مقبوله is used in m.c. for ''pretty girl,'' as well as دختر مقبول.

(8) In گفت و گوي سادده (m.c.), there appears to be no grammatical reason for the feminine termination. Possibly the explanation lies in the fact that most of the common words in Arabic for 'conversation' are feminine.

(9) *Musamma* مسمّى ''named'' (in Persian written and pronounced مسمّا and مسمّي *musammī*) has for its feminine *musammāt* مسمّات:—

آنجا با زني مسمّات بحاجي بي بي نكاح[1] كرد (m.c.) ''there he married a lady called Ḥājī Bībī''; but كرد[1] خان نكاح للهٔ مسمّا بنصر شخصي حاجي بي بي با.

In India, in written documents مسمّات is prefixed to almost every woman's name and = Mrs., or Madame, or Miss.

(10) *'Ālī-jāh* عاليجاه is used as a form of address for men, and *'ulyā-jāh* عُليا جاه for women. *'Ulyā* عُليا is the feminine of اعلى the elative of عالى. The construction appears to be Arabic, i.e. عليا جاهاً ''high *as to* rank.''

[1] *Nikāḥ* 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. *mankūḥah* منكوحه ''joined in legitimate wedlock'' is applied to a woman married by the ceremony of نكاح as opposed to that of مُتعه (*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 مُتعه is used only by the learned, the term صيغه *ṣīgha* being substituted both for the ceremony and for the temporary wife. The children of a *ṣīgha* wife are legitimate, but do not rank equal with those of a منكوحه *mankūḥah* wife, except in the eye of the law. Though the Prophet sanctioned 'temporary wives' as a preventive to vice and the Shi'as still practise such marriages, the Sunnis consider them unlawful. Kirmān, in Persia, is noted both for the number of its صيغه *ṣīgha* women and of its prostitutes.

In India, and probably in Afghanistan, عالي جاه is still an address for persons of position, but in Persia it is used for نائب وكيل *nā'ib vakīls*, etc.[1]

(11) An Arabic feminine elative is often used to qualify a feminine noun, Persian or Arabic, as: *dawlat-i 'uẓmą* دولت عظمى "the most great empire"; خواهر صغرى "the smallest sister": آمد و سجدات شكر اين موهبت عظمى و عطيهٔ كبرى كه هيچ پادشاه توفيق بران نيافته بود بتقديم رسيد و حكم شد *Iq. Nāma-yi J., Ed. Bib. Ind., As. Soc. Beng.*

Remark.—If an Arabic adjective of the measure أَفْعَل has an elative signification, its feminine is on the measure فُعلى; but if it denotes colour or deformity its feminine is on the measure فَعْلاء, as اصفر "yellow," fem. صَفراء; اعرج "lame," fem. عرجاء.

(*u*) Arabic participles used as substantives make their feminines in ة according to rule, as: محبوب من "my friend (male)"; محبوبهٔ من "my friend (female)": مرحوم "deceased (male)," مرحومه "deceased (female)"; معشوق and معشوقه; مُطلّقه "a divorcee."

In classical Persian and Arabic, عاشق is generally used for the male lover, while معشوق or محبوب "the beloved" is generally considered to be feminine of necessity, and hence it is not necessary to add an ة 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'dī, neglecting this rule, writes حامله "pregnant," but observes it in the word معشوق "mistress." *'Umar-i Khayyām*, however, uses *ma'shūqa* :—

گويند بهشت و حور و عين خواهد بود و آنجا مى ناب و انگبين خواهد بود
گر ما كه مى و معشوقه پرستيم دروست چون عاقبت كار همين خواهد بود

"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* مُشكل (pl. *mushkilāt*) is in classical Persian both a substantive and an adjective.

In modern Persian it is generally used as an adjective only, اشكال *ishkāl* being usually used in writing and in m.c., for the substantive.

(2) *'Umda* عمدة is both a substantive and an adjective: چيز عمدهٔ "an excellent thing"; او از عمدهٔ مشتريانم بود (mod.) "he was one of my best

[1] Great offence was once given to a Persian Governor by the Afghan interpreter of a British official ignorantly writing to him as *'ālī-jāh* عالي جاه.

customers''; از عمدهٔ وزراء "of the best of the ministers''; از عمدهٔ مقصودم "my real object.''

(*w*) (1) Two substantives are often substituted for an English substantive with its adjective, as: بلندی همّت موصوف بود (or بهمّت بلند موصوف بود) "he was endowed with high aspirations, a noble ambition'': سابقهٔ معرفتی که میان ما بود (*Sa'dī*) "by the previous acquaintance we had—''; نسوابقِ[1] نعمت (*Sa'dī*) "by former beneficences, by previous favours''; سوابق ایام (m.c.) "former days'': مبدّل گشت[3] درویشان و صدق نفس ایشان ذمائم اخلاقش بحمائد بیمن صحبت[2] (*Sa'dī*) "by the felicity of the companionship[2] of dervishes and the purity of their nature, his evil qualities became changed to good ones''; لازمهٔ سفر (m.c.) "what is necessary for a journey''; لازمهٔ تدبیر (m.c.) "what planning is necessary, the right course to take''; لوازم صحبت (*Sa'dī*) "what is proper to good companionship''; این از عجائب کار است (or کارها) "this is a wonderful exploit'': در کمال نُزْهَه و قوّت هستند (*Shah's Diary*) "they are in perfect bodily health''; عینِ کمال "the highest perfection''; عینِ تباهی و محضِ گم راهی "complete error.''

(2) *Kull* کُلّ Ar., and کلّی Per., are substantives; while کُلّی, fem. کُلّیّه, is an Ar. adjective. In sentences such as, —احتمالِ کلّی میرود که (m.c.) "there is a every probability that—'', *kullī* is sometimes mistaken for a substantive.

Kulliyyat کلّیّه is also an Arabic abstract noun "totality''; the Persians also use *kullī* in the same sense.

(3) The Arabic substantive حُسْن and its antonym سوء[4] are in classical and in modern Persian frequently used instead of adjectives: در حقّ این طائفه حُسنِ ظنّ بلیغ داشت (*Sa'dī*) "he entertained the very highest opinion of this sect''; حسن سلوک "upright conduct''; حُسن ادب "good manners''; بحُسن اتّفاق "by great good fortune, or very luckily''; حُسن انتظام "good administration, *also* good discipline, etc.'' A m.c. phrase is حُسْنِ خویش این است "the good thing about him is this—''; vulgarly also حسن دیبش is used.

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[1] سوابق (pl. of سابقه the fem. of سابق) "precedents'': مسبوق بکار سابق *masbūq bi-kār-i sābiq* "based on a precedent.''

[2] In m.c. صحبت means "conversation, *also* "mention''; از او سخت صحبت داشت (m.c.) "he spoke in strong terms about him.''

[3] *Zamā'im* (pl. of ذمیمه) "misdeeds, reprehensible qualities: "*ḥamā'id* (pl. of حمیده) "laudable actions or qualities.''

[4] Note that the *hamza* in سوء distinguishes it from the Pers. *sū* "direction'' or the Turki *sū* "water.''

Similarly with سوء:—سوء ظن "evil thought, suspicion"; سوء عمل "evil doing": سوء حال "bad plight"; سوء هضم "indigestion"; سوء ادب, or سوء ادبي "rudeness"; سوء خاتمه "evil end"; سوء خلق "bad temper or nature."

(*x*) The classical سخن عام "a common or well-known matter" is not so common in modern Persian, as سخن عُمومي, or سخن عام فهم (m.c.). *'Umūmī* is an Arabic adjective.

(*y*) A few Arabic adjectives and some Persian and Arabic participles are, before a substantive, followed by an *izāfat* instead of by a preposition: محال است عقل (*Sa'dī*) "it is contrary to reason"; خلافِ رائي ثابت (m.c.) "contrary to sound opinion"; برضدِّ فهم شما است (m.c.) "this is not like your usual good sense."

Muḥāl-i mumkin محالِ ممكن (m.c.) is a vulgarism, apparently for *muḥāl u nā-mumkin* محال و ناممكن.

(*z*) In m.c. پاک means "clean, and religiously pure," but صاف means "smooth, level"; صاف كردن, however, is "to strain *liquid* through cloth," and پاک 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 1.—For the negative use of كم and كم تر *vide* § 121 (*b*).

(*aa*) The addition of *āna* انه — to substantives forms adjectives, and to adjectives forms adverbs, as: مردانه "manly, virile": مُلوكانه "royal (from *mulūk*, pl. of *malik* "king"): دليرانه "bravely, boldly": عاقلانه - احمقانه - لائقانه; *vide* also § 108 (*a*).

After a 'vowel,' the usual euphonic change is made, as: *dānāyāna* دانايانه, etc.

استادانه تر "in a more masterly way" seems to be an exception, as the adverb is here formed from a noun.

§ 44. Compound Adjectives.

(اسم صفت مركّب).

(*a*) Any noun with a particle prefixed may become an adjective, or a whole phrase may be an adjective: مرد با مال "the man possessed of property: نا چيز همّت (*Sa'dī*) "poor-spirited": پا در گل *pā dar gil* (m.c.) = در مانده *dar mānda*: سر در هوا *sar dar havā* (m.c.) "awkward, thoughtless": سر بگريبان *sar bi-girībān* "full of thought, anxious": هيچ مدان "ignoramus": كن مكن *kun-ma-kun* "hesitating; *also* a command": كس مترس *kas ma-tars* "fearing none": كس مپرس *kas ma-purs* "out of the way, outlandish

[1] چيز محال "impossibility."

=دور افتاده.'' In *sar-i dast* سر دست ''ready at hand,'' *sar-i zabān* سر زبان ''on the tip of one's tongue,'' *sar* is practically a preposition.

An epithet may consist of a whole clause, as: بندهٔ حلقه بگوش *banda-yi ḥalqa bi-gūsh* (*Sa'dī*) ''slave with a ring in his ear'': ملک در جنگ گرفته *mulk-i dar jang girifta* (m.c.) ''country taken in war'': تاجری کشتی شکسته و وارثی بقلندران نشسته (*Sa'dī*) ''a merchant whose ship has been wrecked and an heir who has associated with Kalendars—'':

ای هنرها نهاده بر کف دست عیبها بر گرفته زیر بغل

(*Sa'dī*).

''Oh thou that displayest thy virtues, but concealest thy defects.''

مرا بخلوت کوچکی سه سوی بستهٔ درش سوی حرم کشاده بخواست *marā bi-ḵẖalvat-i kūchak-i si sū-yi basta-yi dar-ash bi-sū-yi ḥaram gushūda bi-ḵẖwāst*—Tr. H. B. Chap. XVIII, ''he called me into a private place, closed on three sides, with its door opening into the *harem*.''

Note the position of را in: هرگز دعوائی باین مشکلی را دو چار نشده ام (m.c.) ''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:—

زشت روی of ugly face شکسته دل broken-hearted	both elements, Persian.
لطیف طبع[1] of gentle disposition ضعیف حال[1] in wretched circumstances	both elements, Arabic.
خوش الحان[2] of pleasant voice کج خلق ill-tempered نو خطّ with moustache just coming صاف دل pure-hearted سلیم دل simple-minded, rather stupid	mixed elements.

Remark I.—Compounds with نیک and نیکو are rare in modern colloquial. The compound نیک نام is common.

Remark II.—The adjectival member can qualify two substantives, as: چاروا دار قوی یال و بال علی قاطر نام (*H. B. Chap. VI*) ''a muleteer stout and strong, 'Alī Qāṭir by name''; here قوی یال و بال stands for قوی یال و قوی بال In modern Persian the former construction is preferred.

(2) Of a Persian noun prefixed to a Persian adjective:—

دل تنگ sad, bored.
دست دراز oppressive.

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[1] In modern Persian, both in writing and in speaking, لطیف الطبع and لطیف الحال, or لطیف طبع and لطیف حال.

[2] *Alḥān* (pl. of *laḥn*) ''notes''; *ilḥān* infin. ''chanting.''

دندان گرد (*lit.* round-toothed) 'one that drives hard bargains.'
ناخون دراز vulg., a thief.

Vide also adjectives of resemblance, No. (25).

Remark.—The members of the compound are frequently inverted, thus: ریش سفید or سفید ریش "grey-beard, old man, etc."

(3) Two nouns; *vide* also (16):—

شیر دل[1] lion-hearted پری رخسار fairy-cheeked	both elements, Persian.
ملک منظر with the appearance of an angel. شیطان خیال diabolical in thought	both Arabic.
لب لعل ruby-lipped گوهر نثار scattering pearls دریا موج billowy as the ocean (of a large army).	Persian and Arabic.
کَرَم پیشه munificent یاقوت لب ruby-lipped	Arabic and Persian.

Remark.—Rarely the compound consists of two Arabic broken plurals, as اشخاص محاسن آداب[2] "people of exquisite manners": *vide* also (16).

(4) Of a substantive, Persian or Arabic, prefixed to a Persian verbal root:—

آتش فشان scattering fire. دل آزار heart-afflicting. جهان گیر world-conquering.	substantive Persian.
خطا بخش fault-forgiving. مجلس آرا assembly adorning.	substantive Arabic.

بر دست پیاله گیر من رحمت کن — بر پای خرابات رو من بخشای

"Pardon these hands that ever grasp the cup,
These feet that to the tavern ever stray."

(*O. K.* 884 *Whin.*)

This compound has often a passive, not an active, sense, as: خدا بخش *khudā bakhsh* "given of God": رو شناس *rū shināś* "known by face, i.e. acquaintance": دست آموز *dast-āmūz* "tamed (of wild birds, etc.)": پای مال *pāy-māl* "trampled under foot."

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[1] In modern as well as classical Persian, *shīr* "lion" is often an adjective "brave."

[2] *Maḥāsin* محاسن pl. of حسن, "beauty, any good quality; the moustache and beard": *ādāb* آداب, pl. of *adab* ادب manners.

(5) Adjective (P. or A.) or adverb prefixed to a Persian verbal root :—

خوش خوان sweetly-singing.	prefix Persian.
نیک خواه well-wishing.	
زود فهم [1] of quick apprehension.	
پس اندیش who thinks after the deed is done; imprudent.	
فقیر نما mild looking, but not so in reality.	prefix Arabic.
مظلوم نما apparently oppressed, but in reality a tyrant.	

Some of these compounds have a passive signification, as نو آموز "inexperienced, a beginner": کم یاب "difficult to be obtained, scarce."

(6) Of substantive (P. or A.) and past participle :—

جهان دیده experienced.	substantive Persian.
جنگ آزموده tried in battle, proved.	
محنت کشیده one that has seen trouble.	substantive Arabic.
خجلت [2] زده shame-stricken.	
صاحب مرده whose owner is dead (abuse to an animal).	

In a few words the final ه is dropped, as آلود: زنگ "rusty": سر آمد "foremost, perfect; *also* subs. froth, scum; a chief": خدا داد "given by God."

Compounds of Arabic nouns and past participles are rare: طالع منحوس "of ill-omened fate, unlucky."

(7) Of substantives with prepositions, با - به - بی - بر - زیر - وزیر, etc. :—

بی دین irreligious.
بی انصاف unjust.
بی دل cowardly.
بی خرد unwise.
بر قرار lasting.
زبر دست imperious, tyrannical.
زیر دست subordinate, oppressed.
بکار useful.
[نابکار useless; *vide* (10)].
با بُنیه (m.c.) of robust frame.
با پول wealthy.
با نمک with salt; pleasant-featured; pleasant of conversation.
با عقل possessed of sense.

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1 From فهمیدن a Persian verb from the Arabic root فهم

2 Properly خجلت *khajlat.*

(8) Of a substantive, or a Persian verbal with the prefix هم :—

هم بستر bed-fellow.	Persian substantive
هم راه fellow-traveller.	
هم عمر of the same age.	Arabic substantive.
هم مکتب school-fellow.	
هم رو travelling together.	Persian verbal.
هم باز playing together.	

(9) A substantive with the prefix [1] کم as a privative :—

کم بخت unfortunate (contemptuous).	Persian substantive.
کم زور weak.	
کم تجربه inexperienced.	Arabic substantive.
کم بضاعت possessed of little capital.	

(10) *Nā* نا [2] prefixed to adjectives, substantives, Persian verbals and past participles (compare with 12) :—

نا خوش displeased (class.); unwell (mod.).	adjective, Persian.
نا پاک impure; in m.c. saucy, roguish (of a woman, in a *good* sense).	
نا پسند not liked.	
نا بالغ under age, immature.	adjective, Arabic.
نا ملائم rough.	
نا پاک رای of impure intent.	various compounds.
نا پایدار inconstant; not durable.	
نا بکار useless.	
نا برجا out of place.	
نا چیز همّت of mean resolution or ambition.	
نا دان ignorant.	
نا فهم not understanding.	
نا تراشیده rude; rough.	
نا ستوده unpraised.	
اختصار نا یافته [3] unabridged.	

نا کرده گناه در جهان کیست بگو

"Was e'er man born that never went astray?"

O. K. 391 *Whin.*

نا مرد unmanly, coward.

نا چیز worthless.

نا امید hopeless.

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1 For the negative use of کم and کم‌تر, *vide* § 121 (*b*).

2 In compounds usually *nā* and not *na*. Before an infinitive either نا or نه.

3 Or غیر مختصر.

In modern Persian ب is frequently used instead of نا; as گوشت نپخته in modern Persian is preferred to گوشت نا پخته : برنج دم نکشیده "rice not steamed (after cooking)."

In negative compounds, when part of the compound is a verbal root, the negative should immediately precede it, as خدا ناترس "Godless" : ناکرده خواب "not having slept." Sa'dī, however, has ناحق شناس for حق ناشناس.

Remark I.—In speaking, *nā-ghāfil* is often used for غفلةً *ghaflat*[an].

(11) The privative غیر *ghayr-i*[1] prefixed to Arabic nouns, participles, and phrases, and Persian adjectives :—

غیرِ انصاف *ghayr-i inṣāf* contrary to justice (not unjust).
غیرِ تحقیق *ghayr-i taḥqīq* "not verified."
غیرِ حاضر absent.
غیرِ مشروط unconditional.
غیرِ مرتّب out of order or proper arrangement.
غیرِ مستعمل not in use, obsolete.
غیرِ مذکوحه (fem.) unmarried (wife).
غیرِ آباد uncultivated, etc.
غیرِ اختیاري involuntary.
غیرِ تقسیمي not allotted.
غیرِ تربیت نافته uneducated, ill-bred.
غیرِ رسمي (m.c.) unofficial.
غیرِ ممکن الزراعت incapable of being cultivated
غیرِ ممکن الوصول irrecoverable.

غیرِ الذهابت همه جا در دو طرف راه صف کشیده بودند[2] مرد وزن الی—(Shah's Diary) "men and women without number were everywhere drawn up in lines on both sides of the way."

Remark.—In غیر مقبوضه "not taken possession of, unappropriated" and غیر منقوله "immovable (property)," the participle is feminine to agree with a broken plural understood, viz.: املاک. In غیرِ ملفوظه, it is not clear why the feminine is used.

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[1] In Persia, but not in India, the *iżāfat* always follows غیر : the use of غیر is rare in modern Persian. In Arabic غَيْرٌ is a substantive, and when privative is followed by the genitive, as: غيرُ خالصٍ "impure." Possibly the *iżāfat* of the غیر in Persian is a corruption of the ـٍ of the Ar. nom. case.

[2] In Persian often incorrectly written and pronounced الا *alā*.

Sometimes the participle has the ي added to it, as: غير موروثي "not inherited."

(12) Of a Persian or Arabic substantive or adjective prefixed by the Arabic لا "no, not"; [compare with (10)]:—

لا وارث belonging to no one.
لا ثاني unique.
لا چار / نا چار } helpless, without remedy (چاره).

Remark.—*Lā-ubālī* لا ابالي, adj., "careless," is really an Arabic verb "I do not care," from مُبَالَاة (root بَلْوٌ), *vide* (15).

(13) Arabic substantives prefixed by the privatives, عديم, adj., "void of" and معدوم, past part. "non-existent"—

عديم الوجود non-existing.
معدوم الأثر (m.c.) lost to ken, disappeared (of a thief).

موجود الاسم معدوم الجسم "known by name but non-existent, i.e. fabulous" (as the *Sīmurgh*).

Remark.—The substantive عدم is used for forming substantives, as: لوفا عدم, Ar., and وفا عدم, Per., "want of fidelity."

(14) Compound Arabic adjectives, compounded of an adjective or a participle and a substantive in the genitive case[1]:—

جليلُ القدْر (m.c.) of noble dignity.
موجودُ الاسم known by name only.

(15) Arabic phrases,[2] as مشارٌ اليهِ "mentioned above"; موميٌ اليهِ[3] "mentioned, hinted at"; لا كلام ما "beyond expression": لا يموت "immortal" (lit. "he will not die"): لم يُزرع "uncultivated" (lit. it was[4] not sown): لن ترانى "boasting" (lit. "you will not see me"): ما ملك "possessions," subs. (lit. what he possesses): لا ينقطع "unceasingly, adv.: كماني السابق adv., "as formerly"; مست لا يعقل *mast-i lā ya'qil* "dead drunk [lit. drunk (and) he knows nothing"].

Remark.—When the phrase contains an Arabic verb, such as in *Allāh ta'ālā* الله تعالي "God, may He be exalted," the Persians, if the first word is

[1] The final short vowel of the genitive is omitted.

[2] Many of these are substantives as well as adjectives, *vide* § 116 (*n*).

[3] In m.c. *mūmī ilayh* موميٌ اليهِ. *Musharun ilayh* مشارٌ اليهِ can be used alone, but *mumā ilayh* موميٌ اليهِ must qualify a noun.

[4] *Lam* in Arabic gives to the Aorist a preterite sense.

Persian, frequently but incorrectly insert an *iẓāfat*, as: *Khudāwand-i ta'āla* خداوند تعالی; *mast-i lā ya'qil.* مست لا یعقل

(16) Adjectives of resemblance are formed by affixing to nouns certain words, chiefly substantives, *vide* (3):—

فرشته صفت like an angel, angelic.
پری کردار[1] acting like a fairy.
زورق مثال shaped like a boat.
فلک اشتباه[2] (old) like the sky.
حوری[3] نظیر like a houri.
قمر طلعت with a face like the moon; beautiful.

Mānand مانند, adj., "like", is derived from مانندہ; and, affixed to a substantive, forms an adjective, as: *daryā-mānand* دریا مانند "like the sea" (gen. to signify quantity).

Rarely, a broken plural is used, as: *ḥaẓā'ir-i falak-naẓā'ir* حظائر فلک نظائر "enclosures high and inaccessible as the heavens": *falak naẓīra* فلک نظیرہ (or—*naẓīr*) would also be correct.

(17) In a few compounds, a numeral is prefixed to a noun:—

چار چشم very alert.
چار گوشه four-cornered; square, oblong.
چار ساله four-year-old; *vide* § 98 (*b*) (4).

Remark.—Adverbs and substantives are also so formed, as: چار نعل رفتن "to go at full gallop": چار زانو نشستن "to sit tailor-fashion": چار سو "a market-place."

(*c*) The following words, chiefly Arabic, are frequently attached to substantives and adjectives to form compound adjectives:—

(1) پذیر[4] "receiving," as: حصول پذیر "possible"; تعمیر پذیر (m.c.) "can be mended" (prop. of buildings).

(2) پناه *panāh* "asylum, refuge, shelter", as: مغفرت پناه "asylum of pardon" (an epithet for kings, governors or *mujtahids*); جهان پناه (for kings).

(3) مآب[5] *ma-āb* lit. "place of return": فرنگی مآب (mod.) "European-ized."

(4) شعار *shi'ār*, lit. "outer garment; anything that envelops the body"; معدلت شعار "clothed with justice."

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[1] *Kirdār* کردار from *kardan* کردن, when one would expect *kardār* کردار.

[2] In mod. Pers. *ishtibāh* اشتباه means "doubt, error."

[3] *Ḥūrī* حوری Pers. *Ḥūr* حور, Ar., is pl. of حوراء, fem. of احور. In Persian حوریه *ḥūriyya* is used as a singular: though Ar. pl. in form, this word is not used in Arabic.

[4] From *pazīruftan* پذیرفتن or *pizruftan* پذرفتن "to receive."

[5] From آب — یؤوب "to return"

(5) اثر *aṣar* "trace, sign": مهابت اثر "inspiring awe, majestic."

آثار *āṣār*, pl. of اثر: موّدت آثار "friendly" (of people).

(6) نشان *nishān* "sign, mark": عزّت نشان = صاحب عزّت.

(7) اُسلوب *uslūb* "arrangement, manner": کفر اُسلوب = کفر آمیز; خوش اسلوب "well-shaped" (of things).

(8) قرار *qarār* "dwelling, fixed abode": دوزخ قرار "dwelling in Hell."

(9) مشحون *mash,ḥūn* "filled": خباثت مشحون "wicked."

(10) مصیر[1] *maṣīr* (rare in mod. Pers.) "place of returning, going": شقاوت مصیر "unfortunate."

(11) مدار *madār* "centre, pivot"; عزّت مدار "centre of respect."

(12) مکان *makān* "place": جنّت مکان "dwelling in Paradise (of Muslims only).

(13) نصیب *naṣīb* "portion, fate": جنّت نصیب "having received the award of Paradise."

(14) پیشه *pīshī* "trade": جفا پیشه = جفا کار "tyrannous."

(15) قرین *qarīn* adj. "joined, contiguous" and مقرون *maqrun* past. part. "joined, contiguous": حشمت قرین = صاحب حشمت; عزّت قرین.

دولت مقرون "fortunate, wealthy"; سعادت مقرون = با سعادت.

Note also the following *qarīn-i maṣlaḥat* مصلحت قرین "advisable": بصحّت مقرون "healthful, etc., etc."

(16) The verbal adjective in *alif* is very rare in compounds: جادو کُنا *jādū-kunā* (obs.) "practising-magic": بیابان پویا (old) "wandering in the desert."

§ 15. Intensive Adjectives.

(*a*) (1) An intensive adjective is formed by adding to the simple adjective a final *alif*,[2] called *alif-i kaṣrat* کثرة الف, or *alif-i mubālagha* مبالغه الف, or *alif-i ta'ajjub* تعجب الف, as: *Khushā bi-ḥāl-i ṣulḥ-kunandagān* خوشا بحال صلح کنندگان "Blessed are the peace-makers."

This intensive *alif*, which is probably the vocative *alif* and is of rare occurrence, except after the adjectives خوش - بد and بس, usually precedes the noun it qualifies; but 'vide' *basā* Adverbs of Quantity (*l*) 3.

(2) In old Persian, the substantive so qualified has often a final *alif* as well, as: *khushā Shīrāzā* "oh delightful is Shiraz!": بدا درویشا کورا بُود فکر نن آسائي-(Sa'di).

(*b*) (1) The adjective may be intensified by adding an adverb or adjec-

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[1] From صَارَ — یَصِیرُ = شدن.

[2] There are several final *alif*s, as: الف زائد, ندبه —, تحسین کلام —, ندا —, *vide* p. 12.

tive, as: خوشگل [1] خيلي (m.c.) "very pretty": بسيار بد "very bad": پُر خور "a great eater, glutton": پُر بي عقل "a perfect fool": سخت ناگوار "very unpalatable": نيک سهل (class.) "quite easy"; او سخت شاد شد *ū sakht shād shud* (m.c.) "he became very delighted": ورطهاي هول انگيز بچشم من در نهايت وحشت و دهشت مينمود "the precipices appeared in my eyes extremely terrifying"; *vide* § 45: خرِ با تشديد (m.c.) "an accentuated ass, an ass and an ass again."

خوش مبتلا شدم به بلاهاي بيکسي اي واي بيکسي من و واي بيکسي

For *bas, az baz*, etc., *vide* Adverbs of Quantity (*l*) (3).

(2) It may be intensified by the ي of unity, as: اين گُل خوش رنگي دارد "this is a very beautiful flower" = *īn gul chi rang-i khūb-ī dārad* "what a very fine colour this flower has."

(*c*) (1) Repetition [2] may give a continuative or intensive signification, as: پاک و پاکيزه *pāk u pākīzā* "very clean"; دور و دراز *dūr u darāz* "very far away": رفته شسته *rufta shusta* "tidied and cleaned (lit. swept and washed)."

(2) Sometimes the meaningless appositive gives this meaning, *vide* § 140 (*a*) and Remark.

(3) The repeated adjective may be in the plural, as: *mast-i mastān* مست مستان "dead drunk": فقير فقيران *faqīr-i faqīrān*, or فقير الفقراء *faqīr-u'l-fuqarā*[4] "a pauper of paupers, very very poor."

In the title خانخانان modern Persians and Indians insert the *izāfat*. Mons. Raymond, the translator of the "*Seir Mutaqherin*," who knew at least one Indian holder of the title, used the *izāfat*.[3]

In Turkish, *Mīr Mīrān* مير ميران is a title equivalent to *Amīr-u'l-Umarā* امير الامرا.

(*d*) For *sar mast, sar sabz*, etc., *vide* § 117 (*j*) (4) Remark.

(*e*) (1) The prefixes شاه – خر – ديو to a substantive form an *ism-i mukabbar* (اسم مکبّر), giving the idea of size or fineness, etc., as: *shāh-rāh* شاه راه "main-road": شاه کاسه "a big cup or pot": شاه پر "flight-feather (of wing)": شاه توت "a large variety of mulberry": شاه سوار, شاه دارو, شاه بيت, etc.

Khar-magas خر مگس "horse-fly": خرچنگ "crab": خرگاه "large tent, pavilion": خرسنگ "a large stone": خرپشه "a species of large mosquito": خرپي, خرخيار, خربوزه.

[1] The comparative and superlative can also be so intensified, as: خيلي خوشگل تر "much prettier."

[2] *Vide* Repetition of words § 140.

[3] He however 'writes Räy-Räyan' (an Indian title).

[4] *Khar* خر in Pahlavi means "big, ugly."

Dīv-savār دیوسوار "bold horse-man" دیو گندم "a large kind of wheat": دیو کلوخ "large clod": دیو باد "whirlwind, frenzy": دیو جان "brave, hard-hearted."

(2) In the following compounds, خر signifies "ass" and not "large": *khar-ās* خر آس "ass-mill": خر پُشته "hog-backed, a tomb": خر دماغ "asinine": خرمست "stupidly drunk": خر نفّس vulg. "having an ass-like or very large penis."

(3) Whether خر گوش means "big-eared" or "ass-eared" is a disputed point.

§ 46. Degrees of Comparison and Comparative Clauses.

(درجات صفات)

(*a*) (1) The Persian comparative is formed by adding تر to the positive, as: *pur jam'iyyat-tar* پُر جمعیت تر (m.c.) "more populous": سعزت تر (*Sa'dī*), in Mod. Pers. با عزت تر, "more honoured": لذت تر (Sa'dī), in Mod. Pers. با لذت تر, "more delicious."

(2) The superlative, which is not much used in Modern Persian [*vide* (*r*) (3)], is formed by adding *tarīn* ترین to the positive, sometimes contracted to *—īn*, *vide* (*b*) (6).

(3) The comparative can be used in the plural, as: بزرگ تر های ما (m.c.) "those greater than us."

(4) The superlative has no plural

Remark.—Note that the comparatives of the past participles آسوده تر "more comfortable"; فهمیده تر "more intelligent"; افتاده تر "more humble" are in common use: but not دانسته تر, تعلیم یافته تر, خوانده تر, which are not in use.

(*b*) (1) Arabic adjectives, in Arabic, form both the comparative and superlative on the measure أَفْعَل for the masculine, and فُعْلَى for the superlative[1] feminine, as: *kabīr* کبیر "great," comparative and superlative اکبر masc., and *kubrā* کبری fem.

When comparative, the elative is followed by من "than," when superlative by the genitive.

(2) The Arabic elative (so called because it includes both comparative and superlative), when it is a *comparative* makes no change in Arabic for gender or number. The Arabic elative is used in Persian.[2]

(3) Note the superlatives in: *dar vaqt-i aḥsan* در وقت احسن "in the most

[1] The Arabic *comparative* has no feminine nor plural.

[2] Both as a comparative and a superlative.

propitious time'': در اسعد زماني *dar as'ad zamān-ī* "in a very fortunate time'': *as'ad-i zamān* اسعد زمان "the most fortunate of the age."

(4) Sometimes a cognate Arabic noun follows an Arabic superlative :—

نی نی اینگونه مباهات مرا شاید که اطبّ طبیبانم[1] (Tr. H. B., Chap. XXI) "no, no, such an honour is fit for me who am the most skilled of physicians'' : اشعر شعرا ایم (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: فاضل تر — فاضل ترین ــ فاضل ترین.

(6) The affix ترین *tarīn* is sometimes contracted to *īn*, as: بهین or بهترین "the best'': کهین or کهترین "the least'': مهین or مهترین[2] "the greatest'': برین or برترین "the highest'' : these words are classical or poetical only.

(*c*) A double comparative is sometimes formed by adding the Persian affixes to the Arabic elative: پرسید از عبادتها کدام افضل تر است (*Sa'dī*) "he asked what is the best kind of worship'': افضل ترین (m.c.) "the most excellent'': نسل و تبار ایشان منقطع کردن اولا تر است *nasl u tabār-i īshān munqaṭi' 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 :—

(1) The preposition از, as: از این راست تر سخن در عمر خود نگفتهٔ (*Sa'dī*) "you have never in your life spoken a truer word *than* this'': از این چه بهتر *az īn chi bihtar* (m.c.) = ازین چه اولی تر *az īn chi aulą-tar*[3] m.c. "what better than this?"

Remark.—Note the signification of از "one of—'' in the following :—

دانسته شد که از اعاظم[4] رجال است [Tr. H. B., Chap. VII] "it became known to me that he was a man of the greatest consequence'': *marā az guzīdagān-i shu'arā*[4] *sākht* (Tr. H. B., Chap. VII) "he made me one of the chiefest of poets'': *vide* (*e*) (4).

(2) *Nisbat* نسبت, or *bi-nisbat* به نسبت "in comparison with,'' as: *nisbat bi-dīgarān* (or *nisbat-i dīgarān*) *ū bihtar-ast* (m.c.) (نسبت دیگران or) بنسبت دیگران او بهتر است "in comparison with the rest he is good'': *bi-nisbat-i ū bihtar ast* (class.) "she is better than he''; *vide* (*w*) (6).

(3) In classical Persian, که is sometimes substituted for از :—گفت معزولي که به مشغولي (Sa'dī) "he said, 'dismissal from office is better than employ-

[1] The plural أطباء could be substituted for the Pers. pl. طبیبان, here.

[2] *Mihtar*, the comparative, also means, "prince, lord,'' and is the title of the ruler of Chitral. In India a sweeper is by a euphemism styled *Mih-tar*, just as a tailor, etc., is called *Khalīfa*, and a water-carrier *Jama'dār*. In Afghanistan and Persia *mihtar* means "a groom.''

[3] اولی *aulą* "more or most deserving" is an elative without a positive, and must not be confused with اولی *ūlą* the feminine of اوّل "first.'' *Aulą ān kī dīgar guft u gū, na-kunīm* (m.c.) "it's best for us to hold our tongue.''

[4] Plural of اعظم, elative of عظیم.

ment'': مردم آزاری مردنت به که *murdan-at bih ki mardum-āzārī* (Sa'dī) "thy death is better than thy afflicting of mankind":

راست خواهی هزار چشم چنان کور بهتر که آفتاب سیاه—(*Sa'dī*).

"If thou desirest 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 *iẓāfat*, as: *bihtar-i bihtarīn guzīn-i hama* همه گزین بهترین بهتر (*Nām-i Ḥaqq* of *Shāh Sharafu'd-Dīn*, *Bukhārī*—the Prophet) "better than the best and chosen of all": = *az bihtarīn bihtar*, *vide* (*n*) (4).

(*e*) (1) The superlative, Persian or Arabic, is followed by the genitive, and generally by the plural:—نبخشم این مملکت را مگر بکمترین بندگان (*Sa'dī*) "I will not grant the rule over this country except to the meanest of the slaves": اشرف انبیاء "the most illustrious of the prophets": جلّ کائنات (*Sa'dī*) "the most noble of created things": اذل موجودات (*Sa'dī*) "the meanest of existing things."

In احسن الاشکال "the best of shapes, the best shape" and like constructions, the second noun is in the Arabic genitive plural.

In احسن خلقت *aḥsan-i khilqat*[2] "the best of creation," the singular is correct.

For the superlative followed by همه *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: رکن عظم "the greatest support": صدر اعظم "the Prime Minister": *ū bihtarīn mard ast*, or *mard-i bihtarīn ast* او بهترین مرد است or مرد بهترین است "he is the best man."

سهمگین آبی که مرغ آبی در و ایمن نبود
کمترین - موج آسیا سنگ از کنارش در ربود—(*Sa'dī*).

"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:—

نگویم گرامی ترین گوهری سپردم بنامی ترین شوهری

"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, بنزدیک ترین دهی از آن دهات برو (class.); but more usual هرده‌ی که نزدیک تر باشد آنجا برو (m.c.).

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[1] *Mūsh-i kūr* موش کور is "the bat" and not the "mole"

[2] But *khilqat-i aḥsan* خلقت احسن "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-ī ki dar Kirmān ast īn ast* بزرگتر عمارتي كه در كرمان است اينست.

(*ii*) *Buzurgtarīn-i makānāt-ī ki dar Kirmān ast īn ast* بزرگترين مكاناتي كه در كرمان است اينست.

(*iii*) *Buzurgtarīn makān-ī ki*—بزرگترين مكانيكه.

(*iv*) *Makān-i buzurgtarīn-ī ki*—مكان بزرگتريي كه.

(*v*) *Īn makān-i buzurgtarīn-i Kirmān ast* اين مكان بزرگترين كرمان است.

(4) "One of the most—" is expressed by از يكى : *Rustam yak-ī az dilāvartarīn-i Irāniyān būd* رستم يكى از دلاور ترين ايرانيان بود, *vide* (*d*) (1) Remark.

(*f*) The comparative can be strengthened by prefixing the adverbs خيلى and بسيار, etc.: *vide* Intensive Adjectives, § 45 (*b*) (1): ملوي بسيار اعلى (*Shah's Diary*) "peaches of a very excellent kind": بسيار انسب است "this is much more fitting" (m.c.): اين خيلي بهتر ست *īn khaylī bihtar ast* (m.c.) "this is much better."

(*g*) The comparative can stand alone, as: همين انسب است, or همين اولى است (m.c.) "this is better, this is the better course: اولى آنست كه *aulā ān ast ki* (m.c.) = همان بهتر است كه *hamān bihtar ast ki* "the better course is—."

(*h*) The Persian comparative and superlative of كامل "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 فريد تر *farīd-tar*, but not يكتا تر *yaktā-tar*.

(*i*) (1) The positives به - كه - مه - and كم are sometimes used for the comparative: در شهر از براي تو مقامي سازيم كه فراغت عبادت از اين به ميسّر[1] شود — (*Sa'dī*) "we [the king] will make ready accommodation for you in the city, so that leisure for worship better than this may be obtained[1] by you": *īn bih az ān ast* (m.c.) اين به ازان است "this is better than that": اندكى جمال به ز بسياري مال *andak-ī jamāl bih az bisyārī-yi*[2] *māl* (Sa'dī) "a little beauty is *better* than much wealth": بازوي بخت به كه بازوي سخت *bāzū-yi bakht bih ki bāzū-yi sakht* (Sa'dī). *Vide* also (*d*) (3).

(2) *Bih* به is also a comparative or optative in poetry:—

لشكر بد عهد پراگنده به رخنه گر ملك سراگنده[3] به

"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," بيا (or نزديكتر) نزديك, *nazdīk* (or *nazdik-tar*) *biyā*.

(4) *Ziyād* زياد is a positive, and *ziyāda* زيادة is a comparative for زياد تر

[1] *Muyassar* ميسّر properly means "facilitated."

[2] Here بسياري might be either an adjective with the ي of unity, or a noun; but for the sake of euphony (number of syllables) Persians make it a noun and say *bisyārī-yi māl*.

[3] In Modern Persian *sar afganda* سر افگنده means "ashamed."

ziyād-tar: زیادہ بدہ or زیاد تر بدہ "give me more," *nuṭq-i ziyād-ī* نطق زیادی (m.c.) "a long speech"; but زیادہ از حد جمعیت "an excessive concourse of people." *Ziyād az ḥadd* زیاد از حد is a modern vulgarism for *ziyāda* (or *ziyād-tar*) *az ḥadd* از حد زیادہ (or زیادتر)[1].

(5) *Afzūn* افزون and *bīsh* بیش "more" are practically comparatives. *Pīsh* پیش "before (of time)," has also a comparative sense. However بیش تر and پیش تر - افزون تر are also used.

(6) The comparative "more" can also be expressed by the words متجاوز از *mutajāviz az*, دیگر از *dīgar az*, علاوہ بر *'alāva bar*; من یک حرف دیگر ندارم *man yak ḥarf-i dīgar na-dāram ki bi-gūyam* (m.c.) "I have not a single word more to say."

(*j*) An English adjective qualified by "too" is expressed by the positive (as in Urdu):—"This tea is too weak" این چای سبک (or کمرنگ) است *īn chāy subak* (or *kam-rang*) *ast* (m.c.): این چای سنگین است (m.c.) "this tea is too strong."

(*k*) In m.c., the adverb *bāz* باز is used in the sense of "better," as: این قالیها خیلی بد است باز این یکی *īn qālī-hā khaylī bad ast, bāz īn yak-ī* (m.c.) "these carpets are bad—but this one is somewhat better (but still not good)."

(*l*) When a comparison is drawn between a person or thing and the rest of the class, either the comparative or the superlative may be used, as follows: "They say the ass is the meanest of animals" گویند که خر از همهٔ جانورها پست تر است *gūyand ki khar az hama-yi jānvarhā past-tar*[1] *ast* (m.c.). This could also be rendered by: جانور خر است[2] پست ترین گویند که or گویند که خر پست ترین همهٔ جانورها است.

(*m*) The following is a vulgarism:— سه دختر داشت - یکی بزرگ - یکی کوچک، یکی کوچک کوچک تر *si dukhtar dāsht, yak-ī buzurg, yak-ī kūchak, yak-ī kūchak-i kūchak-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* از همه کوچکتر, or *kūchak-tarīn-i hama* کوچکترین همه.

(*n*) The superlative can also be expressed as follows:—

(1) *Har chi tamām-tar* هرچه تمامتر "as complete as possible": تا ندانست هرچه تمام تر بیرون آمدم (m.c.) "I came out with feelings of the greatest regret in my mind."

(2) *—ki az ān buzurg-tar* (or *kamtar*, etc., etc.) *nīst* (or *namī-shavad*): اینجا دانهٔ الماسی پیدا شده است که در عالم از آن بزرگ تر نیست (m.c.) "a diamond has been found here, the largest in the world (lit. as large as any in the world)": خطاب رام راج که در ملک دکن بالاتر از این خطاب نمی باشد عنایت فرمودند *khiṭāb-i Rāmrāj, ki dar mulk-i Dakan bālā-tar az īn khiṭāb namībāshad 'ināyat farmūdand*.—(Iq. Nāma-yi Jah., p. 244, Bib. Ind. Ed. of As. Soc.

[1] Adjectives ending in ت are sometimes incorrectly written as پستر - پستترین, etc. *Batar* بتر is classically and colloquially used for بدتر.

[2] No *izāfat*.

Beng.): سقایان راها را چنان‌آب پاشي و روفته و روب کرده بودند که بهتر از آن تصوّر نمي شد (Tr. H.B., Chap. XXXIII) "the water-carriers had so sprinkled and swept the roads that their work couldn't have been better done."

(3) By an intensive word signifying "extremely, perfectly, unique," etc., as: بغایت زشت روی *bi-ghāyat zisht-rūy* "extremely ugly": در غایت حسن "of extreme beauty": با کمال تغیّر (m.c.) "in a perfect rage": الی غیر النهایت *ilā ghayri'n 'nihāyat khush-gil* "of utmost prettiness" = بلا نهایت خوشگل *bilā nihāyat khushgil*: در عدل از سلاطین عصر ممتاز بود "he excelled all the sovereigns of the age in justice": در اسلام گوي سبقت ربود "he was most the pious of the Muslims": *dar 'ilm yagāna* (or *bī-nazīr* or *bī-qarīna*) *ast* در علم یگانه (or بهنظیر or) است (یي قرین "he is unique, or alone, in knowledge": *yaktā-yi 'aṣr ast* یکتاي عصر است "he is unique in his age": بهرچه نا بد ترش مکن (vulg., m.c., abuse) = بکون او بگدار.

Az ḥadd ازحد, *az bas* از بس, *bi-shiddat* بشدّت, *dar kamāl-i martaba* در کمال مرتبه, or *dar nihāyat-i martaba* در نهایت مرتبه are similarly used.

(4) *Az bihtarīn bihtar* از بهترین بهتر "better than the best" (or *bihtar-i bihtarīn*, بهتر بهترین), *vide* (*d*) (4) etc.

(5) By the positive, as: دانای شهر است "he is *the* clever man of the city": دلاور قوم است = "he is *the* bravest of his tribe."

(6) In classical Persian *bar* بر is sometimes prefixed to an adjective to give it a superlative idea, as: *bar buland* بر بلند (class. and rare) "very high."

(*o*) The comparative or superlative suffix is also added:—

(1) To participles, as: معصیت از هر که صادر شود ناپسندیده است و از علماء ناپسندیده تر (*Sa'dī*) "sin, by whomsoever it may be committed, is objectionable, but from the learned it is especially objectionable": مقبول ترین (m.c.) "the prettiest": سابق ترین *sābiq-tarīn* "the most ancient": مستعمل ترین *musta'mal-tarīn* "the most used."

Remark.—The superlative suffix ترین is seldom added to Persian participles. The comparative takes its place, as: *īn rang az hama girifta-tar ast* این رنگ از همه گرفته تر است (m.c.) "this shade is the darkest." *Āsūda-tarīn* آسوده ترین, *maḥbūb-tarīn* محبوب ترین are m.c. only.

(2) To a few prepositions and adverbs: *bar* بر "upon," بوتر "higher": بر ترین (or برین) "highest": زیر "below", زیر تر and زیر ترین or زیرین: بالا, بالاتر, بالاترین, etc.

(3) To—in modern Persian—a few substantives:—*āsūdagī-tar* آسودگي تر (m.c. and vulg.) "more comfortable" for آسوده تر *āsūdatar*: تیمور آقا ازدم در آنطرف ترا

[1] *Dam-i dar* دم در (m.c.) "threshold of the door." "*Radd mī-shavad* does not mean that he went *through* the door." *Radd*, Ar. "driving back, repulsion": ردّ جواب "a retort, repartee." In m.c. ردّ شدن means "to pass, pass by, miss the mark," and *radd-i pā* ردّ پا is a "foot-print."

رد میشود (*Vazīr-i Lankurān*, stage direction). "Taymur Aghā crosses at back *on the further side* of the door": قدری این طرف تر "a little more this way": قدری آن طرف تر "a little more that way": راحت تر "more comfortable": از شیر شیر تر است (m.c.) "he is more of a lion (braver) than a lion": *dushman-tarīn-i dushmanān* (m.c.) دشمن ترین دشمنان "the most inimical of one's enemies": *dūst-tarīn-i dūstān* دوستترین دوستان (m.c.) "the most friendlike of all one's friends."

(*p*) To compounds of an adjective and substantive, the comparative suffix may sometimes optionally be added, either to the end of the whole compound or to its first member, as:—حاتم طائي [1] را گفتند از خود بزرگ تر همّت در جهان دیدهٔ (*Sa'dī*) "they asked Ḥātim-i Ṭā'ī if he had ever seen anyone with a more generous nature than himself." In this example *buzurg himmat-tar* بزرگ همت تر could be substituted for *buzurg-tar himmat* بزرگ تر همت, 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 بزرگترین همّت *buzurg-tarīn himmat* (and not بزرک همّت ترین *buzurg himmat-tarīn*): but عالي همت ترین *'ālī-himmat-tarīn* is correct.

(*q*) (1) The comparative sometimes gives the meaning of the superlative:—بزرگ تر حسرتی در روز قیامت آن باشد که (*Sa'dī*)—"the greatest regret on the Day of Resurrection will be this, that—" (lit. a regret greater than others: هنر بچشم عدوت بزرگ تر عیبیست [2] (*Sa'dī*)—"in the sight of enmity excellence is the greatest blemish": از اینها کدام بهتراست [3] "which of these is the best?": بزرگ تر و قوي تر [4] اسپیکه در طویله است (m.c.) "the biggest and strongest horse in the stable": بزرگتر مردی دوشهر کسي هست که *buzurg-tar mard-ī dar shahr kas-ī hast ki* —(m.c.) "the greatest man in the city is that man who—."

In all these examples there is an ellipsis of *az hama* از همه, or *az dīgarān* از دیگران. Note the ي of unity.

(2) *Buzurg-tar az buzurgtarīn* بزرگ تر از بزرگ ترین "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* از همه is usually substituted as: این بلبل از همهٔ بلبلهاي دیگرخوش الحان تر است (m.c.) "this nightingale has the best note of all."

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[1] *Ḥātim* is in Persian usually *Ḥātam*. In India the *izā at* is omitted after *Ḥātim*, as حاتم طائي *Ḥātim Ṭā'ī*.

[2] Or عیبیست *'ayb-ī 'st*.

[3] Or *kudām yak bih-tar* (not *bihtarīn*) *ast*?

[4] Or بزرگ و قوي تر *vide* (*t*).

(*r*) The phrase "and what was stranger still, etc." is rendered: طرفه تر آنکه (class.), and —غریب تر آنکه (mod.).

(*s*) The progressive double positive in English is rendered as follows:—"He got worse and worse" روز بروز بدتر است (m.c.), or more correctly هر روز بدتر میشود.

(*t*) (1) If two or more comparatives or superlatives occur together, the suffixes can be added to each, or to the last only; in the latter case the clause may sometimes be ambiguous:—او از آفتاب و مهتاب هم سابق تر است و نیز از آنها پاینده و مستقیم تر (m.c.) "he (the king of the gods) is more ancient even than the sun and the moon, and is more lasting and enduring than they." *Īn khāna buzurg va vasī'-tar ast* این خانه بزرگ و وسیع تر است may mean either "this house is large and more spacious" or "this house is larger and more spacious": این خانه بزرگ و وسیع ترین همهٔ خانها است (m.c.) "this is the largest and most spacious of all the houses," is open to the same criticism.

Note that in این دیو بزرگ و سابق ترین همهٔ دیوهای دیگر است (m.c.), *dīgar* should be omitted.

(2) In the case of superlatives, the first may take the comparative instead of the superlative suffix, as: در ایام سابقه کرمان یکی از معتبر تر و پُر جمعیت‌ترین شهرهای ایران بود (m.c.) "formerly Kirman was one of the most important and most populated cities of Persia:" in this example معتبر -, or معتبر ترین, 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" هرچه دور تر بروی آب زیاد تر است (m.c.): "the nearer we approached the shore the rougher the sea became" هر قدر که بکناره نزدیک تر می آمدیم آن قدر[1] زور دریا بیشتر میشد (m.c.): *zīrā har ki*[2] *nazdīk-tar ast parīshān-tar ast* (m.c.) زیرا هرکه نزدیکتر است پریشانتر است "because the nearer *one*[2] is the more is *one*[2] distracted."

(*v*) Comparisons between clauses are illustrated in the following examples:—

(1) پادشاهان بنصیحت خردمندان محتاج ترند که خردمندان بتقرّب پادشاهان (*Sa'dī*) "kings are more in need of the advice of wise men, than wise men of association with kings": ادای چنین خدمتی در غیبت[3] اولتر است که در حضور (*Sa'dī*) "the performance of such a service is better in their absence than in their presence": ای یاران! من از این بدرقهٔ شما اندیشناکترم که از دزدان (*Sa'dī*) "O friends! I'm more afraid of this escort[4] of yours than I am of the robbers":

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[1] آن قدر در خطرم می افتادیم — is a construction to be avoided though occasionally heard in m.c.

[2] Note that هر که "whoever" takes the place of the indefinite pronoun "one."

[3] *Ghaybat* غیبت absence, but *ghībat* غیبت "back-biting."

[4] In Mod. Pers., بدرقه کردن means speeding a friend on a journey by accompanying him a mile or so on his journey = مشایعت کردن.

او درآن کار بسیار چست و چالاک بود (که) من بآن مقدار نبودم *ū dar ān kār bisyār chust u chālāk būd* (*ki*) *man bī-ān miqdār na-būdam* (Afghan) "he was much quicker and cleverer at the business than I was."

(2) "I would rather die than beg" پیش من مردن از گدائي بهتر است (m.c.), or more rhetorically *bi-mīrad insān va gadā'ī na-kunad* نمیرد انسان و گدائي نکند.

(3) "To be like, equal to":—

نکوئي با بدان کردن چنان است که بد کردن بجـ ای نیک مردان—(*Sa'dī*).

"To do kindness to the evil, is like (equal to) ill-treating the good."

(4) "She was as much renowned for chastity as for beauty" او در عصمت مانند حسنش مشهور بود (m.c. and incorrect): "he has as much right as you" بقدری که تو حق داري او هم دارد (m.c.): "I have never eaten as much as I have now" *hīch vaqt ān qadar na-khurda būdam* [1] *ilā īn vaqt* هیچ وقت آنقدر نخورده بودم الی اینوقت (m.c.): "he was as brave as Rustam [2] and as wise as Luqman" [3] او در شجاعت رستم بود و در دانش همچو لقمان: "he was as beautiful as Joseph [4] and as faithful as Majnūn" [5] او حسن یوسف داشت و وفای مجنون: "he was as patient as Job and as afflicted as Jacob" *ū dar taḥammul Ayyūb va dar ḥuzn Ya'qūb būd* [6] او در تحمل ایوب و در حزن یعقوب بود: "the carriages and carriage horses of this city are neither as numerous nor as good as those of Russia" کالسکه‌هاي این شهر و سپهاي کالسکه‌ها بزیادي و خوبي کالسکه هاي روس و اسپهاي آنجا نیست (Shah's Diary).

(5) So—as:—

پدر بجاي پسر هرگز این کرم نکند که دست جود تو با خاندان [7] آدم کرد—(*Sa'dī*)

"Never would a father act so kindly to a son,"

"As Thou hast acted to the race of Adam."

[1] Or *khurda am* خورده ام. Instead of لی این وقت, it would be better to say حالا که.

[2] Called also *Rustam-i Zāl* رستم زال and *Rustam-i Sigzī* رستم سگزي: he is the Hercules of Persia: his exploits are celebrated in Firdausi's great epic, the *Shāh-Nāma*. In Mod. Per همچو is pronounced *hamchi*.

[3] *Luqmān*, the sage of the East, said to have been a black slave and the author of *Luqmān's Fables*. He has been identified with Æsop Others state that he was a son of Job's sist · a son of Job's aunt, a disciple of David, a judge in Israel.

[4] Joseph is the ideal of youthful beauty: *Yūsūf-i ṡānī* یوسف‌ثاني "a second Joseph," and *Yusūf-jamāl* یوسف جمال, adj., mean "extremely beautiful."

[5] *Majnūn* signifies "possessed by a *jinn* جنّ": it is the name of the celebrated lover of *Laylą* لیلی.

[6] *Taḥammul* تحمّل "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] *Khānadan*; for *khāndān*.

In this example كه may be translated "such as", or it may be considered merely as the 'connective' of a relative sentence.

(*Sa'dī*) — اگر من از خداي تعالى چنين ترسيدمي كه تو از سلطان از جملهٔ صدّيقان بودمي

"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):—گفتم سخاوت سلطان محمود نسبت بسخاوت پادشاه نسبت قطره بدريا است (*Tr. H. B., Chap.* VII) "I said, 'compared to the generosity of *our* king the generosity of Sulṭān Maḥmūd 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," اگر عربها از خوردن خرما بميرند البته صد مرتبه بيشتر فرنگيها or] بچندين [2] مرتبه افزون فرنگيها (m.c.)].

(2) "If you fear your Mulla like this, how much the more ought you to fear God" اگر تو اين قدر از ملا ميترسي چه قدر بايد از خدا بترسي; or *tu ki az Mullā mī-tarsī bāyad az ṭarīq-i awlą az Khudā bi-tarsī.*

(3) "—then how much the more with regard to me who am seated in chief seat of—" فكيف [3] مرا كه در صدر مروّت نشسته ام.

(4) "If coffee intoxicates you how much the more must opium do so" اگر قهوه سُكرّ مي آرد ترياك [4] معركه خواهد كرد (or چه قدر بيشتر اثر مي كند ؟)

(5) "If Persians can't pronounce the letter *'ayn*, how much less can Englishmen" اگر ايراني عين را نلفظ مي تواند بكند فرنگي بطريق اولى [5] نميتواند.

(6) "If opium will not intoxicate you then how much the less will coffee" اگر ترياك ترا مست نمي كند قهوه كه هيچ اثر نخواهد داشت (m.c.), or *agar tiryāk turā mast na-kunad* (or *namī-kunad*) *qahwa bi-ṭarīq-i aulą mast namī-kunad.*

(7) "It has been said that there is no reliance on the friendship of friends, how much the less then on the flattery of enemies" وگفته اند بر دوستي دوستان اعتماد نيست تا تملّق دشمنان چه رسد (*Sa'dī*). In m.c. this would be تا چه رسد بتملّق دشمنان

(8) "If Rustam could not kill the father how much the less could he kill the son" اگر رستم نتوانست پدر را بكشد چه رسد كه پسر را بكشد (m.c.).

[1] There are four grades in Paradise; the first for the انبياء; the second for the صدّيقين; the third for the شهداء; and the fourth for the صالحين.

[2] Or *bi-chand* بد چند

[3] *Fa-kayfa* is only exceptionally used in Persian.

[4] *Tiryāq-i Fārsī* "the bezoar stone" (also called *pād-zahr* پاد زهر, from *pād* پاد "protection" and *zahr* زهر "poison"), a stone found in the stomach of certain ruminants. *Tiryāq-i fārūq* is the best kind of antidote, or "discriminator" between health and disease. In Mod. Pers. "opium" is generally تریاک, and antidote تریاق.

[5] *Awlą* أَوْلَى "worthier, better" Ar. elative of وَلِىَ; not to be confused with أُولَى *ūlą* the fem. of اوّل.

(9) "I was unable to move it even; how much the less could it be transported to the sea" آن را جنبانیدن[1] نتوانستم چه جای آن که بدریا رسانیده میشد (Afghan).

In Mod. Pers. this sentence could be, آنرا نتوانستم حرکت بدهم چه جای آنکه بدریا برسانم (or رسانیده شود) *ān rā na-tavānistam ḥarakat bi-diham chi jā-yi ān ki bi-daryā bi-rasānam* (or *rasānīda shavad*)?

(10) روز دیگر ده بیست آن که هشتاد مثقال باشد خورانیدند - لیش ببسّم رنگین نگشت تابخنده چه رسد و مردن خود چه صورت دارد؟ (Iq. Nāma-yi Jah., Bid. Ind., As Soc. Beng., p. ۲۴۳).

(11) In Indian and Afghan writings, کجا مانده is sometimes used for 'how much the less.'

"He doesn't smoke, much less drink." قلیان نمي کشد کجا شراب (Indian). This is perhaps a translation of the Urdu کجا شراب حقّہ تک نہیں پیتا

[1] In m.c. *jumbānīdan* جنبانیدن is a word to be avoided; it signifies a kind of posturing in dancing and also *gādan* گادن.

CHAPTER VI.

THE NUMERALS *Ism-i 'adad* (اسم عدد).

(*a*) The numerals, *ism-i 'adad*, are divided into cardinal numbers (اسم عدد اصلي or ذاتي or اسم عدد مطلق) and ordinal numbers (اسم عدد صفاتي).

The thing numbered is called معدود "numbered."

The cardinals consist of *āhād* (آحاد) "units"; *'asharāt* (عشرات) "tens"; *mi'āt* (مئات) "hundreds"; *ulūf* (ألوف) "thousands."

§ 47. Cardinal Numbers (أعداد *a'dād*).

صفر ..	*ṣifr* [1]	..	٠	0 br. pl. اصفار *aṣfār*.
يک [2] ..	*yak*	..	١	1
دو ..	*du*	..	٢	2
سه ..	*si*	..	٣	3
چهار ..	*chahār*	..	٤	4 also چار *chār*.
پنج or پنج ..	*panj*	..	٥	5
شش ..	*shash*	..	٦	6 classically *shash*, vulg. *shish*.
هفت ..	*haft*	..	٧	7 vulg. *haf*.
هشت ..	*hasht*	..	٨	8 ,, *hash*.
نه ..	*nuh*	..	٩	9
ده ..	*dah*	..	١٠	10
يازده .. (or يانزده)	*yāzdah* (or *yānzdah*)	..	١١	11
دوازده .. (or دو لنزده)	*davāzda* (or *davānzdah*)		١٢	12 [3]
سيزده .. [4] (or سينزده)	*sīzdah* (or *sīnzdāh*)	..	١٣	13
چهارده	*chahārdah*	..	١٤	14 vulg. *chārdah*.
پانزده	*pānzdah*	..	١٥	15 in m.c. usually *pānzdah*.
شانزده	*shānzdah*	..	١٦	16 in m.c. usually *shānzdah*.

[1] *Ṣifr* in Arabic is not a numeral as it represents naught, and not a number.

[2] For إي *i*, obsolete. The article is added to *yak* (*yak-i* "a certain one") but to no other of the cardinals. In *yak-hazūrī* "a.krān," *hazūr* is a noun.

[3] In the Shahnama *dah u du* occurs for 'twelve.'

[4] *Thirteen* is an unlucky number amongst Muslims and Zardushtis, as amongst Christians, though for a different reason. The Muslims believe that the twelfth Imam is alive, but concealed, and that the thirteenth will be a false one. Hence the Persians generally avoid saying *sīzdah*: instead they say هيچ *hīch* "nothing," or زيادة *ziyāda* "more." The Zardushtis consider the fifth, thirteenth and seventeenth of every month unlucky.

هفده (or هفدده)	*hafdah* (or *haftdah*)	۱۷	17	*havdah* or *hivdah* (Mod. Per.)
هشده[1] (or هشدده)	*hashdah* (or *hasht dah*)	۱۸	18	*hajdah* or *hijdah* (Mod. Per.)
نوزده (or نوذدده)	*nūzdah* (or *nuvānzdah*).	۱۹	19	Mod. Pers. *nūzdah*, vulg. *nūnzdah*.
بیست	*bīst*	۲۰	20	sometimes incorrectly بست *bist*.
بیست و یک	*bīst u yak*	۲۱	21	
سی[2]	*sī*	۳۰	30	
چهل	*chihil*	۴۰	40	sometimes contracted into *chil* چل.
پنجاه	*panjāh*	۵۰	50	colloquially *pinjāh*.
شصت	*shaṣt*	۶۰	60	Sometimes correctly شست *shast*, ص not being a Persian letter.
هفتاد	*haftād*	۷۰	70	
هشتاد	*hashtād*	۸۰	80	
نود	*navad*	۹۰	90	
صد[3]	*ṣad*	۱۰۰	100,	in dictionaries, also correctly سد
دویست (or دوصد)	*duvīst* (or in writing only *du ṣad*)	۲۰۰	200	*du ṣad* in prose and poetry, not in m.c.
سیصد[2]	*sī-ṣad*	۳۰۰	300	
چهارصد	*chahār-ṣad*	۴۰۰	400	
پانصد	*pān-ṣad*	۵۰۰	500,	in m.c. usually *pūn-ṣad*.
ششصد	*shish-ṣad*	۶۰۰	600	classically *shash-ṣad*.
هفتصد	*haft-ṣad*	۷۰۰	700,	vulgarly in m.c. *haf-ṣad*.
هشتصد	*hasht ṣad*	۸۰۰	800	vulg. in m.c. *hash ṣad*.
نهصد	*nuh ṣad*	۹۰۰	900	
هزار	*hazār*	۱۰۰۰	1,000	
دو هزار	*du hazār*	۲۰۰۰	2,000	
سه[2] هزار	*si hazār*	۳۰۰۰	3,000	
ده هزار	*dah hazār*	۱۰۰۰۰	10,000	

[1] Also هژده *hizhdah* (old).

[2] Notice that سه *si* is "three" and سی *sī* "thirty": care must be taken in the pronunciation of these two. Though *sī* is "thirty" *sī-ṣad* is "*three* hundred"; an expression like "thirty hundred" cannot be used in Persian. *Classically* سیصد *sī-ṣad* is met with, but this form is not used in modern Persian.

[3] To be distinguished from the Arabic word *ṣadd* "prohibiting, checking."

صد هزار[1] .. *ṣad hazār* .. ۱۰۰۰۰ 100,000, in India the word لک *lak* (for *lākh*[2]) is also used.

کرور .. *kurūr* .. ۵۰۰۰۰۰[3] 500,000 in India a *karor* = 100 *lākh* = ten millions.

ملیون (or ملیون) .. *milyūn* (or *mīlyun*) ۱۰۰۰۰۰۰ 1,000,000 modern only, from the French.

Remark I.—The masculine Arabic numbers from 1 to 10 are, أحد or واحد, اثنان, ثلاثة, أربعة, خمسة, ستّة, سبعة, ثمانية, تسعة, عشرة.[4] From 3 to 9 inclusive these Arabic numerals (masculine) are used in Persian as adjectives to qualify a *plural* noun, as: *'anāṣir-i arba'ah* عناصر اربعة "the four elements"; *awqāt-i khamsa* اوقات خمسة "the five times of prayer"; *ḥavāss-i khamsa* حواس خمسة "the five senses"; *kawākib-i sab'ah* کواکب سبعة "the seven stationary planets"; *jannāt-i ṣamāniya* جنات ثمانية "the eight Paradises"; *aflāk-i tis'ah* فلاک تسعة "the nine heavens"; *'uqūl-i 'ashara* عقول عشرة "the ten angels (of philosophers)"; *mavālīd-i ṣalāṣa* موالید ثلاثة "the three kingdoms (animal, vegetable and mineral)"; *anājīl-i arba'h* "the four Gospels"; *ayyām-i sitta* ایام ستّة "the six days in which God created the world."

The Arabic ordinals up to 20 have been employed by some Persian writers, but the use of these ordinals beyond 10 is by some considered inadmissible.

Remark II.—The word for 100 is written صد instead of سد to avoid any confusion between it and the common Arabic word *sadd* "boundary." Similarly, شصت 60 is written for شست which means "thumb; fish-hook." In grammar, this is called دفع التباس *daf'-i iltibās* "removing the confusion, or obscurity."

Remark III.—The vulgar say *yeg*, and more commonly *ye* or *yeu* for "one"; *shīsh* and *shisht* for "six"; *haf*, *hash* for "seven and eight"; *yazza*, *duvāzza*, *sīzza*, *pūnza*, *shūnza* and *nūnza*.

(*b*) The Persian system of counting ceases at five hundred thousand, i.e. at half a million or one *kurūr* کرور.[5] To express 'one million, five hundred thousand' they say *si kurūr* سه کرور, and so on.

[1] Also تومان *tūmān* (obsolete) and لک *lak*, *vide* (*b*) and (*c*).

[2] The words *lākh* (in Persian *lāk*) and *karor* (in Persian *kurūr*) are of Sanskrit origin, and have been borrowed by the Persians from the Indian system of calculation. They are terms to be avoided in Persian, as the ideas as to their values differ In Persian *lak* (pl. *lakūk*) 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 versâ*.

[5] i.e. half million according to the *Persian* calculation.

While in Persia, a *kurūr* كرو equals only half a million, in India it equal ten millions. This must be remembered when reading Persian works writte in India.

The word *lăk* لک is rarely used by Persians. In India it signifies hundred thousand, but according to Dr. Rosen it signifies only ten thousan in Persia. The Zardushtis and merchants trading with Bombay give th word its Indian value.[1]

(c) *Tūmān* تومان, T., signifies a myriad (10,000), or a sum of money equal t 10,000 Arabic silver *dirham*; hence, also a district supposed to furnish 10,00 fightingmen.[2]

The chief of a Baluch tribe is still called a *Tuman-dār*, corruption o *tūmān-dār* تومانداو.

In Persia, the word *tūmān* تومان is only used for a gold coin, or it equivalent of ten *qirān*, or = the word امیر تومان *Amīr tūmān* "commander (a nominal) ten thousand."

(*d*) From twenty upwards the numbers are arranged by having th greatest number expressed first, and the lesser added by the conjunction [Though deviations from this rule may occur, they should not be copied Example: "eleven hundred and ninety-nine (1199)" is *hazār u ṣad*[3] *u nawa u nuh* هزار و صد و نود و نه[3] (۱۱۹۹). Such expressions as "eleven hundred" ar never used. The use of the conjunction و is obligatory.

Remark.—In the *Tüzük-i Jahāngīrī* (Jahāngīr's Memoirs) the followin occurs:—چهار صد و پانزده تولة که یک هزار سي و هفت و نیم مثقال میباشد بوزن بر آمد *chahār ṣad u pānzdah tola ki yak hazār sī u haft u nīm miṣqāl mī-bāsha ba-wazn bar āmad:* in Modern *Persian* this would be *chahār ṣad u pānzda tola ki hazār u sī u haft miṣqāl u nīm*[4] چهار صد و پانزده تولة که یک هزار و سي و هفت مثقال و نیم—.

(*e*) A cardinal number precedes its noun (without the *izāfat*) and th noun is in the singular, as: هزار مرد *hazār mard* "one thousand men", bu ده نفر اشخاص *dah nafar ashkhāṣ* "ten individuals." *Ān hazār mard* "*th* thousand men."

Very rarely the *ma'dūd* معدود precedes the *'adad* عدد: in this case th former has usually the *indefinite yā*, as: سالی دو برین بر آمد *sāl-ī du bar īn ba āmad* (Sa'dī) "about two years, *a* two years or so, elapsed."

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1 *Vide* note 2, p. 184.

2 *Amīr-tūmān* امیر تومان (without *izāfat*) is a Persian title.

3 *Yak hazār u yak ṣad* یکهزار و یکصد is also used for emphasis, but ordinarily th numeral *yak* is omitted except in Indian Persian.

4 Notice the position of *nīm* in the second instance and the insertion of و betwee *hazār* and *sī*.

In poetry the cardinal sometimes follows for poetical license, as:—

بسي رنج بردم درين سال سي عجم زنده كردم بدين پارسي

and

شنيدم كه در مرزي از باختر برادر دو بودند از يك پدر

The *ma'dūd* is occasionally understood, also by poetical license:—

بگفت اين سخن را و در خوابي بيك روز دريابي

In Modern Persian at any rate, an Arabic plural, or Persian imitation broken plural, is sometimes employed, as: دهٔ فعله *dah fa'ala*[1] "ten workmen"; نهٔ عملجات *nuh 'amalajāt* "nine workmen" or "artificers"; سهٔ قلعجات *si qal'a jāt* "three forts"; چهار اطراف *chahār aṭrāf* (m.c.) "on all sides," for *chahār ṭaraf*; *bi-ṣad mushkilāt* بصد مشكلات (Afghan) for *bi-ṣad mushkil*, or *bi-ṣad ishkāl* (m.c.).

In the rare instances where the numeral stands as a predicate to a definite noun, the noun is in the plural, as: "*the* men were two thousand" مردان دو هزار بودند *mardān du hazār būdand*.

The noun may be in the plural after *ṣadhā* صدها "hundreds"; *hazārān* هزاران or *hazārhā* هزارها "thousands," as: خودرا (هم جنسهای or better) هزارها هم جنس خويشاوند آورد *hazārhā ham-jins-i*[2] (or better *ham-jins-hā-yi*[3]) *khud rā khwāhand āward* (m.c.) "they will bring thousands of their own people": *ṣadhā fīl*[4] صدها فيل (or incorrectly *fīl-hā*); *hazārān* (or *hazarhā*) *fīl* (or *fīl-hā*). The plural after *ṣadhā*, etc., is probably incorrect, for, as already stated, *ṣadhā* is rarely used in m.c., *hazārhā* or *hazārān* being substituted: *hazārān kurūr* (m.c.) "thousands of *krores*"; *hazāran hazār* (m.c.), or *hazār hazār* (m.c.) 'many thousands' (lit. "thousands of a thousand" and "a thousand thousand"): *chandīn hazār* "several thousand."

(*f*) A substantive preceded by a cardinal number does not admit of the را of the *accusative* unless specially definite, as: "I shot two and a half brace of partridges to-day" امروز پنج دانه كبك شكار كردم *imrūz panj dāna kabk*[5] *shikār kardam*, but *har du mān rā*[6] *firistād* (m.c.) هر دو مانرا فرستاد "he sent both of us (def.); *har si rā firistādam* هر سه را فرستادم "I sent all three" (def.).

[The dative, however, can be expressed either by را or by the preposition بـ, as: آن دو مرد را بگو *ān du mard rā bigū*, or بان دو مرد بگو *ba ān du mard bigū*

[1] There is a tendency in m.c. to treat some of the commoner Arabic broken plurals as singular; اسباب *asbāb*, for instance, is sometimes treated as a singular: *vide* also § 29 (*c*) Remark and footnote (1).

[2] But *ū hazār ham jins dārad* (not *ham-jinshā*).

[3] Here the plural *ham jinshā* sounds better; also it conveys the idea of *hazārhā az ham-jinshā-yi khud*.

[4] The word *hazārān* or *hazārhā* is used in m.c. and *ṣadhā* rarely.

[5] Or *kabg* m.c.

[6] Or *har du-yi mān rā*, or *har du tā mān rā*, or *mā har du tā rā*.

"tell those two men"; *ān dah mard rā bigū* آن ده مرد را بگو "tell those ten men," etc.].

Ṣad tūmān rā ki az man duzdīdīd pas namī dihīd (m.c.) صد تومان را که از من دزدیدید پس نمی دهید "won't you return me *the* 100 tumans that you stole from me?"

Remark.—*Har du*, *har si*, etc., may be considered as pronouns.

(*g*) The Persians have several qualifying or determining words for various objects when used with numerals, like the English "twelve head of cattle,"[1] etc. These are placed before the substantive, which is in the singular *without the* '*iẓāfat*' (*vide* § 117), as: خانه (درب or) باب دویست *duvīst*[2] *bāb khāna*, 200 houses; بیست نفر سرباز *bīst 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	..	نفر+ .. *nafar*	..	دو نفر فرّاش[3] *du nafar farrāsh.*
Horses .. Mules .. Donkeys ..		رأس .. *raˀs*	..	سه رأس اسپ *si raˀs asp*, applied to single animals.
Mules	.. قطار	کمند+ .. *kamand*	..	*kamand* "a slip knot; lasso; scaling ladder."
Camels	.. قطار	مهار+ .. *mahār*	..	چهار مهار (نفر or) شتر *chahār mahār* (or *nafar*) *shutur.*
Men or camels		نفر+ .. *nafar*	..	
Mules and camels.		قطار+ .. *qiṭār*	..	*qiṭār* "a line, string," is a string of camels under one leader (of usually seven camels).
Elephants	.. زنجیر - مربط	.. *zanjīr; mirbaṭ*	..	*zanjīr* = "chain"; *mirbaṭ* "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 دویست *divīst*. Derived from بیشت (تا) ده *dah* (*tā*) *bīst* "ten twenties." یک دست خانه *yak dast khāna* means one house with a complete set of rooms; *yak khāna* might consist of only one room.

[3] *Farrāsh* فرّاش 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."

+ Also used colloquially

Sheep, goats ..	شاخ - دانه[1] عدد - رأس.	*shākh; dāna; 'adad; rass.*	*shākh* = "horn"; *dāna* = "a grain"; *'adad* = "a number"; *rass* "a head."
Fowls ..	دانه ..	*dāna* ..	
Dogs ..	قلّاده ..	*qilāda* ..	"a collar."
Hawks ..	دست - بهله ..	*dast; bahla* ..	*dast* = "hand"; *bahla*[2] (classical) "a falconer's glove."
Falconer ..	بازو ..	*bāzū* ..	(classical); *bāzū* = "arm."
Guns (cannon)	عرّاده ..	*'arrāda* ..	"a kind of small balista; a cart (modern)."
Sails ..	فروند ..	*farvand* ..	"a sail": vulg. *farūnd.*
Money ..	دانه[1] ..	*dāna* ..	صد دنه تومانی *ṣad dāna tūmānī* (m.c.) 100 gold tuman[3] pieces.
Jewels, fruit ..	دانه[1] ..	*dāna* ..	
Clothes ..	ثوب ..	*ṣaub* ..	یک ثوب سردارى *yak ṣaub sardārī* (also less correctly *yak dāna sardārī*).
Guns, etc. ..	قبضه - لوله[1] میل	*mīl, lūla, qabẓa* ..	*mīl* "a bodkin for applying collyrium; an obelisk; a milestone; probe, etc."; *lūla* "a pipe; a barrel."
Swords and daggers.	قبضه[1] ..	*qabẓa* ..	*qabẓa* "hilt of a sword; a handle."
Books ..	جلد ..	*jild* ..	"volume."
Shawls or piece-goods.	طاقه ..	*ṭāqa* ..	corresponds to the Hindustani word *thān.*
Carpets[4] or Felt ..	فرد[1] .. تخته	*fard* .. *takhta* ..	"a unit; one person." "a board."

For *mablagh* "sum (of money)" and *muwāzī* "equal to, etc.," *vide* § 139 (*h*).

[1] Also used colloquially.

[2] In m.c. *dast-kash* دست کش 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* هزار پنج = "five qirāns, but *panj hazārī* هزاری پنج "a gold five *qirān*, bit" (value now nine *qirāns*).

[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* او را سه شمشیر زدم, or *si zakhm-i* (or *zarb-i*) *shamshīr zadam* سه زخم (ضرب or) شمشیر زدم (m.c.).[1]

Remark II.—In ordinary conversation, نفر *nafar* is used for persons and تا *tā* or دانه *dāna* for things.

Tā is also used in forming nouns of number, as: یک بیستائي *yak bīstāʾī* (m.c.) "a score"; یک دوازده تائي *yak davāzda tāʾī* (m.c.) "a dozen": یک ده تائي *yak dah tāʾī*, etc.

In classical Persian, the ی of unity was sometimes added to form nouns of number, as: *davāzdah-ī* (in speaking *duvāza-ī*) "a dozen": *duv-ī* (class.) "two and two"; *yak-ī* is a pronoun "one, some one."

Remark III.—It will be noticed that, as in the case of the cardinal numbers, these determining numbers are usually followed by a singular noun.

(*h*) *Juft*[2] جفت or زوج *zauj* is a pair; لنگه *linga* is the odd one of a pair, or the load of *one* side of a transport animal; یک درژن *yak darzhan* (or *dajan*) (m.c.) is "a dozen" (applied to things generally sold by the dozen); یک دست لباس *yak dast libās* "a suit of clothes"; یک دست کارد و چنگال *yak dast kārd u changāl* 'one set consisting of 2 knives, 2 forks and 2 spoons' (or 'one place at table'); *yak dast ẓarf* یک دست ظرف "one set consisting of six plates and six cups"; *yak dast finjān n'alnakī* یک دست فنجان نعلبکي "a set of six cups and six saucers"; *muqāmir rā ṣi shash mī-bāyad va līkin si yak mī-āyad* (Sa'dī) "the gambler wants three sixes, but three one's keep coming up."

(*i*) The emphatic phrase من یکه و تنها *man yaka va tanhā* signifies "I single and alone; quite by myself; unaided."

(*j*) The phrase دو چار شدن *du chār shudan* signifies to encounter unexpectedly." Ex.: با هم دو چار شدیم *bā ham du chār shudīm* "we met each other"; *du chār-i ū shudam*, or *ūrā du chār shudam* (m.c. only) "I met him."

(*k*) *Ṣadhā*[3] صدها; *hazārān* هزاران, *hazārhā* هزارها signify "hundreds of: thousands of." Ex.: صدها سال است اینجا مانده است *ṣadhā sāl ast īnja mānda ast*[4] (m.c.) "it has lain here for hundreds of years"; صدها کروه *ṣadhā kuroh* (Afghan) "hundreds of *kos*."[5]

[1] In India *si shamshīr zadam*, *si chūb zadam*, etc.

[2] *Juft namī-khwāham*; *linga mī-khwāham* جفت نمیخواهم لنگه میخواهم "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 ṣad hazārhā* (Qāʾānī).

[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.

اگر چنین عمل میکردم هزارها دفعه بهتر میشد *agar chunīn ʿamal mī-kardam hazārhā daf'ah bihtar mī-shud* (m.c.) "had I done so, it would have been thousands of times better for me" (better *hazār chandān*, "a thousand-fold"): صد بیمار از لب گور بر گشت *ṣad bīmār az lab-i gūr bar gasht* "a hundred sick have (many a sick person has) returned from the brink of death (recovered when given up)," but *ṣadhā bīmār* "hundreds of sick—."

The Afghans sometimes (incorrectly) say *ṣadhā-yi mardumān* صدهای مردمان instead of *ṣadhā mard* صدها مرد.

(*l*) For the expression "we two, both," etc., *vide* § 39 (*f*) (3), *mā du nafar* ما دو نفر, or *mā har du* ما هر دو, or *har du-yi mān* هر دوی مان.

(*m*) The cardinals are used to express the year, *vide* § 48 (*i*).[1]

[1] This life is often, especially in poetry, referred to as *īn panj rūz* این پنج روز, or *īn du rūz-i ʿumr* این دو روز عمر. *Dar du dunyā* در دو دنیا means "in this world and in the next": *haft qalam* هفت قلم "is the seven styles of writing"; *haft iqlīm* هفت اقلیم "the seven climes of the world"; *haft daryā* هفت دریا "the seven seas"; *haft jahannam* هفت جهنّم "the seven divisions of the Muslim Hell (each of which has a separate name)"; *haft bihisht* هفت بهشت "the seven Paradises of Islam (exclusive of the *Kursiy* or *Falakᵘ'l-Burūj*, and the *ʿArsh* or *Falakᵘ'l-Aflāk*)." According to the vulgar there are eight.

Haftād u du هفتاد و دو for *haftād u du millat* هفتاد و دو ملت occurs in poetry for the seventy-two religions of the world:—

جنگ هفتاد و دو ملّت همه را عذر بنه
چون ندیدند حقیقت ره افسانه زدند
Jang-i haftād u du millat hamā rā ʿuzr bi-nih
Chūn na-didand ḥaqīqat rah-i afsāna zadand.
(*Hāfiz.*)

Haftād u si firqā هفتاد و سه فرقه is the seventy-three sects of Islam. Muhammad is reported to have said that there were 71 sects of the Jews, 72 of the Christians, but that there would be 73 of Muslims There are five more.

There are ninety-nine attributes of God called *al asmāᵘ'l-ḥusnā* or "the excellent names," but commonly Persians talk of the thousand and one names of God. *Allāh* is called the *Ismᵘ'z'zūt* or 'essential name of God' and, with the ninety-nine attributes, completes the one hundred names recited by means of the rosary in the exercise of *zikr*. The *Ismᵘ'l-Aʿẓam*, or "Great name of God," is supposed to be known only to saintly persons. 'Ali is supposed to have one less, i.e. 1,000 names.

There are supposed to be 1,24,000 Prophets.

The world it is supposed is 8,000 years old, and will reach the age of 50,000 years:—

فردا که ازین دیر کهن در گذرم با هفت هزار ساله کان همسفرم
Fardā ki az īn dayr-i kuhn darguzarīm
Bā haft hazār-sālagān ham safar-īm.
"To-morrow we shall quit this inn, and march
With comrades who have marched seven thousand years."
(*O. K.* 312 *Whin.*)

§ 48. The Ordinals.

(اسمای اعداد وصفیه)

(*a*) The Persian ordinals are formed by adding the termination *um* to the cardinals. This termination is turned by Grammarians *mīm-i ṣifātī* (میم صفاتي) or *mīm-i ta'yīn-i ta'dād* (میم تعیین تعداد). They are treated as adjectives and as such can precede or follow their substantives : —

1st	.. اول - یکم[1] -*or* نخست	..	*avval* (Ar.); *yakum*, or *nukhust*.
2nd	.. دیم *or* دوام	..	*duvvum* or *dūyum*.
3rd	.. سوم *or*[2] سیّم	..	*sivvum* or *siyyum*.
4th	. چهارم	..	*chahārum*.
5th	.. پنجم		*panjum*.
6th	.. ششم	..	*shishum*, classically *shashum*.
7th	.. هفتم	..	*haftum*
8th	.. هشتم	..	*hashtum*.
9th	.. نهم	..	*nuhum*.
10th	.. دهم	..	*dahum*.
30th	.. سي'ام[2]	..	*sī-um*.

(*b*) When there is more than one number, the formative affix is added to the last only, as: صد و چهل و چهارم *ṣad u chihal u chahārum* "the hundred and forty-fourth (144th)."

(*c*) The Persian ordinals can *in addition* take the affix ین *īn*, sometimes contracted to ي, as: نخستین *nukhustīn*, دویّمین *dūyyumīn*, etc. Ex. رونق اولین *raunaq-i avvalīn*[3] (Sa'dī) "former brightness (or splendour)."

Remark.—In poetry a cardinal number sometimes takes the place of an ordinal, as: آن شه مکرّم زاد مکرّم شش اندر.

(*d*) The ordinals may be followed by the *rā* of the accusative, as: Question:—کدام یکی را میخواهي *kudām yakī-rā mī-khwāhī* "which one

Inn, as we stay only a short time. *Haft-hazār sālagān*, "all the dead who have preceded us"

May khur ki 'z dil kasrat u qillat bi-barad
V' andīsha-yi haftād u du millat bi-barad.
"Drink wine to root up with a metaphysic's weeds
And tangle of the two-and-seventy creeds."

(*O. K.* 194 *Whin.*)

1 *Yakum* یکم is much less used in Persia than *avval* اوّل. In India and Afghanistan *yakum* is generally used instead of *avval* for the 1st of the month. *Nukhust* نخست and *nukhustīn* نخستین are classical, and only used in writing *nukhust zād* "first born."

2 Note the distinction in writing between "3rd and 30th" in Persian.

3 Here *avval* اول could be substituted for *avvalīn* اولین. In *avvalīn u ākhirīn* اولین و آخرین "ancients and moderns" the terminations are the oblique case of the regular (classical) Arabic masculine plural.

do you want?'' Answer: بیست و یکم را *bīst u yakum rā* ''the twenty-first'': چهارمی را بده *chahārumī*[1] *rā bidih* (m.c.) ''give me the fourth.''

(*e*) The Arabic ordinals, which are also adjectives, are to a certain extent used up to ''the tenth.''[2] These are formed on the 'measure' of the agent فَاعِلٌ (masc.), and فَاعِلَةٌ (fem.),—*the first excepted.*

	Masculine.		Feminine.	
1st	اوّل ..	*avval* ..	أُولَى ..	*ūlā* (rare in Persian; *vide* (*g*).
2nd	ثانی or ثانٍ ..	*ṣānī*[3] ..	ثانية ..	*ṣāniya*.[4]
3rd	ثالث ..	*ṣāliṣ* ..	ثالثة ..	*ṣālisa.*
4th	رابع ..	*rābi'* ..	رابعة ..	*rābi'a.*
5th	خامس ..	*khāmis* ..	خامسة ..	*khāmisa.*
6th	سادس ..	*sādis* ..	سادسة ..	*ṣādisa.*
7th	سابع ..	*sābi'* ..	سابعة ..	*sābi'a.*
8th	ثامن ..	*ṣāmin* ..	ثامنة ..	*ṣāmina*
9th	تاسع ..	*tāsi'* ..	تاسعة ..	*tāsi'a.*
10th	عاشر[5] ..	*'āshir* ..	عاشرة ..	*'āshira.*

Remark I.—The Arabic numbers 20, 30, etc., up to 90, and the numbers 100 and 1000 are the same for both cardinal and ordinal.

Remark II.—An Arabic ordinal may be employed even with a Persian substantive, as: چرخ ثامن *charkh-i ṣāmin* ''the eighth heaven.''

(*f*) Sovereigns bearing the same name are distinguished by the *Arabic* ordinals, as: شاه طهماسپ ثانی *Shāh Ṭahmāsp-i ṣānī* ''King Ṭahmāsp the Second'' (who lost Persia to the Afghans).

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[1] For *chahārumīn rā* چهارمین را.

[2] In speaking up to ''the third'' only.

[3] In Persian always ثانی *ṣānī*.

[4] In Pers. generally only used for ''a second of time.''

[5] عاشوراء *'āshūrā* is the tenth day of the first Muhammadan month *Muḥarram*, when the miracle play is performed by Shī'as. It must be recollected that in Muslim calculation the night precedes the day.

(*g*) The Arabic ordinal اوّل *avval* "the first" is generally used in dates, as اول ماه رمضان *avval-i māh-i Ramaẓān*[1] "the first of *Ramaẓān*."

The feminine اولی is rarely used in Persian even in the names of the Arabic months; thus جمادی الاولی is less used than جمادی الاوّل.

Avval اوّل is an adjective and is coupled by the *iẓāfat* 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 اوّل خاک کرمان *dar avval-i khāk-i Kirmān* (m c.) "at the commencement of the district of Kirmān."

The plural of اوّل *avval* is اوائل *avāʾil* signifying "the beginning; the first part; the first ten days of every month," as opposed to اواخر *avākhir* the plural of آخره *ākhira* (and *ākhir* آخر) "ends, latter parts; the last ten days of each month." Ex.: در اوائل سلطنت و *dar avāʾil-i salṭanat-i ū* "in the beginning of his reign"; در اواخر زندگی *dar avākhir-i zindagī* "at the close of his life," *avval shab* "the first night," but *avval-i shab* اوّل شب "the beginning of the night." از تاریخ سوم جنوری لغایت چهاردهم اپریل *az tārīkh-i sivvum-i Janvarī ti-ghāyat-i chahārdahum-i Aprīl* (m.c.) "from the 3rd of January to the end of the 14th of April."

Remark.—*Ūlą* اولی, the Ar. fem. of *avval* اوّل, must not be confused with اولی *awlą* "more or most excellent" which is the elative form from *walī* ولی and has no connection with *avval*, *ūlą*.

(*h*) The first of the month is also called غرّه *ghurra*, Ar., which properly signifies a "blaze on a horse's forehead," or a "star too large to be covered by the thumb-top, the new moon,[2] etc., etc." The last of the months is also سلخ *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 عمر او از غرّه بسلخ رسید *māh-i ʿumr-i ū az ghurra bi-salkh rasīd* "his days drew to a close," lit. "the month of his life-time travelled from its *ghurra* to its *salkh*."

The first of the month is also called اول ماه *avval-i māh*, or سرماه *sar-i māh*, and the last آخر ماه *ākhir-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 *dīgar* to a cardinal, without an *iẓāfat*, as: سه دیگر تن و مند و توانا *si-dīgar tanūmand u tawānā*—(Tr. H. B., Chap. VI) "the third was a man robust and strong."

[1] *Ramaẓān*, the ninth month of the Muslim year and the month of fasting.

[2] The new moon is *hilāl* هلال, and *badr* بدر the full moon: in speaking *māh-i shab-i chahārdah* ماه شب چهار ده is generally used for the "full moon."

OTHER CLASSES OF NUMERALS.

§ 49. Fractions *kusūr* (کسور)[1] pl. of *kasr*; (عدد مکسور).

(*a*) Persian fractions are usually formed by placing the denominator after the numerator, as: هفت دو *haft du* "two-sevenths" ($\frac{2}{7}$). In mixed numbers, the whole number precedes the fraction as in English. Examples:—

$\frac{1}{2}$	نیم[2]	*nīm*	in m.c. only used in compounds.
$\frac{1}{4}$	چهار یک	*chahār yak*	vulg. چارک *chārak* (used in weights and measures).
$\frac{3}{4}$	چهار ـه	*chahār si*	not used in Modern Persian.
$\frac{1}{3}$	ـه یک	*si yak*	seldom used in m.c.
$\frac{1}{5}$	پنج یک	*panj yak*	used in m.c.
$\frac{1}{6}$	شش یک	*shash yak*	used in m.c.
$\frac{1}{7}$	هفت یک	*haft yak*	,,
$\frac{1}{8}$	هشت یک	*hasht yak*	,,
$\frac{9}{10}$	ده نه	*dah nuh*	not used in m.c.
$\frac{1}{100}$	صد یک	*ṣad yak*	used in m.c.
$\frac{99}{100}$	فی صد نود و نه	*fī ṣad navad u nuh.*	"in a hundred, ninety and nine."
$\frac{1}{1000}$	هزار یک	*hazār yak*	m.c.
	ده دو	*dah du*	m.c.
$\frac{1}{20}$	ده نیم / بیست یک	*dah nīm.* / *bīst yak*	not m.c. / m.c.

Remark I.—For $\frac{2}{3}$, etc., the Arabic fraction *du ṣuluṣ*, $\frac{3}{8}$ *sih ṣumn*, etc., must be used; *si hasht yak* or *hasht si* would be wrong.

Remark II.—The fractions are followed by the *izāfat*, as: خمس این را بمن بده *khhums-i īn rā bi-man bi-dih* "give me a fifth of this": ده یک این حق من است *dah yak-i īn ḥaqq-i man ast* (m.c.) "a tenth belongs by right to me." The *Persian* fraction $\frac{1}{3}$ *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' این نصف *niṣf-i īn*, but "1½ yards broad cloth" یک گز و نیم ماهوت *yak gaz u nīm māhūt.*

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[1] *Kusūr-i ʿāmm* "vulgar fractions": *kusūr-i aʿshāriyyah* "decimal fractions."

[2] *Nīm* نیم is generally used in compounds: in speaking *niṣf* نصف is preferred. *Nīma* نیمه is also used as *nīma-yi rāh* (m.c.) نیمهٔ راه "half way"; *nīma-yi māh* نیمهٔ ماه (m.c.) "the fifteenth of the month": *nīma* alone is used in m.c. for "half a brick": *vide* § 117 (*f*).

کتابت نیمهٔ دیدار *kitābat nīma-yi dīdār* = کتابت نصف الملاقات *kitābat niṣf-ul-mulāqāt* Ar., "writing (a letter) is equal to half a visit," i.e. correspondence with friends does away with half the pain of separation.

(*b*) The Arabic fractional terms are sometimes used even in speaking. In the singular, they are generally of the measure فُعْلٌ (e.g. ثُلْثٌ "a third") and in the plural أَفْعَالٌ. Examples :—

½	نصف	*niṣf* [1]	..	Used in speaking instead of *nīm*.
¼	رُبع [2]	*rub'* or *ruba'*	..	Pl. ارباع *arbā'* (rare).
¾	سه ربع	*si rub'* (or *ruba'*)		
⅓	ثلث	*sulṯ*	..	Pl. *aṣlāṯ* (rare) (= also the three-thirds).
⅔	ثلثين - دو ثلث	*sulṯayn* [3]		Dual; (the dependent case in the *classical* language); *du sulṯ* in Persian.
⅕	خمس	*khums*	..	Pl. اخماس *akhmās* (not used).
⅙	سدس	*suds*	..	Pl. اسداس *asdās* (not used).
⅐	سبع	*sub'*	..	Pl. اسباع *asbā'* (not used).
⅛	ثمن	*ṯumn*	..	Pl. اثمان *aṯmān* (not used).
⅑	تسع	*tus'*	..	Pl. اتساع *atsā'* (rare).
1/10	عشر	*'ushr*	.	Pl. عشور *'ushūr* [4] and عشار *'āshār*.

The duals and plurals are very rarely used except by Mullas in writing [5]

Remark.—'A quarter to' is sometimes expressed, thus: *chahār illā rub'* 'four minus a quarter,' etc., but the expression is perhaps incorrect.

(*c*) In m.c. نصف زیادترش *niṣf-i ziyād-tar-ash*, or better زیادترش ز نصف *az niṣf ziyād-tar-ash* signifies "more than half."

(*d*) In Modern Persian, *niṣf* نصف is generally used for the substantive "half" while *nīm* نیم is preferred for compounds, as: نصف قطر *niṣf-i quṭr* "radius of a circle (lit. half the diameter)," but نیم خواب *nīm-khwāb* "half asleep."

However, in m.c., *nīm-shab* is occasionally used for "midnight," as well as *niṣf-i shab* and *nīma-yi shab*: *nīm-rūz* (class.) 'midday.'

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[1] *Bil-munāṣafa* بالمناصفة "in halves, equally between two": *dar niṣf-i ṭarīq* "half way."

[2] In Arabic the forms رُبُع and رَبِيع (and similar measures) are found, but in Persian the measure فُعْلٌ only is used.

[3] In speaking *du sulṯ*, *du khums*, *si khums*, etc., ⅔, ⅗, ⅘.

[4] In Persian, the pl. عشور is used for the singular 1/10th.

[5] In Arabic, the fractions above *a tenth* are expressed by a paraphrase "so many parts out of so many parts (جزء)."

(*e*) Such expressions as "5%" are rendered by صد پنج *ṣad panj*, or في صد پنج *fī ṣad panj*. *Yak bar dah* یک بر دہ "ten to one (in betting)."[1]

(*f*) Decimal fractions are rendered by a paraphrase, thus ·75″ = صد هفتاد و پنج انچ *ṣad*[2] *haftād u panj-i inch*, or هفتاد و پنج قسمت از صد قسمت انچ *haftād u panj qismat az ṣad qismat-i inch*.

(*g*) Fractions may also be expressed as follows: یکی از دہ *yak-ī az dah* "one out of ten, or one-tenth"; دو ز سہ *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.: یکي آنکه گرمي آفتاب بود دویم آنکه تفنگ و بارود و گلوله یک بار بر من بود *yak-ī ānki garmi-yi āftāb būd; duyyum ānki tufang u bārūd u gulūla yak bār bar man būd*, "firstly, there was the heat of the sun; and, secondly, the rifle with powder and bullets was quite a load for me"; in this sentence *avval* could be substituted for *yak-ī*.

(*b*) The Arabic ordinals in the accusative case are also used in Persian as adverbs:—

أوّلاً *avval-an*, "firstly, in the first place."

ثانیاً *ṣāniy-an*, "secondly, in the second place."

ثالثاً *ṣāliṣ-an*, etc., etc

(*c*) The Persian ordinals, with the exception of *yakum*[3] added to مرتبه *martaba*, دفعه *daf'ah*, or بار *bār* "time," etc., etc., signify "first time, second time," etc., as: اول مرتبه, or مرتبهٔ اول *avval martaba* or *martaba-yi avval* "the first time," etc., دفعهٔ دوم *daf'a-yi duvvum* (or *daf'a-yi ṣānī*), دفعهٔ سوم *daf'ah-yi siyyum*.

Remark.—*Bār-hā* بارها (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.: سہ بار *si bār* "thrice"; کم بار *kam-bār* (classical only)[4] "seldom." Ex.: روزی سہ بار خوردی *rūz-ī si bār khwurdī* (Sa'dī) "he used to eat three times a day."

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[1] The expressions found in old Persian *fī dah bīst* 200 %: and *fī dah yak*, or *yak dah* are not used in modern Persian.

[2] *Ṣad* صد, 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 کم بار *kam-bār* is an adjective signifying "of light weight or load."

(*e*) "Once again" is يک دفعهٔ ديگر *yak daf'a-yi dīgar*, or بتکرار *bi-takrār*[2] ("by repetition"), or مکرّر *mukarrar*, or دو بارهٔ *du bāra*.

(*f*) Such expressions as "twice two makes four," etc. are rendered as follows:—

2×2 = *du martaba du chahār ast* دو مرتبه دو چهار است, or *du bar du chahār ast* دو بر دو چهار است, or *du du tā chahār tā* دو دو تا چهار تا

$5 + 5$ *panj u panj dah mī shavad* پنج و پنج ده مي شود, or *panj tā u panj tā dah* پنج تا و پنج تا ده.

$5 - 5$ *panj az panj, hīch* پنج ز پنج هيچ

$5 \div 5$ *panj dar panj, yak* پنج در پنج يک

§ 51. Multiplicative Numerals.

(*a*) The multiplicative or reduplicative numerals are as follows:—

"Single" مفرد *mufrad*, يکتا *yaktā*, يگانه *yagāna*.

"Double" مضاعف *muẓā'af*, دو چند *du chand*, دو چندان *du chandān*, دوگانه *dugāna*, دوتا *du tā*, دو لا *du lā*.[3]

"Treble" مثلّث *muṡallaṡ*; سه تا *si tā*; سه چند *si chand*; سه چندان *si chandān*; سه گانه *si gāna*; سه لا *si lā*.[3]

"Quadruple" مربّع *murabba'*, اربعهٔ اضعاف *arba'a aẓ'āf*, چهار چند *chahār chand*, etc.

"Twenty-fold" بيست چندان *bīst chandān*, بيست تا *bīst tā*, بيست مقابل *bīst muqābil*, بيست مقابله *bīst muqābala*.

"A hundred-fold" صد چندان *ṣad chandān*, صد مقابله, صد تا, etc.

Examples: اين آب دوتاى آن است "this is twice as much water as that": اين گندم بيست مقابل آن است "this is twenty times the amount of wheat": پريشانيِ ما چهار چندان اضافه شد *parīshānī-yi mā chahār chandān iẓāfa shud* (m.c.) "our alarm was increased four-fold": *īn si barābar-i ān ast* (m.c.) اين سه برابر آن است "this is three times as much as that"; من باو سه برابر حکيم دوازده بر بر حکيم or) *man bi-ū si barābar-i ḥakīm* (or *duwāzda barābar-i ḥakīm*) *dāda am* (m.c.) "I have given him three times (or twelve times) as much as the Ḥakīm gave"; سه مقابل زياد تر دادم از آنکه خواسته بود *si muqābil ziyād-tar dādam az ān ki khwāsta būd* (m.c.) "I gave him more than three times what he asked": من سه مقابل آنچه خواسته بود باو دادم *man si muqābil-i ānchi khwāsta 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 تا *tā*, لا *lā*, چند *chand*, چندان *chandān* and مقابله *muqābila*.

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[1] Or بار *bār* or مرتبه *martaba*.

[2] In India the word *takrār* is also used for "altercation, dispute."

[3] Colloquially *dullā*, *sillā*.

§ 52. Distributive Numerals.

The distributive numerals are: یکایک[1] *yakāyak*, or یک یک *yak yak*, or یکی یکی *yak-ī yak-ī* (m.c.), or یگان یگان[2] *yagān yagān* (obsolete) "one by one"; also هو بهو *huva bi-huva* (m.c.)[3]: دو بدو *du badu*, or دو دو *du du*, or دوتا دوتا *du tā du tā*, or *dugān* "by twos"; سه سه *si si* "three by three, by threes"; *chahārān chahārān* (old) "four at a time"; ده ده *dah dah* "by tens"; یگان و دوگان *yagān u dūgān* (old) "by ones and twos." Examples:—بنوبت جهت شکار دو دو *bi-nawbat jihat-i shikār du du ādam me-raftem chunānchi du me-āmadem wa du-yi dīgar me-raftem* (Afghan) "we 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 من‌نیم نیم سیر یا سیر سیر بارود در تفنگها کردم *man nīm nīm sīr, yā sīr sīr bārūd, dar tufangha kardam* (Afghan) "I loaded the guns with half a *seer* or a *seer* each" would in m.c. be expressed *nīm sīr yā yak sīr yak sīr bārūd dar tufang-hā kardam* (m.c.).

(2) Adverbs and Adjectives such as تخمیناً *takhmīn*[an] "about," etc. are also used to express approximation, as:—*takhmīn*[an] *bīst sāl shuda ki*—تخمیناً بیست سال شده که "about 20 years have elapsed since:—"; پنج تومان که موازی پانزده روپیه می باشد *panj tumān ki muwāzī-yi pānzdah rupīya mī-bāshad* (m.c.) "five tuman which is equal to fifteen rupees—"; *qarīb-i ṣad* (or *bi-ṣad*) *nafar shutur ānjā būd* (m.c.) قریب (or بصد) صد نفر شتر آنجا بود "there were about 100 camels there."

(3) *And* اند (connected with اندک *andak* and چند *chand*), corresponds to English "odd," as: سی تومان و اند *sī tumān wa and* (class.) "thirty odd tumans."

§ 53. Recurring Numerals.

The recurring numerals are:—"alternately" یک درمیان *yak dar miyān*; "once every ten days" هر ده روز یک مرتبه *har dah rūz yak martaba*, etc.

Examples:—یک روز درمیان بیا *yak rūz dar miyān biyā* "come every other day[5]"; "cut down every third tree" *du biguzār siyumīn rā bi-bur*

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[1] Also means "suddenly."

[2] Some Afghans still say *yagān yagān* یگان یگان. The termination *ān* appears to be adverbial rather than a plural: هفتگان *haftagān* "by sevens" (obs.); بامدادان *bāmdādān* "in the morning" (Sa'dī): the Afghans say راستان *rāstān* for the *adverb* "straight."

[3] Means "in detail or exactly." In Indian pronounced هو بهو *hū ba-hū*.

[4] In modern Persian میرفتیم یعنی (دو نفر بدو نفر or) به نوبت جهت شکار دو بدو *bi-nawbat jihat-i shikār du bi-du* (or *du nafar bi du nafar*) *mī raftīm ya'nī du nafar mī āmadīm va du nafar-i dīgar mī-raftīm* (m.c.).

[5] غبّاً *ghibb*[an], "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 *ghibb*[an].

هر سه ساعت یک خوراک بخور ; or *du dar miyān yak-ī rā bi-bur* دو بگذار سیومین را و به بر
"take one dose every three hours."

§ 54. Approximate Numbers.

(*a*) Approximate numbers are expressed as follows:—دو سه *du si*, or دو سه تا *du si tā* (m.c.) "two or three"; چهار پنج *chahār panj*, or چهار پنج تا *chahār panj tā* (m.c.) "four or five"; شش هفت *shash haft*, "six or seven," etc., etc. Ex:—چهار پنج انگشت *chahār panj angusht*, "four or five fingers' breadth"; *du si musht-ī bar kalla-yi ū zadam* دوسه مشتي بر کلهٔ او زدم (m.c.) "I boxed his ears once or twice for him."

Remark.—In *du si bār-ī* دو سه باري = "*a* two or three times or so," the ی is the indefinite ی.

(*b*) In the m.c. phrase *haft hasht dah tā* هفت هشت ده تا, "some seven or ten," the number *nuh* is invariably omitted.

(*c*) For چند *chand*, "a few," *vide* § 39 (*g*): قریب بیست نفر *qarīb-i bīst nafar*, "about 20 persons," [1] or *taqrib*^{an} or *tākhmīn*^{an} *bīst nafar*.

§ 55. Numeral Adjectives.

(*a*) Many numeral adjectives are formed by means of the silent *h*:—شش ساله *shash-sāla*, "of six years old": پیر صد و پنجاه ساله *pīr-i ṣad u panjāh sāla*, "an old man of 150 years"; هفت رنگه *haft ranga*, "seven coloured (the rainbow)"; سنگ چهار رویه *sang-i chahār-rūya*, "a square [2] stone." In تفنگ دولوله *tufang-i du-lūla*, "double-barrelled gun," the ه is already a portion of the word *lūla*, "a spout, etc."; هر ماهه *har māha*, "of every month."

The adjectives دوباره *du-bāra* سه باره *si-bāra* can also be used as adverbs, *vide* § 50 (*d*).

(*b*) Professional story-tellers (معرکه گیر *ma'rika-gir*, or نقّال *naqqāl*) [3] often express "everybody old and young" by the phrases همه کس از هفت ساله تا هفتاد ساله *hama kas az haft-sāla tā haftād-sāla*, or از پنج ساله تا پنجاه ساله *az panj-sāla tā panjāh-sāla*, or از شش ساله تا شصت ساله *az shash sāla tā shaṣt sāla*.

The following idioms (obsolete) occur in the *Tüzük-i Jahāngīrī* (the Memoirs of the Emperor Jahangir):—از کبوتران صحرائي ده پانزدهي کلان تر هستند "they are somewhat larger than the common wild pigeon"; در جثه از بچّهٔ قاز ده یازده کلان تر با برابر بچّهٔ طاوس یکماهه توان گفت "they (i.e. a pair of

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[1] *Taqrīb*^{an}, adv., means "at an estimate."

[2] The Arabic adjective مربّع *murabba'* "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 *ikkīs bīs kā farq hai*, "the difference between them is very slight (lit. the difference of 20 and 21).

(*c*) Arabic numeral adjectives are ثُلاثي "triliteral, triangular, treble" رُباعي *rubā'ī*, "a four-lettered word; a quatrain; "quadruple" and so on.

CHAPTER VII.

§ 56. Arabian Months.

(*a*) The *Muslim* lunar months[1] 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[2] 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.

1	مُحرّم الحرام[3] or مُحرّم	.. *Muḥarram* .. ..
2	صفر المظفّر[3] or صفر	.. *Ṣafar* .. ..
3	ربيع الاول[4]	.. *Rabī'u 'l-avval* or *Rabī'uni 'l-Awwal.*
4	ربيع الآخر	.. *Rabī'u 'l-Ākẖir* or *Rabī'uni 'l-Ākẖir.*

[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 *Muḥarram*, 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 *'ayn-i-yak* عين يک *'ayn-i du* عين دو.

5	[1] جمادى الاولى	.. *Jumādaʾl-Ūlạ*	..
6	[1] جمادى الآخر	.. *Jumādaʾl-Ākẖir*	..
7	[2] رجب المرجّب, or رجب	.. *Rajab* ..	..
8	[2] شعبان المعظّم, or شعبان	.. *Shaʿbān* ..	..
9	[2] رمضان المبارک, or رمضان	.. *Ramaẓān* ..	..
10	[2] شوال المكرّم, or شوال	.. *Shavvāl*.. ..	..
11	[3] ذوالقعده or ذى القعده, or ذي قعدة	*Ẕuʾl-qaʿda* or *Ẕī qaʿdah*	
12	ذو الحجّة or [3] ذى الحجّ	*Ẕuʾl-ḥijjah* or *Ẕī-ḥajjah*	

Remark.—The fourth month is also called ربيع الثاني, and the fifth and sixth ungrammatically جمادى الاول *jamādiʾaʾl-avval*, and [3] جمادى الثاني *jamādu"ʾṣ-ṣānī* or جمادى الآخر *jamādīu"ʾl-ākẖir*.

(*c*) The Arabic word for "month" is شَهْر *shahr*[4] and the plural is شُهُور *shuhūr* or أَشْهُر *ashhur*.

(*d*) Four of the above months are held sacred, *Muḥarram*, *Rajab*, *Ẕu 'l Qa'da*, and *Ẕu'l-Ḥijja*.

(*e*) (1) *Muḥarram* محرّم 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 (حرام *ḥarām*) to go to war during this month. The first ten days of this month are observed in commemoration of the martyrdom of Ḥusayn,[5] and the tenth day is called عاشورا *ʿāshurā*; some very strict Sunnis fast on this day.

(2) *Ṣafar* صفر is said to be derived from *ṣafar*[a], "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 *ṣufār*, "yellowness," or the tint of the autumn leaves when the month first got its name.

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[1] *Or jīm-i-yak* جيم يک *and jīm-i-du* جيم دو. The Arabs say ربيع الاول و ربيع لآخر and جمادى الاولى و جمادى الآخرة

[2] These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

[3] In Persian the forms with ذي are usually used. *Jamādī* 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-qamarī*, "a lunar month" also *shahr-i hilālī*; *māh-i shamsī*, "a solar month."

[5] Ḥusayn is called *Sayyidu 'sh-Shuhadā*. The descendants of Ali by wives other than Fāṭima *ʿAlavī*.

It was in this month that Adam was turned out of Eden, and it was during this month that the Prophet was taken ill: it is the most inauspicious month in the calendar. Hence the month is superstitiously called صفر الخير or the lucky month.

(3 & 4) *Rabī'uni 'l-avval* ربيع الاول and *Rabī'uni 'l-ākhir* ربيع الآخر the first and second *spring* months were so named when the calendar was first formed. The Prophet died on the 12th day of *Rabī'u 'l-avval.*

(5 & 6) *Jamādą 'l-ūlą* جمادى الاولى and *Jamādą 'lākhira* جمادى الآخرة are probably derived from جماد *jāmād*, "a dry year or season" or "dry and on which no rain has fallen."

(7) *Rajab* رجب, the *honoured* month, the root-meaning signifying 'veneration with fear.' Good *Muslims* spend the first Friday night (the English Thursday night) in prayer.

(8) *Sha'bān* شعبان, the month of *disbanding* or *separation*, is so called because the ancient Arabs *dispersed* at this time in search of water. The Arabs call the middle or fifteenth of this month, "the night of the middle of Sha'ban," but the Persians شب برات *Shab-i Barāt* "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) *Ramaẓan* رمضان, the month of the annual fast, is said to be derived from a root-meaning "to be very hot." During this month the gates of Heaven are opened and the gates of Hell shut.

In Persia, night is more or less turned into day and a great portion of the day is spent in sleep: the bazars are barely stirring before noon. The most irreligious become devout and read holy books aloud. Even those who make a pretence only of keeping the fast will not touch wine,[1] perhaps through the fear of being detected by the smell. Some Persians who secretly break the fast, cover their lips with dust when they go abroad, to give them the dried-up appearance of hunger and thirst.

(10) *Shawwāl* شوّال lit. "a tail." The *Idu 'l-Fiṛ*[2] عيد الفطر is on the first of this month.

(11) *Ẓu 'l-Qa'da* ذو القعدة the month of "session" was a time of truce and peaceful occupations.

(12) *Ẓu 'l-Ḥijjah* ذوالحجّة is the month of the *Ḥajj* or Pilgrimage to Makkah, which is made in the 8th to 10th of this month.

The عيد الاضحى *'īdu 'l-aẓḥą* (vulgarly *ẓuḥā*) "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"; *fiṭr* signifies "cleaving; breaking a fast."

also "the great *'īd*," is celebrated on the 10th of this month.[1] Muslims are of opinion that it was instituted to commemorate Abraham's willingness to offer up *Ismā'īl*.

(*f*) The Muslim era dates from the morning after the هجرة *hijrah* or "flight" of the Prophet from Makkah to Madinah, which occurred according to most on the 16th July[2] A.D. 622. Each succeeding year begins earlier than the preceding, and an anniversary, occurring one year in the hot weather, will, sixteen years later, fall in the cold. Thirty-two English years are *nearly* equal to thirty-three Muslim years.

(*g*) The 1st May A.D. 1900 corresponds to A.H. 1318.

(*h*) (1) The number of solar years that have elapsed *since* any given Muslim date = (current year of Hijra − the given year) − 3% of the remainder = answer. For example, to find the number of years that have elapsed since A.H. 800.

The current Hijra year is 1330 [= 1912 A.D.]. Thus according to the formula (1330 − 800) − 3% of (1330 − 800) = answer or 530 − 15 = answer, *i.e.* 515 years have elapsed since 800 A.H. or 1912 − 515, *i.e.* 1397 A.D. = 800 A.H.

(2) To find the equivalent A.H. year of an A.D. year:—(A.D. − 621·54) + 3% of A.H. = A.H. or (A.D. − 621·54) ÷ ·970225 = answer. For example, 1330 is the current Hijra year. According to the formula it will be equal to (the current A.D. − 621·54) ÷ ·970225, *i.e.* $\frac{1912 - 621{\cdot}54}{{\cdot}970225}$, which is evident.

(3) To find the equivalent A.D. of an A.H. date, *vide* § 13.

§ 57 The Turki Year-Cycle.

سنوات تركي *Sanawāt-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 :—

1	سيچقان ايل	*sīchqān-īl*	..	"The mouse year."
2	اود ايل	*ūd-īl*	..	"The cow year."
3	بارس ايل	*bārs-īl*		"The leopard year."
4	توشقان ايل	*tavishqān-īl*	..	"The hare year."

[1] This feast is known by various other names. In India it is generally called بقرة عيد *Baqara' Id* "the cow *'īd*," and in Persia عيد قربان *'īd-iqurbān*. In 1902 the *'Id-i qurbān* and the عيد نوروز *'īd-i naw rūz* fell on the same Friday, which day is called عيد محمّد *'īd-i Muhammad*: this concurrence of three *'īds* is considered very fortunate. عيد الاضحي or يوم الاضحي "The Day of Victims": الاضحي being a collective noun of which the noun of unity is اضحاة "a sacrificial animal."

[2] Another date is 20th June, *vide* Hughe's Dictionary of Islam.

5	لوی ایل	.. *luī-īl*	..	"The crocodile year."
6	ایلان ایل	.. *īlān-īl*	..	"The snake year."
7	یونت ایل	.. *yūnt-īl*	..	"The horse year."
8	قوي ایل	.. *qūī-īl*	..	"The sheep year."
9	بیچي ایل	.. *bīchī-īl*	..	"The monkey year."
10	تخا قوی ایل	.. *takhāqūī-īl*	..	"The fowl year."
11	ایت ایل	.. *īt-īl*	..	"The dog year."
12	تنگوز ایل	.. *tangūz-īl*	..	"The hog year.

(*b*) In Shaw's "Grammar of the Language of Eastern Turkishtan"[1] the names are as follows :—

(1) *Sachqān*, (2) *Ui*, (3) *Bārs*,[2] (4) *Tausqān*, (5) *Balik* [The Fish or Dragon], (6) *Īlān*, (7) *At* ["The Horse"], (8) *Qoi*, (9) *Maimūn* ["The Ape"], (10) *Tokhī* ["The Cock"], (11) *It*, (12) *Tunghuz*.

(*c*) Each entire cycle is called a *muchal* in Ighur, but by the Persians *davāzda sāl-i Turkī*.

(*d*) The year begins and ends in the Spring, when the sun first enters Aries.

When the cycle of twelve years is completed, it commences again.

(*e*) A.D. 1851 = A.H. 1267-8 "the Hog year."

The *Bārs-īl* بارس ایل commenced with the Persian نو روز *naw rūz* of March 21st, 1902.

§ 58. The Zodiac.

(*a*) منطق البروج *mintaq"'l-burūj* (or منطقة البروج).

"The Celestial Girdle," the Zodiac, is a belt of twelve constellations extending about 8° on each side of the ecliptic.

A single sign is called برج *burj* (Ar. pl. بروج *burūj*) "tower or bastion."

(*b*) The names of the signs or constellations are :—

1	حمل	.. *Ḥamal*[3]	..	"Ram"	..	Aries (*Nawrūz*).
2	ثور	.. *Ṣawr*	..	"Bull"	..	Taurus.
3	جوزاء	.. *Jauzā*[3]	..	"Twins"	..	Gemini.
4	سرطان	.. *Saraṭān*	..	"Crab"	..	Cancer (1st of گرما or تابستان Summer).
5	اسد	.. *Asad*	..	"Lion"	..	Leo.
6	سنبله	.. *Sumbula*	..	"Ear of Corn"	..	Virgo.
7	میزان	.. *Mīzān*	..	"Scales"	..	Libra (1st of پائیز Autumn).
8	عقرب	.. *'Agrab*	..	"Scorpion"	..	Scorpio.
9	قوس	.. *Qaws*	..	"Bow"	..	Saggitarius (1st of زمستان Winter).
10	جدی	.. *Jady*	..	"He-goat"	..	Capricornis.

[1] This dialect of Turkish is called also *Ighur*.

[2] *Bārs* is properly the white leopard.

[3] اول حمل ' اول میزان are used in speaking, but all are used in writing.

11	دلو	*Dalv*	"Bucket"	Aquarius.
12	حوت	*Ḥūt*	"Fish"	Pisces.

(*c*) In addition to the Arabic names, the Persians make use of the following Persian names :—

1	برّه	*barra*	The lamb.
2	گاو	*gāv*	The ox or bull.
3	دوپیکر	*du-paykar*	"The two-faced" or "two-figured."
4	خر چنگ	*khar-chang*	"The crab."
5	شیر	*shīr*	"The lion."
6	خوشه	*khūsha*[1]	"The ear of wheat or barley."
7	ترازو	*tarāzū*	"The scales."
8	گژدم	*gazh-dum*[2]	"The scorpion."
9	کمان	*kamān*	"The bow."
10	بز کوهی	*buz-i kūhī*	"The wild goat."
11	دول آسیاب	*dūl-i-āsiyāb*	"The feeder of the hopper of a water-mill; bucket."
12	ماهي	*māhī*	"The fish."

(*d*) The Zodiac is divided into twelve equal parts called *signs* and named after the constellations, and the first point of Aries begins at the vernal equinox, which is the Persian *Naw-Rūz* or New Year's Day, about 21st March. The Sun spends a month in each of the above 'mansions.'[3]

(*e*) It is supposed that the Zodiac was formed about 2000 B.C.

§ 59 The Seasons.

(*a*) The seasons are "Spring" (بهار *bahār*) commencing with the نوروز *Naw-Rūz* or "New Year's Day"; "Summer" (تابستان *tābistān* or *garmā* گرما) commencing when the sun enters 'Cancer'; "Autumn" (پائیز) *pā'īz* or خزان *khazān* or *khizān*); and "Winter" (زمستان[4] *zamistān* or سرما *sarmā*[5]).

(*b*) *Chillā* چلّه or چلّا is a vague period properly of 'forty days.' The چلّهٔ کوچک *chillā-yi kūchak* or "small *chillā*" is a period of twenty days of slight cold just after the چلّهٔ بزرگ *chillā-yi buzurg*, which latter is the forty days of greatest cold preceding the "*chillā-yi kūchak*." The *chilla-yi*

[1] *Khūsha* also = "a bunch of grapes"

[2] Or *kaj-dum* کجدم.

[3] A season is occasionally dated from the appearance of *Suhayl* or "Canopus," which in Persia occurs about the beginning of *Mīzān*.

[4] In writing also شتا *shitā* and صیف *seyf* for Winter and Summer: شتوی and صیفي Adj. are applied to the Winter and Summer crops. The words صیف and شتا are not used in speaking; they are often used in poetry.

[5] *Garmā* and *sarmā* mean "heat" and "cold."

tābistān is the forty days of greatest heat in summer, and commences when the sun enters *Saraṭān*.

(*c*) *Yīlāq*, T. ييلاق (or ائلاق), and *qishlāq*, T. قشلاق (or غيشلاق), are "summer quarters" and "winter quarters,[1]" especially of the wandering tribes, Turkish and others.

(*d*) The times of obligatory prayer[2] are:—

1	*Ṣubḥ*	صبح	Dawn.
2	*Ẓuhr*	ظهر	Noon [less common *nīm-rūz*[3] or *nīma-yi rūz*; or *nimāz-i peshīn* Afghan].
3	*'Asr*	عصر	Between noon and sunset; [*namāz-i dīgar*[4] Afghan].
4	*Maghrib*[5]	مغرب	"Sunset": *namāz-i shām*."
5	*'Ishā*[6]	عشاء	"About one-and-a-half hours after sunset": (*namāz-i khuftan*).

The three periods of voluntary prayer are:—

1	*Namāz-i ishrāq*	نماز اشراق	When the sun has well risen, *i.e.* about 9 A.M. (Sunni prayer).
2	*Namāz-i chāsht*	نماز چاشت	About 11 A.M. (Sunni).
3	*Namāz-i tahajjud*	نماز تهجّد	"After midnight" (Shi'a or Sunni).

The Shi'as, however, say the ظهر *Ẓuhr* and عصر *'Aṣr* prayer together at either of the two times, and name them *namāz-i Ẓuhrayn* نماز ظهرين. Similarly, with the مغرب *maghrib* and عشاء *'ishā*, which they name نماز مغربين *namāz-i maghhribayn*. They thus pray three times a day and not five.

§ 69. 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

[1] ييلاق و قشلاق كردن means "to migrate" (of birds).

[2] Arabic صلوة *ṣalāt*, Persian نماز *namāz*. *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 *du'ā*. In addition to the daily prayers there are special services for special occasions. Shi'as usually pray only three times a day but perform the same amount of prayer; they can combine the noon and evening prayer which is then performed any time between noon and sunset, and in the *maghrib* they include the *'ishā* prayer which is then performed any time between *maghrib* and midnight.

[3] The Afghans often say *nīm-i roz*.

[4] This is, perhaps, the Panjabi word *dīgar* meaning evening, and not the Persian word *dīgar* "another."

[5] *Maghrib* is ¼ hour after *gharīb*.

[6] *Sāl-i shamsī* سال شمسي "Solar Year": it was bi-sextile and *faṣlī*.

[7] *Panja-yi duzdīda* پنجهٔ دزديده now also called *khamsū-yi mustariqa* خمسهٔ مسترقه.

with us, a leap year occurred every four years.[1] The new year commenced when the Sun entered Aries; i.e. about 21st March. The عید نو روز *'īd-i naw-rūz*, 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 دی *Day* and not فروردین *Farvardīn* was originally the first month, but all agree that the year began at نوروز *Nawrūz*.

(*b*) The following are the Persian solar months, each month being the name of an angel, who presides over the month:—

1	فروردین	*Farvardīn*	..	March and April. The 1st of this month (21st March) is the Persian *'īd-i naw-rūz*.
2	اردیبهشت	*Ardī-bihisht*, or *Urdī -bihisht*		April and May.
3	خوردداد	*Khur-dād*	..	May and June.
4	تیر	*Tīr*	..	June and July.
5	مردداد	*Murdād*[2]	..	July and August.
6	شهریور	*Shahrīvar*	..	August and September.
7	مهر	*Mihr*	..	September and October.
8	آبان	*Ābān*		October and November. The five[3]—in leap-year six—intercalary days were inserted at the end of this month.
9	آذر	*Āzar*	..	November and December.
10	دی	*Day*	..	December and January.
11	بهمن	*Bahman*	..	January and February.
12	اسفندارمذ	*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	اورمزد	*Urmizd* or *Hurmuz*	..	
2	بهمن	*Bahman*	..	also 11th month.
3	اردیبهشت	*Irdībihisht*	..	also the 2nd month.
4	شهریور	*Shahrīvar*	..	also the 6th month.

[1] *Kabīsa* کبیسه "Leap Year."

[2] *Amardād* امرداد, or *murdād* مرداد: former more common.

[3] *Vide* note 6, p. 206.

5	اسفندار مذ	.. *Isfandārmuz*	..	also 12th month.
6	خرداد	.. *Khurdād*	..	also the 3rd month.
7	امرداد	.. *Amurdād*	..	also the 5th month.
8	دی	.. *Day*	..	also 10th month.
9	آذر or آدر	.. *Ādar*	..	also 9th month.
10	آبان	.. *Ābān*	..	also 8th month.
11	خیر - خورشید	.. *Khīr* or *Khūrshīd*	..	
12	ماه	.. *Māh*	..	
13	تیر or تشتر	.. *Tīr* or *Tishtar*	..	also the 4th month.
14	گوش	.. *Gūsh*	..	
15	دی	.. *Day*	..	also 10th month.
16	مهر	.. *Mihr*	..	also the 7th month.
17	سروش	.. *Surūsh*	..	
18	رشن	*Rashn*	..	
19	فروردین	.. *Farvardīn*	..	also the 1st month.
20	بهرام or ورهرام	.. *Bahrām* or *Virahrām*	..	
21	رام	.. *Rām*	..	
22	باد	.. *Bād*	..	
23	دی	.. *Day*	..	also 10th month.
24	دین	.. *Dīn*	..	
25	ارد or اشرونگ	.. *Ird* or *Arashvāng*	.	
26	اشتاد	.. *Ashtād*	..	
27	آسمان	. *Āsmān*	..	
28	زامیاد	.. *Zāmyād*		
29	مانتراسفند	.. *Māntarasfind*	..	
30	انارام	.. *Anārām*	..	

Urmuz or *Hurmuz*, etc., the name of the 1st of the month, is the principle of Good, as opposed to *Ahrīman* the principle of Evil; all the remaining names are the names of Angels who preside over the days named after them. It will be noticed that *three* days in the month are called *Day*, distinguished as *Day-ba-ādar*, *Day-ba-mihr* and *Day-ba-dīn*.

SYRIAN MONTHS. Christians of the Eastern church use the modern European calendar, but they call their months by Syrian names. Their ecclesiastical year still begins, as formerly, on the 1st October. The names of their months are :—

Kānūnʷ-ḥ-Sānī	..	كانون الثاني	.. January.
Shubāṭ	..	شباط	.. February.
Āẓār	..	اذار	.. March.
Naysān or *Nīsān*	..	نيسان	.. April.
Ayyār	..	ايّار	.. May.
Ḥazīrān	..	حزيران	.. June.

Tamūz	.. .. تموز	..	July.
Āb	.. .. آب	..	August.
Aylūl	.. .. ايلول	..	September.
Tishrīn"-l-Awwal	.. تشرين الاول	..	October.
Tishrīn"-ṯ-Ṯānī	.. .. تشرين ثاني	..	November.
Kānun"-l-Awwal	.. .. كانون الاول	..	December.

(*d*) The Jalālī year [1] (سال جلالي), also called *Malakī* and *Malak Shāhī*, is reckoned from Jalāl-ud-dīn Malik Shāh, son of Alp Arslān-i Saljūqī, and begins A.D. 1079. The year begins with the Vernal Equinox, i.e. with the Persian Naw-rūz, and consists of 365 days, 5 hours, 49 min., 15 seconds, and a fraction. The names of the months are the same as in the ancient Persian solar year, but the intercalary days are added after the end of the 12th month. The Jalāli year is entered in Indian, Persian, and Turkish almanacs.

§ 61. Yazd-Gardi year.

(*a*) The Zardushtis of Persia and the Parsis of India have gone astray in their calendar: they reckon by the *Yazd-Gardī* year (سال يزد گردى). Yazdajird [2] or Yazdagird (يزد گرد يا يزد جرد) was the name of several kings of Persia of the Sassānian race, but the name is specially applied to the grandson of Nawshīrwān (the Just) the last of the Kayānī kings of Persia. The era commences from his death at the hands of a Khurāsānī miller (he was treacherously killed while asleep) about A.D. 631; but, the leap-year being omitted, their calendar has fallen into confusion.

(*b*) The names of their months are practically the same as the ancient Persian year,[3] but their year commences five months later than the Naw-rūz.[4] The year consists of 365 days only. The last five days of the year are not included in any month but are added on to the end of the twelfth month [5] and distinguished by a special name. The following are the names of these "stolen days" (خمسهٔ مسترقه) *khamsa-yi mustarīqa*, or پنجهٔ دزديده *panja-yi duzdīda* (P.) :—

(1) اهنود *ahnawad*, (2) آشنود *ushtawad*, (3) سفنتمد *safantamad* (or سفنتمن *safāntaman*), (4) وهخشتر *wuhukh-shatr*, (5) وهشتوعش *wahashtu'ush* (or هستوش *wahista-wisht*) (Bir, p. 34).

[1] One of the astronomers who assisted in reforming this calendar was 'Umar-i Khayyām.

[2] معرّب.

[3] They, however, call the second month *Iridibihisht*; the fifth *Amurdād*; the ninth *Āẕar* or *Ādar*; the twelfth *Isfand*. *Āẕar* means fire and is supposed to have been the name of the father of Abraham. The Parsis consider it to be the name of an angel.

[4] The Persians, both Muslim and Zardushtis, however, keep the festival of Naw-rūz at the Vernal Equinox, but not so the Indian Parsis: their festival lasts 20 days, commencing 5 days before the *khamsa-yi mustariqa*.

[5] i.e., after *Isfand* (*Isfandārmuz*).

§ 62. Days of the Week.

(*a*) The days of the week are :—

شنبه	*Shamba*	Saturday	1st day of the We
یک شنبه	*Yak-Shamba*	Sunday	
دو شنبه	*Du-Shamba*	Monday	
سه شنبه	*Si-Shamba*	Tuesday	
چهار شنبه	*Chahār-Shamba*	Wednesday	
پنج شنبه	*Panj-Shamba*	Thursday	
جمعه or آدینه	*Jum'a*[1] or *Ādīna*	Friday, ,,	The Muslim Sabba

(*b*) As already stated, the day begins at sunset : the night precedes t day. Thus, if an Englishman wishes to say "Sunday night" in Persian, must say "Monday night" instead.[2]

(*c*) A week is هفته *hafta*, from *haft* "seven" : in Arabic أسبوع *usb* from سبع and سبعة, *sab'* and *sab'ah* "seven."

(*d*) *Rūz* روز in Persian and نهار *nahār* (pl. نهر *nuhur*) in Arabic me "day" as opposed to night : شب *shab*[4] P. and ليل *layl* "night *time*."

(*e*) *Yawm* يوم Ar., a day, has for its plural ايام *ayyām* "days, tin season."

(*f*) *Shabāna-rūz* روز شبانه is the civil day consisting of 24 hours ; "for eight hours' journey (by rail)"[5] would be "*du shabāna rūz rāh ast.*"

(*g*) The longest night is called شب يلدا *shab-i yaldā*, and the longest d روز جوزاء *rūz-i jawzā'*.

In Kirman, the shortest day is called روز اشكنبه شوى *rūz-i ishkamba-shī* i.e., the day is so short that while one is washing a sheep's tripe (*shikamb* the day is gone.

(*h*) The last six or ten days of cold before the نوروز *Naw-rūz* are call in the almanacs برد العجوز *bard" 'l-'ajūz*, Ar., and by the people سماى پيرزال *sarmā-yi pir-zāl*,[6] from a popular legend.

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[1] The Zardushtis generally use آدينه *Ādīna* (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* Phillott's Hind. Ma p. 225. This sometimes causes confusion. The Muslim world was dark before it w light; therefore the night precedes the day. The Zardushtis, however, say the wo "with God was from all time and has no beginning." With them the day prece the night.

[3] Used in writing.

[4] Plural *shab-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 *bard" 'l-'ajūz* from 11th 17th March.

(ε) In m.c., for Tuesday, Friday, and Saturday, the phrases شب چہار شنبہ *shab-i chahār-shaṃbā*, شب جمعہ *shab-i jam'a*, and شب یک شنبہ *shab-i yak shaṃba* are used. Superstitious people do not commence a journey on these three days. Should a guest sleep at the house of a friend on the night of any one of the above days (English computation), he ought for luck's sake to sleep the night following as well. This superstition has nearly died out.

CHAPTER VIII.

§ 63. Money.

(*a*) The following are the moneys now current in Persia.—*Dīnār* دينار an imaginary and infinitesimal coin, used in accounts: there are 1000 in a *qirānī* or *qirān*.

1 شاهي *Shāhī* = 50 *dīnār*.

20 ,, ,, = 1 *qirān* قران (or قراني [1]), or يک هزار *yak hazār*.

10 قراني *Qirānī* = 1 *tūmān* تومان.

The *tūmān* is a gold coin (rarely met with). The *qirān*, and half *qirān* (ده شاهي *dah-shāhī*), and the دو هزاري *du hazārī* or "two *qirān* bit," are silver. [2]

(*b*) *Pūl-i safīd* پول سفيد "white money" is *silver* money,[3] and *pūl-i siyāh* پول سياه "black money" is copper money *or* the nickel coins that have taken its place. *Ṣannār*, a corruption of صد دينار, is a two-*shāhī* nickel coin (formerly copper).

(*c*) The following terms are occasionally used, though the values are not *now* represented by actual coins:—

غاز [4] *Ghāz* = 5 *dīnār*.

محمدي *Muḥammadī* = 100 *dīnār* = 2 *shāhī*.

عباسي *'Abbāsī* = 200 ,, = 4 ,,

The پناهباد (or پناهبادي) *panāhbād* [5] = rather less than half a *qirān*; 23 = 1 *tūmān* (10 *qirān*).

چهار عباسي *chahār abbāsī* = a depreciated *qirān* = 16 instead of 20 *shāhī*.

ريال *riyāl* = $1\frac{1}{4}$ *qirān*: originally the name of the Spanish dollar.

قروش or غروش [6] *qurūsh* or *ghurūsh*, the Turkish piaster, value about 2*d.* of English money or $17\frac{1}{2}$ *shāhīs*: the term is used in certain places though the coin may not be current.[7] European gold ducats, called مجر *majar* and

[1] Also called قران صاحب *ṣāḥib qirān*.

[2] The gold *du hazārī* is now worth $4\frac{1}{2}$ *qirāns*.

[3] This term *was* also applied to the nickel coins (introduced by Muẓaffar-ud-dīn Shāh).

[4] *Yak ghāz bi-shumā namī-diham* "I will give you not a farthing," the speaker probably not knowing the real signification of the word *ghāz*.

[5] Properly *panāh-bād* but pronounced and sometimes is incorrectly written with or without ه. In Kerman and Tehran *panāh bād* is five *shāhis*, but in Yezd the term *panahbādī* is used for ten *shāhis*.

[6] Probably an Ar. pl. of قرش, the German groshen.

[7] The term is used in Kerman but the coin is not seen. Piasters are said to be current in Beluchistan.

باجغلي[1] *bājughlī*, are worth a little more or a little less than the *tūmān*: they are rarely met with.

ليرهٔ انگليسي *līra-yi Inglīsī*, and ليرهٔ عثمانلى *līra-yi-'Uṣmānlī*, are the English and Turkish pound: the former (in 1901) = 51 to 53 *qirān*.

روپيه *rupīya*, "the rupee,"[2] fluctuates from $3\frac{1}{4}$ to $3\frac{1}{2}$ *qirān*.

(*d*) اسكناس *Askināṣ*, a Russian bank note; also any cheque.

برات *Barāt*, a cheque or bill of exchange.

امپريال *Impiriyāl*, "a Russian imperial (gold), present value 28 to 33 *qirān*.

منات *Manāt*, "a rouble" = five *qirān*.

The above terms are not all current in every district.

(*e*) There is no postal money-order system in Persia. Money can be sent by post, insured, in a sealed bag[3] for 10%. Registered articles by post are called سفارشي *sifārishī*. Insured articles are sent only within Persian territory. A parcel is called امانت, *amānat* or *basta*: بيمه كردن *bīmā kardan*[4] "to insure": رسيد قبض *qabẓ-i rasīd* is "a receipt."

يك كيسه (or صرّه) صد تومانى حق لضمانه دادم *yak kīsa-yi* (*or ṣurra-yi*) *ṣad tūmānī bīmā kardam*, "I sent 100 *tūmāns* by insured post."

(*f*) For the system of keeping accounts by سياق, *vide* Woll. Eng.-Per. Dict. and also § 14.

§ 64. Measures of Length.

(*a*) يك جيق *yak jīq*, "the *distance* a shout can be heard."[5]

موى شتر *mū-yi shutur* (rare) "the breadth of a camel's hair."

جو *jaw*, "a barley-corn's length."

انگشت *angusht*, "a finger's breadth.

بهر *bahar*, length of one joint of the thumb (about $1\frac{1}{4}$ inch), or the thirty-second part of a *ẕar'*.

يك بند انگشت[6] *yak band angusht* (about $1\frac{1}{4}$ inch) "the *length* of a finger joint."

گره *girah* = 2 *bahar* (or about $2\frac{1}{2}$ inches).

ذرع *ẕar'* or گز *gaz*, the Persian yard (of about 40 inches): 16 *girah* = 1 *ẕar'*.

وجب *vajab*, "a span."

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[1] *Khīyāl mī-kunī ki yak bājughlī bi-man dādī* (m.c.) خيال ميكنى كه يك باجغلي بمن دادى "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 $2\frac{1}{2}$ *qirāns* a rupee, the merchant exchange being $3\frac{1}{2}$ in 1902.

[3] The insurance fee is called حق لضمانه *ḥaqq-u 'ẕ-ẕamāna*.

[4] This term is only used in Persia for insuring within Persian limits to a foreign country. این بسته را حق لزمانه ميدهم *in basta rā ḥaqq-u ẕ-ẕamāna mī-diham*. "I'll insure this."

[5] This term is much used by the black-tent folk: *yak jīq-ī rāh ast*.

[6] Also colloquially *yak band nākhun*: by the vulgar the word *nākhun*, "nail," is used for "finger."

{ ارج *araj* (or ارش *arash*) / دست *dast* / ذراع[1] *zirā'* } a cubit, from point of the elbow to the tip of the middle finger.

گام or قدم *qadam* a short pace.

بغل *baghal*, 'the space between the tips of the fingers of both hands when the arms are extended to form a cross with the body.'

یک سر *yak sar*, or یک قد *yak qad* (or کلاه *kallāh*), the ordinary stature of a man.

فرسنگ *farsang* or فرسخ *farsakh* = 6,000 *gaz* = 12,000 *qadam* = 3¼ English miles.

میدان اسپ *maydān-i asp* = a vague distance, about half a mile.

In addition, there is the Turkish ell, ارشین *arshīn*, much the same as the Persian yard.

Remark.—In Baluchistan, distance is estimated by the numbers of pairs of sandals made of the dwarf palm (*phīs*) that will wear out in traversing the distance: they say *yak phīs rāh-āst*, *du phīs rāh-ast* etc.

(*b*) *Tasū* تسو[2] is a word much used by the Afghans for a measure equal to about the joint of a finger. According to the dictionary it is a weight of 2 or of 4 barley corns; or the twenty-fourth part of any weight or measure, *vide* § 65 (*d*). [Ar. طسّوج ¼ of a *dānaq*, the latter being ⅙ of a *dirham* and having the weight of a *ḥabbah*.]

(*c*) *'Arz* عرض and *ṭūl* طول are the two words commonly used for "breadth" and "length": عرضاً *'arz^an* (adv.) "by breadth" and طولاً *ṭūl^an* (adv.) "by length."

(*d*) *Shash gaz dar shash gaz* شش گز در شش گز "measuring six *gaz* each way (square), six yards square" (not six square yards); but *shash gaz, murabba'* شش گز مربع "six square yards."

§ 65. Weights.

(*a*) In Persia, as in India and Afghanistan, everything, liquids included, is sold by weight and not by measure.

گندم *gandum*, "a grain of wheat"; about 3 go to 1 *nukhūd*[3] weight.

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[1] Care must be taken to distinguish the difference in pronunciation between these two: in ذرع, the ع is not sounded, and the ذ is pointed by *fatḥa*. 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 Nāṣirī*, a dictionary of old Persian (*Furs-i qadīm*), *tasū* is given as the equivalent of *sā'at*.

[3] In India, grains of rice are sometimes used for weighing minute quantities of drugs. The lowest standard weight, however, in India is the *ratī*, 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 *ratī* is called سرخ *surkh*.

نخود *nukhud*, a small chick pea or grain of *gram*, said to weigh about $\frac{1}{144}$ of an ounce = 3 *gandum*.

مثقال *miṣqāl* = 24 *nukhūd*.

سير *sīr* = 16 *miṣqāl*.

أُقيّه *ūqiyya* (abbrev. وُقيّه *wuqiyyah* or وقيّه or *waqiyyah*) = 90 *miṣqāl* (about 14 oz. avoirdupois).

من تبريزي *man-i Tabrīzī* "a Tabriz *maund*"[2] = 8 "*vaqqa*" = 720 *miṣqāl* (about $7\frac{1}{4}$ to $7\frac{1}{2}$ lb. av.).

من شاهي *man-i shāhī* or "Royal *maund*" = nearly 2 Tabriz maunds ($14\frac{1}{2}$ to 15 lb.).

من ري *man-i Ray* or "*maund* of Rai" = 4 Tabriz *maunds* (about 30 lb.).

من هاشمي *man-i Hāshimī* = 16 Tabrīz *maunds* (about 116 lb.); this weight is only used in the South.

خروار *kharvār* or "donkey load" = 100 Tabriz maunds (725 lb.).

چارک *chārak* is the quarter either of a Tabriz or of a Royal maund.

The carat, قيراط *qīrāṭ* (br. pl. قراريط *qarārīṭ*) originally قرّاط *qirrāṭ*, is an Arab weight and equals about 4 grains or $\frac{1}{24}$ of a *miṣqāl*: it is used for weighing jewels. The Arabs sometimes apply the word *qīrāṭ* to the $\frac{1}{24}$ of anything; and colloquially they apply it to a measure of about an inch.

In Kerman—

Niṣf-i haft dirham	..	نصف هفت درهم	= $10\frac{1}{2}$	*miṣqāl* in weight.
Haft dirham	..	هفت درهم	= 21	,,
Pānzdah sang	..	پانزده سنگ	= 42	,,
Sī-sang	..	دوسي سنگ	= 84	,,
Chārak	..	چارک	= 2	*Sī-sang* دوسي سنگ.
Nīm-man	..	نيم من	= 2	*Chārak* دو چارک.
Si-chārak	..	سه چارک	= 3	*Chārak* سه چارک.
Yak-man (*Tabrīzī*)	..	يک‌من (تبريزي)	= 4	*Chārak* چهار چارک.

In Yezd, صد درهم *ṣad dirham* = نيم من تبريزي *nīm-man* (Tabrīzi) = 2 *chārak*. In Yezd, the word چارک *chārak* is little used, پنجاه درهم *panjāh dirham* (etc.) being used instead.

(*b*) Water is measured by the *sang* سنگ, *i.e.* by a quantity sufficient to turn a mill. One *sang* of water يک سنگ آب (with or without *iẓāfat*) is supposed to be sufficient for one hundred قَصَب, and a *chārak* is a fourth part of this quantity.

(*c*) Water for irrigation purposes is also borrowed or bought by the طاسچه *ṭāscha*[3] or طاسک *ṭāsak* ("a little cup"); *i.e.* a metal cup with a small hole in the

[1] Persian for *mann* Ar.

[2] The word *maund* is the Anglo-Indian term for *man*, but the standard *man* of India is 80 lbs.

[3] In Kerman *ṭashta*, forty of which go to 12 hours: also in Kerman 30 *jurra* go to 12 hours.

bottom is floated on water and the time it takes to sink is the unit of measure. For instance, if a cultivator borrows six *ṭāsak* of a certain channel, the whole of the water in the channel is turned into his ground for the time that the *ṭāsak* takes to sink six times. The *ṭāsak* is not a standard measure, but varies locally, according to the requirements of a village.

(*d*) Another vague term is دانگ *dāng*, which may be said to be the sixth part of anything. Property of all kinds is[1] divided into six imaginary parts, each of which is called a *dāng*. An owner of $\frac{1}{3}$ share of land, a room, or a horse would be described possessing "two *dāng*": an owner of the whole would say, "all six *dāng* are mine": شش دانگ خانه مال من است *shish dāng khana māl-i man ast.*

[1] But generally only houses and lands.

CHAPTER IX.

§ 66. The Verb *Fi'l* (فعل).

The verb "to be" (*vide* also § 68):—

(*a*) The simplest form is the affixed substantive verb:—

ام [1] *am* (I) am .. .. ایم *īm* (We) are.[2]

ای (ʾ or) *ī* (Thou) art .. .. اید *īd* (You) are.[2]

است [*-ad*] *ast* (He) is .. .. اند *and* (They) are.

(*b*) (1) These affixes may be joined to a pronoun, adjective, participle, or substantive, and sometimes to an adverb; and the same rules that apply to the written forms of the affixed pronouns [§ 31 (*b*), (*c*), (*d*)] apply in the main here. Examples: او سلطانست *ū sulṭānast* (for او سلطان است) "he is a Sultan"; او بنده است *ū banda ast*, or (with the ی of unity) [او بنده ایست or او بندهٔ است, or (old) او بندهٔ یست] *ū banda īst* "he is a slave"; دانایم *dānā-yam* "I am learned": but دانائیم *dānāʾīm* "we are learned"; تو بنده ای or تو بندهٔ *tu banda-ī* "art thou a slave[3]?": *man-am* من ام or منم "I am"; مائیم "we are"; *dānā-ī* دانائی "thou art learned"; *ū dānāʾst* او داناست; *īshān dānā-yand* یشان دانایند; *ū khūb rūʾst* او خوب روست, or *khūb-rū ast* خوب رو است, (not *khūbrū-yast* which is poetical only), but *īshān khūb-rū-yand* ایشان خوب رویند.

مـائیم نهاده سـر بفرمـان شـراب جان کـرده فدای لب خندان شـراب

Māʾīm nihāda sar bi-farmān-i sharāb

Jān karda fidā-yi lab-i khandān-i sharāb.

"'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* الف of the third person singular *ast* است is frequently elided in contractions, as: دریاست (for دریا است); *dushmanān-am rāʾst* دشمنانم راست (for دشمنانم را است).

After *ū* and *ī*, this *alif* nearly always disappears, as: نکوست *nikūst*; کاریست *kār-īʾst*; *muddaʿīʾst* مدّعیست "he is a claimant."

(3) In the other persons, the *alif* can be retained or changed into ی for euphony, as: بندهٔ خدا ام, or بندهٔ خدایم; اطباء اند, or اطبایند; در صحراء اند or در صحرایند.

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[1] This affix is called *mīm-i iṣbāt i fiʿl* میم اثبات فعل.

[2] In classical Persian (and in India and Afghanistan) these are مجهول *majhūl* sounds *em*, *ed*.

[3] The full form is generally used after final *alif*, as: *Mulūk az barāy-i pās-i raʿāyāʾ and* (رعایا اند) (Saʿdī) "kings are for the care of their subjects"; رعایایند *raʿāyā-yand* might also be used in modern Persian.

(4) *Alif-i maqṣūra* sometimes becomes ي before *ast* است, as: او موسیست *ū Mūsī'st*, but better او موسی است *ū Mūsạ ast* "he is Moses."

(5) After a vowel, the ي of the second person is preceded by a ء over a ی, as کجائي[1] "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 ء of Arabic words is, in Persian, sometimes written and sometimes not. If, however, an Arabic word ending in ء precedes the first person *am* ام, the ء *must* be struck out to preserve the distinction between the singular and plural of the verb. Thus the plural of شاعر *shā'ir* a poet is شعراء *shu'arā'*, but من اشعر شعرایم *man ash'ar-i sh'uarā-yam* "I am the most poetical of poets": were the *hamza* retained, the word might be read شعرائیم *shu'arā'-īm*.

(7) The contraction is generally observed in speaking and reading, even though it may be neglected in writing.

Remark.—*Ast* است "is" and *nīst* نیست "is not" are termed رابطه 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 ی need not be inserted: خوب روئست *khūb-rūyast* (poet.) or خوب روست *khūb-rūst* "(she) is fair-faced"; دانایست[2] *dānā-yast* or داناست *dānā-st*: دانایند *dānāyand* or داناند *dānā-nd*; ماست *mā-st* (for ما است); شماست *shumā-st* (for شما است).[3]

Remark.—Vulgarly, instead of *ast* است, *-a* (pronounced *e*) is used as *khūb-e* "it is good"; *kī-e* "who is it?"

(*d*) *Tu ast* تو است is contracted into تُست *tust* (or توست) and is so pronounced even if written *tu ast* تو است. *Kīst* کیست and *chīst* چیست are regular contractions for *kī ast* کي است[4] [*vide* § 37 (*g*)] and *chi ast* چه است: چییم *chiyīm* "what are we?"; چیم *chiyam*[5] "what am I?"

[1] *Kujā'ī* کجائي is an adjective "of what place": تو کجائي هستي "of what place are you a native?" or colloquially کجائیي *kujā'ī-ī?* This form is for کجائي إي, which is not used.

[2] *Dānā-yast* دانایست not m.c.

[3] In modern colloquial, to the question کجائي *kujā'ī* "where are you?" the answer is اینجا ام *īnjā am*: (*īnjā-yam* is considered vulgar). The correct reply is *īnjā astam* اینجا هستم or *mī-bāsham* میباشم.

[4] کي "who" = کَ. *Kī* کي, as well as کَ *ki*, signifies "who?": similarly, چي *chī* (perhaps contracted form of *chīz* چیز) is another form of چه. In modern Persian all forms are used.

[5] Better چه هستم.

As a rule, either the contracted or the full form can be used in writing; but in either case the contraction exists in pronunciation.

Similarly, the final silent ه of other words sometimes disappears before است, as برهنست or برهنه است *ū barahna'st* "he is naked."

Note the following forms or contractions, etc., زشت رویند *zisht-rūyand* "they are ugly": توئي "thou art": بندهٔ تو ام *banda-yi tu am* "I am thy slave": بندهٔ اویم *banda-yi ū-yam* "I am his slave": ما بندهٔ اوئیم *mā banda-yi ū-ʾīm* "we are his slaves": تو مردئي *tu mard-ī-ī* (vulgar for *tu mard-ī hast-ī* تو مردی هستی).

"Who are they?" *īshān kiyand* ایشان کیند, or *ki and* که اند, or *kīstand* کیستند: *īshān kiyān-and* ایشان کیانند? (m.c.).

(*e*) The ی of the second person is called the *yā-yi khiṭābī* یاي خطابي the "*y* of address": with a final and silent ه, or a final ي, it is *written* as a superscribed *hamza*, as: کئي or کهٔ *ki ī*[2] "who art thou?": کرمانیئي *kirmānī-ī* "art thou a Kirmani (an inhabitant of Kirman)?"

(*f*) The above suffixes form the six persons of every tense of the verb with the exception of the third person singular, when *ast* becomes *ad*.

(*g*) The negative form of the simple affixed verb is nearly obsolete, or else occurs only in poetry.

نیم *nayam* "I am not"	..	نئیم *nayīm* "we are not."
نهٔ[3] or نیي *nayī* "thou art not"	..	نئید *nayīd* "you are not."
نیست *nīst* "he is not"	..	نیند *nayand* (or نه اند *na and*) "they are not."

انگار که در خاک نئي بر خاکي
Angār ki dar khāk naʾī bar khāk-ī.
"But now you are *above* earth, not below!"
(*O. K.* 457 *Whin.*)

A villager sometimes says: تو اینجائي یا اینجا نئي *tu īnjā-ī yā īnjā na-ī* "are you there (here) or not?" Villagers also use *nayam* نیم. The third person *nīst* نیست is in regular use.

(*h*) In old Persian (imitated by قاآني), *aste* استی is found for *ast* است.

§ 67. The Separate Substantive Verb.

(*a*) From an obsolete infinitive هستن *hastan* and هستیدن *hastīdan* "to exist," are formed—

هستم *hastam* "I am, or I exist"	..	هستیم *hastīm* "we are, etc."
هستي *hastī* "thou art, etc."	..	هستید *hastīd* "you are, etc."
هست *hast* "he is, etc."	..	هستند *hastand* "they are, etc."

[1] Or *bandagān* بندگان.

[2] *Vide* p. 92, note 6: کهٔ is probably the more correct form, as کئي should mean thou art a king."

[3] Vulgarly pronounced *nahī* نهي.

Hastam هستم, etc., is substituted for *am* ام whenever euphony requ it, or whenever the verb has to stand alone.

گر من زمی مغانه مستم هستم

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 ام could not be repeated. Also:—

من دانم و او چنانکه هستم هستم

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, *īn khāna chunān ki hast tā ṣad sāl davām mī-kunad* خانه چنانکه هست تا صد سال دوام میکند; if the که *ki* of چنانکه be omitted, *chunān ast ki* چنان است که must be written.

Hast هست also means "exists," as: *Khudā hast* خدا هست "there is God": *Īzad hast* ایزد هست "there *is* a God." *Hast* هست is also more emphatic than *ast* است, as: *kishtī rā khalal-ī'st* کشتي را خلليست "there is something wrong with the ship" (a simple statement) but to a denial the reply would be, *kishtī rā khalal-ī hast* کشتي را خللي هست "there *is* I tell you."

The above is the only tense now in existence.

(*b*) The negative form of this tense is (by contraction) as follows:—

نیستم *nīstam* "I am not"	..	نیستیم *nīstīm*	"we are not."
نیستي *nīstī* "thou art not"	..	نیستید *nīstīd*	"you are not."
نیست *nīst* "he is not"	..	نیستند *nīstand*	"they are not."

(*c*) Probably, there was an ancient infinitve *īdan* ایدن or *īstan* استن signifying "to be" from which one or more of the above tenses are derived. Sa'dī *chief* says:—لائق قدر من آنستي که با زاغي بر ديوار باغي خرامان همي رفتمي *lā'iq-i qadr-i man -astī ki bā zāgh-ī bar dīwār-i bāgh-ī khirāmān hamī-raftamī* (Sa'dī) were befitting my dignity to be (I ought to be) strutting on the wall garden in company with a fellow magpie."[1]

صحبت گل خوش بدي گر نيستي تشويش خار *ṣuḥbat-i gul khush budī gar n tashvīsh-i khār* (Sa'dī) "companionship with the rose were sweet, were t no fear of the thorn." Similarly, Sa'dī uses شنيدستم *shunīdastam* for *shu hastam* شنيده هستم "I have heard." Other instances occur in the poets of this contracted form of *hastam* هستم (instead of *am* ام) with Perfect tense.

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[1] *Zāgh* is the English magpie, common in the gardens of Persia. The chou called زاغچه. Here *astī* and *nīstī* are Past Conditional.

این کار جهان اگر به تقلیدستی هر روز بجای خویشتن عیدستی
هرکس بمراد خویش دستی بزدی گر زانکه نه این بیهده تهدیدستی

Īn kār-i jahān agar bi-taqlīd-astī
Har rūz bi-jā-yi khwīshtan 'Īd-astī;
Har kas bi-murād-i khwīsh dast-ī bi-zadī
Gar 'zānki na īn bī-hŭda tahdīd-astī.

"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.*)

گر من گنه روی زمین کردستم عفو تو امید است که گیرد دستم

Gar man gunāh-i rū-yi zamīn kardastam
'Afw-i tu umīd ast ki gīrad dast-am.

"Though I had sinned the sins of all mankind,
I know thou would'st to mercy be inclined."

(*O. K.* 333 *Whin.*)

من نیست شدم در تو ازآنم همه تو
Man nīst shudam dar Tu, az ān-am hama Tu
"And I am Thine, since I am lost in Thee."

(*O. K. Rub.* 400 *Whin.*)

(*d*) *Hastī* هستی is a substantive signifying "existence," and نیستی *nīstī* "non-existence"

Hast هست and *nīst* نیست are used as adjectives:—

چندانکه ز خود نیستتر م هستترم
Chandān ki zi-khud nīs-tar am has-tar-am.
"The more I die to self, I live the more."

(*O. K. Rub.* 351 *Whin.*)

§ 68. The Verb Transitive (*muta'addī* متعدی) and Intransitive (*lāzim*[1] لازم, or *ghayr-i muta'addī* غیر متعدی).

(*a*) The Persian verb is simple. There is but one conjugation and the so-called irregular verbs present no difficulty Every Infinitive or *maṣdar* (مصدر) ends in دن *-dan* or in تن *-tan*, and the 'shortened Infinitive' or third person singular Preterite is formed by cutting off the termination *-an* All tenses *zamān*[2] (زمان) are formed quite regularly from the root or shortened Infinitive,[3] and from the second person singular Imperative: the

[1] In India, *lāzimī* لازمی intransitive.

[2] *Zamān* زمان "Tense or time"; *maṣdar* "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 t 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 بـ[1] (or ب) and مي *mī* (or *hamī*[2]). The first is prefixed to the Aorist or Present Subjunctive (one a the same tense), to the Imperative, to the Preterite, and to the old P Potential or Habitual tense that is formed by adding an indefinite ي to Preterite. The second is prefixed to the Present (or Present-Future) distinguish it from the Aorist, and to the Imperfect to distinguish it from Preterite.

In the following example (poetical), بـ is added to the shorter Infinitive:—

بـ-ازوان توانا و قـوّت سـر دست خطاست پنجهٔ مسکین ناتوان بشکست

Bi-bāzuvān-i tavānā va quvvat-i sar-i dast
Khaṭā-st panja-yi miskīn-i nātavān bi-shikast—(Sa'dī).

"By strength of arm and power of hand,
It is a sin to crush the poor and helpless."

[*Sar-i dast* سر دست is the end of the *dast* or fore-arm, i.e., the hand.]

در کوي خرابات مگر بتوان یافت آن عمر که در صومعه‌ها گم کردیم

Dar kū-yi kharābāt magar bi-t(a)vān yāft
Ān 'umr ki dar ṣawma'ahā gum kardīm?
(*O. K. Rub.* 339 *Whin.*)

In the following, to the definite future:—

بر آنچه میگزرد دل منه که دجله بسي پس از خلیفه بخواهد گذشت در بغداد

Bar ānchi mī-guzarad dil ma-nih ki Dajla bas-ī
Pas az Khalīfa bi-khwāhad guzasht dar Baghdād.

"Set not thy heart on that which passeth away; for the Tigris
Will flow on by Baghdād long after the Khalīfas."
(*Gul. Book* 8, *Maxim.* 105.)

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[1] Called *bā-yi zāyid*. The same term is applied to the بـ in such words as *bi-* بجز "except"; also in بدریا در

[2] There is no difference in signification between *mī* می and *hamī* همی; b are probably contracted forms of, or connected with, *hamīshā*; 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 :—

ایدل همه اسباب جهان خواسته گیر باغ طربت به سبـــزه آراسته گیر
وانگاه بران سبزه شبي چون شبنم بنشسته[1] و بامداد بر خاســـته گیر

Ay dil hama asbāb-i jahān khwāsta gīr
Bāgh-i ṭarab-at bi-sabza ārāsta gīr
Vāngāh bar ān sabza shab-ī chūn shabnam
Binshasta[1] *u bāmdād bar-khāsta gīr*—(*O. K.*)

"Oh soul! lay up all earthly goods in store,
Thy mead with pleasure's flowerets spangle o'er;
And know 'tis all as dew that decks the flowers
For one short night, and then is seen no more!"

(*Whin. Trans. Rub.* 243.)

(2) It will thus be seen that the prefix *mī* مي (in old Persian also *hamī* همي) gives a continuative sense. It is, in poetry, even added to the Imperative with this continuative sense, as :

گر راحت جاودان طمع مي داري مي رنج همیشه و مرنجان کس را
Gar rāḥat-i jāvidān ṭam' mī-dārī
Mī-ranj hamīsha va ma-ranjān kas rā.
(*O. K. Rub.* 15 *Whin.*)

این یک نفس عزیز را خوش میدار
In yak nafas-i 'azīz rā khush mī-dār.
(*O. K. Rub. Whin.*)

(3) The prefix به is omitted in verbs compounded of an indeclinable particle and a verb, as : بر خیز *bar khīz* "get up" from برخاستن *bar-khāstan* : اگر بر گردم *agar bar gardam* "if I return," from *bar-gashtan* بر گشتن. Before verbs beginning with a *b* (ب) the prefix is in modern Persian often written separately and not joined to the verb.

The verb بودن *būdan* does not take the prefix به, nor does the Imperative of شدن *shudan*.

(4) Very rarely do both prefixes occur together, as مي بايد *mī-bi-bāyad*.

(*c*) The auxiliary verb[2] بودن *būdan* "to be" is slightly irregular, in that the Imperative is باش *bāsh*[3] "be thou." The shortened infinitive is *būd*.

TENSES FROM THE IMPERATIVE (امر)

The Imperative (امر).

I. *Bāsh*[3] باش "be thou"—*bāshīd* باشيد "be ye."

With the exception of the second person singular, all persons of the Imperative are identical with the Aorist q.v.

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[1] *Bi-nishasta* بنشسته agrees with *khudrā* خود را understood.

[2] *Fi'l-i mu'āvin* (فعل معاون) "auxiliary verb."

[3] *Bu* بو was another form of the second person singular of the Imperative. It is said to exist still in out-of-the-way districts : *bū* بو or *bū ki* بوکه "perhaps," is found in mod. Persian, in poetry.

Remark I.—The continuous Imperative is formed by prefixing *mī* or *hamī*. It is usually affirmative, but Qa'ānī uses it negatively also. *Mī-bāsh* میباش (vulg. coll.), or *hamī-bāsh* همي باش (obs.) "continue to be or remain."

Remark II.—The Present Participle (باشان *bāshān* "being") and the noun of agency *bāshanda*[1] (باشنده "be-er") are not in use.

II (A).—The Aorist or Present Subjunctive (مضارع).

Singular
1. باشم[2] *bāsham* "I may be [*or* let me be"].
2. باشي *bāshī* "thou mayest be"
3. باشد *bāshad*[3] "he, she or it may be (*or* let him, be, etc.)."

Plural
1. باشيم *bāshīm*[4] "we may be (*or* let us be)."
2. باشيد *bāshīd* "ye may be (*or* Imperative, 'be ye')."
3. باشند *bāshand* "they may be (or let them be)."

In modern Persian this tense does not take the prefix بـ. In old Persian it does.

II (B).—The following is an old form of this tense :—

Singular
1. بُوم[5] *buwam* "I may be."
2. بُوي *būwī* "thou mayest be."
3. بُود[6] *buvad* "he, she or it may be" (*or* باد *bādā* or بواد *buwād* or باد *bād*).[3]

Plural
1. بُوم *buvēm* "we may be."
2. بُويد *buvēd* "ye may be."
3. بُوند *buwand* "they may be."

---

1 *Bāshanda* باشنده (plural *bāshandagān* باشندگان) is a substantive signifying "an inhabitant"; اهل is commoner in modern colloquial, as: *īshān ahl-i Kirmān hastand* ایشان اهل کرمان هستند, or *īshān Kirmānī hastand* ایشان کرماني هستند. *Bāshanda* باشنده, in India *bāshinda*, is used for "inhabitant" in Persia in writing, only when the author is avoiding Arabic words.

2 This *mīm* as a sign of the first person of the verb is called *mīm-i mutakallim*.

3 *Bād* or *bādā* or *buvād* or *buvad* and *buvā* the Precative or Optative are still in use; (in m.c. *bād* and *buvad*). *Bāshad* is not used as an Optative, &c.

4 Classically (and in Afghanistan and India still) these terminations of the first and second plural are *em*, *ed*; *majhūl* sounds.

5 The Afghans use this tense in speaking. Note that و is pronounced both like a *w* and a *v*. In m.c. باد *bād* and بواد *buvād* are both used.

6 To be distinguished from the third person singular of the Preterite بود *būd*.

III.—The Present Tense (زمان حال) (*in Modern Persian also a Future*).

Singular	1.	مي باشم	*mī-bāsham* "I am (or will be)."
	2.	مي باشي	*mī-bāshī* "thou art."
	3.	مي باشد	*mī-bāshad* "he, etc., is."
Plural	1.	مي باشيم	*mī-bāshīm* "we are."
	2.	مي باشيد	*mī-bāshīd* "you are."
	3.	مي باشند	*mī-bāshand* "they are."

The prefixes *mī* or *hamī*, written separately or joined to the verb, are used with this tense in writing in modern as well as in old Persian.

Remark.—Me-buwam ميبوم is an old form of this tense.

TENSES FROM THE SHORTENED INFINITIVE:—

IV.—The Preterite (ماضي مطلق).

Singular	1	بودم	*būdam* "I was."
	2.	بودي	*būdī* "thou wast."
	3.	[1] بود	*būd* "he, etc., was."
Plural	1.	بوديم	*būdīm* "we were."
	2.	بوديد	*būdīd* "you were."
	3.	بودند	*būdand* "they were."

V.—The Imperfect, etc. (ماضي با تمام).

Singular	1.	مي بودم	*mī-būdam*[2] "I was or used to be."
	2.	مي بودي	*mī-būdī* "thou wast or used to be.
	3.	مي بود	*mī-būd* "he, etc., was or used to be."
Plural	1.	مي بوديم	*mī-būdīm* "we were."
	2.	مي بوديد	*mī-būdīd* "you were."
	3.	مي بودند	*mī-būdand* "they were."

This tense is also used as a Past Conditional *agar mī-būdam* "if I had been, etc., etc.," and sometimes as a "Future Conditional."

The Preterite, *būdam*, however, is generally used, especially in speaking, instead of the Imperfect.

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[1] In poetry often contracted into بُد *bŭd*

Dar khwāb bŭdam marā khirad-mand-ī guft

* * * * * *

May khur ki bi-zīr-ī khāk mī-bāyad khuft.

(*O. K. Rub.* 51 *Whin.*)

[2] *Mī* مي or *hamī* همي; *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 (ماضي تمنائي).

Singular	1.	بودمے	*būdame*	"I would have been or used to be."	
	2.	بودي	*būdī*	thou	,, ,, ,,
	3.	بودے	*būde*	he, etc.	,, ,, ,,
Plural	1.	بوديم	*būdeme*	we	,, ,, ,,
	2.	بوديد	*būdede*	ye	,, ,, ,,
	3.	بودند	*būdande*	they	,, ,, ,,

Remark.—This tense is obsolete in modern colloquial, but is still used even in speaking by the Afghans and Indians. In old Persian, the prefix *me* or *hame* is also added. It will be noticed that the *majhūl* sounds of the tense have been retained in transliteration. A modern Persian, however, would give the vowels the معروف *ma'rūf* sounds. The second person singular and first person plural are very rarely used, and the second person plural is, perhaps, not in existence.

VII.—The Definite Future (مستقبل).

The verb خواستن *khwāstan*[1] "to wish, desire," has for its Imperative خواه *khwāh*. Its Aorist is in consequence خواهم *khwāham*.

The Definite Future of all verbs is formed by conjugating the Aorist of *khwāstan* with the shortened infinitive.

Singular	1.	خواهم بود	*khwāham būd*	"I shall or will be."	
	2.	خواهي بود	*khwāhī būd*	thou	,, ,,
	3.	خواهد بود	*khwāhad būd*	he, etc.	,, ,,
Plural	1.	خواهيم بود	*khwāhīm būd*	we	,, ,,
	2.	خواهيد بود	*khwāhīd būd*	you	,, ,,
	3.	خواهند بود	*khwāhand būd*	they	,, ,,

Remark.—This tense is seldom used in modern colloquial, the Present tense taking its place on all occasions: it appears to be dying out. It is, however, still used by the Afghans and Indians, who seldom use the Present tense for the Future. By Persians it is used in correct writing. The people of Kāshān are said to use it freely in speech.

VIII.—The Past Participle (اسم مفعول) *is formed by adding* ه *to the shortened Infinitive*: بوده būda "*been*" *or* "*having been.*"

IX.—The following tenses are derived from the Past Participle:—

The Perfect Tense (ماضي قريب).

Singular	1.	بوده ام	*būda-am*	"I have been."
	2.	بوده	*būda-ī*	"thou hast been."
	3.	بوده است	*būda-ast*	"he, etc., has been."

[1] Note that the و is silent.

Plural .. { 1. بودهٔ ایم *būda-īm* "we have been."
2. بودهٔ اید *būda-īd* "you have been."
3. بودهٔ اند *būda-and* "they have been."

Remark I.—In poetry the final ٔ of this tense is sometimes omitted, and the verb contracted into one word, thus; بودست *būdast.*

پیش از من و تو لیل و نهاري بودست

Pīsh az man u tu layl u nahār-ī būd-ast.

"Days changed to nights, ere you were born, or I."

(*O. K. Rub.* 33 *Whin.*)

Remark II.—Note that the full forms of the affixed substantive verb are written after the silent ٔ, *vide* § 66 (*a*) and (*b*). Note the form of the second person singular; § 66 (*e*).

X.—The Pluperfect Tense (ماضي بعید) *not in use.*
(*Būda būdam* بودهٔ بودم, etc.)

XI.—The Future Perfect (ماضي شکّي): (*with* "agar" *Perfect Subjunctive*).

Singular .. { 1. بودهٔ باشم *būda bāsham* "I shall or will have been"; "I must have been."
2. بودهٔ باشي *būda bāshī* thou ,, ,,
3. بودهٔ باشد *būda bāshad* he, etc. ,, ,,

Plural .. { 1. بودهٔ باشیم *būda bāshīm* we ,, ,,
2. بودهٔ باشید *būda bāshīd* you ,, ,,
3. بودهٔ باشند *būda bāshand* they ,, ,,

XII.—By adding to the Infinitive a ي, called by grammarians the یاي لیاقت *yā-yi liyāqat* or "ي of fitness," a future participle or substantive of possibility is formed, thus بودني *būdanī* "what was to be, or to happen"; plural بودنیها *būdanī-hā:*

بر لوح نشان بودنیها بودست

Bar lawḥ[1] *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 باد *'umrat darāz bād* "may thy life be long." *Buvād* بواد (old) is another form of باد *bād.*

The phrase (modern colloquial and classical) *har chi bādā bād* هرچه بادا باد signifies "happen what will, let happen what may."

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[1] *Lawḥ* لوح the tablet upon which, according to Mohammadan belief, the transactions of mankind have been written by God, from all eternity.

(*e*) *Mabādā* مبادا (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 مه *ma* is retained with the third person Precative).

In modern colloquial, the phrase برای روز مبادا *barāy-i rūz-i mabādā* signifies "for a rainy day, for a day God forbid that it should come."

(*f*) *Nīst u nā-būd kardan* نیست و نابود کردن (*lit.* to make '*is not*' and '*was not*') signifies "to destroy utterly."

(*g*) It will be remarked that there are three forms of the Present tense of the verb "to be." In *modern* Persian there is no difference in their signification; thus, "I am always here" could be rendered equally in modern Persian by *man hamīsha īnjā mī-bāsham*, or *hastam*, or *am*, من همیشه اینجا میباشم or هستم or م

(*h*) *Chi būde*[1] (*būdī*) (class) چه بودے means "Oh that! would that!"; چه بودے که من آن درخت را بدانستمے که کجا است *chi būde*[1] *ki man ān dirakht rā bidānistame*[1] *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 اگر در آن وقت آنجا میبودم مرا حاجت قبر نمیبود *agar dar ān waqt ānjā mī-būdam marā ḥājat-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 باش *bāsh* is used for "halt, stand still," or "wait." *Mī-bāsh* مي‌باش (m.c.) is also used for "stay here." Compare:—

یکـــي امـــروز کامـــ ـران بینـــي
دیگـــوی را دل از مجاهـــده ریش
روز گـــ[2]ه چنـــد باش تا بخـــورد
خاک مغـــز سر خیـــال اندـــیش

Yak-ī imrūz kāmrān bīnī,
Dīgar-ī rā dil az mujāhada rīsh.
Rūzgăh[2] *chand bāsh tā bi-khwurad.*
Khāk maghz-i sar-i khayāl-andīsh.—(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."

* * * *

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[1] Majhūl sounds. In m.c. چه می شود *chi mī-shavad*; چه میشود که این کار را بکنم *chi-mī-shavad ki īn kār rā bi-kunam*, "I wish I could," *chi khūb būd agar īn rā mī-dānistam* چه خوب بود اگر این را میدانستم.

[2] گه *gh* for گاه; note that the final ه in the former is aspirated. Another, and probably the correct, reading is روزکي *rūzak-ī* (dimin.).

باش تا دستش ببندد روزگار
پس بکام خویشتن مغزش برآر
Bāsh tā dast-ash bi-bandad Rūzgār,
Pas bi-kām-i khwīshtan maghz-ash bar-ār.—(Sa'dī).

The Afghans still use the present tense of *būdan* in the sense of "to dwell, live."

(*j*) Some verbs are both Transitive and Intransitive,[1] as:—*āmīkhtan*[2] آمیختن "to mix, be mixed"; *rīkhtan* ریختن "to pour away, be poured away, etc."; *dūkhtan*[2] دوختن "to sew"; *angīkhtān*[2] انگیختن "to stir up, rouse"; *āmūkhtan* آموختن "to learn, teach"; *sūkhtan* سوختن, "to burn"; *āvīkhtan*[2] آویختن "to hang"; *gūshādan*[2] گشادن "to open"; *gusistan*, گسستن "to break"; *payvastan* پیوستن "to join"; *pūshīdan*[2] پوشیدن "to hide"; *afrūkhtan* افروختن[2] "to kindle, inflame"; *afsurdan*[3] افسردن "to freeze, congeal"; *afzūdan* افزودن, "to increase"; *khastan*[4] خستن "to wound, be tired, etc."; *māndan* ماندن[4] "to remain" (in Afghan Persian also transitive "to place," *vide* § 81).

§ 69. Active Voice (صیغهٔ معروف)[5].

The following is a conjugation[6] of the regular transitive verb کندن *kandan* "to dig, root out, etc.":—

(*a*) Infinitive (اسم مصدر)[7] کندن *kandan*: (the Infinitive can also be used as a noun): negative Infinitive, ناکندن *nā-kandan* or نکندن *na-kandan*.

(*b*) Imperative[8] کن *kan* "dig thou, etc." (or *bi-kan*). Past Participle (اسم مفعول) (active and passive) کنده *kanda*[9] "dug" or "having dug." Present Participle (اسم حالیه) کنان *kanān* "digging" (indeclinable). Noun

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[1] *Mushtarik*, i.e. "shared, common."

[2] In modern colloquial, Transitive only.

[3] In modern colloquial, *afsurda* (with *shudan*) only used.

[4] In modern colloquial, Intransitive only.

[5] i.e., of which the agent is "known."

[6] *Ṣarf* صرف "conjugation," *taṣrīf kardan* تصریف کردن or *gardānidan* گردانیدن "to conjugate." In India, *gardān* گردان is used for a "conjugation."

[7] For the Infinitive as a verbal noun, vide § 115 (*h*), and (*r*) Remark.

[8] *Ṣigha-yi amr* "Imperative mood," also called امر مجرّد *amr-i mujarrad* to distinguish it from امر مدامی *amr-i mudāmī* "the Continuous Imperative." The second persons are called امر حاضر *amr-i ḥāzir*, while the third persons of the Aorist or Present Subjunctive *bi-kanad* "let him dig" بکنند *bi-kanand* "let them dig," are امر غایب *amr-i-ghaib*.

[9] In such sentences as کرده رفت, which equals رفت کرده این کار, this Participle is called *māẓi-yi ma'ṭūfī* (ماضی معطوفی), the final ه being considered the equivalent of the conjunction (حرف عطف) *va* و.

of agency (اسم فاعل[1]) كنندة *kananda* "a digger" (declinable). Noun of Possibility or Future Participle كندني *kandanī* "that is to be dug up, fit to be dug up"; plural كندنيها *kandanīhā* "things that are to be dug up, or are fit to be dug up."

I. Aorist or Present Subjunctive (*muẓāri'* مضارع).

كنم or بكنم *kanam* or *bi-kanam* "I may dig up" (or "let me dig up"), كني or بكنى *kanī* or *bi-kanī* "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 *mīm-i mutakallim* (ميم متكلم).

The suffix *am* ['vide' § 66 (*a*)] is termed *mim-i iṡbāt-i fi'l* (ميم اثبات فعل), as in *shādmān-am* شادمانم "I am rejoiced."

Remark II.— In old poetry a pleonastic *alīf* is sometimes found at the end of the third person singular of this tense.

II. Present (*zamān-i ḥāl* زمان حال).

ميكنم *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 (*ṣīġha-yi amr* صيغهٔ امر).

كن or بكن[2] *kan* or *bikan* "dig thou."

كنيد or بكنيد *kanīd* or *bi-kanīd* "dig ye."

The other persons are identical with the Aorist.

Remark.—If the initial letter of the Imperative has *ẓamma* for its vowel, the vowel of the prefix بـ may also be changed to *ẓamma*, as: *bu-guẓār* or *bi-guẓār*. Such contractions as *bugẓār* occur in poetry and in modern colloquial, *vide* § 72 (*a*).

III. B. The Continuous Imperative (*amr-i mudāmī* امر مداومي).

ميكن *mī-kan* (class.), or همىكن *hamī-kan* (class.), or همي بكن *hamī bi-kan* (class.) "continue to dig up; keep on digging." In modern colloquial همي بكن *hay bi-kan* is used.

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[1] اسم فاعل اصلي or اسم فاعل قياسي 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 بـ is nearly always used with the Imperative. It is, however, generally omitted before شو *shaw* the Imperative of شدن, and always before باش the Imperative of بودن, and often before *kun* "do."

Remark.—The Precative *kanād* کناد "Oh that he may dig" is classical, and confined to the third person singular. In old poetry, however, other persons are found. [*Mabādā* مبادا is both classical and modern colloquial.]

III. C. Prohibitive Imperative ('vide' *sīgha-yi amr-i nahī* صیغهٔ امر نهی).

مکن[1] *ma-kan* "dig not up (thou)."

مکنید[1] *ma-kanīd* "dig not up (ye.)"

(*The remaining persons are identical with the Negative Aorist.*)

Remark.—For an example, in classical Persian, of the Past Subjunctive used as a Continuative Imperative, *vide* § 125 (*j*) (6).

IV. The Preterite (*māẓī-yi muṭlaq* ماضی مطلق).

کندم *kandam* "I dug up.[2]"

This tense, in writing, when affirmative frequently takes the prefix بـ, for euphony only.

V. Imperfect[3] (*māẓī-yi istimrāri* ماضی استمراری).

همی کندم *hamī-kandam*. or میکندم *mi-kandam* "I was digging up, I used to dig up."

(This tense is also used in past and future conditions.)

VI. The Past Conditional or Habitual, or the Optative[4] (ماضی استمراری).

کندمی *kandame* (class.), or rarely *me-kandame* and *hame-kandame*, vide § 68 VI.

Remark.—This tense can take the prefix بـ. The second person singular is rarely used, and the second person plural, perhaps, does not exist. The first person plural is rare and, perhaps, should not exist; vide Remark, § 68 VI, Remark.

VII. Future Definite (*mustaqbil* مستقبل).

خواهم کند *khwāham kand* "I will dig up."

The prefix بـ is sometimes added to the auxiliary خواهم *khwāham* in this tense. In poetry, the full and not the shortened form of the Infinitive occurs; *vide* also § 80.

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[1] In modern colloquial بـ is preferred, being less peremptory.

[2] A classical form of the third person singular is formed by adding الف تحسین *alif-i taḥsīn* as *raftā* (for *raft*). Sa'dī frequently uses گفتا *guftā*, which is also m.c.

[3] When preceded by *agar* this tense is called ماضی شرطی *māẓi-yi sharṭī*.

[4] When preceded by کاش *kāsh* کاشکی *kāshki*, etc., this tense is called ماضی تمنائی *māẓī-yi tammanā'ī*. The same term appears to be applied to the Imperfect and Pluperfect when preceded by *kāsh*, etc.

VIII. The Perfect (*māẓi-yi qarīb* ماضي قريب).

كندهٔ ام[1] *kanda am* "I have dug."

In the third person singular the است *ast* is often omitted, thus كندهٔ for كندهٔ است.

Remark.—An old form of the second person singular is كندستي *kandastī* (for كندهٔ *kanda-ī*) and a contracted form of the third person singular is كندست *kandast* [*vide* § 66 (*d*)]; perhaps the other persons occur, but if so they are rare. In a rarer form still, a ى is found affixed to the auxiliary of the Perfect. This form seems to be always Conditional.

IX. Pluperfect (*māẓī-yī ba'īd* ماضي بعيد).

كندهٔ بودم *kanda būdam* "I had dug up."

This tense is also used in past conditions, in modern Persian only.

Remark.—A little-used form of the Pluperfect, used in Conditional and Optative clauses, is: كندهٔ بودمي *kanda būdamī*, i.e., to the Past Participle of a verb, the Past Conditional or Habitual of بودن *būdan*, instead of its Preterite, is added. *Example*:—اى كاش از اول خدا را پرستيده بودمي *ay kāsh az avval Khudā rā paristīda būdamī.*

X. Future Perfect or Past Subjunctive[2] (*māẓī-yi shakkī* ماضي شكي).

كندهٔ باشم *kanda bāsham* "I will have dug up; must have dug up; may have dug up."

This tense is also used as a Past Subjunctive.

(*c*) The following tenses are rarely used:—

(1) Continuative Perfect است ميكنده: *mī-kanda ast* (m.c.) "he has been digging up"; the Imperfect is ordinarily used for this tense, *vide* § 125 (*t*)

(2) كندهٔ ميبودم (اگر)[3] (*agar*) *kanda me-būdam* (old) "(if) I had dug" the Imperfect or Pluperfect is generally used instead of this tense, which is of doubtful accuracy and is not used by Persians.

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[1] The second person is written كندهٔ, and also (but rarely) كندهٔ اي.

[2] This tense is also called ماضي احتمالي *māẓī-yi iḥtimālī*, and ماضي مظنون *māẓī-yi maẓnūn*, and ماضي مشكوك *maẓi-yi mashkūk* (or *tāshkik*) from *ḥaml* "imputing," *ẓann* 'thinking, suspecting" and *shakk* "doubting."

[3] Or كندهٔ بودمي *kanda būdame* (not used in modern Persian, and rare in old Persian): *me-kanda būdam* is another form:

قاضيئي تنهـــاشبي ميرفتـــه بود سوي بستان ديد دزدي همچـــو دود

Qāẓī-ī tanhā shab-ī mī-rafta būd.

Sū-yi bustān dīd duzd-ī hamchu dūd.

"One night a Qazi was going alone towards a garden.
When he saw a thief (pass him) like smoke."

Remark.—In the following example اگر نشسته بودید کار ساخته نمیشد (m.c.) *agar nishista būdīd kār sākhta namī-shud* "if you had remained sitting still, nothing would have been found" the Past Participle of the intransitive verb is considered an adjective and not part of the verb; both verbs are, therefore, correctly in the ordinary Imperfect to express a supposition.

(3) کنده میباشد. According to Forbes, "Let him continue digging." I am unable to find any examples of such a tense. Such an expression in modern Persian would be taken to mean "it is *kanda*" کنده (engraving), just as نقره میباشد *nuqra mī-bashad* signifies "it is silver."

(4) کنده خواهد بود, a Future Perfect, "he will have dug, he must have dug." This tense is used by the Afghans and sometimes by the Persians. It is of doubtful accuracy. For example, *vide* § 125 (*j*) (3).

(5) کنده بوده ام *kanda būda am* "I must have dug." This tense, which is also of doubtful accuracy, is used in modern Persian. For example, *vide* § 125 (*j*) (5).

(*f*) The third person singular of the Aorist may be made Optative or Benedictive, by lengthening the *fatḥa* of the final syllable; thus بُود *buvad* becomes بُواد *buvād* or باد *bād*: کند *kanad* becomes کناد *kanād*, "Oh that he may dig![1]": *Gūyand marā ki Īzad-at tauba dihād* گویند مرا که ایزدت توبه دهاد "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:—*khwāhān-i ān būd ki*—که آن بود خواهان (m.c.) "he was desirous of——"; رفتنی هستم *raftanī hastam* (m.c.) "I am about to go"; مرده است *murda ast* (m.c.) "it is dead" (also "he has died"); او طالب علم است *ū ṭālib-i 'ilm ast* "he seeks after knowledge"; معلوم است *ma'lūm ast* "it is known."

(*h*) To be about to do a thing, can be expressed as follows: *Dar ṣadad-i* (*or khayāl-i*) *raftan būdam* رفتن بودم (خیال or) در صدد, or *dar sharaf-i raftan būdam* در شرف رفتن بودم "I was on the point, eve of, departure"; also in modern colloquial by, *mī-khwahad bi-ravad ki*—"he is on the point of going when—: *ū dar kār-i murdan ast* (m.c.) "he is dying"; در کار آن بودم که حجاب ازمیان برخاستم و از دیوار بگذرم که— "I was on the point of approaching her and jumping over the wall when—" (Trans. of Haji Baba, Chap. XXIII); (*dar kār*—also means to be actually engaged in): از دیوار بودم که جستن برای جهیدن "I was about to leap over the wall." (Tr. H. B. Chap. XXIII).

(*i*) The Imperative can also be expressed as follows:—زنهار دست تو تکان نخورد *zinhār dast-i tu takān na-khwurad* "don't let your hand shake". مگذار که بیفتد *ma-guzār ki bi-yuftad* "don't let it fall"; بگذار بیاید *bu-guzār biyāyad* "permit (him) to come"; بگذار باشد *bu-guzār bāshad* "let it alone."

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[1] This *alif* is called *alif-i du'ā* or *alif-i tamannā*.

Gū گو "say, suppose, let" (Imperative of *guftan*) occurs in writing with much the same signification as *bi-guzār*.

Gū-ki گو که (conjunction) "although."

Remark I.—The Preterite Potential توانستم کَنْد (vide § 77) is called the *māẓī-yi imkānī* or *māzī ma'a'l-qudrat* (ماضي امكاني, or ماضي مع القدرت).

Remark II.—*Ṣarf-i ṣaghīr* (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.

Ṣarf-i kabīr (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 *ā* is formed, which differs little in signification from a Present Participle, thus:—دیدن *dīdan* "to see," Imperative بین *bīn* "see thou," verbal adjective بینا *bīnā* "seeing, clear-sighted" (plural بیناوان *bīnāyān* (classical)); نابینا *nā-bīnā* "blind" or "a blind man"; بینا شدن *bīnā shudan* "to get sight, recover sight."

در کارگه کوزه گري رفتم دوش
دیدم دو هزار کوزه گویا و خموش

Dar kārgah-i kūzā-gar-ī raftam dūsh,
Dīdam du hazār kūza gūyā u khāmūsh.[1]
"Once in a potter's shop, a company
Of cups in converse, did I chance to see.
(*O. K.* 283 *Whin.*)

Vide also examples in § 43 (*r*).

Similarly, from داشتن *dāshtan* and دار *dār*, comes دارا *dārā* "holding fast; a possessor, a lord, rich" (m.c.): from جستن *justan* and جو *jū* or *jūy*, comes جویا *jūyā* "seeking"; from سزیدن *sazīdan* [*saz*] "to be worthy" comes, سزا *sazā*: and from گفتن *guftan* and گو *gū* or گوی *gūy*, comes گویا *gūyā* "speaking, etc." For an example of توانا *tavānā* and ناتوان *nā-tavān*, 'vide' § 77 (*e*) and Remark.

Paẕīrā پذیرا has a Passive as well as an Active sense. Some of these Verbal Adjectives are not declinable, and are equivalent to Participles.

(*b*) A few nouns have a similar termination; thus from پهن *pahn* "broad" comes پهنا *pahnā* "breadth"; from روشن *rawshan* "clear,

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[1] Poetical for خاموش *khāmūsh*.

bright" *rawshanā* روشنا (old) "brightness,"[1] also "Roxana" the Greek form of the name of the wife of Alexander the Great, who was a daughter of the king of Persia: ترسا *tarsā* a "Christian."

§ 71. Negative Verbs.

(*a*) *Fi'l-i nafī* فعل نفي negative verb and *Fi'l-i nahī* فعل نهي prohibitive verb. The Negative prefixes are: (1) مه or م *ma*[2]; (2) نه or ن[3] *na*; and (3) ن *nā*.[4] The prefix به is always omitted when the verb is negative, as: به بينم *bi-bīnam* "let me see"; *na-binam* نبينم "let me not see."

(*b*) *Ma* is used with the second person singular and plural only of the Imperative, and with the Negative Precative, as: مپرس *ma-purs* "don't ask"; مكنيد *ma-kunīd* "don't do"; and (with the Precative Aorist) مبيناد *ma-bīnād* "may he not see." It is always joined to its verb in writing, and in compound verbs immediately precedes the verb itself, as: دست مزن *dast ma-zan* مزن دست "don't touch"; *vide* also Remark to (*e*). The benedictive forms *ma-mānād* مماناد, *ma-kunād* مكناد, etc., are sometimes used in m.c.

Remark.—The *ma* occurs in the conjunction *mabād* or *mabādā* (the Optative of بودن); as also in the adverb *magar* "but, perhaps," which is compounded of *ma* and *agar*.

(*c*) In modern colloquial, however, *ma* مه is falling into disuse; and *na* نه is generally used instead, as it is less imperative and therefore civil.

(*d*) *Na* نه 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: این كار را نكنيد خدا نكرده بد ميشود *īn kār rā na-kunīd Khudā na-karda bad mī-shavad* (m.c.) "don't do this (God forbid it), it may not turn out well." It can, in writing, be joined to the verb or be written separately.

(*e*) The نه *immediately* precedes the verb or its prefix *mī*. Example: نگفت *na-guft* "he did not say"; نمي گويم *namī-gūyam* "I do not say."

If, however, the prefix be همي *hamī* and not مي *mī*, the negative is prefixed to the verb, as: *hamī na-gūyam*.

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[1] The usual forms, however, are *pahnā'ī* پهناي, *rawshanā'ī* روشنائي. In modern colloquial *panhā'ī* is used for *pahnā-ī*. In India *roshnā-ī* generally means "ink," and *roshnī* "brightness."

[2] Called ميم نفي *mīm i nafy*.

[3] *Nun i nafy* نون نفي but with the Imperative it is, or should be, called نون نهي *nūn-i nahy*. For this *nūn* is Interrogation, vide § 73.

In نمي بيني the negative is called حرف مفرد, or متصل; but when written نه it is منفصل.

[4] But the negative of the Past Participle used as an *adjective* takes *nā* ن only.

Similarly, in compound verbs, the نه follows the prefix, being joined to the verb itself, as: دست بر نمي داري *dast bar namī-dāri* "won't you remove your hand?" *or* "won't you cease doing?": اگر بر نگردم *agar bar na-gardam* "if I don't return"; حرف نزدم *ḥarf na-zadam* "I did not speak," *vide* § 85 (*c*).

Remark.—The same rule holds good for مه, as: وا مايست [1] *vā ma-īst* "don't stand still."

(*f*) This rule is sometimes broken in poetry, and by the Afghans in speaking, as:—

چون نيست درين زمانه سودی ز خرد
جز بی خرد از زمانه بر مي نخورد
Chūn nīst dar īn zamana sūd-ī zi-khirad
Juz bī-khirad az zamāna bar mī na-khurad.
"Small gains to learning on this earth accrue,
They pluck life's fruitage, learning who eschew."
(*O. K. Rub.* 224 *Whin.*)

(*g*) *Nā* نا occurs only in compounds, as: نادیده *nā-dīda* (adj.) "unseen"; نابينا "blind"; او از اين مطلب نا خواهان است *ū az īn maṭlab nā-khwāhān 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 نا, seldom with نه. In modern Persian, however, *na* نه is preferred to *nā* نا.

In نيست و نا بود كردن *nīst u nā-būd kardan*, the بود 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 هيچ *hīlch*, *vide* § 39 (*d*) (1), (2), (3) and Remark. For the negative after a verb of prohibition, *vide* § 122 (*n*).

(*i*) With the auxiliaries *bāyad* بايد, etc., the negative is sometimes added to the auxiliary and sometimes to the principal verb, as: *bāyad ki na-kunad* بايد كه نكند, or *na-bāyad bi-kunad* نبايد بكند; *na-bāyad raft* نبايد رفت; *chirā bāyad bi-ḥukm-i shar' rāẓī na-shavand?* چرا بايد بحكم شرع راضي نشوند (Tr. H. B., Chap. VI) "why shouldn't the dispute be legally settled (as there is a Mulla present)?"

(*j*) *Kam* كم and *andak* اندک, usually in poetry, can give the idea of a Negative, as:—

پس و پيش چون آفتابم يكی است فروغم فراوان فريب اندكی است

[1] Not وا مه ايست.

Chandān ki justand kamtar yāftand (Gul.) "in spite of their diligent search they couldn't find him," *or* "the more they searched, the less they found him."

جفا کـم کن که فـــردا روز محشر ز روی عاشقان شرمنـده گـــردي

Vide also § 121 (*b*).

§ 72. Euphonical Rules and Accents in the Verbs.

(*a*) When the Imperative of a verb ends in و, this letter sometimes differs in pronunciation in the Imperative and in the other tenses. If the و of the Imperative is pronounced *w*, it becomes a *v* before *ă*, as:—شو *shaw*[1] "become, go" (Imperative of *shudan*), شوم *shavam*, Aorist; رو *raw* (or *ro*) "go" (Imperative of رفتن *raftan*), روم *ravam*, Aorist; دویدن *davīdan* "to run" (Imperative دو *daw*), Aorist *davam* دوم.

If the و of the Imperative is pronounced *ū*, a ي is inserted for euphony, as: گفتن *guftan* "to say," Imperative بگو *bigū* "say," Aorist بگویم *bi-gūyam*.

The latter rule also holds good when the Imperative ends in *ā*, as: نمودن *namūdan*, نما *namā* "to show," Present نمایم مي *mī-namāyam*. Such verbs have two forms of the Imperative, one with and one without the ی, as: جستن *justan* "to seek," Imperative جو *jū* or جوی *jūy*; *guftan* "to speak," Imperative گو *gū* or گوی *gūy* (classically *go* or *go,e*); *namūdan* نمودن, *namā* نما[2] or *namāy* نمای

(*b*) As stated in § 68 (*b*) (3), the prefix بـ is omitted in verbs compounded of an indeclinable particle and a verb.

(*c*) If the verb begins with *alif* without *madda*, this letter is generally changed into ی after the prefixes نـ, بـ, or مـ, for the sake of euphony, as: انداخت *andākht* "he threw," نیانداخت *nayandākht*, "he did not throw," (also written نیاندااخت): افتم *uftam* "I may fall," بیفتم *bi-yuftam*: انگار *angār* "consider," *mayangār*, مینگار.[3]

(*d*) If the verb begins with an *alif* marked by a *madda* (آ), the *alif* remains, the *madda* of course being rejected:—آرد *ārad* "he may bring"; بیارد *biyārad* "let him bring"; میار *mayār* "do not bring."

(*e*) In poetry, the نـ often unites with the verb, as: نامد *nāmad* (for *nayāmad*) "he came not." This license is often taken by *'Umar-i Khayyām*. The contraction occurs in modern colloquial also.

(*f*) The accent of the verb falls on the last syllable of either stem, except there be one of the prefixes نـ, بـ, or مـ, or the verb be a compound with

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[1] In the modern language, both شو *shaw* and بشو *bi-shaw* are used, but the latter is less common.

[2] Indians, especially Punjabis, have a passion for using ʾ: they intrude it after every *alif* or *yā*.

[3] In وا مایست *vā ma-īst*, this euphonic ی is always omitted.

a preposition or an adverb;[1] in the latter cases, the accent falls on the prefix or the prefixed preposition, *vide* § 21 (*a*) and (*b*), (1) to (4).

§ 73. Interrogative Verbs.

(*a*) Interrogation is usually expressed by the tone of the voice.[2] It is also expressed by prefixing to the question آیا *āyā* "whether?" or مگر *magar* "but?" or by suffixing the words یا نه *yā na* "or not?" Examples: رفته است یا نه *rafta ast yā na?* "has he left the place or not?"; آیا فارسی نمی دانید *āyā Fārsī namī-dānīd* "what, don't you know Persian?": مگر مرده است که حرف نمی زند *magar murda ast ki ḥarf nami-zanad* "is he dead that he doesn't speak?"; مگر دیوانه‌ای *magar dīvāna-ī?* "are you mad?", or "I fancy you must be mad."

In modern colloquial, آیا *āyā* is seldom used, مگر *magar* usually taking its place. Interrogation *magar* is both positive and negative, and is used idiomatically at the beginning and end of short exclamative phrases. Examples: مگر شراب خوردی *magar sharāb khwurdī?* "I think you have been drinking," *lit.* "but have you been drinking?"; مگر رفتی *raftī magar?* "you went there, didn't you?" (a sly question).

(*b*) *Ki* که followed by *yā na* یا نه also signifies "whether or not," as: نمی دانم[3] که مرده است یا نه *namī-dānam ki murda ast yā na* "I don't know whether he is dead or not"; the *yā na* at the end cannot be omitted.

Remark I.—Interrogation is of course also expressed by the interrogative pronouns or adjectives, as: *chand* چند "how much?", or by the interrogative adverbs, as: *kū* کو or *kujā* کجا "where?"; *barāy-i chi sabab* برای چه سبب "for what reason, why?"

Remark II.—A simple question with the object of obtaining a direct answer is called استفهام استخباری *istifhām-i istikhbārī*. If the question indicates negation, as in, *ki mī-gūyad ki khayāl-i safar dārad?* که میگوید که خیال سفر دارد "who says he is thinking of going on a journey?", it is called استفهام انکاری *istifhām-i inkārī*. If the question expects the answer "yes," it is called استفهام اقراری *istifhām-i iqrārī*, as in:—اَلَسْتُ بِرَبِّكُمْ "Am I not your Lord?"

دوش در بزم تو آزرده و ناشاد که بود؟ من نه بودم هدف ناوک بیداد که بود؟

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[1] Examples: برداشتن *bar dāshtan*, بازگشتن *bāz gashtan*.

[2] In negative interrogation as نمی روی *namī-ravī* "won't you go?" the *nūn* is styled *nūn-ī istifham-i nafy* (نون استفهام نفی), *vide* § 71 (*a*) foot-notes (2 and 3). This negative interrogation can imply assertion, as:—

نمی بینی که گاوی در علف زار * بیالاید همه گاوان ده را—(Gul.)

[3] Indians for *ki* might substitute *āyā*, which, however, is incorrect.

§ 74. Roots or Stems of Simple Verbs.

(*a*) The number of simple verbs in Persian is small. As already stated, the Infinitive ends in *dan* or *tan*. Such Infinitives are called *maṣdar-i munṣarif* (مصدر منصرف) as opposed to the Compound Infinitives, *vide* § 85.

Infinitives in دن *dan* are preceded by the long vowels *ā*, *ī* and *ū*, or by *fatḥa*, or else by the consonants *r* and *n*.

Infinitives in تن *tan* are preceded by *kh*, *s*, *sh* or *f*.

(*b*) In the so-called irregular verbs the irregularity consists, only in the Imperative differing from the root of the Infinitive. Thus دیدن *dīdan* "to see" has an Imperative بین *bīn* "see thou"; کردن *kardan* "to do", کن *kun*; دادن *dādan* "to give," ده *dih*, 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*,[2] and Infinitives in *tan* preceded by *s*, reject these letters to form the root; in the same way, infinitives in *adan* reject this termination, i.e., *dan* and the *fatḥa* preceding, as:—

Infinitive.		*Root or Stem.*
m.c. *firistādan* فرستادن	to send	.. *firist* فرست
m.c. *pursīdan* پرسیدن	to ask	.. *purs* پرس
m.c. *zīstan* زیستن	to live	.. *zī* زي
m.c. *tavānistan* توانستن	to be able	.. *tavān* توان
āzhadan آژدن *āzhīdan* آژیدن *āzīdan* آزیدن *ājīdan* آجیدن	to sew	.. *āzh* آژ

EXCEPTIONS.[3]

Infinitive.		*Root or Stem.*
zādan[4] † زادن m.c. *zāʾīdan* زائیدن	to bring forth young; to be born.	*zā* زا or *zā,y* زای (trans. and intr.)
m.c. *āfrīdan*[5] آفریدن	to create	.. *āfrīn* آفرین
m.c. *āmadan* آمدن	to come	.. *āy* آی or *ā* آ
m.c. *guzīdan*[6] گزیدن	to choose	.. *guzīn* گزین

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[1] Verbs whose Imperative stems are formed according to rules are called *qiyāsī* (قیاسي) "analogical, presumptive, regular"; those that are not so formed are called غیر قیاسی *ghayr-i qiyāsī*, or *shāzz* (rare, irregular), or *samāʿī* (سماعي) "traditiona 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. *āfarīdan*.

[6] But *gazīdan* m.c. (regular) "to bite, sting."

m.c. (vulg.) *gādan* گادن m.c. (vulg.) *gāʾidan*† گائیدن	copulate (of men only).	*gā* گا or *gāy* گاي	
m.c. *dādan* دادن	to give	..	*dih* ده
m.c. *shanīdan* شنیدن *shanūdan* شنودن m.c. *shinuftan* شنفتن	to hear	..	*shunaw* or *shinaw* شنو
m.c. *gushādan* گشادن m.c. *kushādan* کشادن m.c. *kushūdan*† کشودن	to loose	..	*kushā* کشا or *kushāy* کشای
m.c. *dīdan* دیدن	to see	..	*bīn*[1] بین
m.c. *zadan* زدن	to strike	..	*zan* زن
**bakhīdan* بخیدن	to stitch	..	*bakhya kun* بخیه کن, (m.c.).
**istāndan* استاندن m.c. *sitādan* ستادن m.c. *sitāndan*† ستاندن m.c. *sitānīdan*† ستانیدن	to carry away	..	*sitān* ستان
m.c. *ārāstan*† آراستن *ārastan* آرستن	to adorn	..	*ārāy* آرای or *ārā* آرا.
**āmādan* آمادن **āmūdan*† آمودن	to prepare	..	*āmū* آمو or *āmāy* آمای; (*āmāda kardan* in m.c.)
m.c. *bālīdan* بالیدن **bālūdan*† بالودن **bālāʾidan*† بالائیدن	to grow, increase	..	*bālāy* بالای
m.c. *pāʾidan*† پائیدن m.c. *pāyīdan*† پاییدن **pāyistan* پایستن	to stand firm, endure; look stedfastly at; to trample under foot.		*pā* پا or *pāy* پای; (*pāyistan* very rare).
m.c. *bāyistan* بایستن	to be necessary	..	(بای) Imperative does not exist.
payrāstan† پیراستن (*pīrāstan*)	to adorn; to prune; to clip.		*pīrā* or *payrāy* پیرای or پیرا; in m.c. *pīrāstan*.
m.c. *payvastan* پیوستن	to join, to be joined	..	*payvand*[2] پیوند, tr. and intr.; in m.c. the tr. is *payvasta kardan*.
**tanīdan*† تنیدن **tanūdan* تنودن	to draw tight; to twist; be twisted.		*tan* تن

[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."

**jīstan* جیستن m.c. *jastan* جَستن *jahīdan*† جهیدن	to jump	..	*jah* جهه
m.c. *justan* جُستن	to search (in m.c. also = to find).	..	*jū* جو or *jūy* جوی
m.c. *chīdan* چیدن	to pluck, cull	..	*chīn* چین
m.c. *bar khāstan*[1] برخاستن	to rise up, get up	..	*barkhīz* برخیز
m.c. *khwāstan*[1] خواستن	to wish, desire	..	*khwāh* خواه
m.c. *rastan* رَستن	to be liberated, to escape; to let go.	..	*rah* ره trans. and intrans.
m.c. *rūʿīdan*[2]† روئیدن m.c. *rustan* رُستن	to grow	..	*rū* رو or *rūy* روی: (intrans.; *rūyā* vl. adjective).
**rīstan* ریستن **ristan* رستن m.c. *rīsīdan*† ریسیدن m.c. *rishtan*[3] رشتن	to spin	..	*rīs* ریس, or *ris* رس; (*rīsmān* thread).
m.c. *rīdan* ریدن **rīstan*† ریستن	to ease nature, to stool	..	*rī* ري (and in m.c. *rīn* رین). A crude word, only used by the vulgar.[4]
**zīstan* زستن m.c. *zīstan*† زیستن	to live	..	*zī* زي
m.c. *shikastan* شکستن	to break (trans. and intrans.).	..	*shikan* شکن trans. and intrans.
m.c. *kāhīdan*[5]† کاهیدن m.c. *kāstan* کاستن	to lessen	..	*kāh* کاه tr. and intr.
**giristan*[6] گرستن m.c. *girīstan*† گریستن	to weep	..	*girī* گري; (*girya kun* m.c.).
m.c. *gusistan* گُسستن **gusustan* گُسستن m.c. *gusīkhtan* گسیختن	to break off, to snap: tr. and intr.	..	*gusil* گسل trans. and intrs.; in m.c. trans.

1 Note that خاستن and خواستن though spelt differently are pronounced the same.

2 روئیدن *rūʿīdan* to grow; رویدن *rawīdan* or *ravīdan* (old) "to go, travel, walk."

3 **Rushtan* (old), "to colour, dye."

4 In polite speech *sar-i qadam raftan* سر قدم رفتن (to squat), or *bi-kināri-i āb raftan* بکنار آب رفتن.

5 In modern Persian کسر کردن *kasr kardan* is preferred for tr. for lowering of price or value: از قیمت قالي کاسته شد *az qīmat-i qālī kāsta shud* m.c. "carpets have gone down."

6 *Nigarīst* "he looked" and *na-girīst* "he did not weep."

**mānistan*[1] مانستن	to resemble	..	*mān* مان intr.; *mānā* vl. adjective.
m.c. *māndan*[1]† ماندن	to remain, be superfluous; to be fatigued; to resemble.		*mān* مان. The participle *mānda* is used as an adjective, "fatigued," especially by the Afghans. In India it also means "poor, worn out" (of animals).]
m.c. *nishastan* نشستن[2]	to sit	..	*nishīn*[2] نشين
**nigaristan*[3] نگرستن m.c. *nigarīstan* نگريستن **nigarīdan*† نگريدن	to look at, view	..	*nigar* نگر: (*nigarīdan* very rare).
**yāristan*[4] يارستن **yārastan* يارَستن	to be able; (in dictionary other meanings also given).		*yār* يار.
m.c. *bastan* بستن	to bind	..	*band* بند: [*basta shudan* pass. m.c.].
**nishāstan* نشاستن m.c. *nishāndan*† نشاندن	to place	..	*nishān* نشان: [*nishāsta* نشاسته in m.c. = starch].
shū'idan شوئيدن m.c. *shustan* شستن m.c. *shūrīdan*[5] شوريدن	to wash	..	*shūy* شوی or *shūr* شور: (*shūr* is the stem most in use in m.c., but both are used).

Remark.—It will be noticed that some verbs have two forms of the Imperative stem, one ending in ی and one in a vowel without ی, as: *ā* آ or آی *āy*. In writing, both forms are used; but in modern colloquial the ی is nearly always discarded, as: بگو *bi-gū* "say" (not *bi-gūy* بگوی).

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[1] *Mānand* مانند adv. (*miṡl*) "alike, resembling." The Afghans use these verbs also as a transitive, "to put, place."

[2] *Nishasta ast* is both Perfect Tense and Past Participle with *ast* for the English Present tense: آنجا نشسته است *ānjā nishasta ast* "he is sitting (seated) there," but آنجا می نشيند *ānjā mī-nishīnad* "that is where he always sits."

[3] نگريست = *nigarīst* "he looked" or else *na-girīst* "he did not weep."

[4] The Gabrs use this word in writing, بزرگی خدا را کسی نيارد دريافت *buzurgī-yi Khudā rā kas-ī na-yārad daryāft* "none can perceive the greatness of God."

[5] *Shurīdan* شوريدن (m.c.) also signifies "to grow mad, be distracted."

(2) Infinitives in *ūdan* ودن—of which there are not a large number, reject *dan* and change *ū* into *ā* or *āy*, as :—

m.c. *sitūdan*[1] ستودن to praise .. *sitā* ستا or *sitāy*[2] ستاي.
m.c. *namūdan* نمودن to do, to show .. *namā* نما or *namāy* نماى, trans. and intrans.

Exceptions.

m.c. *būdan* بودن to be .. *bū* بو or باش *bāsh*.
m.c. *shudan* شدن } to become, to go .. *shaw* شو.
**shūdan* شودن }
**tanūdan* تنودن } to draw tight, to twist, *tan* تن.
**tanīdan*† تنيدن } be twisted.
shanūdan شنودن }
m.c. *shanīdan* شنيدن } to hear .. *shanaw* شنو.
m.c. *shanuftan* شنفتن }
**zinūdan* زنودن to neigh .. *zinaw* زنو: (*shayha kashīdan* in modern colloquial).
**darūdan* درودن } to reap .. *daraw* درو. (In mod. Pers. the infinitive *daraw kardan* is preferred).
m.c. *daravīdan*† درويدن }
m.c. *ghunūdan* غنودن } to slumber, doze .. *ghunaw* غنو.
ghunavīdan† غنويدن }

Remark.—The following are regular: m.c. *āzmūdan* آزمودن "to try, to prove" (tr.); *āsūdan* آسودن "to rest, be satisfied, be at ease" (intr.); m.c. *afzūdan* افزودن or *fuzūdan* فزودن "to increase" (tr. and intr.): m.c. *ālūdan* آلودن "to stain, pollute; to be polluted" (tr. and intr.); (in m.c. intransitive is *ālūda shudan* آلوده شدن): m.c. *andūdan*[3] اندودن "to plaster, smear, gild, to twist": m.c. *pālūdan*[4] پالودن "to strain, filter; become pure" (tr. and intr.): m.c. *bakhshūdan* بخشودن (also m.c. *bakhshīdan* بخشيدن) "to give, bestow, forgive": m.c. *rubūdan* ربودن or **rūbūdan* روبودن "to rob, carry off; withdraw oneself from sight" (trans.): m.c. *zadūdan* زدودن "to polish, scour; wipe sadness from the mind": **sūdan* سودن (also m.c. *sābīdan* سابيدن and m.c. *sā'īdan* سائيدن) "to rub, wear, anoint" (tr.)[5]:

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[1] *Sitā'ish kardan* is also in use.

[2] *Vide* § 72 (*a*).

[3] In modern colloquial *andūd kardan* is preferred.

[4] In m.c. فالودهٔ سيب *fālūda-yi* (or *pālūda-yi* پالودهٔ) *sīb* = 'sharbat of minced apple, rose-water and sugar.' The Afghans use this verb and پاليدن *pālīdan* for "to search." *Pālūda* in m.c. is also a sweetmeat made of starch and sugar. In m.c. this verb is tr.; the intrans. form is *pālūda shudan*.

[5] Intransitive سائيده شدن *sā'ida shudan*.

ırsūdan فرسودن "to rub, wear; to be worn, old" (tr.)[1]: m.c. *farmūdan*:[2] فرمود "to order": *kushūdan* کشودن (also *kushādan* کشادن) "to open": m.c. *gushūdan* گشودن or *gushādan* گشادن.

(3) Infinitives in *tan* preceded by *kh* خ, reject *tan* and change خ into ز:—

pukhtan پختن to cook	..	*paz* پز
andākhtan انداختن to throw	..	*andāz* انداز.

Exceptions.

**ākhtan* آختن / **akhtan*[3]	to draw a sword: / geld.	to	*ākh* آخ.
m.c. *shinākhtan* شناختن	to recognize	..	*shināsh* شناس.
m.c. *gusīkhtan* گسیختن / m.c. *gusastan* گسستن / **gususten* گسستن	to break off, snap	..	*gusil* گسل, tr. and intr.
**sukhtan* سختن / m.c. *sanjīdan*† سنجیدن	to weigh	..	*sanj* سنج.
**pīkhtan* پیختن / m.c. *pīchīdan*† پیچیدن	to twist, to coil	..	*pīch* پیچ, tr. and intr.

Remark.—The following are regular:—m.c. *afrākhtan* افراختن (or m.c. *frāshtān* افراشتن) "to raise on high; to exalt" (tr.): *afrūkhtan* افروختن n.c.) "to set on fire" (tr.); m.c. *āmūkhtan* آموختن[4] "to learn; teach" (tr. and intr.): m.c. *āmīkhtan* آمیختن "to mix, mingle; be intermixed" (tr. and intr.): m.c. *angīkhtan* انگیختن (also *angīdan* انگید) "to excite, rouse": m.c. *āvīkhtan* آویختن "to hang, suspend" r.): m.c. *bākhtan* باختن "to play, to lose at play" (tr.): m.c. *pardākhtan*[5] پرداختن "to finish; bring to perfection; to be busily engaged" r. and intr.): m.c. *parhīkhtan* پرهیختن[6] (old) "to educate" (but *parhīzīdan*) پرهیزید, Imper. پرهیز, "restrain oneself, abstain" (intr.): m.c. *bīkhtan* بیختن

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1 Usually the participle فرسوده with an auxiliary verb is used.

2 Also in compound verbs used as a substitute for *kardan*, to indicate respect.

3 But *akhta kardan* اخته کردن "to geld" only.

4 In m.c. to learn only: *āmūzāndan* آموزاندن or *āmūzānīdan* آموزانیدن (m.c. to teach."

5 *Man bi-īn kār namī-pardāzam* من باین کار نمی پردازم (m.c.) "I cannot do this" *an īn kār ra pardākhtam* من این کار را پرداختم (m.c.) "I completed this": *az namāz pardakht* از نماز پرداخت (m.c.) "he finished his prayers" = *fārigh shud.*

6 *Parhīz* پرهیز "abstinence" and *pahrīz kardan* پرهیز کردن only, are common in odern Persian.

"to sift" (in dict. also "to enslave; become weak") (tr.): *tākhtan*[1] تاختن "to hasten; to assault: to make to gallop" (tr. and intr.): *tokhtan* توختن (old "to pay a debt; to wish, to want"; m.c. *dūkhtan* دوختن "to sew" (tr. and intr.): *rīkhtan* ریختن "to pour, diffuse; cast, melt; scatter, disperse[2]" (tr. and intr.): m.c. *sākhtan* ساختن[3] "to make" (tr.): **supukhtan* سپختن "to prick, pierce; thrust one thing with force into another": m.c. *sūkhtan* سوختن "to burn, to be inflamed, to set on fire" (tr. and intr.); m.c. *gudākhtan* گداختن "to melt, to be melted" (tr. and intr.): m.c. *gurīkhtan* گریختن "to flee away": m.c. *navākhtan*[4] نواختن "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 تن *tan* and change ش *sh* into ر *r*, as:—

m.c. *dāshtan* داشتن to have .. *dār* دار.

Exceptions.

m.c. *gashtan* گشتن } to become, to saunter; .. *gard* گرد
m.c. *gardīdan*† گردیدن } to return; be inverted

āghūstan[5] آغوشتن
āghūshīdan† آغوشیدن } to embrace .. *āghūsh* آغوش
āghīshīdan آغیشیدن
ūghistan اوغشتن

m.c. *kushtan* کشتن to kill .. *kush* کُش.

m.c. *hishtan* هشتن
m.c. *hilīdan*† هلیدن } to let down; to quiet, *hil* هل or *hish* هش.
hishīdan† هشیدن

m.c. *sirishtan*[6] سرشتن } to mix; to create; .. *sirish* سرش.
sarishīdan سرشیدن } to mix.

m.c. *kāshtan*† کاشتن[7] } to plough; sow; till *kār* کار; in m.c. "to sow."
m.c. *kishtan* کشتن } the land; to plant

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1 *Tākht u tāz kardan* تاخت وتاز کردن "to make an inroad": *tākhtan kardan* تاختن کردن "to attack": *takht āvardan* تاخت آوردن "to attack": *tākht ū tārāj* تاخت وتاراج "plundering." Hence from this verb, *tāzi* came to mean "Arabic: an Arab horse, an (Arab) greyhound."

2 *Bar sar-i kas-ī rīkhtan* بر سر کسی ریختن "to fall upon": *firū rīkhtan* فرو ریختن "to pour out": *az ham rīkhtan* (m.c.) "to go to pieces; also *rīkhta shudan.* ریخته شدن

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 giriftan* در آغوش گرفتن in m.c.

6 *Sirisht* سرشت "mixed; nature, etc."; *sirishta* سرشته "mixed, kneaded," but *sar rishta* "a knowledge of."

7 کشتن *kishtan* "to sow," but کُشتن *kushtan* "to kill."

m.c. *rīsīdan* †ریسیدن
m.c. *rishtan* رشتن
**rīstan* ریستن
**ristan* رستن
} to spin .. *ris* رس and *rīs*; ریس *rīs* only in m.c.

m.c. *navishtan*[1] نوشتن to write .. *navīs* نویس

m.c. *āghashtan* آغشتن
m.c. *āghishtan* آغشتن
* *āghushtan* آغُشتن
} to mix; to moisten; be moistened; to defile. *āghishta kun* آغشته کن.

Remark.—The following are regular:—m.c. *ambāshtan* امباشتن and *anbāshtan* انباشتن (tr.) "to fill, etc."; m.c *angāshtan* انگاشتن (or m.c. انگاریدن *angārīdan* or **angārdan* (intr.): "to think, imagine": **awbāshtan* اوباشتن "to devour, swallow": m.c. *pindāshtan* پنداشتن (or **pindārīdan* پنداریدن) to think, consider; be proud" (intr.); m.c. *dāshtan* داشتن "to have, hold, keep" (tr.): m.c. *guzāshtan* گذاشتن "to place, put on, leave" (tr.): m.c. *guzashtan* گذشتن "to pass, pass by" (intr.[2]): m.c. *gumāshtan* گماشتن "to appoint for a purpose[3]": m.c. *nigāshtan* نگاشتن (or m c. *nigārīdan* نگاریدن) "to paint, portray; embroider, to write."

(5) Infinitives in دن *dan* preceded by ر *r*, or ن *n*, reject *dan* دن, as:—
m.c. *kandan* کندن to dig, root *kan* کن.

Exceptions.

m.c. *āvardan* آوردن to bring .. *āvar* † آور or *ār* آر.
m.c. *shumurdan* شمردن to count .. *shumār* شمار.
m.c. *burdan* بردن to carry, to bear .. *bar* بر.
m.c. *kardan* کردن to do .. *kun* کن.
m.c. *murdan* مردن to die .. *mīr* میر.
m.c. *sipurdan* سپردن
* *supārdan* سپاردن
} to resign, commit, deposit, travel. *sipār* سپار.
m.c. *āzurdan* آزردن
* *āzārdan* † آزاردن
} to offend, to injure .. *āzār* آزار: *āzār dādan* آزار دادن (m.c.).
m.c. *afshurdan* افشردن to squeeze; to express .. *afshār* افشار.
* *farkandan* فرکندن to dig a canal, bring water into the fields. *farkan* فرکن, and *farkand* فرکند.

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1 نوشتن *nūshtan* (gen. *nūshīdan* or *nūsh kardan*) "to drink"; but نوشتن *navishtan*, etc., "to write."

2 Also m.c. گذر کردن *guzar kardan* "to pass by (a person, etc.)."

3 In India the past participle, گماشته *gumāshta*, is a common term for a commissary, or agent, especially in the Commissariat Department.

(6) Infinitives in *tan* تن preceded by ف *f*, reject *tan*, تن and, by a law of permutation common to several languages, change the *f* ف into *b* ب: many verbs, however, retain the *f*:—

m.c. *yāftan* یافتن to get, obtain .. *yāb* یاب.

m.c. *bāftan* بافتن to weave .. *bāf* باف.

Exceptions.

m.c. *pazīruftan* پذیرفتن to accept, approve .. *pazīr* پذیر.

m.c. *suftan*[1] سفتن to bore, pierce .. *sumb* سنب; *sufta kun* سفته کن: *sufta kardan* سفته کردن in m.c.

m.c. *nihuftan* نهفتن to conceal .. *nihuft* نهفت.

m.c. *āshūftan* آشفتن, *āshūftan*† آشوفتن to disturb .. *āshūb* آشوب

m.c. *kāftan* کافتن, m.c. *kāvīdan* کاویدن, m.c. *kandan*† کندن to dig, to root up .. m.c. *kāv* کاو, or *kan* کن.

m.c. *shiguftan* شگفتن, m.c. *shikuftan* شکفتن to expand (of a flower), to smile. *shiguft* شگفت

m.c. *raftan* رفتن to go .. *raw* رو.

m.c. *shinuftan* شنفتن, m.c. *shanūdan.* شنودن, m.c. *shanīdan* شنیدن to hear .. *shinaw* شنو.

m.c. *guftan* گفتن[2] to say .. *gū* گو, or *gūy* گوی.

m.c. *kūftan*† کوفتن, *kuftan* کفتن, m.c. *kūbīdān*† کوبیدن to break, bruise, knock, trample under foot *kūb* کوب.

m,c. *rūftan*† روفتن, *ruftan* رفتن, m.c. *rūbīdan*† روبیدن to sweep .. *rūb* روب.

m.c. *farīftan*† فریفتن, *fariftan* فرفتن to deceive .. *farīb* فریب, also *firīb dādan* فریب دادن, m.c.

m.c. *giriftan* گرفتن to seize .. *gīr* گیر.

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[1] *Sufta* سُفته Past Participle, but *sifta* سِفته (in m.c. سفت *sift*) "thick, coarse," from an obsolete Infinitive.

[2] *Guftan* گفتن sometimes means to say to oneself, hence "to think":—

طبعم بنماز و روزه چون مائل شد
گفتم که مراد کُلّی‌ام حاصل شد

Tab'-am bi-namāz u rūza chun mā'il shud
Guftam ki murād-i kulli-yam hāsil shud.

"To prayer and fasting when my heart inclined,
All my desire I surely hoped to find:"—(O. K 180 Whin.)

m.c. *khuftan* خفتن			*khuft* (m.c.) خفت
m.c. *khwābīdan*[1]† خوابیدن	to sleep, crouch, etc.		*khwāb* (m.c.) خواب.
m.c. *khusbīdan*† خسبیدن			*khusb* (m.c.) خسپ
m.c. *khuspīdan* † خسپیدن			*khusp* (m.c.) خسپ.
**tāftan*† تافتن	to twist	..	*tāb* تاب
**taftan* تفتن			
m.c. *tābīdan*† تابیدن			

Remark.—The following is regular:—m.c. *shitāftan* شتافتن to hurry, root *shtiāb* شتاب.

§ 75. Hybrid Verbs.

In addition to the pure Persian verbs, a certain number of hybrids are formed by affixing the termination *īdan* یدن—to an Arabic root. Example: m.c. *fahmīdan* فهمیدن "to understand"; *raqsīdan* رقصیدن (m.c.) (and *raqṣ kardan*) "to dance"; *ṭalabīdan* طلبیدن "to summon" (m.c.); and a few others. *Ghalṭīdan* غلطیدن (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 *chalnā* چلنا "to go."

This hybrid Infinitive is called مصدر جعلي, as opposed to مصدر اصلي, a true Persian Infinitive.

§ 76. The Auxiliary Verbs (افعال معاون).

Shudan شُدن "to become"; root *shaw* شو.

(*a*) The verb شدن *shudan* "to become, to go" is conjugated regularly. The Imperative is شو *shaw:* in the other tenses, و before a vowel becomes *v*. The noun of agency *shavanda* is obsolete or else extremely rare.[2] The Aorist is *shavam* شوم or *bi-shavam* بشوم, both forms are used. The Imperative[3] seldom takes the prefix به.

(*b*) The third person singular of the Present and Preterite tenses is also used impersonally, especially in modern colloquial; *mī-shavad* میشود and *namī-shavad* نمیشود "is it possible?" and "is it not possible?" *mī-shud* میشد; *namī-shud* نمیشد "was it possible; was it not possible?": *vide* § 77 (*d*).

(*c*) *Shudan* شدن is also used for conjugating the grammatical passive

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[1] *Khwābānīdan* خوابانیدن or *khwābāndan* خواباندن "to lull to sleep; to make (a camel) lie down; to lower (a flag or anything that is raised on high).

[2] *Shavanda* شوندة is sometimes used when translating literally from Arabic.

[3] *Gum shaw* گم شو, or *gum bi-shaw* گم بشو "be off with you," are both used in m.c.

[4] Compare *aḥmaq! agar bi-tu tarsū mī-guftand chi mī-shud ki khud-at rā bi mahlaka andākhtī?* (m.c.) احمق اگر بتو ترسو میگفتند چه میشد که خودت را به مهلکه انداختی "ass! even if they *did* call you a funk what was there in that to make you go and cast yourself into danger?"

voice. In other cases its place can be taken by either of its synonyms, *gashtan* گشتن, or *gardīdan* گردیدن, Imperative *gard* گرد.

(*d*) Note the following idioms:—

(1) *ān qadr ki raftan mī-shud raftam*[1] آن قدر که رفتن میشد رفتم "I went as far as I was able"; *ān qadr ki karda mī-shud kardam* آن قدر که کرده میشد کردم "I did as much as I could."

(2) *Chunīn na-khwāhad shud ki*—که چنین نخواهد شد (Afghan and m.c.) "it will not happen that—"; *jihat-i khurāk just u jū kardan na-khwāhad shud* جهت خوراک جست و جو کردن نخواهد شد (Afghan) "it will not be necessary to make a search for food."

(3) *Guftam chi mī-shavad agar īn kār rā kunī?* گفتم چه میشود اگر این کار را کني (m.c.) "I said why should you not do this?": *guft agar dar mufāvaẓa-yi ū shab-ī tā'khīr kardī chi shudī* گفت اگر در مفاوضهٔ او شبی تاخیر کردي چه شدی (Sa'dī) "he said, if he had delayed having connection with her one night what would it have mattered."

(4) *Tājir bi-khanda shud* تاجر بخندده شد (m.c.) "the merchant began to laugh," *vide* § 79 (*c*).

(*e*) *Ba'd ma'lūm mī-shavad* بعد معلوم میشود (m.c.) "we shall see"; also *ma'lūm shudan* معلوم شدن (m.c.) "to appear."

Remark.—The auxiliary verbs are *khwāstan* خواستن "to want" (used in the Future tenses of verbs); *hastan* هستن "to be, exist" (used in Perfect tenses); *būdan* بودن "to be" (used in the Pluperfect tenses); *tavānistan* توانستن "to be able" (used in the ماضي امکاني, etc.); *bāshīdan* باشیدن "to be" (used in the ماضي شکّي), and *shudan* شدن "to become."

A defective verb is called ناقص التصریف. Some of the auxiliary verbs are also defective.

The افعال ناقصه are *shud* شد, *būd* بود, *gardīd* گردید and *gasht* گشت, etc., and sometimes *āmad* آمد and *bar-āmad* بر آمد. They are called *nāqiṣ* ناقص because though in appearance intransitive verbs, they yield no sense with a subject alone, thus *Aḥmad būd* احمد بود by itself is really meaningless.

Examples of *āmadan* آمدن as a *fi'l-i nāqiṣ* are: *khaylī pūch bar-āmad* خیلي پوچ بر آمد "it turned out (was) very useless":

ز آسمان بزمین مژده ناگهان آمد * که آفتاب زمین تاج آسمان آمد

§ 77. *Tavānistan* توانستن[2] "to be able": root *tavān* توان.

(*a*) This verb is regular, except that certain tenses, etc., such as the Imperative, noun of agency, are not used.

(1) In classical Persian, this verb is usually either preceded by an

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[1] *Ān qadr ki mī-shud bi-ravam raftam* (m.c.) آنقدر که میشد بروم رفتم.

[2] *Tavānīdan* توانیدن obsolete.

Infinitive or followed by the shortened Infinitive, as: تنها کردن نمي توانم *tanhā kardan namī-tavānam* (Afghan and Indian coll.) "alone I am not able to do it"; از این سبب اول چراغ را کشتم که اگر روی پسر را خواهم دید[1] از شفقت او را کشتن نخواهم توانست *az īn sabab avval chirāgh rā kushtam ki agar rū-yi pisar rā khwāham dīd az shafaqat*[2] *ū rā kushtan na-khwāham tavānist* (Afghan): کس نتواند گرفت دامن دولت بزور *kas na-tavānad girift dāman-i dawlat bi-zūr* (Sa'dī) "none can compel fortune." This construction is still used by the Afghans and Indians in talking.[3]

Remark.—In the Gulistan, however, the full form of the Infinitive frequently occurs *after* the auxiliary, as: اگر بمعونت شما جهتي معیّن گردد که موجب جمعیّت خاطر باشد بقیهٔ عمر از عهدهٔ شکر آن نتوانم بیرون آمدن *agar bi-ma'ūnat-i shumā jihat-ī mu'ayyan gardad ki mujīb-i jam'iyyat-i khāṭir bāshad baqiyya-yi 'umr az 'uhda-yi shukr-i ān na-tavānam bīrūn āmadan* (Sa'dī) "if, through your influence, some means be settled that would release me from this burden, I will be grateful to you for the whole of my life"; گفتم برای نزهت ناظران وفسحت حاضران کتاب گلستان توانم تصنیف کردن که— *guftam barāy-i nuzhat-i nāẓirān va fusḥat-i ḥāẓirān kitāb-i Gulistān tavānam taṣnīf kardan ki*—(Sa'dī) "I replied that I would perhaps compose[4] the Gulistan as a delight and a satisfaction[5] to its readers[6] so that—."

(2) Or the auxiliary is apocopated, i.e. the stem with or without the verbal prefixes is followed by the shortened Infinitive: in this case the verb is a present impersonal. This construction is modern as well as Afghan and Indian: بحکم آنکه پروردهٔ نعمت این خاندانم و باندک مایهٔ تغییر خاطر با ولي نعمت خود بیوفائي[7] نتوان کرد که— *bi-ḥukm-i ān-ki parvarda-yi ni'mat-i īn khāndān-am va bi-andak māya-yi taghyīr-i*[7] *khāṭir bā valī-ni'mat-i khud bī-wafā'ī na-tavān kard ki*—(Sa'dī) "because 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";

دانی که چه گفت زال بارستم گرد دشمن نتوان حقیر و بیچاره شمرد

Dānī ki chi guft Zāl bā Rustam-i gurd?

'Dushman na-tavān ḥaqīr u bīchāra shumurd' (Sa'dī).

"Knowest thou what said Zāl to the hero Rustam?

'One ought not to count any enemy as despicable and impotent.'"

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1 In modern Persian بینم *bi-bīnam* (Subjunctive) would be more usual.

2 Also pronounced *shafqat*.

3 Colloquially, the Afghans often use the Past Participle instead of the Infinitive before the auxiliary, thus: دیده نمي توانم *dīda namī-tawānam* (for دیدن نمي توانم *dīdan namī-tawānam*).

in m. 4 I am able to and D.V. will: note direct narration in Persian.

4 5 *Lit.* "amplitude."

andākhti· The book being called the "Rose Garden," there is a play upon the word ناظر even if th 'spectator."

yourself into *aghyīr* تغییر "change," but *taghayyur* تغیّر "anger."

امروز بکش که میتوان کشت کاتش چو بلند شد جهان سوخت

Imrūz bi-kush ki mī-tavān kusht
K'ātash chu buland shud jahān sūkht (Sa'dī).

"Kill to-day while it is possible to kill,
For a small fire, if it becomes great, burns[1] the whole world."

Both constructions occur together in the following:—ملامتش کردند که چنین صید در دامت افتاد و نتوانستی نگاه داشتن ؟ گفت ای برادران چه توان کرد *malāmat-ash kardand ki chunīn ṣayd*[2] *dar dām-at uftād va na-tavānistī nigāh dāshtan? Guft ay barādarān chi tavān kard?*—(Sa'dī) "They upbraided him saying, 'such a fine fish[2] fell to thy lot[3]—and thou coulds't not keep it'? He said, 'my brethren, what can one do—'?"

Remark I.—Sometimes the auxiliary is not apocopated but is used impersonally in the third person singular, as: گفت از برای آنکه هر روزش میتواند دید مگر در زمستان که *guft az barā-yi ān ki har rūz-ash mī-tavānad dīd magar dar zamistān ki*—(Sa'dī) "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:—

بعذر توبه توان رستن از عذاب خدای ولیک می نتوان از زبان مردم رست

Bi-'uẕr-i tauba tavān rastan az 'aẕāb-i Khudāy
Va-līk mī-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* رستن is used for *rast* رست in the first line: also *mī-na-tavān* می نتوان in the second line for *namī-tavān* نمی توان is a poetical license only.

(3) A third construction is the Aorist (or Subjunctive) after the auxiliary, as:—

ورنه سزاوار خداوندیش کس نتواند که بجا آورد

Warna sazā-vār-i khudāvandi-yash
Kas na-tavānad ki bi-jā āvarad (Sa'dī).

"Otherwise fitting His Glory,
None is able to perform what is worthy of it."
(This construction is used in modern Persian.)

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[1] Note the Preterites for the Aorist and Present tenses in a condition, after *chūn* چون.

[2] *Ṣayd* 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.

Remark.—*Tavān* توان also takes the prefix به (*bi-tavān* بتوان). *Tavān* توان is said to be sometimes contracted into *tān* تان. *Shāyad* شاید and *bāyad* باید are sometimes used as synonyms for *tavān* توان.

(*b*) (1) In modern Persian, the last construction is the usual one, but in speaking the conjunction که is generally omitted, as: نمي توانم بیایم *namī-tavānam bi-yāyam* "I can't come," or "I will not be able to come" for *namī-tavānam ki bi-yāyam*[1] نمیتوانم که بیایم: اگر میل داشته باشید میتوانید در مهمان خانه منزل کنید *agar mayl dāshta bāshīd mī-tavānīd dar mihmān-khāna manzil kunīd* (modern colloquial; Rozen's grammar) "if you like, you can put up in the hotel": *ki* که is understood after *mī-tavānīd* می توانید.

(2) The shortened Infinitive after the tenses of this auxiliary is still used by the Afghans and Indians, but in the modern colloquial of Persia this construction is not common: when used it is generally in third person singular, as: این شخص این کار را نمي تواند کرد *īn shakhṣ īn kār rā namī-tavānad 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: چگونه میتوان این کار را کرد[2] *chigūna mī-tavān īn kār rā kard?* (m.c.) "how is one to do this?": نمي توان (نتوان or) باور کرد *namī-tavān* (or *na-tavān*) *bāvar kard* (m.c.) "one cannot believe this": *na-tavānist kard* نتوانست کرد (m.c.) or *namītavānist kard* نمي توانست کرد (m c.) "one could not (past) do this."

Remark.—The Perfect of *tavānistan* توانستن is subject to the same rules that govern the Perfects of other verbs, *vide* § 125: *vaqt-ī dar Landan būdand tavānista and ānjā bi-ravand* وقتی در لندن بودند توانسته اند آنجا بروند; the Perfect shows the speaker was not present.

(4) The auxiliary need not be repeated before the second of two verbs, as: *shumā mī-tavānīd ānjā bi-yāyīd va asp-davānī kunīd?* شما میتوانید آنجا بیائید و اسپ دوانی کنید (m.c.) "can you come there and (can you) gallop your horse?"

Occasionally, a transitive verb is understood, or *tavānistan* توانستن is itself considered transitive, as: *ammā kas-ī ki kūcha va bāzār-i Iṣfahān rā nīk bi-dānad va dar shab rāhnumā'ī bi-tavānad, ghayr az man na būd* اما کسیکه کوچه و بازار اصفهان را نیک بداند و در شب راه نمائي بتواند غیر از من نبود (Tr. H. B. Chap V), "but there was none but me who knew the streets of Isfahan, and who could act as guide in them." *Guftam 'ānki kūk kardan-i sā'at rā na-dānad idāra-yi mamlakat rā chigūna tavānad'?* گفتم آنکه کوک کردن ساعت را ندانند ادارهٔ مملکت را چگونه تواند (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?'": بعد از این حکایت من ترا رهائی نمي توانم (Tr. H. B. Chap. XXXVIII): با جمالی که بالاتر از آن تصور نمیتوان بحضور آمد (Tr. H. B. Chap. XL).

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[1] *Man qādir namī-bāsham ki īn kār rā bi-kunam* من قادر نمي باشم که این کار را بکنم, or ——— نمیتوانم.

[2] Either a simple question or in the sense of 'it is impossible to do this.'

(*c*) An Indian use of this verb is illustrated in the following example:— با خود گفتم بهمه حال اهل این مسجد جماعت بزرگان و معارف توانند بود *bā khud guftam bi-hama ḥāl ahl-i īn masjid jamā'at-i buzurgān va ma'ārif tavānad būd* (classical) "I said to myself perhaps the people of this mosque are a congregation of big and well-known persons." If خواهند بود was substituted, the sense would be "must be": *mī-bāshand* مي باشند would mean "are." *Shāyad bāshand* شايد باشند could also be used.

(*d*) As already mentioned in § 76 (*b*), the third person singular of the Present and Preterite of *shudan* شدن is used impersonally. It is followed either by the Subjunctive or by the shortened Infinitive, as: بواسطهٔ بدی راه نمي شد همان روز تا بسر کوتل[1] رسیم *bi-vāsiṭa-yi badī-yi rāh namī-shud hamān rūz tā bi-sar-i kūtal bi-rasīm* (m.c. Roz. Gr.) "on account of the badness of the road it was impossible to reach the top of the pass that day": زمي شد که این نصیحت را بزنت بکني *namī-shud*[2] *ki īn naṣīḥat rā bi-zanat bi-kunī* (m.c.) "was it not possible for you to give this piece of advice to your wife (and not to me)?": نه خیر نمي شود *na khayr namī-shavad* (m.c.) "no, it is impossible": پیش از عید نمي شود رفت *pīsh az 'īd*[3] *namī-shavad raft* (m.c.) "we can't go before the 'Id": نمي شود تا امشب پس بگیرم *namī-shavad tā imshab pas bi-gīram* (m.c.) "can't I possibly have it back by to-night?" Note the shortened Infinitives in the following: اگر قصد[4] نباشد چه طور میشد سنگ را بر داشت انداخت *agar qaṣd*[4] *na-bāshad chi ṭawr mī-shud sang rā bardāsht andākht* (m.c.) "were there no intention, how was it possible (how did it happen) to have picked up a stone and thrown it?"[5]

(*e*) To be able, can also be expressed by the Passive, as: چه طور بیائم خسته شده نا توان گشتیم و قدمهای ما برداشته نمي شود *chi ṭawr bi-yāyīm, khasta shuda nā-tavān gashtīm va qadamhā-yi*[6] *mā bar-dāshta 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)."

دانسته نمي‌شود بمعیار عقول سنجیده نمیشود بمقیاس قیاس

Dānista namī-shavad bi-mi'yār-i 'uqūl
Sanjīda namī-shavad bi-miqyās-i qiyās.

"No man of science ever weighed (it) with scales,
Nor made assay with touch-stone, no, not one!"

(*O. K.* 279 *Whin.*)

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[1] Generally pronounced *kŭtal.*

[2] Or *chi mī-shud agar īn naṣīḥat rā bi-zanat mī-kardī* (m.c.). Colloquially and vulgarly the Imperfect is often used for the Present, apparently from a confused idea that the Imperfect is a Subjunctive or Conditional. An English writer sometimes says, "What *were* you pleased to order?"

[3] Vulgar *'ayd.*

[4] For *qaṣd-at* قصد.

[5] This use of *shudan* شدن is classical as well as modern colloquial.

[6] Or singular *qadam* قدم, as a collective noun.

Remark.—Before a compound of substantive, etc. and verb, the auxiliary 'can,' in modern colloquial, often immediately precedes the verbal member of the compound, as: *āvāza mī-tavānī bi-khwānī* آوازه ميتواني بخواني (m.c.) "can you sing?", or *mī-tavānī (ki) āvāza bi-khwānī* آوازه (كه) ميتواني بخواني (m.c.)?

(*f*) *Tawānā* توانا is an adjective "powerful," and its negative form is *nā-tavān* نا توان, and also *nā-tavānā* نا توانا (old).

Tavān-gar توانگر is an adjective, signifying "powerful, rich."

Tavān توان is a substantive "strength."

(*g*) *Yārastan* يارستن or *yāristan* يارستن (rt. *yār* يار) "to be able; to stretch out the hand," and *ārastan* آرستن (rt. *ār* آر) "to be able; to adorn" occur frequently in poetry for *tavānistan* توانستن.

Yārā يارا (subs.) "boldness; power."

(*h*) *Dānistan* دانستن "to know" is in classical and modern Persian used for "to be able": the construction is the same as with *tavānistan* توانستن.

پس از ملامت و شنعت گناه دختر چيست
تـــرا كه دست بلـرزد گهر چـه دانى سفت
Pas az malāmat u shun'at, gunāh-i dukhtar chīst
Turā ki dast bi-larzad guhar chi dānī 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[1]?'"—(Sa'dī).

(*Gul., Chap. VI, last lines.*)

Ū mī-dānad bi-kunad? او ميداند بكند (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* اگر از دستت بيايد; *az rū-yi man namī-āyad* (or *namī-shavad*) *ki*—كه (نمي شود or) از روي من نمي آيد "I am ashamed to—(i.e., I can't[2])—": *qādir būdan bar*—قادر بودن بر: *qābil-i* or *qābil bar—būdan*, بودن بر—قابل or قابل; *dar quvva-yi khud dīdan* or *būdan* (يا بودن) در قوّهٔ خود ديدن: *tavānā nīstam ki īn kār rā bi-kunam* توانا نيستم كه اين كار را بكنم, or *tavānā'i-yi īn kār rā na-dāram* توانائي اين كار را ندارم: *imkān dāshtan* امكان داشتن *Vide* also § 76 (*d*) and § 77 (*e*) for "to be able."

§ 78. *Giriftan* گرفتن.

(*a*) *Giriftan* گرفتن, root *gīr* گير "to seize, etc."; transitive and intransitive.

The Imperative form *gīr* گير is not used colloquially: always *bi-gīr* بگير.

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[1] There is, of course, a double meaning: *guhar-i nā-sufta* گوهر ناسفته is a poetical expression for a virgin.

[2] *Khaylī pur-rū hastī* خلى پر رو هستي (m.c.) "you're very shameless": رو از پيش *rū az pīsh bardāsht* برداشت (m.c.) "he hid himself."

In *classical* Persian, in addition to its ordinary signification of "to take, seize," this verb, preceded by an Infinitive, means "to begin," as: او گفتن گرفت *ū guftan girift* "he began to speak"; بزباني كه داشت ملک را دشنام دادن گرفت و سقط گفتن *bi-zabān-ī ki dāsht malik rā dushnām dādan girift va saqaṭ guftan* (Sadī) "he began to abuse the king and use bad language in his native-tongue: زبان درازي كردن گرفت *zabān-darāzī kardan girift* (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 گرفتن *giriftan* mean "to begin"; دلم طپيدن گرفت *dil-am ṭapīdan girift* (m.c.) "my heart began to beat": برف گرفت *barf girift*, باران گرفت *bārān girift* (m.c.) "it began to snow; it began to rain." For "to begin" in modern Persian, *vide* § 79.

(*b*) گرفتن *Giriftan* also means "to suppose, admit." (In poetry the Imperative گير *gīr* is frequently used interjectionally in this sense). Examples: گيرم كه غمت نيست غم ما هم نيست ؟ *gīram ki ġamat nīst ġam-i mā ham nīst?* (Sa'dī) "I admit you have no anxiety. Have we then none?": و گرفتم كه آمدند (گيرم or), *va giriftam* (or *gīram*) *ki āmadand* (m.c.) "and admitted (or let me suppose) that they came": (گيريم or) همچو ميگيريم (vulg.) *hamchi*[1] *mī-gīrīm* (or *gīrīm*) (m.c.) "we will suppose (or let us suppose) so."

(*c*) Colloquially and vulgarly گرفتن *giriftan* is used pleonastically, as: دلاک گرفت خوابيد *dallāk girift khwābīd* (m.c.) "the barber fell asleep"; بگير بخواب *bi-gīr bi-khwāb* (m.c.) "go to sleep."

(*d*) Note the following intransitive or reflexive uses of this verb:—

تا چند كنم عرضهٔ نادانی خويش بگرفت دل من از پريشانی خويش

Tā chand kunam 'arẓa-yi nā-dānī-yi khwīsh,
Bi-girift dil-i man az parīshānī-yi khwīsh?
"Oft times I plead my foolishness to Thee,
My heart contracted with perplexity."

(*O. K.* 281 *Whin.*)

Dīdam ki nafas-am dar namī-gīrad ديدم كه نفسم در نميگيرد (Sa'dī) "I saw that my speech (breath) did not sink in—made no impression": آب در گلويش گرفت *āb dar gulū-yash girift* "the water stuck in his throat; he choked": نفست بگيرد *nafas-at*[2] *bi-gīrad* "hold your tongue" (m.c.) *lit.* "may your breath be caught, may you choke"; تخم از گرمي در گرفت *tukhm az garmī dar girift* (m.c.) "the seeds were scorched by the sun": زبانش ميگيرد *zabān-ash mī-gīrad* (m.c.) "he stammers" (*lit.* his tongue sticks): او سرش بديوار گرفت *ū sar-ash bi-dīvār girift* (m.c.) "he suddenly struck his head against the wall": *nabẓ-am īstāda ast, chashm-am namī-bīnad, gūsh-am girift, āh-āh-hāy*[3] *raftīm* (m.c.)

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[1] *Hamchu* همچو is pronounced *hamchi*.

[2] i.e., "may you die"; ="hold your noise, d—n you." Do not say *nafs*, which generally means "penis."

[3] The conventional way of writing this exclamation is آه ها هاى.

"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); گرفت دل گلویش گریه *girya dar gulū-yash girift* (m.c.) "sobs choked his utterance."

(*e*) *Aftāb girifta ast* آفتاب گرفته است (m.c.) "the sun is eclipsed.[1]" *Girifta* گرفته is also an adjective, "dark," applied to colouring.

(*f*) *Īn ṣūrat* (or *īn sarūd*) *gīrandagī na-dārad* (یا این سرود) این صورت گیرندگی ندارد (m.c.) "this picture (or this song) has no attractiveness in it."

(*g*) *Ū tamām-i shab az ḥarf zadan vā-gīr namī-kard* (or *ārām namī-girift*) او تمام شب از حرف زدن وا گیر نمیکرد (یا آرام نمی گرفت) (m.c.) "he ceased not to chatter all the night through.[2]"

(*h*) *Chilla-yi buzurg hanūz na-girifta ast* چلّهٔ بزرگ هنوز نگرفته است (m.c.) "the forty days of greatest heat (or greatest cold) have not yet commenced."

(*i*) In modern colloquial *giriftan* گرفتن and *sitāndan* ستاندن (vulg. *istāndan* استاندن) are used for "to buy."

§ 79. The Verbs "to begin, etc."

(*a*) For the use of *giriftan* گرفتن in classical Persian for "to begin," *vide* § 78 (*a*).

(*b*) (1) The verbs "to begin" are بنا کردن[3] *binā kardan*; آغاز نمودن[4] *āghāz namūdan*; شروع کردن *shurū' kardan*; ابتداء کردن *ibtidā'*[5] *kardan* (of a work). They are followed by the Infinitive, as follows:—و بنا کردم بتماشا کردن دکانها[6] *va binā kardam bi-tamāshā kardan-i dukānhā* (m.c.) "I began to look at the shops"; بنای راه رفتن گذاشتم *binā-yi rāh raftan guzāshtam* (m.c.) "I began to walk": بنا کردم بدوم *binā kardam bi-davam* (vulg.) "I began to run": شروع بخوردن نمود *shurū' bi-khwurdan namūd* (m.c.) "he began to eat": شروع میکند بگریه کردن *shurū' mī-kunad bi-girya kardan* (m.c.) "she begins to cry": ابتدا میکنم بنام خدا *ibtidā' mī-kunam bi-nām-i Khudā*[6] (mod. writing) "I begin in the name of God."

(2) *Dast bi-kār shudan* دست بکار شدن also means "to begin" (of a work only): فردا باید دست بکار شد *fardā bāyad dast bi-kār shud* (m.c.) "we must begin the business to-morrow."

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[1] *Kusūf* کسوف and *khusūf* خسوف 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-yārāmīd az sukhanhā-yi parīshān guftan* (Sa'dī): Mod. Pers. *hama-yi shab* "all the night" and *hama shab* "every night."

[3] *Binā'* signifies "building" and *binā' kardan* بناء کردن "to build"; بنّاء *bannā'* is a "mason": *binā bar* بنابر "because of"; and *binā bar-ān* بنا بران "therefore": the ' not written in Persian.

[4] *Āghāzīdan* آغازیدن is obsolete.

[5] Br. Ar. pl. دکاکین *dakākīn* is also used in modern colloquial.

[6] In this phrase the *iẓāfat* is sometimes classically omitted.

(*c*) The following are Afghan idioms:—کشتي فرو نشستن نمود *kishtī faro nishastan namūd* (Afghan colloquial) "the ship began to sink": سنگ از کوه غلطیدن کرد *sang az kūh ghalṭīdan kard* "the rock began to roll down the hill-side": در وقت پیشین روز طیار نمودن میز را بنا کردم *dar waqt-i peshīn roz ṭayyār namūdan-i mez rā binā kardam*[1] (Afghan colloquial) "at midday I began to make the table"; عقب خیمه را کندن شروع کردم *'aqab-i khema rā kandan shurū' kardam* (Af. col.) "I began to dig (the ground) behind the tent": باد خوفناکی وزیدن نمود *bād-i khawf-nāk-ī wazīdan namūd* (Afg. col.) [*bād-i sakht-ī vazīdan girift* m.c.] "a terrible wind began to blow": تاجر بخنده شد *tājir bi-khanda shud* (Afghan, and modern colloquial) "the merchant began to laugh (went off into a laugh)."

(*d*) *Man bi-khanda uftādam* من بخنده افتادم (m.c.) "I began to laugh."

(*e*) There are in Persian no continuative verbs.

The continuative prefix *mī* مي or *hamī* همی 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* هی, which can be prefixed to several tenses to form continuatives. This usage is at present considered vulgar, though used by Qa'ānī. *Hay shikār mī-kardīm* هی شکار میکردیم "we kept on shooting"; *hay bi-khur, hay bi-khur* هی بخور - هی بخور (to a greedy boy) "keep on eating, do." Possibly connected with *hamīsha* همیشه, this particle is probably immediately derived from the cry *hay! hay! hay!* of the camel-men, used to keep a string of slowly-moving camels in motion: it is to camels, what a swung lantern is to a shunting train. That this particle is connected with *hamī* همی and consequently with *hamīsha* همیشه, seems probable from the fact that *hamī* همی is sometimes substituted, as:— بدین طریق دل دو کس همی بدست میاید احسان بر و انعام گیر (Haji Baba, Chap. XXIX) "by this means he won the hearts of two persons; the one who received the present and the other who bore it[2]": *ūrā dīdam hamī mī-khurad* او را دیدم همی میخورد (m.c. or local) "I saw him eating and eating" (i.e. a great deal).

§80. *Khwāstan* خواستن "to wish, etc."

(*a*) As already shown in the paradigm of the verb, the Aorist of *khwāstan* خواستن followed by the apocopated Infinitive is used in forming the Definite Future, both in classical Persian and in modern colloquial.

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[1] Note the *majhūl* sound of the vowels and the Infinitive without a preposition preceding the verbs "to begin." *Nimāz-i peshīn* نماز پیشین is an Afghan and Indian expression for the midday prayer: طیار "ready" is a common word in "Urdu."

[2] The Shah as a special mark of favour sent portions of his meal to his host, and to certain courtiers: they had to tip heavily the servants who brought the tid-bits. Every one was pleased, including the Shah, who could thus pay his servants out of other people's pockets. In the original احسان دو is a slip for احسان بر.

(*b*) In the Gulistan the unapocopated Infinitive frequently follows the Infinitive in the sense of a definite future, as: هرچه دانی که هر آئنه معلوم تو خواهد شدن بپرسیدن آن تعجیل مکن *har chi dānī ki har āʾīnā maʿlūm-i tu khwāhad shudan bi-pursīdan-i ān taʿjīl makun*—(Saʿdī) [1] "be not in haste to enquire about anything [1] that you know will of a surety become revealed to you (without asking)."

یار دیرین مرا گو بزبان پند مده که مرا توبه بشمشیر نخواهد بودن

Yār-i dīrīn-i marā gū bi-zabān pand ma-dih
Ki marā tawba bi-shamshīr na-khwāhad būdan—(Saʿdī).

"Tell my ancient friend to proffer me no advice,
For I'll ne'er repent even at the point of the sword."

یکی را زشت خوئی داد دشنام تحمّل کرد و گفت ای نیک فرجام
بتر زانم که خواهی گفتن آنی که دانم عیب من چون من ندانی

Yak-ī rā zisht-khūʾ-ī dād dushnām
Taḥammul kard u guft ay nīk-farjām
Batar-z-ānam ki khwāhī guftan 'ān-ī'
Ki dānam 'ayb-i man, chūn man na-dānī.

"A bad-tempered person abused some one.
With resignation he replied, 'Oh thou, mayest thou be blessed!
Worse am I than anything thou wilt say I am;
For thou dost not know my faults as I know them myself.'"

خشتی که ز قالب تو خواهند زدن ایوان سرای دیگران خواهد بود

Khist-ī ki zi qālib-i tu khwāhand zadan
Ayvān-i sarā-yī dīgarān khwāhad būd.

"And see [2] 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 *khwāstan* signifies "to wish," "to desire," as: و طفل بنادانی آنجا خواهد رفتن *va ṭifl ba-nādānī ānjā khwāhad raftan*—(Saʿdī) "and the boy through ignorance wished to go there":

ای هنرها نهاده بر کف دست عیبها بر گرفته زیر بغل [3]
تا چه خواهی خریدن ای مغرور روز درماندگی بسیم دغل [4]

[1] Note this meaning of *har chi* هرچه "whatever."
[2] "Stars" (understood) is the subject in the English.
[3] All one adjective.
[4] *Tā* تا = "it is not known": *tā-yi tajāhul.*

Ay hunār-hā nihāda bar kaf-i dast
'Ayb-hā bar girifta zīr-i baghal[1]
Tā chi khwāhī kharīdan, ay maghrūr!
Rūz-i darmāndagī ba-sīm-i dagħal.—(Sa'dī).

"Oh thou who displayest abroad thy virtues,
But hidest away thy vices from sight,
Shame[2]! 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 بـ, as :—

چه سالهای فراوان و عمرهای دراز — که خلق بر سر ما بر زمین بخواهد رفت
چنانکه دست بدست آمدست ملک بما — بدستهای دیگر همچنین بخواهد رفت

Chi sālhā-yi farāvān va 'umrhā-yi darāz
Ki khalq bar sar-i mā bar zamīn bi-khwāhad raft
Chunān ki dast bi-dast āmadast mulk bi-mā
Bi-dasthā-yi dīgar hamchunīn bi-khwāhad raft—(Sa'dī).

Remark II.—The verb following the auxiliary is in classical Persian also put in the Subjunctive [*vide* end of (*c*) and Remark to (*c*)]. Ex.: گفت من او را نمی خواهم که ببینم *guft man ū rā namī-khwāham ki bīnam* (Sa'dī) "he said, 'I do not wish to see him.'"

(*c*) The Afghans in speaking sometimes use a similar construction, but place the Infinitive *before* the auxiliary: من چیزی بطور نذر پیش کردن خواستم *man chīz-e*[3] *ba-ṭaur-i naẓr pesh*[3] *kardan khwāstam* (Afghan coll.) "I wished to give him some small present"; *turā nāʾib-i khud*[4] *kardan mī-khwāham* ترا نائب خود کردن میخواهم (Afghan coll.) "I wish to make you my deputy."

They, however, also employ the Aorist or Subjunctive after the auxiliary, as: دنبال آمده میخواست که کشتی را بگیرد *dumbāl āmada mī-khwāst ki kishtī rā bi-gīrad* "he followed and tried (wished) to seize hold of the boat."

Remark.—This last is the ordinary construction in modern colloquial except that the conjunction is usually omitted, as: *mī-khwāham bi-pursam* میخواهم به پرسم— "I want to ask you—."

(*d*) *Khwāstan* خواستن is also a transitive verb signifying: (1) "to send for or to summon," (2) "to desire (a thing)" and (3) "to love, to be fond of."

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[1] All one adjective.

[2] *Tā* تا = "it is not known": *tā-yi tajāhul.*

[3] *Majhūl* مجهول vowels: *pīsh-kash* پیشکش (m.c.) a present from an inferior to a superior (used politely).

[4] Note that *rā* is omitted after *khud* (the *second* of two substantives in apposition in the accusative case).

(1) بجهت همین بود شما را خواستم *bi-jihat-i hamīn būd shumā rā khwāstam* (m.c.) "it was for this reason that I sent for you": باشارهٔ دست او را نزد خود خواستم *bi-ishāra-e dast o rā nazd-i khud khwāstam* (m.c. and Afghan colloquial) "I called him to me by a signal with my hand."

(2) اگر مرگ میخواهي برو گیلان *agar marg mī-khwāhī bi-raw Gīlān* (proverb) "if you desire death go to Gīlān[1]"; میخواستم بیاید *mī-khwāstam bi-yāyad* (m.c.) (vulgar, Imperfect for Present tense) "I wish he would come."

(3) من او را بسیار میخواهم *man ūrā bisyār mī-khwāham* (m.c.) "I am very fond of him, love him very much."

(*e*) In modern colloquial, and in Kabuli Persian too, this verb also signifies "to intend," or "to be on the point of doing," as: میخواست بمیرد *mī-khwāst bi-mīrad* (m.c.)[2] "he was *about* to die (not *wished* to die)"; آغا میخواهد چند تا شلاق باشپز بزند *āghā mī-khwāhad chand-tā shalāq bi-āshpaz bi-zanad* (m.c.) "the master *threatens* the cook with his whip (Roz. Gr.)"; —میخواهد برود که آغا *mī-khwāhad bi-ravad ki āghā*— (m.c.) "he is about to go when his master—": تمام محنت من میخواست که ضائع شود[3] *tamām-i mihnāt-i man mī-khwāst ki zā'i' shavad* (Afghan coll.) "the whole of my labour was nearly being wasted.[4]"

(*f*) This verb is also *colloquially* used in an impersonal sense meaning "requires," as: این خانه تعمیر میخواهد *īn khāna ta'mīr mī-khwāhad*[5] (m.c.) "this house needs repairing"; بجهت نقل کردن چیز ها بسیار وقت میخواهد[6] *ba-jihat-i naql kardan-i chīzhā bisyār waqt mī-khwāhad* (Afghan) "much time is requisite to remove the things": قالیچه کم رنگ است قدری بیشتر رنگ می خواهد *qalīcha kam rang ast qadr-ī bīshtar rang mī-khwāhad* (m.c.) "the rug is too light in colour; it wants a little more colour." To the remark "I have forgotten to bring any money," *or* "do you want such and such a thing?" the answer might be نمي خواهد[7] *namī-khwāhad* (m.c.) "it is not necessary, it doesn't matter."

The following are Afghan idioms:—امروز را فاقه کردن میخواهد *imroz*[8] *rā fāqa kardan me-khwāhad*[8] (Af.) "it is necessary to fast to-day" (for m.c. امروز باید روزه بدارم ; *imrūz bāyad rūza bi-dāram*) مرا بار بار بیرون رفتن میخواست *marā bār bār bīrūn raftan me-khwāst*[8] (Af.) "it was necessary for me to go out frequently" (for m.c. چند دفعه لازم شد بیرون بروم *chand daf'a*

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1 *Gīlān* is said to be the most unhealthy part of Persia.

2 Or *ū nazdīk būd bi-mīrad* او نزدیک بود بمیرد.

3 *Nazdīk būd zā'i' shavad* (or *bi-hadar ravad*) (نزدیک بود ضائع شود (یا بهدر رود (m.c.).

4 Compare the m.c. use of *raftan* in § 82 (*h*).

5 In India مرمت طلب است *marammat-ṭalab ast*: in modern Persian in writing تعمیر لازم دارد *ta'mīr lāzim dārad*.

6 Modern colloquial *lāzim ast* لازم است.

7 Or *lāzim nīst* لازم نیست.

8 *Majhūl* vowels.

lāzim shud bīrūn bi-ravam): جهت من[1] و تو هر دو نفر خوراک میخواهد *jihat-i man u tu har du nafar khwurāk me-khwāhad*[2] (Af.) "food is necessary for both of us—both for you and me."

(*g*) In modern colloquial, the Imperfect is also used in the sense of "should," as: میخواستي از اول همین یکي را بیاوري *mī-khwāstī az avval hamīn yak-ī rā bi-yāvarī* (m.c.) "you should have brought this one at first": میخواست دیروز بیاید و لیکن امروز آمد *mī-khwāst dirūz bi-yāyad va līkin imrūz āmad* (m.c.) "he ought to have come yesterday and not to-day" [for بایست دیروز بیاید و لیکن—*bāyist*[3] *dirūz bi-yāyad va līkin*—], *vide* § 84 (*o*): میخواهم بدانم *mī-khwāstam bi-dānam* (m.c.) "I should like to know"; less peremptory than *mī-khwāham bi-dānam* "I want to know."

§ 81. *Guzāshtan* گذاشتن Imperative, *guzār* گذار; *Dādan* دادن Imper. *dih*; ده *Māndan* ماندن Imper. مان; and Verbs "to Permit, Allow."

(*a*) *Guzāshtan* گذاشتن, Imperative *guzār* گذار,* 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: بگذار بیاید *bi-guzār*[5] *biyāyad* "let him come," (the Imperative alone would mean, "let him come")· نگذاشت اطاق او حرف بزنیم *na-guzāsht utāq-i ū ḥarf bi-zanīm* (m.c.) "she did not permit us (give us time) to talk in her room": بدذات خودتي لکانه هم هستي میخواهي خودترا بکش میخواهي بگذار *bad zāt khudat-ī lakāta ham hastī mī-khwāhī khudat-rā bi-kush mī-khwāhī bi-guzār* (m.c.) "wicked yourself and a trollope what's more; if you want to kill yourself why do; if you don't, then let it alone."

(*b*) The Intransitive گذشتن *guzashtan* signifies "to pass" (of time): وقت جواني گذشت نوبت پیري رسید *vaqt-i javānī guzasht nawbat-i pīrī rasīd* "youth passed and old age came": از[6] پهلوي او گذشت (or *guzar kard* گذر کرد) *az pahlū-yi ū guzasht* "he passed by him": از این مطلب بگذر *az īn maṭlab bi-guzar* (m.c.) "let this matter alone."

(*c*) The Afghans and Indians use the verb *dādan* "to give" in the sense of "to permit,"[7] as: آن مردم را گشتن دهید *ān mardum rā gashtan dihed* (Afghan) "let them wander about (for a time)": او را بده که برود *o rā bi-dih*

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[1] In modern colloquial *bi-jihat* بجهت; also *lāzim ast* لازم است instead of میخواهد *mī-khwāhad*.

[2] *Majhūl* vowels.

[3] *Bāyad*, or *bāyist*; or *mī-bāyist dirūz āmada bāshad* بایست دیروز می بایست یا باید یا آمده باشد (m.c.).

* *Guzār* گذار is also the Imperative of *guzārdan* گذاردن.

[5] Colloquially often *bu-guzār* بگذار; m.c. also *bi-hil biyāyad* (vulg.).

[6] But of a place *kināra*, as از کنار خانه

[7] Corresponds to the Hindustani verb *denā* "to give" and "to allow."

ki bi-ravad[1] (Afghan), or او را رفتن بده *o rā raftan bi-dih* (Afghan)[2] "let him go."

(*d*) The following are further examples of the use of the verb *dādan* دادن :—

(1) او را در پیش خود راه نمي دهد *ūrā dar pīsh-i khud rāh namī-dihad* (m.c.) "he does not allow him to come into his presence."

(2) خود را بستن داد *khud rā bi-bastan dād* (m.c.) "he allowed himself to be bound" (or *khud-rā bi-bastan taslīm kard* خودرا به بستن تسلیم کرد).

(3) The Imperative ده *dih* is used as an interjection of impatience or annoyance, in modern colloquial, as: ده برو مرخّصي *dih bi-raw murakhkhaṣ-i* (m.c.) "well then! go, you're dismissed."

(4) باید یگ نیم تنهٔ زري آبی در رشت بدهي بدوزند *bāyad yag*[3] *nīm-tana-yi zarī-yi ābī dar Rasht bi-dihī 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): (تا) بدهد بکشند (*tā*) *bi-dihad bi-kushand* (m.c.) "(so that) he may get him killed."

(5) The Imperative بده (or more commonly بدهي) is a substantive: بده ولایت, or بدهي ولایت signifies the total revenue of a district paid to the Shah.

(*e*) Other verbs for "to permit" are *ijāza dādan* اجازه دادن, *iẓn dādan* اذن دادن, *murakhkhaṣ* (*būdan*) *ki*—که (بودن) مرخّص "permitted to—"; *rawā dāshtan* روا داشتن "to consider right or lawful"; and گذاشتن *guẓāshtan*; and *hishtan*, هشتن 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* ز کار باز مانده (m.c.) "unable to work," "worn out."

(2) *Mānda* مانده "remained, left behind," hence in Afghanistan "tired" and in the Panjab also "thin."

(3) *Du māh bi-'Īd mānda* دو ماه بعید مانده (m.c.) "two months before the *'Īd*."

(4) *Kam mānd*[4] *bi-mīram* کم ماند به میرم (m.c.) "I nearly died."

(5) *Az halākat chīz-ī na-mānda būd* از هلاکت چیزی نمانده بود (Gulistan, Book II, St. IX) "you were within a hair's breadth of perishing."

[1] In modern colloquial *ū rā bi-dih bi-ravad* او را بده برود (m.c.) would mean "give him (the beggar) something to go, to make him go."

[2] *Ūrā bi-guẓār* (*ki*) *bi-ravad* او را بگذار که برود (m.c.).

[3] *Yag* vulgar for *yak*.

[4] Also commonly but incorrectly *kam mānda būd ki*—کم مانده بود که.

§ 82. The Verb *Raftan* رفتن [1] "to go, to continue"; Imperative رو *raw.*

(*a*) The Afghans colloquially use *raftan* رفتن as an auxiliary signifying "to continue," as: زمین ریگی بود از این باعث بآسانی کندہ میرفتم *zamīn regī būd az īn bā'iṣ bi-āsānī kanda mī-raftam* (Afghan colloquial), "the soil was sandy, hence I continued digging it up with ease": من دیروز این چیزها را در بازار دیدہ میرفتم *man dīrūz īn chīz-hā rā dar bāzār dīda mī-raftam* (Afghan coll.) "yesterday I continued looking at these things as I went": *bi-kan bi-raw* بکن برو (Afghan) also m.c. "keep on digging."

(*b*) *Raft āmad* رفت آمد, or *āmad u raft* آمد و رفت is a substantive "coming and going, frequenting; traffic."

(*c*) گذشت رفت "it is done, past; let us say no more about it" (m.c.).

(*d*) *Raftār* رفتار is a verbal substantive signifying "gait, manner of walking; conduct" and in some Indian MSS. "ambling": *raftār-i nā-hamvār* رفتار ناهموار "(an inelegant way of walking), bad conduct"; *bad-raftār* بد رفتار (adj.), *bad-raftārī* بد رفتاری (subs.) "badly conducted, bad conduct."

(*e*) *Rafta rafta* رفتہ رفتہ "step by step, by degrees."

(*f*) *Raw kardan* رو کردن (m.c.) signifies "to start, commence (a business or matter)," as: *qālī bāfī raw karda am* قالي بافی رو کردہ ام [2] (vulg.) "I have commenced carpet-weaving": *raw kun raw kun* رو کن, رو کن vulg. interjection, "go on, go on!"

(*g*) In modern Persian, "let me go with *you*!" is *bi-guẕār ki hamrāh-i shumā bi-yāyam* بگذار کہ همراہ شما بیایم; but "let me go with *him*" is *bi-guẕār ki hamrāh-i ū bi-ravam* بگذار کہ همراہ او بروم.

(*h*) In modern Persian, *raftan* is also used in the sense of "being on the point of doing," "intending to do" [compare § 80 (*e*) *khwāstan* خواستن], as: *raftam ān rā bi-gīram ki dīdam mār-ī rūyash uftāda ast* رفتم آنرا بگیرم کہ دیدم ماری رویش افتادہ است (m.c.) "I *was just going* to take hold of it, when I saw that a snake was lying on it"; *raftam* رفتم does not here mean that, 'I went forward or progressed towards.'

§ 83. *Dāshtan* داشتن "to have, keep," etc.; Imperative دار *dār.*

(*a*) The peculiarity of this verb is that the Aorist (or Subjunctive) of the *simple* verb (*dāram* دارم) signifies "to have," while the Present tense (*mī-dāram* میدارم) signifies "to keep." [3]

In modern Persian, therefore, to distinguish the Subjunctive from the Indicative Mood, the Perfect Subjunctive is *as a rule* used instead of

[1] *Ruftan* رفتن "to sweep."

[2] Vulg. for—*rāh andākhta am.*

[3] *Pūl dāram* پول دارم "I have money": *pūl rā mī-dāram* پول را میدارم "I keep charge of the money," for *nigāh mī-dāram* نگاہ میدارم.

the Present Subjunctive, as.: باید خیلی صبر و حوصله داشته باشید *bāyad khaylī ṣabr va ḥawṣala dāshta bāshīd* (m.c.) "it is necessary to have the greatest patience and forbearance[1]": اگر گوسفند ده تا باشد[2] (or بود) باید هر کدام یک گوسفند داشته باشند *agar gūsfand dah tā bāshad*[2] (or *būd*) *bāyad har kudām yak gūsfand dāshata bāshand* (m.c.) "were the sheep ten in number, then all (everyone) ought to have one sheep apiece": تو با این هوش باید خیلی شتر و رمه داشته باشی *tu bā īn hūsh bāyad khaylī shutur va rama dāshta bāshī* (m.c.) "with all this intelligence you have, you must be possessed of many camels and flocks"; (*rama* specially for sheep and goats).

This has led to a modern form of the Imperative *dāshta bāsh* داشته باش, *dāshta bāshīd* داشته باشید (m.c.) in the simple (not in the compound) verb; *kār-ī bi-īn na-dāshta bāsh* کاری باین نداشته باش (m.c.) "don't have anything to do with this." *Dār* دار is also used in m.c., as: این را بدار "keep this, hold this." *Īn rā nigāh bidār* = *īn rā dāshta bāsh* این را داشته باش.

Story-tellers say—ایشان را داشته باش (or اینها) این for "here we will leave them for the present (while we see what was happening to—)."

(*b*) In classical Persian, *dāram* دارم, etc., is both the Present Indicative and the Subjunctive: ملک فرمود تا وجهه کفاف او معیّن دارند *malik farmūd tā vajh-i*[3] *kafāf-i ū mu'ayyan dārand tā*—(Sa'dī) "the king ordered a sufficient means of subsistence to be fixed for him": *pādishāh amr farmūd ki khizāna rā maḥfūẓ bi-dārand* پادشاه امر فرمود که خزانه را محفوظ بدارند is classical and modern; in *modern* Persian *dāshta bāshand* داشته باشند could be substituted here: یعنی این قدر نرا بر پای همی دارد *ya'nī īn qadr turā bar pāy hamī-dārad* (Sa'dī) "which being interpreted means that this amount (of food) is sufficient to sustain thee"; here *nigāh mī-dārad* نگاه میدارد could be substituted for *hamī-dārad* همیدارد.

Remark I.—In modern, as well as in classical, Persian the Pres. Subj. of *dāshtan* داشتن is, in compound verbs, of the form of the Aorist, as: او مرا فرمود تا این را بر دارم *ū marā farmūd tā īn rā bar-dāram* (m.c.) "he ordered me to remove this": بگو بامن صحبت بدارد *bi-gū bā man suḥbat bi-dārad* (m.c.) "tell him to talk with me." But او طمع دارد *ū ṭama' dārad*; از او خواهش دارم *az ū khwāhish dāram*; القماس از شما دارم *iltimās az shumā dāram*; عرض دارم *'arẓ dāram*; طلب دارم *ṭalab dāram* are Present Indicative.

1 *Tā hamchu tu dūst-ī bi-dāram.*
Bāk-am na-bavad kashad bi-dār-am (classical).
"As long as I have a friend like you, no fear have I that he will crucify me."

2 Note singular, *bāshad* باشد for irrational animals; also the plural *dāshta bāshand* داشته باشند after *har kudām* هر کدام.

3 *Vajh* وجه is also used in m.c. for "sum, money": *ba'd az mulāḥaẓa-yi īn barāt vajh rā kār-sāzī dārīd* بعد از ملاحظهٔ این برات وجه را کارسازی دارید (m.c.); written on bills of exchange.

Remark II.—Frequently in compound verbs, and whenever the verb signifies "to keep," the Present *mī-dāram* میدارم is used, as: *har rūz bā ū ṣuḥbat mī-dāram* هر روز با او صحبت میدارم (m.c.) "I converse with him daily" *ūrā dūst dāram* or *mī-dāram* (میدارم) او را دوست دارم (m.c.) "I like him (or it) very much"; but *man hanūz bā ū ṣuḥbat dāram* من هنوز با او صحبت دارم (m.c.) "the matter is still under discussion, it is not yet finally settled": *nigāh bi-dār* نگاه بدار "keep"; *dast bi-dār* دست بدار "cease from": *bar mī-dārand* بر میدارند "they are removing, carrying away."

Remark III.—In modern colloquial, the Aorist form is also used for the Future, as: *īn barāy-i shumā ṣamar-ī nā-dārad* این برای شما ثمری ندارد (not *namī-dārad* نمیدارد), or *na-khwāhad dāsht* نخواهد داشت (m.c.) "this will be of no benefit to you."

Remark IV.—Such forms as *sākhta bāsh* ساخته باش (local?) "be ready" and *ārāsta bāsh* آراسته باش "be dressed," must not be confused with the form *dāshta bāsh* داشته باش; in the two first, the participles are adjectives, whereas *dāshta bāsh* داشته باش is a transitive verb. *Vide* § 125 (*j*) (6).

(*c*) The Afghans and Indians say *mī-dāram* میدارم for دارم "I have."

(*d*) The Imperfect of the *simple* verb *dāshtan* داشتن, except in conditional sentences,[1] is rare in modern Persian; the Preterite, as is the case with the verb *būdan* بودن, usually taking its place; thus if, in the sentence وقتیکه در جهاز بودم خیال میکردم که *vaqt-ī ki dar jahāz būdam khayal mī-kardam ki*—, the verb *dāshtan* داشتن were substituted for *kardan* کردن, the verb would be *khayāl dāshtam* خیال داشتم and not *khayāl mī-dāshtam* خیال میداشتم.

In *compounds*, however, the Imperfect is used, as: *bā ū ṣuḥbat mī-dāshtam* با او صحبت میداشتم (m.c.) "I used to talk with him."

(*e*) In modern colloquial, *dāshtan* داشتن is also idiomatically used with a continuative and present signification, as: هنوز دارد می آید *hanūz dārad mī-āyad* "he is now coming along": similarly *dārad mī-ravad* دارد میرود, etc.: *dāshtand mī-āmadand* داشتند می آمدند (m.c.) "they were coming along."

(*f*) In some parts of Persia, it is also used in the sense of 'hold,' i.e., 'consider' (for *mī-dānam* میدانم): این میز را خریده دارم *īn mīz rā kharīda dāram*[2] (m.c.) "I consider this table as bought": من آن مرغ را گرفته دارم *man ān murgh rā girifta dāram* (local) "I consider that bird as good as caught" = گویا گرفته ام.

(*g*) The following is an Afghan colloquialism:—من در بازار چیزی خریدن دارم *man dar bāzār chiz-ī kharīdan dāram* "I have to buy something in the bazar."

(*h*) In modern colloquial *dārad* دارد is often used impersonally 'there is, there are,' or with the subject understood, as: عیب ندارد *'ayb na-dārad*, or ضرر ندارد

[1] The Imperfect of the simple (as well as of the compound) verb is used freely in conditional sentences.

[2] = *īn mīz rā kharīda girifta am*; or (correct m.c.) *kharīda bi-dān*.

ẓarar na-dārad (m.c.) "there is no harm in it; why not; I don't care if I do.[1]" *'ayb-ī na-dārad*, or *chi 'ayb dārad*[2] (m.c.) "it doesn't matter; there is no harm in it, i.e., why not do so; yes": *chāra na-dārad* (m.c.) "there is no remedy": *khaylī tamāshā dāsht* (m.c.) "it was a curious (or wonderful) sight": *az Shīrāz rū ba-shimāl 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: *asphā-yi chāpārī chi-ṭaur-and, khūb yā bad*? *khūb 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.[3]

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, *lāzim dāshtan* signifies "to need, require, etc."; *sā'at-am rā bisyār lāzim dāram* (m.c.) "I want my watch badly."

§ 84. Impersonal Verbs.

Bāyistan "to be necessary, must."
Shāyistan[4] "to be suitable; ought, etc., etc."
Sazīdan[4] "to be worthy."
Zībīdan "to adorn; to suit."

(*a*) *Bāyistan*[5], *shāyistan*, and *sazīdan* are all impersonal and defective: the Infinitive, Past participle, third person singular of the Aorist (without the prefix), Present,[6] Imperfect, and Preterite only are used, besides the future participle or noun of possibility.

In *ba'd salām dar dīvānkhāna muntaẓir āmadan u bā yistī būd* (Tr. Haji Baba, Chapter XXXII) "I was appointed to meet him at court after the morning levee," the first person of *bāyistan* is used: such use is rare and ungrammatical.

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[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* can also be a direct question, "what defect is there in it?"

[3] *Chāpār*, T., properly the horse for a messenger or post, spelt *chā pār* and *chapar*, and indifferently pronounced either way; *chāpārī raftan* "to travel post."

[4] *Shāyistan* and *sazīdan* are the same.

[5] *Bā'īdan* obsolete form.

[6] Classically, the Aorist is used for the Present. In modern colloquial, the Present *mī-bāyad* is occasionally used, but by far the commoner form is *bāyad*: *shumā mī-bāyad īn kār rā bi-kunīd* (m.c.)

در عالم جان بهوش می باید بود
در کار جهان خموش می باید بود
Dar ʿālam-i jān bi-hūsh mī-bāyad būd
Dar kār-i jahān khāmūsh mī-bāyad būd
"Be very wary in the Soul's domain,
And on the world's affairs your lip refrain."
(*O. K.* 167 *Whin.*)

Remark I.—*Bāyad* باید and *shāyad* شاید are sometimes used as synonyms for *tavān* توان, *vide* § 77 (*a*) (3) Remark.

Remark II.—*Bāyist-i vaqt* بایست وقت (obs.) = *muqtaẓā-yi vaqt* مقتضای وقت (mod.)

(*b*) In classical Persian, the Past Conditional بایستی *bayistī*, as well as the Aorist with the prefix (*bi-bāyad*), occur occasionally: for examples, vide (*f*).

(*c*) In classical Persian, these auxiliaries are followed by the Infinitive, the shortened Infinitive, or the Subjunctive, the logical subject of the sentence being *generally* in the dative.[1] Examples:—گفت سخن باندیشه *guft sukhan bi-andīsha bāyad guftan va ḥarakat-i pasandīda bāyad kardan hama khalq rā, khāṣṣa pādishāhān rā* (Saʿdī), "he said *all* people ought to speak with forethought and act decently, but especially kings";—از حدت و صولت پادشاهان برحذر باید بود که *az ḥiddat va ṣawlat-i pādishā-hān bar ḥaẓar*[2] *bāyad būd ki*-(Saʿdī) "one must be on one's guard against the hasty and despotic nature of kings": عالمی را نشاید که بسفاحت از عامیئی بحلم بگذرد که هر دو طرف را زیانی دارد *ʿālim-ī rā na-shāyad ki bi-safāhat-i az*[3] *ʿāmmī-ī bi-ḥilm bi-guẓarad ki har du ṭaraf rā ziyān-ī dārad*—(Sadī) "a wise man must not quietly pass over the folly of an ignorant man—"; گفتاری[4] بی کردار چون درخت بی بار جز سوختن را نشاید *guftār-ī bī kirdār chūn darakht-i bī-bār juz sūkhtan rā na-shāyad* (classical) "a speaking without acting is like a tree without fruit, fit for nothing except burning": *marā namī-sazad ki īn kār*[5] *bi-kunam* مرا نمی سزد که این کار بکنم[6] (m.c.) "it is not suitable for me to do this (i.e. I am fit for better); (*sazīdan* is not used *affirmatively* in mod. Pers., but *sazāvār mī-bāshad* or *ast* (است or) سزاوار میباشد).

[1] There are, however, in both the ancient and modern language exceptions; as از برای هیچ کار شایسته نیستم *az barā-yi hīch kār shāyista nīstam* (m.c.) and (m.c.) for هیچ کار را نمی شایم (classical).

[2] Also *ḥiẓr*: the idiom *bar ḥaẓar būdan* is also m.c. (not *pur ḥaẓar*).

[3] Note the *iẓāfat* after *bi-safāhat*.

[4] Better *guftār-i bī-kirdār* گفتار بی کردار.

[5] *Rā* omitted after *kār* as *rā* occurs at the beginning of the sentence, *marā*.

[6] Also in modern colloquial *zībanda-yi man nīst ki* زیبندهٔ من نیست که.

Remark.—The shortened Infinitive is used when the logical subject of the sentence is understood, or can be expressed by the indefinitive pronoun "one." If, however, the subject (in the dative) be expressed the shortened Infinitive *may* still be used, *vide* first example in (*f*).

(*d*) Sometimes the subject is put in the nominative, in which case it is grammatically the subject of the second verb, as :—پادشاه باید که تا بحدّی بر دشمنان خشم نراند که دوستان را اعتماد نماند *pādishāh bāyad ki tā bi-ḥadd-ī bar dushmanān khashm na-rānad ki dūstān rā i'timād na-mānad*—(Sa'dī) "a king must not drive his resentment against his enemies to such an extent that his friends even lose confidence."

This construction is the most common in the modern language.

(*e*) The Afghans and Indians use the above construction in speaking, but the Infinitive generally *precedes* the auxiliary, as:—ترا بخانهٔ خود رفتن باید *tu-rā bi-khāna-e khud raftan bāyad* (Afghan coll.), or باید که تو بخانهٔ خود بروی *bāyad ki tu bī-khāna-e khud bi-ravī*[1] (Af. coll.) "you must go home": در این فکر غرق بودم که دیدن باید فردا بکدام قسم مرگ بمیرم *dar īn fikr gharq būdam ki dīdan bāyad fardā ba-kudām qism marg bi-mīram* (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 dīd* باید دید would be substituted for *dīdan bāyad* دیدن باید.

(*f*) As stated in (*b*), the forms بایستي and بباید are obsolete in colloquial Persian. The following are examples of these forms in the Gulistan :—یکي از آن میان بطریق انبساط گفت ترا هم چیزی بباید گفت *yak-ī az ān miyān bi-ṭarīq-i imbisāṭ guft turā ham chīz-ī bi-bāyad guft*—(Sa'dī) "one from amongst them said by way of a joke 'you also must say something'"; [vide *Remark* to (*c*)]: گفت پشم بایستي[2] کاشتن تا تلف نشدي *guft pashm bāyistī kāshtan tā talaf*[3] *na-shudī*—(Sa'dī) "he said wool ought to have been sown so that it might not have been destroyed"; ای ملک از دریچهٔ چشم مجنون بجمال لیلی نظر بایستي کردن *ay malik! az darīcha-yi chasm-i Majnūn bi-jamāl-i Layla*[4] *nazar*

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[1] The latter is also the usual construction in modern colloquial, except that the pronoun would ordinarily be placed first, as: *tu bāyad ki-khāna-yi khud-at bi-ravī* (m.c.) تو باید که بخانهٔ خودت بروی. This construction is also classical:—

تو کز محنت دیگران بي غمي نشاید که نامت نهند آدمی

Tu ka'z miḥnat-i dīgarān bī-gham-ī

Na-shāyad ki nām-at nihand ādamī—(Sadi).

"Thou who art careless of the affliction of others,

It is not fit that thou shouldst be classed as man."

In this example, *tu* is the subject of the verb in the relative clause, *vide* Relative Clauses.

[2] *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 *Laylī*.

bāyistī kardan—(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* باید, without a second verb, signifies "to be requisite, needful, to lack" and takes the dative of the person, as:—پادشاه را عدل باید تا برو آیند گرد *pādishāh rā 'adl bāyad tā barū gird āyand*—(Sa'dī) "a king needs justice (justice is requisite for a king) so that they (the peasantry) may rally round him": *ūrā raḥam bāyad* او را رحم باید[1] (m.c.) "he lacks pity": *ānān rā ki karam bāyad diram*[2] *nīst* آنان را که کرم باید درم نیست (mod. saying) "those who wish to give alms have no money."

(*h*) The distinction in meaning between *bāyad* باید and *shāyad* شاید is often fine; in the following example it is clearly indicated:—گفت هرآینه مارا خردمندی کافي باید که تدبیر مملکت را شاید *guft har ā'ina mā-rā khirad-mand-ī kāfī bāyad ki tadbīr-i mamlakat-rā shāyad*—(Sa'dī) "he (the king) said, 'certainly we need a competent wise person who is fitted for the administration of State affairs."

The distinction is even more marked in the example in (*j*), which better illustrates the difference in meaning.

(*i*) In modern Persian, written or spoken, the constructions are the same, with the exception of the construction with the Infinitive.

The Present, Aorist, and Preterite *mī-bāyad* مي باید, *bāyad* باید, and *bāyist* (*vide q*) بایست are used for present times, and the Imperfect *mī bāyist* مي بایست for past times[3]:—

(1) "I have to buy something in the bazar" *dar bāzār bāyad chīz-ī bi-khāram* در بازار باید چیزی بخرم (m.c.); "must we (one) go by sea or land?" *az rāh-i baḥrī bāyad* (or class. *mī-bāyad*) *raft ya barrī* رفت (میباید) زراه بحری باید یا بري (m.c.).

(2) "You should have done this last year" *sāl-i guzashta shumā mī-bāyist īn-rā karda bāshīd* (or *bī-kunīd*)[4] سال گذشته شما مي بایست این را کرده باشید (بکنید or) (m.c.); but *dīshab mī-bāyist bīrūn bi-ravam vali*—دیشب می بایست بیرون بروم ولي (m.c.): "I ought to have gone[5] out last night, but—": "when this was finished I had five or six other things to do, but I had no leisure to do them" *chūn īn kār rā tamām karda būdam panj shash kār-i dīgar mī-bāyist bi-kunam valī furṣat na-kardam* (m.c.) چون این کار را تمام کرده بودم پنج شش کار دیگر مي بایست بکنم ولي فرصت نکردم.

1 *Ūrā raḥm bāyad u marā māl* is a common saying.

2 *Diram* درم for *dirham* درهم.

3 In modern colloquial the past tense of all verbs is frequently used for the present. Hence perhaps the reason why in m.c. the past tense of *bāyīstan* بایستن (*mī-bāyist* می بایست and *bāyist* بایست) are also used for *bāyad* باید or *mī-bāyad* می باید.

4 The Present Subjunctive (Aorist) can be, and usually is, used instead of the Past Subjunctive: here *karda bāshīd* کرده باشد could be substituted.

5 *Dīshab lāzim shud bīrun bi-ravam* "I had to be out last night."

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* بایست is frequently used for *bāyad* باید (but *mī-bayist* می بایست is always past), as: امروز این کار را بایست بکنم (vulgar) "I must do this to-day."

(3) تو پای خود را از میان بیرون کش و اگر نه ترا باید شرکت باتمام رسانی *tu pā-yi khud rā az miyān birūn kash wa-agar-na turā bāyad shirkat bi-itmām rasānī* (m.c.) "you must withdraw from this business or else you must be a partner to the end": پادشاه را عدل باید (m.c.) "the king lacks justice"; *gar sharaf bāyad-at himmat buland dār* گر شرف بایدت همت بلند دار (saying) "if you want honour, have noble aspirations."

Remark.—The following is an example of all these verbs:—آنچه صاحب ریش را میباید بچّه را نمیشاید و زن را نمی سزد *ānchi ṣāḥib*[1] *rīsh rā mī-bāyad bachcha rā namī-shāyad va zanrā namī sazad* "that which a man ought to have, is unfitting for a child, and unsuitable to a woman"; here all three verbs practically have the same signification.

Bāyad (or *bāyist*) *bi-navīsam* بنویسم (بایست) باید (m.c.); and *bāyistī mī-navishtam* بایستی می نوشتم (old) = *mī-bayist bi-navīsam* (or *navishta bāsham* نوشته باشم or) می بایست بنویسم (m.c.): *valī bāyad az dah nuqṭa-yi ṣa'b mī-guzashtīm* ولی باید از ده نقطهٔ صعب میگذشتیم (Memoirs of Abd-ur-Rahim, p. 232)—"but we should be obliged to pass ten difficult points"; this should be باید بگذریم": *guft bāyad qabl az navishtan-i kāghaz ijāza mī-khwāstīd* گفت باید قبل از نوشتن کاغذ اجازه میخواستید (Memoirs of Abd-ur-Rahim, p. 224) "he said you ought to have taken permission before writing the letter"; this ought to be می بایست اجازت خواسته باشید: *agar mī-khwāstam sharḥ-ī az barāy-i ānhā bi-diham az barāy-i har ghizā-'ī tafṣīl-ī bāyad mī-navishtam* اگر میخواستم شرحی از برای آنها بدهم از برای هر غذائی تفصیلی باید می نوشتم (Translation of Monte Christo); here *mī-bayist bi-navīsam* می بایست بنویسم would be preferred; *mī-navishtam* is perhaps Afghan.

(*j*) *Bāyad* باید is more peremptory and therefore less civil than *shāyad* شاید:—اینجا نباید نشست *injā na-bāyad nishast* (m.c.) "you must not, you are not, to sit here"; but *injā na-shāyad nishast* اینجا نشاید نشست (m.c.) "it is not fitting for you, you had better not, sit here."

(*k*) *Shāyad* شاید "let it be proper" is also used as an adverb "perhaps, possibly."

(l) The past participles *shāyista*[2] شایسته and rarely بایسته, are used as adjectives:—شایستهٔ شاءن ما نیست که اینجا نشینیم *shāyista-yi shā'n-i mā nīst ki injā nishīnīm* (mod. and classical) "it is not fitting our dignity to sit

[1] Or *Ṣāḥib-i rish* صاحب ریش but it is better to omit the *iẓāfat*.

[2] *Ḥarf-i nā-shāyist ma-zan* حرف ناشایست مزن (m.c.) "don't use unseemly language (or abuse)."

here''; *zan-i shāyista* زن شایسته (m.c.) ''a well-behaved wife''; *sipās-i bī-qiyās bāyista-yi Ḥazrat-i Yazdānīst* سپاس بیقیاس بایستهٔ حضرت یزدانیست (modern writing) ''praise must be given (by us) to the God-head.'' *Bāyista* is not used in speaking. The substantive *bāyist* بایست is obsolete.

Remark.—*Shāyista* شایسته can be paraphrased by the adjectives سزاوار *sazāvār*, or لائق *lāʾiq*, or *zībanda* زیبنده, or by the substantive لیاقت *liyāqat*, as:—ما لیاقت این کار را نداریم *mā liyāqat-i īn kār rā na dārīm* (or *mā lāʾiq-i īn kār nīstīm* مالا لُق این کارنیستیم) (m.c.) ''we are not able to do this, it is beyond us'': شما نیست (لایق or) این حرف سزاوار *īn ḥarf sazāvār-i* (or *lāʾiq-i*) *shumā nīst* (m.c.) ''you should not say this, ought not to say this.''

(*m*) *Shāyistagī* شایستگی and *shāyān* شایان: *shāyistagī-yi īn kār rā na-dāram* شایستگی این کار را ندارم (m.c.) ''this work is beyond me''; *dar īn hangām ki shāyān-i bahjat va shāyigān-i masarrat ast* درین هنگامه که شایان بهجت و شایگان مسرّت است (modern writing) ''at this time when it is fitting that we should rejoice.''

Shāyān شایان is not used in modern colloquial. *Bāyān* بایان not used at all. *Shāyistanī* شایستنی and *bāyistanī* بایستنی are both old.

(*n*) *Bāyad bāshad* باید باشد signifies ''must be'' and *mī-bāyist bāshad* می بایست باشد ''must have been'': *mā lā-bud bāyad īn kār rā bi-kunīm* ما لابد باید این کار را بکنیم (m.c.) ''we are obliged of necessity to do this.'' مردم عقلمند این خواهند گفت که چون باینقدر محنت و مشقّت کشتی تیار نموده است البتّه اول برای رسانیدن این باید تدبیری پیدا کرده باشد (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).''

(*o*) In modern colloquial *bāyad* باید sometimes means ''should,'' as:—این چیز چرا باین گرانی باید باشد *īn chīz chirā bi-īn girānī bāyad bāshad* (m.c.) ''why should this be so dear?''; (simpler ''why is this so dear?'' *chirā īn qadr girān ast* چرا اینقدر گران است). *Vide* § 80 (*g*) for use of *khwāstan* خواستن as 'should.'

(*p*) *Bāyad* باید is sometimes in modern colloquial prefixed to the Future Perfect, when it signifies ''must have,'' as:—تا این که این خط بلندن برسد فلان (باید) کتابشرا تمام کرده باشد *tā īn ki īn khaṭṭ bi-Landan bī-rasad Fulān* (*bāyad*) *kitābash rā tamām karda bāshad* (m.c.) ''by the time this letter reaches London, So-and-so will have completed his book''; in this example *bāyad*[1] باید could classically be omitted.

(*q*) In modern colloquial the Past tense *bāyist* is used for the Present, as:—(شد or) بایست دست بکارزد[2] *bāyist dast ba-kar zad* (or *shud*) (m.c.)

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1 In modern colloquial the *bāyad* باید would ordinarily be inserted.

2 Or *bāyad dast andar kar shud* باید دست اندر کارشد (m.c.) ''we must help each other''; شما با ایشان دست اندر کار بوده اید *shumā bā-īshān dast andar kār būda īd* (m.c.) ''you helped them.''

"we must set to work"; *hama bāyad* (or *bāyist*) *bi-mīrīm* (هه باید(یا بایست بمیریم (m.c.) "we must all die"; [*mī-bāyist bi-mīrad* می بایست بمیرد (m.c.) "he nearly died; ought to have died."]

Remark.—The affixed pronouns can be added to the impersonal verb *bāyad* باید, as:—میبایستم *mī-bāyist-am* "it was necessary for me": میبایستشان *mī-bāyist-i- shān* "it was necessary for them."

(*r*) Note the substitutes for the verb *bāyistān* بایستن in the following examples:—

(1) همراه او پنجاه نفر سرباز خواهد بود *hamrāh-i ū panjāh nafar sar-bāz khwāhad bud* (m.c.) "there must be fifty soldiers with him"; [or *bāyad hamrāh-i ū panjāh nafar sarbāz bāshad* باید همراه او پنجاه نفر سرباز باشد (m.c.)]: این احاطه بطول و عرض تقدر پنجاه دست خواهد بود *īn iḥāṭā bi-ṭūl va 'arẓ*[1] *bi-qadr-i panjāh dast khwāhad būd* (Afghan) (or m.c. *bāyad bāshad*) "this enclosure must be about fifty cubits[2] in length and breadth"; اگر در آن وقت کسی مرا میدید چنین میدانست که شخص گناه گار خواهد بود (for بایست باشد) *agar dar ān waqt kas-e marā me-dīd chunīn me-danist ki shakhs-i gunāh-gār khwāhad būd* (Afg. col.) "had any one seen me then, he would have thought that I was (must be) some guilty person."

(2) لیکن بجهت آوردن آب بیرون رفتن خواهد شد (or رفتن لازم خواهد شد m.c.) *lekīn ba-jihat-i āwardan-i āb berūn raftan khwāhad shud* (Afghan coll.) (or m.c. *raftan lāzim khwāhad shud*) "but it will be necessary to go out to fetch water."

(3) چون این کار بانجام رسید برای دو کار دیگر محنت و کوشش کردن پیدا شد *chūn īn kār ba-anjām rasid barāy-i du kār-i dīgar miḥnat o koshish kardan paydā shud* (Afghan coll.) "when this business was finished I had to toil and labour to accomplish two other works."

(4) جهت دیدن اسپها بیرون رفتن بسیار میشد *jihat-i dīdan-i asphā berūn raftan bisyār me-shud* (Afghan coll.) "I had to continually go out to have a look at the horses;" (m.c. *bi-jihat-i dīdan-i aspān lāzim būd bīrūn ravam* بجهت دیدن اسپان لازم بود بیرون روم).

(5) نه بارود خرچ میشد و نه برای کبک گرفتن بکوه رفتن می افتاد *na bārud kharch me-shud wa na barā-e kabk giriftan ba-koh raftan me-uftād* (Afghan coll.) "neither was powder expended (by this plan) nor had I to go to the high ground to catch *chukor*;" [in m.c. *lāzim mī-gasht* لازم می گشت instead of *mī-uftād*].

حالا آنچه کردن است در آن باب چه کردی) *ḥālā ānchi kardan ast dar ān bāb chi kardī*? (Afghan coll.) "now how much have you done of what you

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[1] Or *ṭūl*[an] *va 'arz*[an] طولاً و عرضاً (m.c.).

[2] *Dast*, دست a cubit from the elbow to the tip of middle finger.

[3] m.c. *mī-pindāsht* می پنداشت would be preferred to *mī-dānist* میدانست: also *gunāh-kār* گناه کار for *gunah-gār* گنه گار.

had to do ? " ; [in m.c. *ḥālā az ānchi mī-bāyist bi-kunī chī kardī* حالا ازآنچه می بایست بکنی چه کردی]

(7) *Ẓarūr dar īnjā insān-e āmada khwāhad*[1] *būd* ضرور در اینجا انسانی آمده خواهد بود (Afghan coll.) "certainly some human being must have come here" [in modern colloquial *bī*[2]*-shakk īnjā insān-ī āmada bāshad* بیشک اینجا انسانی آمده باشد].

(8) *Lāzim ast ki bi-ravam* لازم است که بروم, or *raftan am lazīm ast* رفتنم لازم است, or *raftan-i man az ẓarūriyyāt* (or *vājibāt*) *ast* رفتن من از ضروریات (or واجبات) است "I must go."

Remark.—A paraphrase of "it is necessary" can be effected by such Arabic expressions as *mustalzim* مستلزم (tr.) "necessitating, *wājib*[u] *'l-qatl* واجب القتل etc. "meriting death; necessary to be killed," etc.

(*s*) Further modern colloquial examples of verbs used impersonally, or with the subject understood after the manner of *dārad* دارد [§ 83 (*h*)] are:—*bi-jihat-i kaṯrat-ikhar magas bi-mardum va mālhā khaylī bad guẕasht* (m.c.: Roz. Gr.) "on account of the large number of horse-flies, man and beast had a bad time of it"; here the subject is apparently "the time" or "the day[5]": بجهت کثرت خر مگس[4] و نمردم[3] مالها خیلی بد گذشت *agar ghurabā rā gazīd aṯār-i sakht-ī mī-numāyad va gāh-ī munjar*[7] *bi-halākat mī-shavad* (m.c. Roz. Gr.) "if it bites strangers it does a severe injury which sometimes results in death." اگر غربا را گزید اثر سختی می نماید و گاهی منجر بهلاکت میشود[6]

(*t*) *Zībad* زیبد "it suits, becomes, behoves, etc.," is a synonym of *shāyad* شاید and *sazad* سزد; *zīb* زیب (subs.) "ornament, beauty" (construed with *dādan* دادن and *shikastan* شکستن). *Zībā* زیبا is an adjective; *chi zībā mī-khwānad* چه زیبا میخواند (m.c.) "how nicely he reads."

(*u*) Expressions like "it is said, it is related," etc., are rendered by the third person plural of the transitive verb (*vide* § 88 Passive) as:—*āvarda and* آورده اند "it is related (they, the ancients or the wise or the relators) have related"; *va gufta and* و گفته اند "—and it is said."

(*v*) Some verbs, impersonal in English, take in Persian a nominative of cognate meaning:—*bārān mī-bārad* باران میبارد (m.c.) "it rains";

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[1] *Amadā* آمده is treated as though an adjective and part of a (vulgar) compound verb *āmada būdan* آمده بودن "to become."

[2] In modern colloquial *iḥtimāl dārad* احتمال دارد or *yaḥtamil* یحتمل could be used in the sense of "probably."

[3] *Mardum* مردم a collective noun always used as a plural except by the vulgar.

[4] *Khar-magas* خرمگس used collectively.

[5] *Shab-khaylī bad bi-mā guẕasht* شب خیلی بد بما گذشت "we passed a bad night."

[6] The bug called *malla* ملّه or *gana*, گنه or *gharib-gaz* غریب گز or "biter of strangers."

[7] For *munjarr* منجّر.

رعد می غرّد[1] *ra'd mī-ghurrad* (m.c.) "it thunders" or تندر میتندد *tundar mī-tundad*; برق می درخشد *barq mī-darakhshad* "it lightens," or برق میجهد *barq mi-jihad* (m.c.).

(*w*) An impersonal verb in English is frequently rendered in Persian as follows:—هیچ دلی این را پسند نمی کند *hīch dil-ī īn rā pasand namī-kunad* (m.c.) "no one likes this," or "it is not approved"; عقل باور نکند *'aql bāvar na-kunad*.—(Sa'dī) "it is impossible to credit"; (m.c. نمیکند *namī-kunad*).

(*x*) For the impersonal use of :—

(1) *Tavānistan* "to be able"; *vide* § 77 (*a*) (2) and (*b*) (3).

(2) *Shudan* شدن vide § 77 (*d*).

(3) *Khwāstan* خواستن vide § 80 (*f*).

(4) *Guzashtan* گذشتن vide (*s*) supra.

(5) *Dāshtan* داشتن vide § 83 (*h*).

§ 85. Compound Verbs (افعال مرکّب)

(*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[2] verbs.

(*b*) (1) Adverbial verbs are simple verbs, transitive or intransitive, with an indeclinable particle (adverb or preposition) prefixed, as: باز گفتن *bāz guftan* "to say a second time"; باز گشتن *bāz gashtan* "to turn back, repent": در آمدن *dar āmadan* "to come in"; وا ایستادن *vā īstādan*[3] "to stand still, stop, halt"; از در در آمد *az dar dar āmad* (Sa'di) "he came in"; بر داشتن *bar dāshtan* "to raise up; to suffer, endure"; *bar tāftan* بر تافتن "to shine forth, *also* to twist up"; *zīr u zabar kardan* زیر و زبر کردن "to make topsy turvy"; وا گفتن *vā guftan* (m.c.) "to repeat what one has heard, say again"; وا شستن *vā shustan* "to wash again."

(2) *Farū* فَرو, *firū* فِرو or *furū* فُرو (before a vowel *farūd* فرود etc.) is prefixed to some verbs and signifies "down, downward; low," as *farūd āmad* فرود آمد "he came down"; *furū guft* فرو گفت[4] "he spoke low"; در اطاق فرو رفت (m.c.) "he went *into* the room."

(3) *Farā* فرا is another adverbial prefix and signifies "back, again,

[1] Vulgar *pāya mī-ghurr ad.* پایه میغرّد.

[2] Nominals are those formed by prefixing a noun or an adjective to a verb.

[3] *Vā* وا in composition with verbs stands for *baz* باز "back", again, open, etc., as: *vā dād* وا داد "he gave back," *vā guft* واگفت "he spoke again"; در را وا کن *dar rā vā kun* "open the door"; *īstāda* ایستاده "standing" but *vā īstāda* وایستاده "halted."

[4] In m.c. *furū guft* = simply *guft*, the *furū* having no meaning.

over, opposite, etc., etc." It is often redundant, being prefixed merely to avoid a cacophony.

Vide the rule applying to the auxiliary *khwāstan* خواستن when used to form the Definite Future, as: *khayma rā farā khwāhand girift* خیمه را فرا خواهند گرفت: "they will surround the tent" (Class.).

(4) *Farāz*[1] فراز "above, up, before," as: *chūn bi-bālin-ash farāz āmadam* چون ببالینش فراز آمدم (Gul., Chap. VI., St. 1) "when I came up to his pillow."

Farāz فراز sometimes strengthens a verb but often it is redundant.

(5) *Pīsh* 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: *tūp khwāhand dar kard* توپ خواهند در کرد; *khwāhand dar guzasht* خواهند درگذشت; *khwāhnad bar-khāst*[2] خواهند بر خاست.

Remark.—*Bi-shahr* (or *dar shahr*) *dar āmadan* در آمدن (درشهر or) بشهر "to enter the city," but *az shahr dar āmadan* از شهر در آمدن "to come out of the city."

(*c*) The participle in these verbs precedes the usual verbal prefixes *mī* می and *bi* بـ, and the negatives *na* نـ and *ma* مـ as:—توپ در میکنند[3] *tūp dar mī-kunand* (m.c.) "the gun is being fired" (*lit.* they are emptying the cannon)"; *az kīsā dar bī-yār* از کیسه در بیار (m.c.) "take it out of your pocket."

(*d*) Some verbs that in their simple form take the prefix بـ do not admit it when compounded with a preposition, as: بر خاستن *bar khāstan* "to rise up" (*bar khīz* and *bar khīzam*, etc.); *bar-gashtan* برگشتن "to return"; *īn rā bi-dār* این را بدار "keep this", but *in rā bar dār* این را بردار "take this away"; *āmīkhtan* آمیختن (tr.) (Impr. بیامیز *bi-yāmīz*) "to mix"; *dar āmīkhtan* در آمیختن (intr.) Imp. *dar-āmiz* 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 nishīb* فراز و نشیب "ups and downs" or "ascents and descents."

[2] *Dar khwūhand kard* در خواهند کرد, *dar khwāhand guzasht* در خواهند گذشت, and *bar khwahand khāst* بر خواهند خاست are old.

[3] Note the absence of را: *tūp* is used generically: *tūp rā* would mean one special gun. *Tūp khwāhand dar kard* (Fut.).

[4] In modern colloquial *bi-raw tū* برو تو (not *tū bi-raw*), تو برو "go inside."

Usage alone will determine which auxiliary verb or verbs can be used in forming the compound. Many auxiliaries used in modern colloquial are not permissible in writing. Examples:—درست کردن *durust kardan* "to make, construct"; "to correct": زن قصاب برای بلبل کرم درست میکند *zan-i qaṣṣāb barāy-i bulbul*[1] *kirm durust mī-kunad* (vulg.) "the butcher's wife breeds maggots (as food for) bulbuls[1]: معزول کردن *ma'zūl kardan* (past participle) "to dismiss from office"; معزول شدن *ma'zūl shudan* "to be dismissed"; ایستاده کردن[2] *īstāda kardan* (classical) (Persian past participle) "to set up."

These nominal prefixes may be considered either as part of the compound verb itself, or as the object of the simple verb; but in no case do they admit of را *rā*. Examples:—او را چوب زدم *ū-rā chūb zadam* (m.c.), or باو چوب دزم *bi-ū chūb zādam* (m.c.) "I beat him (with a stick)"; in the first instance *chūb* چوب may be considered an integral portion of the verb *zadam* زدم; in the second it may be taken as its object, but it would be wrong to say *bi-ū chūb rā zadam* باو چوب را زدم; [*ū-rā bā chūb zadam* اورا با چوب زدم means "I beat him with the stick"]: "talk Persian" *Fārsī ḥarf bi zan* حرف بزن فارسي, or *ḥarf-i Fārsī bizan* حرف فارسي بزن: *khaylī intiẓār kashīda am* خيلي انتظار كشيده ام "I have expected (waited for) you a long time"[3]; *si sāl ṭūl kashīd* سر سال طول كشيد "three years passed" (here *sāl* is the subject of the intransitive verb *ṭūl kashidan* which should be regarded as one word).

The *ism* اسم etc. is often separated from the verb that follows it[4]—بنا گذاردن *binā guẓārdan* is "to begin"; *bā man binā-yi namak bi-ḥarāmī guẓārda ast* با من بناي نمك بحرامي گذارده است (m.c.) = *binā guẓārd bi-namak-ḥarāmī kardan* بنا گذارد بنمك حرامي كردن (m.c.).[5]

From *gīr* گير, a verbal substantive from *giriftan*, is formed گير آمدن *gīr āmadan* (m.c.) (for *bi-gīr āmadan*) "to come into one's possession" and گير آوردن *gīr āvardan* "to bring into one's possession"; *ānja chīz-ī gīr-am nayāmad* آنجا چيزي گيرم نيامد (m.c.) "nothing was got by me there"; *ānjā chīz-ī gīr na-yavardam* آنجا چيزي گير نياوردم (m.c.) "I obtained nothing there."[6]

Remark I.—It will be noticed that many compound verbs are intransitive in meaning though the actual verb of the compound is transitive.

[1] Maggots are bred and sold in Persia as an article of trade for caged nightingales.

[2] In m.c. *bar pā kardan* برپا كردن, or *ā stān* داشتن, or *vā dāshtan* وا داشتن, or *naṣb kardan* نصب كردن.

[3] Or *khaylī muntaẓir-i shumā būdam* خيلي منتظر شما بودم.

[4] In poetry it sometimes follows the verb.

[5] In the sentence تا قسم بروح پاك حضرت سليمان عليه السلام نخوري *tā qasam bi-rūḥ-i pāk-i Ḥaẓrat-i Sulaymān ('alayhi 's-salām) na-khwurī*—"until thou swearest by the sainted soul of Solomon (on whom be peace)—," the word *qasam* (which is a component part of the verb "to swear") could be inserted just before *na-khwurī*.

[6] *Gīr āmadan* گير آمدن expresses more of chance than *gīr āvardan* گير آوردن.

Remark II.—Sometimes a compound verb admits of two constructions, as:—*bā mardumān maḥabbat mī-kunad* با مردمان محبّت میکند (in which *maḥābbat* محبّت appears to be the direct object of the verb), and *mardumān rā maḥabbat mī-kunad* مردمان را محبّت میکند; the latter construction seems commoner in modern Persian.

(*f*) As stated in (*c*) the verbal prefixes *mī* می and *bi* بـ are intercalated before the simple verb.

The same rule is observed with regard to the negative particles نمـ and نـ, as: *dast bar namī-dārī* دست بر نمی داردی *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:—

حمله آوردن *ḥamla āvardan*, (m.c.) "to attack, charge."

عذر خواستن *uzr khwāstan*, (m.c.) "to apologise, ask pardon."

عذر آوردن *uzr āvardan*, (m.c.) "to make excuses."

تدارک دیدن *tadāruk dīdan*, "to make preparation."

ستم دیدن *sitam dīdan*, (m.c.) "to suffer opposition."

مصلحت دیدن *maṣlaḥat dīdan* "to consider advisable."

غم خوردن[1] *gham khurdan*, (m.c.) "to suffer grief."

گول خوردن *gūl khurdan*, (m.c.) "to be deceived."

قسم خوردن *qasam khurdan*, (m.c.) to swear, take an oath."

زخم خوردن *zakhm khurdan*, (m.c.) "to be wounded."

بزمین خوردن *bi-zamīn khurdan*, (m.c.) "to fall on the ground; strike the ground."

تکان خوردن *takān khurdan*, (m.c.) "to be shaken, to shake, tremble."

گرفتار آمدن *giriftār āmadan*, "to be caught."

غالب آمدن بر دشمن *bar dushman ghālib āmadan*, "to overcome the enemy."

سیر آمدن از *sīr āmadan az*, (m.c.) "to be tired of, disgusted."

سیر شدن *sīr shudan*, (m.c.) "to be satisfied, full from eating."

در شمار آمدن *dar shumār āmadan* (class.), "to be counted."

از پا در آمدن *az pā dar āmadan* } "to be helpless, come to grief."
از پا در اُفتادن *az pā dar ūftādan* }

در محل افتراء است *dar maḥall-i iftirāast*, "he is (or is likely to be) falsely accused."

در معرض خطر است *dar ma'rāẓ-i khaṭar ast*, "he is in danger."

قدم مردانگی پیش نهادن *qadam-i mardānagī pīsh nihādan*, "to act bravely."

فرو نشاندن *furū nishāndan*, (m.c.) "quench (fire, anger)."

فرا گرفتن *farā griftan*, (m.c.) "to surround."

چشم دوختن (بر—) *chashm dūkhtan* (*bar*—) "to stare at."

زبان گشودن *zabān gushūdan*, "to begin to speak."

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[1] *In bi-dard-am namī-khurad* (m.c.) "this is no use to me."

عقد بستن *'aqd bastan (zan-ī rā)*, "to perform the service of marriage" (of the Mulla).

کامراني کردن or کام راندن, *kām rāndan* or *kām-rānī kardan*. "to live luxuriously; enjoy oneself."

عقب نشستن *'aqab nishastan*, "to retire (of enemy)."

تولّد یافتن *tavallud yāftan* "to be born"; also *tavallud shudan* تولّد شدن.

از دست دادن *az dast dādan*, "to give up."

از جان دست شستن *az jān dast shustan* (or *dar guzashtan*) درگذشتن "to give up hope of one's life."

از چیزي دست کشیدن *az chīz-ī dast kashīdan*, "to cease from (a thing begun); to give up."

از چیزي باز ایستادن *az chīz-ī bāz īstādan*, "to refrain from (a thing not begun)."

خود را ور ساخت که مرده است *khud rā var sākht ki murda ast*, "he feigned to be dead."

رنگ ریختن *rang rīkhtan*, "to play a trick, wile (in a bad sense)."

حرف زدن *ḥarf zadan*, "to talk."

فریاد زدن (کردن or کشیدن) *faryād zadan* or *kardan* or *kashīdan*, "to cry out."

جمع زدن [1] *jam' zadan*, "to add up."

جمع کردن *jam kardan*, "to collect."

بر — تهمت بستن (تهمت زدن or) *tuhmat bastan* (or *tuhmat zadan*) *bar*— "to accuse falsely."

قرار گرفتن *qarār giriftan*, "to become settled, to sit."

کشتي گرفتن *kushtī giriftan*, "to wrestle."

گوش دادن (گرفتن or) *gūsh dādān* (or *giriftan*), "to listen to."

گوش کشیدن *gūsh kashīdan*, vulg. (= استراق سمع) "to eaves-drop."

گوش فرا دادن *gūsh farā dādan* ditto.

از میان رفتن *az miyān raftan*, "to be abolished; cease to be used."

از میان بردن *az miyān burdan* (tr.) "carry off."

جلو افتادن *jilaw uftādan*, "to get before, go before."

سبقت گرفتن *sabqat griftan*, "to surpass."

سبقت جستن *sabqat jastan*, "to surpass, to anticipate." [2]

احتمال رفتن (داشتن or) *iḥtimāl raftan* (or *dāshtan*), "to be probable."

تشریف داشتن *tashrīf dāshtan* (polite), "to be at home, in the house."

نظر انداختن *nazar andākhtan*, "to cast a glance at."

بتاخیر انداختن *bi-ta'khīr andākhtan* "to postpone."

بتاخیر افتادن *bi-ta'khīr uftādan* (intr.) "to be postponed."

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[1] In India *jam' kardan* جمع کردن "to collect" and also "to add up."

[2] *Bi-kharīdan-i qālī raftam valī bar man sabqat just* بخریدن قالي رفتم ولي بر من سبقت جست.

چشیدن (ایّام or) تلخ و شیرین روزگار *talkh u shīrīn-i rūzgār* (or *ayyām*) *chashīdan* "to experience the ups and downs of life."

دیدن سرد و گرم روزگار *sard u garm-i rūzgār dīdan* (m.c.) the same as above.

بردن اسم *ism-burdan* "to mention."

بردن گمان *gumān burdan* (m.c.) "to think, doubt."

بردن حسد *ḥasad burdan* (m.c.; class.—*warzīdan*) "to bear malice."

گرفتن آتش *ātash giriftan* "to catch fire."

زدن آتش *ātash zadan* "to set fire to."

شنیدن بوی *būy shunīdan* (clsss. and m.c.) "to smell" (tr.).

کشیدن زحمت *zaḥmat*[1] *kashīdan* "to take pains; suffer hardships."

شکستن سلام را *salām rā shikashtan* "to break up the audience."

شدن مجلس نقل *nuql-i majlis shūdan* (m.c.) "to be in everybody's mouth, be famous (*lit.* to be the sweetmeat of the assembly).

کردن نیست و نابود *nīst u nā-būd kardan* "to destroy utterly (*lit.* to make, is not and was not)."

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 *taghyīr kardan* تغییر کردن (intr.) "to change," but *taghyīr dādan* تغییر دادن (tr.) "to change."

Remark II.—It must be recollected that in modern colloquial, prepositions and conjunctions are frequently omitted. In, *na-bāyad ki shumā fikr-i nīk-nāmī-yi khud biyuftīd* نباید که شما فکر نیکنامی خود بیفتید (m.c.) "ought you not to be careful of your reputation?", the preposition به *bi* that is wanting, has only to be inserted before *fikr* فکر to make the sentence perfectly clear; for though in modern colloquial the compound verb *fiqr uftādan* فکر افتادن is used, its proper form is *bi-fikr uftādan* بفکر افتادن.[2]

(*h*) There are certain vulgar compounds in colloquial use, which should not be imitated, as:—(1) *nān rā chigūna pukhta kunam* نان را چگونه پخته کنم (Afghan) (for *bi-pazam* بپزم) "how shall I (or can I) cook the bread?"; *dānista namūdan* دانسته نمودن (Afghan) "to teach, inform"; *shikasta kardan* شکسته کردن (Afghan) "to break"; *sūkhta kardan* سوخته کردن (vulg. m.c.) "to burn"; *afrūkhta kārdan* افروخته کردن (class.), etc.

These compounds have come into existence owing to the frequent adjectival use of the past participle of the simple verb, which is both transitive and intransitive.

(2) A verb like *īstāda kardan* ایستاده کردن "to set up," may be admissible, but there is no necessity for *īstāda shudan*[3] ایستاده شدن (Afghan). In, *marā az hama peshtar basta kardu būdī* مرا ز همه پیشتر بسته کردی بودی

[1] In India *taklīf* تکلیف is used for *zaḥmat* زحمت.

[2] Even in speaking, most Persians would say *bi-fikr uftādan* بفکر افتادن.

[3] *Ū az īn kār bāz īstāda shud* او ازین کار باز ایستاده شد (m.c.) "he was prevented from doing this."

(Afghan coll.) "you bound me first, before all the others," the verb might just as well be, and should be, *basta būdī* بودي بسته.

(5) As already stated, the Infinitive is regarded as a noun; hence such barbarous compounds as *jastan namūd* نمود جستن (m.c.) "he made a jump" or *jast namūd* نمود جست (Afghan coll.).

(*i*) Some compound verbs consist of a phrase, and are both adverbial and nominal, as:—*az pā dar-āvardan* آوردن از پا در (tr.), and *az pā dar āmadan* آمدن از پا در (intr.); *pas pā kardan* کردن پس پا "to cause to retreat, *dast bi-kār zadan* زدن دست بکار "to commence"; *az dast dādan* دادن از دست "to give up, relinquish," etc., etc.

§ 86. Certain Common Verbs used in Compounds.

(*a*) One of the verbs most used in compounds is *kardan* کردن "to do" or "to make." *Namūdan* نمودن, *sākhtan* ساختن, *gardānīdan* گردانیدن, and in deferential language *farmūdan* فرمودن can be substituted for *kardan* کردن in any verb compounded with the latter.[1] These are all used in modern colloquial.

(*b*) In modern colloquial the forms *kun* کُن and *bi-kun* بکن are both in use for the Imperative of *kardan* کردن.

Remark.—The past participle of *kardan* کردن is colloquially used by the Afghans with comparatives, in the sense of "compared with"; being redundant, it can be omitted in any sentence where it occurs, examples:—چنانچه از اول کرده[2] هجوم اشجار زیاده تر معلوم گردید *chunānchi az avval karda hujūm-i ashjār ziyāda-tar ma'lūm gardīd* (Afghan coll.) "accordingly the density of the foliage appeared more than it did before (compared with previously)"; *az awwal karda bih-tar shuda ast* ست شده بهتر کرده اول از (Afghan coll.) "he is better than he was."

(*c*) *Namūdan*[3] نمودن, Imperative *mumā*[4] نما, is both transitive and intransitive, signifying "to show (tr. and intr.), to appear"; معلوم مینماید *ma'lūm mī-numāyad* (or معلوم میشود ز قرر یکه *az qarār-ī ki ma'lūm mī-shavad*, or simply *ma'lūm mī-shavad* معلوم میشود) "it appears."

Remark.—Note the change from *karda* کرده to *namūda* نموده in the following modern colloquial sentence, for the sake of euphony or variety:—تیمور را در هر جاي دنیا باشد سراغ کرده پیدا نموده میگیرید دست بسته مي آورید اینجا *Tīmūr rā dar har jā-yi dunyā bāshad surāgh karda paydā namūda mī-gīrīd dast basta mī-āvarīd īnjā* (m.c.) "having traced out Taimur in whatever

[1] Any shade of meaning that may have formerly existed between *kardan* کردن, *namūdan* نمودن, or *sākhtan* ساختن in compound verbs no longer exists.

[2] For نسبت به اول *nisbat bi-avval* (m.c.)

[3] In modern colloquial often *nimūdan* ((Isfahani).

[4] Modern colloquial *bi-numā* بنما only.

portion of the globe he may be (and) having produced him, you will seize him; you will bring him here bound."[1]

(*d*) (1) *Sākhtan*[2] ساختن "to fashion; manage with; suit," is both transitive and intransitive: the Imperative is ساز *sāz* (m.c. *bi-sāz* بساز). Example:—*dar Kirmān jām-i rūd mī-sāzand* (or *durust mī-kunand* درست میکنند (m.c.) "they make brass pots in Kirman"[3]; *shumā biham sākhta īd* (m.c.) "you have joined together, conspired" (for a bad purpose only); *ay shikam-i khīra bi-nān-ī bi-sāz* (Sa'di) "oh torpid belly, be content with a single loaf"; *āb u havā-yi īn-jā bi-man mī-sāzad* (m.c.) "the air of this place suits me."

با درد بساز تا دوائی یابی * وز رنج مَنال تا شفائی یابی

Bā dard bi-sāz tā davā'ī yābī

V'az ranj ma-nāl tā shifā'ī yābī

"To find a remedy, put up with pain,
Chafe not at woe, and healing thou wilt gain."

(*O. K.* 451 *Whin.*)

Ghayr az sūkhtan va sākhtan chāra-ī nīst غیر از سوختن و ساختن چارهٔ نیست (m.c.) "there is nothing to be done, but to grin and bear it."

(2) *Sākht* ساخت and *sākhtagī* ساختگی are substantives:—*sākht-i īn qālī az chīst* ساخت این قالي از چیست (m.c.) "what is this carpet made of"; *shumā dar īn sākhtagī karda-īd* شما درین ساختگي کرده اید (m.c.) "you have adulterated this."

(3) *Sāz* ساز is frequent in compounds, as: *dandān-sāz* دندان ساز "a dentist"; (*dandān sāzī* دندان سازی "dentistry"). Note the following: *dar 'ishq-i mahbūb bi-sūz va bi-sāz* در عشق محبوب بسوز و بساز (mod.) "in the love of the beloved burn and be patient." *Ham-sāz* همساز or *ham-āvāz* هم آواز "in tune"; *dam-sāz* دمساز "a confidant." *In mīva barāy-i man sāz-gār nīst* این میوه براي من سازگار نیست (m.c.) "this fruit will disagree with me."

Sāz ساز, a substantive, means "a musical instrument" and "necessary furniture," as: *sāz-i safar tadāruk kard* ساز سفر تدارک کرد (m.c.) "he began to get ready for the journey."

(*e*) *Gardānīdan* گردانیدن, Imperative *gardān* گردان, is the transitive form of *gardīdan* گردیدن (or *gashtan* (گشتن) and signifies "to change, avert, turn round; cause to become."

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[1] *Dast basta* دست بسته might be an adjective agreeing with اورا understood. *Basta* بسته is here Perf. Act. Participle, *dast-i ū rā basta mī-āvarīd.*

[2] *In ḥarf sākhtag īst* (m.c.) "this is made up, false"; *bā man sākhtagī ma-kun* (m.c.) "dont't cheat me."

[3] *Qālī bāftan* "to weave carpets" not *qālī sākhtan*, which is unidiomatic; *rūd* رود, vulgar for رودین *rū'īn.*

(*f*) (1) *Farmūdan* فرمودن, Imperative *farmā* فرما, is transitive, "to order or command." In compound verbs it is deferentially substituted[1] for *kardan* کردن, *sākhtan* ساختن, or *namūdan* نمودن, both in classical and in modern Persian:—جناب عالی چه فرموده بودید *janāb-i 'ālī chi farmūda būdīd*[2]? (m.c.) "what did your eminence say?" *Chi guftīd* چه گفتید would be a very familiar or very rude way of expressing the same thing, and would generally be used to inferiors only. *Pādishāh bar takht julūs farmūd* پادشاه بر تخت جلوس فرمود "the king sat (or ascended) the throne."

(2) In modern colloquial *bi-farmā'īd* بفرمائید almost corresponds to the English word "please." To a visitor it signifies "please take a chair": if two persons are about to enter a door together it means "after you": if food is on the table, it = "kindly help yourself," or "begin."

(3) *Farmān* فرمان a substantive is a royal mandate. *Farmān-farmā* فرمان فرما "the issuer of mandates" is a title prefixed to the name of a place, and signifies "Governor or Viceroy of—."

Farmān-bardār فرمان بردار "order-bearing, obedient."

Remark.—The compound verb *kār farmūdan* کار فرمودن is not always used in the complimentary sense. Sa'dī in the Gulistan, speaking of a boxer, says:—*va qaul-i ḥukamā' rā kār na-farmūd* و قول حکماء را کار نفرمود; also *kafsh-dūz ālāt-i khud rā kār mī-farmāyad* (vulg.) "the shoe-maker is using his things."

(*g*) The verbs *gashtan* گشتن or *gardīdan* گردیدن ['vide' (*e*)] can always be substituted for *shudan* شدن, either in a simple or a compound verb.

§ 87. Causal Verbs (فعل متعدی or مع الغیر بالواسطه) and Reflexive Verbs (فعل متعدی بنفسه).

(*a*) (1) The causal verbs are formed by adding the terminations *ānīdan* آنیدن-, or *āndan* آندن, to the Imperative stem of the primitive verb, thus: *jastan*[3] جستن "to jump, leap," Imperative *jah* جه; *jahānīdan* جهانیدن or *jahāndan* جهاندن "to cause to leap": *davīdan* دویدن "to run" (Imperative *daw* دو); *davāndan* دواندن or *davānīdan* دوانیدن "to make to run, to gallop (a horse), etc., etc., etc." = *tāzāndan* تازاندن (m.c.) "to gallop a horse."

(2) The Imperatives are formed regularly, that is by discarding the infinitive terminations, یدن or دن-.

[1] *Farmānā* فرمانا 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 جنابعالي *janāb-i 'ālī*. In modern Persian in writing the third person plural is also preferred.

[3] In contradistinction to a verb which is transitive of itself (فعل متعدی بنفسه).

[4] In modern colloquial *jahīdan* جهیدن is more used than *jastan* جستن.

Remark.—In poetry the termination *—ānīdan* آنیدن is sometimes shortened to *ānĭdan*.

(*b*) The same termination makes some intransitive verbs transitive, *vide* § 86 (*e*). This casual form will be transitive if formed from an intransitive, and doubly transitive or causative if formed from a transitive verb.

(*c*) (1) *Nishāndan* نشاندن (*nishānistan* نشانستن obsolete) "to cause to sit; to plant, etc.," the causal form of *nishastan* نشستن, is irregularly formed.

(2) *Shinawānīdan* شنوانیدن (not used in Persia) is the causal of *shunūdan* شنودن, and signifies "to cause to hear, tell, read aloud."

(3) *Rāndan* راندن "to drive" is perhaps the causal of *raftan* رفتن "to go."

(*d*) (1) The verb *guzashtan* گذشتن, or *guzarīdan* گذریدن (old) "to pass, pass by; cross over; die, etc." has several causal or transitive forms, viz., *guzarāndan* گذراندن, *guzārānīdan* گذارانیدن, *guzrānīdan* گذرانیدن, *guzārdan* گذاردن and *guzārīdan* گذاریدن.

(2) *Guzāshtan* گذاشتن (tr.) "to quit, to discharge, perform": *namāz guzārdan* (not *guzāshtan*) نماز گذاردن "to perform the duties of prayer."

(3) *Afkandan*[1] افکندن "to throw," causal *afkānīdan* افکانیدن (obsolete).

(*e*) Verbs that have two roots admit of two forms of the causal, as: *suftan* سفتن "to bore"; *suftānīdan* سفتانیدن (obs.), and *sumbānīdan* سنبانیدن (obs.) "to cause to bore": *rustan* رستن or *rūĭdan* روئیدن "to grow" (rt. *rū* رو or *rūy* روی) *rūyānīdan* رویانیدن (m.c.), or *ruvānīdan* روانیدن (obs.) "to cause to grow."

(*f*) Verbs in which the Imperative stem terminates in ن, change this letter into ي, as: *shāndan* (obs.) شاندن (for شانه زدن) "to comb," causal *shāyānīdan* شایانیدن (obs.): *dānistan* دانستن "to know," *dāyānīdan*[2] دایانیدن (obs.); *chīdan* چیدن "to pluck, collect," *chīnāīdan* چیناییدن (obs.) or *chiyānīdan* چیانیدن (obs.).

In modern colloquial the shortened form of the causal verb is preferred; thus *tarsāndan* ترساندن is preferred to *tarsānīdan* ترسانیدن, and *khwāham tarsānd* خواهم ترساند, to *khwāham tarsānīd* خواهم ترسانید.

(*g*) Some verbs do not admit of a causal form. Examples: *dīdān*[3] دیدن "to see"; *guftan* گفتن "to say"; *āzmūdan* آزمودن "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* فهمانیدن where a Persian would use *ḥālī kardan* حالي کردن, or some such expression.

[1] In India *afgandan*, etc.

[2] The form *dānānīdan* (obs.) also occurs.

[3] The form دیانیدن *diyānīdan* as a causal of *dīdan* is doubtful.

Remark.—The verb *khurāndan* خوراندن "to feed" occurs in writing, but not in speaking: *khurāk bi-khurd-i ū bi-dih* خوراک بخورد او بدہ (vulg.) "give it food to eat, i.e. feed it."

Instead of *ravānīdan* روانیدن, or *ravāndan* روندن, *ravāna kardan* روانه کردن is used.

(2) The following are a few of the commoner causal verbs in modern colloquial use:—

Tarsāndan ترساندن or *tarsānīdan* ترسانیدن "to frighten."

Davāndan دواندن or *davānīdan* دوانیدن "to put into a gallop."

Rasāndan رساندن or *rasānīdan* رسانیدن "to cause to arrive."

Nishāndan نشاندن or *nishānīdan* نشانیدن "to plant, place, make to sit."

Khwābānīdan خوابانیدن or *khwābāndan* خوابادن "to lull to sleep or lie down."

Fahmānīdan فهمانیدن or *fahmāndan* فهماندن "to cause to understand, explain."

Āmūzīdan آموزیدن (obs. in Persia) or *āmūkhtan*[1] آموختن "to teach."

Jahānīdan جهانیدن or *jahāndan* جهاندن "to make to jump."

Parānīdan پرانیدن or *parāndan* پراندن "ditto; also to cause to fly."

Remark.—The passive of the causal verb is formed in the regular manner, as: *parvarānīda shud* پرورانیده شد; *kunānīda shud* کنانیده شد (Afghan). Such passive causals are, however, rare and should be avoided.

(*i*) Causation can also be expressed by certain verbs, as: رفته رفته بی آنکه اظهار محبّت خودرا باو بروز دهم بشرط را داشتن بساختن اشعاری که یک بیتش بیک مثقال طلا بیرزد پاسبان او گردیدم *rafta rafta, bī-ānki izhār-ī mahabbat-i khud rā bi-ū burūz diham, bi-sharṭ-i vā dāshtan-i bi-sākhtan-i ash'ār-ī ki yak bayt-ash bi-yak miṣqāl ṭilā bi-yarzad pāsbān-i ū gardīdam* (Tr. Haji Baba, Chapter VIII) "without appearing to show any particular partiality to him, I succeeded in being appointed to keep watch over him, under the plea that I would compel him to make verses—" (H.B.): *ūrā mustalzam sākhtam ki bi-raqṣad* اورا مستلزم ساختم که برقصد "I obliged him to dance"; *ūrā bar ān dāshtam ki bi-raqṣad* اورا برآن داشتم که برقصد "ditto": *bi-raqṣ āvardan* برقص آوردن "to cause to dance": *marā bar īn ma-dār ki chunān kār bi-kunam* مرا برین مدار که چنین کار بکنم "don't oblige me to do it": *bi-ū zūr āvardam ki bā man bi-yāyad* باو زور آوردم که با من بیاید (m.c.) "I made him accompany me": *asp rā tākht* اسپ را تاخت "he put his horse into a gallop": *bi-chīdan dar āvardam* بچیدن در آوردم "to cause to pluck" = *ūrā vā dāshtam ki bi-chīnad.*

(*j*) *Qabūlānīdan* قبولانیدن "to cause to confess (by torture, etc.)" is a barbarous causal in m.c. use; or in a joking sense = "make him agree."

(*k*) The place of the causal verbs is usually taken either by the simple transitives as: *pādishāh dast u pā-yi ūrā bast* پادشاه دست و پای اورا بست (m.c.) "the king bound him (had him bound) hand and foot"; or else some such

[1] *Āmūkhtan* is also "to learn."

expression, as "the king ordered (or signalled to) them that they should bind....," etc., is used.

(*l*) Reflexive verbs (فعل متعدی بنفسه) are formed by the transitive verb and the reflexive pronouns, as: *khud rā kusht* خود را کشت "he killed himself" = *khūd-kushī kard* خود کشی کرد "he committed suicide"; *jān-i khud rā mī-shust* جان خود را میشست "he was washing himself."

§ 88. Passive Voice[1] (صیغهٔ مجهول) and Passive Verbs.

(*a*) The Passive Voice is much less used than in English. The general rule is not to use it, if it can be avoided; in other words the passive is used only for some special signification, or if the subject is unknown, or if known it is desired to avoid mentioning it. This rule should be observed even though violated by Persian authors. Only transitive verbs have a passive[2] voice.

There are several ways of expressing the passive.

(*b*) The grammatical passive is formed by adding the tenses of the verb *shudan* شدن[3] "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* زخم خوردن[4] "to be wounded"; *shikast yāftan* شکست یافتن "to be defeated"; *zāyiʿ shudan* ضائع شدن "to be destroyed"; *gūl khurdan* گول خوردن (m.c.) "to be deceived"; *bi-duzdī raftan* بدزدی رفتن "to be stolen"; *anjām giriftan* انجام گرفتن "to be finished"; *farmāyish dādan* فرمایش دادن "to order (goods)" (tr.) [but *farmāyish*[5] *raftan* فرمایش رفتن (intr.), as, *barāy-i sawgulī-yash nīm-tana-yi tāza farmāyish rafta ast*? برای سوگلیش نیم تنهٔ تازه فرمایش رفته است (m.c.) "what! an order has been given for a new jacket for his favourite wife, has it?"]: *bi-sar burdan* سر بردن

[1] *Sīgha-yi majhūl* صیغهٔ مجهول "Passive Voice," i.e., of which the agent is unknown.

[2] The use of the Passive is antagonistic to the genius of both Persian and Urdu. The use of the passive is largely increasing in Urdu, doubtless owing to the articles in vernacular newspapers translated from English. Urdu idiom again affects the Persian of India and in a less degree that of Afghanistan.

[3] *Gashtan* گشتن and *gardīdan* گردیدن are occasionally substituted for *shudan* شدن.

[4] The passive meaning of most verbs signifying "to beat, to knock, cast," can be expressed by a compound with *khurdan* خوردن, as: *takān khurdan* تکان خوردن (m.c. "to be pushed, to receive a push or shake"; *zamīn khurdan* زمین خوردن "to fall on the ground," etc.

[5] This example is from the "Vazir of Lankuran." Ordinarily in m.c. this sentence would be rendered *barāy-i sawguliyash sifārish-i yak nīm tana-yi tāza dāda shuda ast* (or *dāda and*) برای سو گلیش سفارش یک نیم تنهٔ تازه داده شده است (or داده اند).

(tr.) "to pass one's time," but *bi-sar raftan* بسر رفتن (intr.)[1] "to be passed."

(*c*) In modern Persian not every verb admits of the Passive. The expression *ū zada shud*[2] او زده شد "he was beaten" is quite unintelligible even to Persians with some education, whereas *kushta shud* کشته شد "he was killed" is a passive in common use.

(*d*) The following are examples of the use of the grammatical passive:—

(1) چنان بی اختیار[3] از جای بر آمدم که چراغم بآستین کشته شد *chunān bī-ikhtiyār az jāy bar āmadam ki chirāgh-am bi-āstīn kushta shud* (Sa'dī) "I rose and came forward so hastily from my place that the lamp was extinguished by my sleeve." Here the active *kushtam* کشتم instead of the passive کشته شد would signify "I *purposely* extinguished."

(2) The grammatical passive is of not infrequent use in the Shah's Diary: یک نوع زراعتی که اسمش "راپ" است در صحرای خاک پروس امروز دیده شد[4] (Shah's Diary) "we and others have to-day seen a species of crop called 'rape' in the Prussian territory": حکیم الممالک که چندی بود اینجا بود دیده شد (S.D.) "*Ḥakīm*^{u}*'l-Mamālik ki chand-ī būd īnjā būd dīda shud* (S.D.) "the *Ḥākim*^{u}*'l-Mamālik* who had been here some time was interviewed": دو پلنگ سیاه هم دیده شد *du palang-i siyāh ham dīda shud* (Shah's Diary) "two black panthers were seen by us."

(3) The transitive Infinitive is often used for the passive:—[5] همه را بکشتن اشارت[6] فرمود *hama-rā bi-kushtan ishārat farmūd* (Sa'dī) "he (the king) ordered them all to be killed"; شاید ترا بکشتن بدهد *shāyad turā bi-kushtan bidihad* (m.c.) "he may hand you over to be killed."

(4) The passive is also sometimes used to express possibility or impossibility:—این کتابیست آن قدر سنگین که بدست انداخته نمي شود *īn kitāb-ī-'st ān qadar sangīn, ki bi-dast andākhta namī-shavad* (m.c.) "this is a book so heavy, that it cannot be thrown by hand"; این میز از جای خود برداشته مي شود *īn mīz az jā-yi khud bar dāshta mī-shavad* (m.c.) "this table can be moved, it is not very heavy"; *tā du si rūz ānjā tavaqquf*[7] *uftād chirā ki bi'-bā'i-i*

[1] *Āb bi-sar raft* آب بسر رفت (m.c.) "the water boiled over": *agar ū īnjā bi-yāyad man bi-sar jilav-i ū mī-ravam* (vulg.) (also *bi-sar davīdan*) "if he comes here I'll go to him on my head (from delight) instead of on my feet": از تو اشاره کردن و از من بسر دویدن. *bi-sar āmadan* بسر آمدن "to be finished."

[2] In modern colloquial *ū rā zadand* اورا زدند.

[3] *Bī-ikhtiyār* بی اختیار means "involuntarily"; the unexpected sight of his friend made him jump up; *bar āmadan* بر آمدن signifies merely "to get up" not coming forward.

[4] In m.c. *dīda shud* دیده شد is frequently used unnecessarily, instead of the active voice.

[5] *Kushta shudan* could *not* be used.

[6] Or *ishāra* اشاره.

[7] In modern colloquial *ittifaq-i tavaqquf* اتفاق توقف and *az bā'i-i* از باعث would be substituted.

abr āftāb dīdā namī-shud نا دو سه روز آنجا توقّف افتاد چرا که باعث ابر آفتاب دیده نمي شد (Afghan) "we had to stay there two or three days, as it was impossible to see the sun (to steer by) on account of the clouds"; *ba'd az ghaltīdan ān rā jumbānīdan na-tawānīstam chi jā'e ān ki ba-daryā rasānīda mī-shud* بعد از غلطیدن آنرا جنبانیدن نتوانستم چه جای آنکه بدریا رسانیده میشد (Afghan coll.) "after (the boat's) rolling over I was unable even to move it; how much the less could it be moved to the sea!"; in m.c. *chi jā-yi ān ki bi-daryā rasānam-ash* چه جای انکه بدریا رسانمش (or *bi-rasānam*, برسانم without *ash*): the passive would not be used here in m.c. as the agent is known: با تقدیر جنگیده نمي شود *bā taqdīr jangīda namī-shavad*[1] (Afghan) "it's impossible to fight against Fate"; in m.c. با بخت نمي شود جنگید.

(5) The modern colloquial phrase *ba'd az ān dīda khwāhad shud* بعد از آن دیده خواهد شد, or more commonly *dīda mī-shavad* دیده مي شود (or دیده میشود) (m.c.), signifies "we'll see."

(*e*) The passive can also be formed by an Arabic Past Participle, or a Persian adjective with a Passive sense, combined with the verbs *am* ام, *hastam* هستم, etc., and *shudan* شدن, *būdan* بودن, or *gashtan* گشتن. Examples:—مرسوم (مرسول هستم) *marsūl-am* (or *marsūl hastam*), (in writing) "I am sent"; مقتول شد *maqtūl shud* (m.c.) "he was killed[2]"; خبردار شد *khabar-dār shud* (m.c.) "he was apprised, warned"; زخمي بود *zakhmī būd*[3] (Afghan) "he was wounded"; همه چیز آماده بود *hama chīz āmāda būd* (m.c.) "everything was prepared (previous to our coming)"; [but *āmāda shud* آماده شد = "was prepared after our coming"].

(*f*) The passive can also be expressed by using the third person plural of the transitive verb, "*they* do such and such a thing." This construction is both classical and modern colloquial. From the following examples it will be seen that this construction corresponds to a real passive:—فرمود که مرسوم فلان را چندانکه هست[4] مضاعف کنند *farmūd ki marsūm-ī fulānrā chandān-ki hast muzā'af kunand*—(Sa'dī) "he (the king) ordered that the allowance of So-and-so, whatever it may be, should be increased"; (here it was the king himself who increased the allowance): دوستي را که بعمری فراچنگ[5] آرند نشاید که بیک دم بیازارند—*dūst-ī rā ki bi-'umr-ī farā chang ārand na-shāyad ki bi-yak-dam biyāzārand*—(Sa'dī) "a friend whom it has taken a lifetime to make should[6] not be made offended in a single instant"; (here there is only

[1] Compare Urdu, *taqdīr se larā nahīñ jātā* تقدیر سے لڑا نہیں جاتا.

[2] Or بقتل رسید *bi-qatl rasīd* (m.c).

[3] *Zakhmī shud* زخمي شد m.c.; *zakhm dāsht* زخم داشت "he had a wound."

[4] *Hast* signifies that the speaker knew that there was an allowance:—*būshad* "whatever it may be."

[5] *Farā chang* فراچنگ is to be considered as one word. *Farā* frequently precedes verbs, and in many cases is merely used for the sake of euphony.

[6] Note this use of *shāyad* شاید. Before *yak-dam* یکدم, *bi-sukhan-ī* بسخن or *bi-tiqsir-ī* or some such word is understood.

one friend and presumably one person who has made him a friend): آن را که گوش ارادت گران آفریده اند چون کند که بشنود و آن را که بکمند سعادت کشیده اند چون رود کند که *ān rā ki gūsh-i irādat girān*[1] *āfrīda and chūn kunad ki bi-shinavad va ān rā ki bi-kamand-i sa'ādat kashīda and chūn kunad ki na-ravad*—(Sa'dī) "he who has been created deaf to the divine inclination, how can he manage to hear[2]? 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 *āfrīda and* آفریده اند should not be "God" understood, as the Deity in Persian is singular and addressed in the singular; to use the respectful plural to the Deity is contrary to the idiom of the language;[3] the verb is therefore a passive: the author has presumably avoided the active voice on purpose, for to say "he whom God has created deficient in . . ." would be, or might be, imparting sin to, or a deficiency in the works of, the Almighty.[4]

This form of the passive is especially common in modern colloquial. To the question, "where is the horse?" the answer might be *burda and* برده اند "it has been taken away"; this answer would signify that *one* of the grooms or servants—the precise individual unknown to the speaker—had taken it: if sure of the subject, the name would be mentioned.

Remark.—"A present was given to him" *in'ām-ī bi-vay dāda shud* (m.c.) انعامی بوی داده شد, or better *in'ām-ī bi-ū dādand* انعامی باو دادند (m.c.).

(*g*) In a few instances, the passive can both in classical and in modern colloquial be formed by *āmadan* آمدن instead of by *shudan* شدن, as:—*īn shakhṣ dar zumra-yi fuzalā shumurda mī-āyad* (m.c.) این شخص در زمرهٔ فضلاء شمردن می آید "this man is counted amongst the learned"; *dīda mī-āyad* دیده می آید (class.) "it is seen"; *īn qālī pasandīda āmad* این قالی پسندیده آمد (m.c.) "this carpet was approved." Compare *maskhūz āmadan* مسخوف آمدن (class.), and *giriftār āmadan* گرفتار آمدن (class.).

[1] *Girān* means "dear (not cheap)" as well as "*heavy.*"

[2] i.e., it is impossible for him to hear, as it is decreed he is not to hear.

[3] The use of the plural might lay the speaker open to the imputation of being a *mushrik* or "polytheist" (one who imputes 'partnership' to the Deity). It may be that Sa'dī being a Muslim and an Arabic scholar has adopted the Arabic idiom here and elsewhere; the plural is used in the Qur'ān when Allah himself speaks.

[4] In similiar 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 *kashīda 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 تمییز *tamyīz* "specification" or نفي "the particle of negation" or ظرف "vessel," according to its sense. *Ḥarf-i ẓarf* حرف ظرف is a particle used as an adverb: *ism-i ẓarf* اسم ظرف is a noun that can be used as an adverb: *ẓarf-i mubham* ظرف مبهم "dubious adverb" is an adverb (or noun, etc.) that does not express a *limit* of time or space, as هنگام "time," پیش "before (place or time)"; it is opposed to ظرف محدود "limited adverb (noun, etc.)" as روز "day," خانه "house": *ẓarf-i makān* is *ism-i ẓarf* and includes such words کَفَش کَن (m.c.) "the place where shoes of visitors are removed"; جامهٔ کَن (in Turkish Bath): حرم سرا, مریض خانه, etc., etc.

(*b*) Examples:—

(2) *Adjectives*:—او خوب فارسي حرف میزند (m.c.) "he speaks Persian well": یکی بر سر راهی مست خفته بود (Sa'dī) "a certain one had fallen into a drunken sleep by the roadside"; او عاقلانه کار میکند "he acts wisely": بطور عام ظاهرانه نماز میگفتم (Afghan) "I used to say (my prayers) in a perfunctory manner" (in m.c. *bi-ṭawr-i ūmūmī ẓāhirāna namaz mī-kardam*).

هین ! صبح دمید و دامن شب شد چاک بر خیز وصبوح کن چرائي غمناک ؟
می نوش, دلا ! ,که صبح بسیار دمد او روی نما کرده و ما روی بخاک

"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 *bisyār* is an adverb meaning "oft."

Remark.—Adjectives ending in آنه or وار, *vide* § 43 (*aa*), may be considered as adverbs rather than adjectives: بیقرارانه "in a restless manner"; بی حجابانه = بی پرده, "without concealment"; استادانه تر "in a more masterly manner."

(2) *Participles*:—بروی مردم درمانده بشما احترام میکند (m.c.) "he is obliged to treat you with respect before people": سرزده (m.c.) "suddenly": بیساخته (m.c.) "plain, not artificial": دوان دوان آمد (m.c.) "he came running

all the way'' : ایستاده ماند (m.c.) ''he remained standing'' : دیگر کارها [1] را در خانه بهانه کرده (Afghan) ''I did all my other business at home'' : نشسته میکردم (m.c.) ''by pretence'' : یک خورده (m.c.) ''a little'' : نهفته خندیدند (*Sa'dī*) ''they laughed secretly'' : پیوسته ''always.''

(3) *Substantives without Prepositions* (with or without post-positions) :— بسبب آنکه وقتی در بیابان مانده بودم (*Sa'dī*) ''because I *once* was weary in the wilderness'' : گاهی or گاه ''once, ever'' : نام [2] ''by name'' ; شب را (class. and m.c.) ''by night'' : قضارا ''by chance,'' in m.c. usually از قضا : بارها ''oft-times'' : وقتها زمزمهٔ کردندی (*Sa'dī*) ''at times they were chanting low.''

Remark.—Sometimes a plural substantive gives the sense of an adverb of quantity or time, as: نذرها میکرد و عهدها مینمود (m.c.) ''he made *many* presents and *many* vows (or often took vows).''

(4) *Substantives with Prepositions* :—بیجهت (m.c.) ''needless, without cause'' : اینجا (در) ''here'' ; بیحرف (m.c.) ''without further words, without doubt'' :—بنوبت or با (m.c.) ''by turn'' : گفت وزراء بر مثال اطبّاء اند و طبیب دارو [3] ندهد جز سقیم را (m.c.) ''he said, ministers are like physicians and a physician never gives medicine except to the sick'' ; دم بدم ''each moment.'' In m.c. the prepositions are frequently omitted, thus : راحت آمدیم ''we came comfortably.'' Before آخر کار (= Ar. آخر الامر) the preposition در is understood.

(5) *Substantive with Pronoun, Adjective, Substantive, Adverb* :—همه جا (class. and m.c.) ''everywhere'' : همه وقت (class. and m.c.) and همه وقتی (vulg.) ''always'' ; خوب طرح [4] (Afghan coll.) ''well, in a good manner'' : هر چهار طرف, or چهار طرف ''on all sides'' : این طرف شهر (m.c.) ''this side of the city'' ; روز روشن ''in broad day'' : کدام طرف ''whither?'' [5] کجا ''where?'' همیشه اوقات (m.c.) or بقیهٔ عمر بقیت العمر (m.c.) ''the remainder of my life'' : (m.c.) ''always.''

(6) *Phrases* :— بعد از آن ''after that, afterwards'' ; فرّاشها شال بدست حرکت دیگر کرده نزدیک تر میرسند (*Vazīr-i Lankuran*) ''the farrashes, *shawl in hand*, make a fresh movement and approach a little nearer'' : دستار در گردن مرا نزدیک شرع و والي بودند صاحب - (m.c.) ''with my *turban round my neck* they carried me before the Qazi and the Governor of the city'' ; بحکم ضرورت (*Sa'dī*) ''of

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[1] In m.c.—باقي کارها را.

Nām نام ''by name'' is apposition, as: شخص عزیز نام ''a person, his name (anme) *Azīz*.''

[3] The Afghans often use *dārū* for gunpowder, and Indians for spirits or wine.

[4] In Arabic and m.c. *ṭarḥ* طرح. *In qālī khūb ṭarḥ-ī 'st* این قالي خوب طرحیست (m.c.) ''this carpet is of good design.''

[5] *Kū* کو (poet. and m.c.) ''where, whither?'' : *kūsh* کوش vulg. ''where is he?''

necessity'' ; در این خورد سالي '' in spite of his youth'' : او کج دار و مریز راه میرود *ū kaj dār u ma-rīz*[1] *rāh mī-ravad* (m.c.) ''he keeps a middle course.''

Ham هم ''together, with, both, one another, mutual, all, whether, either; also, likewise, in the same manner'' :—*Biyā tā bi-ham* (or *bāhami bi-ravīm* برویم (باهم or) بیا تا بهم (m.c.) ''come, let us all go,'' or ''let us go together'' : بهم آمیختگی *bi-ham āmīkhtagī* ''commixture'' : *darham barham* درهم برهم ''topsy-turvy, mixed'' (= *tū-yi ham rīkhta* توی هم ریخته) : *mi̱sl-i ham* مثل هم ''alike'' : *sar-i ham* سر هم ''contiguous, joining'' : *pusht-i sar-i ham* پشت سر هم ''one behind the other, continuously.''

(7) *Verbs* :—باشد که ''it may be that, perhaps'' : شاید ''perhaps.''

(8) *Arabic phrases, and Arabic nouns in the accusative* :—لا محاله (m.c.) ''at least (lit. there is no remedy)'' ; مادام الحیات ''as long as life lasts, for ever'' : مع هذا (m.c.) ''with that, notwithstanding'' ; حسب الحکم ''agreeably to orders'' : بالمرّه (m.c.) ''completely'' (= قطعاً or تماماً), *man az īn kār bi-l-marra khabar na-dāram* (m.c.) ''I am completely ignorant of this matter''): من و عن ''circumstantially'': فیها (the conj. *fa* + the prep. *bi* + fem. pron. *hā*) ''well and good'' : یعني (3rd per. sing. masc. of the verb عنی) ''that is to say, namely (lit. it means, intends'') : کما ینبغي ''fittingly (lit. like that which is proper)'' : نقداً *naqd*^{an} (m.c.) ''at present; *also* in cash'' : عمداً *'amd*^{an} ''purposely'' : حالا[2] *ḥālā* (for حالاً) ''at present.''

Al-ḥāl الحال, vulg. *il-ḥāl*, which has the same signification as حالاً and فی الحال, is an Arabic accusative (for الحال *al-ḥāl*^{a}), but is not used in Arabic.

In ما بعد في Ar., the Arabic pronoun ذلک ''that'' is understood.

Such adverbs as : القصه — الجمله فی, etc., that close a speech, are called ادات ختم کلام.

(9) *Ān* ان- appears to be an old adverbial termination : بامدادان (or بامداد) (*Sa'dī*) ''in the morning.''

The Afghans still use this termination even in speaking, as: ناگاهان ''suddenly'' : راستان ''straight (adv. not adj.).''

Remark.—The Afghans also say روزانه for ''every day,'' but in (m.c.) *rūzāna* means ''by day.''

(*c*) An adverb is sometimes combined with a preposition, as : تا اکنون ''till now'' : درآنجا *dar ānjā* ''there'' : ازحالا *az ḥālā* (m.c.) ''from now, henceforth'' :

[1] In classical Persian کجدار و مریز *kaj dār u ma-rīz* signifies an impossibility :—

حکـم همي کني که در من منگر این حکم چنان بود که کج دار و مریز

''Thou say'st, 'Look not,' I might as well essay
To slant my goblet, and not spill my wine.''
(*O. K. Whin. Tr. Rub.* 261).

[2] In colloquial Persian the *nunation* is dropped in most of these adverbs, but not in all; for instance, مثلاً is always *mas̱l*^{an}, but حالاً always *ḥālā*. The Indians and Afghans preserve the nunation.

اما حکیم از قراریکه شنیده‌ام تو از حالا در بهشتي (Tr. H. B., Chap. XXVIII) "but we hear, doctor, that your paradise has begun here on earth."

(*d*) Adverbs of negation and Particles of warning such as هرگز, زنهار, هان, etc., are called حرف تنبیه or حرف تاءکید; while particles expressing negation, as نه "not," بی "without," are called حرف نفي.

(1) نه — هرگز [1] "never."
نه — گاهی "at no time, never."
نه — هیچ "not at all, in no wise."
نه — هیچ وقت [2] "at no time."
نه, or خیر, or نه خیر [3] "no, not."
نی, or نه خیر, or نی نی [4] "no no."
نه — نه [5] "neither—nor" (conj.).
نه — مطلقاً "not at all."
نه — هیچ وجه "by no means."
نه — هیچ چیز [6] "nothing whatever" (pron.).
نه — هیچ کدام [6] "none whatever" (pron.).
نه — هیچ کس [6] "no person" (pron.).
نه — هیچ باب "on no account."
نه — اصلاً
نه — از اصل } "not at all, in no shape."
نه — هیچ
ورای این "more than this."
زینهار, or زنهار "never," *vide* Interjections of Warning.
کم تر, or کم "not" and "less," *vide* § 121 (*b*).
حاشا که [7] "God forbid, never."
کلاّ "not at all."

(2) Examples:—
آنجا میروید یا خیر؟ (m.c.) "are you going there or not?"
هیچ جائی نرفتم
or } "I went nowhere."
جائی نرفتم

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1 *Hargiz* هرگز with an affirmative verb "ever."

2 An adverb of time, but inserted here for convenience of reference.

3 مرا فحش داد نیز نه تنها مرا فحش داد نیز (or بلکه) مرا زد *na tanhā marā fuḥsh dād nīz* (or *balki*) *marā zad* (m.c) "he not only abused me, but beat me."

4 Class. and m.c. *nay nay* (m.c.) "no, no."

نی دین و نه دنیا و نه اُمید بهشت

"No hopes have I above, no joys below."—(*O. K. Whin. Rub.* 60.)

5 Conjunction, but inserted here for convenience of reference.

6 Indef. Pron., but inserted here for convenience of reference.

7 *Ḥāshā zadan* حاشا زدن (m.c.) "to deny."

جیب اورا هیچ نبریدند (m.c.) "his pocket was not picked at all."

گاهی نمي کند (class.) "he never does so."

نه مردانه زن نه بچّه آنجا بود "neither was the man there, nor the woman, nor the child."

آنجا هیچ چیز یافت نمي شود (m.c.) "nothing can be obtained there."

تمام شب[1] مطلقاً خواب نیامد (Afghan) "I did not get a wink of sleep all night (*tamām*[1] *shab*)."

این بدان کی[2] ماند[3] (*Sa'dī*) "how can the latter even resemble the former?"

این آدم ورای[4] این است که میپندارې (m.c.) "this man is much more than you think (good or bad)."

(3) 'Scarcely,' etc. is expressed by a negative: بعد از نماز هنوز تشهّد نخوانده مشغول تفصیل شد (*Tr. H. B., Chap. XXXII*) "he had 'barely completed the closing sentence of his prayers' when—." پا از اطاق بیرون نه نهاده که سقف افتاد (or پائین آمد) *pā az uṭāq bīrūn na-nihāda ki saqf pāyīn āmad* (m.c.) "he had barely (not yet) left the room when the roof fell."

(*e*) Interrogation often expresses negation: خفته را خفته کی[5] کند بیدار (*Sa'dī*) "how can the sleeping awake the sleeping[5]?"; گفتم چون روم که نه پای رفتن است (*Sa'dī*) "I said, *how* can I go when my feet are unable to move?"; او داند و بس - دیگر کس چه میداند (Afghan) "he knows, and he alone; what does any one else know? (nothing)": پس بگو که از بر حال ماندن زندگي چه امید بود (Afghan) "then tell me, what hope was there of life?"

(*f*) (1) Emphatic denial "never!" is in speaking and writing amongst the educated: نعوذ بالله "we take refuge with God[6]!": or أستغفر الله "I ask pardon of God."[7]

(2) In m.c., emphatic denial or contempt is often expressed by the following phrases: بگردش نمي رسد[8] (m.c.) "he does not reach his dust even": سگ کیست[9] من بگرد شما نمي رسم آغا (m.c.) "I can't compare with you, Sir":

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[1] In m.c., *tamām-i shab* تمام شب, with *izāfat*: also *khwāb na-raftam* خواب نرفتم or *khwāb-am nayāmad* خوابم نیامد.

[2] *Kay* کی both in class. and m.c. = "when?" and "how?"

[3] Interrogation expressing negation or dissent.

[4] *Varā* means "behind"; but in ورای این مطلبی دیگر است it = غیر از این.

[5] "Can the blind lead the blind?"

[6] نَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ "we take refuge with God from Satan the accused." —Qur'ān.

[7] أَسْتَغْفِرُ اللّٰهَ رَبِّي وَ أَتُوبُ إِلَيْهِ.

[8] The idea is taken from a grey-hound pursuing a gazelle, or a man galloping after a wild ass.

[9] i.e. a dog can bark at the heels of a person, but *he* is not anybody's dog to do as much as this.

(m.c.) "whose dog is he?": وجود ندارد = قابلیت ندارد (m.c.): بیندازش دور (m.c.) "throw him away": من اورا داخل آدم نمی دانم (m.c.) "I don't count him a human being," or *āh! dākhil-i ādam?* آه داخل آدم (m.c.) (ditto): *muhāl az 'aql ast*[1] محال از عقل است (m.c.) "impossible!": *gum ash kun* (m.c.)[2] گمش کن "hang him!"; *also* "I don't believe he can do it, *or* send him off": فرق از زمین تا آسمان است *farq az zamīn tā āsmān ast* (m.c.) "all the difference in the world."

(*g*) (1) *Na* نه for "no" is vulgar; *na khayr* or *khayr*[3] خیر or نه خیر is the polite form of "no."

It is, however, better to avoid using خیر alone: some such expression, as: خیر آقا; or انشاء الله که خیر; or حالا که خیر; or تا ان زودی که خیر; or هنوز که خیر, etc, is preferred.

(2) A polite m.c. form of affirmation or negation is اختیار دارید "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?"

(*h*) Note the phrase: چندان زحمت کشیدم که نپرس (m.c.) "I had *such* a lot of trouble."

(*i*) Adverbs of affirmation (حرف قبول or حرف ایجاب) and of assurance (حرف تحقیق[4]):—

(1) آری (m.c.) *āri*
بلی (m.c.) *bale* or *balī*[5] } yes.

البتّه (m.c.) *albatta*[6] "certainly" (contr. of البتّة *albattat*[6]).
بلی بلی (m.c.) I am very sure.
بلا شک (m.c.) *bilā-shakk*[7]
بی شک (m.c.)
بی گمان (m.c.) } without doubt.
لا شک (class.)
بی شبهه (m.c.)

[1] If two persons were bowing at a doorway, each politely declining to enter the room first, one might say, محال عقل است که من جلو بروم *muhāl-i 'aql ast ki man jilaw bi-raram*

[2] Also گمش کن برود *gum-ash kun bi-raved* "kick him off, let him go to the devil."

[3] *Khayr* خیر for "no" is not classical, nor is it used by Indians and Afghans, except as "yes" or "well."

[4] As *albatta* البتّه "certainly" and *hamīn* همین "this very": the latter word is also called حرف تخصیص.

[5] In Teheran *āre* آری or *āri* آری. Formerly *labba* was used for "yes."

[6] By the Afghans further shortened into *albat*.

[7] Vulg. *balā shakk*.

همانا (class.)
هر آئينه (class.)
يقين or يقيناً (m.c.)
} certainly.

چرا of course (m.c. only in this sense); *also* why?

بى همه چيز (m.c.) without ceremony, without reserve, without joking.

في الحقيقت (m.c.) in truth, really.

لابد *lā-bud*[1]
لا جرم *lā-jaram* (class.)
} of necessity.

(كه ; همانا (class.)
همانا (m.c.)
همانا كه (m.c.)[2]
} certainly, surely.

لبّيك *labbayk* (class.)
لبّى *labbay* (obsolete)
} here I am for you, what are your commands?

Remark I.—Mānā مانا is always followed by كه, but after همانا the كه can be omitted.

(2) *Ārī, āre* is used locally instead of *bale* or *balī*.

(3) As a strong affirmative, the phrase بى شائبهٔ شك و ريب "without the admixture of doubt and uncertainty," is used in writing.

(4) The phrase انشاء الله, or ان شاء الله "if God pleases," is, with regard to future events, frequently used by Muslims for "yes." No Muslim asked, if it is going to rain, will reply "yes" or "no," as this would be deciding for the Almighty.[3] The answer فردا مي آيم انشاء الله (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: من كه دروغ نمي گويم "I'm not lying to you"; قصه گو ديستم "I'm not yarning"; من كه جفنگ نمي گويم "I'm not talking rot"; من كه شوخى نمى كنم[4] "I'm not joking," etc., etc.

(6) Strong affirmation is also expressed in m.c. by بسر مبارك شما قسم كه "I swear by your venerated head that—"; بارواح پدرم "by my father's

[1] *Lā budda*, Ar. "there is no escape."

[2] *Hamānā ki* كه همانا (class.) also means "at the same time that."

[3] The Prophet was once asked how many legs his horse had. He dismounted, counted, and said "four." Had he stated "four" off hand, Allah might have changed the number and so convicted him of error.

[4] *Rāst mī-gūyī yā ghalr* (m.c.) راست ميگوئي يا غلر "are you in earnest or joke (cheating)?" = *shūkhī mī-kunī yā jiddī mī-gūyī?* شوخي ميكني يا جدي ميگوئي.

[5] *Arwāh* ارواح, pl. of *rūh* روح. *Arvāh-i pidar-at bi-raw* (m.c.) ارواح پدرت برو "for goodness sake, go": *arwāh* ارواح, for *bi-arvāh* بارواح.

soul": بقبر پیغمبر ما قسم که "by our Prophet's tomb": [1] بشهادت حضرت سید شهدا "by the martyrdom of Ḥusayn": [1] بحق علي "by the rights of 'Alī": جان فرزندم قسم که این راست است "by the life of my children I swear this is true": تو بميري "may'st thou die (i.e. don't be alarmed—)": ریش تو توي —خون دیدم که "may I see your beard bloody (i.e. your throat cut) if—," *vide* also § 93 (*k*).

(*j*) Adverbs of Interrogation (حرف استفهام):—

(1) چرا (m.c.) } why? : *vide* (4).
برای چه (m.c.) }

از چه رو (m.c.) }
بچه جهت (m.c.) } for what reason, why?
بچه سبب (m.c.) }
از چه سبب (m.c.) }

واسهٔ چه (vulg.) why?
چسان (m.c.) in what manner?
چه طور (m.c.) }
از چه راه (m.c.) } how, in what way?
چگونه (m.c.) }

کي *kay* (m.c.)[2] when? how?
تابکی (m.c.) how long?
چه وقت (m.c.) when?
چه ساعت (m.c.) at what hour?
چه قدر *chi qadr* (m.c.) how much, what quantity?
چند (m.c.) how many?
کو (m.c. and old poet.) where, whither? : *vide* (2).
کجا[3] (m.c.) what place, where? : *vide* (3).
کدام جا (m.c.) which place?
کدام طرف (m.c.) what direction?
چون[4] (class.) how? : *vide* (5).
مگر (m.c.) perhaps? : *also* but : *vide* (8).
آیا (m.c.) whether? : *vide* (9).
یعني چه (m.c.) what do you mean? : *vide* (7).
چه باشد که (m.c.) why not? : *vide* (6).

[1] For Shī'as. Sunnis say, *Chahār Yār qasam* "by the Four Friends (Abu Bakr, 'Umar, 'Usmān, 'Alī)."

[2] *Kay* کی "when" = حرف استفهام زمان.

[3] *Az kujā* از کجا "whence?": *bi-kujā* بکجا "whither?": *tā kujā* تا کجا "how long?": *har kujā* هرکجا "everywhere."

[4] *Chūn* چون has other significations, not interrogative, as: "when, because, how etc.": it is used both in speaking and writing: *vide* (5).

(2) *Kū* کو is m.c. and also classical poetical. *Kūsh* کوش "where is he?" is vulgar m.c. Examples:—

کو کو بغغان آمد و میگفت بهر کوه آنها که تو دیدی همه رفتند حالا کو کو[1]

"The dove started complaining to each hill,
'Those whom thou sawest, have also gone—whither, whither?'"

مرغی دیدم نشسته بر بارهٔ طوس در پیش نهاده کلّهٔ کیکاؤس
کلّه همی گفت که افسوس افسوس کو بانگ جرسها و کجا نالهٔ کوس؟

"I saw a bird on the walls of *Ṭūs*,[2]
Before him lay the skull of Kay Kāwūs,
And thus he made his moan, 'Alas poor king!
Thy drums are hushed, thy 'larums have rung truce.'"[3]

(*O. K. Whin.*)

آن قصر که بر چرخ همی زد پهلو بر در گه او شهان نهاد ندی رو
دیدم که بر کنگرهاش فاخته آواز همی داد که کو کو کو کو

"The Palace that to Heaven his pillars threw,
And kings the forehead on his threshold drew—
I saw the solitary ringdove there,
And 'coo, coo, coo,' she cried, and 'coo, coo, coo.'"

(*O. K.*; *Fitzgerald.*)

Kū is sometimes an interjection, as: کو صبح (m.c.) = "oh I wish it were morning!"

(3) Note the following idiomatic meanings of کجا:—چنان ضربت باو زد که پهلوان (m.c.) (رستم کجا, or چه پهلوان or) کجا "he struck him such a blow as no athlete (or Hercules) could have done"; in Afghan colloquial چنان ضربت باو حواله نمود که پهلوان چیست *chunān zarbat ba-ū ḥawāla namūd ki pahlawān chīst!*: این کجا و آن کجا (m.c.) "there is no comparison between the two": خیال زهد کجا نشای شراب کجا "where is piety, where the intoxication of wine? (i.e. the two are irreconcilable)"; تو و این کارها کجا *tu va īn kārhā kujā* (m.c.) = "you can't possibly do such deeds": بدرد کجا میخورد *bi-dard-i kujā mī-khurad* (m.c.) "of what use is this thing?": *ḥimāqat tā kujā* (m.c.) حماقت تا کجا "how much more folly will you display?"; کجا *kujā* "is it

[1] An example of the rhetorical figure تجنیس *tajnīs*. The play is of course on *kū-kū* "a dove" and *kū*, *kū* "whither, whither?" The lines do not scan.

[2] *Ṭūs* طوس near *Nayshāpūr*.

[3] *Jaras* is a large camel-bell and perhaps the noise of departing and arriving caravans. *Kūs* is a large and very noisy drum. In Persia drums are beaten from about 15 minutes before and up to sunset (نقاره خانه میزند *naqqārakhāna mī-zanand*). This is an ustom, and, as formerly drums were also beaten at sunrise, the custom may n in fire-worship.

possible?'': من کجا و خلیفه دربغداد *man kujā va Khalīfa dar Baghdād?* (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: از کجاها می آئید "from which of the places in the world do you come?'': تا کجاها برویم (m.c.) "what places shall we visit?''

Remark I.—kujā'ī کجائی is an adjective 'of what place''; تو کجا ئی (m.c. only) "of what place are you a native?''

Remark II.—Kujā کجا is used in indirect as well as in direct questions.[2]

(4) *Chirā* چرا "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* چون (*vide* note 4, p. 296) is sometimes used for چگونه: چون نروم که شاه طلب فرموده (m.c.) "how can I help going when the Shah has summoned me?''

Bī-chūn u chigūn بیچون و چگون is an epithet of the Deity.

Bī-chun u chirā بی چون و چرا ("without why or wherefore'') signifies "implicitly.''

(6) *Chi bāshad ki* چه باشد که (class.) "what would happen if, why not?''

چه باشد که شرط مروت و اخوت بجا آوری و این نوبت که میروی مرا باخود ببری؟ (*Anv. Suh.*, Intro. Chap. 1, St. 3) "why not [the cat says] perform what is due to courtesy and fraternity, and this time, when thou goest, take me with thee?'' —*East. Tr.*

Bāshad ki باشد که, "it may be that,'' is also used: *vide* (*k.*)

(7) *Ya'nī chi* یعنی چه (m.c.) "what does it signify, what do you mean?'' is a common m.c. expression. *Ya'nī* یعنی is the 3rd pers. sing. masc. of the Ar. Aor. The 1st pers. *a'anī* اعنی "I mean'' as well as یعنی "it means'' are used in Persian for "that is to say, viz.''

(8) *Magar* مگر is used in m.c. for interrogation, positive and negative, as: مگر دیوانه "are you mad, perhaps you're mad?''

In a sentence such as آیا نباید که شما —*āyā na-bāyad ki shumā*—?, مگر with the Indicative would be commoner in m.c.: *vide* § 73 (*b*).

(9) *Chi* چه and *āyā* آیا:— چه دانید ای یاران من که این جوان هم از جملهٔ دزدان باشد؟ (Sa'dī) "how do you know, my friends, whether this young man may not be one of the robbers?'': *āyā* آیا could be substituted for *chi* چه, and *yā na* یا نه could be added to the end of the query; also نباشد could be substituted for باشد.

[1] But *man īnjā va Khalīja dar Baghdād* من اینجا و خلیفه در بغداد means 'I can do what I like, there is no one near to punish me.'

[2] Like *kahān* in Urdu, 'vide' Phillott's *Hindustani Manual*, p. 24.

(10) Short phrases in common m.c. use are:—تو بميرى *tu bi-mīrī* to which the reply is بلي من بميرم : شوخي يا جدي, or راستي يا جدي "joking or in earnest?"

(*k*) Adverbs of doubt (حرف شک و ظن):—

(1) [1] شايد (m.c.) perhaps, *vide* (3).

[2] بلكه moreover; in m.c. perhaps, *vide* (3).

[1] تواند كه (m.c.) possibly.

[1] بو كه (class.) peradventure.

[3] مظنّه (m.c.) possibly (with Aor. or Pres.).

گويا (m.c.) probably, as if, as though (with Aor. or Pres.), *vide* (4).

آيا whether? (interr.), *vide* (*j*) (1).

مگر perhaps? (interr.); *also* "but": *vide* (*j*) (8).

يُمكن (class.) possibly (3rd pers. singular masc. Aor.; lit. "it is possible").

مُمكن (adj.) (m.c.) possibly.

غالباً (m.c.) principally; *also* probably.

مشكل (m.c.) hardly, *vide* (5).

گاه است (m.c.) perhaps: *vide* (6).

چه ميشود (m.c.) what would happen if: *vide* (7).

(2) *Balki* بلكه "moreover, rather, but," in m.c "perhaps": چون دست بر پرده نهاد معلوم شد كه پرده نيست بلكه ديوار است [4]— (m.c.) "when he placed his hand on the curtain, he discovered that it wasn't a curtain *but* the wall": گفت اى خداوند بنده در اين حالت شما را گناهى نمي بيند بلكه تقدير خداتعالى بود كه مر اين بنده را مكروهى برسد [5] (Sa'dī) "he said, 'my Lord, your slave attributes no fault to you in this: nay rather it was the fated decree of God Most High that something unpleasant should happen to your slave'": بلكه بيايد (m.c.) "perhaps he may come."

Though *balki* بلكه is enhansive and not exceptive, yet in such a sentence as "I will not halt at the first stage *but* at the second," ليكن, etc., are used in Persian as in English, when بلكه would be obligatory in Urdu: *vide* Phillott's *Hindustani Manual*, p. 210 (*e*).

[1] These are verbs. Words signifying "perhaps" are called 'adverbs of possibility and doubt.'

[2] In Kirman, vulgarly *balkum* and *balkam*.

[3] For مظنّة. *Imrūz maẓanna-yi gandum chi-ast* امروز مظنّهٔ گندم چيست "what is the price current of wheat to-day?"

[4] Note the dramatic present: the Past would be wrong.

[5] Note 3rd pers. after بندهٔ and also the old particle مر before the dative. In m.c. the 1st pers. usually follows بندهٔ.

(3) *Shāyad* شاید "perhaps" is always followed by the Aorist or by a doubtful past tense: اگر شاید مردمان کشتي بیایند (class.) "if perchance the men of the boat should come. *Shāyad* from شایستن "also meaning "to be fitting": نشاید که (m.c.): این کار شایستهٔ شما نیست = این کار ترا نمی شاید (m.c.) هرگز بگوئی دروغ (poet.) "it is not befitting that you should ever tell a lie."

(4) *Gūyā* گویا "perhaps, probably; as though": مشهدي محمد گویا با شما آشنا است (m.c.) "*probably* (or *perhaps*) Mash,hadī[1] Muḥammad is an acquaintance of yours": او را دیدم بر تخت خفته و چادری بر روی کشیده گویا مرده است (m.c.) "I saw him asleep on a bedstead with a sheet over his face like one dead."

Remark.—*Gūyā* گویا is also a verbal adjective "speaking" from گفتن: گویا شدن (m.c.) "to begin speaking."

(5) *Mushkil mī-dānam bi-yāyad* مشکل میدانم بیاید (m.c.) "I hardly think he will come."

(6) *Gāh ast* گاه است:—شما چگونه میگوئید او نمي آید گاه است بیاید (m.c.) "how can you say he won't come? perhaps he may."

(7) *Chi mī-shavad ki*— ? :— چه میشود که نظری بجانب من اندازی؟ (m.c.) "what would happen if, why should you not have compassion on me?"

(*l*) Adverbs of comparison:—

(1) زیاده
زیاد, *vide* (2)
بیش
بیشتر, *vide* (3)
فزون or افزون
} more.

بسیار تر much more (stronger than *bisyār*): *vide* (4).

اکثر
اغلب
بیشترین or بیشترینش
} the most part.

کم less: *vide* (5). - کمتر

اقلاً at least.

کوچک
خورد
} small.

کمترین least.

— مساوی به (m.c.) equal to.

موازی parallel; equivalent to (of sums of money, weights, etc.).

موازن (class.) of the same weight.

هم وزن ,, ,,

[2] نه کم و نه زیاد neither more nor less.

---

[1] *Mash,hadī* مشهدي a title of a Shi'a that has made pilgrimage to the tomb of Imām Riẓā in Meshed.

[2] For *ziyād-tar* زیادتر (not used).

هم also, equally, even, *vide* (7).
پست تر lower (of place, rank, price).
همین
همان } only, *vide* (8).
محض
چو
چون
چنان
همچنان } as, like, equally.
مانند
مثل
بر مثال
مثل هم alike.
گوئی like.

Remark.—چون - همچون - همچو - مانند - مثل - چنانکه - چنانچه - چنین - چنان - گویا and the suffixes سان - مان are called حرف تشبیه "particles of resemblance."

In رستم چون شیر بمیان آمد, *Rustam* is called مُشبّه, and *shīr* به مشبّه; and *chūn*, the حرف تشبیه, comes between the two. In poetry, however, this order is neglected:—
چون نشـــنهٔ که آب خورد دومیـــان خواب خونم چون آب چشم تو در خواب می خورد.
(*Chashm-i tu* is the subject in the second *miṣrā'*).

(2) As stated in § 46 (*i*) (4) *ziyād* زیاد is a positive. But the positive is sometimes used for the comparative, as: قدری زیاد بده (m.c.) "give me a little more."

Ziyāda زیاده is a comparative "more," but is construed with the word following it, to which it is generally joined by the prepositions از or بر, as: از حدّ زیاده[1] (one compound word): زیاده بر این حرف مجو (m.c.) "don't jaw any more."

It is also used in compounds, as: زیاده گوئی, subs., "talking too much."

(3) *Bīshtar* بیشتر "(for) the greater part":—که بیشتر از آبگینه[2] بود—(class.) "—the greater part of which was of glass." Here *bīsh-tar* may be a noun, or an adverb, according to the reading.

(4) *Bisyār-tar* بسیار تر is not much used.

(5) *Kam* کم, *kam-tar* کم - تر, and *andak* اندک are often used in a negative sense, as:— که بزرگان گفته اند دولت نه بکوشیدن است - چاره کم جوشیدن است—

[1] Not *ziyād* زیاد.

[2] In m.c. شیشه.

(Sa'dī) "for the sages have said fortune comes not by effort, the remedy is not to worry much"; فضولی کمتر بکن *fuẓūlī kam-tar bi-kun* (m.c.) "don't interfere":

(Sa'dī) چون نداری ناخنِ درنده تیز با ددان آن به که کم گیری ستیز

"Since you have not sharp-tearing claws
Better not engage in strife with wild beasts":

(Sa'dī) "— and the best dervish is he that و بهین درویشان آنکه کم توانگران گیرد does not mix with the rich." *Vide* also § 121, (*b*), § 71 (*j*).

(7) *Ham* هم "also, very" (emphatic), etc., and *nīz* نیز "also." *Ham* when it means "also" seldom commences a clause, whereas *nīz* does: من هم میگویم (m.c.) = *man nīz mī-gūyam*: هم من گفتم هم او "both he and I said so"; نیز این حرف را او گفت "also he said this"; here *ham* could not be used at the beginning of the clause.

Ham هم is also an emphatic particle and as such often commences a clause:—گویند هم در آن هفته شفا یافت (*Sa'dī*) "they say (the king) recovered that very week": نیم خوردهٔ او هم اورا شاید (*Sa'dī*) "his leavings are fit for himself and none other": هم اینجا "in this very place" · هم آنجا "in that very place": هم در این زمان (m.c.) "at this very time." For همان and همین *vide* (8). *Vide* § 90 (*a*) (6).

Ham هم in compounds means "fellow," as: هم شهر (or هم شهری) "fellow citizen": هم بستر "bed-fellow, wife."

Note the following compounds:—از هم "apart": با هم "together": روی هم "on the top of another": روی هم رفته, and sometimes colloquially روی هم "on an average": سرِ هم "contiguous (of lands); level": پشتِ سرِ هم "one behind the other": مثلِ هم "alike, equally": از این حرف درهم رفت (m.c.) "he was put out, angry": این خوراکهای پی هم حال مرا برهم میزند (m.c.) "these continuous dishes upset me": کارهای تو همه درهم برهم است (m.c.) "all your business is upside down, confused."

(8) *Hamīn* همین and *hamān* همان:—همان پسر را داشت "he had only that one son": مارا همین خور و خواب کفایت است (m.c.) "this mere eating and sleeping is enough for us, we want nothing else."

Hamīn ki همینکه means "as soon as": همین که او رفت من آمدم.

(*m*) Adverbs of place (ظرف مکان):—

(1) اینجا[1], or اینجا (m.c.) here.
در آنجا, or آنجا (m.c.) there.

this way:
این سو (m.c.)
این جانب (m.c.)
این طرف (m.c.)
این سمت (m.c.)

[1] Any of the simple prepositions can be prefixed, as: *az īnjā* از اینجا whence. *Ham īnjā* همین جا (emphatic), *vide* (*l*) (7).

آن سو etc., etc. (m.c.) that way.

درون
اندرون[1] } within.

بیرون
برون } without.

فرو
فرود } under, underneath, down.

همه جا everywhere.

هیچ جا somewhere.

نه — هیچ جا nowhere.

جائی (m.c.) somewhere.

نه — جائی nowhere.

[2]نزدیک near.

دور
دور دست
خیلی راه
بعید } far.

[3]پیش
پیشِ رو
رو برو } before, in front of.

[4]برابر level (*lit.* breast to breast).

پس
پشت
[5]عقَب } behind.

راست, or دستِ راست on the right hand.

چپ, or دستِ چپ on the left hand.

خارِج outside.

داخل inside.

تمام راه all the way.

محاذی opposite.

از یک طرف on the one hand.

از طرف دیگر on the other hand.

اینک here, now: *vide* (5).

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[1] In m.c., *andarūn* اندرون, 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* نزد *nizd* "near" is not used as an adverb: only as a preposition.

[3] *Pīsh-i man* پیشِ من of place, but *pīsh az man* پیش از من of time.

[4] *Barābar* برابر also means continuously, Indian and Afghan.

[5] For Ar. *'aqib*, and vulg. in Persian *'aqqib*.

روی هم on the top of one another : *vide* also (*l*) (7).
فراز up : *vide* (6).
فرا back, behind, etc. : *vide* (3).

بالا
سر بالا[1] or سرابالا
دست بالا
} above, over, upon.

زیر
پائین
سر پائین
زیر
} below, down.

سرا زیر head foremost; upside down; steep

هر کجا
هر جائی که —
} wherever.

همین است here it is.
این منم here I am.
آن است or همان است there it is.

جای دیگر
جای غیر
} somewhere else.

تو *tū* or *tūy* inside.
کنار apart, aside.

زیر و زبر
درهم برهم
زیر و رو
} higgledy piggledy.

واژ گون upside down.
دیگر گون different, changed.
سر نگون headlong.
—ورای except, besides : *vide* (7).
[2] زیر - دست below (of place, in an assembly).
بالا - دست above (,, ,,).

Remark.—*Īdar* ایدر "here, behold," is obsolete.

(2) *Farū* فرو is used in compounds, as : فرو گفت "he spoke low" : فرو نشاند "he got (the fire) under."

Before a vowel فرود is sometimes used (class. and m.c.).

(3) *Farā* فرا is sometimes merely a euphonious particle,[3] as : فراچوتان

[1] *Man bi-kūh sar-ā-bālā raftam* من بکوه سرا بالا رفتم (m.c.) "I went up the hillside" : *imrūz ū bi-man sarā-bālā kard* (slang) "he overcharged me" : امروز او بمن سرا بالا کرد *ū ḥarf-hā-yi sarā bālā mī-zanad* (slang) = "he's opening his mouth very wide (slang)."

[2] *Ū zīr dast-i man nishasta ast* او زیر دست من نشسته است "he has taken a seat below me" : *zīr-dast* زیر دست, adj., opposed to *zabar-dast* زبر دست.

[3] Redundant particles such as هم - مر - فرا, etc., are called حرف زائد.

فوج فوج مسلّح آمده سراپردهٔ سلطان را فرا گرفتند (Mem. of Jahāngīr) "the Rajputs came in armed bodies and surrounded the entrance to the Sultan's tent": آب آمد و تمام خانه را فرا گرفت (m.c.) "the flood came and swamped the house."

(4) *Du barābar* دو برابر - سه برابر, etc., "twice as much, thrice as much."

(5) *Īnak kishtī mī-āyad* اینک کشتی می آید (class.) "here is the boat coming": *īnak az Bāft āmad* اینک از بافت آمد (m.c.) "he has just come from Baft."

It is rather pedantic to use *īnak* in speaking.

(6) *Farāz* فراز has many meanings in classical Persian. It is common in compounds:—فراز رسیدن "to occur": فراز آمدن "to come close": فراز تخت نشست "(the king) sat on the throne": نشیب و فراز "descent and ascent."

(7) *Warā-yi īn maṭlab-ī dīgar dāram* ورای این مطلبی دیگر دارم (m.c.) "besides this, beyond this, I have another object."

ای قناعت توانگرم گردان که واری تو هیچ نعمت نیست

"Oh content! enrich me,
For except thee there is naught else."—(*Sa'dī*).

(*n*) Adverbs of Quantity:—

(1) اندک little: *vide* (2).

بسیار much: *vide* (2).

خیلی (m.c.) much, greatly: *vide* (2).

کم little.

فراوان, وافر } abundant, abundantly.

کافی sufficient, sufficiently.

بس enough, از بس and که از بس very much } *vide* (3).

همین even this.

[نه - چیزی (class. and m.c.) nothing: *vide* (8)].

چیزی (class. and m.c.) a little.

طرفی (class.) a little, برخی (m.c.) ,, , لختی (class.) ,, } *vide* (9).

آن قدر, آن چندان, مساوی, مقابل } as much as.[1]

حتی المقدور, بقدر مقدور, حتی الامکان } to the best of one's ability.

هرچه تمام تر as much as possible.

[1] These are also adverbs of comparison, q.v.

چه قدر (m.c.) how much?
چند (m.c.) how many?
بغایت (m.c.)
نهایت (m.c.)
الی النهایت (m.c.) } excessively: *vide* (4).
بی حد و حساب (m.c.) boundless, innumerable.
کمی (m.c.)
قلیلی (m.c.) } *a* little.
کم کم (m.c.) little by little.
یک سر مو (m.c.) a hair's difference, a very little.
یک سر ناخن (m.c.) in amount the length of one finger-nail, a little.
فوج فوج (m.c.) in armies.
جوق جوق (m.c.) in flocks.
یک جا (m.c.) altogether; *also* in one place.

تماماً (m.c.)
یک سر (m.c.) } altogether.
کلاً (m.c.) *in toto*, all of them.
کلیّةً (m.c.) altogether: *vide* (5).
هر قدر (m.c.) as much as: *vide* (6).
قریب (m.c.)
تقریباً (m.c.) } about, at an estimate: *vide* (7).
چندان که (class. and mod.) however much, in spite of: *vide* (8).

(2) *Andak-ī dalīl-i bisyār buvad* اندکی دلیل بسیار بود (class. and m.c.): آورده اند که اندکی[1] در وظیفهٔ او زیادت کرد و بسیاری[1] ارادت که (*Sa'dī*) "it is related that he made an increase in their allowance, but a decrease in regard": *andak-ī jamāl bih az bisyārī-yi māl*[2] اندکی جمال به از بسیاری مال (Sa'dī) "a little beauty is better than much wealth." *Vide* p. 126 (5).

Khaylī خیلی (mod.) has the same signification as *bisyār* بسیار; but for a slight difference in the usage of the two as adjectives, *vide* § 43 (*c*).

(3) *Bas* بس, *az bas* از بس, *bas-ī* بسی and *basā* بسا; *vide* p. 123 (*m*):—
او از بس زیرک بود (class. and m.c.) "he was exceedingly clever."
از بس تند میرفت (class.) "he was going very quickly":

In speaking, از بس که is commoner, as: از بس که نشستم خسته شدم (m.c.) "I got weary from waiting such a long time.

Bas-ī sukhan-i dushvār-ī 'st بسی سخن دشواریست (m.c.) "it is very much

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[1] The ی of unity, as: *bisyār-ī az mardum mī-gūyand ki*— بسیاری از مردم میگویند که (m.c.) "a many of the people say—." *Bisyārī* بسیاری is also a substantive, 'vide' *infra*.

[2] *Bisyārī* بسیاری here might be either a substantive, or else an adjective with the ی of unity. For the sake of balance it is here a substantive.

a difficult matter'': بسی منتظر باید بود تا (*Sa'dī*) "a long time one must wait till—": *bas-ī bā ū ṣuḥbat kardam, bi-dard-i jā-yi mā na-khurd* بسی با او صحبت کردم بدرد جای ما نخورد (m.c.) "I talked a long time with him, but it was useless."

افسوس که سرمایه ز کف بیرون شد و ز دست اجل بسی جگرها خون شد

"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 ashkhāṣ ki murda and va na-dānista and بسا اشخاص که مرده اند و ندانسته اند (m.c.).

In classical Persian, بس *bas*, بسي *bas-ī*, and بسا *basā* often take the place of بسیار *bisyār*. *Bas* بس is usually followed by a singular noun and the other two by a plural. Instances of بسي *bas-ī* with a singular noun are few. These words are not quite out of use even in m.c. *Bas-ī mardum* بسی مردم, *bas-ī zanhā* بسی زنها (m.c.): *basā bāshad ki* بسا باشد که (m.c.) "it often happens that—

Basā بسا in m.c. also means "perhaps."

(4) *Bi-ghāyat* بغایت, *nihāyat* نهایت:—من بغایت تشنه هستم (m.c.) "I'm exceedingly thirsty": *nihāyat maḥabbat rā bā-shumā dāram* نهایت محبّت را با شما دارم (m.c.), or *man bi-nihāyat* (or *bī-nihāyat*) *bā shumā maḥabbat dāram* من بنهایت (m.c.) (or بی نهایت) با شما محبّت دارم "I have an excessive affection for you":—من البدایت الی النهایت سخنش (m.c.) "from the beginning to the end of his speech—": امتنان دارم غیر نهایت[1] من از این مرحمت شما الی (m.c.) "I am beyond measure grateful."

(5) *Kull*^{an} کلاً, *Kulliyyat*^{an} کلّیةً. *Kulliyyat*^{an} کلّیةً = بکلّی and signifies "completely," as: با شما حرفی ندارم (or بکلّی) کلّیةً (m.c.) "I have nothing to say to you at all."

Kull^{an} کلاً means without exception:—در این مجلس کلاً مست بودند (m.c.) "they were all, without exception, drunk."

(6) *Har qadr*:—هر قدریکه این مصیبت کم شد همان قدر آرزوی برگشتن کم شد (m.c.) "as this nuisance decreased, my desire to return also decreased."

(7) *Qarīb* قریب, *taqrīb*^{an} تقریباً:—اشیاء قریب بتمام برباد شد *ashyā*^{ʾ} *qarīb ba-tamām bar bād shud* (Afghan) "the things were nearly all destroyed" = اشیاء قریب تماماً تلف شد *ashyā*^{ʾ} *qarīb tamām*^{an}[2] *talaf shud* (m.c.), or اشیاء تقریباً همه تلف شد *ashyā*^{ʾ} *taqrīb*^{an} *hama talaf shud.*

(8) *Chandān ki*:—دزدی در خانهٔ پارسائی درآمد - چندان که طلب کرد چیزی نیافت (*Sa'dī*) "a thief entered the house of a certain God-fearing person; in spite of much search he found nothing."

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[1] Or الی غیر النهایت. [2] Also *timām*^{an}.

Chandān-ī ki چندانیکه is Indian or Afghan only.

(9) *Barkh-ī* برخی, or *ṭaraf-ī az* طرفی از, *lakht-ī* لختی:—برخی تهاون (*Sa'dī*) "a little neglect"; برخی از عمر (*Sa'dī*) "a little of his life": برخی مردمان چنین میگویند (m.c.) "a few men say so": طرفی که از مال ما دست بدارند باشد (*Sa'dī*) "perhaps they will give up a portion of our property": اندر این لختی بیندیشید (*Sa'dī*) "he pondered a little time on this": در این لختی باید اندیشید (m.c.) "one must consider this a little." *Vide* p. 126.

Lakht-ī لختی appears to be used of time only.

(*o*) Adverbs of Quality, Manner, etc.:—

(1) خوب[1] m.c. } good, well.
پاکیزه m.c. }
میانه (m.c.) middling: *vide* (2).
طوری که (m.c.) in the manner that: *vide* (2).
همچنین (m.c.) in this manner; also.
ازدل و جان (m.c.) with heart and soul }
بچشم (m.c.) on my eyes } = willingly.
میدارم or منّت دارم (m.c.): *vide* (3). }
زورکی (m.c.) }
قهراً - عنفاً (class.) } by force.
خواهی نخواهی, or خواه مخواه (class.) per force; also nolens volens: *vide* (14).
خواسته نخواسته (class.) } nolens volens.
طوعاً و کرهاً (m.c.) }
ناچار (adj.) helplessly; nolens volens.
ناگاه, or ناگاهان (m.c.) |
غفلةً (m.c.) |
سر زده (m.c.) |
یکبارة (m.c.) } suddenly.
بیخبرانه (m.c.) |
یکسرة (m.c.) |
بغتةً (class.) |
دفعةً (class.)
عمداً (m.c.) }
قصداً (m.c.) } purposely.
دیده و دانسته (m.c.) }
سوارة[2] (m.c.) mounted.
پیادة (m.c.) on foot.

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1 In the Panjab *khūb* is an adj. or adv., but in Delhi, Behar, etc. an adv. only.

2 *Savār* سوار, subs., "a mounted man": *savāra* سوارة subs. and adv., "cavalry on horse-back."

سرِ اسپ (Afghan) mounted: *vide* (4).

دزدکی (m.c.)
سر بسته (m.c.)
مخفي (m.c.)
سرّاً (m.c.)
خفیاً (m.c.)
حفیةً (m.c.)
نهفته (m.c.)
} secretly.

ظاهراً (m.c.) openly.

باطناً (m.c.) inwardly, secretly.

فاش (m.c.) divulged, openly.[1]

آشکار[2] (m.c.)
آشکارا (m.c.)
} openly, clearly.

مفت (m.c.)
رائگان (m.c.)
} gratis, gratuitously.

باکمال راحت (m.c.)
در عین صفا (m.c.) *vide* (5)
} comfortably.

محض (m.c.) *vide* (6), pure, only.

فراهم (m.c.): *vide* (7).

عکس (m.c.)
بر عکس m.c.)
} contrary to, against.

روی هم (m.c.) one on the other; *also* on an average: *vide* (*l*) (7).

ازهم (m.c.) apart: *vide* (8) and (*l*) (7).

پی‌هم (m.c.)
پي هم دیگر (m.c.)
} one behind the other; *vide* (*l*) (7).

دست پاچه[3] (m c.) losing one's head, in a flurry.

از روی مکر وغیره (m.c.) by deception, etc.

از دروغ (m.c.) falsely.

گل میخ[4] (m.c.) on the peg.

مجملاً (m.c.) in substance, in abstract.

تفصیلاً (m.c.)
تفصیلانه (m.c.)
تفصیلی (m.c.)
} in detail.

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1 *Fāsh bi-gū* فاش بگو (m.c.) "tell me without reserve."

2 In Mod. Pers. *āshgār* آشگار and *āshgārā* اشگارا.

3 So bewildered that one doesn't know one's hand from one's foot: *pācha* in **m.c.** is the leg of sheep or cattle only.

4 For *galū-yi mīkh* گلوی میخ: گل میخ بیندا ز vulg. "hang (the *parda*) on the nail," *Gul-mīkh* گل میخ subs., peg with a head.

برابر (m.c.) level, continually: *vide* (9).

قیاساً (m.c.) by guess.

باندازه (m.c.) at an estimate.

تخمیناً (m.c.) ditto.

روی هم رفته (mod.) } on an average
روی هم (m.c. only) }

الغرض or خلاصه to sum up, in short.

بصورت as—; disguised as—; *vide* (10).

دو دستي (m.c.) with both hands.

بواش T. (m.c.) slowly; silently.

آرام (m.c.) slowly, at ease.

آهسته (m.c.) slowly; in a low voice; aside.

سرا زیر (m.c.) headlong.

سرنگون (m.c.) ,,

رو باسمان (m.c.) face upwards, supine.

دم رو prone.

غایت (m.c.) excessively: *vide* (12).

ایضاً (m.c.) ditto.

کالاول (class.) as before.

بمنزلهٔ in a manner, like.

با دشواری (m.c.) scarcely, barely.

(2) *Miyāna* میانه, *ṭawr-ī ki* طوریکه :— بجای بمانی گزینی میانه (*Firdawsī*) "if you act moderately you will not be upset": طوریکه من بشما **گفتم** چرا عمل نکردید (m.c.) "why did you not do as I told you?"

(3) *Minnat mī-dāram* منّت میدارم:—To the question, "Will you do this for me?" the answer might be: بمنّت قبول میدارم (m.c.) "I will with pleasure."

Note the idiom:— دیگری کار شمارا خراب کرده است - بمن منّت دارید ؟ (m.c.) "another has spoilt your business, and you are angry with me?"

(4) The Afghans say *sar-i asp*, *sar-i pā*, *sar-ī rel*, etc., etc. *āmadam* آمدم - وغیره - سرریل - سرپا - سر اسپ for "I came on horse-back, on foot, by rail, etc., etc."

(5) *'Ayn* عین "essence; eye, etc." (followed by the *iẓāfat* :— اینکه من بشما میگویم عین مصلحت است (m.c.) "what I am telling you, is *the* course to take": کوچهای شهر در عین صفا است (m.c.) "the streets are cleanliness itself": آنچه بمن فرمودید عین صواب است (m.c.) "what you said is accuracy itself."

(6) *Maḥẓ* محض "pure, unadulterated":— محض خاطر شما (m.c.) "merely for your sake": بمحض دیدن شما (m.c.) "at the mere sight of you": چیزی محض احترام روی صندلي نداخته بودند (*Shah's Diary*) "something

had been placed on the chair as a mark of respect''; این افترای محض است (m.c.) this is pure calumny.''

In m.c., محض 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* فراهم is a collective particle:—چوب فراهم می آورد (m.c.) ''he is collecting sticks'': سباب زحمت برای خود فراهم می آوری (m.c.) ''you are collecting what will be a nuisance to you'': آنچه شما گفتید باین زودی فراهم نمی آید (m.c.) ''what you mentioned can't be collected together as quickly as this.''

(8) *Az ham* از هم ''apart'':—از هم جدا شدند (m.c.) ''they separated.''

نا نیک ندانی که سخن عین صواب است * باید که نگفتن دهن از هم نکنی باز

''Until thou knowest that speech is absolutely proper,
Thou shouldst not open thy mouth'': (*Sa'dī*).

īn du kāghaz rā az ham judā na-kun این دو کاغذ را از هم جدا نکن (m.c.) ''don't separate these two papers.'' *Vide* (*l*) (7).

(9) *Barābar*:—برابر بیک دیگر بازی میکردند (Afghan) ''they continued playing with each other.'' In m.c., however, this would mean 'they were playing opposite to each other.'

(10) *Bi-ṣūrat-i*:—بصورت درویشان (*Sa'dī*) ''in the appearance of, disguised as, a dervish'': بصورت اول (m.c.) ''as it was before.''

Note the meanings of در صورتیکه:—در صورتیکه من خلاف نکرده ام چرا بمن ایراد میگیرید (m.c.) ''since I have done no wrong, why do you allege this against me?'': در صورتیکه او فردا نمی آید من چه باید بکنم (m.c.) ''in the event of his not coming to-morrow what am I to do?''

(11) *Shikasta*, lit. ''brokenly'':—او شکسته حرف می زند (m.c.) 'he jerks in his speech (as children do, accentuating every syllable).''

(12) *Ghāyat-i*:—غایت لطف باشد (*Sa'dī*) ''it will be the greatest kindness.''

(13) *Āndūn* آندون or *āgūn* آگون ''in that manner''; and *aydūn* ایدون ''now,'' and *īdūn* ایدون ''in this manner'' are really obsolete; and also *hamīdūn* همی دون ''now; always; in this manner.''

شد پنج مه بدون که به شیراز مانده‌م با خاطرِ آشفته و با عیشِ مکدّر—(قآنی)

''For five months, now, I have been in Shiraz
With an uneasy mind and scant means of living.''

همیدون درین چشم روشن دماغ ابوبکر شمع است و عثمان چراغ - (نظامی)

''Now in the eye (of Faith) that illumines the mind
Abū Bakr is a candle and 'Uṣmān a lamp.''

(14) *Khwāh ma-khwāh* خواه مخواه, or *khwāhī na-khwāhī* خواهی نخواهی:—از رفتن او را منع کردم ولی خواه مخواه رفت (m.c.) ''I told him not to go, but he *would* go''; این آب خواه مخواه از زیر زمین بیرون می جهد (m.c. only) ''the water springs out of the ground of its own accord'': مرا خواه مخواه آنجا بردند (m.c.) ''I was taken there *nolens volens*.''

(*p*) Adverbs of Time (ظرف زمان) :—

(1) Time present, etc.:—

اکنون *aknūn* (m.c.)
کنون *kunūn* (m.c.)
حالا[1] *ḥālā* (m.c.)
حال *ḥāl* (m.c.)
الحال[2] *al-ḥāl* (m.c.)
الآن[3] *al-ān* (m.c.)
} now.

هنوز (m.c.) yet, as yet.

در این زمان (m.c.)
درین روزها (m.c.)
درین اوقات (m.c.)
} nowadays.

نقداً at present; (*also* adv. in cash).

همین دم (m.c.)
این زمان (m.c.)
همین زمان (m.c.)
هم اکنون (m.c.)
همین حالا (m.c.)
} now, this instant.

امروز[4] (m.c.) to-day.

امشب[4] (m.c.) to-night.

امسال[4] (m.c.) this year.

بامداد (rare in m.c.)
بامدادان (class.)
} break of day.

سحرگاه (class.)
سحر (m.c.)
} before the false dawn.

دمیج (m.c.)
صباح (m.c.)
} true dawn.

صُباحاً (class.)
صبحاً (class.)
صبح زود *ṣubḥ-i zūd* (m.c.)
} early in the morning, or to-morrow (early), etc.

اول طلوع (m.c.) just as the sun rises.

فجر (class. and m.c.) dawn, before sunrise.

سپیده دم (m.c.) ditto.

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[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*^{a} Ar. acc. "Now or never" *kunun yā hīch-gāh* کنون یا هیچ گاه : *dar īn vaqt yā hargiz* درین وقت یا هرگز.

[3] For *al-ān*^{a} Ar. acc.

[4] *Im*— for *in*—.

صبح کاذب (m.c.) false dawn; first indication of light.
صبح صادق (m.c.) dawn = *fajr*.
[1] هوای گرگ و میش (m.c.) = false dawn.
در طرفة العین (m.c.) } in the twinkling of an eye.
طرفة العین (m.c.) }
ظهر (m.c.) midday.
عصر (m.c.) evening.
سرِ شب (m.c.) at the beginning of the night.
[2] نصفِ شب (m.c.) midnight.
نصف روز half-a-day.
[2] نیم روز (class.) midday.
اول آفتاب (m.c.) } when the sun is first rising.
سرِ آفتاب (m.c.) }
دم غروب (m.c.) just before sunset.
روز (m.c.) } by day.
[3] روز ها (m.c.) }

(2) Time past:—

پیش از این (m.c.) } before this.
قبل از این (m.c.) }
از پیش (m.c.) }
پیش (m.c.) } previously.
پیشتر (m.c.) }
[4] زود تر (m.c.) quickly; *also* previously.
پیشین (class.) }
در قدیم, or قدیم (m.c.) } anciently.
قدیمانه (class.) }
سابقاً (m.c.) formerly.
دیشب (m.c.) }
[5] دینشب (m.c.) } yesternight.
[6] شبِ گذشته (m.c.) }
دوشینه, or دوش (class.) }

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[1] In Arabic *zanab" s-sirḥān* "the wolf's tail."

[2] *Nīm-shab* شب نیم poet., not used in m.c.: وقتي که شب نیمه شد (m.c.) "when half the night had passed": نیمهٔ رمضان "the 15th of Ramaẓān. In m.c., *nīma* نیمه is also used for half a brick.

[3] روزها بیرون نمي روی؟

[4] صبحها زود تر بر خیزید (m.c.) "rise earlier in the mornings": چرا زود تر بمن نگفتید؟ (m.c.) "why did you not tell me sooner?"

[5] *Dīna rūz* روز دینه (obs.) "yesterday."

[6] Also *shab-guzashta* شب گذشته (m.c.), without an *izāfat*.

دیروز (m.c.)
دي (class.)
پارینه and پارین (class.)
روز قبل (m.c.)
} yesterday.

سالهای سال (m.c.) for years.

پریروز (m.c.)
قبل از دیروز (m.c.)
} the day before yesterday.

پس پریروز (m.c.) the day before the day-before-yesterday.

پار سال (m.c.)
سال گذشته (m.c.)
سنهٔ سابقه (m.c.)
سال قبل (m.c.)
} last year.

[1] پیرار سال (m.c.) the year before last.

پرن (obs.) yesterday.

پرن دوش (obs.) last night.

(3) Time to come :—

[2] فردا (m.c.) to-morrow.

روز دیگر (m.c.)
دیگر روز (m.c.)
} the next day.

فردا شب (m.c.) to-morrow night.

شب دیگر (m.c.) the next night.

پس فردا (m.c.) the day after to-morrow.

پسر فردا, or پس پس فردا (m.c.) the day after the day-after-tomorrow.

پس فردا شب (m.c.) the night after to-morrow.

سال دیگر (m.c.)
سال آینده (m.c.)
} next year.

ماه دیگر (m.c.)
ماه آینده (m.c.)
} next month.

[3] هفتهٔ دیگر (m.c.)
هفتهٔ آینده (m.c.)
} next week.

آینده (m.c.) in future.

از این باز (m.c.)
ازین به بعد (m.c.)
بعد از این (m.c.)
سپس (m.c.)
[4] استقبالاً (m.c.)
} in future, after this.

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[1] Vulg. *pilār sāl* پیلار سال.

[2] In poetry often used for the Judgment Day.

[3] *Yak hafta yi dīyar mī-dihām* یک هفتهٔ دیگر میدهم (m.c.) "I'll give it in a week's time"

[4] *Ḥāl*[an] *va istiqbāl*[an] حالاً و استقبالاً "now and for the future" : in this case حالاً has the *nunation* ; 'vide' (*p*) (1) note (1), page 312.

من بعد (m.c.)
فيما بعد (class.) } henceforth.

عنقريب (m.c.)
درين زودي (m.c.) } presently.

بزودي (m.c.)
زود (m.c.) } presently, quickly.

(4) Time is also expressed as follows:—سه چهار ماه آنجا ماندم (m.c.) "I remained there, three or four months.

Also by the dative, as: چنين خيال كردم كه شب را آنجا مانده صبح روانهٔ خانه شوم (m.c.) "I intended to stay there the night and go home in the morning": خلاصه شب را چند دسته موزيكانچي زير عمارت ايستاده بسيار زدند (*Shah's Diary*) "well, at night, several bands took stand below the building and played a great deal."

(5) *Jakht* جخت "just now" (a village word and vulgar) is coming into use.

In Kirman *jakht* is a substantive meaning "endeavour" and is supposed to be corrupted for the Arabic جهد: it is, however, probably from the Persian جخيدن, or چخيدن "to strive, endeavour; quarrel."

(6) Time indefinite and miscellaneous [*vide* also (1)]:—

در حال (m.c.)
في الفور (m.c.)
فوراً (m.c.) } immediately.

بلا تاءخير (m.c.)
بلا فاصله (m.c.) } without delay.

بي حرف (m.c.) without further words, immediately, without doubt.

عجالةً (m.c.)
موقتاً
براى عجالهٔ وقت } temporarily.

[1] حكماً (m.c.) obliged to, without further orders, immediately.
[2] گرما گرم (m.c.) hot and hot.

خصوصاً (m.c.) especially.
[3] و آنگهي (m.c.) ,, more than all.

لاسيّما Ar. and Mod. Pers., especially.

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[1] من امروز حكماً ميروم "I go to-day for certain": حكماً اسپ من از اسپ شما تند تر (m.c.) "it is certain my horse is faster than yours": حكماً برو "you must go."

[2] گرما گرم نان بيار (m.c.) "bring in the bread hot and hot": لكن گرما گرم كار (m.c.) "work continuously" (don't get cool between whiles)."

[3] Pronounced *vūngahī*.

بارها (m.c.) many times, oft.
باری *bār-ī* (m.c.) once: *vide* (7).
وقتها (m.c.) at times: *vide* (8).
وقتی — وقت (m.c.) at one time—at another time: *vide* (8).
بسیار (m.c.) often; (*also* much).
بسیار بار (m.c.) often.
کم دفعه (obs.) seldom.
وقتاً فوقتاً from time to time.
گاه وقتی (m.c.) sometimes.
گاهی — گاهی (m.c.) sometimes——sometimes.
گاه گاهی (m.c.) occasionally: *vide* (9).
گاهی اوقات (m.c.) ,,

quickly.
- زود (m.c.)
- جلد (class.)
- بسرعت
- سرعةً (class.)

زود یا دیر sooner or later: *vide* (10)

rarely.
- بطور شاذّ (class.)
- نادر (m.c.)
- نادراً (m.c.)
- نُدرةً (m.c.)
- بندرت (m.c.)

seldom, less.
- کمتر[1] (m.c.)
- کم (m.c.)
- اندک بار

always.
- همیشه (m.c.)
- پیوسته (m.c.)
- همواره (m.c.)
- هر وقت (m.c.)
- همه وقت (m.c.)
- همیشه اوقات

continually.
- مدام[2] (m.c.)
- دائماً Ar.
- علی الدوام (m.c.)
- علی الاتصال (m.c.)
- مدام الوقت (class.)
- مدام الاوقات (m.c.)
- مدام وقت (vulg.)

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[1] Sometimes, also, classically and in m.c. "no, not."

[2] Ar. Past Part. *Bi-ṭaraf-i daryā mudām naẓar mī-kardam* بطرف دریا مدام نظر میکردم (m.c.) "I kept on looking towards the sea."

استمراراً (m.c.)
بالاستمرار (m.c.) } continuously.

مکرراً (m.c.) repeatedly.

متواتر (m.c.) one behind the other, in succession; continuously.

پي در پي (m.c.) do. do.

هر روز (m.c.)
روزا[1]
روزی (m.c.), and روزانه } daily.
هر روزه (m.c.)

روز بروز (m.c.) day by day, daily.

دمبدم (m.c.) every instant.

هفتگی (m.c.)
هرهفته (m.c.)
هفتهٔ[1] (m.c.) } weekly.

هفتهٔ یک بار (m.c.) once a week.

احیاناً (m.c.) perchance: *vide* (11).

آناً فآناً every moment, moment by moment: *vide* (11).

یوماً فیوماً (m.c.) from day to day.

قلیلاً (class.) a little.

باری (m.c.) *vide* (7).
وقتی از اوقات (m.c.)
یک وقت (m.c.) } once upon a time, formerly, etc.
سابقاً (m.c.)

دیر وقت[2] (m.c.) late.

آخر[3] (m.c.)
بالاخره } at last, finally.
باخر (m.c.)

شبانه روز (m.c.) subs. and adv.; for a day and night, 24 hours.

از اصل — نه[4] (m.c.)
نه — اصلاً (m.c.) } at no time, never, really not.

تمام روز (with or without *iẓāfat*) (m.c.) all the day.

تا مادمیکه (m.c.) as long as.

بهر تقدیر
بهر صورت } (class. and m.c.) in any case.

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1 *Hafta-ī chand mī-gīrī* هفتهٔ چند میگیری (m.c.) "how much pay do you get a week?"

2 Vulg. *dūr-vaqt* دور وقت.

3 For آخراً

4 *Az aṣl na-dāshtam* از اصل نداشتم (m.c.) "I have never had it at all."

علی الحساب (m.c.) now; at present (m.c.); on account.[1]
بسیار دفعه (m.c.) often.
تا (m.c.) as soon as: *vide* (12).
بمجرّد (m.c.) as soon as; merely: *vide* (12).

علاوه از این
علاوه برین (m.c.)
دیگر (class. and m.c); *vide* (13).
اضافه برین (class.)
ورای این (m.c.)
قطع نظر از (m.c.); *vide* (14).
} besides, moreover, apart from.

از این لحاظ[2] (class.) therefore.
نسبت بسابق (m.c.) compared to formerly.
بنابر آن (m.c.) therefore, for that reason.
بنا برین (m.c.) therefore, for this reason.

بهمه حال[3] (m.c.)
بهمه جهت (m.c.)
بهر کیف
} at any rate, anyhow.

هر دم (m.c.) every moment.

یکرو بار (m.c.)
بار دیگر (m.c.)
} again.

عاقبت (m.c.)
عاقبت الامر (m.c.)
آخر الامر (m.c.)
} in the end; *vide* (15).

از این سپس (class., or mod., in writings only) after this.

(7) *Bār-ī* باری:—باری چند غوطه خورد (*Sa'dī*) "he sank a few[4] times"; اگر این بنده را بخواهي کشت باری بقاویل شرع بکش (*Sa'di*) "if you want to kill this slave, *at least* (well) do so according to the interpretation of the law."

(8) *Vaqt-ī* وقتی, *vaqt-hā* وقتها:—

(*Sa'dī*) شوطه همه وقتي نبود لایق کشتي .·. با طبع ملولت چه کند دل که نسازد .

Vaqt is also poetically used for *vaqt-ī*.

Similarly the plural *vaqt-hā--vaqt-hā* signifies "at times—and at other times."

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[1] The correct meaning, of course, is "on account" and in this sense only it is used in India and Afghanistan.

[2] Common in Indian Persian.

[3] *Bi-hama ḥāl namī-fahmam maqṣūd-i shumā chīst* بهمه حال نمي فهمم مقصود شما چیست (m.c.) "I haven't in the least understood what you're driving at": also بهر جهت *bi-har jihat*.

[4] *Bār-ī chand* (class.) "a few times." This might also be read *Bārī* "well," *chand ghoṭa khurd* "he sank a few times."

(9) *Gāh*, گاه etc.:—این کارا می کند (گاه گاه or) گاه گاهی (m.c.) "he occasionally does this": [1] همچین میکند و گاهی همچون [1] گاهی (m.c.).

In m.c. the ی of unity is always added to گاه.

(10) "Sooner or later" خواه دیر خواه زود, or زود یا دیر, or یک وقتی از اوقات.

(11) *Aḥyān*^{an} احیاناً; *ān*^{an} *fa-ān*^{an} آنا فانا:—اگر احیاناً آمد بگو فردا بیاید (m.c.) "if perchance he should come, in the event of his coming, tell him to call to-morrow": آناً فاناً شوق من بملاقات شما زیاد میشود (in a letter) "every moment I wish more and more to see you." (In *ān*^{an} *fa-ān*^{an}, *fa* = "then, so, and").

In Arabic احیاناً means "sometimes, or seldom."

(12) *Tā* تا and *mujarrad* مجرّد:—تا ترا دیدم از حال رفتم (m.c.) "as soon as I saw you I swooned away" = *bi-mujarrad-i dīdan-i shumā az ḥāl raftam* بمجرّد دیدن شما از حال رفتم (m.c.).

Mujarrad also means "merely," as: بمجرّد شهادت یک نفر او را نمی توان سیاست کرد (m.c.) "merely on the evidence of one person, one can't punish him": بمجرّد گمان [2] نباید عمل کرد (m.c.) "one cannot act on mere suspicion."

(13) *Dīgar*:—(*Sa'di*)—و دیگر بدان که ملوک از بهر پاس رعایا اند نه رعایا از بهر طاعت ملوک "and again know that kings are for the protection of their people, and not the people merely to render obedience to kings."

(14) *Qaṭ'-i-naẓar* قطع نظر:—قطع نظر از این - این چیز ضرر کلّی [3] برای همهٔ مردم دارد (m.c.) "and quite apart from this, it is against the public interest": علاوه برین could here be substituted for قطع نظر.

(15) *'Āqibat* عاقبت:—

(*Sa'dī*)—کس نیاموخت علم تیر از من که مرا عاقبت نشانه نکرد

"None e'er learnt archery from me,
But that [4] in the end he made me his target."

بجز اینکه, or غیر از اینکه, or سوای اینکه *bi-juz īn ki*, or *ghayr az īn ki*, or *sivā-yī īn ki* could, in prose, be substituted for عاقبت here.

(*q*) (1) Adverbs of Order and Number:—

یک بار (m.c.) } once.
باری (m.c.) }
دوبار (m.c.) twice.
باز (m.c.) again, next: *vide* (2).
دیگر (m.c.) again: *vide* § 39 (*a*) (1).
نخستین } first.

1 Colloquial for *hamchunīn* همچنین and *hamchunān* همچنان.

2 Or *gumān-ī* "a little doubt": vulg. *gamān*.

3 *Kullī*, is here an adjective; the ی is not ی of unity.

4 Note که with negative = "but that" (i.e. who did not).

اول مرتبه the first time.

دوم
دو مین
ثانیاً
} secondly.

(2) *Bāz* باز "again; afterwards":—باز چنین حرکتی نکن (m.c.) "don't do such a thing *again*": شما بخوانید باز بنده میخواند (class.) "do you read first, *then* I will."

(*r*) Adverbs of Exception[1] (حرف استثناء):—

(1) مگر آنگاه که (class.) except, till: *vide* (2).

الّا (m.c.) "except, but"; *also* = "yet" (Afg.), to answer to 'although'; *vide* (3) and (5).

مگر (m.c.) but; *vide* (4), (6) and (8).

لاکن or لیکن but.
سوای or سوا (m.c.)
بجز or جز.
} except.[2]

غیر
بغیر از, or غیر از
} except: *vide* (7).

بدون آن که
تا or مگر
} except that: *vide* (6).

علاوه برین besides
گذشته ازین more than this, besides
} *vide* (7).

(2) *Magar āngah* مگر آنگاه که:—گفتا که دم بر نیارم و قدم بر ندارم مگر آنگاه که سخن گفته شود (*Sa'dī*) "he said, I will neither breathe nor move from this spot, except (*or* till) some word has been spoken by thee."

(3) *Illā*, الّا:—گفت جهان بر تو تنگ آمده بود که دزدي نکردي الّا از خانهٔ همچو یاری (*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—)?"

اگرچه همچو کردند الّا بریدن دیرک همان و غرق شدن جهاز همان بود (Afghan) "although they did so, *yet* as soon as the mast was cut down, the ship sank"; note this Afghan and Indian use of الّا to answer to اگرچه; *vide* also (5). The idiom is incorrect in Persia.

(4) *Magar* مگر "but":—In m.c. مگر is often used for "perhaps," or instead of آیا in asking a question implying an innuendo; *vide* (*j*) (8).

(5) *Lākin* لیکن, etc. 'but':—*Ammā* and *lākin* "but" and باز "again" (but not والّا) are used to answer اگرچه as: (باز or ولیکن or) اگرچه دزدي کرده است اما آدم خوبیست (m.c.) "although he has committed a theft, still he is a good man"; *vide* also (3).

In India تاهم "nevertheless, still" is also so used.

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[1] In Platt's Urdu Grammar the exceptives are conjunctions.

[2] *Sivā-yi īn ki.*—سوای اینکه "unless—"

(6) *Bidūn-i ān ki* بدون آن كه:—بدون آنكه شما بفرمائيد من در بندگي حاضرم (m.c.) "without your ordering it I am ready to serve you": من نميروم بدون شما همراه من باشيد (m.c.) "I won't go without you."

(7) *Ghayr az* غير از; *'alāva bar* علاوه بر; *guzashta az* گذشته از, etc.:—Though *ghayr az* "except" also means "besides," it cannot always be substituted for علاوه بر, as: در اين اطاق غير از من كسي نيست (m.c.) "except me there is no one else in the room"; here علاوه could not be substituted: but اشخاصي هستند كه ميدانند (m.c.) علاوه بر من (or غير ازمن) "besides me there are others also who know—"; or *guzashta az man ashkhāṣ-i hastand ki*— گذشته از من اشخاصي هستند كه "setting aside me, there are people who—:" از نظم بدر رفته نثرش را هم نتوان گفت مانند تكلتو كه نه زين است و نه پالان "setting aside poetry one can't even style it prose; it is like a *takaltū* neither saddle nor *pālān*."[1] The use of بدر رفته for گذشته is rare and scarcely modern.

Ghayr غير is also followed by the *izāfat*, as: *ghayr-i mā* غير ما, *bi-ghayr-i shumā* بغير شما.

Remark I.—Although *ghayr az* غير از means "with the exception of, exclusive of," and *alāva bar* علاوه بر means "besides, including," both are in practice often used synonymously.

Remark II.—In the sentence تمام قوم آمد مگر زيد, the word قوم is termed مستثنى منه 'the thing from which the exception is made'; مگر is called حرف استثناء 'the particle of exception'; and زيد the مستثنى 'the thing excepted.'

Sometimes the *mustaṣnā* مستثنى is different for the general term, when it is called مستثنى منقطع. Ex.: بجز زمين همه زر و سيم بخشيدم (class.). (The former example is مستثنى متصل.)

بجز تحويل خنده جوابي نشنيدم (Tr. H. B., Chap. VI) "the only answer returned was laughter": *man bi-juz ghām hargiz rāḥat na-dīdam* من بجز غم هرگز راحت نديدم (m.c.), lit. "except sorrow I saw no joy": در آن جنگل بجز دد و دام هيچ بني آدم نديدم (m.c.)

This construction arises from a confusion of thought. Even a Persian would not say, "in that jangal except fishes I saw no man."

(*s*) Adverbs of Qualification:—

ولگهي (m.c.) more than all; besides; further: بلكه "moreover."

(*t*) Intensive Adverbs are:—خوب خيلي "very well"; يواش يوش "very slowly"; ديده و دانسته "knowingly and wilfully"; جبرًا و قهرًا, or طوعًا وكرهًا "nolens volens"; خندان خندان "continually laughing"; دامن دامن "whole lapfuls at a time," كور كورانه "quite blindly."

In مور مورانه "just like an ant; slowly," the first member of the compound is a substantive: *vide* also Repetition of Words.

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[1] *Takaltū* تكلتو is the pad of a Baluch saddle, and *pālān* پالان is a pack-saddle for a camel or mule.

§ 90. Prepositions *Ḥurūf-i Jarr* (حروف جرّ)

(*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 : از اینجا تا شیراز *az īnjā tā Shīrāz* "*from* here *to* Shiraz."

The following are the simple Persian prepositions:—

(1) از *az*[1] from, by, out of.
(2) با *bā*[2] with, in company with.
(3) به *ba*[3] or *bi* in, by, to.
(4) بر or ابر *bar* or *abar*[4] on, upon.
(5) اندر *andar*, in, inside.[5]
(6) هم *ham* with, together.
(7) تا *tā*[6] up to, as far as.
(8) بی *bī* without.
(9) در *dar* in.
(10) جز or بجز, *juz* or *bi-juz*[7] except.
(11) فی *fī*, Ar. in. In Persian *per* (فی صد).

The preposition and the noun it governs are called *jarr* and *majrūr*. Native grammarians include the postposition را *rā* in the term *jarr*. For examples, *vide* (*h*).

Remark I.—*Farā* فرا "up to, back, toward" and *farāz* فراز "above, high, etc." are obsolete, or only found in compounds: *vide* § 89 (*m*) (3) and (6). *Zī* زی[8] "bounds, shore, towards" is practically obsolete.

Remark II.—Arabic prepositions properly occur only before Arabic words.

(*b*) In old Persian the particle *mar* مر is found prefixed to the nominative, dative and accusative cases,[9] as:—

گفت لیلی مر خلیفه کان توئی کز تو مجنون شد پریشان و غوی
از دگر خوبان تو افزون نیستی گفت خاموش چون تو مجنون نیستی

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[1] In poetry ز *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:

ابر آفریننده کرد آفرین * بمالید رخسارگان بر زمین

[5] Affixed to the words *mādar*, *pidar*, *barādar* and *khāhar* it signifies "step-brother," etc., and half-brother. In m.c. تا is prefixed to express the same idea.

[6] *Tā* is also a conjunction.

[7] *Illā*, Ar.

[8] *Zī* also stands for *zihī* or *zahī* "well done, etc."

[9] In Steingass's Dictionary it is said to accompany the genitive case also, but the present author has failed to find an example.

Lailī said, "You are that Khalīfa
By whom Majnūn was oppressed."
"You are not more beautiful than other women."
She said, "Silence; you are not Majnūn."

مصلحت چنان دید تا مر این روضهٔ رعنا و حدیقهٔ غلبا چون بهشت بهشت باب اتّفاق افتاد *maṣlaḥat chunān dīd tā mar īn rauza-yi*[1] *ra'nā va ḥadīqa-yi ghalbā chūn bihisht bi-hasht*[2] *bāb ittifāq uftād* (*Sa'dī*):— مگر زهرهٔ دوائی نیست مر این درد را *mar īn dard rā davā-'ī nīst magar zahra-yi* آدمی که *ādamī ki*—(Sa'dī) "there is no remedy for this disease, but the gall of a man, who—": ملک در خشم شد و مر اورا از بندگان بسیاهی بخشید *malik dar khashm shud va mar ūrā az bandagān bi-siyāh-ī bakhshīd* (Sa'dī) "the king fell into a rage and bestowed her (a slave girl) or one of his blacks."

(*c*) (1) In old, occasionally too in modern, Persian writings, a noun is sometimes both preceded and followed by a preposition, in prose or in poetry, as: حسود را چه کنم کو ز خود برنج در است *ḥasūd rā chi kunam kū zi khud bi-ranj dar ast* (Sa'dī) "but with the envious what can I do, for he is himself in pain because of himself": از خلائق بزحمت اندرم *az khalā'iq bi-zaḥmat andar-am* (Sa'dī) "I am troubled because of the people." In these two examples the preposition is not part of the verb (*vide* 2 below), but refers to the noun preceding it as is better shown in *bi-daryā dar manāfi'*[3] *bī-shumār ast* بدریا در منافع بی شمار است "in voyaging there are endless profits."

(2) A preposition may also be added to a verb for emphasis, as: *bi-shahr dar āmad* بشهر در آمد (class. or m.c.) "he entered into the city": *imrūz* (*bi*) *sar-i kūcha bā*[4] *ū bar khurdam* امروز بسر کوچه با او بر خوردم (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: بجز *bi-juz*[5] (or جز *juz*): باهم or بهم *bi-ham* or *bā-ham* "together": از هم *az ham* "apart": بخواب اندرون *bi-khwāb andarūn* (mod. writing): بزیر سنگ اندر[6] *bi-zīr-i sang andar* (mod. writing) "under the stone": همه شب دیده بهم نبسته *hama shab*[7] *dīda bi-ham na-basta*[8] (Sa'dī) "I closed not my eyes the whole of the night."

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1 *Rawza* روضه "a garden or a meadow; *also* the burial-place of a saint." In India it is said that at the last day the burial places of the saints will become 'gardens.' *Ḥadīqa* is a walled garden; *ghalbā* fem. of *aghlab* means that the trees are close together. The wording is apparently from the Quran.

2 An example of *tajnīs-i khaṭṭī* or linear pun.

3 In prose, there would be an *iẓāfat* after *manāfi'*, but the scanning shows there is none.

4 Or *bi-ū*. 5 *Bā-yi zā'yid*.

6 This ب is also by some grammarians called *bā-yi zā'id*.

7 In mod. Persian *hama-yi shab* همهٔ شب "the whole night," but *hama shab* همه شب "every night."

8 *Basta* is here transitive and *dīda* is the accusative case.

(*e*) *Bar* بر and *dar* در may also be substantives. *Bar*[1] بر (from *burdan* بردن "to bear") signifies "fruit,[2] profit, advantage": *bar* also signifies "height; breast or bosom." The comparative *bar-tar* برتر and superlative *bartarīn* برترین signify "higher" and "highest"; also "excelling." *Bar-ā-bar* برابر is a preposition signifying "level (lit. breast to breast)," or an adverb "continuously[3]": *az bar khwāndan* از بر خواندن "to recite by heart"; *az bar raftan* از بر رفتن "to be lost (as a mistress from the bosom of her lover)"; *dūst az bar-i man raft* دوست از برِ من رفت (m.c.) "I lost my friend." *Dar* در as a substantive signifies a "door"; *dar bi-dar shudan* در بدر شدن "to wander from house to house"; *bi-dar kardan* بدر کردن "to turn out."

(*f*) The phrase بعضی بر آنند *ba'ẓī bar ān-and* (classical and modern) signifies "some are of opinion."

(*g*) In old Persian, *andar* اندر sometimes takes the place of *dar*:—

جهان ای برادر نماند بکس دل اندر جهان آفرین بند و بس

Jahān ay barādar na-mānad bi-kas
Dil andar Jahān-āfarīn band u bas—(Sa'dī)

"The world, my brother, abides with none,
Fix thy heart on the world's Creator and nought else."

(*h*) The following are examples of the use of the simple prepositions:—

(1) *Az* از: *az Kirmān tā Shīrāz* از کرمان تا شیراز "from Kirman to Shiraz"; this is called *zā-yi ibtidā'iyya* (زای ابتدائیّه): *hamagī az buzurg u kūchak* همگی از بزرگ و کوچک "all, both great and small": *man az firishtagān-am* من از فرشتگانم "I am one of the angels"; this is called *zā-yi ba'ẓiyya*[4] (زای بعضیّه): *va si ṣandūq ki az mallāhān būd qufl-i ān-hā rā shikasta* و سه صندوق که از ملاحان بود قفل آنها را شکسته (m.c.) "and having broken three boxes that belonged to the sailors": *az īn ṭūfān darakht-hā-yi buzurg dar uftādand* (m.c.) "great trees were rooted up by[5] this storm": موسیٰ پیغمبر علیه السلام درویشی را دید که از برهنگی برنگ اندر نهان شده بود *Mūsą Paygḥambar* (*'alayhi's-salām*) *darvīsh-ī rā dīd ki az barahnagī bī-rīg andar nihān shuda būd*—(Sa'dī) "the Prophet Moses (on whom be peace) saw a darvish that *on account of* his nakedness had hidden himself in

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[1] *Bar-i āftāb nishastan* بر آفتاب نشستن (m.c.) "to sit in the sun." The *iẓāfāt* is used in m.c. after *bar* when it means "near," as: *bar-i mān* برمان, *dar bar-i man bi-nishīn* در برمن بنشین "sit near me": here *bar* is probably the substantive "breast." *Vide* p. 328, note 2.

[2] Perhaps for *bār* بار "a load," the crop of a fruit-tree, etc.

[3] This adverbial use is very common amongst the Indians and Afghans, but is not in use in Persia.

[4] *Gul-ī az būstān* گلی از بوستان is another example.

[5] This is a استعانت, or حرف آله زای; *vide* (2), notes (2) and (3), and Remark II.

the sand''; this is called *zā-yi 'illat* زای علت (or *zā-yi sababiyya* زای سببیه).[1]

Sometimes *az* از, followed by a substantive or pronoun and signifying "a portion of," takes the place of the object, which is in this case understood:—بیطار از[2] آنچه در چشم چهارپایان کردی در دیدهٔ او کشید *bayṭār az ānchi dar chashm-i chahār-pāyān kardī dar dīda-yi ū kashīd* (Sa'dī) "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 گرفتم (class.) "I took some of the dirhams": this is called *zā-yi tab'īz* زای تبعیض "the partitive *z*."

Than, in comparison, is expressed by از, this is called *zā-yi tafẓīl* (زای تفضیل).

Az chand rūz از چند روز "since how many days, how many days ago?": از چوب *az chūb* "made of wood"; *az ṭilā* "of gold," this is called *zā-yi māddiyya* (زای مادّیه): *az khud* از خود "involuntarily, of its or one's own accord"; *az du ṭaraf* از دو طرف "reciprocally": از و بر گذشت *az ū bar guẕasht* "he passed by him" (classical); از و در گذشت *az ū dar guẕasht* "he forgave him" (class. and m.c.): از رود خانه ردّ شد *az rūd-khāna radd shud* (m.c.) "he crossed the river": از در در آمد *az dar dar āmad* "he came in by the door" (m.c.): *az naw* از نو, or *az sar-i naw* از سرِ نو "afresh": *az sar-i īn qiṣṣa dar guẕashtam* (class.) از سر این قصّه در گذشتم "I gave up this story":[3] *az pārcha ṣāf kardan* از پارچه صاف کردن (m.c.) "to strain through cloth"; *az ham dar raftan* از هم در رفتن (m.c.) "to go to pieces"; *az ham guẕashtan* از هم گذشتن (m.c.) "to pass by each other; to give up mutual claims"; *vide* also (*o*) (8).

Remark.—In the idiom از آنِ من *az ān-i man* "mine"; *az ān-i Rustam* از آنِ رستم "Rustam's," the preposition is called *zā-yi milkiyya* (زای ملکیّه).

(2) *Bā* با "with":—*Bā ū raftam* با او رفتم "I went in company with him."[4] "Possessed of," as: با اطّلاع *bā iṭṭilā'*, adj. (m.c.) "well-informed"; حریص با جهانی گرسنه است و قانع بنانی سیر *ḥarīṣ bā jahān-ī gurisna ast va qāni' bi-nān-ī sīr* (Sa'dī) "a greedy man even if possessed of a whole world is hungry, while a contented man is filled by one loaf"; با شمشیر کشتن *bā shamshīr kushtan* (m.c.) "to kill *with* a sword": با آنکه *bā ānki* "with that, although": با این همه *bā īn hama* "with all this, in spite of this": با این پنجاه سالگی *bā īn panjāh-sālagī* "in spite of these fifty years of mine."

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[1] In a similar sense از قحط مردن *az qaḥṭ murdan* "to die of (or on account of) famine (or hunger)": از خوف دشمنان, and ز لشکر بود زور شاهنشهان

[2] The word for "something" or "a portion" is understood.

[3] This از is called a حرف تجاوز.

[4] This با is called باى معيّت; *vide* (3) Remark II.

With *guftan*, either با or به can be used:—آنچه با تو گوید بامثال ما گفتن روا ندارد *ānchi bā tu gūyad bi-amṣāl-i mā guftan ravā na-dārad* (Sa'dī) "what he says *with* you, he does not think right to tell *to* the like of us": *bā khud guft* با خود گفت (or *khayāl kard* خیال کرد) m.c. "he said to himself."

Sometimes *bā* با stands for the conjunction 'and,' as in:—

فرق است میان آنکه یارش در بر با آنکه دو چشم انتظارش بر در—(Sa'dī)

"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) *Bi*[1] به (mod.) and *ba* (class.) "to, for, in, on, with, by, at":—*bi-Ṭihrān raft* بطهران رفت (m.c.) "he went to Teheran": *bi-ū guftam*[2] باو گفتم (m.c.) "I said to him": *bi-zamīn* (or *bar zamīn*) *uftād* افتاد (بر زمین or) بزمین (m.c.) "it fell to the ground"; *ta'alluq-i bachcha bi-mādar* تعلق بچه بمادر (m.c.) "affection of a child *for* its mother": *bi-panj tūmān khwāham farūkht* بپنج تومان خواهم فروخت (class.) "I will sell it for five *tumāns*": *bi-javāb*[3] *guftam* بجواب گفتم (m.c.) "I said in reply": *bi-shahr dākhil shud* بشهر داخل شد (m.c.) "he entered the city": *bi-naẓar dar mī-āyad* بنظر در می آید (m.c.) "it comes in sight"[4]: *bi-l-fi'l* بالفعل "in fact."

Uftād, bāz ba-si pā īstāda (or *bar si pā īstāda*) *shud*[5] افتاد باز بسه پا ایستاده شد (بر سه پا ایستاده or) (Afghan coll.) "it (the animal) fell, but got up again on three legs": *bi-dān sabab* بدان سبب (or *bi-dān jihat* بدان جهت) (m.c.) "on that account": *ūrā bi-tufang* (or *hamrāh-ī tufang*) *zadam* اورا بتفنگ زدم (همراه تفنگ or) "I shot him with a rifle": *sher ba*[6]*-ghurrīdan-i bisyār bar-khāst* شیر بغرّیدن بسیار بر خاست (Afghan) "the lion got up *with* a great roaring": *bi-ḥāl āmadan* بحال آمدن (m.c.) "to come to one's senses (after fainting, etc.)":—*man bi-rasīdan-i manzil-i khud ārzū-mand būdam ki*— من برسیدن منزل خود آرزومند بودم که (m.c.) "I was desirous of reaching (or to reach) my home," but *man dar rasīdan-i manzil-i khud* من در رسیدن منزل خود "on reaching my home (I was anxious to)—."

Bi-tadrīj بتدریج "by degrees": *bi-har ṣūrat* بهر صورت "by all means"; *bi-har ḥāl* بهر حال "at all events": *bi-l-ākhira* بالآخره "at length" (in m.c. *bi-l-ăkhira* بالاخره). *Vide* also p. 334 (4).

[1] Euphonically before demonstrative pronouns, etc., *bi dān*, *bi-dīn*, and *bi-dū*, "to him"; generally, the به, both as a preposition and a verbal prefix, is only written in the full form به before a word beginning with a *b*; otherwise this preposition drops the ب and is joined to its substantive, as: باو *bi-ū* "to him"; برو *bi-raw* "go"; but ببینم *bi-bīnam* "let me see" (also بینم *bi-bīnam*).

[2] Or *bā ū guftam* or *bi-dū guftam*, or *ūrā* (*or vūyrā*) *guftam*, or *bi-vay guftam*; all m.c.

[3] Or *da javāb* در جواب (m.c.): the preposition used varies locally.

[4] *Bi-naẓar mī-āyad* (m.c.) "it seems."

[5] In m.c. *si pā īstād* (not *īstāda shud*) without any preposition: *pā shaw biraw pish-i*—(m.c) "get up and go to—."

[6] In m.c. *shīr* and *bi*.

Remark I.—*Bi* is also a verbal prefix, *vide* Remark II (i) and footnote.

Remark II.—Grammarians give the preposition ب various names according to its signification:—

(i) *Bā-yi zā'id* (بای زائد) "superfluous *b*" as in بجز -بجهت, etc.

In بمغرب تا مشرق از, or بدریا در [*vide* (c) (1)], or برنج در, etc., some grammarians call the preposition ب "*bā-yi zā'id*": it is, however, the preposition *dar* در that is superfluous.[1]

(ii) *Bā-yi ẓarfiyya* (بای ظرفیه) "the adverbial *b*," stands for در and indicates place or time, as: بشهر رفتم *bi-shahr raftam*: بروز *bi-rūz* "by day."

(iii) *Bā-yi muṣāḥabat* (بای مصاحبت) "the *b* of companionship" stands for با or مع, as: *jahān ay barādar na-mānad bi-kas* جهان ای برادر نماند بکس (Gul.).

(iv) and (v) *Bā-yi rābiṭa* or *bā-yi ittiṣāl* (بای رابطه, or بای اتصال) "the copulative *b*" or "the *b* of junction," as: دست بدست *dast-bi-dast*.

Bā-yi inḥiṣār (بای انحصار) "the *b* of restriction" is practically the same, but signifies completeness, as: سر بسر *sar-bi-sar* for سر تا سر *sar tā sar*.

(vi) *Bā-yi qasamiyya* (بای قسمیه), as: بخدا "By God."

(vii) *Bā-yi mubādalat*, or *bā-yi taqābul* (بای تقابل or بای مبادلت) "the *b* of barter or exchange," called also *bā-yi ta'vīẓ* بای تعویض, "the *b* of substituting or compensating," is used with verbs of buying, selling, etc., as: *bi-dard-i sar namī-arzad* بدرد سر نمی ارزد "the game's not worth the candle."

(viii) *Bā-yi miqdāriyya* (بای مقداریه) "the *b* of measure," as: *ba'd az vafāt-i ū bi-ṣad sāl* بعد از وفات او بصد سال (Gul., Story 2); here *bi* بـ = *bi-miqdār-i* بمقدار or *bi-andāza-yi* باندازهٔ: *bi-nīm bayẓa ki sulṭān sitam ravā dārad* بنیم بیضه که سلطان ستم روا دارد.

(ix) *Bā-yi ibtidā'iyya* (بای ابتدائیه), as: *bi-nām-(i) Jahān-dār-i jān āfrīn* (*Būstān*) بنام جهاندار جان آفرین "I (*begin*) in the name of—."

(x) *Bā-yi intihā'iyya* (بای انتهائیه) is opposite to the above, as: والتتمة بالخیر *wat-tatimmat bi'l khayr*.

(xi) *Bā-yi iẓāfī* (بای اضافی) "the *b* having the force of an *iẓāfat* اضافت," as: *muḥtāj bi-pūl nīstam* محتاج بپول نیستم = *muḥtāj-i pūl nistam* محتاج پول نیستم.

(xii) The *bā-yi isti'ānat* or *ẓarī'a* or *āla* (آله or ذریعه or بای استعانت) "the *b* of the instrument, etc.," as: *bi-shamshīr zad gardan-i ū rā* بشمشیر زد گردن اورا.

(xiii) *Bā-yi qurbat* (بای قربت) "the *b* that expresses *near*, to, etc.," as: *bi-pādishāh shikāyat burdand* بپادشاه شکایت بردند where *bi* stands for نزد or پیش *pīsh*.

(xiv) *Bā-yi maf'ūl* (بای مفعول), or "the *b* of the object," or the *bā-yi ta'diya* (بای تعدیه), "the *b* that makes transitive," is the ب that takes the place of the dative in را, as: *īn chīz bi-ān mard bi-dih* این چیز بآن مرد بده.

(xv) The *bā-yi isti'lā'* (بای استعلاء) is the *bi* that stands for *bar* بر or *'alạ* علی "upon," as: *bi-rū-yi ū nigāh kardam* بروی او نگاه کردم.

[1] The ب in verbs, as بردم - برد, etc., is also called *bā-yi zā'id*.

(xvi) The باي علّت, or باي سببيه, or باى تعليليه is the *b* that expresses the cause or end, as: *bi-dīdār-i ū raftam* بديدار او رفتم "I went *to* see him."

(xvii) *Bā-yi tavassul* (باي توسل) is the *b* that conjures assistance, as: *Khudāyā bi-ḥāqq-i banī Fāṭima.* خدايا بحق بني فاطمه

(xviii) *Bā-yi muvāfaqat* is the *bi* that expresses "in accordance with," as: بخلق جهان آفرين كار كن, or بروايتى تو آيد باشد كه بمقتضاى .

(xix) *Bā-yi tamyīziyya* (باى تمييزيه) is used for the تنوين تمييز and expresses "for the sake of," as: للحاظ = لحاظًا .

(4) *Bar* بر or *abar* ابر (and *bar-i*—near").

For this preposition, *vide* (*e*) and (*f*).

As already seen in (3), به *bi*, especially in m.c., sometimes takes the place of *bar* بر, as: *savār bi-asp* سوار باسپ (m.c.) (for *bar asp* بر اسپ) "on horse-back, mounted."

Examples:—*bar*[1] *mīz bi-guẕār* بر ميز بگذار (class.) "put it on the table": *bar-i āftāb bi-nishīn* بر آفتاب بنشين (m.c.) "sit in the sun[2]": *farmūdam ki bar rūpīyā ū rā bi-kashand*[3] فرمودم كه بر روپيه اورا بكشند (Jehangir's Memoirs) "I ordered him to be weighed *against* rupees (in the scale)": *bar-ā* برآ (m.c.) "come out." In m.c. *bar* بر is rarely used as a preposition *alone*. Thus instead of *bar āb* بر آب "on the water," in m.c. *bar rū-yi āb* بر روى آب or simply *rū-yi āb* روى آب would be used.

This preposition is usually omitted altogether in modern Persian, as: *zamīn bi-guẕār* زمين بگذار (m.c.) (for *bar zamīn bi-guẕār* بر زمين بگذار) "put it on the ground": *vide* (*n*).

Pādshāh bar takht nishast (or *julūs farmūd*) پادشاه بر تخت نشست (جلوس فرمود or) would in modern colloquial Persian be *pādishāh rū-yi takht nishast* پادشاه روى تخت نشست. Similarly *rūy-i mīz* روى ميز (m.c.) "on the table" instead of *bar mīz* بر ميز (class.), and *rū-yi asp* روى اسپ or *savār-i asp* سوار اسپ instead of *bar asp* بر اسپ; (but *sar-i mīz* سر ميز "at the table"). *Bar ṭaraf kardan* بر طرف كردن (m.c.) "to dismiss (a servant)."

Abar ابر is old and poetical:—

چپ لشكرش را به گرشاسپ داد ابر ميمنه سام يل با قباد

(5) *Andar* اندر "in, into, within":—*Sharāb andar jām kun* شراب اندر جام كن

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[1] In (m.c.) *rū-yi mīz* روى ميز.

[2] *Dam-i āftāb* دم آفتاب (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* در آفتاب and *tū-yi āftāb* توي آفتاب (m.c.) = *bar-i āftāb* بر آفتاب right in the sunlight: *sāya-āftāb binishīn* (m.c.) "sit in the half shade (of a tree)." *Dam-i āftāb* دم آفتاب also signifies in m.c. "near sunset." *Vide* p. 324, note 1.

[3] In m.c. *ham vazn-i rūpīya kunand* هم وزن روپيه كنند.

(m.c. vulg.) "put wine in the cup"; *andar khāna raftand*[1] اندر خانه رفتند (vulg.) "they went into the house": *andar manzil* (or *dar manzil*) *hastand*? (vulg.) "are they at home?": *libās andar* (or *dar*) *bar kardand* بر کردند (در or) لباس اندر (vulg.) "they put on clothes."

Vide also (9) on *dar* در.

(7) *Tā* تا (also conj.) "to, until, as far as, as long as, whilst, even to":—*tā īnjā* تا اینجا "up to here, hitherto": *az shimāl tā junūb* از شمال تا جنوب "from the north to the south[2]": *tā bi-aknūn* تا باکنون "until now": *tā ḥāl* تا حال (or *tā bi-ḥāl* تا بحال) "up to the present": *tā bi-zīst* تا بزیست, (class.) "while life lasts": *tā kay* تاکی "how long?": *tā na bas dīr* تا نه بس دیر, or *tā na bas rūzgār* تا نبس روزگار (class. only) "not for long": *tā yak māh-i dīgar* تا یک ماه دیگر (m.c.) "in a month's time": *tā chi rasad* تا چه رسد (also conj.) class. and mod.) "how much the more"; *vide* § 91 (*b*) 12. *Tā* is also a particle (poetical) signifying "beware! behold! for shame! never! it is not known whether[3]": for examples, *vide* § 91 (*b*) (12); *vide* also (*o*) (9).

(8) *Bī* بی "without," a privative particle or preposition. When prefixed to 'nouns' it corresponds to the English prefix *in*—; *un*—; *im*—, etc. *Bī-tu namī-ravam* بی تو نمی روم (m.c.) "I will not go without thee"; *bī-baṣar* بی بصر "imprudent"; *bī-khud* بیخود (m.c.) "useless, silly"; *bī-abr* بی ابر "cloudless"; *bī-ābī* بی آبی (subs.) "want of water"; *biyābān* بیابان "uncultivated desert," (i.e., without fixed water-supply except rainfall); *bī-iḥtirāmī* بی احترامی "disrespect": *bī-adab* بی ادب "rude"; *bī-adabī* بی ادبی "rudeness"; *bī-adabānā* بی ادبانه (adj. and adv.) "in a rude and disrespectful manner": *bī-ḥarf* بی حرف (adv. m.c.) "immediately, without further words; without question." For بدون *bidūn*[4] "without," *vide* (*o*) (6).

(9) *Dar*[5] در "in," etc., *vide* (*c*) (*e*) (*g*). *Dar-javāb*[6] *guft* در جواب گفت (m.c.) "he replied"; *dar*[7] *vay naẓar kard* در وی نظر کرد (Sa'dī) "he looked at him": *shubha-ī ki dar dil-am būd bar ṭaraf gardīd* شبهۀ که در دلم بود بر طرف گردید (m.c.) "the doubt I had was dispelled": *haft dar haft* هفت در هفت "seven divided by seven": *chahār farsakh dar chahār farsakh* چهار فرسخ در چهار فرسخ "four farsakhs square": *dar ān rūz* در آن روز "upon that day": *dar īn miyān* درین میان "in the meanwhile."

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[1] This should be *andarūn-i khāna* (both in writing and speaking); *andarūn raft* in m.c. also = "he's gone to the women's apartments." These vulgar uses of *andar* are not common and should be avoided.

[2] This تا is called تای انتهائیّه.

[3] This last is called *tā-yi tajāhul* تای تجاهل.

[4] Also *dūn* دون: not used in m.c.

[5] *Dar* در is also the Imperative of *darīdan* دریدن "to tear."

[6] Or *bi javāb*. *Dar* is called حرف ظرفیت as it indicates the place or receptacle.

[7] Or *bar vay* بروی.

Vide also (5) on *andar* اندر.

(10) *Juz* (or *bi-juz*) جز (or بجز) "except": بجز خدای تعالی پناهی ندارم *bi-juz Khudā-(yi) Ta'ālā panāh-ī na-dāram* "except God I have no refuge"; مهتر جز طویله نباید جائي پا بگذارد *mihtar juz ṭavīla na-bāyad jā-ī pā bi-guzārad* (m.c.) "the groom ought not to get his foot anywhere except (in) the stable": جز از آن *juz az ān* "besides *or* except that": جز از اینکه *juz az īn ki* "with the exception of this, in addition to this."[1]

(11) The Arabic *fī* في is used in Persian for *per*, as: فی صد *fī ṣad* "per cent": فی سال *fī sāl* "per annum."

Remark.—"Particles of exception" (جز - الّا - غیر - سوا, etc.) are called حرف استثناء *ḥurūf-i istiṣnā.*

(12) The remainder of the prepositions are substantives or adjectives preceded by one of the simple prepositions expressed or understood. They take the *iẓāfat*:—*zīr-i zamīn* زیر زمین, or *bi-zīr-i*[2] *zamīn* بزیر زمین "under the ground": *nazdīk-i* (or *bi-nazdīk-i*) *shahr* شهر (بنزدیک or) نزدیک "near the city": *bi-ḥukm-i ziyārat* بحکم زیارت (Sa'dī) "by way of pilgrimage (to a shrine)": *bā-vujūd-i jahāz*[3] باوجود جهاز (Sa'dī) "in spite of, notwithstanding, the dowry": زندگي من بطفیل شما محفوظ مانده است *zindagī-yi man bi-ṭufayl-i shumā maḥfūẓ mānda ast* (m.c.) "my life has been saved by your means": بقرار عادتي که داشتم *bi-qarār-i 'ādat-ī ki dāshtam* (m.c.) "according to a habit of mine": از قراریکه معلوم میشود *az qarār-ī ki ma'lūm mī-shavad* (mod.) "as it appears."

(*j*) The prepositions may be used adverbially when occasion requires, as: پیش آمد *pīsh āmad* "he came forward"; اندرون رفت *andarūn 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:—

بالا *bālā*[6] upon, aloft.
پائین *pā'īn* down, below.
زبر *zabar*[7] above.
فراز *farāz*[8] above.
زیر[7] *zīr* beneath.

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1 Also *ghayr-i īn* غیر این or *ghayr az īn ki* غیر از اینکه.

2 Or *dar zīr-i*—در زیر.

3 Also *jahīz* (class. and m.c.).

4 طفیل used metaphorically in the sense of وسیلة, ذریعة, from *ṭufayl*, the name of a man of Kūfa, who used to go uninvited to wedding-feasts; hence an intruder, parasite.

5 Classically *andar raft* could be used.

6 With the *iẓāfat* بالای, as: *bālā-yi darakht* "on the tree": سوی باغ *sū-yi bāgh* "in the direction of the garden."

7 *Zabar*, *zīr* and *pīsh* are the Persian names of the three Arabic vowel-points *fathah*, *ẓammah*, and *kasrah*.

8 *Farāz u nishīb* (subs.) "ascent and descent."

فرو and فرود, *furū* and *furūd*[1] down.
[2]پیش *pīsh* before.
پس *pas* after, behind.
سو *sū*[3] towards, direction.
میان *miyān* between, in the middle.
پهلو *pahlū* by the side of.
نزد or نزدیک, *nazd* or *nazdīk* near.
نزدیکي *nazdīkī*, vicinity.
بیرون *bīrūn*, out.
اندرون[4] *andarūn*, in.
(از) قبل *qabl* (*az*), before (of time); *vide* (8).
بعد *ba'd*, after.
جهت[5] *jihat*, towards (old).
جانب *jānib*, side.
بهر *bahr*
برای *barāy* } for, on account of.
سوا[6] *siwā*, except.
(از) غیر *ghayr* (*az*), except.
پیرامون (در) (*dar*) *payrāmūn*, around.

(2) All the above may take simple prepositions before them in certain cases.

(3) The preposition *ba* ب or *bi* بـ, however, cannot be prefixed to *barāy* برای, *bahr* بهر, or *qabl* قبل.

(4) No simple preposition can be prefixed to *sipas* (adv.); but از آن بعد *az ān bi-ba'd* = از آن سپس *azān si-pas*.

(5) *Ba'd* بعد may be followed either by the *izāfat* or by *az*, as:—*ba'd-i hafta-ī* بعد هفتهٔ, or *ba'd az hafta-ī* بعد از هفتهٔ "after a week."

(6) The prepositions *pīsh* پیش, *bīrūn* بیرون, *qabl* قبل, and *ghayr* غیر (*bi-ghayr* بغیر) may either be preceded or followed by *az* از.

(7) *Az pas* از پس "from behind," but *pas az* پس از "after that, afterwards." *Si-pas* سپس (= *pas* پس) is a contraction of *az pās* از پس. In modern language *'aqab* عقب is preferred to *pas* پس.

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1 *Furūd* before a vowel.

2 *Zabar*, *zīr* and *pīsh* are the Persian names of the three Arabic vowel-points *fatḥah*, *ẓammah*, 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 *Sivā kardan* سواکردن "to select, separate."

(8) *Pīsh-i man* پیش من "before me" (place), but *pīsh az man* پیش از من "before me[1]" (time); *qabl az man* قبل از من "before me" (time); *az qibal-i man* از قبل من = *az jānib-i man*.

Remark.—In m.c. *pīsh-i man* پیش من and less commonly *nazd-i man* نزد من, etc., signify "I have." In Ispahan, instead of *pīsh* پیش or *nazd* نزد; *pahlū-yi* پهلوی[2] is generally used with the same signification.

(9) *Bi-nazdīk-i khiradmandān* بنزدیک خردمندان (Sa'dī) "in the opinion of the wise"; this idiom is used in speaking by the Persians, Indians and Afghans[3]; *kishtī nazdīk-i ghalṭīdan* or *bi-nazdīk-i ghalṭīdan rasīd* کشتي نزدیک غلطیدن یا بنزدیک غلطیدن رسید (Afghan) "the ship nearly rolled over"; in m.c. *kishtī nazdīk būd ki bi-ghalṭad* کشتي نزدیک بود که بغلطد. *Nazd* نزد, however, is used only for persons.

(*l*) The comparative and superlative affixes *tar* تر and *tarīn* ترین can be added to many of these prepositions, as: *pas-tar* پس تر or *pāyin-tar* پائین تر (adv.) "lower"; *pīshtar* پیشتر (adv.): *nazdīk-tarīn* نزدیک ترین (adv.), etc.

(*m*) The preposition need not be repeated before successive words governed by the same preposition:—باخاطرداري و محبّت و دوستي بمن پیش آمد *bā-khātir-dārī va maḥabbat va dūstī bi-man pīsh*[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* رو "face"; *sar* سر "head" (on); *pusht* پشت "back" (behind). Examples:—*rū-yi mīz* روي میز "on the table"; *sar-i asp* سر اسپ "on[5] the horse" (Afghan); *pusht-i parda* پشت پرده "behind the screen."

Frequently, in mod. Pers., the preposition, or the noun that is a substitute for the preposition, is entirely omitted, as:—*zamīn bi-guzār* زمین بگذار (m.c.) (for *bar-rū-yi zamīn bi-guzār* بر روی زمین بگذار) "put it on the ground": *dast-i ūst* دست اوست (m.c.) (for *bi-dast-i ūast* بدست اوست (m.c.) "it is in his hand"; *āghā khāna* (for *bi* or *dar* or *andar khana*[6]) *nīst* آقا خانه نیست (m.c.) "the master is not at home."

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[1] For *pīshtar az man* پیشتر از من. In m.c. the comparative is generally used adverbially.

[2] Compare the *mere pās* of Hindustani. The dative with *ast*, as, *marā asp-ī'st* (old), is never used in speaking.

[3] *Qarīb* قریب is not used in this sense.

[4] *Pish-i man āmad* پیش من آمد would mean "he came to me," and not "he treated me."

[5] In m.c. this could mean "the head of the horse."

[6] Or *tū-yi khāna nīst* m.c.; *andar khāna* is rare and vulgar, *vide* (5), pp. 328-9.

(*o*) The following examples illustrate the use of a large number of the prepositions and so-called prepositions in m.c. [1]:—

(1) "In, into":—

تویِ اطاق *tū-yi uṭāq*
اندرون اطاق *andarūn-i uṭāq*
اندر اطاق *andar uṭāq* (class. and obs.)
در اطاق *dar uṭāq*
} inside the room.

میان دریا *miyān-i daryā*
درمیان دریا *dar miyān-i daryā*
} in the midst of the sea.

بکشتیِ نشسته *bi-kishtī nishasta* seated in a boat.

سوار کشتی *savār-i kishtī* on board.

باسپ سوار بود *bi-asp savār būd*
سوار اسپ بود *savār-i asp būd*
بر اسپ سوار بود *bar asp savār būd*
} mounted on a horse, on horse-back.

بزمین اُفتاد *bi-zamīn uftād*
بر زمین اُفتاد *bar zamīn uftād*
زمین افتاد *zamīn uftād* (m c.)
} he fell to the ground.

بزمین فرود میرود *bi-zamīn furūd mī-ravad* it penetrates into the earth.

در رکاب شاه *dar rikāb i Shāh*
رکابِ شاه *rikāb-i Shāh* (m.c.)
} in the retinue of the King.

بغل او [2] *bagḫal-i ū*
دربغل او *dar bagḫal-i ū*
} in his arms.

من اورا ببغل میگیرم [3] *man ūrā bi-bagḫal mī-gīram* I will embrace him.

در داخل شهر *dar dākḫil-i shahr*
داخل شهر *dākḫil-i shahr* [4]
} inside the city.

در نزدیکیِ [5] سرا پرده *dar nazdīkī-yi sarāparda*, in the vicinity of the Royal (or Government) tents.

پی او *pay-i ū*
دنبال او *dumbāl-i ū*
} after him, to look for him.

Remark I.—*Dar* is in m.c. chiefly used with towns or countries, and dates, as: *dar* در *'īd-i* [6] *naw-rūz* در عید نو روز "on New Year's day": *dar ānjā* در آنجا "there, in that place."

Remark II.—The preposition in common (mod.) use for "in" is تو *tū*.

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1 The simple prepositions appear to be falling into disuse.

2 *Bagḫal* بغل also means "side, arm-pit," etc.

3 *Bi-bagḫal* (or *bagḫal*) *kardan* بغل(یابغل) کردن بِه "to carry a child in the arm," but *bi-bagḫal* or *bagḫal giriftan* بغل یا بغل گرفتن بِه is "to embrace a grown-up person."

4 *Khārij-i shahr* خارج شهر, or *dar kḫārij-i shahr* در خارج شهر "outside the city."

5 *Nazd* نزد or *bi-nazd* بنزد only used for persons: *nazd* نزد or *dar nazd-i man iqrār kard* در نزد من اقرار کرد "he confessed in my presence."

6 Vulg. *'ayd* عید.

(2) On, upon, over:—

پلی بر روی رود خانه ساخته اند
پلي روی رودخانه ساخته اند
پلی ساخته اند بر رود خانه
} a bridge has been made *over* the river.

روی صندلي نشست, he sat *on* the chair.

سر آتش بگذار *sar-i ātash* (for *bi-sar-i*) *bi-guẕār*, put it on the fire.

در بین راه *dar bayn-i rāh*
بین راه *bayn-i rāh*
} on the way, in the midst of the road.

برف روی زمین نمانده است
barf rū-yi zamīn na-mānda ast
} the snow has not stayed on the ground.

(3) "Across," از *az*, *vide* (*h*) (1) and (*o*) (11).

از آنجا ردّ شدیم or گذشتیم *az ānjā radd*[1] *shudīm* or *guẕashtīm*, we crossed over that place.

(4) "To, towards, for":—

For the various uses of به in this sense, *vide* (*h*) (3).

Bi به is frequently omitted in speaking like the other prepositions, as: *manzil rafta* منزل رفت; *shahr rafta ast* شهر رفته است, etc.: also vulgarly "*kitāb rā bidih man*" کتاب را بده من for *kitāb-rā bi-man bidih* کتاب را بمن بده "give me the book."

پنج تومان میفروشم (به) *panj tūmān mī-farūsham*, or *bi-panj tūmān mī-farūsham*, I will sell it for five *tūmāns*.

بطرف (or طرف) منزل
بسمت (or سمت) منزل
سوی منزل
} towards the stage.

طهران رفت, or بطهران رفت, he went to Teheran.

رو بالا *rū bi-bālā*, upwards.

رو بشمال *rū bi-shimāl*, towards the north.

لب دریا واقع است (for *bar lab*, not used in m.c.) it is situated on the seashore.

کنار دریاست *kinār-i daryā-st*,[2] it is on the seashore.

بکنار رسیدیم, or کنار رسیدیم, we reached the shore.

(5) "With, by":—

Īrānī-hā bā dast mī-khurand (or vulg. *hamrāh-i*) ایرانیها با دست میخورند the Persians eat with their fingers.[3]

حکیم را همراه بیار, bring the doctor with you.

برادرم همراهم بود[4] *barādar-am hamrāh-am būd*, my brother was with me.

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1 *Radd shudan* ردشدن (m.c.) "to cross, pass"; *radd kardan* "to reject."

2 Or *kināra-yi daryā* کنارهٔ دریا. *Kināra* کنار means "side," and *kināra* کنارة "bank, shore."

3 *Dast*: note idiom.

4 Or *bā man* با من.

هرچه بادا باد با خدا است[1] *har chi bādābād, bā Khudā-st,* happen what may, the issue is with God.

با این همه باز خر است *bā īn hama bāz khar ast,* notwithstanding all this, he is an ass.

(6) "Without":—

For بی *bī* "without," *vide* (*h*) (8).

بدون اطلاع *bidūn-i iṭṭilā'*, without information.

بدون آنکه به او خبر بدهم رفتم *bidūn-i ān ki bi-ū khabar bi-diham raftam,* I went without informing him of my departure.

(7) "Except":—

همه کس از این کار راضی اند باستثنای بنده *hama kas az īn kār rāẓī and bi-istiṣnā-yi banda,* all are pleased except your humble servant (me).

For *juz* جز, *bi-juz* بجز, *illā* الّا, and *ghayr az* غیر از, all meaning "except," *vide* § 89 (*r*).

(8) "From, out of, by, of, for":—

این کتاب از سعدی است *īn kitāb az Sa'dī'st,* this book is by Sa'dī.

این کتاب از برادرم است, this book *belongs* to my brother.

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

از روی کتاب خوش خط مشق میکنم[2] *az rū-yi kitāb-i khush-khatt mashq mī-kunam,* I am practising copying from a beautifully written MS.

تصویر از رو میتواند بکشد ولیکن از پیش خود نمی تواند, he can copy (pictures), but not design.

این بچّه از روی نوشته میتواند بنویسد, the child can write from a copy.

از جان خودت نمی ترسی؟, don't you fear for your life?

Vide also (*h*) (1).

(9) "To, up to":—

از صبح تا شام *az ṣubḥ tā shām,* from morning till evening.

از یزد الی کرمان, from Yezd to Kirman.

Vide also (*h*) (7).

(10) "Under, below":—

زیر لب حرف مزن *zīr-i lab ḥarf ma-zan* (m.c.) don't speak indistinctly or in such a low voice (lit. under your lip).

در دامنهٔ کوه, or دامنهٔ کوه *dāmana-yi kūh*[3] or *dar dāmana-yi kūh,* on the skirts of the mountains.

پای مینار یا بیخ مینار *pā-yi mīnār*[4] or *bikh-i mīnār* or *bi-* (or *dar pā-yi*) *mīnār,* at the foot of the minaret.

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1 Or *har chi mī-shavad bi-shavad* هرچه میشود بشود (or *har chi bi-shavad bi-shavad* هرچه بشود بشود).

2 از حفظ نوشتن or از بر *az bar* or *az ḥifẓ navishtan* "to write down from memory."

3 *Dāman* دامن "skirt of a dress," etc.

4 Colloquially *munār* منار.

پایین مینار [1] *pāyīn-i mīnār* (somewhere) below the minaret.

(11) "Through, across":—

چادر شما را از لای [2] درخت‌ها دیدم *chādar-i shumā rā az lā-yi*[2] *darakht-hā dīdam*, I saw your tent through the trees.

گلوله از لای [2] نیها بشکار خورد *gulūla az lā-yi nayhā bi-shikar khurd*, the bullet hit the game through the reeds.

لای کتاب, between the leaves of the book.

For از "through, across," *vide* (*h*) (1).

(12) "Near, next to":—

نزدیک شهر *nazdīk-i shahr*
بنزدیک شهر *bi-nazdīk-i shahr*
نزدیک بشهر *nazdīk bi-shahr*
} near the city.

در نزدیکی شهر *dar nazdīkī-yi shahr*, in the vicinity of the city.

پهلوی او *pahlū-yi ū*, close by him; alongside of him.

دم در *dam-i dar*, near to the door, to the very threshold of the door.

دم آفتاب *dam-i āftāb*, at the edge of the sunlight (i.e. just within the shade); *also* near sunset.

تا دم مرگ *tā dam-i marg*, till death, till the last breath.

(13) "Outside":—

بیرون شهر *bīrūn-i shahr*
خارج شهر [3] *khārij-i shahr*
در خارج شهر *dar khārij-i shahr*
} outside the city.

(14) "Before, in front of":—

پیش من [4] *pīsh-i man*
در پیش من *dar-pīsh-i man*
} before me (place).

پیش روی من *pīsh-i rū-yi man*
رو بروی من *rū bi-rū-yi man*
} before me (place).

پیش از عید *pīsh az 'īd*
قبل از عید *qabl az 'īd*
} before the 'Id (time).

رو بروی قونسل خانه *rū bi-rū-yi Qūnsul khāna*,[5] in front of, opposite, the Consulate.

جلو من برو *jilav-i man bi-raw*, go on ahead.

---

[1] Or *pā'īn* پائین.

[2] *Az miyān-i* از میان is more common. *Yak lā-yi dar* یک لای در or *yak linga-yi-dar* یک لنگهٔ در "one door of the folding doors." *Lā-yi dar rā bāz kard* لای در را باز کرد (m.c.) "he opened one fold of the door": *dar-i du-darī* در دو دری "folding doors."

[3] *Az khārija mī-āyad* از خارجه می آید "imported."

[4] *Dar rā pīsh kun* در را پیش کن (m.c.) "close the door," i.e. put it ajar. *Pīsh-i man* پیش من "I have," like *mērē pās* in Hindustani.

[5] In Persian قونسل; in Arabic قنصل.

از جلو من برو *az jilav-i man bi-raw*, get out of my way.

(15) "Back, backwards, after":—

پس از عید نو روز *pas az ʿīd-i Naw Rūz*
بعد از عید نو روز *baʿd az ʿīd-i Naw Rūz* } after New [1] Year's Day.

پشت سرم چه میکنی *pusht-i sar-am chi mī-kunī*, what are you doing behind my back?

پشت پرده [2] *pusht-i parda*, behind the screen.

رفت پی کره [3] *raft pay-i kara*, he went to fetch (after) butter.

عقب کشید *ʿaqab kashīd*, he retired, drew back.

عقب من بیا *ʿaqab-i man biyā*, come behind me.

(6) "Opposite":—

رو بروی مسجد *rū bi-rū-yi masjid*
مقابل مسجد *muqābil-i masjid*
در برابر مسجد *dar barābar-i masjid* } opposite to the mosque.
محازی مسجد *maḥāzī-yi masjid*

(18) "Around":—

دورادور دریاچه *dawr-ā-dawr-i daryācha*, all round the lake.

چهار طرف شهر بیابان است *chahār ṭaraf-i shahr biyābān-ast*; or اطراف شهر بیابان است *atrāf-i shahr biyābān ast* } all round the city is desert.

حوالی شهر بیابان است *ḥawālī-yi shahr biyābān ast*, in the neighbourhood (suburbs) of the city there is desert.

گلهارا دور حوض بچین *gulhā rā dawr-i ḥawẓ bi-chīn*, arrange the flowers all round the basin of the fountain.

(19) "For, on account of, out of":—

اسپ برای تست (or از برای) *asp barāy-i* (or *az barāy-i*) *tust*, the horse is for you.

بهر فقراء *bahr-i fuqarāʾ*
بخش فقراء *bakhsh-i fuqarāʾ* [4] } for the sake of the poor.

بجهت تاریکی
از جهت تاریکی
بواسطهٔ [5] تاریکی
بسبب تاریکی } on account of, because of, the darkness.

---

[1] About the 21st March: the vernal Equniox.

[2] *Pusht-i ham* پشت هم "one after another, continuously."

[3] *Pay dar pay* پی در پی (m.c.) "continuously, one behind the other": من خیلی پا پی شدم تا این کار را کردم *man khaylī pā-pay shudam tā īn kār rā kardam* (m.c.) "I stuck to this business till I carried it out."

[4] *Bakhsh*, lit. "lot, share."

[5] Vulg. *vāsih*.

چای واسطهٔ خانم کجاست[1] *chāy vāsiṭa-yi khānum kujā'st*, where is the tea for the lady?

محض احترام[2] *maḥẓ-i iḥtirām*, out of respect.

محض خاطر شما merely for your sake.

بخاطر خدا *bi-khāṭir-i Khudā*
برای خاطر خدا *barāy-i khāṭir-i Khudā* } for God's sake.

بخاطر خوبیهای پدرم *bi-khāṭir-i khūbihā-yi pidaram*, for the sake of my father's many kindnesses.

زندگی من بطفیل شما محفوظ مانده است *zindagī-yi man bi-ṭufayl-i shumā maḥfūẓ mānda ast*, my life has been saved by your means.

(20) "Instead of":—

او بجای برادرش آمد[3] *ū bi-jā-yi barādar-ash āmad*, he came instead of his brother.

بعوض سفید میبایست سیاه باشد[4] *bi-'ivaẓ-i safīd mī-bāyist siyāh bāshad*, instead of being white, it should have been black.

عوض اینکه سفید باشد سیاه کردهٔ[5] *'ivaẓ-i īn-ki safīd bāshad siyāh karda-ī*, instead of making it white you've made it black.

(*p*) It will be noticed that some of the prepositions are interchangeable, thus به and با can frequently be interchanged:—*Ū bā mihrbānī pīsh āmad* (m.c.) او با مهربانی پیش آمد "he treated (me) with kindness"; if, however, the pronoun *me* is inserted, it is better to say *bi-mihrbānī* بمهربانی, to avoid a repetition of the same preposition:—*ū bi-mihrbānī-yi bisyār bā man pīsh āmad* (m.c.) او بمهربانی بسیار با من پیش آمد.

(*q*) Sometimes different prepositions may be prefixed to a noun without altering the meaning. Thus: *az* از, or *bar* بر, or *bi-muqtaẓā-yi rāy-i ū* بمقتضای رای او "conformably to his advice." Sometimes a preposition is interchangeable with an *iẓāfat*, as: *az shumā mamnūn hastam* از شما ممنون هستم, or *mamnūn-i shumā hastam* ممنون شما هستم "I am obliged to you": *mashghūl bi-kār* مشغول بکار, or *mashghūl-i kār* مشغول کار.

§ 91. Simple Conjunctions.

(*a*) There is no general word for conjunction. The conditional conjunctions are called *ḥurūf-i sharṭ* (حروف شرط), and this term includes the temporal and concessional conjunctions. The causal and final conjunctions are called *ḥurūf-i ta'līl* (حروف تعلیل); and the conjunctives *ḥurūf-i 'aṭf*

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[1] *Chāy*, in m.c. generally *chāhī*.

[2] *Maḥẓ* محض equals *barāy* برای in this sentence.

[3] For *barādar-i khud* برادر خود.

[4] Or *safīd ast bāyad ki siyāh bāshad* سفید است باید که سیاه باشد.

[5] *Rakht-shūr īn rā 'ivaẓ u badal karda ast* (m.c.) رخت شور این را عوض و بدل کرده است 'the washer-woman has changed this.' (In Persia women, not men, wash clothes).

(حروف عطف). Particles signifying "moreover, rather, etc." are called *ḥurūf-i izrāb* (حروف اضراب), and particles signifying "or" (adversative particles) *ḥurūf-i tardīd* (حروف تردید), or *ḥurūf-i 'inād* (حروف عناد).

The *ḥurūf-i 'aṭf* حروف عطف or *ḥurūf-i 'āṭifa* حروف عاطفه are *va* و, *pas* پس *sipas* سپس, *ham* هم, *nīz* نیز, *dīgar* دیگر, and sometimes *alif* الف.

Remark.—The difference between *ham* هم and *nīz* نیز is that the former can occur both in the *ma'ṭūf 'alayh* معطوف علیه, and in the *ma'ṭūf* معطوف, as: هم درس میگیرد وهم درس میدهد.

(*b*) The simple conjunctions are:—

(1) و *va* or *u* (m.c.) "and"; *vide* (2).

نیز *nīz* (m.c.), هم *ham* (m.c.) } "also"; *vide* (3).

ار *ar* (class.), گر *gar*[1] (class.), اگر *agar* } "if."

یا *yā*[2] "or"; *vide* (4).

یا — یا *yā—yā* "either—or," "but—or" (after a negative); *vide* (4).

جز *juz*[3] "except"; *vide* (5).

خواه — خواه *khwāh—khwāh* "either—or" (*vide* 4); خواهی—خواهی (poet.).

مگر *magar* (m.c.) "unless, except, perhaps, etc."; (*vide* 5 and 9).

الّا *illā* (m.c.) "as, but, except, still, however, that"; (*vide* 6).

بل *bal* or بلکه *balki*, "but, on the contrary, rather" (in m.c. *also* "perhaps"; (*vide* 7).

چو *chū*[4] (class.), چون *chūn* (m.c.) } "when, because, since"; *vide* (8) and (11).

امّا *ammā*[2], لیکن *līkin* } "but"; (*vide* 9 and 5).

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[1] *Vagar* وگر (class.) "and if"; *vagarna* وگرنه (class.) "and if not, otherwise"; *gar* گر and *ar* ار poetical; *agar chunānchi* اگر چنانچه and *chunānchi* چنانچه are also used in m.c. for "if."

In English the conditional conjunctions are—if, (old Eng. and prov. an), unless, so (when it means if only), and but (meaning unless).

Provided that, *in case that*, are conditional phrases.

[2] Or *va-līkin* ولیکن (m.c.), or *va-ammā* وامّا (m.c.), or *va-yā* ویا (class.), often *va ān-ki* و آنکه: "as for me" *ammā man* امّا من or *manki* منکه.

[3] Or *bī-juz* بجز.

[4] In m.c. چو is pronounced *chŭ* or *chi*. *Chūnki* چونکه "when, how, and because." *Chūn* چون also means "like," as in *'Amal-i pādishāh chūn safar-i daryā-ast* عمل پادشاه چون سفر دریاست (Sa'dī) "office is like a journey by sea—."

پس *pas* "consequently."
بعد *ba'd* "afterwards."
گو *gū* (class.)
کو *kū* (m.c.) } "although"; *vide* (10).
چه — چه *chi—chi* "what does it matter one way or another"; (*vide* 11).
چه *chi* "since, because, seeing that"; (*vide* 11).
نه — نه *na—na* "neither—nor"; (*vide* 4).
تا[1] *tā* (*vide* 12).
که *ki* (*vide* 13).
آیا *āyā* (a particle of interrogation, etc.) (*vide* 14).

Remark.—Conjunctions in English are chiefly of adverbial origin. 'Also,' for instance, is an adverb as well as a conjunction.

There are two principal classes of conjunctions:—'co-ordinate,' which connect clauses of equal rank, and 'subordinate,' which connect a subordinate or dependent clause to the clause on which it depends, as: "I went *where* he was"; "*when* he had gone I said," etc.

(2) The rule for the pronunciation of the *vāv-i 'aṭf* واو عطف or "conjunctive و," is that if it connects two words which together form one notion, or connects words generally coupled together, or two verbs having the same subject, or nouns co-ordinate governed by the same verb, it is pronounced *u*, and in speaking is joined to the word that precedes it: in other cases, it is pronounced *va*.[2] Examples:—*Shab-u-rūz* شب و روز "night and day": *sinn-u-sāl* سن و سال "age"; *tang-u-kushād* تنگ و کشاد "(too) tight or[3] (too) loose"; *pidar-u-mādar* پدر و مادر "father and mother"; *āmad-u-raft* آمد و رفت "he came and went"; but *darakht-hā va bāgh-hā va bul-bul-hā va khānajāt* درختها و باغها و بلبلها و خانجات; *pādishāh va nawkarān* پادشاه و نوکران "the king and his servants": *mādar va pisar*[4] مادر و پسر "mother and son"; *āmad va ba'd az yak hafta raft* آمد و بعد از یکهفته رفت "he came and after a week went away."

Also after a vowel, and generally after a silent ه, the و is usually pronounced *va*, as: *sabū va ṣurāḥī* سبو و صراحی; *burīda va* (or *u*) *dūkhta* بریده و دوخته: *banda va āqā*. Also *bābī u ṣūfī-garī* بابی و صوفی گری, or *bābī-garī va ṣūfī-garī* بابی گری و صوفی گری.

The و may take the place of a colon or comma, etc., thus for *veni*; *vidi*; *visi*; "*āmadam u dīdam u giriftam* آمدم و دیدم و گرفتم.

Tā تا is used for "and" in English, when the second verb expresses the cause of the first; *vide* (12).

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[1] Also *tā ki* تا که "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 و is sometimes used in Persian, when in English we say *or*.

[4] Or *mādar u pisar* مادر و پسر.

The و is sometimes added superfluously (واو زائد) to certain conjunctions, as: *va ammā* وامّا (or *ammā* امّا); *va līkin* و لیکن (or *līkin* لیکن) "but," etc.; *va illā* و الّا "otherwise." At the end of letters and tales, the formula والسلام *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 (واو حالیه), as: *bachcha āmad va gul-ī dar dast-i ū būd* بچّه آمد و گلی در دست او بود "the child came *with* a rose in his hand; (*and then* he had a rose in his hand)."

In such sentences, as: *yak pīrī u ṣad bīmārī* یک پیری و صد بیماری this conjunction is called *vāv-i tasviyat* (واو تسویه) "the *vāv* of equality," the meaning being that one old age is equal to, or accompanied by, a hundred sicknesses.

Sometimes و is equivalent to *yā* یا "or"; it is then called *vāv-i tardīd* (واو تردید). Example:—*gul hamīn panj rūz u shash bāshad* گل همین پنج روز و شش باشد (Sa'dī) "the rose lasts but for five *or* six days only."

In, *man u inkār-i sharāb, īn chi ḥarf-ī'st?* من و انکار شراب این چه حرفیست "I to refuse wine? what on earth are you saying?" the conjunction is called *vāv-i istighrāb* واو استغراب; but in *man va īn kār Khudā na-kunad* من و این کار خدا نکند, the و is called *vāv-i istib'ād* (واو استبعاد). This is, of course, mere hair-splitting.

In اگر دعوتم ردّ کنی ور قبول من و دست و دامان آل رسول the conjunction is *vāv-i luzūm* واو لزوم, for the relation between *dast* دست and *dāmān* دامن is *lāzim* لازم and *malzūm* ملزوم. Another example:—

چکان گوشش از استخوان میدوید همیگفت و از هول جان میدوید
که گر رستم از دست این تیرزن من و موش ویرانهٔ پیرزن

(*Anv. Suh., Chap. I, Pref. St.* 3.)

"From the bone trickling flowed the sanguine tide,
In terror of its life it[1] fled and cried:
'Could I escape this archer's hand, I'd dwell
Content with mine and the old woman's cell'."

* * * * *

(*East. Trans.*)

In سال آینده ما ئیم و شیراز "next year Shiraz for me," the و is perhaps the واو لزوم.

In—

ز شوق کوی تو پا در گلم ز عمر چه سود هزار جان گرامی و یک قدم سوی تو

the و is called *vāv-i mu'āvaẓāt* or the "*vāv* of compensation."

As already stated in § 43 several adjectives qualifying the same noun are linked to it and to each other by the *izāfat*.

[1] i.e. the cat.

If, however, several adjectives follow a noun, the *izāfats* are omitted, and the conjunction و generally precedes the last only, as: *shakhṣ-ī būd 'āqil, dānā, hūshyār u ziring* شخصی بود عاقل دانا هوشیار و زرنگ (m.c.) "he was a man, intelligent, wise, clever and active." The و, however, may be inserted between all the adjectives, as: *ba'd az ān dīdam-ash zan-khwāsta, va bīkh-i nashāṭ-ash burīda, va gul-i-ḥavas-ash pazhmurda* بعد ازان دیدمش زن خواسته و بیخ نشاطش بریده و گل حواسش پژمرده— (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 و, as:—*Shakhṣ-ī būd 'āqil u dānā, hūshyār u ziring* شخصی بود عاقل و دانا هوشیار و زرنگ.

Compound words like *āmad-u raft* آمد و رفت are treated as one word, and the two portions in writing are not separated. Thus if *āmad* آمد happened to fall at the end of a line, the word *raft* رفت 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* و fall at the end of a line it is written, not as the last of that line, but as the first word of the following line, the conjunction being treated as a portion of the word that *follows* it.

Remark I.—The first noun, verb, or phrase preceding the حرف عطف (i.e. the copulative conjunction) is called معطوف علیه, and the nouns, verbs, or phrases following the first و are called معطوف.

Remark II.—Vāv و is also an Arabic particle used in swearing, as: واللہ *va 'llāh*[1] "by Allah.[1]"

(3) *Ham* هم "too, also, even"; *ham andar zāman* هم اندر زمان (class.) "at this (or that) very time"; *qadr-ī ham nazdīk-tar* قدری هم نزدیکتر (m.c.) "yet a little nearer": *ham bi-dih bi-Nisā* هم بده به نسا (m.c.) "*then* (emphatic merely) give it to Nisa:" *īn ham* این هم "and this is—". *Vide* also § 89 (*l*) (7).

Remark.—Particles signifying "also" are called *ḥarf-i ma'iyyat* (حرف معیت).

In English *also* is occasionally considered a Copulative Conjunction.

(4) "Or, nor, either, neither, whether." و سیم و زر در سفر محل خطراست با دزد بیکبار بیرد و یا خواجه بتفاریق بخورد *va sīm u zar dar safar maḥall-i khaṭar-ast, yā duzd bi-yak bār bi-barad va yā khwāja bi-tafārīq bi-khurad* (Sa'dī)[2] "—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[3]) himself finishes it by degrees."

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[1] This expression, which corresponds to *bi-Khudā* بخدا, is used in m.c.

[2] *Sīm* سیم in m.c. "wire." Note pronunciation of *va yā* وا and *vide* (2).

[3] Formerly only merchants braved the dangers of travel.

گفت چشم تنگ دنیا دار را یا قناعت پر کند یا خاک گور

Guft chashm-i tang-i dunyā-dār rā
Yā qanā'at pur kunad yā khāk-i gūr (Sa'dī).

"He said nothing can fill the covetous eye of the wealthy,
But contentment or the dust of the grave."

Khwāh dar razm khwāh dar bazm خواه در رزم خواه در بزم (class. and mod.) "whether in the field or in the council": but *khwāh ma-khwāh* خواه مخواه or *na-khwāh* نخواه (class.), or *khwāh-u ma-khwāh* خوه و مخواه, or *khwāhī na-khwāhī* خواهی نخواهی (class.) "nolens volens," *vide* Adverbs.

Na[1] *īn va na ān* نه این و نه آن "neither this nor that." In poetry sometimes *nah* نه; also نې *ne* (Afghan), or *nay*:—

نی تاب وصل دارم نی طاقت جدائي[2]

Nay tāb-i vasl dāram ne ṭāqat-i judā'ī

"neither have I the power to endure a greeting nor power to absent myself."

Pas ān nādān rā khwāh 'ilm ḥāṣil shud yā na, līkin bi-man fā'ida-ī mī-rasīd پس آن نادانرا خواه علم حاصل شد یا نه لیکن بمن فائدهٔ میرسید (m.c.) "well, whether that poor ignorant learnt or not, I learnt something": *magar īn ma'lūm na-būd ki īshān ātash rā dīda dar kishtī nishasta bi-ṭaraf-i ān raftand, yā ān ki qabl az shikastan-i jahāz kishtī shikasta būd, yā ānki mardumān-i jahāz-i dīgar kumak bi-ānhā karda būdand, yā ba'd az sawār shudan-i kishtī āb-i pur zūr-ī anhā rā burda būd* مگر این معلوم نبود که ایشان آتش را دیده درکشتی نشسته بطرف آن رفتند یا انکه قبل از شکستن جهاز کشتی شکسته بود یا آنکه مردمان جهاز دیگر کمک بآنها کرده بودند یا بعد از سوار شدن کشتی آب پر زوری آنها را برده بود.

دست کوتاه باید از دنیا آستین خواه دراز خواه کوتاه

Dast kūtāh bāyad az dunyā
Āstin khwāh darāz khwāh kūtāh

"At the last we must go from this world, whether rich or poor."

Remark.—Disjunctive conjunctions (چه — خواه — یا) are called حروف تردید or حروف عناد. In English these are also styled "alternative" and are a subdivision of adversative conjunctions.

(5) *Az hama kas pursid magar az man* از همه کس پرسید مگر از من (m.c.) "he asked every one except me," (or *bi-juz' az man* بجز از من, or *bi-ghayr az man*

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[1] Called *nūn-i munfaṣil az fi'l* نون منفصل از فعل, as: *khwāhī na-khwāhī īn kār shud* خواهی نخواهی این کار شد (m.c.) "whether you like it or not, it's been done." *Shutur dīdī? Nā* شتر دیدي - نه a proverb, said to a Persian who sees a thing, but makes as though he did not see it (*dida rā nā-dīda kardan* دیده را نا دیده کردن). *Na* نه saves a lot of trouble. The tribes people say *na* to every question so as to be on the right side. The mullas say that *namī-dānam* نمیدانم is *niṣf-i 'ilm* نصف علم.

[2] The lover becomes *bī-tāb* بی تاب or *bī-ṭāqat* بی طاقت when he loses his mistress.

بغیر از من). *Juz īn chāra-ī nīst* جز این چارهٔ نیست "there is no other course but this." در سایهٔ دولت خداوندي همکنان[1] را راضي کردم مگر حسود را که راضي نمیشود *dar sāya-yi dawlat-i khudāvandī hamkunān*[1] *rā rāzī kardam magar ḥasūd rā ki rāzī namī-shavad illā bi-zavāl-i ni'mat-i man* (Sa'dī): *agarchi dar īn kār dil-i man māyil na-būd magar chi kunam* اگرچه درین کار دل من مایل نبود مگر چه کنم (m.c.) "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 حروف استدراک, which may be translated "particles of emendation," while conjunctions signifying "moreover, rather, nay rather," are called حروف اضراب *ḥurūf-i iẓrāb* "particles of turning from, adversative particles."

(6) چنانکه اگر شخصي بخرابات[2] رود بنماز کردن منسوب نشود الّا بخمر خوردن *chunānki agar shakhṣ-i bi-kharābāt ravad bi-namāz*[2] *kardan, mansūb na-shavad illā bi-khamr khurdan* (Sa'dī) "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": اکثر باین عیب مبتلا شدند الّا من نشدم *akṣar bi-īn 'ayb mubtalā shudand illā man na-shudam*[3] (Afghan coll.) "most of them have fallen into this vice, but I have not": *hīch vaqt īn qadar na-khurda būdam*[4] *illā īn ḥālā* هیچ وقت اینقدر نخورده بودم الّا این حالا (m.c.) "I have never eaten as much as I have just done": *bi-yak ādam sar-anjām-i īn kār dushvār būd va illā bi-juz īn chāra-ī na-būd* بیک آدم سرانجام این کار دشوار بود والّا بجز این چارهٔ نبود (m.c.) "to accomplish this by means of one man was a difficult matter, still there was no other remedy": *dar īn 'arṣa ba'ẓī rūz bārish namī-shud illā akṣar mī-bārīd*[5] درین عرصه بعضی روز بارش نمیشد الّا اکثر مي بارید (Afghan coll.) "at this period there were a few days that it did not rain, still (or however) it generally did rain"; *imrūz bi-yak sukhun pīsh-i tu mī-ayam*[6] *illā ḥarf rā pīsh-i*

[1] In modern Persian *ham qaṭār* هم قطار. *Ham-kun* همکن is obsolete.

[2] *Kharābāt* خرابات "a ruin, a tavern; a brothel." Wine was sold generally in ruins. *Kharābātī* خراباتي "a haunter of taverns." The word has a mystical meaning amongst Sufis.

[3] Better omit the words *na-shudam* نشدم.

[4] Or add *na-khurdam* نخوردم, or *na-khurda am* نخورده ام.

[5] In m.c. substitute *namī-bārīd* نمي بارید for *namī shud* نمیشد, and *ammā* امّا for *illā* الّا.

[6] In m.c. substitute *valī* ولی or *ammā* امّا.

kas na-gūyīd کس نگوئید امروز بیک سخن پیش تو مي آیم للّا این حرف را پیش (Afghan coll.) "to-day I come to you with something to tell you, *but* mind you don't tell anybody."

(7) For *balki* بلکه "moreover" and in m.c. "perhaps," *vide* p. 299, (*k*) (2).

In the following two examples, بلکه could be substituted for غلط کردم and

قشون قزلباش سپاه دشمن را بیک حمله برهم زد غلط کردم اقبال خسروانی درهم—: نی نی شکست.

صاحب خرد هنرهای خود کمتر فروشد نی نی عیوب خود را کمتر پوشد

(8) *Chūn* (or *chūnki*) *ūrā dīdam shād shudam* چون (or چونکه) اورا دیدم شاد شدم (m.c.) "when I saw him, I was glad": *ū īn amr rā kard chūnki* (or *chūn*) *shumā rā dūst mī-dāsht* او این امر را کرد چونکه (or چون) شمارا دوست میداشت "he did this because he loved you." *In maṭlab-ī-ki bi-shumā guftam bī-chūn u chirā ast* این مطلبی که بشما گفتم بی چون و چرا است (m.c.) "you must act implicitly on what I have told you (i.e. you must not ask why and wherefore)." *Bī chūn u chigūn* بی چون و چگون is an epithet of the Deity. Also *bī-chūn u chand* بی چون و چند = *bī-chūn u chirā* بی چون و چرا.

(9) *Ammā* امّا, *magar*[2] مگر, *līkin* لیکن, *valī* ولی and *illā*[2] الّا "but, still"; and *bāz* باز "yet, again." These frequently answer to *agarchi*[3] اگرچه "although" and introduce the principal clause:—*agarchi mā dūr na-būdīm bāz* (or *ammā, magar, līkin*, or *valī*) *sāḥil-i daryā bi-naẓar namī-āmad* اگرچه ما دور نبودیم باز (امّا - مگر - لیکن یا ولی) ساحل دریا بنظر نمی آمد (m.c.) "though we were not far from it, still the coast was not in view": *agarchi havā qadr-ī farū nishasta būd ammā amvāj taskīn na-yāft* اگرچه هوا قدری فرو نشسته بود امّا امواج تسکین نیافت (m.c.) "although the wind had dropped, the sea did not become calm"; *agarchi khilāf karda ast bāz ādam-i khūb-ī'st* اگرچه خلاف کرده است باز آدم خوبیست (m.c.) "although he has not acted rightly, still he is a good man."

(10) (*a*) *Gū* گو (the Imperative of *guftan* گفتن) "say thou," is common in poetry, in the sense of "suppose*" or "although."

[1] Or *bī-chūn u chand* بی چون وچند. *In qīmat-ī ki bi-shumā guftam bī-chūn u chand ast* این قیمتیکه بشما گفتم بی چون و چند است (m.c.) "I won't take less."

[2] In modern Persian *ammā* امّا and *bāz* باز are preferred after *agarchi* اگرچه; the Afghans use *illā* الّا, and the Indians *magar* مگر and *tā ham* تاهم.

[3] Or *harchand* هرچند or *harchand-ki* هرچند که; *bā vaṣf-i ānki* باوصف آنکه, or *ḥālānki* حالانکه, or *bā-vujūd-ī ki* باوجودیکه, or *bā-vujūd-i ānki* باوجود آنکه, or *bā-ānki* باآنکه: all these signify "although" and could be substituted for *agarchi* اگرچه in the example, and answered by *ammā* امّا and *bāz* باز, etc.

* *In dunyā gū ma-bāsh* این دنیا گو مباش (m.c.) "suppose you have no wealth (it does not matter)."

درویش نیک سیرت فرخنده خوی را نان رباط و لقمهٔ دریوزه گو مباش[1]
خاتون خوب صورت و پاکیزه رو ی را نقش و نگار و خاتم فیروزه گو مباش

Darvīsh-i nīk-sīrat-i farkhunda khūy rā
Nān-i ribāṭ u luqma-yi daryūza gū ma-bāsh[1]
Khātūn-i khūb-ṣūrat u pākīza-rūy rā
Naqsh u nigār u khātam-i fīrūza gū ma-bāsh—(Sa'dī).

"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?)."

آنهائیکه ما را اسیر می بردند خدا را شکر که آنها را اسیر خود دیدیم و گو همیشه به بینیم *ānhā-ī ki mā rā asīr mī-burdand Khudā rā shukr! ki ānhā rā asīr-i khud dīdīm va gū hamīsha bi-bīnīm* (rare m.c.) "those who used to carry us off captives, praise be to God, we saw them our captives and may we always so see them." *Gū bi-yāyad* گو بیاید "let him come."

Remark:—In m.c., *kū* کو is generally used for *gū* گو. *Shumā chirā ghuṣṣa mī-khurīd ki ū mī-mīrad, kū bi-mīrad* شما چرا غصه میخورید که او می میرد کو بمیرد (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 *gūʾī* گوئی means "you would say, one would say?" and hence "like":—

هر سبزه که در کنار جوئی رستست گوئي ز لب فرشته خوئي رستست

Har sabza ki dar kinār-i jū-ī rust-ast
Gūʾī zi-lab-i firishta-khūʾī 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 *guftī* گفتی would ordinarily be used for *gūʾī* گوئی.

(11) *Chi—chi*, چه—چه: *chi bar takht murdan chi bar rū-yi khāk* چه بر تخت مردن چه بر روی خاک (Sa'dī) "what matters it (it is all the same) to die on a throne or on the bare ground?": *chi durr chi ṣadaf* چه در چه صدف "whether pearl or oyster shell."

Chi چه also means "because," both in classical and in modern Persian:—*Ammā sardār bi-jā-yi īn ki az bī-parvāʾī-yi ū bar āshūbad* (*chi hargiz chunān ḥarf-hā-yi bī-parvā bi-gūsh-ash na-khurda būd*) *aṣar-i khushnūdī az chihra-ash numāyān shud* اما سردار بجای اینکه از بی پروائي او بر آشوبد (چه هرگز چنان حرف‌های بی پروا بگوشش نخورده بود) اثر خوشنودی از چهره‌اش نمایان شد (Translation Haji Baba, Ch. XL). In m.c. *chi* چه, "because," is sometimes followed by a pleonastic که, as:—*Ānchi mī-gūyam bi-pazīrīd, chi ki gharaz-ī bā shumā*

[1] Note the 2nd person Imperative after *gū* گو, i.e., "say thou 'don't be.'"

na-dāram نداریم باشما غرضی که پذیرید چه میگویم آنچه ; [better omit *ki* که] "act on what I am telling you, because I have no selfish object in view with regard to it": (خواهد شد or میشود or) نشود [1] هر شب اسباب سر درد [2] این کار را بکن چه *īn kār rā bi-kun chi*[2] *har shab asbāb-i sar-dard*[1] *na-shavad* (or *mī-shavad* or *khwāhad shud*) = "do this so that it may not be a trouble every night": *harchi bi-gūyam bī-khud ast chi*[3] *ki marḥamat-i shumā bīsh az īn-hā-'st* هرچه بگویم بیخود است چه که مرحمت شما بیش از 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 *chŭ*. Sometimes چه occurs for چو in writing, but it is a mistake.

چو فردا بر آید بلند آفتاب من و گرز و میدان و افراسیاب

Chŭ fardā bar āyad buland āftāb
Man u gurz u maydān u Afrāsiyāb—(Firdawsī).

"When the sun is high in the sky to-morrow
There will be I and my axe in the field with Afrāsiyāb."

(12) *Tā* and *tā-ki* (adv., conj., prep.) (تا and تا که) have many significations:—"up to, until, within, by": *tā īnjā* تا اینجا "up to here," "hitherto": *tā bi-ḥāl* تا بحال "up to the present": *tā bi-kay* تا کی "how long"?: *tā chashm kār mī-kunad* تا چشم کار میکند (m.c.) "as far as the eye can reach": *namī-guzāram bi-ravī tā na-gū'ī īnjā chi mī-kardī* نمیگذارم بروی تا نگوئی اینجا چه میکردی (m.c.) "I won't let you go till[4] you say what you were doing here"; *tā yak māh-i dīgar bar mī-gardam* تا یکماه دیگر بر میگردم (m.c.) "I will return by (within) another month."

"*By the time*":—*Tā yak-ī rā khalāṣ kard dīgar-ī halāk shud* تا یکی را خلاص کرد دیگری هلاک شد (Sa'dī) "by the time he had saved one, the other was dead"; *tā rūz rawshan shud ān tārīk-dil mablagh-ī rāh rafta būd* تا روز روشن شد آن تاریک دل مبلغی راه رفته بود (Sa'dī) "by the time it was light, the black-hearted man had gone a good distance": *tā ki*[5] *khaṭṭ ānjā rasīd faṣl-i gandum guzashtā būd* تا که خط آنجا رسید فصل گندم گذشته بود (class.) "by the time the letter reached, the wheat season had passed."

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[1] *Sar-dard* سر درد "headache," but *dard-i sar* درد سر means "trouble."

[2] Or *tā-īnki* تا اینکه

[3] In both classical and modern Persian the که after چه is usually omitted and stress should be laid on the word *chi* چه.

[4] Note *na* نه lit. "up till you do not—." The *na* نه could be omitted and *bi-gū'ī* بگوئی substituted without altering the sense.

[5] Or the *ki* could be omitted. *Tā-ki* تاکه also means "so that, in order that"; this *tā* تا is called تای نتیجه.

"*In order that*: *that*: *to*": *guftam tā ānrā bi-bāzār burdand*[1] *tā bi-farūshand* گفتم تا آنرا به بازار بردند تا بفروشند "I ordered them to take it (and they took it) to the bazaar *in order to* sell it"; *khwāst tā sang-ī bar dārad* خواست تا سنگی بردارد (Sa'dī; also m.c.) "he wanted *to* pick up a stone."

This *tā* تا with the negative has also the force of "Let-not," as:—

ایدوست بیا تا غم فردا نخوریم وین یکدم عمر را غنیمت شمریم

Ay dūst biyā tā gham-i fardā na-khurīm

V'īn yak-dam 'umr-rā ghanīmat shumurīm

"Oh let us not forecast to-morrow's fears,

But count to-day as gain my brave compeers!"

(*O. K.* 312 *Whin*).

"*And*": *ūrā bi-gīr tā man turā yak tumān bi-diham* او را بگیر تا من ترا یک تومان بدهم (m.c.) "catch him *and* I'll give you a tuman[2]"; here و could not take the place of *tā* تا.

"*As soon as*": *tā-rasīd guft-ki*— تا کہ تارسید گفت (m.c.) "as soon as he arrived he said—."

تا کہ دست ناصر الدین خاتم شاهی گرفت

صیت داد و معدلت از ماه تا ماهی گرفت

Tā ki dast-i Nāṣir"-d-dīn khātam-i shāhī girift

Ṣīt-i dād u ma'dalat az māh tā māhī girift

"The moment (or since[3]) the hand of Nāṣiru'd-Dīn took the seal of sovereignity,

The echo of his equity and justice resounded from the Moon to the Fish (on whose back the Earth rests)."

The above was the inscription on the seal of the late Nāṣiru'd-Dīn Shāh (assassinated).

As a substitute for کہ "that," and کہ "than:—"

عمر گرانمایه درین صرف شد تا چه خورم صیف و چه پوشم شتا

'Umr-i girān-māya darīn ṣarf shud

Tā chi khuram ṣayf u chi pūsham shitā—(Sa'dī).

"Our precious life passed in the thought of what to eat in Summer and what to wear in Winter."

Guftam bi-raw va bi-nigar tā kīst گفتم برو وبنگر تا کیست (vulg. m.c.; also old) "I said, go and see (that) who is it."

Kardan-i īn bihtar ast tā ān کردن این بهتر است تان (m.c.) "it is better to do this *than* that."

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[1] The past tense shows that the order was carried out; "I ordered them and they took——": if the Aorist *bi-barand* ببرند were (as it might be) used here, it would merely indicate that the order was given: it might or might not have been carried out.

[2] Or *ūrā bi-gīr; man turā yak tūmān mī-diham* اورا بگیر من ترا یک تومان میدهم (m.c.). *Tā* is not used like this in Urdu.

[3] This تا is called تای ابتدائیه.

It is not known[1]; *perhaps*:—

این سبزه که امروز تماشاگه ماست تا سبزهٔ خاک ما تماشا گه کیست

Īn sabza ki imrūz tamāshā-găh-i mā'st

Tā[1] *sabza-yi khāk-i mā tamāshā-găh-i kīst.*

"As now these flowerets yield delight to me,

So shall my dust yield flowers,—God knows[1] for whom."

"*Have a care*"; *bewares.*[2] (This meaning of *tā* تا is poetical):—

ای که شخص منت حقیر نمود تا درشتی هنر نپندارې

Ay ki shakhṣ-i man-at ḥaqīr namūd

Tā durushtī hunar na-pindārī—(Sa'dī).

"Oh thou to whom my person appeared mean

Have a care that thou mistakest not coarseness for merit."

Bi-bīn tā[2] *turā na-zanam* (m.c.) "take care I don't whip you."

"*Behold look here*"—که گناه کردهام تا چه *tā chi gunāh karda-am ki*—(Sa'dī) "now what fault have I committed that—?" This is not the *tā-yi tajāhul*, as it might, at first, appear.

"*As long as*": تا که عقل داري مې نخور *tā ki*[3] *'aql dārī may na-khur* (m.c. and class.) "so long as you have sense, drink no wine."

Since the time that:—

کین زمان پنج پنج میگیرد تا شده مؤمن و مسلمانا

K'īn zamān panj panj mī-gīrad

T'ā shuda Mu'min u Musalmānā (*Mūsh u Gurba*).

"—that now (the cat) kills five at a time

Since he has become a believing Muslim."

Until:—*Tā* تا with or without the negative: *vide* § 123 (*e*).

"*How much the more*" نا چه رسد:—*Agar karājak*[4] *az sardī mī-mīrad tā chi rasad bi-bulbul* اگر کراجک از سردی مي میرد تا چه رسد به بلبل (m.c.) "if the magpies die of cold, how much more must the *bulbuls*."

(13) *Ki* که "that" has still more significations than *tā* تا:—

"*That*":—*Rūz-i dīgar chūn qāzī hama rā ṭalabīd va chūb-hā rā dīd ma'lūm kard ki duzd kīst*[5] روز دیگر چون قاضي همه را طلبید و چوبها را دید معلوم کرد که دزد کیست (m.c.) "the next day when the Qazi summoned them all, and saw the sticks, he discovered who the thief was"; this که first is called *kāf-i bayān* (کاف بیان) or *kāf-i tafsīr* (کاف تفسیر) "the *k* of expounding."

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1 This *tā* تا is called *tā-yi tajāhul* تای تجاهل. *Kīst* کیست for *ki mī-bāshad* که مي باشد.

2 This تا is called تاي زنهاریه, or تای تاءکیدي.

3 Or omit the که.

4 Or *zāgh* زاغ is the common English Magpie; *zāghcha* چه زاغ is the Chough, and *kulāgh-i ablaq* ابلق کلاغ is the Royston crow, and *Kulāgh*, etc., the Raven.

5 *Kāf-i istifhām* کاف استفهام, *vide* Interr. Pron.

"*Because*":—*Bā īn hama az ū bi-ghāyat khā'if va mutaḥazzir būdam ki kaṡrat-i iqdām-i ū bar safk-i dimā*[1] *mī-dānistam* با اینهمه از او بغایت خائف و متحذّر بودم که کثرت اقدام او بر سفک دما میدانستم (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 mufsid būd* آن پسر را زدم که مفسد بود "I beat the boy, *because* he was a mischief-maker." This *ki* is called *kāf-i 'illat* (کاف علت) or *kāf-i ta'līliyya* (کاف تعلیلیه) "the causative *ki*."

"*When*[2]*; if*":—*hargiz ān zawq va shādī farāmūsh na-kunam ki pindāshtam ki gandum-i biryān-ast* (Sa'dī) هرگز آن ذوق و شادی فراموش نکنم که پنداشتم گندم بریانست "never shall I forget my delight and joy *when* I fancied it was parched wheat": *īn ra mī-guft ki ū dākhil shud* این را میگفت که او داخل شد "he was saying this when she entered," this *ki* is called[3] کاف مفاجات.

Qadr-ī rāh ki ṭay kard قدری راه که طی کرد (m.c.) "*when* he had travelled a short way."

Sometimes this که *ki* can be translated by "if," as: *Mī-dānī khwāhar-i turā ki bi-Khān bi-dihīm*—میدانی خواهر ترا که به خان بدهیم (m.c.) "you know that *if* we give your sister to the Khān in marriage—"; here the Subjunctive or Aorist after که signifies supposition or doubt; this *ki* که is called *kāf-i sharṭiyya* (کاف شرطیّه).

چه کم گردد که سوی عاشق زار کنی از لطف ای بدخو نگاهی

"What will you lose *if* at your distressful lover
You cast one kind glance, oh cruel girl?"

"*Whether*":—*Aḥvāl-i īn jā ma'lūm namī-shud ki īn jazīra buzurg yā khurd ast*[4] احوال این جا معلوم نمي شد که این جزیره بزرگ یا خرد است (Afghan) "nothing was known to me about this island *whether* it was large or small": *bāz khayāl kardam ki 'bālā-yi kalak bi-ravam yā piyāda az āb guzaram'* (m.c.) باز خیال کردم که 'بالای کلک بروم یا پیاده از آب گزرم "again I considered *whether* [direct narration] I should go there in the raft or wade there": *va rāy-i ham-kunān dar mashiyyat-i Allāh ta'ālā ast ki ṣavāb āyad yā khaṭā* و رای همکنان در مشیّت الله تعالی است که صواب آید یا خطا (Sa'dī) "—and it depends upon the will of God whether the opinion expressed by my companions proves right or

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1 Note meaning of *bā-īn hama* با اینهمه "in spite of"; *dimā'* دماء pl. (streams of blood) to signify excess: *kaṡrat-i iqdām* کثرت اقدام two substantives rendered in English by a substantive and adjective.

2 Perhaps elliptically used for *vaqt-ī ki* وقتیکه.

3 *Mufājāt* from فجأ "falling on anything unexpectedly, rushing upon unawares": *marg-i mufājāt* مرگ مفاجات "sudden death."

4 In m.c. *kayfiyyat ma'lūm namī-shud ki īn jazīra kūchak ast yā buzurg* کیفیت معلوم نمیشد که این جزیره کوچک است یا بزرگ.

wrong."[1] هیچ نمیدانم که آنها هم مثل سایرین در خون خودغلطیده یا هنوز بدام اجل نیفتاده اند.—(خانم انگلیسی) .

"*Or*":—*Īn kitāb rā mī-khwāhī ki ān rā* آنرا که این کتاب را میخواهی "do you want this book *or* that?"; this *ki* که is called *kāf-i tardīd* (کاف تردید) "the *k* of opposing, or the disjunctive *k*."

"*Saying that*":—*Sayyāh-ī gīsuvān*[2] *bar tāft ki, "Man 'Alavī-yam,"*[3] *va bā qāfila-yi Ḥijāz bi-shahr dar āmad ki, "Az ḥajj mī-āyam," va qaṣīda-ī pīsh-i malik burd ki, "Man gufta am"* سیّاحی گیسوان بر تافت که من علوی‌ام و با قافلهٔ حجاز بشهر در آمد که از حج می آیم و قصیدهٔ پیش ملک برد که من گفته‌ام (Sa'dī) "a certain traveller fingered his curls and said he was a descendant of 'Ali; he entered the city with the pilgrim caravan from Ḥijāz, 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 maqūla* (کاف مقوله) "the *k* of the object of discussion."

For بلکه "*rather*":—In the following, *ki* is used for *balki* بلکه, and نه *na* for *na tanhā* نه تنها :—

نه بلبل بر گلش تسبیح خوان است که هر خاری به تسبیحش زبان است

Na bulbul[4] *bar gul-ash tasbīḥ khwān-ast*
Ki har khār-ī bi-tasbīḥ-ash zabān-ast

"Not only the bulbul on its rose is repeating His praise,
But each thorn is a tongue to praise Him."

نه قندی که مردم بصورت خورند که ارباب معنی به کاغذ برند

Na qand-ī ki mardum bi-ṣūrat khurand
Ki arbāb-i ma'nī bi-kāghaz barand—(Būstān).

"My poems are not sweets that men eat,
But they are sweets that poets write on paper."

This *ki* is called *kāf-i mubālagha* (کاف مبالغه) "the *k* of amplification or superiority," or the *kāf-i taraqqī* (کاف ترقی) "the *k* of climax."

Instead of مبادا or "*lest*":—*Marā bisyār khawf būd ki dar panja-yi ānhā*

[1] Note the order of this sentence in Persian.

[2] *Gīsuvān* گیسوان are the long locks like those worn by the Baluchis.

[3] *'Alawī* علوی, or *'Alavī*, a descendant of 'Alī, the son-in-law of the Prophet. Ḥijāz is Mecca and the adjacent territory, Arabia Petra. *Qaṣīda* قصیده is an ode or elegy longer than a *ghazal* غزل.

Note that each of the three که means "saying that" and introduces the direct narration.

Also that ، takes the place of a point in punctuation.

[4] The *bulbul* بلبل or Persian nightingale is the lover of the rose. It sings best when the roses come into bloom, and is *said* to build its nest in rose-bushes.

na-yuftam[1] مرا بسیار خوف بود که در پنجهٔ آنها نیفتم (Afghan) "I had a great fear *lest* I should fall again into their power": correctly in m.c. *khaylī tars būd* and *bi-yuftam*. *Zan-i ḥajjām az bīm-i ān ki āvāz-i ū na-shināsad va bar ān ḥāl vuqūf na-yābad yārā-yi javāb dādan na-dāsht* زن حجّام از بیم آنکه آواز او نشناسد و بران حال وقوف نیابد یارای جواب دادن نداشت (Anw. Suh., Chap. I, St. 8) "the barber's wife in terror *lest* he should[2] recognize her voice and so become aware of what was going on, had not courage to answer" (*East. Trans.*); the negatives are incorrect.

Bar zamīn-i bī-farsh namī-nishīnad ki libāshā-yi ū chirkīn bi-shavad بر زمین بی فرش نمی نشیند که لباسهای او چرکین بشود (m.c.) "he does not sit on the bare ground *lest* his clothes should get dirty."

Instead of که, تا, "*so that*" etc.:—Generally with a negative and the Present Subjunctive, as: *Sukhan-i yāva na-khwāham guft ki mardum 'ayb-am na-kunand* سخن یاوه نخواهم گفت که مردم عیبم نکنند; if the negative be omitted the conjunction becomes *kāf-i 'illat* کاف علت, as: *sukhan-i yāva na-khwāham guft-ki mardum 'ayb mī-kunand* (or *bi-kunand*) سخن یاوه نخواهم گفت که مردم عیب میکنند (or بکنند).

"—*of doing*":—*Khayāl kardam ki bi-ravam* خیال کردم که بروم (m.c.) "I thought *of* going."

"*And; while*":—*Kāf-i 'aṭf* (کاف عطف) "the conjunction *k*":—

ای بسا اسپ تیزرو که بماند که خر لنگ جان بمنزل برد

Ay basā asp-i tīz-raw ki bi-mānd
Ki khar-i lang jān bi-manzil burd.—(Gul.)

"Oh! Many is the swift steed that has lagged behind,
While (or *and*) the broken-down ass has reached the stage's end."

"*As*;[3] *just as; like*":—

چنان میخورد زنگی خام را که زنگی خورد مغز بادام را

Chunān mī-khurad zangī-yi khām rā
Ki zangī khurad maghz-i bādām rā.

Pleonastic که: تا که جانم در تن است بخدمت حاضرم *tā ki jān-am dar tan ast bi-khidmat ḥāzir-am* "as long as I live I'm ready to serve you." *Namī-dānam ki āyā rafta-ast yā na* نمیدانم که آیا رفته است یا نه (m.c.) or *namī-dānam āyā rafta-ast yā ki na* نمی دانم آیا رفته است یا که نه "I don't know whether he has gone or

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[1] *Mabādā* مبادا could be substituted for که. Confusion regarding a negative verb after verbs of doubting and fearing, is not uncommon even in English: for "I don't think he will come," English country people say, "I doubt that he will come," and "I doubt he won't come." In the example, the negative should be omitted. Similar confusion also exists, after the particle *tā* "as long as, until," in Persian; and after *jab tak* in Urdu.

[2] That he should not recognize, cf. Latin *veror ne*; *vide* also § 133.

[3] *Barāy-i tashbīh.*

not'': this كه, 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: *pursīd (ki) kujā mī-ravī* پرسید (كه) كجا ميروى (m.c.) "he asked me where I was going": *guft (ki) namī-dānam* گفت (كه) نميدانم (m.c.) "he said he did not know": a pleonastic *ki* often occurs after an oath, as: *bi-khudā ki ūrā az jān 'azīz-tar dāram* بخدا كه اورا از جان عزيزتر دارم.

گر همه خانهٔ كعبه است كه تعمير مكن تا تـوان كرد عمارت دل ويرانى را

Native Grammarians call this كه, *kāf-i zinhāriyya*, and say it is equal to *zinhār*. It may, however, be pleonastic.

Emphatic كه *with Pronouns*:—In m.c. *ki* is often used to emphasize a pronoun: *man ki namī-dānam* منكه نميدانم (m.c.) "I who don't know (but *I* don't know)"; *ẓarar-ī ki bi-shumā na-dārad* ضررى كه بشما ندارد (m.c.) "it won't do *you* any harm."

"*But*":—In m.c. كه, sometimes before a pronoun in a short phrase, has the signification of "but" in English: او كه مرد *ū ki murd* "but he's *dead*."

The m.c. phrase ما كه رفتيم *mā-ki raftīm* (m.c.) signifies "we're off, we're gone" (when about to start on a journey). These were the last words of Fatah 'Alī Shāh on his death-bed.

In:—

اين همه شور و اضطراب كه چه؟ و ين همه ترك خور و خواب كه چه؟

the *ki* is emphatic or *barāy-i taḥsīn-i kalām*, but some Grammarians call it *zā'id*. Ditto in *az kujā ki chunīn bi-kunam?*, and *bi-firāq-i yārān chi-hā ki na-dīdam?*

Like:—In *na-buvad hīch daghā-bāz ki ū* نبود هيچ دغاباز كه او, the *ki* is called *kāf-i tashbīh* (كاف تشبيه) "the *k* of similarity" and supposed to be equal to *miṣl*; it is also called *kāf-i musāvāt* (كاف مساوات) or *kāf-i tasviya* (كاف تسويه) "the *k* of equality." It might almost be translated by "but."

"*Comparison*":—For the use of كه instead of از in comparisons,[1] *vide* § 46 (*d*) (3), and (*v*) (1): this is called *kāf-i tafẓīl* (كاف تفضيل) "the comparative *k*"; also *kāf-i nafī* (كاف نفي) "the negative *k*," since *na-ki* can be substituted for it.

For this particle (حرف) as a relative pronoun, *vide* § 42.

Remark I.—*Ki* كه and *chi* چه are largely used in forming compounds, as: *ānki* آنكه "he who"; *chunānki*[2] چنانكه "however much," etc.: مگر آنكه *magar ānki* "except"; *pas āngāh ki* پس آن گاه كه "when, after that"

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[1] In كورتاه خردمند به كه نادان بلند (Gul.); for كه either از or نه كه can be substituted.

[2] For various significations of *chandānki*, *vide* § 92 (*d*) (13).

yā ānki یا آنکه, or *yā ānchi*[1] یا آنچه [*yā ānchi shumā mī-gū'id ṣidq-ast va yā ānchi man mī-gūyam* یا آنچه شما میگوئید صدق است و یا آنچه من میگویم (m.c.)]: *ham-chunānchi* همچنانچه "in the same manner as, etc."

Remark II.—In m.c., *ki* که introducing a subordinate clause in the Subjunctive is frequently, if not generally, omitted, as: *bi-gū bi-yāyand* بگو بیایند (m.c.) "tell them to come": similarly in interrogative sentences: *taqṣīr-i man chi chīz ast marā mī zanand?* تقصیر من چه چیز است مرا می زنند (m.c.) "what is my fault (that) they are beating me (for it)?"

Remark III.—Both classically and in m.c., *ki* که is often omitted after *guftan* گفتن, when it introduces the words of the speaker, and also after one or two other verbs, as: *ū namī-dānist chi khwāhad-shud* او نمیدانست چه خواهد شد (or insert *ki* که) after *namī-dānist* نمیدانست (m.c.) "he didn't know what would happen"; but in, *chunīn aḥmaq būd ki namī-dānist āsmān bālā-yi sar-i ū-st* چنین احمق بود که نمیدانست آسمان بالای سر اوست (m.c.) the conjunction *ki* که could not be inserted after *namī-dānist* نمیدانست for euphony's sake.

(14) *Āyā* آیا "is it not?" is a particle of interrogation used in direct and indirect narration, as: *āyā īstāda ast yā (ki)*[2] *na?* آیا ایستاده است یا که نه (m.c.) "is he standing or not?": معنها فکر و خیال و هوش و حواسم پیش پسرم بود که آیا چه بر سرش آمده و—(خانم انگلیسی); *āyā īnjā nīst?* ایا اینجا نیست "is he not here?" *Āyā* آیا also signifies "whether," as: *namī-dānam āyā* (or *ki*) *rafta-ast yā na* نمیدانم آیا (که or) رفته است یا نه (m.c.) "I don't know *whether* he has gone or not[3]"; نمیدانم آیا فیلبان محبوس است یا گرفتار (خانم انگلیسی) "I don't know *whether* the mahaut was captured or not": نمیدانم درین دو ساعت وقت تا پرده از روی کار ما بر نیفتاده آیا پناه و مأمنی برای ما دست خواهد داد یا نه (خانم انگلیسی). As already stated in Interrogative Verbs, interrogation is usually expressed by intonation or gesture: *āyā* آیا is rare in m.c., *magar* مگر generally taking its place; *vide* § 89 (*j*) (8).

"Whether" can be paraphrased as follows:—*Raftan-am yā na-raftan-am*[4] *miṣl-i ham-ast* رفتنم یا نرفتنم مثل هم است (m.c.) "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. وگر *vagar*, and if.

m.c. وگرنه *vagar na*, and if not, otherwise.

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[1] *Yā īnki sharāb bi-khur yā ānki az majlis-i shumā mī-ravam* (m.c.) "either drink or I'll go."

[2] The که being unnecessary is better omitted; *vide* Pleonastic که in No. (13).

[3] In India *āyā* ایا can begin the sentence, as: *āyā mī-ravad yā namī-ravad yakī-'st* "it is all same whether he goes or not."

[4] Note negative infinitive نرفتن: *nā-raftan* نا رفتن would also be correct.

m.c. ولی *valī*
m.c. ولیکن *valīkin* } and but, but.

m.c. اگرچه *agarchi*
(class.) گرچه *garchi* } although.

m.c. کاش *kāsh* [1]
(obs.) کاشی *kāshī*
m.c. کاشکه *kashki*
m.c. کاشک *kāshk*
m.c. کاشکي *kashak-ī* } may it happen. God send, oh, would that: *vide* (*b*).

m.c. و لو *va-law*, even if, although.

m.c. بل or بلکه, *bal-ki* [2] or *bal*, what is more, moreover, rather: in m.c. perhaps, § 91 (*b*) (7) and § 89 (*k*) (2).

m.c. چونکه *chūn-ki*, since, *vide* § 91 (*b*) (8).

(obs.) ون *van*, but, yet, however (obsolete).

(*b*) The optative word *kāshki*, etc. (حرف تمنّا or حرف دعا) is in classical Persian followed by the Past Habitual tense,[3] whether the idea is future or past: *kāshkī sa'ādat-i shahādat daryāftamī* کاشکی سعادت شهادت دریافتمی (class.) "oh, would that I could obtain (or could have obtained) the happiness of martyrdom." *Kāsh* کاش or *kāshkī* کاشکی, etc., can be preceded by *āy*, as: ای کاشکی جای آرمیدن بودی *ay! kāsh-ki jā-yi āramīdan 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: *kāshkī mī-āmad* کاشکی می آمد (m.c.) "would that he would come" (also had come), but *kāsh-kī ānjā mānda būdam* کاشکی آنجا مانده بودم (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* کاش بیاید (m.c.) "would that he would come."

(*c*) Conjunction and Preposition, etc.:—

m.c. بجز *bi-juz*, excepting.

m.c. بهم or باهم *bā-ham* or *bi-ham*, together.

m.c. از هم *az-ham*,[4] apart.

[1] Also *kāj* (old).

[2] Occasionally *ghalaṭ kardam* غلط کردم "I have erred, misstated," and *nay nay* نی نی "no, no" supply the place of *balki* بلکه. *Bal* بل, *balki* بلکه.

[3] This tense is formed by adding the *yā-yi istimrārī* یای استمراری (the *ya* of repeated action) to the Preterite: this tense may also take the prefix *mī* (class. *me*) of the Imperfect; but after *agar* اگر and *kāshkī* کاشکی, the prefix is usually dispensed with.

[4] *Rū-yi-ham* روی هم "one on the top of another"; *pusht-i sar-i ham* پشت سر هم "one behind the other, continuously"; *sar-i ham* سر هم contiguous; *rū-yi ham rafta* روی هم رفته or colloquially *rū-yi ham* روی هم, on an average."

m.c. مثل هم[1] *miṣl-i ham*, alike, the same.
m.c. پشت سر هم *pusht-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 :—

هر چه *har chi*
هر چند *har chand*
هر چند که *har chand ki*
} notwithstanding all; in spite of; however much; *vide* (1).

بنا برین *binā bar īn*
بنا بر آن *binā bar ān*
نظر بر این که *naẓar bar īn ki*
} therefore; accordingly; in consequence of (this or that); *vide* (2).

زیرا *zīrā*
زیرا که *zīrā-ki*
چرا که *chirā-ki*
چرا — که *ki chirā*
} therefore, because; *vide* (3).

m.c. از این جهت *az īn jihat*
m.c. ازین رو *az īn rū*
(class.) زین رو *zīn-rū*
m.c.) از این سبب *az īn sabab*
} for this reason; therefore; *vide* (3).

m.c. از برای این *az barāy-i īn*
m.c. لهذا *li-hāẕa*
mod. لذا *li-ẕā*
} for this; therefore; *vide* (3).

m.c. پیش از آنکه *pīsh az ān ki*, before that; *vide* (4).
m.c. بعد از آنکه *ba'd az ān ki*, after that; *vide* (4).
m.c. من بعد *min ba'd*, afterwards; *vide* (5).
m.c. سپس *si-pas*, afterwards.
m.c. از بس که *az bas ki*, inasmuch as; since (causal); from much—; *vide* (6).

m.c. القصه *al-qiṣṣa*[2]
m.c. خلاصه *khulāṣa*
m.c. باری *bārī*
} well, in short.

m.c. با وجودیکه *bā-vujūd-ī-ki*
m.c. باوجود اینکه *bā-vujūd--i*[3] *īn-ki*
m.c. با این همه *bā-īn hama*
} in spite of; in spite of all this; although; while; *vide* (7) and (8).

m.c. اگرچه *agarchi*
m.c. گرچه *garchi*[4]
(class. only) اگرچند *agarchand*
} although; *vide* (7) and (8).

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[1] *Miṣl*, adj., is in Arabic a noun.
[2] Lit. "The story." Ar.
[3] Can be answered by *bāz*.
[4] *Garchi* poetical only.

m.c. هرچند که *harchand-ki*
m.c. هرچه *harchi*
m.c. باوصف این که *bā vaṣf-i īn ki* or
m.c. با وصفیکه *bā-vāṣf-ī ki*
m.c. با آنکه *bā-ān-ki*
} *vide* (9).

m.c. هرگاه or هرگاه که, *hargāh* or *hargāh ki*, whenever; in m.c. if, *vide* (10).

m.c. از وقتیکه *az vaqt-ī-ki*
m.c. از آنکه *az ān ki*
} since; *vide* (11).

m.c. از آن دم *az-ān dam*, since, *vide* (11).

(class.[1] and m.c.) از انجا که *az-ān jā ki*
m.c. چونکه *chūnki*
} since; seeing that; *vide* (3).

m.c. همین طور *hamīn ṭaur*, while; *vide* (25).

m.c. همان *hamān*
m.c. همینکه *hamīn-ki*
m.c. بمحض *bi-maḥẓ*
m.c. بمجرد *bi-mujarrad* [m.c. *tā*]
} as soon as, *vide* (12)

m.c. چندانکه *chandānki*[2]
m.c. چندانچه *chandānchi*
} as soon as; however much; notwithstanding: as long as; as much as; *vide* (13).

m.c. مادام *mā-dām*
m.c. مادامیکه *mā-dām-ī-ki*
} as long as; *vide* (14).

m.c. گویا *guya*
m.c. مثل اینکه *miṣl īn-ki*
} as if; *vide* (15).

m.c. اگر چنانچه *agar chunānchi*, as it were
m.c. چنانچه *chunānchi*
m.c. چنانکه *chunānki*, as for example
} *vide* (16).

m.c. طوریکه *ṭaur-ī-ki*,[3] in the manner that; *vide* (17).

m.c. و حال آنکه[4] *va ḥāl-ān ki*
m.c. حال که *ḥāl-ki*
} the fact is that; whereas; though; notwithstanding; *vide* (18).

m.c. وانگهي *vāngahī* (pronounced *vūngahī*), more than all, beyond that, besides.

m.c. در صورتیکه *dar ṣūrat-ī-ki*, inasmuch as; in case; in the event of; *vide* (19).

m.c. بهر حال *bi-har-ḥāl*, at all events; however; *vide* (20).

(rare in coll.) مع هذا *ma'-hāẕā*, with that; in spite of; *vide* (21).

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1 In m.c. *az-ān jā-ī-ki* از انجائیکه.

2 The use of *chandānki* چندانکه for "as soon as" is classical only.

3 In English the comparative conjunctions are *just as, in the same measure as, as if, than, as* (preceded by a correlative), etc.

4 Should not be written و حالانکه. In Mod. Pers. always و حال آن که or و حال آنکه.

(class.) نهايت الامر *nihāyatu 'l-amr*, at last; *vide* (22).
(Indian) تاهم *tā-ham*,[1] nevertheless; *vide* (23).
m.c. مبادا *mabādā*
m.c. از ترسيكه *az tars-ī-ki*
كه — تا *tā-ki—na*
} lest; *vide* (24).

m.c. فرضاً كه *farẓan ki*
m.c. گيريم كه *gīrīm ki* or گيرم كه *gīram ki*
} supposing that; *vide* § 78 (*b*).

(1) *Harchand* هرچند, *harchand-ki* هرچند كه, *harchi* هرچه :—*Harchandki* (or *harchi*) *bi-shumā guftam ki-ānjā ma-ravīd qabūl na-kardīd* (هرچند كه or) هرچه بشما گفتم كه آنجا مرويد قبول نكرديد (m.c.) "in spite of all[2] (or however much) I said to you about not going there, you didn't listen to my advice"; *harchand* (or *harchi*) *tangtar bihtar* (هرچه or) هرچند تنگتر بهتر "the narrower the better": *harchi* (or *harchand*) *zūdtar bihtar* (هرچند or) هرچه زودتر بهتر "the quicker the better." *Harchi tamāmtar* هرچه تمامتر "as much as possible," as: *bā nadāmat-i harchi tamām-tar bīrūn āmadam az pīsh-i ū* باندامت هرچه تمامتر بيرون آمدم از پيش او (m.c.) "I came out from his presence with a regret, exceedingly great." *Harchi* هرچه "in the same manner," as: *harchi īn mī-zanad ān mī-raqṣad* هرچه اين ميزند آن ميرقصد (m.c.) "the one makes the time and manner of his dance correspond to the playing of the other."

(2) *Binā bar* بنابر, or *binā bi* بنا به "having regard to, with regard for," as: *Ḥālā man binā*[3] *bi-bad-raftārihā-ī ki dar ayyām-i iqtidār nisbat bi-ra'iyyat va nawkar az shumā burūz karda ast na-bāyad du-bāra shughl-i vizārat-rā bi-shumā rujū' kunam*[4] حالا من بنا به بد رفتارهائيكه در ايام اقتدار نسبت به رعيت و نوكر از شما بروز كرده است نبايد دو باره شغل وزارت را بشما رجوع كنم (m.c.) "now I, with due regard to (bearing in mind) your ill deeds done[5] by you towards the peasants and subordinates, must not again entrust you with the office of vazīr"; *ammā dar shughl-i vizārat binā bi-iṣlāḥ-i 'umūr-i mulk va millat az man ḥaqq-i tavaqqu' na-khwāhīd dāsht* امّا در شغل وزارت بنا باصلاح امور ملك و ملّت از من حق توقّع نخواهيد داشت (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* بنابر either *ān* آن or *īn* اين follows, or *ānki* آنكه or *īnki* اينكه.

[4] Note the subject *man* at the beginning of the sentence, and the verb *kunam* كنم after *bāyad* بايد.

[5] *Burūz kardan* بروز كردن "to come out" = *bīrūn āmadan* بيرون آمدن.

anything from me'': *ḥālā maqṣūd-i marā dānistīd; binā bar ān na-bāyad tajāvuz kunīd* حالا مقصود مرا دانستید بنا بران نباید تجاوز کنید (m.c.) "you have now understood my object; you must *therefore* not exceed your instructions'': *binā bar ānki man khādim-i qadīmī-yi shumā hastan ānchi 'arz mī-kunam 'ayn-i maṣlahat ast* بنا بر آنکه من خادم قدیمی شما هستم آنچه عرض میکنم عین مصلحت است (m.c.) "*because* I am your old servant, what I tell you is quite right'': *naẓar bar īn ki shumā marḥamat na-dārīd man tark-i khidmat mī-kunam* نظر برانکه شما مرحمت ندارید من ترک خدمت میکنم (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) *Chirā-ki* چرا که "because that.'' *Man īn shukhun rā bi-shumā mī-gūyam chirā ki ādam-i khūb-ī hastīd* من این سخن را بشما میگویم چرا که آدم خوبی هستید (m.c.) "I tell you this because you are a trustworthy person''; *ū rā ghayrat*[1] *girift ki chirā jamī'-i mardum īn dukhtar rā dūst dārand* اورا غیرت گرفت که چرا جمیع مردم این دختر را دوست دارند (m.c.) "emulation seized her because every one was fond of this girl''; (note that *chirā* چرا after که is properly interrogative introducing the direct narration,—saying that "why is everybody fond of this girl?''): *az īn jihat* (or *az īn rū*, or *az īn sabab*, or *az bārāy-i īn*) *man bi-shumā guftam ki dīgar gird-i īn khayāl na-gardīd* ازینجهت (or ازین رو or از این سبب or . از برای این) من بشما گفتم که دیگر گرد این خیال نگردید (m.c.) "for this reason I told you this, that you should not think further on the matter; I told you this, so that you might give up this idea.''

Lihāzā لهذا :—*ū ki nihāyat-i mihrabānī*[2] *rā bā man dārad li-hāzā man ham bā ū mihrabān*[2] *hastam* که نهایت مهربانی را با من دارد لهذا من هم با او مهربان هستم (m.c.) "since he is exceedingly kind to me, I too (therefore) am kind to him.''

Remark.—The causal conjunctions are called حروف سببي or حروف تعليل.

(4) *Pīsh az ān-ki* پیش ازآنکه, *ba'd az ān ki* بعد ازآنکه. *Pīsh az ān ki man īnjā bi-yāyam*[3] *ū rā dīdam* پیش از انکه من اینجا بیایم اورا دیدم (m.c.) "before I *came*[3] here I saw him'': *ba'd az ān ki az nazd-i shumā murakhkhaṣ shudam sar-dard-i sakht-ī bi-man 'āriẓ shud* بعد ازانکه از نزد شما مرخّص شدم سردرد سختی بمن عارض شد (m.c.) "after I left you I had such a bad headache.''

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[1] *Ghayrat* غیرت is a good quality; *ghayrat-i mazhabī* غیرت مذهبي "religious zeal.''

[2] Note this m.c. pronunciation of *mihrbān*; the Afghans also say *mihrabān*, but not the Indians.

[3] Note the Present Subjunctive in Persian for the Preterite in English

Remark.—Note that while the conjunction 'before that' requires a Present Subjunctive in Persian, 'after that' is followed by the Preterite as in English.

(5) *Min ba'd* من بعد:—*Tā ḥālā harchi būd guẕasht, min ba'd bihtar raftār kunīd* تاحالا هرچه بود گذشت من بعد بهتر رفتار کنید (m.c.) "up till the present whatever has happened has happened, but for the future do better."

(6) *Az bas ki* از بسکه:—*Az bas ki bi-ū guftam kẖasta shudam* و بسکه باو گفتم خسته شدم (m.c.) "I told him so often that I got tired"; *az bas-ki hama-y mardumān mī-mīrand, dar jahān dil na-bāyad bast* از بسکه همهٔ مردمان مي ميرند در جهان دل نبايد بست (Indian) "inasmuch as all men die, one should not cling to this world only"; in this sentence *chūnki* چونکه, or *az ān jā-ī ki* ازآنجائیکه, or *binā bar īn ki* بنا برایدکه, or *zīrā ki* زیراکه, or *az īn sabab ki* ازین سبب که, or *az jihat-i ān ki* از جهت آنکه, etc., could be substituted.

از بسکه دست میگزم و آه میکشم آتش زدم چو گل بتن لخت لخت خویش

Az bas ki dast mī-gazam u āh mī-kasham
Ātash zadam chu gul bi-tan-i lakẖt lakẖt-i kẖwīsh
(*Ḥāfiz*).

; از بسکه غم و اندوه از اطراف و جوانب وی فرا گرفته و محنت انبوه بر حوالي وی مستولي گشته هیچ چیز بر من از صحبت دل دشوار تر نیست *va az bas ki ġham va andūh az aṭrāf va javānib-i vay farā girifta*[1] *va miḥnat-i ambūh bar ḥavālī-yi vay mustawlī gashta, hīch chīz bar man az ṣuḥbat-i dil dushvār-tār nīst* (Anv. Suh., Chap. V., St. 2.) "and inasmuch as grief and melancholy have usurped every quarter and part of it,[2] 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 از بسکه in Indian Persian often corresponds to the English 'inasmuch as,' and differs little from 'because' (*vide* last example).

In modern Persian, however, it is used in the sense of "because I did a great deal," as:—*Az bas ki muntaẓir-i shumā nishashtam kẖasta shudam* از بسکه منتظر شما نشستم خسته شدم (m.c.) "I waited for you such a *long time* that I got tired." *Man zabān-am mūy dar-āvurd, az bas ki bi-īn naṣīḥat kardam* من زبانم موی در آورد از بسکه باین نصیحت کردم (m.c.) "hair grew on my tongue, from continually warning him."

(7) *Bā vujūd-ī ki* باوجودیکه:—*Bā vujūd-ī ki ūrā naṣīḥat kardam na-shanīd* باوجودیکه او را نصیحت کردم نشنید (m.c.) "in spite of the fact that (although)[3] I warned him, he did not listen." In this example, *bā-vaṣf-i ānki*[4] باوصف آنکه,

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[1] *Ast* understood.

[2] "It" = "my heart."

[3] This, as well as other words signifying "although," can often be answered by باز or اما

[4] Or *bā-vaṣf-i ki* باوصفیکه

or *agarchi* اگرچه, or *harchi* هرچه, or *bā-īnki* با اینکه, or *ḥāl-ān-ki* حال آنکه or *har chand ki* هرچند که, could be substituted without materially altering the sense.

The obsolete *agarchand* اگرچند would give the same meaning.

(8) *Agarchi* اگرچه:—*agarchi ū murd ammā jā-yi afsūs nīst* اگر چه او مرد اما جای افسوس نیست (m.c.) "although he died, it's no matter of sorrow."

(9) *Bā-vaṣf-i īnki* با وصف اینکه:—*Bā-vaṣf-i īn ki bi-shumā sifārish kardam bar khilāf-i ān kār kardīd* با وصف اینکه بشما سفارش کردم بر خلاف آن کار کردید (m.c.) "although I warned you many times, yet you acted against what I told you," [or *ḥāl ān ki* حال آنکه (*vide* 18) instead of *bā vaṣf-i īn ki* با وصف اینکه].

(10) *Hargāh* هرگاه in m.c. has usually the meaning of "if":—*Hargāh bi-shumā na-gufta būdam ḥaqq bā-shumā būd* هرگاه بشما نگفته بودم حق با شما بود (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 khwāham dīd shumā rā yād khwāham kard* هرگاه یادگار شما را خواهم دید شمارا یاد خواهم کرد (class.) "whenever I look at your[1] keep-sake, it will remind me of you."

(11) *Az vaqt-ī-ki* از وقتیکه, *az ān gāh ki* از آنگاه که, *az ān dam ki*[2] از آندم که:—*Az vaqtī-ki ūrā dīda-am ḥāl-am dīgar-gūn-ast* از وقتیکه او را دیدم حالم دیگر گون است (m.c.) "since I have seen him I have been quite upset": either of the other two conjunctions, or *az ān zamān-ī ki* از آن زمانیکه, could be substituted for *az vaqt-ī-ki* از وقتیکه.

(12) "As soon as." *Hamīn-ki*[3] همینکه (m.c.) elliptical for "at the very time when," hence "as soon as"; *hamīn-ki āmadam, ū raft* همینکه آمدم او رفت (m.c.) "as soon as I came, he went."

Davā khurdan hamān, murdan hamān دوا خوردن همان مردن همان (m.c.) "as soon as he took the medicine he died." *Bi-maḥz-i*[4] *khurdan-i davā murd* بمحض خوردن دوا مرد (m.c.) "merely by taking (i.e. as soon as he took) the medicine, he died"; or *bi-mujarrad-i khurdan-i davā murd* بمجرّد خوردن دوا مرد (m.c.); or *bi-mujarrad-ī ki davā khurd, murd* بمجرّدیکه دوا خورد مرد (m.c.)

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[1] In m.c. *har-vaqt* هر وقت would be substituted for *har gāh* هرگاه, and the Subjunctive *bi-bīnam* بینم for the Future *khwāham dīd* خواهم دید.

[2] Or *az ān dam-ī-ki* از آندامی که.

[3] But *hamān ki shumā dīdīd man hamān rā dīdam* همانرا دیدم من همانکه شما دیدید (m.c.) "I saw just *what* you did": *hamān ki* همانکه cannot be used for "at that very time."

[4] *Maḥz-i khāṭir-i shumā* محض خاطر شما (m.c.) "merely to please you"; *bi-maḥz-i dīdan-i tu* بمحض دیدن تو "at the mere sight of you": in m.c. *maḥz* محض is frequently used for *barāy* برای, as: *maḥz-i mulāqāt-i ū ānjā raftam* محض ملاقات او آنجا رفتم "I went there to see him": *īn davā maḥz-i khurdan va mālīdan-ast* "this medicine is to be taken internally and externally."

"as soon as he took the medicine he died." *Tā-davā khurd murd* تادوا خورد مرد (class. and m.c.)."

Mujarrad مجرّد signifies properly "stripped, bare"; also a "bachelor"; *bi-mujarrad-i gumān* بمجرد گمان "on a mere suspicion, merely on suspicion."

Chandān ki چندانکه also sometimes signifies "as soon as," *vide* (13).

(13) *Chandān ki* چندانکه "as soon [1] as":—

چندانکه از نظر درویشان غائب گشت ببرجی بر رفت *chandānki az naẓar-i darvīshān ghā'ib gasht bi-burj-ī bar raft* (Sa'dī) "as soon as he was concealed from the sight of the darvishes he scaled a tower": *chandānki pās-ī az shab bi-guzasht* چندانکه پاسی از شب بگذشت (Sa'dī) "as soon as a watch of the night was passed."

"*However much*," "*in spite of all*":—چندانکه در آمد درخانهٔ پارسائي دزدی *duzd-ī dar khāna-yi pārsā-ī dar āmad; chandānki ṭalab kard chīz-ī na-yāft* (Sa'dī) "a thief entered the house of a certain pious person; however much he searched (in spite of all his search) he found nothing": *guft zāhidān rā chandān-ki ṭalab kardam na-yāftam* گفت زاهدانرا چندانکه طلب کردم نیافتم (Sa'dī) "he said, 'in spite of all my search' I did not (could not) find those who were recluses."

"*As long*[2] *as*":—چندانکه خاک را بود و باد را بقا *chandānki khāk rā buvad u bād rā baqā* (Sa'dī) "as long as the Earth and the Wind exist."

"*As much as*":—چندانکه مرا در حق این طائفهٔ خدا پرستان ارادت است و اقرار این شوخ دیده را عداوت است وانکار *chandānki marā dar ḥaqq-i īn ṭā'ifa-yi khudā-parastān irādat ast u iqrār, īn shūkh-dīda rā 'adāvat-ast u inkār* (Sa'dī) "as much as I like and believe in this body of God-fearing men, this saucy fellow [3] hates and denies them": *tā bi-dānī ki chandān ki dānā rā az nā-dān nafrat-ast ṣad chandān nā-dān rā az dānā vaḥshat ast* تا بدانی چندانکه دانا را از نادان نفرت است صد چندان نادانرا از دانا وحشت است (Sa'dī) "so that you may understand that the ignorant man dreads the wise a hundred times as much as the wise man hates the ignorant" (*lit.*:—that as much as the wise man dislikes the ignorant, a hundred-fold of that the ignorant man dreads the wise man").[4]

"*So much*; *to such a degree*":—

بدیدار مردم شدن عیب نیست و لیکن نه چندانکه گویند بس

Bi-dīdār-i mardum shudan 'ayb nīst

Va līkin na chandān ki gūyand 'bas'—(Sadī).

"There is no harm in visiting people,

But not to such an extent that they exclaim 'this is enough'."

[1] In modern Persian, *chandānki* چندانکه is not used in this signification; *hangām-ī ki* هنگامیکه, or *vaqt-ī ki* وقتیکه, or *chūn* چون, 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.—*Chandānchi* چندانچه is obsolete: it rarely occurs even in old Persian.

Harchand ūrā bi-maktab burdandī az miyān-i maydān sar bi-zadī va chandānchi ta'līm-i khatt-ash dādandī[1] *mayl bi-nayza-yi khattī namūdī* هر چند او را بمکتب بردندی از میان میدان سر بزدی و چندانچه تعلیم خطش دادندی میل به نیزهٔ خطی نمودی (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) [*Mādām*[a] مادام Ar.] *mā-dām ki* مادام که, *mā-dām-ī-ki* مادامیکه, *tā-mā-dām-ī-ki* تا مادامیکه "as long as":—

[2] مادام الحیات *mā-dām*[a]*-'l-ḥayāt* "as long as life lasts."[3]

Mudām مدام is an adj.; *bachcha-yi man mudām girya mī-kunad* بچهای من مدام گریه میکند (m.c.) "my little child cries continually": *mast-i mudām ast* مست مدام است (m.c.) "he is always intoxicated"[4]: *mudām*[a]*-'l-awqāt* مدام الاوقات (m.c) "perpetually" (also *dāyim*[a]*-'l-awqāt* دایم الاوقات (m.c.).

(15) *Gūyā* گویا or *miṣl-i īnki* مثل اینکه:—

آوازی شنیدم گویا (or مثل اینکه) کسی میخواند *āvāz-ī shanīdam gūyā* (or *miṣl-i īnki*) *kas-ī mī-khwānad* (m.c.) "I heard a voice as if some one were singing, (I heard a sound like singing)": *miṣl-i īnki bi-shumā guftam, bi-kunīd* (m.c.) مثل اینکه بشما گفتم بکنید "do as I told you to do."

(16) *Chunān ki* چنانکه (old): *chunānchi* چنانچه (mod.):—

چنانکه میگویند[5] *chunānki mī-guyand* (old) "as the saying is": *guft chunān-ki*[5] *tu guftī ṭā'ifa-ī ḥasad burdand* گفت چنانکه تو گفتی طائفهٔ حسد بردند (Sa'dī) "he replied, 'as you said, a number envied me.'"

Chunān-ī ki چنانیکه, or *ham chunān ki* همچنانکه, and *ān chunān ki* آنچنانکه have a similar signification, as: *chunān-ī-ki*[5] *ūrā zadam turā ham mī-zanam* چنانیکه او را زدم ترا هم میزنم (m.c.) "I'll beat you as I beat him": *man ham-chunān*[5] *ki būd 'arẓa*[6] *dāshtam* من همچنانکه بود عرضه داشتم (m.c.) "I have

[1] The final ی of the Past Habit. (with the exception of the 2nd pers. singular) is *vā-yi majhūl* in classical Persian, but by modern Persians it is pronounced as *ayā-yi ma'rūf*.

[2] Ar. حیوة *ḥayāt*.

[3] *Tā-dam-i marg* تا دم مرگ "till the last breath."

[4] *Dāyim*[a]*-'l-khamr* دایم الخمر (m.c.) "a drunkard." *Mudām* also means "wine."

[5] Or *chunānchi* چنانچه.

[6] *'Arẓ* عرض "an oral petition"; *'arīẓa* عریضه, "a written one": *'arẓ dāram* عرض دارم "I have a petition to make"; *'arẓ mī-kunam* عرض میکنم "I will make (or am making) a petition"; but in the Past tense in m.c. *'arẓ kardam* عرض کردم, or *'arẓa dāshtam* عرضه داشتم (not *'arẓ dāshtam* عرض داشتم). The Afghans, however, say *'arẓ dāshtam* عرض داشتم.

related the matter exactly as it happened'': *guft ān chunānki shinīdī khalq-ī bar-ū bi-ta'aṣṣub*[1] *gird āmadand* گفت آن چنانکه شنیدی خلقی بر او بتعصّب گرد آمدند (Sa'dī) "he said, as you have heard, a whole people collected round him from fellow-feeling[1]: *āvarda-and ki kazhdum*[2] *rā vilādat-i ma'hūd nīst chunānki*[3] *sā'ir-i ḥayvānāt rā* آورده اند که کژدم را ولادت معهود نیست چنانکه سائر حیوانات را (Sa'dī) "it is said that the scorpion is not born in the ordinary manner like all other living things."

ān hama mardum chunānchi az durushtī muta'allim na-shudand az narmī ham muta'ṣṣir na-gardīdand (Tr. Haji Baba, Chapter VII) "the whole of them were as little moved by roughness as they were by wheedling."

In Indian and Afghan Persian, *chunānchi* چنانچه at the beginning of a clause means "accordingly":—*Chunānchi ham-chunān kardam* چنانچه همچنان کردم (Afghan) "accordingly, I did so exactly."

Though in modern Persian *chunānchi* چنانچه may occasionally be rendered in English by "accordingly," its proper meaning is "so that" or "like," or "for example," and, in translation into Persian, *chunānchi* must be employed only when its meaning will admit of one of these interpretations.

Chunānchi چنانچه "like, for example":—*Dar yak ṣandūq ashyā-yi khurākī būd chunānchi* (*miṣl-i*) *nān va*[4] *birinj va panīr va-ghayra* در یک صندوق اشیای خوراکی بود چنانچه نان و برنج و پنیر وغیره (Afghan coll.): *va har pādishāh-i āgāh ki madār-i kār-i khud bar ḥikmāt nihāda, mavā'iẓ-i ḥukamā rā dastūr[u]'l-'amal sāzad, ham mamlākat-ash ābādān bāshad va ham ra'iyyat-ash khush-dil va khurram, chunānchi Rāy-i A'ẓam-i Dābishlīm-i Hindī* و هر پادشاه آگاه که مدار کار خود بر حکمت نهاده مواعظ حکما را دستور العمل سازد هم مملکتش آبادان باشد و هم رعیتش خوشدل و خرّم چنانچه رای اعظم دابشلیم هندی (Anvar-i Suh., Chap. I, Intro.): "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, Dābishlīm who—."

Agar chunānchi u āmad[5] *man mī-ravam* اگر چنانچه او آمد من میروم (m.c.) "if for instance he comes, I'll go; here *chunānchi* چنانچه could be expressed by *fi-l-maṣal* فی المثل.[6]

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[1] *Ta'aṣṣub* تعصب means "zeal, party spirit."

[2] Anciently this word was *gazh-dum* گژدم. In m.c., the Arabic word *'aqrab* عقرب is preferred.

[3] Or *chunānchi* چنانچه.

[4] The copulative و could be omitted. For *chunānchi* چنانچه, it is better to substitute here *az qabīl-i* از قبیل, or *maṣal*[an] مثلاً.

[5] Note past tense in a condition, for present.

[6] فی المثل not correct Arabic.

In m.c., *chunānchi* چنانچه alone is often used for "if" and "so that" :—
اورا سخت زير فلک چوب کاري کردند چنانچه روز بعد مرد (m.c.) "they bastinadoed him so severely *that* he died the next day."

(17) *Ṭawr-ī-ki* :—

طوريکه بشما گفتم همان طور واقع شد *ṭawr-ī-ki bi-shumā guftam hamān ṭawr vāqi' hud* (m.c.) "it happened exactly as I told you."

(18) *Ḥāl ān ki* حال آنکه :—

Ḥāl ān ki bi-shumā guftam na-shunīdīd حال آنکه بشما گفتم نشنيديد (m.c.) "although (in spite of the fact that) I told you, you did not listen": or *bā-vaṣf-i ānki* با وصف اينکه [*vide* (9)], instead of *ḥāl ān ki* حال آنکه.

(19) *Dar ṣūrat-ī ki* در صورتيکه "in the event of" :—

Dar ṣūrat-ī ki ū bi-yāyad man mī-ravam در صورتيکه او بيايد من ميروم (m.c.) "in the event of his coming, I'll go."

(20) *Bi-har ḥāl* بهر حال, etc., "anyhow, at any rate" :—

Bi-har[1] *ḥāl chāra-ī nīst* بهرحال چارۀ نيست (m.c.) "anyhow there is no help for it."

(21) *ma' hāzā* = *bā īn hama* با اينهمه "still, in spite of" :—

Bā-vujūd-ī-ki bi-ū guftam īn kār bi-kunad va na-kard, ma' hāzā tark-i dūstī namī-kunam باوجوديکه باو گفتم اين کار بکند و نکرد مع هذا ترک دوستي نمي کنم (m.c.) "although I told him to do this and he didn't, *still* (in spite of that) I won't give up his friendship."

(22) نهايت الامر *nihāyat"'l-amr* occurs rarely in writing for عاقبت الامر *āqibat"'l-amr* "at length, at last."

(23) تا هم *tā-ham* 'nevertheless' is not used at all in Persia. It is a translation of the Hindi *tau-bhī* توبهی : it is Hindustani.

(24) "Lest" : *Mabādā* مبادا ; *shāyad* شايد :—

The poet says, if you earn anything to-day, you should keep a portion for to-morrow—

مبادا که در دهر دير ايستي مصيبت بود پير و نيستي
Mabādā ki dar dahr dīr īstī
Muṣībat buvad pīrī u nīstī (Firdausi).
"Lest you live long;
For old age and want are a calamity."

گفت از فکر تو ميترسم مبادا که دزدان اسپ را به برند *guft-az fikr-i tu mī-tarsam mabādā*[2] *ki duzdān asp rā bi-barand* (m.c.) "I fear lest while you are thinking, the thieves may steal the horse": *mī-tarsam ki mabādā az īnjā na-ravam* ميترسم که مبادا از اينجا نروم (m.c.) "I fear I shall not get away from here."

In the above examples که alone could be substituted for *mabādā* مبادا without altering the sense: *ham shakk būd ki shāyad* (or *mabādā*) *sang*[3] *az*

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[1] Or *dar har ḥāl* در هر حال.

[2] Or *mī-tarsam ki mabādā* ميترسم که مبادا.

[3] Or *sang-ī* سنگی.

bālā-yi kūh bar man uftad افتد من بر کوه بالای از سنگ (مبادا or) شاید که بود شک هم (m.c.) "there was also some doubt that (lest) a stone might fall on me from the cliff."

In the following Afghan colloquial sentence, *mi-tarsam mabādā dar panja-yi dushman na-yuftam* نیفتم دشمن پنجهٔ در مبادا میترسم "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 *Gulistan* the same confusion seems to exist: *andīshīd ki agar bar mala' uftad fitna na-shavad* افتد[1] برملأ اگر که اندیشید فتنه نشود (Sa'dī) "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 ṭawr kī mī-davīd uftād* افتاد میدوید که طور همین (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.[2] Short exclamative phrases, both Persian and Arabic, also act as interjections.[3]

There is no general term for "Interjection." Interjections for regret are called *ḥurūf-i afsus* افسوس حروف: for lamentation and grief, *ḥūraf-i-nudba* ندبه حروف: for attracting attention (*ay*, *yā*, etc.) *ḥuruf-i nidā* ندا حروف: for admiration, wonder, *ḥurūf-i-ta'ajjub* تعجب حروف (or *kalima-yi ta'ajjub* تعجب کلمهٔ): for warning, *ḥurūf-i-rad'*, etc., etc.

The following are simple Interjections.

(1) Regret (*ḥarf-i-afsūs* or *ḥarf-i-ta'assuf*), or sorrow (*ḥarf-i-nudba*):—

m.c. افسوس *afsūs*[4] } alas!
class. افسوسا *afsūsā* }

m.c. دریغ *dirīgh* }
m.c. دریغا وا *dirīghā* or *vā darīghā*[2] } alas!
m.c. واحسرتا *vā ḥasratā* }

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1 *Mala'*; note that the final letter is *hamza* and not *alif*; the *a* is the *fatḥa* of the *lām*.

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 *dirīghā* دریغا, also *ay dirīghā* ای دریغا, is called *atif-i-nudba* الف ندبه. The latter form is used in the singular only. *Dirīgh kardan* دریغ کردن or *dāshtan* داشتن "to withhold, deny": *dirīgh āmadan* دریغ آمدن "to be sorry, regret": *dirīgh nīst* دریغ نیست "you are welcome to it."

3 Chodzko aptly compares the interjection to a species of musical note that gives a tone to the whole phrase.

4 Also *ṣad ḥayf* صد حیف and *hāzar afsūs* هزار افسوس.

m.c. حیف *ḥāyf*[1] } pity!
class. حیفا *ḥāyfā* }

class. وا دردا *vā dardā* or دردا *dardā*, oh grief!

class. واه *vāh* }
m.c. وای *vā,ī* } ah, alas.
class. وه *vuh* }

m.c. وای بمن *vā,ī bi-man*, woe to me.

m.c. آه *āh* }
m.c. آها *āhā* } a sigh!

m.c. هیهات *hayhāt* alas.

class. آوخ *āvakh*,[2] alas.

class. ویلة *vayla*, alas.

m.c. وا ویلا *vā vaylā*, alas.

class. وا اسفا *vā asafā*, oh my sorrow, alas.

m.c. ای خاک بر سرم *ay khāk*[3] *bar sar-am*, dust on my head! (said on occasion of death or when a false statement is made); *vide* (3).

Examples:—افسوس که برادرم سخت ناخوش است *afsūs ki barādaram sakht nā-khush ast* (m.c.) "my brother, I regret to say, is very ill."

دور جوانی بشد از دست من آه و دریغ آن زمن دلفروز[4]

Dawr-i-jāvānī bi-shud az dast-i-man
Āh u darīgh! ān zimān-i dil furūz[5]—(Sa'dī)
"The time (revolution) of youth left me,
Ah alas! for that glad time."

هر که شاه آن کند که او گوید حیف باشد که جز نکو گوید

Har ki shāh ān kunad ki ū gūyad
Ḥayf bāshad ki juz nikū gūyad—(Sa'dī).
"He on whose word the King (relies and) acts
A pity it were he should speak aught but the truth."

Ḥayf ast ki īn-hā rā bi-burand[6] (m.c.) "it is a pity to cut these": حیف غلام رضا جوان بود *ḥayf-i-Ghulām Riẓā javān būd*[7] (m.c.) "alas for Ghulām Riẓa, he was young."

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[1] Also *ṣad ḥayf* صد حیف and *hāzar afsūs* هزار افسوس.

[2] In speaking, *akh* اخ is used for "Alas," as well as for an exclamation of pain "Oh!"

[3] Or *bar sar-am* alone: *chi khāk bar sar-am* چه خاک بر سرم "Oh what shall I do."

[4] The Persians refer all changes of fortune to the revolution of the heavens. *Dawr* دور "revolution" also means the circulation of the wine cup.

[5] From *afrūkhtan* افروختن to kindle: also *dil afrūz* دل افروز (generally applied for a lover).

[6] Generally pronounced with only one *r*.

[7] Applied to a dead person.

آن مرغ طرب که نام او بود شباب * فریاد ندانم که کی آمد کی شد

Ān murgh-i ṭarab ki nām-i ū būd shabāb
Faryād! na-dānam ki kay āmad 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:—

کس دشمن من نیست منم دشمن خویش
ای وای من و دست من و دامن خویش

Vā āsafā! vā āsafā! Īrān 'ajab dar khwāb-i ghaflat ast (modern) "Alas! alas! In what a sleep of forgetfulness is Iran sunk": *ay khāk bar sar-am īn chi ḥaif-īst* (m.c.) "alas what words are these (i.e. they are untrue)."

Remark.—Sometimes a verb is equivalent to an interjection, as:—

چون باد اجل چراغ عمرت بکشد ترسم که ترا ز ننگ نپذیرد خاک

Chān bād-i ajal chirāgh-i 'umrat bi-kushad
Tarsam ki turā zi-nang nap'zīrad khāk

"When winds of death shall quench your vital touch,
Beware lest earth your guilty dust expel."[1]

(*O. K.* 296 *Whin.*)

(2) Admiration (حروف تحسین و آفرین) (real or feigned), and surprise (حروف تعجب):—

m.c. *vāh vāh* واه واه, good, good.
m.c. به به *bah bah*,[1] well done; also, how nice.
m.c. آفرین *āfirīn*, (create[2]) } well done!
class. ژ *zih* }
class. زهي *zihī* }
m.s. شاباش *shābāsh*[3] hurrah (in India, well done).
m.c. احسن *aḥsan*,[4] first rate!

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[1] For *bih bih* به به, "good, good", *āfrīnāma* آفرینامه (= *āfrīn būd* باد آفرین) 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]

[2] O God create more for us.

[3] Classical also: much used by Afghans and Indians in speaking.

[4] مَا أَفْعَلَ — أَفْعَلُ بِ or are two Arabic forms expressing admiration, as: أَحْسَنُ زَيْدًا of أَحْسَنُ بِزَيْدٍ "how handsome is Zaid."

m.c. مرحبا *marḥabā*,[1] well done (not welcome).
m.c. بارک الله *bārak Allāh*, may God bless you, good.
m.c. تبارک الله *tabārak Allāh*, good, strange (also used to express disbelief).

class. حبّذا *ḥabbaẕā*, well done.
m.c. الله اکبر *Allāhᵘ akbar*, God is most great (for wonder or admiration).
m.c. ماشاء الله *mā shāᵉ Allāh*, as God will.
m.c. عجب *'ajab*, wonderful!
m.c. صد هزار آفرین *ṣad hazār āfirīn*, by all means, a thousand times yes.

Examples:—ما شاء الله چه بچّهٔ خوبی داريد *mā shāᵉ*[2] *Allāh chi bachcha-yi ḵẖūb-ī dārīd* (m.c.) "what a nice little child you have got": *bārak Allāh chi kār-i ḵẖūb-ī-st 'ajab kār-ī kard* بارک الله چه کار خوبیست - عجب کاری کرد (m.c.) "may God bless it! how excellent a thing this is! he has performed wonders": *āfirīn bi-Maḥmūd* آفرین به محمود (m.c.) "well done Maḥmūd!"

Firdawsī, 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:—

قضا[3] گفت گیـــر و قدر گفت ده فلـــک گفت احسن ملک گفت زه

Qaẓā guft gīr u Qadar guft dih
Falak guft aḥsan Malak guft zih

Firdawsī's reply was that the *Falak* (not he) had said *aḥsan*.

(3) Lamentation, mourning:—
m.c. فغان *fugẖān*[4] } Lament! Oh! Alas!
افغان *afgẖān* }
m.c. وای *vāy* } Oh misery!
m.c. واویلا *vā vayla* }
m.c. ای خاک بر سرم *ay ḵẖāk bar sar-am*, *vide* (1).

(4) Hatred, aversion, contempt (حرف نفرین):—
m.c. تفو - تف - اف *uf*,[5] *tuf*, *tufū*, fie, for shame, also په *pah* (for a bad smell); اُغ *ugh* (for a bad smell).
m.c. اه *ah*.

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1 In Arabic "welcome," but in Persian "well done," for *marḥabaⁿ* مرحبًا; *vide* p. 382, foot-note (1).

2 *Lit.* "As God wills it, what a nice—." The *mā shāᵉ Allāh* ماشاء الله averts the evil eye. If a stranger were to make the remark without *mā shāᵉ Allāh* ماشاالله, the relations of the child would at once insist on this formula being added.

3 There is a distinction between *qaẓā* قضا and *qadar* قدر.

4 *Fugẖān kardan* فغان کردن "to cry aloud, lament."

5 In Arabic *uff* اف. For Ar. تفًّا

m.c. دور *dūr*, avaunt.

m.c. اعوذ بالله *a'ūz" bi-llāh*, God defend me (I take refuge with God).

m.c. په *pah*.

(5) Attention or warning : —

m.c. اینجا نگاه کن *īnjā nigāh kun*, look here.

m.c. سر حساب باش *sar-i ḥisāb bāsh*, look out!

class. (rare m.c.) اینک *īnak*, behold! now!

class. and poet. هان *hān* } know! in truth!

class. and poet. هین *hīn* }

m.c. زنهار *zinhār*, beware, never do! on no account!

m.c. ای مردکه *ay mardaka*[1] look here; (*ay* is always followed by a substantive).

m.c. اوی مردکه *o'ī mardaka*,[1] you there, fellow!; (*o'ī* can be used alone).

m.c. ای فلان[2] کس *ay fulān kas*, oh So-and-so!

m.c. ای پدر *ay pidar*, oh you there, (oh father! addressed to one older than the speaker).

m.c. ای عمو[3] *ay 'amū*, oh uncle!

m.c. ای مشهدي *ay mashhadī*, oh Mashhadī!

m.c. ای کربلائی *ay karbalā'ī*, oh Karbalā'ī! } [4]

m.c. ای برادر *ay barādar*, oh brother!

m.c. ای مسافر *ay musāfir*, oh traveller!

Zinhār زنهار, or *zīnhār* زینهار, when an interjection of warning, is followed either by the 2nd person of the Imperative or of the Aorist, as: *zīnhār bi-dīn ṭama' dīgar-bār gird-i īn dām na-gard* زینهار بدین طمع دیگر بار گرد این دام نگرد (Sa'dī) "take heed, don't again through greediness approach the snare": *guft zinhār na-sitānī ki bi-panjāh dīnār ham rāẓī shavand* گفت زنهار نستانی که بپنجاه دینار هم راضي شوند (Sa'dī) "he said *beware lest* thou (on no account) take it, for they will even consent to give you fifty dīnārs ('to go elsewhere')." *Zinhār khwāstan* زنهار خواستن "to seek protection, sanctuary"[2] *zinhārī* زنهاري adj. "under protection": *bi-zinhār āmada-am* بزنهار آمده ام (m.c.) "I have come to you for protection."

In the sentence *guft marā kushta shudan qabūl ast līkan zinhār barahna na-khwāham shud* گفت مرا کشته شدن قبول است لیکن زنهار برهنه نخواهم شد (m.c.)

[1] *Mardaka* مردکه (m.c.) for *mardak* مردک.

[2] Or *fulāna* فلانه.

[3] *'Amū* or *'ammū* عمو (m.c.), for *'amm* in Ar.

[4] These are all m.c. forms of addressing or calling to a stranger. *Mashhadī* مشهدي one who has made the pilgrimage to *Mashhad* مشهد; and *Karbalāī* کربلائی, 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 *Yā hājj* یا حاج in the same manner.

"she said she could rather perish than undress," *zinhār* زنهار may be considered either an interjection or an adverb of negation.

In modern colloquial, *zinhār* زنهار is used without a negative in the sense of "mind you do," as: *zinhār zinhār khidmat-i khud rā shākh u barg-ī bisyār bi-guzār* زنهار زنهار خدمت خود را شاخ و برگي بسيار بگذار (Tr. Haji Baba, Chap. 40) "mind, whatever you do, that you embellish your services when relating them."

Remark.—*Hā* ها "have a care! behold!" is in m.c. often corrupted into *ā*, as: *shumā rā mī-zanam-ā* آ - شما را ميزنم; *īnjā biyā-ā* آ - اينجا بيا. *Hān* هان (with nasal *n*) is similarly used.

(6) Impatience:—

m.c. نگاه كن *nigāh kun*, look here, come here.[1]

m.c. ده برو *dih bi-raw*, go along, do; (also *dih* for wonder).

m.c. جهنّم شو *jahannam shaw*, go to hell.

m.c. گمش كن *gum-ash kun*, hang him.

m.c. گم شو *gum shaw*, be off with you.

m.c. (كنار, or بالا, or دنبال or) باجي برو عقب[2] *bājī biraw 'aqab* (or *dumbāl*, or *bālā*, or *kinār*), my good woman, you are in the way.

m.c. كنار برو عمو[2] *kinār bi-raw 'ammū*, my good man, please move.

پشت پشت *pusht pusht* (class., obs.).[3]

پوش پوش *posh posh* (Afghan, class.).[3]

m.c. جا بدهيد *jā bi-dihīd*, make room!

m.c. دور باشيد *dūr bāshīd*, clear the way!

m.c. خبردار سرِ حساب *khabardār! sar-i ḥisāb*, take care, look out! (gen. by a person riding).

m.c. خفه بشي *khafa bi-shī*, may you be hanged (lit. throttled).

m.c. دلت درد بيايد *dil-at dard bi-yāyad*, as above (lit. may you have a stomachache).

(7) Distress, want:—

m.c. امان *amān*, quarter!

---

1 *Ḥājī Āghā nigāh kun* حاجى آغا نگاه كن (m.c.) "Ḥājī Āghā come here (H. A. being in the next room)."

2 *Bājī* باجى, lit. 'sister'! *'Amū* عمو (for *'ammū*) 'uncle,' not necessarily one older than the speaker: two boys quarrelling will say *biraw 'ammū* برو عمو = "what can *you* do to me?"

3 For explanation of these terms, *vide* p. 372, foot-note (3): *gūyand ki pusht pusht ḥammāl āmad* گويند كه پشت پشت حمال آمد "here comes the porter with his precious packs."—(*O. K. Rub.* 218, *Whin.*).

m.c. فریاد[1] *faryād*, injustice!
m.c. بیداد *bi-dād*, injustice, tyranny!

m.c. یا ربّ *yā Rabb*, O Lord!
m.c. امان از دست تو *amān az dast-i-tu*, help from thine hand (of oppression).
m.c. داد از جفای تو *dād az jafā-yi tu*, oh! redress from thine injustice.

(8) Fie, for shame:—
m.c. خجالت بکش *khajālat bi-kash*, feel shame!
m.c. عارت نمی آید *'ār-at namī-āyad*, feelest thou no shame?
m.c. روبت سیاه *rūy-at siyāh*, thy face is blackened.
حیا خوب چیز یست در دنیا *ḥayā khūb chīz-īst dar dunyā*, a feeling of shame is a good thing to cultivate.

(9) Repentance:—
m.c. غلط کردم گه خوردم *ghalaṭ kardam, guh khurdam*, I have erred; I repent humbly (lit. I have eaten human excrement).
m.c. دیگر نخواهم کرد *dīgar na-khwāham kard*, I will never do so again!

(10) Miscellaneous:—
m.c. یالّا رو کن *yāllā*[2] *raw kun*, oh! begin!
class. پشت پشت *pusht pusht*,[3] make way! look out!
m.c. خوب *khūb*, all right, go on, continue.
m.c. چشم بد دور *chashm-i bad dūr*, avaunt the evil eye.
m.c. دور از دوستان *dūr az dūstān* (Sa'dī), may you and my friends never know the like.

m.c. نعوذ بالله *na'ūẕ bi-llāh*[4]
m.c. عیاذاً بالله *'ayāẕ*[an] *bi-llāh*
m.c. خدا نکند *Khudā na-kunad* } God forbid.
m.c. خدا نخواسته *Khudā na-khwāsta*
m.c. حاشا *ḥāshā*

[1] *Dād u faryād kardan* داد و فریاد کردن "to call aloud for justice": *faryād u fughān kardan* فریاد و فغان کردن "to lament": *bi-faryād rasīdan* بفریاد رسیدن "to assist, succour": *az dast-i ḥākim faryādī hastam* از دست حاکم فریادی هستم (m.c.) "I am making a complaint against the Governor."

[2] Vulg. for *Yā Allāh* یا الله.

[3] Possibly "mind your backs" or "turn your backs (i.e., face the wall; as a great lady passes)." The camel-men of Afghanistan and the Indian N.-W. Frontier say, *posh! posh!* for "get out of the way," which is perhaps a corruption of the old *pusht pusht* پشت پشت. Another suggested derivation is that *posh posh* may mean "veil your eyes (as a lady is coming)." *Pusht pusht* also means "one behind the other in close succession."

[4] God defend us! lit. "we take refuge with God (from Satan the accursed or stoned)."—*Quran.*

m.c. استغفرالله *astaghfir-u'llāh*, God forbid (lit. I ask pardon of God).

m.c. خدا کند *Khudā kunad*, God grant.

m.c. سبحان الله *Subḥānallāh*, Praise be to God! (for wonder, m.c.).

m.c. ای خدا *ay Khudā*
m.c. خدایا *Khudāyā*
m.c. یا الله *yā Allāh*
} Oh God!

m.c. الهی *Ilāhī*, my God! (in m.c. = "I hope!—.")

m.c. خدا داند (or میداند) *Khudā dānad* (or *mī-dānad*), God knows.

m.c. ان‌شاء الله *in shā' Allāh*, if it please God.

m.c. انشاء الله تعالی *in shā' Allāh Ta'ālā*, if it please God most High.

m.c. از برای خدا *az barāy-i Khudā*
m.c. بخاطر خدا *bi-khāṭir-i Khudā*
} for God's sake.

class. فی سبیل الله *fī sabīl-'llāh*
m.c. در راه خدا *dar rāh-i Khudā*
} in God's name.

m.c. الحمد لله *al-ḥamd-u li-'llāh*, praise be to God (Thank God).

m.c. شکر خدا *shukr-i Khudā*, thank God!

m.c. خدا حافظ شما (or خدا حافظ) *Khudā ḥāfiẓ-i shumā* (or *Khudā ḥāfiẓ*), good-bye[2] (God protect you).

m.c. خدا نگاه دار *Khudā nigāh-dār*
خدا شما را نگاه دارد *Khudā shumā rā nigāh dārad*
} may God guard you.

m.c. زنهار *zinhār*, beware! *vide* (5).

m.c. الّا *allā*,[3] go on, begin.

m.c. ترا بخدا *turā bi-Khudā*,[4] for mercy's sake!

m.c. بار خدایا *bār Khudāyā*, O Great God!

class. لبیک *labbayk*[5] (in m.c. *labbe*), here I am.

گلولهٔ شش مثقالی *gulūla-yi shash*[6] *miṣqālī*, you want a bullet (to keep you quiet); or—*tū-yi kūn-at bāshad*.

قدم شما بر چشم *qadam-i shumā bar chashm*, welcome (to the coming guest); or speed (to departing guest).

m.c. بچّه ها *buchcha-hā*[7] servants! attendants! (waiter!)

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[1] *Ilāhī! raḥmat-at kam na-shavad* الهی رحمتت کم نشود (m.c.).

[2] *Khudā ḥāfiẓī kardan* خدا حافظی کردن "to say good-bye."

[3] Corruption of *Allāh*.

[4] *Qasam mī-diham* قسم میدهم understood.

[5] *Labbayk*[a] لبیک, Ar., "here I am for you (waiting your orders)."

[6] A bullet of six *miṣqāls* مثقال: in m.c. one *miṣqāl* = 72 *yandum*.

[7] Corresponds to *ko,ī hai* of Urdu.

m.c. دست از گریبان بردار *dast az girībān bardār*
m.c. دست از یقّه ام ور دار[1] *dast az yaqqa am vardār*
} let me go.

m.c. هیچ هیچ *hīch hīch*, nothing, nothing!

m.c. چیزی نبود *chīz-ī na-būd*
m.c. قابلیت ندارد *qābiliyyat na-dārad*
} it was nothing, of no consequence.

m.c. بزحمتش نمی ارزد *bi-zaḥmat-ash namī-arzad*, it's not worth the trouble.

m.c. ای مدد ای مدد *ay madad ay madad*, help! help!

m.c. ای مسلمانان ای مسلمانان *ay musalmānān ay musalmānān*, Oh Muslims! Oh Muslims!

m.c. بکمکم برس *bi-kumuk-am bi-ras*
m.c. بفریادم برس *bi-faryād-am bi-ras*
} come to my help, come to my cries!

m.c. ای مادر ای مادر[2] *ay mādar ay mādar*, help, help (children)!

ای ننهٔ جان[3] *ay nana-jān*, O dear mother (children to mothers; also in addressing women; used by women when startled)!

ای بابا جان *ay bābā jān*, O dear father (a man's exclamation when startled).

m.c. مگر چه شد *magar chi shud*, what have I done!

m.c. آسمان که پائین نمی آید *āsmān ki pāyīn namī-āyad*, do so, don't fear, the sky won't fall.

m.c. دزد دزد *duzd duzd*
m.c. دزد آمد *duzd āmad*
} thieves! robbers!

m.c. بگیر بگیر *bigīr bigīr*, seize him, seize him!

m.c. وا ایست *vā īst*, stop!

m.c. ز جا مجنب *az jā ma-jumb*
m.c. حرکت مکن *ḥarakat ma-kun*
} don't move!

m.c. بخواب *bi-khwāb*
m.c. خم شو *kham shaw*
} crouch down, take shelter.

m.c. خاموش *khāmūsh*, silence![4]

m.c. خبردار باش *khabardār bāsh*, look out![4]

m.c. سرت را نگه دار *sar-at-rā nigah dār*, heads!

m.c. ملتفت باشید *multafit bāshīd*, please pay attention, listen!

m.c. گوش کن *gūsh kun*, listen (give ear)!

m.c. متوجه باش *mutawajjih bāsh*, pay attention!

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[1] In m.c. *yakha* یخه. T.: *vardār* وردار m.c. for *bar dār* بردار.

[2] A man would address an elderly woman as *mādar* مادر.

[3] *Nana* ننه or *Nana jān* ننه جان is a pet name used by mothers to their children, or by children to their mothers.

[4] *Vide* also (6).

m.c. دلتان با من باشد *dilitān bā man bāshad*, just pay attention to me for a few minutes.

m.c. بگیر ها ها بگیر *bi-gīr, hā hā bi-gīr*, soo on then (to a greyhound)!

(11) The following imitative sounds or cries are used to animals :—

پیش پیش *pīsh pīsh*, puss, puss.

چیت *chīt*, shoo (for driving away a cat).

بیه بیه *biye biye*,[1] for calling fowls, pigeons, dogs, etc.

چخ *chikh*,[2] shoo (for frightening away dogs).

تو تو تو *tū tū tū*, fowls or pigeons (in Kerman).

هُش هُش *hush hush*, stand still (to donkeys).

اچیش *achīsh*, stand still (horses, donkeys).

پخ پخ *pikh pikh*, for driving sheep.

هون *hūn*, for urging on a donkey.

هَی[3] *hay*, uttered at intervals by camel-men to keep camels in motion.

Remark I.—There are many other imitative cries used for calling camels, goats, sheep, asses, etc., etc., as well as for urging on beasts of burden: such cries cannot be represented in writing.

In the south of Persia, distance is represented by uttering *hā* several times with a peculiar intonation, as: *Hā-hā-hā-hā-hā-ā Kirmān*[4] "there yonder in the distance is Kirman." [In the Panjab a peculiar way of raising the voice (*ohh pare hai* "there it is yonder") has a similar use.

(*b*) (1) Onomatopoetic nouns are called *ism-i ṣawt* (اسم صوت). Examples: *jīk jīk* جیک جیک "chirping of small birds": *kū kū* کو کو "cooing of doves": *qāh qāh* قاه قاه "noise of laughter": *chir chir* چر چر "fizzling of meat cooking": *chakāchak* چکا چک and *chaqāchaq* چقا چق "the whizzing of a sword, club, etc., through the air": *fash-ā-fāsh* فشا فاش and *trang-ā-trang* ترنگ آترنگ "the whizzing of arrows through the air": *qul-qul* قلقل "the gurgling of wine being poured out, etc., etc." *Qa-ānī* has:—چون گربه که مو مو کند از مستی بسیار *chūn gurba ki mū mū kunad az masti-yi bisyār*. Such words, however, as *pīsh pīsh* پیش پیش and *chikh*, etc, are particles (*ḥarf*).

(*c*) The following are the commoner dervish cries :—

هو حق *Hū! Ḥaqq!*
یا هو یا حق *Yā Hū! Yā Ḥaqq*[5]! } Ho! Truth (or God)!

1 For *biyā biyā* بیا بیا "come, come."

2 The Afghans say *chikhe* چخی; also m.c.

3 Can this have any connection with the m.c. particle of continuation *hay* هی? Both are pronounced the same.

4 For things far off only.

5 *Hū* is the 3rd pers. sing. masc. Arabic pronoun "he" also "He." *Haqq* "the Truth" is another name of God.

يا علي مدد *Yā ʿAlī madad*, O ʿAli! help (Shīʿa[1] dervishes).

يا موجود *Yā Mawjūd*[2] Oh Omnipresent.

يا قاضي الحاجات *Yā Qāẓiy-a'l-ḥājāt*, O Granter of the needs of man.

يا غفار الذنوب *Yā Ghaffār-a-l-ẕunūb*, O Forgiver of sins (of the ʿAlī Allāhī sect).

گل مولا *Gul-Mawlā*, (a dervish greeting in which ʿAlī is compared to a rose).

Remarks.—Certain cries are peculiar to certain sects: *Ṣadā-yi yā ʿAlī* (or *yā Ḥusayn*) *buland shud* بلند شد (يا حسين or) صداى يا علي could only be applied to Shīʿas, and *ṣadā-yi yā Chār Yār*[3] صداى يا چار يار to Sunnis only. *Yā Allāh* يا الله could be used by either sect.

(*d*) The following are some of the street cries;[4] 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:—

قوت بازو قوت پا *quvvat-i bāzū*,[5] *quvvat-i pā*, strength to your arms, strength to your legs.

Sweetmeats:—

اى حلواى آردة — اى پشمك — اى حلواى خارك[6] *ay ḥalvā-yi khārak—ay pashmak—ay ḥalvā-yi ārda.*[7]

Figs:—

انجير انجير بلبل باغ بهشت *anjīr, anjīr-i bulbul-i bāgh-i bihisht*, figs! figs fit for the nightingales of the Garden of Paradise.

---

[1] The Sunni dervishes say *Yā chār yār* يا چار يار, i.e. Abū Bakr, ʿUmar, ʿUṣmān and ʿAlī.

[2] These cries are used by dervishes either to announce their arrival at the doors of the great, or else when seeking alms in the bazars. A dervish entering does not salute: he utters one of these cries. The writer saw a Persian dervish in Baghdad crying *Yā Mawjūd* يا موجود in an unpleasant and excited voice till utterance nearly failed, and the sweat streamed down his face from the exertion. The shop-keepers were only too willing to give him money 'to move him on.'

[3] *Abū Bakr u ʿUmar, ʿUṣmān u Ḥaydar* ابوبكر و عمر و عثمان و حيدر (*miṣrā*). Ḥaydar is a title of ʿAlī.

[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 *yak chīz-i bī-khur ki quvvat-i zānū paydā kunī* يک چيزي بخور كه قوت زانو پيدا كنى (m.c.): the idea apparently is that the refreshment will give the necessary strength to the leave-taker's legs.

[6] *Khārak* خارک a dried date.

[7] *Halvā-yi ārda* حلواى آردة is made of sesame seeds, sugar, flour, and butter.

قوت زانو انجیر است *quvvat-i zānū anjīr ast*, strength to the knees are figs.

Pomegranates :—

انار دارم انار باغ بهشت *anār dāram anār-i bāgh-i bihisht* } pomegranates have I; pomegranates of the Garden of Paradise.

نار باب دل بیمار *nār bāb-i dil-i bīmār.*

اتابکی دارم نار اتابکی *atābakī*[1] *dāram nār, atākabī dāram nār.*

Cucumbers :—

ای قند[2] تر خیار *ay qand-i tur, khiyār*, oh liquid sugar, cucumbers!

Plums :—

ای صفرا شکن آلو *ay ṣafrā-shikan ālū*, oh plums! a cure for bile.

Grapes :—

طلا دارم مشتری *ṭilā dāram, mushtarī*, gold have I, oh buyer!

Pistachio-nuts :—

ای پستهٔ دامغان[3] مشتری *ay pista-yi Dāmghān, mushtarī*, pistachio-nuts from Dāmghān, oh buyer!

Nuts and edible seeds :—

همه عجیل دارم و بشکن *hama 'ajīl dāram va bishkan.*

Mulberries :—

بیدانه نبات[4] — بیدانه آب حیات — بیدانه - شکر نبات — بیدانه - بیا لذت میجری از روح *bī-dāna nabāt; bī-dāna āb-i ḥayāt; bī-dāna shakar-nabāt; bi-dāna, bi-yā lazzat mī-barī az rūḥ*, (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 :—

میوهٔ صفراء تر شاه میوه *mīva-yi ṣafra-bur shāh mīva.*

White Mulberries :—

نقل هلاه (= هل است) *nuql-i hila* (= *hil ast*) } sweets with cardamoms (in India *ilāchī dāna*).

(2) Tripe :—

وي سیراو[5] *o-ī sīrā'ū*, oh tripe!

(3) Cinnamon Tea :—

ای چای دار چین نبات *ay chāy-i dār-chīn nabāt*,[4] oh tea and cinnamon[4] and sugar-candy all mixed!

---

[1] *Atābakī* اتابکی is a good variety of pomegranate.

[2] *Qand* is loaf sugar, the kind most liked in Persia.

[3] Pronounced *Dămghūn*: this and *Simnān* both mean Mash-had and are famous for pistachio-nuts.

[4] *Nabāt* نبات is "sugar-candy." Some Persians do not eat *qand*. A few old-fashioned Muslims will not take tea, which comes from Hindus: nor loaf-sugar, which is *najis* نجس; firstly, because sugar is made by the hands of unbelievers, and secondly, because it is purified by bones.

(4) Water:—

بنوش بیاد شهید کربلا *bi-nūsh bi-yād-i Shahīd-i Karbalā*, drink in remembrance[1] of the Martyr of Karbalā.

(5) Kerosine-oil:—

نفتی دارم مثل گلاب *naft-ī*[2] *dāram miṣl-i gulāb*, a naptha have I like rose-water.

(6) Castor-oil (for lamps):—

چراغ یا شاه[3] یا شاه چراغ *yā shāh-i chirāgh! yā shāh-i chirāgh*.

(7) For clothes:—

ای قمیص[4] دارم - پارچه دارم - شیله دارم *ay qamīṣ dāram—pārcha dāram—shīla dāram*, oh long-cloth have I, cloth have I, *sālū*[5] have I.

(8) For pins and needles[6]:—

ای سوزن سنجاق انگشتانه یراق *ay sūzan sinjāq angushtāna yarāq*, oh needles, pins, thimbles, gold and silver lace.

(9) Scissors and embroidery (hawked in villages only):—

ای مقراض ای یراق دم چادر *ay miqrāẓ ay yarāq-i dam-i chādar*, oh scissors, oh gold (or silver) lace for *chādars*.[7]

(10) For antimony[8]:—

اوی سرمهٔ سنگ اوی سرمهٔ سنگ *o-ī surma-yi sang, o-ī surma-yi sang*, oh antimony of stone.[9]

(11) Indigo[10]:—

اوی وسمه اوی وسمه *o-ī vasma! o-ī vasma*, oh leaves of Indigo, oh leaves of indigo.[11]

1 *Ḥusayn* حسین, slain at Karbalā, was wounded in the mouth by an arrow, when he stooped to drink from the Euphrates. His death occurred twelve years after that of his brother *Ḥasan* حسن.

2 نفت, Persian for نفط.

3 There is a shrine in Shiraz called *Shāh-i chirāgh* چراغ شاه, where is buried the brother of Imām Rizā امام رضا, the 8th Imām (the latter is entombed at Mash-had). Some Muslims salute the newly-lighted lamp by *salām yā shāh-i chirāgh* سلام یا شاه چراغ. The Gabrs say *Shab-i khayr* شب خیر to each other, generally juniors to seniors.

4 Called also *chihil-vār* چهل وار, or *chihil-yār* چهل یار, because each piece is folded in forty *vār*; *vār* may be the Persian word "time, turn, regulation," or a corruption of the English word *yard*; derivation doubtful.

5 *Sālū* سالو or *shālū* شالو: Indian names of the red cotton stuff. *Shīla* شیله is vulg. for *shilla* شله.

6 These articles are usually sold by Jews.

7 The Zardushti women wear a special *chādar* چادر without *yarāq* یراق.

8 For the eyes and eyelashes.

9 For some reason the best antimony is called *surma-yi sang* سرمهٔ سنگ.

10 For the eyebrows; the dried leaves are pounded and boiled. Sa'dī says *kūshish-i bī fā'ida ast vasma bar abrū-yi kūr* کوشش بیفایده است وسمه بر ابروی کور. Story 28, Book III.

11 Only used by the Muslimas, not by the Gabr women.

(12) Rouge:—

اوی سرخاب *o-ī surkhāb*, oh paint (lit.[1] red water).

(13) Patches (for the face):—

ای خطاط *ay khiṭāṭ*, oh moles[1]!

(14) Amulets:—

Not hawked in the streets in Persia; generally obtained as a *hadiyya* from a Mulla. They are, however, hawked in India.

(15) Love philters:—

دوای مهر و محبّت *davā-yi mihr u maḥabbat*, medicine for love and affection.

(16) For live animals:—

اوی پول بز اوی پول بز *o-ī pūl-i buz, o-ī pūl-i buz*, oh money for goats[2]! oh money for goats!

For sheep in the 'Id-i Qurbānī:—

شاخش بگیر سوار شو[3] *shākh-ash bi-gīr, savār shaw.*

Small lambs:—

اوی برّهٔ پروار اوی برّهٔ پروار *o-ī barra-yi parvār, o-ī barra-yi parvār*, oh fatted lambs! oh fatted lambs!

Bulls (for the plough):—

اوی گاب کاری[4] *o-ī gāb-i kārī*, oh ploughing bull!

Cows:—

اوی گاب شیری اوی گاب شیری اوی گاب شیری *o-ī gāb-i shīrī, o-ī gāb-i shīrī, o-ī gāb-i shīrī*, oh milch cow! oh milch cow! oh milch cow!

Calves:—

ای گوسالهٔ ای گوسالهٔ ای گوسالهٔ *ay gawsāla, ay gawsāla, ay gawsāla*, oh calves! oh calves! oh calves!

For poultry:—

اوی خروس لاری[5] *o-ī khurūs-i Lārī*, oh cocks of *Lār* (i.e. big cocks).

Hens:—

ای مرغ تخمی *ay murgh-i tukhmī*, oh laying hens!

Chickens (alive):—

ای جوجهٔ ای جوجهٔ[6] *ay jūja, ay jūja*, oh chickens! oh chickens!

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[1] Only used by the Muslimas, not by the Gabr women.

[2] *Buz* بز is the female; the he-goat is called *chāpish* چاپش or *narī* نری.

[3] There is a belief that those who sacrifice a ram at this 'Id, will ride this very ram at the Day of Judgment. The Persian Shi'as usually sacrifice a ram, and not a camel, nor a cow.

[4] Vulg. for *gāv* گاو: *kārī* کاری from *kāshtan* کاشتن "to cultivate, sow, plough."

[5] *Lār* is famous for its large breed of poultry. No Muslim would buy dead poultry for fear it had not been slaughtered properly. The hens are cried as *murgh*.

[6] Modern, for the obsolete چوزه *chūza* still in use in India and Afghanistan: *chūza-bāz* is an old woman fond of young men. In falcony *chūz*, vulg. *chūj*, is the *Indian* technical term for an immature hawk or falcon (in Persia *būz* or *buzyur*, T.).

Nightingales:—

[1] ای بلبل خواننده ای بلبل پر چهچه *ay bulbul-i khwānanda, ay bulbul-i pur chahcha*, oh singing bulbuls, oh bulbuls in full song.

(17) Qurʾāns:—

[2] ای هدیهٔ قران *ay hadiyya-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, "*īn Qurān chand hadiyya mī-khwāhad* این قرآن چند هدیه میخواهد "how many presents for this Qurʾān?" The reply is *bi-riẓā-mandī-yi khudat* برضامندي خودت "what you please." The would-be purchaser then takes the book, kisses it, produces some security, and tells the "giver" to call again. In the meantime the *Mulla* is consulted, who says, for instance, *panj tūmān hadiyya dārad* پنج تومان هدیه دارد. The "giver" calls again for his "present" and if dissatisfied, says *bi-panj tūmān hadiyya namī-diham* به پنج تومان هدیه نمیدهم.

(18) Old clothes:— (کهنه مهنه =) مَنَه هو. [3] *ana muna ho.*

(*e*) The following are some expressions in saluting, or in welcoming and speeding a visitor or guest.[4] Some of these are properly used by inferiors only, but there is no fixed rule in the matter:—

خوش آمدید *khush āmadīd* "welcome!" (lit. you have come happily; used on arrival or departure).

مشرّف *musharraf* "I am honoured (by your coming)."

مزیّن *muzayyan* "(my house is) adorned (by your coming)."

مفتخر فرمودید *muftakhir farmūdīd* "you have made me (or us) proud."

مطبخ خودتان است *maṭbakh-i khud-i-tān ast*, or آشپز خانهٔ شما است *āshpaz-khāna-yi shumā ast* "(our house) is your own kitchen."

صفا آوردید *ṣafā avardīd* "you have brought us happiness" (by your coming; used either on arrival or departure).

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[1] *Rīza-khwānī* ریزه خواني is the term applied by fanciers to the low warbling of cage-birds before they are in full song. *Chahcha* چهچه is the spring song when the bulbul is *mast*.

[2] *Hadiyya*, sp. a present to a superior.

[3] Jews (called خواجه or ملا) buy old clothes and broken articles: in Calcutta this trade is carried on chiefly by Bengali Hindus (*bīkrī wālahs*).

[4] The term for walking or riding out some distance to meet an expected guest is استقبال *istiqbāl*, while that for accompanying a departing guest some little distance to speed him on his way is مشایعت or بدرقه *badraqa*. The latter word also signifies "a guide, escort, safe conduct."

بسم الله[1] *bismillah* "please enter (in the name of God)."

بفرمائید[2] بفرمایید *bi-farmāyīd bi-nishīnīd* "please take a seat."

خانهٔ ما مال سرکار است *khāna mā-l-i sarkār ast*, منزل شما است *manzil-i shumā ast* "our house is yours."

خانهٔ واحد است *khāna vāḥid ast*[3] "our houses are one."

اولادم غلام زادهٔ شما و خانمم کنیز شما و خودم بندهٔ شمایم *awlād-am ghulām-zāda-yi shumā va khānum-am kanīz-i shumā va khudam banda-yi shumā-yam* "my children are your house-born slaves, and my wife is your handmaid, and I myself your own slave."

کرم نما و فرود آ که خانه خانهٔ تست *karam numā va farūd ā ki khāna khāna-yi tust* "be kind and alight, because this house belongs to you," (said to a great friend or to an exalted person.

خیلی زحمت کشیدید *khaylī zaḥmat kashīdīd* "you have troubled yourself much (to come and see us)."

زحمتی نیست راحت است[4] *zaḥmat-ī nīst rāḥat ast* "no trouble at all; a pleasure!"

خدا حافظ شما or خدا حافظ[5] *Khudā ḥāfiẓ*, or *Khudā ḥāfiẓ-i shumā*, "good-bye (God be your Protector)."

خدا همراه[6] *Khudā hamrāh*, "God be with thee" (spec. to a departing traveller).

شمارا بخدا سپردم *shumā rā bi-Khudā supurdam*, "I entrust you to God" (to a parting traveller).

سفر بیخطر *safar bī-khaṭar*, "may your journey be without danger" (on starting on a journey).

مرخّص می شوم *murakhkhaṣ mī-shavam*, "I must go" (on taking leave).

مارا یاد کنید *mā rā yād kunīd*, "don't forget me."

از خاطر عالی مرا محو مفرمائید *az khāṭir-i 'ālī marā maḥv ma-farmayīd*. "don't forget me."

لذّت میبرم *lazzat mī-baram*, "I am enjoying myself" (at seeing your nice house, or at the good things you are giving me to eat).

به به *bah bah*, "good, good."

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[1] *Bi-'sm-i'llāh* بسم الله, this formula is used by Muslims before commencing any work, i.e. before eating, mounting a horse, firing a gun, casting off a falcon, slipping a grey-hound, etc., etc. Note spelling; after the Qur'ān; بسم for باسم.

[2] Note this use of *bifarmāyīd* بفرمائید (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 ḥāfiẓī* خدا حافظی is a subs. and adj.: *Khudā ḥāfiẓī kardan* خدا حافظی کردن "to say good-bye."

اوغر شما بخير باشد *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' *ahlan wa sahlan* اهلاً و سهلاً, or *ahlan wa marḥabanⁿ*[1] اهلاً و مرحبًا is used by pedantic Mullas only, generally on return from the pilgrimage.

(*f*) The wife of a host or of a friend should never be enquired after except in exceptional circumstances. A respectable Muslim (not Gabr) when mentioning his wife would refer to her as his *khāna*[2] "house," *kūch* کوچ (rare)' or *'iyāl* عیال, or *ahl* اهل, or *andarūn* اندرون[2]; and for the Shah, *ḥaram* حرم. A Persian who was *farangī-maᶜāb* (فرنگي مآب) or 'Europeanized' might speak of his wife as *khānum* خانم, or of his mother as بيبي من *bī-bī-yi man*.

An Englishwoman going about without a veil is liable to have filthy remarks passed on her by the shop-keepers or street people.

(*g*) The Muslim greeting (in Persia accorded to Christians, Gabrs and Jews also) is the Arabic phrase سلامٌ عليكم[3] *salāmᵘⁿ alay-kum* "peace be on ye," to which in Persia the reply is the same, viz., *salāmᵘⁿ 'alay-kum* سلام عليكم

The Indian Sunnīs and the Afghans say *as-salāmᵘ-'alaykum* السلام عليكم "the peace be on you," to which the reply is *va 'alay-kumᵘ's-salam* وعليكم السلام "and on you the peace." The Indian Shī'as among themselves say *salāmᵘⁿ 'alayk* سلام عليك "peace on *thee*," to which the reply is *va 'alaykumᵘ 's-salām* وعليكم السلام "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-sammᵘ 'alaykᵃ* السام عليكم "poison be on thee," to which he replied *va 'alaykᵃ* وعليك "and on thee."[5]

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[1] *Tarḥīb* ترحيب "to welcome"; for the m.c. use of *marḥabā* مرحبا, *vide* (*a*) (2).

[2] *Adarūn-am* اندرونم or *khāna-um nā-khush-ast* خانه‌ام نا خوش است.

[3] In Persia the classical nunation is retained, but the modern Arabs, Indians, etc., omit it.

[4] The Jews in Baghdad slightly corrupt the Jewish salutation when greeting a person of another faith. Englishmen in India sometimes fancy the Muslim greeting is given to them, when it is in reality addressed to the *sais* 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 بندهٔ منزل *banda-manzil*[1] "the slave's dwelling," and of himself as *banda* بنده "the slave."[2] The coming of the guest in person is *tashrīf āvardan* تشریف آوردن "to bring honouring." To an invitation to call or honour the house, the invited would reply ان شاءالله[3] فردا شرفیاب میشوم *in shā' Allāh fardā sharaf-yāb mī-shavam* "I hope D.V. to have that honour to-morrow."

A visit and return visit are *dīd* دید and *bāz-dīd* باز دید, 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.*[4]

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 *aḥvāl-pursī* is "asking after a person's health," i.e., kind enquiries on meeting. *'Iyādat* عیادت 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 javāb 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 Zardushti women salute their men. A Persian recognizing his wife (veiled) in the street would not speak to her. The laws of Islam forbid a man saluting a woman unless she be old.

Salutations must not be made with the left hand, as it is used for legal ablutions and unclean purposes.

1 A compound noun: no *izāfat.*

2 With the verb in the 1st person singular. Classically, and in India and Afghanistan in speaking, the verb is in the 3rd person singular after *banda.*

3 *In shā' Allāh* انشاالله "if God wills" corresponds to "I hope so and think so." To the common question "is it going to rain?" a Muslim says *in sha' Allāh* انشاالله where an Englishman says "yes"; no Muslim would dare to decide for the Almighty. A failure to grasp this idea sometimes causes Europeans much irritation: they cannot understand not getting a "straight answer."

To accept an invitation is, according to a *sunnat* سنت, obligatory on a Muslim.

The word *fardā* فردا enters largely into the Persian vocabulary. During a two years' residence in Kirman the author cannot once recollect hearing the word *imrūz* امروز. An opium-smoker—and it is estimated that 60% of the Kirmanis are opium smokers—will let "to-morrow" run into years.

4 The time for visiting is either in the morning before noon (gen. for business), or in the evening about two hours before sunset (for pleasure). It is usual to send a servant a day before, or on the morning of the day, with an oral message to arrange for a visit, so that the host may be at home and prepared to receive. The seat of honour, *ṣadr*, and the chief guest are on the host's right hand. Persians have expressed surprise to the author that he should take the top of his table at a dinner-party and place the chief guests on his right and left. It is no easy matter to arrange the seats at dinner for Persian guests, without giving offence. Guests sometimes ask beforehand where they are to sit and decline to come unless promised a higher place.

(2) The following complimentary phrases are in common use; *vide* also (*e*):—

لطف شما زیاد[1] *luṭf-i shumā ziyād* "thank you (lit. your favour is great)."

التفات شما زیاد[2] *iltifāt-i shumā ziyād* "thank you (as above)."

مرحمت شما زیاد *marḥamat-i shumā ziyād* "thank you."

از لطف شما *az luṭf-i shumā*, or از التفات شما *az iltifāt-i shumā* "thank you (by your favour)."

از توجه شما *az tavajjuh-i shumā* "thank you (by your consideration)."

از شفقت شما *az shafaqat-i shumā* "thank you (by your indulgence)."

محبّت شما زیاد *maḥabbat-i shumā ziyād* "thank you (your affection for me is great)."

عزّت شما زیاد *'izzat-i shumā ziyād* "thank you (may your rank be great)"; (said to a departing guest).

سایهٔ شما کم نشود[3] *sāya-yi shumā kam na-shavad* "I am much obliged: also, good-bye (may your shadow never grow less)."

دست شما درد نکند *dast-i shumā dard na-kunad* "thanks (may your hand or arm never pain you)":[4] (said when receiving help: used by both men and women).

پیر شوی *pīr shavī* "mayest thou grow old" (generally said to a small child).

عمر شما زیاد *'umr-i shumā ziyād* "long life to you!"

خدا شما را نگاه دارد *Khudā shumā rā nigāh dārad* "God keep you!"

خدا سایهٔ شمارا از سر ما کم نکند *Khudā sāya-yi shumā rā az sar-i mā kam na-kunad* "may God never remove your shade from our heads!"

در ظل پناه شما هستیم *dar ẓill-i panāh-i shumā hastīm* "we are under the shade of your protection."

طالع شما بلند *ṭāli'-i shumā buland* "may your fortune be high!"

احوال شما خوب است؟ *aḥvāl-i shumā khūb ast?* "I hope you are quite well? (are your circumstances good?)"

باکی[5] که ندارید؟ *bāk-ī 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] *Iltifāt* التفات means "to pay attention to."

[3] This phrase is often used at meeting or parting in a street: properly used by an inferior to a superior. Some Persians state, it signifies 'May old age never overtake you' (an old man's shadow is less than that of a young man); but it properly means 'may your shadow on *us* always remain.'

[4] Said especially by a woman when a dish is handed to her, etc.; also to any one after a display of skill in cookery, sewing, etc.

[5] The force of the که is that of *āyā* آیا at the beginning of a sentence—"is it not so?"

کیف[1] شما کوک است *kayf-i shumā kūk ast* "are you well? (is your condition ell?)"

نا خوشی[2] که ندارید؟ *nā khushī ki na-dārīd?* "I hope you have no disposition."

دماغ[3] شما چاق است *dimāgh-i shumā chāq ast* "are you quite well? (is our brain quite fit?)"

سر دماغ هستید *sar-i dimāgh hastīd?* "are you in the best of health and pirits?"

چرا کم التفاتی کردید *chirā kam iltifātī kardīd* "why have you shown a lack kindness (in not coming to see me)?"

The answers to the above would be some such phrase as *az dawlat-i sar-i umā* از دولت سر شما "by your good fortune (I am well, etc.)," or *az shafaqat-i umā* از شفقت شما, etc., or jokingly, *az marḥamat-ī ki na-dārīd* از مرحمتیکه ندارید through the kindness you *don't* show": *in shā'Allāh khidmat-i shumā mī-sam* ان شاء الله خدمت شما میرسم "if it please God I will come to see you": *kayf-am sāz ast* کیفم ساز است "my health is in tune": *dimāghī dārām* دماغی دارم *dimāgh-ī īram* "I am happy, exhilarated (either from wine, or from scent from a ırden, or company of friends)," [but *fulān kas dimāgh dārad* فلان کس دماغ دارد ı.c.) "he is proud"]: *imrūz dimāghī na-dāram* امروز دماغی ندارم (m.c.) "I n in low spirits to-day."

(*j*) Expressions of tenderness:—

ay dawr-i sar-at bi-gardam[4] ای دور سرت بگردم "may I be thy sacrifice"

dard-at bi-jān-am دردت بجانم "your pain be on me."

qurbān-i sar-at[4] قربان سرت "may I be thy sacrifice."

sar-at salamat سرت سلامت "may you be well."

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[1] *Kayf* کیف modern for *kayf* "how," and hence the "how" of one's health; also hilaration of intoxicants. *Kūk kardan* کوک کردن (m.c.) is to wind up, or tune, ısical instruments, a watch, or clock, etc.: *sāz rā kūk kun* ساز را کوک کن "tune the ıstruments": *sāz-ash kūk na būd* سازش کوک نبود (m.c.) "his instrument was not in ne": *tū-yi kūk-ash raftam* توی کوکش رفتم (slang) "I pulled his leg, chaffed him": *kūk-h kardam ki bi-āsmān raft* کوکش کردم که به آسمان رفت (slang) "I chaffed him till I ew him well": *fulān kas kūk shud* فلان کس کوک شد (slang) "he is drawn."

[2] *Nā-khushī* ناخوشی in modern Persian = "sickness": in old Persian (and in dia, etc.) "displeasure."

[3] In modern Persian *dimāgh* دماغ means "nose": in old Persian "brain, palate; ide"; *dimāgh farūkhtan* دماغ فروختن (class. and m.c.) "to display pride": *chi r dimāgh dārad* چه در دماغ دارد "what idea has he in his head?": *dar rā bi-dimāgh-ı zad* (local) "he shut the door in my face."

[4] An expression used by both men and women. The woman sometimes circles ınd 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.

[1] ای جان پدر *ay jān-i pidar* "oh life of thy father (said to a son or daughter, by the father)."

[2] ای جانان *ay jānān* (in poetry) "oh all my lives (said to a mistress)."

نور چشمم *nūr-i chashm-am* "light of my eyes (said to a son)."

جان جانم *jān-i jān-am* "life of my life."

تاج سرم *tāj-i sar-am* "crown of my head (a servant to a master, or wife to husband)."

البتّه نازت بکشم *albatta nāzat bi-kāsham* "I'll willingly put up with your whims (or coquettish wilfulness)": said to babies or a mistress.

تو که مثل روحي *tu ki miṡl-i rūḥ-ī* "thou art like a soul to me."

ای عزیز من *ay 'azīz-i man* (used to friends, children, husband to wife; a commonly used expression without any great force) "my dear."

(*k*) Adjurations:—

[3] بسر شما *bi-sar-i shumā* "by your head."

ترا بقبر پدرت *turā bi-qabr-i pidarat* "(I adjure) thee by thy father's grave."

بارواح پدرم *bi-arvāḥ-i pidar-am* "by my father's soul" (plural for sing.: if the father is alive *bi-jān-i pidar-am*).

به سبیلت قسم *bi-sabīl-at qasam* (vulg.) "by thy moustache."

بجان عزیز خودت *bi-jān-i 'azīz-i khudat* "by thy dear life."

[4] بمرگ شما *bi-marg-i shumā* "by your death."

[4] تو بمیري *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* تو بمیري," the reply is "*tu bi-mīrī, mī-āyam* تو بمیري می آیم." By thy life I will come. The host then says *man bi-mīram, zūd bi-ya'īd* من بمیرم زود بیائید "May I die! Come soon" (if you want me to die like an enemy, come late).

(*l*) *Sar-i khar* سر خر "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* سر خر پیدا شد.

Sometimes a visitor will jokingly announce himself by *zamīn bi-shigāft, sar-i khar paydā-shud* زمین بشگافت سر خر پیدا شد, (or زمین ترکید پیدا شد سر خر).

(*m*) (1) The Persians belong to the Shī'a sect of Muslims and are followers of 'Alī the son- in-law,[5] and first cousin of the Prophet. They maintain

[1] Used when giving exhortations. A mother would say *ay jān-i mādar* ای جان مادر.

[2] This word though apparently a plural is always used as a singular. The *ān* آن may be a suffix as in *ābādān* آبادان. According to some it is an extension of the vocative *jānā*!

[3] The idea in your head is worth swearing by, *mine* is not: therefore a servant, for instance, would say to his master *bi-sar-i shumā* بسر شما.

[4] You are so dear to me that I swear by your death in preference to mine.

[5] 'Alī, the darling of the Persians, was the husband of Fāṭimah the Prophet's daughter.

that 'Alī was the first legitimate *Imām* امام or *Khalīfa* خليفه (successor to the Prophet), and therefore consider Abū Bakr ابوبكر, 'Umar عمر and 'Uṣmān عثمان as usurpers. The Sunnīs on the contrary maintain the claims of these three as well as of Ali.[1]

(2) The following are some of the commoner maledictions[2]:—

خاک بسرت (بکنند) *khāk bi-sar-at* (*bi-kunand*[3]) "may they bury thee."

خاکش بدهن *khāk-ash bi-dahan* = "curse him."

مرده شور ترا ببرد *murda-shūr turā bi-barad* "may the corpse-washer bear thee away."

بسرت بخورد *bi-sar-at bi-khurad* "may (the matter you are worrying me about) fall on your head. D—n the whole thing."

خدا مرگت بدهد *Khudā marg-at bi-dihad* "may God give thee death."

خدا تمامت کند *Khudā tamām-at kunad* "may God finish thee."

روزگارت سیاه *rūzagār-at siyāh* "may thy days become black."

بچّه بزرگ نشي - *bachcha buzurg na-shī*, "boy—may you never grow up."

آلت بزند *āl-at bi-zanad*, "may the *Āl* strike thee.[4]"

بی سر و تن دوست *bī sar o tan-durust* (a disguised curse to the vulgar).

هرگز بخانهٔ حکیم پیاده نري *hargiz bi-khāna-yi ḥakīm piyāda na-rī* = 'may you be so sick that you will have to be carried to the doctor.'

لباست نو باشد *libās-at naw bāshad*, "may you die and not wear out your clothes."

(3) Eastern languages have a rich and varied vocabulary of abuse, and Persian perhaps stands foremost. The following are a few mild terms of abuse in ordinary use:—

پدر سگ[5] *pidar-sag*, dog-fathered.

پدر سوخته[6] *pidar sūkhta*, D—d blackguard (lit. your father is burnt).

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[1] *Sunnī*, lit "one of the path." The Shī'as still possess *mujtahids* or "enlightened doctors": they observe the ceremonies of Muḥarram, while the Sunnīs only observe the 10th day (*'āshūrā* عاشورا), the day God created Adam. The Shī'as also allow temporary marriages and observe slight differences in ablutions and the forms of prayer. They also say that *taqiyya* تقيه (or *kitmān* كتمان), 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* خاک کاهو "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* پدر سگها.

[6] Subs. *pidar sūkhtagī* پدر سوختگي

نسناس *nasnās*, ourang outang.

ولد زنا [1] *walad-i zinā* } offspring of adultery.
ولد الزنا *walad"'z-zinā* }

ای لوند [2] *ay lavand*, fascinating coquette [2] (often used to little girls).

ای لکاته *ay lakāta*, oh flighty one.

قرمساق T. *qurumsāq*, cuckold.

جاکش *jā-kash*, pimp.

دیّوث *dayyūṣ*, cuckold.

زن‌قحبه *zan-qaḥba*,[3] husband of a prostitute.

فضول *fuẓūl*, meddler.

احمق *aḥmaq*, fool.

هر از پیر نمی داند *hir az pir namī-dānad*, he is such a fool he can't read whether the word is *hir* or *pir*.[4]

ابله *ablah*, a fool.

کودن *kawdan*, a dunce.

حرامزاده *ḥarām-zāda*, base-born, illegitimate; frequently used in the sense of trickster.

لوطی [5] *lūṭī*, blackguard.

قلاش *qallāsh*, cheat.

(4) The following, not to be translated, is a mild example of expressions heard even amongst the educated. It is inserted, as it is sometimes as well to understand what is being said as a protection against covert insult :—

[6] ریدم در دهن پدرش *rīdam dar dahan-i pidar-ash* "I spit on his father's beard" (mildly paraphrased).

There is besides a whole vocabulary of abuse called فحش مادر و پدر *fuḥsh-i*[7] *mādar u pidar*, that is best omitted. The examples already given will be found more than enough to indicate the general lines of such language—language found in the mouths of even tiny children.[8]

Though the Persians use the crudest expressions in their daily speech, they—even the humblest and poorest of them—can, when they choose, administer a veiled and delicate reproof with exquisite skill.

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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* قحبه in Arabic signifies lit. "cough."

4 In Arabic لا يعرف الهِرّ من البِرّ, which is explained as meaning "he knows not a *hirr* or 'cat,' from a *birr* or 'fox's cub.'"

5 *Lūṭī* derived from Lot. In Urdu a "sodomite."

6 A similar expression is used in the Punjab.

7 فلان سرهنگ زاده مرا دشنام مادر داد (Sa'dī).

8 It is perhaps some extenuation, that, from constant use, these words have lost much of their force.

§ 94. Signs and Signals.[1]

The following signs[1] are not only in constant use, but reference to them frequently occurs both in ancient and modern writings:—

Silence:—Dast bar sar-i damāgh zadan دست بر سر دماغ زدن. The right hand is closed with the exception of the forefinger, which is held perpendicularly (point upwards) with the middle joint touching the tip of the nose; front of the forefinger to the left: *or* the tip of the forefinger is laid on the tip of the nose.

Less commonly the tip of the forefinger is placed on the *closed* lips as in England. Biting the lower lip is a secret sign to keep silence.

Come here, biyā بیا:—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 نه:—As in India. The open right hand, palm to the front, held (roughly) level with the head is agitated from side to side. Additional emphasis is given by turning the head to the left, closing the eyes and smiling idiotically with the lips closed.

Slightly throwing the head back and closing the eyes also indicates "No," as well as, "He is talking rot."

Raising the eyebrows slightly is a secret signal "No," or "Don't do it."

Raising them with a slight turn of the head means = "Ask him."

Yes:—Dast bar chashm nihādan دست بر چشم نهادن. This action generally accompanies the reply *chashm* چشم and signifies implicit obedience. The tips of the fingers of the open right hand (back to the front) are laid on the right eye. Also placing the right hand on the left breast and bowing = "Yes." Lowering the eyelids is also a sign for "Yes."

Astonishment:—Angusht gazīdan انگشت گزیدن, or *angusht-i tahayyur* (or *ta'ajjub*) *gazīdan*[2] گزیدن (or تعجّب) انگشت تحیّر. The tip of the forefinger is placed on the teeth of the lower jaw. This action is commonly represented in pictures of the meeting of Farhād and 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 īst[3] or *bi-īst* وا ایست or به ایست.—The right arm is held perpendicularly, much as in the British Cavalry signal for "halt," or the open and extended right hand is held up a little above the level of the right shoulder, palm to the front.

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1 Republished for the 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* ایستگاه "railway station."

Mad:—Tapping the right side of the nose with the tip of the forefinger = *dimāgh-ash khushk-ast* است دماغش خشک "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,[1] etc.

(*a*) *Istikhāra*[2] استخاره signifies asking divine direction as to any course to be pursued about which the seeker is doubtful, by opening the Qurʾān and finding the answer on the right-hand page. The seeker first repeats the *Sūratu'l-Fātiḥah* سورهٔ الفاتحه or "Opening Chapter of the Qurʾān," the *Sūratu'l-Ikhlāṣ* سورهٔ الاخلاص "On the declaration of God's Unity" (Chap. 112), and the 58th verse of the *Sūratu'l-An'ām* سورهٔ الانعام "the Chapter of Cattle" (6th Chapter) three times, and then opens the Qurʾān. Sometimes seven *Ṣalawāt* are repeated in addition; or else the seeker first *si ṣalawāt*[3] *mī-firistad* سه صلوات میفرستد, i.e. he says three times اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ. He then says one *Al-ḥamd* (i.e. the *Fātiḥah* or Opening Chapter) and then *Qul huʷ'llāh* قل هو الله, and lastly the *Āya-yi-mafātīḥʷ'l-Ghayb* آیهٔ مفاتیح الغیب which is the 58th verse of the sixth chapter or "Chapter of the Cattle."

Then saying اَللّٰهُمَّ اِسْتَخِرْنِي *Allāhumma'stakhir-nī*[4] the book is opened by the seeker at random, by the forefinger of the right hand, and the top line of the right-hand page is selected. If no verse begins in this line, the seeker turns back and goes to the beginning of the verse. Verses issuing commands, or expressing pity, etc., are propitious.

Another method is, after opening the book as above, to count the number of times the word *Allāh* occurs on the page, and then to turn over (forward) the same number of pages, and again count the same number of lines from the top, and then if no verse commences in that line to read forward and take the first verse that occurs after that line.

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[1] Republished from the Jl. As. Soc. Beng., 1906, by kind permission of the Council.

[2] *Istikhāra* استخاره, lit. "asking favours, etc." The *istikhāra* استخاره that the Prophet taught was a prayer asking for guidance.

The seeker goes to a *Mulla* for an *istikhāra*, who takes no fee—except perhaps an offering of sweets or fruit.

One form of bibliomancy in England is to take an omen from the first word of the first person heard reading the Scriptures. Taking an omen from a Bible suspended by a key is still common enough.

[3] *Ṣalāt* صلوات is properly any prayer, being the Arabic equivalent of *namāz* نماز: by the Persians, however, the word has generally a special signification.

[4] Incorrect Arabic for *—khir-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* استخاره from the *tasbīḥ* تسبیح or "rosary."[1] The *Fātiḥah* is recited three times and any two beads are taken hold of at random. As the first bead between these two points slips through the fingers the seeker says *Subḥān^a'llāh* سبحان الله "Holiness be to God"; as the second is slipped *Al-ḥamd^{u}li'llāh* الحمد لله "Praise be to God": as the third is slipped ولا *walā* = "don't do it."

These expressions are repeated in this order till the last bead is reached. According as the first, second, or third expression falls on the last bead, the reply is favourable, indifferent, or negative, i.e. *khūb* خوب, *miyāna* میانه, or *bad* بد.

From laziness, the *Fātiḥah* is in practice usually recited only once.

This form of *istikhāra* استخاره 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]

Taf^a'ul تفاؤل "auguring," is generally applied to seeking a *fal*[3] or 'omen' from *Ḥāfiẓ*. A volume of the *Dīvān* of the poet is held in the left hand and the following words are said:—یا خواجه حافظ شیرازی تو کاشف هر رازی برما دیا و یک فالی مناسب حال بیندار *Yā Khwāja Ḥāfiẓ-i Shīrāzī tu kāshif-i har rāz-ī bar-i mā biyā va yak fāl-ī munāsib-i ḥāl biyandāz*,[4] or یا خواجه حافظ شیرازی ترا بحق شاخ نبات قسم میدهم که کل احوال را در این کتاب خود معین کن *Yā Khwāja Ḥāfiẓ-i Shīrāzī turā bi-ḥaqq-i Shākh-i Nabāt qasam mī-diham ki kull-i aḥvāl rā dar īn kitāb-i khud mu'ayyan kun*. The eyes are closed, the volume opened at hazard[5] 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* شاهد غزل اول) and if propitious is acted on in preference to the first.

(c) The Persians also consult astronomers, and geomancers,[6] before start-

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[1] There are several ways of making this *istikhāra* استخاره, one way is merely a game of "odds and evens."

[2] "Shall I or shall I not take a purge?" Out come the beads. Many a European surgeon anxious to perform a critical operation has fretted and fumed, because day after day the beads said the day was unfavourable.

[3] *Fāl giriftan* فال گرفتن "to take an omen": *taf^a'ul zadan* تفاؤل زدن.

[4] There is no fixed formula.

[5] By running the nail of the forefinger of the right hand through the top edges of the leaves, the book being held in the left hand by the back, front edges towards the sky.

[6] *Munajjim* منجم "astrologer"; *'ilm-i nujūm* علم نجوم "astrology"; *rammāl* رمّال "geomancer": *'ilm-i raml* علم رمل (*raml andākhtan* رمل انداختن) eomancy": *'ilm-i hayat* علم هیأت "astronomy", a term also applied to Euclid. *Zīch-i tāli, kashīdan* زیچ طالع کشیدن "to cast a horoscope."

Fāl-gīr فال گیر 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 Ḥaẓrat-i Dāniyāl*" یا حضرت دانیال.

(*d*) The 13th of *Ṣafar*, the second month in the Muslim calendar, and the 13th of *Nawrūz*, are days of evil omen[1]; 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 *Ṣafar*, boys and girls jump over a fire.[2]

(*e*) Omens are also taken from birds, animals, the number of times a person sneezes, the crossing of a threshold with the right or left foot first, and many other things too numerous to mention.

(*f*) Persians also believe in the evil eye, *chashm-i bad* چشم بد, or *chashm-zakhm* چشم زخم.[3] Any one may be possessed of the evil eye without knowing it,[4] and some superstitious people say *Mā shā' Allāh* ماشا الله 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'vīz* تعویذ.[5]

Carpets are generally woven by the tribes-people with some small defect in the pattern, to avert the evil eye.

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[1] *Manḥūs* منحوس or *bad* بد.

[2] The Prophet died in the month of *Ṣafar*. It is supposed that the Last Day will fall on the last Wednesday of a *Ṣafar*.

[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 *maḥram*.

[4] *In mard bad-chashm ast* این مرد بد چشم است, or *chasm-i shūr* (or *shūm*) *dārad* چشم شور (or شوم) دارد (m.c.): *īn shakhṣ-zabān-ash shūm ast* این شخص زبانش شوم است (m.c.) "this man always prophesies unlucky things."

[5] *Bāzū-band* بازو بند, a charm made by writing a text, wrapping it in *bulghar* بلغار or scented leather (*qāb-i Qūrān*), which is then bound on the child's arm. An amulet is also called طلسم *ṭilism* or "talisman."

Dam-rāhī دم راهی, more commonly *sar-rāhī* سر راهی, is money expended in charity on the threshold, by a departing traveller, to insure a safe return.

In India some Muslim women bind a coin on the arm of the departing relative to be expended in charity on reaching the journey's end in safety.

Strange to say, a pig[1] in the stables will ward off the evil eye from the horses and mules.

(*g*) Certain cities, Mullas' 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, *Qaẓā* قضا, *Qadar* قدر, or *Taqdīr* تقدیر. In the religious drama of *Ḥusayn*, the sky is accused of being the author of his misfortunes.

Examples:—

ای چرخ فلک خرابی از کینهٔ تست

Ay charkh-i falak kharābī az kīna-yi tust—(*O. K.*)

"Ah! Wheel of heaven to tyranny inclined."

(*Whin. trans. Rub.* 25).

این چرخ جفا پیشهٔ عالی بنیاد — هرگز ز گره کار کسی را نگشاد

هرجا که دلی دید که داغی دارد — داغ دگری بر سر آن داغ نهاد

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[1] Tweedie mentions a wild boar being kept in the stables at Baghdad, and this is occasionally done in Persia. Some say the breath of a pig is good for horses. In 'Arabistān, pigs' flesh is said to be eaten under the name of *gūsfand-i farangī* گوسفند فرنگی. Ham in Persia is sometimes called *gūsht-i bulbul* گوشت 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, *Dunyā* دنیا, *Dahr* دهر, *Gardūn* گردون, *Charkh* چرخ, *Chashm-zakhm-i Zamāna* چشم زخم زمانه.

Īn charkh-i jafā-pīsha-yi ʿ ālī-bunyād
Hargiz girih-i kār-i kas-ī rā na-gushād
Har jā ki dil-ī dīd ki dāgh-ī dārad
Dāgh-i digar-ī bar sar-i ān dāgh nihād—(*O. K.*)

"The wheel on high, still busied with despite,
Will nev'r unloose a wretch from his sad plight;
But when it lights upon a smitten heart,
Straightway essays another blow to smite.

(*Whin. Rub.* 154).

ای چرخ چه کرده ام ترا راست بگوی پیوسته فگنده مرا در تگ و پوی
Ay charkh chi karda-am turā: rāst bigūy
Payvasta figanda-ī marā dar tag u pūy—(*O. K.*)

"Oh wheel of heaven, what have I done to you
That you should thus annoy me? Tell me true."

(*Whin. Rub.* 499).

چون لاله نو—روز قدح گیر بدست با لاله رخی گر ترا فرصت هست
می نوش بخرمی که این چرخ کبود ناگاه ترا چو—باد گرداند پست
Chūn lāla bi-Naw-rūz qadah gīr bi-dast
Bā lāla-rukh-ī agar turā furṣat hast[1]
May nūsh bi-khurramī ki īn charkh-i kabūd
Nāgāh turā chu bād gardānad past.—(*O. K.*)

"Like tulips[2] in the Spring your cups lift up,
And, with a tulip-cheeked companion, sup
With joy your wine, or e'er this azure wheel
With some unlooked-for blast upset your cup."

(*Whin. Rub.* 44).

CHAPTER XI.

§ 96. **Diminutive Nouns** (اسم تصغیر or اسم مصغّر).

(*a*) Diminutive terminations are :—ک - کک - ک and چه; 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 کک or ک are used, as :—

(1) مردک[3] *mardak* "a small man."
مامک *mamāk* "little mother" (Sa'dī).

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[1] In prose *ast* would be used.

[2] *Lāla* is in Persia, Afghanistan, and the Punjab, the name of the common red poppy.

[3] Colloquially *mardaka* مردکک, also *zanaka* زنکک (m.c.). This *k* is called *kāf-i taṣghīr* کاف تصغیر.

زنک *zanak* "a little woman" (rare).

[1] دخترک *dukhtarak* or دختره *dukhtara* "a little girl."

Ṭiflak-i man nā-khush ast است ناخوش من طفلک (m.c.) "my poor little child is sick": *Farangiyak* (Trans. H.B.) "contemptible European."

Remark.—In *bād-i khurūsak* خروسک باد "croup" (so styled from the sound of the cough) the ک is *nisbatī*.

(2) ک generally gives a sense of contempt:—

مردک [2] *mardaka* (m.c. only) "fellow."

زنکه [2] *zanaka*, "virago."

(3) ه generally gives the idea of immatureness, as:—

پسره *pisara* "little boy."

دختره *dukhtara* "little girl."

In *dūshīza* دوشیزه "virgin" (from *dūshīdan* دوشیدن to milk) the termination appears to be the چه, referred to in Remark to No. (5).

بچّه [3] *bachcha* "child, or young of any animal."

Remark I.—The termination ه also occurs in substantives without life, as: سفیده *safīda* (from *safīd*, adj. "white"): کوهه *kūha* "a camel-hump" (from کوه "a hill"): فلکه [4] *falaka* "bastinado pole" (from *falak* "the sky"), *vide* § 98 (*b*).

Remark II.—The forms *pisarū* پسرو, *dukhtarū* دختر, *kuchukū* کوچکو are colloquial only.

Remark III.—In *kurra* کرّه "a foal (of horse or donkey)," برّه *barra* "a lamb," جوجه *jūja* "chicken," etc., the final ه has no diminutive signification.

Remark IV.—Final ه is frequently elided, as: بنده *banda* "slave," dim. بندک *bandak* (class.) [in Mod. Pers. بنده اک, or بنده یک]. *Rūz-nāma* روزنامه "newspaper," dim. *rūz-nāmcha* روزنامچه, "small book, or a daily account." Sometimes it is changed into *g*, *vide* (5). Similarly ي is sometimes elided, as. طوطي *ṭūṭī*, "parrot," dim. *ṭūṭak* طوطک (class.); *ṭūṭiyak* طوطیک (mod.).

[1] An unmarried girl or woman is called *dukhtar* دختر (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* زنکه she replies, *zanaka mādar-at* مادرت زنکه.

[3] Said to be derived from an obsolete form *bach*. The *tashdīd* is apparently used to distinguish this word from *bi-chi* "for what, why?"

Darakht bach-zada "the tree (or any plant) has sent out a sprout."

[4] Also *falak*: to which the feet are fastened by a loop and held soles upwards. The pole is held by two men.

(4) The only termination found in irrational animals is ک, as :—

خرک مسکین *kharak-i miskīn* "poor wretched ass."

مرغک کوچک *murghak-i kūchak* "a little chick."

اسپک کوچک[1] *aspak-i kūchak* "a little horse or pony."

This termination is generally added to the generic noun, as: حیوانک *ḥaywānak* "poor creature"; مرغک *murghak* "wee little bird"; (*vide* also last example (*c*).

(5) For inanimate objects ک and چه (or *za*) are used :—حوضچه or حوضک *ḥawẓak* or *ḥawẓcha* (m.c.) "a small artificial pond": باغچه *bāghcha* (m.c.) "a little garden": کفچه[2] *kafcha* "a ladle" (*kaf* the palm of the hand): بازیچه *bāzīcha* "a little game": تفنگچه *tufangcha* "a pistol": پولک *pūlak* "a spangle, a fish's scale, a scale on a bird's leg": کمانچه *kamāncha* (m.c.) "a violin bow": مردمک چشم *mardumak-i chashm* (m.c.) "pupil of the eye": کوچه *kūcha* "lane"; مشکیزه *mashkīza* "a small leathern bottle"[3]; بیتکی چند *baytak-ī chand* (m.c.) "a few little verses"; روزکی چند *rūzak-ī chand* (Sa'dī) "a few days."

دلتنگ شوی یک جوکی[4] بنگ بخور یا یک منکی[4] بادهٔ گل رنگ بخور

Diltang shavī yak javak-ī[4] *bang bi-khur*

Yā yak manak-ī[4] *bāda-yi gul-rang bi-khur.*

"Are you depressed? then take of *bang* one grain;

Of rosy grape-juice take one pint or twain."

(*O.K.* 251. *Whin.*).

In *lakhsha* "a live coal, a spark," *naysha* "a small reed" and in one or two words the *sha* is merely a corruption of *cha*.

Words ending in *alif* take the termination چه, as: دریا *daryā*, dim. دریاچه *daryācha*; صحرا *ṣaḥrā*, dim. صحراچه *ṣaḥrācha*; سرا *sarā*, dim. *sarācha* سراچه.

As when forming the plural in *ān*, final silent ه becomes *g*, so sometimes with the diminutive in ه, as: *jāma* جامه "garment," جامگک *jāmagak*[5] "a little garment" (*vide* also (3) Remark IV).

The termination ک is also added to adjectives, as: سرخک *surkhak* (m.c.) "measles"; تلخک *talkh-ak* (class.) "somewhat bitter; the colocynth"; کمتر *kam-tar-ak* (m.c.) "a little less"; دور ترک *dūr-tarak* (m.c.) "a little further"; دیر ترک *dīr-tarak* (m.c.) "a little later"; پست ترک *past-tarak* (m.c.)

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1 In modern Persian *aspak* اسپک also means a "toy horse": in Indian Cavalry Regiments it is applied to the leather covering for the cape when carried on the wallets.

2 In m.c *kaf-gīr* کفگیر, a name also given to a shovel for the fire.

3 قزلجه, *qiziljih* is properly for *qizilcha* (dim. of *qizil*) P.: *surkhak* (m.c.) = "measles" (in the dict. also a gold coin and a bag).

4 *Javak-ī* جوکی "a small barley corn or so," *manak-ī* منکی "a small *man* or so."

5 Also in mod. Pers. جامه اک *jāma-ak*.

"a little lower": ترک زود *zūdtarak* "a little quicker": *muzd-i ḥammāmī rā bad-ak na dādam* مزد حمّامی را بدک ندادم "I tipped the bath attendant not at all badly" (Tr. Haj. Bab. chap. 17).

Remark.—The termination ژه appears to be a form of چه, as: دانجه or دانژه, *dānja* or *dānzha*[1] (class.) "a lentil," the diminutive of دانه *dāna*.

In a few words *īcha* ایچه and *īsha* ایشه occur, as: *darīcha* دریچه "a small door, i.e., a window (opening like door)"; *māhīcha* ماهیچه "a crescent; ornament." In *bāzīcha* بازیچه, the ی belongs to the original form.[2] *Īza* is also for animate nouns, as: *dūshīza* دوشیزه "virgin"; *nāvīza* ناویزه "a small boat."

(*c*) The words *pisar* پسر and *bachcha* بچّه added to rational nouns, sometimes give a diminutive sense:—

ای پسره مهتر[3] *ay pisara mihtar* or *pisar-mihtar* (m.c.) "oh *sais* boy" (not "son of groom"); *ghulām-bachcha* غلام بچّه (m.c.) "a boy slave": *shutar-bachcha* شتر بچّه (Sa'dī) "young camel"; *darvīsh-pisar* درویش پسر (Sa'dī) 'a boy dervish.'

مرغک از بیضه برون آید و روزی طلبد و آدمی بچّه ندارد خبر از عقل و تمیز

Murgh-ak az bayza birūn āyad u rūzī ṭalabad

Va ādamī-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 جو*jū* (or *jūy* جوی) "a brook or stream" require the ی in the diminutive, as: جویک or جویچه..

Jaw جو "a grain of barley" becomes *javak* جوک.

Remark II.—These diminutive suffixes are called *chīm-i taṣghīr* چیم تصغیر and *kāf-i taṣghīr* کاف تصغیر. In *kharak* خرک "poor ass" and *pisark* پسرک "darling boy," the suffix may be called *kāf-i taraḥḥum* (کاف ترحّم) "the *k* of compassion or kindness." In *zalūk* زلوک "a leech" for *zalū* (gen. *zālū*) the *kāf* is *zāyʾid* or superfluous.

(*d*) The diminutive termination *ak* also gives a modified signification to the original noun, as:—

چشمک *chashmak* (m.c.) "a wink," (*chasm* "eye").

دستک *dastak* "clapping of the hands," (*dast* "hand").

پشتک *pushtak*[4] "somersault," (*pusht* "back").

1 Similarly *kaj* "crooked" is sometimes *gazh*.

2 *Bāghcha* باغچه "a little garden" is in Urdu *baghīcha*

3 *Pisar-i mihtar* پسر مهتر (m.c. and class.) "the elder son."

4 *Dar āb pushtak bi-zan* (m.c. and local) "dive into the water."

تخُمک *tukhmak* "water-melon seeds" (roasted and salted); (*tukhm* "seed" or "egg").

زردک *zardak* "a carrot."

باد خروسک *bād-i khurūsak* "croup"; (imitative word).

Remark.—*Īnak* and *ānak* اینک and آنک, the diminutives of *īn* and *ān*, signify "behold!, here is!"; (*ānak* not used in m.c.).

(*e*) The m.c. *kŭchŭlū* کوچلو or *kŭchŭlī* کوچلی "tiny" (for children or things in a *good* sense) is creeping into writing. *Kūchukū* کوچکو or *kŭchŭkū* "small" is less diminutive than the former.

This diminutive و is very common in m.c., as: *pisarū* پسرو, *dukhtarū* دخترو, *aspū* اسپو, *kitābū* کتابو, etc.

Mardū مردو and *zanū* زنو are not used, but *mardakū* مردکو and *zanakū* زنکو (vulg. and local) are used to express greater diminutiveness than *mardak* مردک or *zanak* زنک. *Yārū* یارو (m.c. and vulg.) is used as "boy" is, by the Irish, and does not express diminutiveness. This suffix is called *vāv-i tasghīr* (واو تصغیر).

(*f*) Khurāsānīs, in speaking, use the suffix *gak* گک as a diminutive, as: *bachchagak* بچه گک "dear or tiny little child"; *barādar-gak-i shumā* برادر گک شما "your small brother." Persians however look upon Khurāsānīs as savages.

(*g*) *Mashkūla* مشکوله "a small *mashk* مشک" (leather water-skin), and *mushkūla* مشکوله "a small bit of musk," are formed according to no rule, and are probably the only examples of the diminutive terminations *ūla*.

§ 97. Affixed يِ, and Arabic Abstract Noun.

(*a*) Grammarians enumerate several kinds of (*Persian*) formative يِ[1]:—

(1) By affixing a يِ (*ma'rūf* معروف) to an adjective, simple or compound, an abstract noun is formed, as: نيکي *nīkī* "goodness," دانائي *dānā'ī* "wisdom," from نيک "good," and دانا "wise": زر بخشي *zar-bakhshī* "the bestowing of gold"; جهان داري *jahān-dārī* "empire," (from زر بخش, adj., "giving gold" and جهان دار, adj., world-holding").[2]

Abstract nouns are also formed by affixing this يِ to nouns, pronouns, verbal roots, and past participles, etc., etc., as: *pādishāh* پادشاه "king,"

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[1] Briefly, from all adjectives and from some participles, abstract nouns are formed by adding يِ *ī*: silent *h* becomes *gī*.

From nouns, adjectives are formed by adding يِ *ī*, as: پنجاه تومانی *panjāh tūmānī* "worth 50 tumans."

[2] A few abstract nouns and adjectives are formed by adding *alif*, as: *garmā* گرما (m.c.) "heat, hot weather" from *garm* "hot"; *sarmā* سرما (m.c.) "cold, or cold weather"; *shaydā*, P. "mad from love" from *shayd*, substantive: *vide* foot-note (2) to (*b*) (3).

pādishāhī پادشاهي "sovereignty": *hastī* هستي "existence"; *nīstī* نيستي "non-existence"; *manī* منى [1] "egotism."

In *hastī* هستي "existence, being" and *nīstī* نيستي "non-existence, not being," the ي is added to the 3rd pers. sing. Pres. Tense. If the adjective is compound, as: *bī-dast u pā* بى دست و پا "helpless, unweildy," the ي is usually added to the second part of the compound only, as: *bī-dast u pā'ī* بى دست و پائي "helplessness."

Similarly in the case of a double simple adjective, the ي is usually added to the second only,[2] as: تر و تازگي *tar u tāzagī* "freshness" (for this *vide* below); *past u bulandī* "ups and downs"; *bā kamāl-i ṣāf ṣādiqī* (H. B. Chap. XLI, p. 236). Compare also: بلكه كاسگي هم نشين و هم دستوري بجهت اين كه هم قلياني با او داشتم (Tr. H. B., Chap. XXII) "for he permitted me to sit in his presence, to eat with him, and even to smoke his pipe,—"; here, however, *ham-nishīnī* هم نشيني should be substituted for *ham-nishīn* هم نشين.

This Persian ي may also be added to some Arabic past participles. Thus from *murakhkhaṣ* مرخّص "permitted to leave and licensed," comes the m.c. substantive *murakhkhaṣī* مرخّصى "permission to depart, leave" which is now preferred to the correct form *rukhṣat* رخصت.[3]

If the noun ends in silent ه, the ه is changed into گ, as: *banda* بنده "slave," *bandagī* بندگى "bondage"; *shikasta* شكسته "broken," شكستگى *shikastagī* "fracture, *also* being worn out, broken down (old age)": *chūnī* چوني and *chigūnagī* چگونگي "the how and wherefore; state."

This ي is called the *yā-yi maṣdar* [4] ياى مصدرى, or the ي of the verbal noun, and also *yā-yi ismī* ياي اسمي.

Such nouns are included in *ḥāṣil-i maṣdar* حاصل مصدر, *vide* § 115.

A noun may be formed from the Imperative root of the verb by affixing ى, as: *khud sitā'ī* خود ستائى "self-praise" (compound word); *vide* also § 115 (*e*) and (*i*).

(2) Nearly allied to the *yā-yi maṣdarī* ياي مصدري is the *yā-yi mushābih*, or *yā-yi musāḥabat* ياي مصاحبت, which expresses similitude or assumption of character, as:—

زاغ بفرّ تـو همائي كنـد سر كه رسد پيش تو پائي كند

Zāgh bi-farr-i tu humā'ī kunad
Sar ki rasad pīsh-i tu pā'ī kunad.—(Niẓāmī).

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[1] *Manī*, P. "egotism," but Ar. from root مَنِيّ "seminal fluid"; also *bā man-ī* بامني "thou art with me."

[2] An instance of the Persian dislike to the repetition of the same word or sound.

[3] *Rukhṣat* is always used in India.

[4] *Maṣlar* 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 *humāʾī* همائی and *pāʾī* پائي both illustrate the ی of similitude. *Ḥātimī* حاتمي "boundless generosity (from Ḥātim of Ṭay, famous for his generosity)."

(3) The *yā-yi nisbatī* [2] ياي نسبتي indicates relationship, as: *Īrānī* ايراني. "Persian," from *Īrān* "Persia."

In Arabic, the relative ی has a *tashdīd*, as: شمسيّ *shamsiyy*^{un} "solar"; but in Persian the *tashdīd* of the Arabic relative ی is omitted in the masculine, as: *shamsī* [3] شمسي, but restored in the feminine, as, *shamsiyya* [4] شمسيّه.

If the substantive is Persian and ends in *hā-yi makhfī* هاى مخفي, a *hamza* is substituted for the *yā-yi nisbatī* ياى نسبتي, as: سرمهٔ *surma-ʾī* "blue-black in colour": پستهٔ "light-green, i.e., *pista* [5]-coloured." The forms سرمئي and پستئ however also occur, but are incorrect. Sometimes the ه is changed into گ before the ی, as: خانه *khāna* "a house," خانگي *khānagī* "domestic"; قلعه *qal'a* "fort," قلعگي *qal'agī* [6] "garrison-soldier." In India the form *khānī* occurs as well as *khānagī*, vulg. *khāngī*, *vide* also (*a*) (1).

If, however, the word is Arabic, the relative adjective should be correctly formed according to the Arabic rule,[7] (*vide* Ar. Gr., Appendix); thus from بيضه *bayza* "egg" is derived بيضي, Ar. "oval." The form بيضئ is incorrect, though occasionally used in Persian. *Nuqra* "silver" نقرهٔ *nuqra-ʾī* (mod.) "made of silver"; but classically نقروي is also found.

As regards the final relative ی in words like Shirāzī [2] *vide* p. 179 of Volume

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[1] Called also *murgh-i dawlat* مرغ دولت. *Humā* "the Common Lammergeyer" (*vide* Jl. As. Soc. Beng., 1906) (not a mythical bird) is supposed to be fortunate; *humāyūn* همايون, adj. "fortunate."

[2] This ي is not the Arabic يّ that forms Arabic relatives, as: مصريّ (Pers. *miṣrī*) "Egyptian," etc., though it corresponds to it.

[3] The "relative noun" is a substantive or adjective, as: *arẓiyy*^{un} "earthy"; *miṣriyy*^{un} "an Egyptian." For the Arabic pl. of these nouns *vide* Ar. Gr., Appendix. Similarly abstract (Ar.) nouns are formed by adding يّه–, as: *ilāhiyyat* الهيّه "Godhead"; انسانيّه *insāniyyat* "humanity." In imitation of the Arabic, this termination is also added to Persian words, as: *khariyyat* "stupidity," also *kharī*; *zaniyyat* "womanliness"; *mardumiyyat*, etc., *vide* (1) (l). The words طفوليّه *ṭufūliyyat* "childhood" and كراهيّه *karāhiyat*, etc., "aversion," are Arabic infinitives and not abstract nouns of the above class. *Vide* (c).

[4] Similarly with plural of sects, as: دهري, pl. *dahriyya* دهريّه "the sect of *dahrīs*." عبرانيّه "the Hebrew language" is the feminine of the word عبرانيّ.

[5] i.e. the light-green colour of the skin of the kernel.

[6] But قلعي "a tinman."

[7] Words of the form فَعِيلة generally make فَعَلّي

1, 2, p. 179 of the Grundries der Iranischen Philologie. It is derived from the Pahlavi *īk*. Pahlavi *dīn-īk*, Persian *dīnī*, pious. This *īk* is derived from an older *yaka* (old Iranian) or possibly *ika*.

The Hindi *ī* is derived from a Sanskrit *īka* and other terminations. The old Iranian *yaka* or *īka*, and the Sanskrit *īka*, etc., have a common origin in the old Aryan language.

Remark I.—This ى 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* محمّد حسن شيرازي "Muḥammad Ḥasan the Shirazi (or of Shiraz)"; but *Fatḥ 'Alī Shāh-i Qājār* فتح علی شاه قاجار: *Afrāsīyāb-i Turk* افراسياب ترک; *Ghulām 'Alī-yi Afshār* "Ghulām 'Alī the Afshār (of the Afshār Tribe)." For things, however, the ي is added to both the city and the tribe, as: *Shāl-i Kirmānī* شال كرماني "a Kirman shawl" and *qālī-yi Afshārī* قالي افشاري "an Afshār carpet."

The Persians, however, say *mardum-i Kirmān* مردم كرمان (not *Kirmānī*) "the people of Kirman," and *zanhā-yi Shīrāz* زنهای شيراز "the women of Shīrāz (and not *Shīrāzī*)."

Remark II.—The Ar. ordinal ثاني *ṯānī* (for ثان [1]) "second" does not end in the relative ى; there is no *tashdīd*, neither in the masculine nor in the feminine: (ثانية *ṯāniya* the feminine of ثاني; also means "a second of time)." *Yahūdī* يهودي (P.) has for its feminine *Yahūdiyya* يهوديه "a Jewess"; also, "Judea"; and for its plural *Yahūd* يهود "the Jews."

The forms *bayẓavī* بيضوي (for *bayẓī* بيضي [2]) "elliptical" and *Baṣrāvī* بصراوي (for *Biṣrī* بصري) though used in Persian are incorrect; *vide* Notes on Ar. Grammar.

Remark III.—This ى is sometimes added unnecessarily to an adjective, as: *dūst-i qadīmī* دوست قديمی (m.c.) and *dūst-i ṣamīmī* دوست صميمی: *īn-hā qadīmī*[3] *shuda and* اينها قديمی شده اند (m.c.) "these have become antiquated."

This ي might be considered the *yā-yi nisbat* ياي نسبت, or perhaps the *yā-yi zā'id* ياى زايد.

Remark IV.—This ي can be added to the Infinitive, as: *navishtanī*, adj. (m.c.) "manuscript" = خطّی[4] *khaṭṭī*. *Navistanī* نوشتنی 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 فاعل.

[2] *Bayẓī* in Persian "whiteness, purity," but in Arabic "elliptical." In mod. Persian *tukhm-murghī* تخم مرغي "oval" and "elliptical."

[3] The Indian Parsis are divided into two classes, *rasmī* رسمي (adj.) "the moderns" and *qadīmī* قديمي "the old-fashioned."

[4] In India *qalamī* قلمي.

Remark V.—From دهلي or دلّيَ "Delhi," دهلوي *Dihlavī* "a man from Delhi." From مصطفى comes مصطفي, also مصطفوي modern and corrupt.

Marvazī مروزي 'a man of Marv' is an irregular form of *Maryẖazī* مرغزي 'a man of Margh' (the supposition being that Margh was the ancient name of Marv); and *Rāzī* رازي 'an inhabitant of Ray' is derived from *Rāz* راز the older name of the city.

From *Kāshān* كاشان is formed *Kāshī* كاشي 'an inhabitant of Kāsh,' and from Badakhshān, *Badakẖshānī* بدخشاني or *Badakẖshī* بدخشى (of Badakhsh).

If this ي is affixed to the Arabic *kunyat* كنية, the words *abū* ابو, *ibn* ابن disappear; thus, from *ibn-i Zubayr* ابن زبير is formed *Zubayrī* زبيري, and from *Abū Ḥanīfa* ابو حنيفة comes *Ḥanafī* حنفي.

Remark VI.—Another form of the Arabic relative termination, chiefly used in technical or scientific terms, is انىّ—as: جسماني *jismānī* "corporeal" (no *tashdīd* in Persian on the final ي): روحاني *rūḥānī* "spiritual"; نوراني *nūrānī* "bright, luminous"; نفساني *nafsānī* "psychologic, etc."; *vide* notes on Ar. Gr., Appendix.

(4) The *yā-yi maf'ūl* ياى مفعول or ى of the object, expresses some person or thing being affected by some act, as: دست خطى *dast khaṭṭī* "signed": لعنتي *la'natī* "cursed."

(5) The *yā-yi fā'il* ياي فاعل is the ى of the agent in such words as: *jangī* جنگى "warrior"; *ḥikmatī* حكمتي "man of science."

(*b*) Other descriptions of ي are:—

(1) The *yā-yi liyāqat* ياي لياقت, or *yā-yi qābiliyyat* ياي قابليت, 'the ي of fitness'; this is the ي added to the Infinitive, as: سوختنى *sūkẖtanī* "fit to be burned"; *vide* Remark IV.

(2) The *yā-yi waḥdat* ياي وحدت, 'the ي of unity,' and *yā-yi tankīr* ياي تنكير, 'the ي of indefiniteness'; *vide* § 41.

(3) The *yā-yi khiṭābī* ياي خطابى, or 'ي of address,' is the ي of the 2nd person singular of the verb, as: *kardī* كردي "thou madest"; *nīk-ī* نيكى "thou art good."[1] This second ي is, however, usually distinguished as, ياى اثبات فعل *yā-yi iṡbāt-i fi'l.*

(4) The *yā-yi mutakallim* ياى متكلم, or 'ى of the speaker,' is (in Arabic phrases) the affixed pronoun of the 1st person sing., as: الهى *ilāhī* or ربّي *rabbī*

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[1] In *Yā Rabb tu Karīm-ī va karīmī karam ast* يا ربّ تو كريمي و كريمي كرم است "Oh God, thou art generous and generosity is clemency," the accent distinguishes the first *karīm-ī* from the second which is a substantive *karīmī*.

"my Lord"[1]; مشفقي *mushfiq-ī* "my friend." This ي is also called ياي ملاطفتي *yā-yi mulāṭafatī* "the *yā* of courtesy (or benignity)."

(5) The *yā-yi ṣifat* ياي صفت, or 'ي of qualification,' is the ى that is followed by the relative particle كه, and gives the force of the demonstrative pronoun; *vide* § 42 (*b*) for other names of this ى.

(6) The *yā-yi zā'id* ياى زايد, or 'redundant ى,' occurs in the Imperative after a quiescent *alif* or و, as: *bi-gushāy* بكشاي for *bi-gushā* بكشا "open this": *bi-gūy* بگوى for *bigū* بگو. Also in other words as in كاريگر (for كارگر) "a clever workman"; *vide* also (*a*) (3), Remark III.

(7) The *yā-yi ishbā'* ياي اشباع, 'the ى of satiating or filling up,' is the ي of poetical license used to eke out the measure of a verse as when an *iẓāfat* is lengthened into *ī*:—

زمين شوره سنبل بر نيـارد درو تخم عمل ضايع مگردان

The metre is مفاعيلن فعول and the *iẓāfats* after زمين and تخم have therefore to be pronounced long.

(8) The *yā-yi istimrārī* ياى استمرارى, or 'ى of repeated action,' is the ى added to the Preterite tense to form the Past Habitual[2]; *vide* p. 225.

(9) The *yā-yi ma'rūf* ياى معروف is the ى pronounced *ī* (as in 'police'); so named by the Arab invaders because they were *acquainted* with its sound.

(10) The *yā-yi majhūl* يا ى مجهول is the ى classically[3] sounded like *e*; so named by the Arabs because the sound was *unknown* to them.

(11) The ى preceded by *fatḥa* and pronounced like the English diphthong *ai* in 'aisle' or *ey* in 'they,' is called *yā-yi sākin-i maftūḥ mā qabl*, i.e., 'quiescent ى,' its preceding letter being movable by *fatḥa*.

(12) The *yā-yi iẓāfat* ياي اضافت, or *yā-yi iẓāfī* ياى اضافى, is the ى that is the substitute for the *iẓāfat* after the weak consonants ا and و, as in صداى نى and روى گل.

Remark I.—The ى in adverbs of time may be either the *yā-yi vaḥdat* ياى وحدت, or else what might be called the *yā-yi taqrīb* ياي تقريب "the *yā* of approximation," as in عصرى بود كه بخانه آمدم *'aṣr-ī būd ki bi-khāna āmadam* (m.c.) "it was about evening when I reached home"; *'aṣr-ī* may also mean "one evening, an evening; *this* night" (Scottice 'the night'). In *shab-ī ṣubḥ-ī bāyad bi-yāyad* شبي صبحى بايد بيايد (m.c.) "he must be here one of these nights *or* mornings, i.e. in a few days," the ى may be either *yā-yi vaḥdat* ياى وحدت, or the *yā-yi taqrīb* ياى تقريب.

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[1] With verbs, and certain particles that resemble verbs, this Arabic ى becomes ني, as: انّني "verily"; ضربني "he struck me."

[2] Obsolete in Persian colloquial, but preserved in the speech of Afghanistan and India.

[3] Preserved by Indians and Afghans.

Remark II.—*Yā* is sometimes substituted for *alif*, as: يرمغان *yarmaghān* for *armughān* ارمغان (class. and m.c.) "a present."[1]

(*c*) Arabic abstract nouns of quality are formed:—

(1) By adding *iyyat*:—

First to nouns. Strictly speaking these are formed by adding the feminine ه to the relative adjectives, as: الهيّت "divinity": ضديّة "being discordant"; انسانيّة "humanity; politeness."

Second to adjectives, as: مسكينيّة "poverty."

Third to participles, active and passive, as: منعميّة *mun'imiyyat* "bestowment"; مجرديّة *mujarradiyyat* "being in solitude."

Fourth to particles, as: كيفيّت from كيف "how?": ماهيّت "substance," from ماهو *mā-huw*[a] "what is it?"

(2) This Arabic termination is even added to Persian words, as: خريّت. Other Persian forms are افضليت - معشوقيت - شهريت - خيريت; *vide* p. 400, footnote 3, and notes on Ar. Gr., Appendix.

Words formed by this addition are called مصادر جعلى "artificial infinitives."[2]

Remark I.—In the same way, the Persian words *pādshāhat* (Indian) and *nazākat* نزاكت are formed on the Arabic measure of *najābat* نجابت, *ḥamāqat* حماقت.

Remark II.—If the feminine termination ه is added to an adjective terminating in a single ى, there is no *tashdīd*, as: عالي, fem. عالية, but علىّ "high" has of course for its feminine علية.

§ 98. The Terminal ه.

(*a*) In Persian the terminal ه is of two kinds, viz. ظاهر *ẓāhir*, "manifest" (i.e. sounded), and مخفى *makhfī* or مختفى *mukhtafī* "hidden" (i.e. mute). The former may be preceded by any one of the short vowels, as: *rāh* راه "road," *andūh* اندوه "grief"; *farbih* فربه "fat," and is consequently sounded.[3] As already stated, final ه when mute is unsounded and transliterated *a*: it is considered a vowel by some Grammarians.[4]

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[1] Also *rāh-āvurd* راه آورد (class.) and سوغات *sawghāt*; all mean a present brought back from a journey.

[2] Infinitive in the sense of the Arabic Grammar, i.e., verbal noun.

[3] *Panja* "claws, grasp," but *panjah* (for *panjāh*) "fifty."

[4] After silent ه, the *iẓāfat* assumes the form of *hamza*, but after sounded ه, it is written in the ordinary manner, viz. ه كسرة *kasrah*. Mute ه should be, but is not always, dropped in writing before the *hā* of the plural.

The final ه in Arabic words though aspirated in Arabic as in كَلِمَه *kalimah*, the pausal form of كَلِمَهْ, become silent in Persian, thus *kalima*; the *fatḥa* of *mīm* drops out.

(*b*) Mute or silent ه is added to :—

(1) A noun to form a noun that bears a relationship or resemblance to it, as: *dast* دست "hand," *dasta* دسته "handle"; *garm-āba* گرمابه = *ḥammām*; *āvāza* آوازه "reputation; singing": *chahār-chūba* چهارچوبه "frame" (of door, picture, etc.): *āftāba* آفتابه "ewer." This ه is called هاى مشابهت *hā-yi mushābahat* "the ه of resemblance."

(2) It is added to both stems of the verb to form substantives. Thus from *bastan* بستن (Imp. stem *band*) "to bind" comes *bandā* بنده "a slave," and from *dīdan* دیدن (shortened Inf. *dīd*) comes *dīda* دیده "eye": *girīstan* گریستن (*girī*) "to weep," *girya* گریه "lamentation": *nālīdan* نالیدن (*nāl*), *nāla* ناله "complaint": *shukūfa* شکوفه "blossom": *larza* لرزه "trembling" from *larzīdan* لرزیدن: *khanda* خنده "laughter."

This ه is called هاي مخفى فعلى *hā-yi makhfī-yi fi'lī* "the silent verbal *h*."

(3) It is added to adjectives to form analogous nouns, as: *safīd* سفید (adj.) "white," *safīda* سفیده[1]: *siyāh* سیاه "black," *siyāha* سیاهه "an inventory, list of items": *panj* پنج "five," *panja* پنجه "a claw, a bunch of fives, grasp, possession"; but *chap* چپ "left," *chappa* چپه "left-handed."

(4) It is used to form adjectives or adverbs of time, age, number, etc., as: *chahārsāla*[2] چهارساله "four years' old"; *du-māha* دوماهه "two months' old"; *har-rūza* هر روزه "daily"; *chahār-shaba* چهارشبه "every fourth night"; *shabān-rūza* شبان روزه "lasting 24 hours"; *du-dila* دودله "wavering, of two minds": *du-bāra* دوباره "once more, over again"; *chand-rūza* چند روزه "enduring for a few days, short-lived": *har-sāla* هر ساله "yearly": *rūza* روزه "daily, *also* a fast"; *panj-shākha* پنج شاخه "five pronged": *du-rūya*[3] دو رویه "double, two-faced"; *du-marda*[4] دو مرده "of two men" (task, work, etc.). This ه is called *hā-yi nisbat* هاي نسبت.

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[1] *Ṣafīda-yi* (or *sapīda-yi*) *ṣubḥ* صبح سفیدهٔ "the dawn": *siyāhī-yi chashm* سیاهیِ چشم (m.c.) "the black of the eye," but *siyāha-yi ḥisāb* سیاههٔ حساب (m.c.) "a list of the account, statement."

[2] Subs. *chahār-sālagī* چهارسالگی, *panj-sālagī* پنج سالگی, etc., etc., "the state of being four and five years' old."

[3] *Du-rūya sipāh* سپاه دورویه "the opposing (facing) armies." *Du-rūya* دو رویه sometimes means in two ranks, but whether facing each other or one behind the other is doubtful.

[4] *Mī-dūnistam chand-marda ḥallāj būdam* میدانستم چند مرده حلاج بودم (m.c.) = "I knew my limitations; capabilities."

(5) The feminine form of some Arabic past participles is used substantively in Persian, as: *mujassama* مجسّمه "a statue", from *mujassam* "embodied": it is really a feminine agreeing with *ṣūrat*, etc., understood: محوطه "an inclosure." This is also the "*h* of resemblance"; *vide* (*b*) (1).

(6) In such words as *shāhāna* شاهانه "fit for a king (or kings)": *mardāna* مردانه, etc., the ه is called by some native grammarians *hā-yi liyāqat* هاي لياقت "the *h* of fitness or suitability," and is supposed to be added to the noun in the plural (*shāhān*, etc.).

Āna آنه, however, occurs as a separate suffix, as in غرضانه "in a self-interested manner"; *dastāna* "glove": *sālāna* "yearly"; *vide* § 108.

(*c*) Further uses of mute ه are:—

(1) To form the past participle, as: *rafta* رفته "gone" (pl. *raftagān* رفتگان "the departed, the dead"). This ه is called هاى مخفى مفعول *hā-yi mukhtafī-yi maf'ūl* "the silent *h* of the passive participle."

When, however, the participle is past active, as: *shunīda guft* شنيده گفت "having heard he replied," the ه is called هاى عطف *hā-yi aṭf* "copulative ه" and is considered equal to the conjunction و "and," as: *shunīd va guft* شنيد و گفت.

(2) It is used to form the agent (a present participle) of the verb, as: *navīsanda* نويسنده "writer" (also part. "writing") and is then called هاي مخفي فاعليت *hā-yi mukhtafī-yi fā'iliyyat* "the silent ه of agency."

(3) It is used to form the feminine of Arabic words, thus *malik* "king"; *malika* "Queen" (in Arabic *malikah*). This ه is called هاي تانيث *hā-yi tānīṣ*.

Remark.—In Persian, this feminine ه is considered a silent *h*, but not so in Arabic, thus ملكة *malikat*^{un} (and *malikah*) Ar.

(4) To form the diminutive of nouns, *vide* § 96 (*b*) (3) and Remark.

Remark I.—The final mute ه of a Persian word sometimes becomes ق in Arabic, thus پسته *pista*, P. "a pistachio-nut" is فستق *fustaq* in Arabic.

Remark II.—The final ه is sometimes redundant, as in چاره *chāra*: كينه *kīna*.

§ 99. The Suffixes بان *bān* or وان[1] *vān*; وانه *vāna*; and اون *ūn* and ون *văn*.

(*a*) These suffixes are said to be a corruption of *mān* مان, contracted from *mānanda* مانند "remaining" (also "resembling").

They are more probably the Sanskrit suffix *vān* or *wān*, and are, according to Platts, in O. P. and Zend *pāna*.

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[1] *Gārī-wān* or *gārī-bān* گاربان or گاربان Hindustani, "driver of hackney-coach, etc."

(*b*) This suffix added to substantives forms substantives, as:—

(1) باغبان *bāghbān* (m.c.) "gardener"; *darvān* دروان (m.c.) "porter"; *pāsiān* پاسبان "sentry, watchman"; *shuturbān* شتربان "camel-man (in charge of camels)": سایه بان *sāya-bān* "a shelter (from sun, rain, etc.)"; (this last is usually written سایبان): *girībān* گریبان "collar of a coat" (that which guards the neck گری).

(2) To nouns it forms adjectives, as: مهربان *mihr-bān* "kind" (in m.c. *mihrabān*[1]).

(3) *Gardūn* گردون "the wheel of heaven"; *wāzhūn* واژون "inverted"; *humāyūn*[2] همایون "fortunate." *Vān* وان, and *vāna* وانه (and *ūn*), are also affixes forming substantives of relation, as: *parvāna* پروانه "moth (feather-like)"; *astarvana* استروانه, *astarvan* استروان, *satarvan* ستروان, etc. (lit. mule-like) "barren, a barren woman"; *pulvān* پلوان (bridge-like) the raised path or partition in a field."

§ 100. The Suffixes *gar* گر, *gār* گار, *gārī* گاری, *kār* کار.[3]

(*a*) The Persian suffix *gār* گار is the old Persian suffix *kāra*, Sanskrit *kār*: it signifies "doer or maker," as: *khidmat-gār* خدمتگار "performer of service, attendant"; *parvardagār*[4] پروردگار "one who provides nourishment, i.e. God (also a king)": *kām-gār* کامگار "successful"; *āmūz-gār* اموزگار (m.c.) "teacher"; *rūz-gār* روزگار "time, etc.": *yād-gār* یادگار (in m.c. *yād-i-gār*) "souvenir"; *gunah-gār* or گناهکار *gunāh-kār* "sinner": سازگار *sāz-gār* also سازکار *sāz-kār* (class.) "agreeing with (of food, climate)."

Remark.—In *yād-gār* یادگار "memorial, souvenir," etc., the idea of agency is not marked.

In *rūz-gār* روزگار "time; fortune" it is even less prominent.

(*b*) *Gar* گر is a similar suffix, in Zend *kara* and in Sanskrit *kar*: it is probably connected with, or contracted from, *kār* کار, *gār* گار, etc.; *vide* (*a*). It has the signification of the English suffix *-er*. Examples: *zargar* زرگر "goldsmith (or a worker or maker in gold)"; *tavāngar* توانگر "rich"; *kār-gar* کارگر "one skilful in business; also taking effect (as of medicine, of an oration, etc.)"; کیمیاگر *kīmiyā-gar* "an alchemist."

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1 *Mihr*, P.: Sanskrit *mitr* or *mitra* or *mihira*. By affixing a ی [*yā-yi maṣdar* or *yā-yi mushābahat*, *vide* § 97 (*a*) (1)] we get further substantives, as: *shutur-bāni* شتربانی "the work or office of camel-man"; *mihrbāni* مهربانی "kindness."

2 *Humā* هما or *humāy* همای the Lammergeier or Ossifrage, a bird anciently reverenced.

3 All are connected with the verb کردن *kardan*, P. "to do," Sanskrit *kartum*, and give the idea of actor or action.

4 Sometimes written as: پروردهٔ گار - آفریدهٔ گار.

Remark I.—It should be noticed that *gar* گر generally signifies a maker, while *gār* گار indicates a performer.

Remark II.—By adding a formative ی, the suffix *garī* گری is formed which signifies "art, business," as: *ū shikār-chī-garī namī-dānad* او شکارچي گري نمي داند (m.c.) "he knows nothing about the business of a *shikārī*." In India *bāwar-chī-khāna-garī* باورچي خانه گري "the culinary art."

If two words occur together, it is usual to add the suffix to the second only, as: *Bābī u*[1] *Ṣūfī-garī* بابي و صوفي گري "the Babi and Sufi religions."

(*c*) *Kār* کار "work" is another suffix sometimes interchangeable with *gār* گار.

Bad-kār بدکار "evil-doer"; *jafā-kār* جفاکار "oppressor"; *gunāh-kār* گناه کار (in India *gunāh-gār*) "evil-doer, sinner"; *taqṣīr-kār*[2] تقصیر کار "one who has committed a fault."

Possibly in *āmūz-gār* آموزگار and *kām-gār* کام‌گار, etc., the affix is substituted for *kār* کار.[3]

§ 101. *Ār* آر, *dār* دار, *āl* آل.

(*a*) By cutting off the final ن of the Infinitive[4] and adding *ār*, verbal nouns are formed:—

(1) Indicating action, as: *guftār* گفتار "speech"; *kirdār*[5] کردار "works (as opposed to words)"; *dīdār* دیدار "seeing, sight."

(2) This termination sometimes gives the sense of an agent, as: *kharīdār* خریدار[6] (m.c.) "buyer"; *firīftār*[6] فریفتار "deceiver"; *parastār* پرستار "a worshipper (class.); a nurse (modern)."

(3) Occasionally this termination is found in concrete nouns, as: *kushtār* کشتار (m.c.) "anything killed (also slaughter); classically anything slain in sacrifice"; *murdār* مردار "carrion, i.e. anything that has died of itself; also (m.c.) anything killed otherwise than with the orthodox Muslim rite."

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[1] If, however, the suffix be added to both words, then the copulative و must be pronounced *va*, as: *bābī-garī va ṣūfī-garī* بابی گری وصوفی گري: *vide* also 97 (*b*) (3), foot-note (3). Similarly *taqṣīr u gunāh-kār* or *taqṣīr-kār va gunāh-kār* تقصیر و گناه کار or تقصیر کار و گناه کار.

[2] Also تقصیروار *taqṣīr-wār*, تقصیر دار *taqṣīr-dār* and تقصیر مند *taqṣīr-mand*.

[3] By adding ی, substantives like خدمت گاري *khidmat-gārī* "service, office of attendant"; *zargarī* "the business of goldsmith": کارگري *kārgarī* "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] *Farūshanda* فروشنده (m.c.) not *farūkhtār* فروختار: *farībanda* فریبنده (m.c.).

(4) Some adjectives with a passive signification are formed by this suffix, as: *giriftār* گرفتار "taken captive; arrested."

(5) *Dīvār* دیوار "wall" is said to be derived from *dāv*[1] داو "stratum" and *ār*.

(*b*) *Dār* دار is the Imperative stem of *dāshtan* داشتن "to have, to hold," and in compounds generally signifies "holder, keeper," as: *pīshānīdār* پیشانی دار (m.c.) "fortunate"; *āb-dār*[2] آب دار (m.c.) "a man who looks after tea, pipes, etc."; *ḥiṣṣa-dār* حصّه دار (class.) "share-holder."

It is also used in forming adjectives from nouns, as: *pīch-dār* پیچدار "twisted."

If the noun be a compound of two synonyms, the affix is added to the second noun only, as: *pīch u kham* پیچ و خم "twists," *pīch u khamdār* پیچ و خم دار "twisted": *'aql u hūsh-dār* عقل و هوش دار[3] "intelligent, etc."

Remark.—The Infinitive itself can be used as verbal noun, as: *āmadan-i man* آمدن من "my coming"; *vide* § 115 (*h*).

The shortened infinitive can also be used as a verbal noun, as: *kharīd u farūkht* خرید و فروخت "buying and selling"; *az guft-i ū man īn kār kardam* از گفت او من این کار کردم (m.c.) "I did this at his instigation"; *vide* § 115 (*j*) (*k*).

(*c*) *Āl* آل is a relative suffix that forms substantives, as: چنگال *changāl* "claw; fork"; دنبال *dumbāl* "tail, after-part."

In *zangāl* زنگال "rust" (for *zangār*, the letters *l* and *r* being interchangeable) the termination appears to be redundant.

§ 102. The Turkish Affixes *Jī* جي or *chī* چي, *Bāsh* - *Tāsh* or *Dāsh* باش - تاش - داش[4]

(*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: قوش چي *qūsh-chī* "falconer"; بندوقچي *bandūq-chī* "a musketeer"; *shikār-chī* شكارچي "a shikārī"; *qāṭir-chī* قاطرچي "a muleteer"; قهوه چي "a servant who prepares coffee."[5]

In Persian this *chī* چي appears to be applied to professions only.

[1] By *imāla*, *dīv*.

[2] *Ābdārī* آبداري is a mule with saddle-bags fitted for a journey; lamp, tea-materials, pipe, etc., etc.: also called نهار دار *nahār-dār*.

[3] Or *bā 'aql u hūsh* با عقل و هوش.

[4] *Chī* has much the same signification as *wālā* in Urdu. In the Uīghur 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: *zakāt-chī* "custom's official."

[5] The business of one servant, as guests are continually dropping in.

If the substantive end in ه, the ه is dropped, as: *khizān-chī* خزانچي "treasurer"; *mash'al-chī* مشعلچي[1] "torch-bearer (in India dish-washer, scullion)": *parvānchī* پروانچي "one who writes *parwānas*, or Government orders, etc."

After a soft letter like ن, *chī* چي in m.c. sometimes becomes *jī* جي, as: *būstānjī* بوستانجي "a gardener"; *miyānjī* ميانجي[2] "a mediator." Possibly *jī* instead of *chī* is commoner in Tehran owing to Turkish influence.

For the forms *shikār-chī-garī* شكار چي گري, *qūsh-chī-garī* قوش چي گري, etc., *vide* § 100 (*b*) Remark II.

(*b*) A few compounds are formed by the Turkish words *bāsh* "head," and *tāsh* or *dāsh* "companion," as: *qizil-bāsh* (lit. red-headed) "a soldier; a Persian; *Qizil-bāsh*; etc., etc."; *yūl-dāsh* "a guide"; *beg-tāsh* or *khwāja-tāsh* "fellow-servant."

§ 103. *Dān* دان.

The affix *dān* دان signifies something that holds, or contains, a vessel, as:—نمک دان *namak-dān* "a salt-cellar"; قلمدان[3] *qalam-dān* (m.c.) "a pen-case"; خاکدان *khāk-dān* (m.c.) "the grave"; *kumāj-dān* كماجدان[4] "a copper cooking-pot"; انفيه دان[5] *anfiyya-dān* (m.c.) "snuff-box."

Remark.—Compounds with the suffixes دان, and those mentioned hereafter that signify 'place,' as: كده - خانه - زار - ستان - گاه - شن - بار (as in *rūd-bār*), etc., form 'Persian compound nouns of place' (اسم ظرف مركب).

In Arabic the 'noun of time and place' has special forms, as: *maqtal* مقتل "place of slaughter, a vital spot"; *mashriq* مشرق "the East" (time or place of rising); *masjid* مسجد "mosque."

Those 'nouns of place' that signify 'abounding in' (formed by the suffixes *zār* زار, *sār* سار, *bār* بار, *lākh* لاخ - - - are sometimes distinguished by the term اسمهای كثرت 'nouns of excess.'

Such words as لعنتي[6] "cursed" are included under اسم مفعول. For اسم مفعول اصلي, *vide* § 68 VIII.

§ 104. *Zār* زار, *sār* سار, *stān* ستان or *istān* استان, *lākh* لاخ, *kada* كده, *gāh* گاه, *ābād* آباد, *gard* گرد -, *khāna* خانه, *shan* شن, *nā* نا.

(*a*) The affix *zār* زار signifies abounding in, as:—

(1) *Namak zār* نمكزار "salt-ground (where nothing grows)"; *shūra-zār*

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[1] In Arabic مشعل, but in Persian also مشعله.

[2] *Jī* is a Western Turkish form of *chī*.

[3] A long box with a sliding drawer that contains pens, an inkpot, and scissors with specially-shaped handles, for cutting the paper. Some *qalam-dāns* قلمدان are beautifully painted and are very costly.

[4] Originally used for baking a kind of bread in fat.

[5] In Persian *anfiya* انفيه without *tashdīd*.

[6] Compare حكمتي 'skilful': *vide* § 108 (*a*) Remark.

شورهٔ زار "saltpetre ground"; *'alaf-zār* علف زار "meadow"[1]; *kār-zār* کار زار "field of battle" (place of deeds); *gul-zār* گل زار (m.c.) "any garden."

(*b*) The affix *sār* سار has the same meaning, and forms substantives and adjectives, and denotes plenty, magnitude, similitude, or possession, as:—

(1) *Kūhsār* کوه سار "hilly"[2]; *chashma-sār* چشمه سار "a place full of springs"; *sharm-sār* شرم سار "full of shame."

Remark I.—*Sang-sār kardan* سنگسار کردن "to stone a person."

Remark II.—In *rukhsār* رخسار "cheek," the termination appears merely to modify the word *rukh* رخ "face (m.c.)."

(2) It also denotes "like." *khāk-sār*[3] خاکسار "like dust, base, low-born": *shāh-sār* شاهسار "like a king, kingly."

(3) It is used for *sar* "head," as:—*sag-sār* سگ سار (old) "dog-headed"; *subuk-sār* سبکسار "light-headed; also unburdened by luggage"; *nigū-sār*, or *nigūn-sar* نگو سار or نگونسار, in classical Persian = "one who hangs the head from shame"; but in modern Persian only "inverted (= *sar-nigūn*)."

(*c*) The affix *stān* ستان or *istan* استان signifies "place," and is derived from the Sanskrit *sthān* "place." The former is used after a substantive ending in a vowel and the latter after a consonant, as: *bū-stan* بوستان "a garden (place of scent)"; *Hindūstān*[4] هندوستان "India"; *gulistān* گلستان "garden" (place of roses or flowers); *qabristān* قبرستان "grave-yard"; *Farangistān* فرنگستان "Europe."

In a few words the termination gives the idea of time, as: *tābistān* تابستان "summer"; *zamistān* زمستان "winter"; *bahāristān* بهارستان "spring."

Remark.—As regards the termination آن[5] *ān* found in so many names, M. Chodzko writes:—

"Quelques érudits persans m'ont assuré qu'anciennement le formatif du pluriel ان, donnait aux mots primitifs le même sens géographique que leur *stân*; i.e. qui est trés probable; car *ân* veut dire aussi: propriété de, appartenant à; از آن خود ez ân hûd, de son propre avoir, de ce qui lu appartient. Examples:—

همدان *hemadan* nom d'une ville, آردلان *ārdelān* nom d'une province, گیلان *gilān* nom d'une province, مازندران *māzenderān* de même, آذربیجان

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[1] *Chaman* is an artificial lawn or any stretch of good grass or a meadow, etc., *'alaf-zār* علف زار a green spot covered with weeds and grass.

[2] *Kūhistān* کوهستان means country with *big* mountains; *kūhsār* کوهسار "hilly."

[3] With the formative ي, *khāk-sārī* خاکساري "humility."

[4] Also *Hind.*

[5] For the adverbial termination *ān* (*bāmdādān* بامدادان, *nā-gāhān* ناگهان and *rāstān* راستان) (Afghan), etc. *vide* Adverbs.

azer-bījān de même, دشت خاوران *desht-i hāverān*, le desert de Hâverân, doivent, suivant ces êrudits, être traduits: les Hemeds, les Ardels, les marais (jil), la contree dans la quelle (ender) il y a beancoup de grands (mâz) arbres ou des chênes (mazu), les adorateurs ou les enfants (big-beêé) du feu (âzer), les déserts de l'Occident (hâver), etc.''

Remark.—In poetry *istān* is sometimes pronounced *sitān*, as: *gulsitān* گل سنان, for *gulistān* گلستان.

(*d*) The affix *lākh* لاخ signifies ''place,'' or ''numerous, copious,'' as:—

سنگلاخ[1] *sang-lākh* (m.c.) ''a stony place; rocky, stony'': دیولاخ *dīv lākh* ''a demon-haunted place.''

(*e*) *Kada* کده signifies ''habitation, house,'' and as the last number of a compound, ''place,'' as:—*Ātash-kada* آتش کده (m.c.) ''temple of the Magi''; *may-kada* می کده (m.c.) ''a tavern''; *mātam kada* ماتم کده[2] (class.) ''house of mourning''; *but-kada* بت کده ''an idol temple.''

Remark.—In *kad-khudā* کدخدا ''a married man, a householder''; *kad-bānu* کدبانو ''a housewife, a good manageress,'' the prefix is an abbreviation of *kada* کده.

(*f*) *Gāh* گاه (Sanskrit *gātu*) is an affix denoting:—

(1) ''Place,'' as:—*Khwāb-gāh* خواب گاه ''bedroom, *also* a cloth valise for bedding''; *takht-gāh* تخت گاه (m.c.) ''an open-air platform for sitting on''; *farūd-gāh* فرود گاه (m.c.) ''halting place''; *nishīman-gāh* نشیمن گاه (m.c.) ''a seat'': *ārām-gāh* آرام گاه (m.c.) ''a resting place.''

(2) ''Time'' as:—*Shām-gāh* شام گاه ''the evening time''; *ān-gāh*[3] آنگاه (m.c.) ''then''; *pasāngāh* پس آنگاه ''after that''; *bī-gāh* بیگاه ''untimely, out of season.'' *Sukhan na-bāyad guft magar āngāh ki maṣlaḥat bāshad* (class. and modern) سخن نباید گفت مگر آنگاه که مصلحت باشد; *vide* also § 116.

(*g*) The word *ābād*[4] آباد suffixed to a noun denotes a city or place of abode, as: *Bahrām-ābād* بهرام آباد (Bahram Town).

The adjective *ābādān* آبادان is not used in forming compounds.

(*h*) The affix *gird* or *gard* گرد, found in a few names of towns, appears to have a similar signification, as: بهرام گرد *Bahrām-gird*: یزد جرد *Yazdijurd* (for *Yazdigird*).

In *Dārāb-kard* داراب کرد (near Shiraz), the suffix is perhaps a corruption.

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[1] Also *sang-lākha* (m.c.) and *sangistān* (m.c.).

[2] In m.c. *mātam-khāna* or *mātam-sarā* ماتم سرای or ماتم خانه.

[3] *Gāh* گاه is sometimes contracted into *găh* گه: (not to be confounded with گه *guh* which means ''human excrement).''

[4] *Ābād kardan* آباد کردن ''to cultivate a place, or found a town'': آبادی *ābādī* ''cultivation; also the condition of being populous or inhabited.''

(*i*) *Khā* خانه "house" as a suffix has a somewhat similar meaning to *kada* کده and *gāh* گاه, as: *kār-khāna* کارخانه "factory": *rūd-khāna* رود خانه properly "bed of a river"; and hence "a river."[1]

(*j*) The suffix *shan* شن added to nouns, also forms a noun of place, as: *gul-shan* گلشن "a rose-garden or rose-bed." In *rawshan* روشن (for *rawzan*) "window" it is a corruption.

(*k*) *Nā* نا (sometimes *nāy* ناى) is added to nouns or adjectives, as: *tang-nā* تنگنا "a narrow place"; *tāz-nā* or *tīz-nāy* تيز ناى (class.) "the prominent part of the sword edge that does the work (lit. place of sharpness)"; *āb-nā* آبنا "strait."

In Indian Persian, this suffix is often written نائى.

Remark.—*Nā* نا is also added to some adjectives to form substantives of cognate meaning, as: *darāz-nā* درازنا (class.) "length."

§ 105. *Ūmand* اومند, *Wand* وند, and *Mand* - مند, *Nāk* ناک, *Āk* آک.

(*a*) *Mand* مند is a suffix joined to nouns, generally to form adjectives, and signifies "possessor of, possessed of," as:—

Khiradmand خردمند[2] "possessed of wisdom, wise"; "*aqlmand* عقلمند "intelligent"; *sūd-mand* سود مند "profitable"; *tanū-mand* تنومند "strong." In *arjumand* (ارجمند) (also *arjmand*) "noble," and *barūmand* برومند "fertile, fruitful," the suffix is a form of *mand*.

Wand وند is occasionally found for *mand* مند, as in *khwīshā-wand* خويشاوند "kinsman"; *pūlād-wand* پولادوند "hard (like steel)"; *khudā-wand* خداوند "master."

(*b*) *Nāk* ناک added to substantives, forms an adjective of quality, as:—*gham-nāk* غمناک "sad"; *khawf-nāk* خوفناک "frightful"; *khaṭar-nāk* خطرناک "dangerous"; *dard-nāk* درد ناک "painful."

(*c*) *Āk* آک is a termination used to form some substantives from verbs, as: *pūshāk* پوشاک "raiment" from پوشيدن; *khurāk* خوراک "food" from خوردن; *sūzāk* سوزاک "gonorrhoea."

Remark.—In *maghāk* مغاک "ditch; low place, etc.," from *magh* مغ "depth," and *tabāk* تباک "fever," the termination, apparently the same, is termed a 'relative suffix' by native Grammarians; *vide* § 115 (*e*).

§ 106. *Bār* بار and *Yār* يار.

(*a*) (1) The suffix *bār* بار signifies 'abounding in,' as: *zang-bār* زنگ بار, i.e. *Zangibār* ('abounding in blacks'); *rūd-bar* رودبار (class.) "channel of a river": *sang-bār* سنگ بار (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 رود خانه *rūd-khāna*.

[2] With the formative ي, *khiradmandī* خردمندي.

(2) *Bār* بار is also the root of باریدن and signifies "raining, scattering," and is used to form compounds, as:—*gawhar-bār*[1] گوهربار "scattering pearls"; *shakar-bār* شکربار "raining sugar, mellifluous."

(3) *Bār* بار is also a substantive signifying "load," and is also used in compounds, as: *pur-bār* پربار "fruitful (of fruit trees)"; *sar-bār* سربار (m.c.) "a small *extra* load on a transport animal."

In a few adjectives, the suffix takes the form of *yār* یار, as: *bakhtyār* بختیار "fortunate" (also *bakht-āvar*, *bakht-var* or *bakhtūr*, and *bakht-mand*); *hūsh-yār* هوشیار[2] or *hŭshyār* هشیار "full of senses, intelligent."

§ 107. *Āvar* آور (contracted آر); *Var* ور, and *vār* وار; *Gān* گان; and *Mān* مان

(*a*) The affixes *āvar* آور, and *ār* آر, which are used in forming adjectives from substantives, are from the verb آوردن "to bring" and signify "bringing, producing, *or* displaying," as:—دلاور[3] *dil-āvar* "brave (displaying heart)": زورآور *zūr-āvar* "strong (bringing strength)."

In *sālār* سالار "chief," the suffix is the same, but contracted.

(*b*) Related to the above mentioned are *vār* وار and *var* ور[4] and وارة *vāra*: these suffixes mean "endowed with, possessed of, full of," as:—*dānīsh-var* دانش ور (m.c.) "learned"; *ummīdvār* امیدوار "hopeful; a candidate"; *gūsh-vār* (or *gūsh-vāra*) گوشوار "a ear-ring (becoming or adorning the ear)"; *shāh-vār* شاهوار "befitting, or worthy of a king, kingly"; *zarra-vār* ذره وار "like an atom"; *jān-vār* جانور "an animal (possessed of life)"; *sukhan-var* "eloquent"; *nām-var* نامور "famous." In *musht-vāra* مشتواره "handful, the measure of a hand," the ه is redundant.

In *dilīr* دلیر (also *dil-āvar* دلاور) "brave," is another contraction of the same suffix.

Remark.—The suffix *vār* وار is sometimes redundant, as: *sazā-vār* سزاوار "worthy."

In رنجور *ranjūr* "sick," the suffix is perhaps the same as *var*.

(*c*) The suffix *gān* گان signifies similitude, as: *khudāygān*[5] خدایگان "a great lord; happy."

It also, like *vār* وار, signifies "worthy of," as: *rāygān*[5] رایگان (راه گان) "worthless (fit to be cast on the road)": *shāy-gān*[5] شایگان (for *shāh-gān*) "fit for a king"; *bāzăr-gān* بازرگان (for *bāzār-gān*) "merchant."

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[1] *Gawhar-bārī* گوهر باري subs. with the formative ي.

[2] In India generally, but vulgarly, *hoshiyār*.

[3] With the formative ي, *dil-āvarī* دلاوري.

[4] All adjectives may be used as adverbs, but adjectives in *vār* وار and *ānā* آنا are specially adverbial in their signification.

[5] In India pronounced *Khūdā-e-gān*; *rā-e-gān*, *shā-e-gān*, etc.

Remark.—*Dihqān* دهقان is the معرّب of *dihgān* دهگان or *dih-khān* دهخان.

In *girdgāṇ* گردگان "walnut" the suffix is perhaps a corruption of گون "like."

(*d*) *Mān* مان "like," as: *ās-mān* آسمان "sky" (like a revolving 'mill-stone'); *mih-mān* مهمان "guest." In *shādmān* شادمان the suffix seems to mean "continuity": شادان or شاد = "glad" (i.e. temporarily happy). *Musalmān* مسلمان 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* آنه[1]; *Ína* ینه, *In* ین; and *ín* ـَن and *Ān* آن *Rā* ر; *and Vāv* و.

(*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 مردانه "like a man, manly"; *dīv-āna* دیوانه "mad (like a *dīv*)"; *rūbāhāna* روباهانه "fox-like (in behaviour); wily": *zanāna* زنانه "feminine, peculiar to women"; *zishtāna* زشتانه "in an ugly manner"; *ziringāna* زرنگانه "in a smart or clever manner"; *dast-āna* دستانه "glove"; *rūzāna* روزانه[2] (adj.) "daily"; *vide* also § 43 (*aa*) and § 98 (*b*) (6).

It can also be added to Arabic adjectives *'ājizāna* عاجزانه "helplessly, in a helpless or humbled manner."

Kāghaz-i dūstāna کاغذ دوستانه "a friendly letter" (but not *mard-i dūstāna* "a friendly man"); *dūstāna* دوستانه could, however, be used as an adverb, as: *dūstāna kār kard* دوستانه کار کرد "he acted in a friendly manner."

In *khawfnāk-āna pursīd* خوفناکانه پرسید (m.c.) "he enquired fearingly," the Persian affixed *nāk* ناک added to the Arabic substantive *khawf* خوف, forms an adjective "fearful," applicable to persons; while the additional affix *āna* آنه forms an adverb or an adjective applicable to things. *Tarsnāk-āna* ترسناکانه has the same signification, but its compounds are all Persian.

(*b*) (1) *Īn* ین and *īna* اینه are two more formative elements used for forming adjectives of relation (*nisbat*), as:—*zarrīn* زرین (m.c.) "golden, made of gold" from *zar* زر gold; *sīmīn*[3] سیمین (m.c.) "made of silver": *pashmīn* پشمین, adj. "made of wool," or *pashmīna* پشمینه, subs. "a woollen stuff";

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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 نقرة *nuqra* is used for silver and *ṭilā* طلا for gold: but *khaylī zar dārad* (m.c.) "he is very rich"; *zar-varaq* زر ورق (m.c.) "gold leaf."

pūstīn[1] پوستين "an Afghan sheep-skin coat"; *pūstīna*[2] پوستينه (adj.) "made of skins"; *pīshīn* پيشين "of former times"; *dīrīna*[3] ديرينه (m.c.) "old, ancient: نقرهٔ ئين (rare) "of silver" (also نقرهٔ گين, also نقرئي and نقرهٔ).

Remark.—Adjectives formed by the terminations *āsā* آسا, *-āna* آنه, etc., signifying "like," or by *fām* فام, *gūn* گون, etc. "colour," are classed as اسم تشبيه "nouns (adjectives) of similitude."

(2) The termination *īn* ين also denotes resemblance in colour, as: *zumurradīn* زمردين, "emerald green"; *zarrīn* زرين "golden coloured"; *bulūrīn* بلورين "like crystal or made of crystal." It also forms superlatives.

Remark I.—From *sang* سنگ "stone" comes *sangīn* سنگين "heavy," but *sangī* سنگى "made of stone."

Remark II.—The suffix *īn* ين also forms the superlative degree, but in *pīshīn* پيشين and *pasīn* پسين it seems to have a comparative sense.

It is also added to the cardinal numbers, as: *avvalīn* اولين; *vide* § 48 (*c*).

(*c*) The suffix *ān* آن[4], like the suffix *īn* ين, is used to form relative adjectives and nouns as in *biyābān* بيابان "desert" (from بي آب); *pāyān* پايان "end"; *kūhān* كوهان "horse-saddle; camel-hump."

The suffix in *pīshānī* پيشاني "forehead" is probably formed from this *ān*.

This suffix is found in names, as: *Īrān* ايران and *Tūrān* توران[5]; *Iṣfahān* اصفهار; *Māhān*[6] ماهان (near Kerman).

In *ābādān* آبادان "inhabited," it appears to be redundant.

In *ṣubḥgāhān* صبحگاهان, *bāmdādān* بامدادان, *yagān yagān* يگان يگان, *bahārān* بهاران the suffix is adverbial.

In *jāvīdān* جاويدان and *jānān* جانان it is adjectival.

(*d*) *Ăn* ن joined to some substantives forms relative nouns, as: *rīman* ريمن (adj.) from *rīm* ريم "pus, matter," etc.; *jūshan* جوشن "coat of mail" from *jūsh* جوش "a ring (in a coat of mail, etc.)."

It is sometimes pleonastic, as: *pādāshan* پاداشن for *pādāsh* پاداش; *zībān* زيبان for *zībā* زيبا; *sūn* سون for *sū* سو "side, direction"; *lafchan* لفچن for *lafch* لفچ "thick-lipped, camel-lipped."

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1 *Pūstīn darīdan* پوستين دريدن (class.) "to blab out a secret" and پوستين كندن *pūstīn kandan* (class.) or *dar pūstīn-i kas-ī uftādan* افتادن كسى پوستين در (class.) "to backbite" are classical idioms.

2 *In pūst-i mīshīna ast ya buzīna?* اين پوست ميشينه است يا بزينه (m.c.) "is this a sheep or goat's skin?"

3 *Dir* دير "late," but *yār-i dīrīna* يار ديرينه "an old friend."

4 *Ān-i nisbat.*

5 *Ir* ايرand *Tūr* تور are said to have been sons of *Farīdūn.*

6 Always pronounced *Māhūn.*

(*e*) According to native Grammarians a final *r* is added to some substantives for *nisbat*, as: *angushtar* انگشتر "ring" from *angusht* انگشت "finger"; *lahar* لهر "tavern" from *lah* له "wine."

(*f*) Native Grammarians give instances of final formative *vāv* (*vāv-i fā'iliyyat* واو فاعليت) in *patū* پتو, from *pat* پت "goat's hair, wool"; (*paṭṭū* in India is a woollen stuff, but *patū* پتو in Persia "a blanket"): *shāshū* شاشو "piss-a-bed"; *rīshū* ريشو "bearded": the last, however, is probably a corruption.

§ 109. *Āgīn* آگين, or *Gīn* گين.

Gīn گين is a contraction of *āgīn* آگين from *āgandan* آگندن "to fill"; *gīn* and *āgīn* therefore signify "filled with." They are used as suffixes to nouns, to form possessive adjectives, as:—*ghamgīn* غمگين "full of grief, sorrowful"; *khashmgīn* خشمگين "angry"; *sharmgīn*[1] شرمگين "ashamed"; *'ambarāgīn* عنبر آگين "full of amber"; *surmagīn* سرمگين (class) "full of *surma* (or antimony for the eyelashes)"; *khiradāgīn* خرد آگين (m.c.) "wise."

§ 110. The Formative *ā* (*alif* آ)

(*a*) This inseparable suffix forms adjectives and participles from verbal roots, as, from *dān* دان the root of *dānistan* دانستن "to know", *dānā*[2] دانا "learned"; *gūyā* گويا; *bīnā* بينا; *vide* also § 70 (*a*).

It is added to adjectives to form abstract nouns as: *garmā* گرما "heat," *sarmā* سرما "cold"; *pahnā* پهنا "breadth" (also *pahnā-ī* پهنائی).

Remark.—The following examples illustrate the forms that are included under the title of اسم فاعل سماعي[3] "Irregular Present Participle," as distinguished from the اسم فاعل اصلي (or قياسي) "the Real or the Regular Present Participle" in—*anda* دنا:—دانا "knowing": حكمتي "skilful": خريدار "purchaser": دزد "thief" (Imp. rt.); فريادرس (= فرياد رسندهٔ) "hearer of complaints": علم دوست "fond of learning": كم عقل "of little sense": ناتوان "feeble": خوش گو[4] "of pleasing speech": خدمتگار "servant": خردمند "a wise man": دردمند "painful": شتربان "camel-man": تاجور "king": دردناک "painful": بندوقچی "rifleman": خداوند "Lord": پولادوند "hard as steel": پهلوان "hero."

Under this head are also included such words as: جاسوس "spy": جلّاد "executioner": كريم "kind": شوير "mischievous," etc. Also, of course, the Arabic Present Participle of the form فاعل, as: ظالم "tyrant."

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[1] *Sharm-rū* شرم رو "shy, bashful."

[2] This verbal *alif* is called *Alif-i fā'iliyyat* الف فاعليت.

[3] Many of these are also اسم صفت مركب "compound adjectives."

[4] The "participle" formed by adding an Impera. root to a noun is generally called اسم فاعل تركيبي (or مركب).

(*b*) Some adjectives expressing fulness and completeness are formed by inserting an *alif* between the two compounds, as: *lab-ā-lab* [1] لبالب "lip to lip; also brimful": *sar-ā-sar* [2] سراسر "entirely"; *gūn-ā-gūn* [3] گونا گون "of many colours, variegated"; *sar-ā-pā* سراپا "from head to foot, cap-a-pie." *Vide* also § 140 (*h*) (5), (6), (7) and foot-note.

(*c*) Prefixed to some Persian words it signifies privation, as: *ajumbān* اجنبان "motionless, fixed."

(*d*) *Alif* is used to form the vocative singular. When used to summon or to attract attention it is called *alif-i nidā'* الف ندا "the *alif* of calling." When used in the vocative of distress, as in *darīghā* دریغا "alas!" it is called *alif-i nudba* الف ندبه "the *alif* of plaint."

For the different kinds of *alif*, *vide* § 2.

(*e*) *Bukhārā* بخارا is said to be derived from *bukhār* بخار (Zand) "wisdom, learning," because of the learning that prevailed there. Some native grammarians style this final *ā*, *alif-i vaṣfiyyat* الف وصفیت, and give as further examples *zībā* زیبا and *gandā* گندا: in these, however, the *alif* appears to be that of the participle [*vide* § 2, Remarks II].

§ 111. *Fām* [4] فام, (*Pām* پام and *Wām* وام); *Gūn* گون; *Charta* چرته.

(*a*) The suffix *fām* فام (rarely پام or وام) indicates "of the colour, form, or likeness of," and is affixed to both substantives and adjectives: *siyāh-fām* سیاه فام (m c.) "blackish"; *la'l-fām* لعل فام "somewhat ruby-coloured": *nīl-fām* نیل فام "bluish"; *zumurrud-fām* زمرد فام "rather like the green hue of an emerald"; *kuḥl-fām* کحل فام [5] = *miṣl-i surma* (مثل سرمه).

Instead of فام, sometimes بام is found, as: سپید بام *sapīd-bām* "whitish."

(*b*) *Gūn* گون signifies "colour, species, form, fashion, etc.," and in compounds "of the colour of": *lāla-gūn* لاله گون "poppy-coloured, scarlet"; *gul-gūn* گلگون "rose-coloured": *gūn-ā-gūn* [6] گونا گون "of various colours, *also*, of various sorts."

Gūna-ash zard shuda گونه اش زرد شده "he's become pale (from sickness)."

(*c*) *Charta* چرته, sometimes written *charda* چرده and also *jarta* جرته, means "colour, hue," and occurs in a few compounds, as: *zard-charda* زرد چرده and

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1 Syn. *lab-rīz* لبریز "overflowing," *lab-bi-lab* لب بلب "lip to lip."

2 Or *sar-bi-sar* سربسر: as *bi-dih va bisitān-i man sar-bi-sar mī-guẓārad* بده و بستان من سربسر میگذارد (m.c.) "my income and expenditure are equal."

3 Syn. *rang-ā-rang*.

4 In Persian *f* and *p* are often interchangeable; *pīl* or *fīl* "elephant"; *sapīda* سپیده, *safīda* سفیده, "white": *pām* or *wām* are not used in modern Persian as suffixes; but *wām* or *pām* (m.c.) "debt."

5 *Kuḥl* or *surma* "antimony, collyrium."

6 *Gulhā-yi gūn-ā-gūn* گلهای گونا گون "various coloured flowers"; *kutub-i gūn-ā-gūn* کتب گونا گون "books by various authors"; *murgh-i bā-parhā-yi gūn-ā-gūn dīdam* مرغی با پرهای گونا گون (m.c.) "I saw a bird of many colours."

zard-charta زرد چرته (old) "yellow coloured" (not used of people). According to some grammarians this affix is found only in the word *siyāh-charda* سیاه چرده.

(*d*) *Rang* رنگ is also used, as: *gul-rang* گل رنگ, *sabza-rang* سبزه رنگ, etc., *vide* § 112 (*f*).

(*e*) In old Persian *dīz* دیز and *dīza* دیزه are also found for *dīs* دیس, as: *hab-dīz* شب دیز "night-coloured, black"; "the name of Khusrau's horse."

These suffixes are now obsolete (متروک).

§ 112. *Āsā* آسا, *Sā* سا; *Sān* سان; *Vash* وش, etc.; *Das* دس, *Dīs* دیس; *Vand* وند.

(*a*) *Sā*[1] سا and *āsā* آسا are affixes signifying "like," as: *mushk-āsā* مشک آسا "scented like musk": *ambar-sā* عنبرسا "resembling amber (in scent)"; *sihr-sā* سحرسا "like magic"; *mard-āsā* مردآسا "like a man, manly."

Remark.—These suffixes must not be confounded with *sā* سا from *sāyīdān* سائیدن "to rub," and *āsā* آسا from *āsūdan* آسودن[2] (m.c. intr.) "to be satisfied, refreshed, etc.," both of which also occur in compounds, as: *jabha-* (or *jabīn-*) *-sā* جبهه سا or جبین سا "rubbing the forehead on the ground, making a profound reverence"; *rūḥ-āsā* روح آسا "soothing the mind."

(*b*) *sān* سان has the same signification as the suffix *āsā* or *sā*, and is probably akin to the Sanskrit *samān* and the Hindi *sā*. Examples: *shīr-sān* شیرسان (class.) "like a lion": *sham'-sān* شمع سان (m.c.) "like a candle": *khurshīd-sān* خورشید سان (m.c.) "like the sun" (also *khurshīd-wār* خورشید وار); *yak-sān* یکسان (m.c.) "alike."

Remark.—*Sān* سان sometimes stands for *istān* استان, as: *khārsān* خارسان (class.) for *khāristān* خارستان (m.c.) "a thorny place."

In modern Persian *sān-i qushūn dīdan*[3] سان قشون دیدن "to review an army"; *imrūz sarbāzhā sān dādand* امروز سربازها سان دادند, or *az sān guzashtand* از سان گذشتند (m.c.) "the troops were reviewed."

(*c*) (1) *Vash* وش (*pash* پش or *fash* فش; obsolete), is an affix signifying "like," as: *māh-vash* ماهوش (m.c.) "like, or beautiful as, the moon": *ghuncha-vash* غنچه وش "like a bud (of a pretty mouth)"; *qamar-vash* قمر وش (class., rare); *farishta-vash* فرشته وش (m.c.) [also *farishta-sān* فرشته سان (m.c.) or *farishta-vār* فرشته وار (m.c.)].

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[1] Probably connected with the Hindi *sā* (*kālā-sā* "black-looking"; *mujh-sā* "like me"; *dev kā sā* "like a demon").

[2] In modern Persian *āsūda kardan* آسوده کردن and *āsūda shudan* آسوده شدن.

[3] *Sān* سان is Eastern Turkish: in Uighur it signifies the total (in number). The *Qazzāq* use *sān* سان for either ten or a hundred millions (the author is uncertain which).

(2) In place of *vash*, are sometimes found *fash* and *pash* (but not in modern Persian), as: *shāh-fash* شاه فش "like a Shah"; *sarv-pash* سرو پش "like a cypress."

Native Grammars also give the form *bas*, as: *shīr-bas* شیر بس "like a tiger."

(*d*) *Das* دس and *dīs* دیس are also suffixes signifying "like," which are used to form adjectives, as: *khurdīs* خردیس "like the sun"; *māh-dīs* ماه دیس "like the moon"; *das* دس has the same signification as *dīs* دیس, but is very rarely used.

Remark.—The Zardushtis sometimes write *Khudā bī das va damān ast* خدا بی دس و دمان است (old Persian) = "God is eternal."

(*e*) *Vand* وند "like," as: *Khudā-vand* خداوند "like God, lord, possessor"; hence by contraction *khāvand* خاوند "master, husband"; *pūlād-vand* پولادوند "hard as steel, *also* the name of a hero."

This suffix is also used for *mand* مند "possessed of," as: *dawlat-vand* دولت وند = *dawlat-mand* دولتمند.

Remark I.—The word آوند *āvand* "furniture," especially "kitchen furniture (as pots and pans)", appears to be derived from *āb* آب "water," and *vand* وند (old) "experiment; labour; praise; vessel; vase; cup."

Remark II.—These nouns and adjectives of similitude, formed by the suffixes *āsā* آسا, *vash* وش, *sār* سار, *āna* آنه, *gūn* گون, *vand* وند, *mān* مان, etc., are styled اسم تشبیه.

Remark III.—*Kirdār* کردار is also used to form adjectives of resemblance: *farishta-kirdār* فرشته کردار "like an angel."

§ 113. The Suffix *um* اُم.

The termination ـُم added to the cardinal numbers forms the ordinals, as: *chahār-um* چهارم "fourth"; *bīst-u haftum* بیست و هفتم "the twenty-seventh."

Note that in a compound number the termination is added to the last only.

§ 114. The Termination *-ish*[1] ـِش.

This termination added to the Imperative root forms abstract nouns, as: *dānish* دانش "knowledge" from *dānistan* "to know"; *bīnish* بینش (m.c.) "sight" from *dīdan* (root *bīn*) "to see"; *jūshish* جوشش (m.c.) "boiling"; *āzmāyish* آزمایش (m.c.) "proving"; *ārāyish* آرایش (m.c.) "adornment"; *nikūhish* نکوهش (m.c.) "reproaching, blaming," also *sar-zanish* سرزنش (m.c.).

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[1] Called *shīn-i maṣdarī* شین مصدری, or *shīn-i maṣdar*. Radical *sh*, as in the word پیش is called *shīn-i aṣlī* شین اصلی.

CHAPTER XII.

§ 115. Verbal Nouns, and Nouns and Adjectives derived from Verbs.

(*a*) The Imperative root of the verb is sometimes a substantive, as from *sūkhtan* سوختن (tr. and intr.) "to burn", *sūz* سوز [1] (m.c.) "burning, inflammation"; *ranjīdan* رنجیدن "to be grieved", *ranj* رنج "grief"; *bi-dih u bi-stān-i man* [2] من بستان و بده (m.c.) "my expenditure and my income"; *bidih-kār* کار بده (m.c.) "debtor"; *bistān-kār* کار بستان (m.c.) "creditor."

(*b*) A few of the verbs ending in *ūdan* اودن form substantives ending in *ān* آن, as: *farmān* فرمان [3] "an order" from *farmūdan*; *paymān* پیمان "promise" from *paymūdan* "to measure; to travel."

Remark.—*Āsān* آسان, however, is an adjective "easy" (from *āsūdan*).

(*c*) A few nouns are formed by adding *āk* آک to the imperative stem, as: *sūzāk* "gonorrhoea," *vide* § 105 (*d*).

(*d*) For nouns derived from verbs and terminating in silent ه, *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-gūʾī* گوئي بد; *rakht-shuʾī* شوئي رخت; بده; *bidih* (m.c.) "debt"; بدهي *bidihī* (m.c.) "revenue of a district"; شنوائي *shinavāʾī* "power of hearing"; *gūy* گوی (obs.), *vide* § 97 (1).

In *bīnāʾī* بيناڈی the termination is added to the verbal adjective بينا.

For *jahāndārī* "sovereignty," *vide* § 97 (*a*) (1).

(*f*) For *ish* added to the Imperative stem, as: *āfarīnish* آفرينش "creation" from *āfrīdan*, *vide* § 114.

(*g*) For verbal nouns in *ār* آر, as: *dīdār* ديدار "seeing," *vide* § 101 (*a*) (1).

(*h*) The Infinitive alone, affirmative or negative, can be used as a noun, as: *az dād u faryād kardan hīch fāʾida-ī nīst* [4] نيست فائدهٔ هيچ کردن فرياد و داد از (m.c.) "there is no use in screaming and crying out": *az nā guftan-i* [5] *in ḥarf khaylī pashīmān-am* انم پشيم خيلی حرف اين گفتن نا از (m.c.) "I am very sorry I did not mention this."

In *bar mā tākhtan āvurdand* آوردند بر ما تاختن "they charged us," the Infinitive is used as an object.

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[1] *Sūzish* سوزش is commoner.

[2] *Bistān* for *bisitān*.

[3] Arabic broken plural *farāmīn* فرامين. *Farmān* فرمان has become anglicized under the guises *firmaun*, *firmand*, *phirmaun*, etc., etc.

[4] Or *fāʾida* (without ی of unity).

[5] In modern Persian نا is often prefixed instead of ن, *vide* (*q*).

Poetically, and sometimes in m.c., this Infinitive can be used in the plural, as :—

از پریدنهای رنگ و از طپیدنهـــای دل عاشق بیچارهٔ هرجا هست رسوا میشود

Az parīdanhā-yi rang u az ṭapīdanhā-yi dīl
ʿĀshiq-i bīchāra har jā hast rusvā mī-shavad.

"By his changings of colour, and the beatings of his heart,
The wretched lover compromises himself wherever he is."

Īn āmadan-hā va raftan-hā-yi mā ṣamar na-kard این آمدنها و رفتنهای ما ثمر نکرد. (m.c.) "these comings and goings of ours produced no result"; but it would be better to substitute here *āmad u raft-i bisyār* for the plural Infinitive: گه خوردنها *guh-khurdan-hā* is a common expression in m.c.

(*i*) For compound nouns formed from the Imperative stem by affixing ي, *vide* § 97 (*a*) (1). Further examples :—

From بوئیدن "to smell" comes *būy* بوی "scent"; from پوئیدن intr. "to traverse" comes *pūy* پوی, (but *pūy mī-kunad* پوی میکند (m.c.) "he s searching"); روئیدن intr. "to grow," *rūy* روی; موئیدن intr. "to mourn", *mūy* موی; شستن *shusht u shūy* و شوئي "washing, etc."; *rakht-shūy* رخت شوی "a washerwoman," but رخت شوئي *rakht-shūʾī* "washing clothes: the act or state of being a washerwoman."

(*j*) It was stated in (*a*) that the Imperative root is sometimes a noun. Similarly the Preterite stem (or shortened Infinitive) is sometimes a noun, as: *sar-navisht* سرنوشت[1] "destiny"; *guzasht kardan* گذشت کردن "to pardon, let off"; *rīkht* ریخت "the casting; form"; *dīd u bāzdīd*[2] دید و باز دید "visiting and returning visits"; *vide* also § 116 (*j*).

(*k*) Sometimes the Preterite stems or shortened Infinitives of *two* verbs, with or without the copula و, are used as a substantive, as: *dād u sitad* داد و ستد[3] (m.c.) "commercial transactions": *kharīd u farūkht* خرید و فروخت[4] "commerce"; *āmad ū shud* آمد و شد, or *āmad u raft* آمد و رفت, or in m.c. also *raft u āmad* رفت و آمد: *guft u shunīd* گفت و شنید[5] (Syn. *guft-u-gū*). These forms are sometimes in m.c. used in the plural, as: *dād u sitadhā-yi ū ziyād ast* داد و ستدهای او زیاده است "he has extensive dealings."

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[1] *Lawḥ-i Maḥfūẓ* لوح محفوظ "the Preserved Tablet," on which the decrees (سرنوشت) of God regarding men are recorded. In the Qurʾān the term is used for the Qurʾān itself. The law tablets of Moses are called *alwāḥ*.

[2] *Bāz-dīd* باز دید can be used alone (for the return visit), but not *dīd*: *bi-dīdan-i ū raftam* بدیدن او رفتم (m.c.) not *dīd* "I went to visit him."

[3] Compare Hindi *len den*.

[4] Or *kharīd farūkht* خرید فروخت; also *kharīd u farūsh* خرید و فروش (m.c).

[5] *Qīl u qāl* قیل و قال "noise of taking" is somewhat similar; *qīl*[a] Ar. "it was said" and *qāl*[a], Ar. "he said," are coupled by the Persian conjunction *u* و (in Arabic و *wa*): *vide* § 116 (*c*) Remark on doubled words.

(*l*) Sometimes both stems of the *same* verb are used to form a noun with or without the copula و, as: *guft-u-gū* گفت و گو, or *guft u gūy* گفتگوی, or *guft-gū* گفت گو, [= *guft u shunīd*, 'vide' (*k*)] "conversation"; *just-jū* or *just u jū* جست و جو "search" (or *just u jūy*).

This form, also, can have the usual plural.

(*m*) Sometimes in modern Persian two Imperatives of different verbs are used, as: *bi-gīr u bi-kush* بگیر و بکش, subs. (m.c.) (seize and kill) "arresting"; *bi-gīr u bizan* بگیر و بزن (rare) (seize and beat) "tumult, noise," or *gīr u dār* گیر و دار, or *dār-gīr* دار گیر "tumult, confusion, trouble"; *bi-gīr u bi-band* بگیر و ببند (m.c.) "tumult."

(*n*) Sometimes the Imperative stems alone are used, as: *gīr u dār* گیر و دار (m.c.) "tumult": *vide* (*m*); *tak-ā-pū* تکاپو[1] (m.c.) "searching"; *tak-ā-daw* تکادو "running."

(*o*) Sometimes the Imperative stem of the same verb is repeated,[2] as: *kash-ma-kash* کش مکش "pulling different ways; also quarrelling" (*kash ma-kash dāshtan*): *bi-kush u bi-kush* بکش و بکش "fighting, rowing (crying 'kill and kill')"; *kash-ā-kash* کشاکش[3] (m.c.) "a struggling"; *kashā-kashī* کشاکشی (old) "allurement, attracting" (*kashish*, subs. m.c. "attracting").

(*p*) For the Noun of Agency *farūshanda* فروشنده "seller"; *gū-yanda* گوینده "speaker," etc.; *vide* § 43 (*r*), and :—

سازندهٔ کار مرده و زنده توئی دارندهٔ این چرخ پراگنده توئی

Sāzanda-yi kār-i murda u zinda tu-ī
Dāranda-yi īn charkh-i parāganda tu-ī.

"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 *kardanī*, pl. *kardanī-hā*) forms nouns and adjectives. Examples: *īn zurūf rīkhtanī hast* این ظروف ریختنی هست (vulg.) "these vessels have been cast": *īn rang pukhtanī, na shustanī* این رنگ پختنی نه شستنی (vulg.) "this has been coloured by boiling not merely dipping"; *īn sūkhtanī ast* این سوختنی است (m.c.) "this is for burning"; *khurdanī-hā* خوردنیها (m.c.) "food, eatables"; *Masīh dar dunyā āmadanī būd* مسیح در دنیا آمدنی بود (m.c.) "Christ had to come into the world": *īn khāna kharāb-shudanī na-dārad* این خانه خراب شدنی ندارد (m.c.) "this house is so strong it will not go to ruin."

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[1] This alif is called *alif-i 'atf* الف عطف. Also *tak u pūy* تک و پوی

[2] For force of repetition, *vide* 'doubled words.'

[3] مرد باید که در کشاکش دهر سنگ زیرین آسیا باشد
Mard bāyad ki dar kashākash dahr
Sang-i zīrīn-i āsyā bāshad.

The negative is formed by prefixed *nā* نا as: *nā-guftanī* ناگفتني (m.c.) "unfit to be uttered"; *nā-shunīdanī-hā* ناشيدنيها (m.c.) "things unfit to be heard"; *vide* also § 116 (*m*).

In modern Persian, however, نه can be substituted, as: نشنيدنيها.

(*r*) The Past Participle, Persian or Arabic, can stand for a noun, as:—

از حادثهٔ زمان [1] آيندهٔ مپرس وز هرچه رسد چونيست پايندهٔ مپرس
اين يک دمهٔ نقد را غنيمت ميدان [2] از رفتهٔ ميندیش و از آيندهٔ مپرس

Az ḥādiṯa-yi zamān-i āyanda ma-purs
Va'z har chi rasad chu nīst pāyanda ma-purs
Īn yak-dama naqd rā ġanīmat mī[2]*-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* آينده "what is past" and "what is to come," hence "the Past" and "the Future."

آن به که بجام باده دل شاد کنيم وز آمده و گذشته کم [3] ياد کنيم

Ān bih ki bi-jām-i bāda dil shād kunīm
V'az āmada u guẕashta 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*).

Guẕashtagān or *murdagān* مردگان or گذشتگان "the dead"; *vide* also § 43 (*r*).

Muḥarramāt محرمات "things forbidden; black clothes"; *maḥṣūrīn* محصورين "the beseiged"; *manẓūr* منظور (m.c.) "aim; objection, view, intention"; *maktūb* مکتوب "written; a letter"; *al-maktūb* المکتوب "Holy Writ."

Remark.—Persian nouns derived from verbs are called اسم مصدر ترکيبی "compound verbal nouns," or حاصل مصدر (or حاصل بالمصدر) as opposed to the real Infinitive when used as a noun, which is then styled اسم مصدر اصلي, or اسم مصدر حقيقي.

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[1] In original *zamāna* زمانه 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 *hāsil-i maṣdar*.

A few Persian nouns of instrument (اسم آله) are by some grammarians included in the *ḥāsil-i maṣdar* حاصل مصدر, as: پیمانه "a cup, a measure" and آسترہ "a razor," but this seems to be an error.

COMPOUND WORDS.

§ 116. Compound Substantives.

(*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 *iẓāfat*,[1] as: *ruz-nāma* روزنامه "newspaper[2]; diary; account of daily expenditure"; *jahān-panāh* جهان پناه "Asylum of the World (in addressing the Shah in writing or speaking)"; *āsh-paz khāna*[3] آشپز خانه (m.c.) "cook-house"; *shab-khūn*[4] شبخون (class.) "night attack"; *barf-āb*[5] برف آب "snow-water from the hills"; *shutur-murgh* شتر مرغ properly the "Ostrich" (but wrongly applied to other birds): *gul-barg* گلبرگ (poet.) "rose-petal"; but *gul-i barg* گل برگ (m.c.) "any non-flowering plant with coloured or variegated leaves"; *khāvar-zamīn* خاور زمین (class.) (or *mashriq-zamīn* مشرق زمین) "the Orient"; *gharq-āb* غرق آب "deep water": *miyān-pācha* میان پاچه (m.c.) "a certain portion of the breeches"; *tah-jur'ah*[6] تهجرعه "dregs."

This compound is styled *murakkab-i mazjī*[7] (مرکب مزجي).

Remark I.—In some Arabic-Persian compounds the second part of the compound is tautological, as: *saḥar-gāh* سحر گاه (m.c.) "morning," also *saḥar-gāhān* سحرگاهان (mod.); *manzil-gāh* منزل گاه (m.c.) "a stage, halting place"; *maktab-khāna* مکتب خانه "school"; *mashriq-zamīn* مشرق زمین (m.c.) "the East, Eastern Countries"; *maṭba' khāna* مطبع خانه (m.c.) "printing

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[1] Adjectives are also formed by two nouns, as: *bakht-yār* بختیار "fortunate; rich"; شیردل *shīr-dil*. *Vide* § 44 (*b*) (3).

[2] The words *ikhbār* and *akhbār* are also occasionally used for "newspaper."

[3] *Āsh-paz* آش پز "a cook." In India a cook is called *bāwar-chī* باورچي (from *bāwar*, subs. and adj., and the T. affix *chī*), i.e. "a person to be trusted": originally an officer whose duty it was to taste the chief's food, perhaps to prove that it was not poisoned: *bārwar-chī khāna* باورچي خانه (India) "cook-house"; *bawār-chī-garī* (India) "the culinary art."

[4] Better *shab-i khūn* (m.c.), also used by Firdawsi.

[5] But *āb-i barf* آب برف "iced water" (cooled by snow).

[6] But *tah-i āb* آب ته "the bottom of the water."

[7] Amongst Indian Grammarians incorrectly امتزاجي مرکب.

house''; *ma'bad-gāh* گاه معبد (m.c.) ''any place of worship''; *maw'id-gāh* موعدگاه (m.c.) ''appointed place of any meeting, rendezvous.''

In a few compounds an adjective is prefixed to a noun, as: *bad-bū* بدبو ''stench'' (also adj.); *khusk-sāl* خشک سال or *khushk-sālī* خشک سالي ''a famine year (a year of drought)''; *safīd-rīsh* سفید ریش (subs. and adj.) ''grey bearded; an old man.''

Remark II.—Such compounds as *khwab-gāh* خواب گاه, etc., have already been mentioned in Derivation of Words, *vide* § 99 (*a*) and (*b*), § 100, § 101 (*b*), § 102, § 103, § 104.

Remark III.—Many compounds are formed with *sar* سر, as: *sar-chashma* سر چشمه ''a spring of water,'' *vide* § 117 III (*a*) (4).

(*c*) Two substantives of the same signification joined by the copula, form a copulative compound noun, as: *marz u būm* مرز و بوم (m.c.) ''empire, country''; *marz u kishvar* مرز و کشور (class.) = *marz u būm* (mod.); *tāb u tab* تاب و تب ''heat''; *pīch u tāb* پیچ و تاب ''writhing''; *nashv u namā* نشو نماء ''growing (i.e. growing and increasing)''; *khār u khass* خار و خس ''thorns''; [1] *dād u bī-dād* ''crying for help'' (shouting justice and injustice).[2]

Remark.—In *qīl u qāl* قیل و قال the two portions of the compound are Arabic, lit. *qīl*[a] ''it was said'' and *qāl*[a] ''he said.''

(*d*) Also two substantives of different significations may be joined either by *Vāv-i 'Atf* واو عطف or by an *alif*, as: *āb u hawā* آب و هوا ''climate (water and air[3])''; *sayr u shikār*[4] سیر و شکار ''an outing and hunting''; *zanā shūī*[5] زنا شوئی ''wedlock'' from *zan* زن ''wife'' and *shūy* شوی ''husband''; *īn ādam misl-i dīv u dad* (m.c.) این آدم مثل دیو و دد ''this man like a beast.'' In *khirt u pirt* خرت و پرت (m.c.) ''odds and ends, small belongings,'' the words have separately no signification. *Zūr u shūr* زور و شور ''noise and tumult'' (of a waterfall, river, or of attacking soldiers entering a city, etc.). Often the second word is a 'meaningless appositive'[6] (*tābi'-i muhmal* تابع مهمل, as: *shūr u shār* شور و شار = *zūr u shūr* زور و شور.

Remark I.—Adjectives used as substantives are also so employed, as: *garm u sard* گرم و سرد, and *talkh u shīrin* تلخ و شیرین ''the ups and downs''

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[1] نشو from Ar. نشء.

[2] Compare also *shākh dar shākh* (adj.) ''intertwined.''

[3] Easterns attribute good or ill-health to either the water or air of a place. *Havā* can be used alone for ''climate''; *āb* alone generally means literally that the water of a place is good or bad.

[4] A Persian gentleman's *shikār* شکار is a sort of picnic.

[5] For such compounds as *tak-ā-pū* تکا پوی, *vide* § 114 (*n*).

[6] By some Persians considered a *radīfa* ردیفه 'synonym.'

and "bitter and sweet" (of the world). In *zīr u zabar kardan* زیر و زبر کردن "to make topsy-turvy," the words *zīr u zabar* are in reality nouns used ordinarily as prepositions.

In *nīst u nā-būd kardan* نیست و نابود 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* اکل و شرب "eating and drinking; meat and drink": امورات رتق و فتق "ordering of affairs" [رتق "closing a fissure, mending", and فتق "cleaving, rending"]. For *qīl-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; *dīd u bāz-dīd* دید و باز دید; *guft-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* سپهر "the afternoon"; *yak-shamba* یک شنبه "Sunday"; *chahār-pā* چهار پا[1] "a quadruped"; *chār-faṣl* چهار فصل (m.c.) "summer-house; (open on all four sides)."

From adjectives similarly formed [*vide* § 98 (*b*) (4)], the final formative ی is for nouns changed into *gī*, as: *panjāh-sāla* پنجاه ساله, adj. "of fifty years"; *panjāh-sālagī* پنجاه سالگی[2] "the state of being fifty years old."

Examples of an adjective and substantive:—*surkh-āb* سرخاب "rouge"; *safīd-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*[3] آش پز "cook"; *tīr-andāz*[3] تیر انداز "archer"; *rū-numā* روینما "a present given to the bride by the bridegroom to induce her to show her face (for the first time[4])"; *pīna dūz* پینه دوز "a cobbler, who patches[5] shoes."

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[1] Also *Charhār-pāya* چهار پایه, but in India this is a "bedstead."

[2] *Bā īn panjāh-sālagī mī-tavānam rūz-ī dah farsakh bīshtar pā-piyāda bi-ravam* با این پنجاه سالگی میتوانم روزی ده فرسخ بیشتر پیاده راه بروم (m.c.) "in spite of my fifty years I can walk more than ten farsakhs a day."

[3] *Āsh-pazī* آش پزی "the office or business of cook": *tīr-andāzī* تیر اندازی "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 دوز "a shoemaker."

In *pīsh-kash* پیش کش "present, gift", *pīsh* is a noun used as a preposition: *dast-band* دست بند "bracelet"; *pas-andāz* پس انداز "savings"; *pīsh-khīz* پیش خیز "servant" (also adj.).

Remark.—In *zar-baft* زر بفت, 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* خلعت پوشان a place outside big cities where the recipient of a robe of honour from the Shah advances to meet it and be invested; *barg-rīzān* برگ ریزان "autumn"; *āb rīzān* آب ریزان a fête observed by Zardushtis and Armenians, in which water is thrown.

Remark I.—*Sīna-sūzān* سینه سوزان (m.c.) adj. "running fast"

Remark II.—A Persian 'noun of instrument' (اسم آلة) is generally a compound, as: *qalam tarsh* قلم ترش "penknife"; *bād-bizan* باد بزن "fan": [1] *dast-māl* دستمال "handkerchief," but in Arabic there are special forms, as: *miftāḥ* مفتاح "key": *mibrad* "file"; *vide* Notes on Arabic Grammar.

(*j*) A few compound nouns are formed by suffixing the contracted Infinitive or Preterite root to a substantive or adverb, as:—

(1) *Qarār-dād* قرار داد "arrangement, engagement"; *sar-guzāsht* سر گذشت "adventures"; *yād-dāsht* یاد داشت "memorandum"; *chashm-dāsht* چشم داشت "expectation of favours."

This form can take the usual plural, *vide* also § 115 (*j*).

(2) *Bāz-dīd* باز دید "return visit"; *bāz-khwāst* باز خواست "calling to account, retribution; demanding reasons for action taken"; *bāz-dāsht* باز داشت "hindering"; [*bāz yāft* (*k.*) باز یافت کردن "to recover from (a person)"]; *pīsh raft dāshtan* or *kardan* پیش رفت داشتن or کردن "to progress, improve"; *pīsh-nihād* پیش نهاد "custom."

(*k*) (1) A preposition (or adverb) and a substantive may combine to form a compound noun, as: *pīsh khidmat* پیش خدمت (m.c.) "a servant"; *pīsh khāna* پیش خانه (m.c.) that portion of a camp sent on ahead to be ready on arrival; *pīsh-dāman* پیش دامن "apron"; *ham-rāh* همراه "fellow-traveller."

(2) Also a preposition and Imperative root as: *pīsh-khwān* پیش خوان "one who announces the arrivals of guests; a leader in religious recitations"; *pīsh-ras* پیش رس "first-fruits."

(3) Also a preposition and the contracted Infinitives, as: *pīsh-dād* پیش داد (class.) "a law-giver"; *pīsh-khwurd* پیش خورد (rare) "an early and light breakfast"; پس خورد vulg. for پس خورده "leavings."

(*l*) An adjective prefixed to an Imperative root may form a noun, as:

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[1] In India *rū-māl* رومال.

دوربین *dūrbīn*[1] "field-glasses, opera-glasses," *durūgh gū* دروغ گو "a liar"; *khush-navīs* خوش نویس "calligraphist" (either professional or unprofessional).

Remark I.—Adjectives are also formed in this manner, as: *bārīk-bīn* باریک بین "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* دور باش کن (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* دور باش کردن (m.c.) "to clear the way"; *dūr-bāsh* دور باش subs. (class.) "a baton for clearing the way."

(*m*) An Infinitive or a Future Gerundive preceded by *nā* may form a noun, as: *nā-shunīdan* ناشنیدن "the non-hearing"; *rāst nā-guftanīhā* راست ناگفتنیها (m.c.) "tellings of untruths = *durūgh-guftanhā* (m.c.); *nā shunīdanī* ناشنیدنی (m.c.), pl. *nā-shunīdanī-hā* ناشنیدنیها "things unfit to be heard"; *vide* also § 115 (*h*) and (*q*).

(*n*) Many adjectives are used substantively. Compounds like *pidar-sūkhta*[2] (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* دربدر (m.c.) "a mendicant" (lit. from door to door); *khāna bi-dūsh* خانه بدوش (m.c.) "any wandering tribe, such as the Gypsies, etc. (lit. house on shoulder)"; *ḥalqa bi-gūsh*[3] حلقه بگوش "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 iẓāfat, as: *ghulām-i ḥalqa bi-gūsh* غلام حلقه بگوش "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 *ī* (after a vowel *sī*) is the 3rd Person affixed possessive pronoun "his," as: دریا بیگی *daryā beg-ī* "lord of the sea (a title) [lit. the sea,—his lord]": *beglar beg-ī* بیگلر بیگی (title) *lit.* "Chief of Chiefs" (in certain districts = Mayor)"; *īshik āqā-sī bāsh-ī* ایشیک اقاسی باشی (modern) "chief usher" (apparently from *īshīk* "a door, gate"; *āqā-sī* اقاسی "its master," and *bāsh-ī* باشی "its head."

(*q*) A few Arabic phrases are treated as substantives, as: ماحضر *mā ḥaẓar* (m.c.) "pot-luck or anything prepared in haste, (*lit.*) that what is or whatever is, present"; *mā-ḥaẓar-ī* ماحضری (with *yā-yī tankīr* یای تنکیر); *lā-ubā lī* لا ابالي lit. "I don't care"; *layt u la'all* لعل و لیت "prevarication, procrastination"

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1 *Zarra-bīn* ذره بین "microscope or magnifying glass."

2 Pl. *pidar sūkhta-hā* پدر سوختها.

3 No izafat: if the *iẓāfat* (ـِ) were inserted after *ḥalqa*, it might be mistaken for the ی of unity.

(lit. *layt*[a] Ar. "would that" and *la'all*[a] "perhaps," saying "would that and perhaps").

از هستي خويشتن بكلى رسته پيوسته بمحراب الستيم امروز

Az hastī-yi khwīshtan bi-kullī rasta
Payvasta bi-miḥrāb-i alast-īm imrūz.

"I am become beside myself, and rest
In that pure temple, "Am Not I Your Lord?"

(*O. K.* 272 *Whin.*)

Alast[u] الستُ in Arabic signifies "Am I not?" and in the Qur'ān occurs the phrase الستُ بربّكمُ; hence in Persian *rūz-i alast* the day of the 'original Covenant of God with man'[1]; *Ṣāni'-i kun fa-yakūn* صانع كن فيكون "the Creator" (*lit.* the maker of 'be and it will be').

Mā-jarā ماجرا Pers. "an event" (for Ar. ماجرى "what happened"). *Kun fa-kān*[a] كن فكان "the Creation" (lit. "be and it was"—the words used by God at the Creation); *Mālik-i kun fa-kān*[a] مالكِ كن فكانَ "the Creator."

(*r*) Also a Persian phrase may sometimes be considered a compound substantive, as: *ḥālā va yak sā'at-i dīgar mī-kunad* حالا و يك ساعت ديگر مى كند (m.c.) = *imrūz u fardā mī-kunad* امروز و فردا مى كند (m.c.) "he is procrastinating."

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[1] Before the creation of this world.

PART II.

CHAPTER XIII.

SYNTAX.

§ 117. On the use and omission of the iẓāfat.

Something has already been said about the use, the pronunciation, and the forms [1] of the *iẓāfat* in § 43.

Though omitted in writing (being a short vowel), it cannot be omitted in speaking.

I.—Cases in which the iẓāfat *must be inserted.*

(*a*) The *iẓāfat* is, in Persia but not in India, always inserted between the proper name of a person and his profession, or between the title and profession, as: *Muḥammad Khān-i tājir, na Muḥammad Khān-i saqaṭ-farūsh* (vulg. *na-ki* نکه) ; محمد خان تاجر نه محمد خان سقط فروش (m.c.) "Muhammad Khan the merchant—not Muhammad Khan the grocer"; *Dabīr^{u}-s-Salṭana-yi Vazīr* دبیر السلطنهٔ وزیر "the Dabir-us-Salṭana, the Vazir": (but *Dabīr^{u}-s-Salṭana Vazīr-i Kirmān* دبیر السلطنه وزیر کرمان "the Dabir-us-Salṭana, the Vazir of Kirmān"); *Mu^{ʿ}ayyid^{u}'l-Islām-i Mudīr* مؤید الاسلام مدیر "the M. of Islam, the Editor."

(*b*) The *iẓāfat* is always inserted after a proper name followed by the territorial or tribal designation; thus, *Ḥājī Āghā-yi Shīrāzī* حاجی آغای شیرازی "Haji Agha of Shiraz[2]"; *Ḥāṭim-i Ṭā^{ʾ}ī*[3] حاتم طائی "Hatim of the tribe of Ṭay"; *Ḥasan-i Balūch*[4] حسن بلوچ "Hasan the Baluch": *Ḥasan-i Afshār* حسن افشار "Hasan the Afshar."

The *iẓāfat* also couples the proper name and a nickname, or a descriptive epithet, as: *Bahrām-i Gūr* بهرام گور (not *Bahrām Gūr*); *Iskandar-i Ẕu'l Qarnayn* اسکندر ذوالقرنین "Alexander the Great (lit. the two-horned)"; *'Īsā-yi Masīḥ* عیسای مسیح (in India *'Īsā Masīḥ*) "Jesus Christ"; *Mūsā-yi Paygḥambar* موسای پیغمبر (in India *Mūsā Paighambar*) "the Prophet Moses."

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[1] The *iẓāfat* has three forms ـِ; ی (after the weak consonants ا and و); and ء after silent *h*: after ي it is either ء or ـِ. When its form, expressed or understood, is ـِ, 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^{ʾ}ī* is a relative adjective.

[4] *Balūch* and *Afshār* are to be considered adjectives. The latter word is also *Afsharī*, as an adjective, *qālī-yi Afsharī* (not *Afshār*) "an Afshari carpet."

(*c*) The words *country, kingdom, city, river*, etc., are coupled to their names by the *iẓāfat*, as: *Mulk-i Īrān* ملک ایران "the country of Persia"; *shahr-i Kirmān* شهر کرمان "the city of Kirman"; *darakht-i bīd* درخت بید "the willow tree"; *gul-i nastaran* "the white nastaran rose, sweet-briar"; *rūd-i Nīl* رود نیل "the river Nile"; *murgh-i humāy* مرغ همای "the bird (known as) Humā." As the last two examples show, the *iẓāfat* is sometimes used between two nouns that in English are in apposition.

(*d*) The *iẓāfat* is also used in the titles of books, as: *Kitāb-i makr-i zanān* کتاب مکر زنان "the Book of (or on) the Wiles of Woman"; *kitāb-i Gulistān-i Sa'dī* کتاب گلستان سعدی. Compare also *Injīl-i Yuḥannā* انجیل یوحنّا "the Gospel of St. John" and the Arabic *Kitāb[u]'l-Mulūk* کتاب الملوک "the Book of Kings."

(*e*) The *iẓāfat* is also used to form patronymics and surnames, as: *Rustam-i Zāl* رستم زال "Rustam (the son) of Zāl"; *Īsā-yi Maryam* عیسای مریم; "Jesus the son of Mary": *Sulaymān-i Dā'ūd* سلیمان داؤد "Solomon the son of David": *Āghā Khān-i Khwāja* آغا خان خواجه "Āghā Khān the Eunuch"; *'Umar-i Khayyām* عمر خیام "Omar the tent-maker[1]"; *Ḥusayn-i Imām* (but *Imām Ḥusayn*) "Ḥūsayn the Imām."

(*f*) The *iẓāfat* is used with the Persian and Arabic fractions, as: *nisf-i nān-ī* نصف نانی "half a loaf"; *sih-yak-i jam-'iyyat* سه یک جمعیت "three quarters of the crowd"; *sulṣ-i kitāb* ثلث کتاب "one-third of the book." *Nīm*, on the other hand, is treated as an adjective, is used in compounds, and is always without the *iẓāfat*, as: *nīm nān-ī* نیم نانی "half a loaf," *nīm man* نیم من "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 *iẓāfat*; but as an intensive epithet, it merely qualifies its noun like an ordinary adjective, as: *ashraf mard-ī* اشرف مردی "a most noble man"; *khilqat-i aḥsan* خلقت احسن "the best creation," or *aḥsan khilqat-ī* احسن خلقت.

An Arabic superlative before a noun used collectively may retain the iẓāfat in such cases, as: *dast khatt-i mubārak dar as'ad-i*[2] *zamān ziyārat shud* دست خط مبارک در اسعد زمان زیارت شد "your letter reached me in the best *of* time," but *dar as'ad zamān-ī* or *dar bihtarīn vaqt-ī*[3] without iẓāfat) "in *a* most fortunate time"; *ū mard-i bihtarīn ast* او مرد بهترین است (Indian) or *ū bihtarīn mard ast* او بهترین مرد است (class.), or *ū bihtarīn-i mardum ast* او بهترین مردم است (m.c.).

Remark.—The use of an *iẓāfat* after an Arabic superlative preceding a singular noun that is without the ی of unity is probably in imitation of the Arabic construction احسن الخلق - اسعد الزمان.

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[1] *Khayyām*, the *takhallus* or 'nom de plume,' and the profession of the poet.

[2] *Dar as'ad-i zamān-ī* در اسعد زمانی is also used, but is incorrect.

[3] *Iẓāfat-i maqlūbī.*

(*h*) A noun or an infinitive qualified by a phrase must be coupled to it by the *iẓāfat* as though the qualifying phrase were an adjective, as [1]: *rūz-i ba'd az īn zad u khurd* روز بعد از این زد و خورد "the day after this skirmish"; *az bākhtan-i du daf'a* از باختن دو دفعه, or *az du daf'a bākhtan* از دو دفعه باختن "from twice losing"; *bi-bīsha-yi nazdīk-i shahr* به بیشهٔ نزدیک شهر "to the forest near the city"; *chīzhā-yi dar ān ṣandūq*; *tūmānhā-yi dar kamar-am* چیزهای در آن صندوق; تومان های در کمرم "the tumans tied up in my kamarband." In *raḥm āvardan bar badān sitam ast bar nīkān* رحم آوردن بر بدان ستم است بر نیکان (Sa'di) "to show pity to the bad is to show tyranny to the good," there should be no *iẓāfat* after *āvardan* آوردن, though in modern Persian one is often inserted; reverse the sentence *bar badān raḥm āvardan* بر بدان رحم آوردن and the reason for the omission becomes clear: *kūshish kardan-i dar īn kār* کوشش کردن در این کار (m.c.) "striving in this business" (but *dar īn kār kūshish kardan* در این کار کوشش کردن); *bisyār lab-i chu la'l u zulfayn-i chu mushk* بسیار لب چون لعل و زلفین چون مشک "and many a ruby lip and musky tress" (O. K. Rub. 137 Whin): *va pīsh az ānki bīchāra bi-rasad naṣṣ-i ṣarīḥ-i al-ḥarīṣ maḥrūm laṭīfa bar-angīkhta būd* وپیش از انکه بیچاره برسد نص صریح الحریص محروم لطیفه برانگیخت (Anv. Suh., Chap. I, Introduc., St. 3) "and before that helpless one could arrive there, the clear text of 'the avaricious is disappointed, etc.'"

I.—Iẓāfat after Particular Words.

(*a*) After the words *janāb* جناب and *ḥaẓrat* حضرت, the *iẓāfat* is always inserted, as: *janāb-i ḥakīm-bāshī* جناب حکیم باشی "His Honour the Chief Physician": *janāb i mīrzā* جناب میرزا "Mr. Clerk": *jānāb-i qunsal* جناب قونسل, etc.: *Ḥaẓrat-i Payghambar* حضرت پیغمبر: *Ḥaẓrat-i Sulaymān* حضرت سلیمان: *A'alā Ḥaẓrat-i Shāhinshāh-i Īrān* اعلیحضرت شاهنشاه ایران (Title of the Shah).

(*b*) The *iẓāfat* is used after the word *mablagh* مبلغ (sum), as: *mablagh-i duvīst tumān vajh-i naqd* مبلغ دویست تومان وجه نقد (m.c.) "the sum of 200 tumans in cash."

(*c*) The Arabic word *ahl* اهل "people" (belonging to any particular place, creed, art, etc.), and its plural اهالي *ahālī*, is always followed by the *iẓāfat*, as: *ahl-i Kirmān* اهل کرمان "the people of Kirman": *ahl-i Islām* اهل اسلام "the Muslims": *ahl-i ḥijāb* اهل حجاب "veiled" (class.); *ahl-i sayf va qalam* اهل سیف و قلم (m.c.) "the military and civil": *ahl-i khiyānat* اهل خیانت (m.c.) "treacherous": *ahl-i ẓāhir* اهل ظاهر "hypocrites"; *ahl-i qubūr* [2] اهل قبور "the dead."

Remark I.—Occasionally the Arabic construction is used, as: اهل الطريقة *ahl"'ṭ-ṭarīqat* = *ahl-i ṭarīqat* "fellow religionists."

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[1] This *iẓāfat* though required in modern Persian, is generally omitted in Indian.

[2] *Maḥalla-yi khāmūshān* "the quarter of the silent" (a city cemetery): *shahr-khamūshān* شهر خموشان "the city of the silent" (any large burial-ground).

Remark II.—*Ahl* also means "a person of sense; a worthy man, etc." as :—

من میخورم و هرکه چو من اهل بود می خوردن او نزد خدا سهل بود

Man mī-khuram u har-ki chu man ahl buvad
May khwurdan-i ū 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.*)

دوزخ بهٔ جهان صحبت نا اهل بود

Duzakh bi-jahān ṣuḥbat-i [1] *nā-ahl buvad*

"Ill company will make this earth a hell."

(*O. K. Rub.* 232 *Whin.*).

Az nā-ahlān hazār farsakh gurīz از نا اهلان هزار فرسخ گریز "but from the worthless keep your walk remote." (*O. K. Rub.* 263 *Whin.*)

Ū ahl-i īn kār ast (m.c.) "he is fit to do this."

(*d*) The Arabic plural word *arbāb* ارباب "masters" is also followed by the *iẓāfat*, as: *arbāb-i kharad* [2] ارباب خرد "masters of wisdom, wise": *arbāb-i ma'ārif* [3] ارباب معارف "people of science." In m.c., *arbāb* ارباب is used as a singular, as: *Arbāb-i shumā kīst* ارباب شما کیست (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 *marḥūm* مرحوم precedes its substantive with the *iẓāfat*, as: *Marḥūm-i pidar-am* مرحوم پدرم "my late father": *marḥūm-i āqā-yam* مرحوم آقایم "my late master." Grammatically the *iẓāfat* should be omitted, *vide* § 43 (*b*).

However, classically and in m.c. *pidar-i marḥūm* پدر مرحوم, the correct form, is used.

(*f*) The word *abnāʾ* ابناء, pl. of *ibn* (*vide* III (*a*) (3)), takes the *iẓāfat* before the noun following, as: *abnāʾ-i ins u jānn* ابنای انس و جان "men and jinns"; *abnāʾ-i jahān* ابناي جهان (m.c.) "men, plants and animals" (i.e. everything in the world):—*abnāʾ-i jins-i mārā bāyad*— ابنای جنس مارا باید "people of our order or class should—"; *abnāʾ-yi vaṭan* ابناي وطن (m.c.) "fellow-countrymen."

(*g*) The word *ṣāhib* "possessed of, master of", when not forming a compound, takes the *iẓāfat*. This is especially the case when more than a

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[1] *Nā-ahl* نا اهل = *nā-muvāfiq* نا موافق or "people without sense, etc."

[2] Prop. and in India *khirad*.

[3] Pl. of معرفة.

single notion is expressed, as: *ṣāḥib-i īn khāna* صاحب این خانه (m.c.) "the owner of the house." *Vide* also III (*a*) (5).

Occasionally the Arabic construction is used, as: صاحب البیت *ṣāḥibu'l-bayt* (m.c.) "the master of the house"; *ṣāḥibu'l-amr* (m.c.) "The Mahdī."

Very rarely the feminine is used, as: صاحبةُ الجمال *ṣāḥibatu'l-jamāl* "possessed of beauty" (woman) = *malikatu'l-jamāl* (modern): *fulān zan ṣāḥiba-yi īn khāna ast* فلان زن صاحبهٔ این خانه است (in writing), but more commonly *ṣāḥib-i īn khāna ast* صاحب این خانه است (m.c. and in writing).

The Arabic plural of *ṣāḥib* صاحب, is *aṣḥāb* اصحاب: *aṣḥāb-i tadbīr* اصحاب تدبیر "the prudent; good managers."

III. Fakk-i Iẓāfat (Dispensing with the Iẓāfat).

(*a*) (1) The *iẓāfat* is frequently omitted after the words *amīr* امیر, or *mīr* میر, *valī* ولی, *bin* [1] بن, *sar* سر and *ṣāḥib* صاحب: when this is the case the two words forming the compound express one notion. This omission of the *iẓāfat* is called *fakk-i iẓāfat* [2] فک اضافت.

امیر تومان *Amir-tūmān* "a commander of 10,000" (nominal, as a rule), but *amīr-i tūp-khāna* امیر توپخانه.

میر شکار [3] *mīr-shikār* "a head game-keeper; also a goot shot."

میر آخور *mīr-ākhur* "master of the horse."

میر پنج *mīr-panj* "chief of 5 (battalions); commander of 5,000"; also *amīr-panj*.

میر غضب *mīr-ghaẓab* "executioner."

میر آب *mīr-āb* * (m.c. and Indian) "an official in charge of a stream, who superintends the distribution of the water for irrigation purposes." But میر قافله *mīr-i qāfila*; میر مجلس *mīr-i majlis* and some other expressions require the *iẓāfat*.

(2) *Valī* [5] ولی:—

ولی عهد *valī 'ahd* "heir-apparent."

ولي نعمت [6] "*valī ni'mat* "sovereign, father, a person in a father's place (lit. 'lord of bounty')."

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[1] But not after *ibn*, *vide* (3).

[2] Not to be confounded with *iẓāfat-i maqlūbī*, for which *vide* IV.

[3] In India, in words like میر شکار *mīr-shikār*, the title *mīr* is purely honorary. In India every falconer's or bird-catcher's assistant is honoured by the title of *mīr-shikār*.

The word میرزا *mīrzā*, which before a name corresponds to Mr., but after a name to Prince, is a contraction of میرزاده *mīr-zāda*.

[4] In Kerman آب‌یار *āb-yār*.

[5] In Arabic *valiyyun* (*tashdīd* over the ی). *Valī valī rā mī-shināsad* ولي ولی را می شناسد (proverb) = "set a thief to catch a thief": والي "a governor."

[6] A servant writing to his master would style him *valī ni'mat* ولي نعمت.

Remark —ولی الدم *valiyy^{u}'d-dam* "a relative entitled to exact retaliation" (legal).

الولی *al-valī* "The Helper" (one of the 99 special attributes).

Valī ولی 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).

Karāmāt کرامات are miracles performed by "saints" while *mu'jizāt* معجزات are miracles performed by "prophets."

(3) *Ibn* ابن or *bin* بن (pl. *abnāʾ* ابناء) :—

بن سلطان *bin sulṭān* [1] "son of a king" (on coins, on official documents, etc.).

Ibn ابن, however, is generally used with the Arabic construction, as: *ibn^{u}-l-vaqt* ابن الوقت "a time-server": *ibn^{u}-s-sabīl* ابن السبیل (m.c.) "traveller": *ibn^{u}'l-baṭn* ابن البطن (glutton).

In Arabic the word ابنٌ "a son" loses its initial *alif* (*vide* Appendix) when preceding the name of the father or mother, as: حسینُ بْنُ فاطِمَة *Ḥusayn^{u}'bn^{u} Fātimah.*

In *Atābak Abū Bakr-i bin Sa'd-i Zangī* اتابک ابوبکر بن سعد زنگی, and in *Ẕikr-i Amīr-i kabīr-i Fakhr^{u} d-dīn Abū Bakr-i bin Naṣr* ذکر امیر کبیر فخرالدین ابوبکر بن انصر (Preface to the Gulistan), the Arabic construction is retained. Usually, however, in such cases *ibn* is in Persian written in full and is followed by the *izāfat*, as: محمد ابن کریم *Muḥammad ibn-i Karīm.*

(4) *Sar*:—

سرمایه *sar-māya*, "capital."

سروشته *sar-rishta* "a slight knowledge of a thing."

سردرد *sar-dard* "headache." [2]

سر آب *sar-āb* "source, fountain-head." [3]

سر آغاز *sar-āghāz*, "beginning."

سر افسار *sar-afsār* "head tether and halter."

سر انجام *sar-anjām* "conclusion."

سر انگشت *sar-angusht* (m.c.) "tips of the fingers."

سر بار *sar-bār* (m.c.) "a last small load added on the top."

سرچشمه *sar-chashma* "the hole or head of a spring."

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[1] This is treated as an Arabic genitive: in modern Arabic the genitive is formed by simple juxtaposition.

[2] *Sar-dard* سر درد (m.c.) "headache" but *dard-i sar* درد سر (m.c.) generally "worry, nuisance, trouble."

[3] *Sarāb* سراب Ar. "mirage": but سرآب *sar-i āb* W. C.

سرخط *sar-khatt* "a copy[1]: *also* a thin stick used by boys in schools to point out letters: *also* an agreement paper kept in duplicate between master and servant."[2]

سرکار[3] *sarkār* "a head land-agent, an overseer of anything."

سر راست *sar-rāst* "straight, complete, settled in full" (of account).

سرهنگ *sarhang* "a rank just junior to a Lt.-Col. commanding a regiment."

سر فتنه *sar-fitna* (m.c.) "the ringleader of a disturbance."

سرقفلی *sar-quflī* "money paid for goodwill to a shop master on transfer of business."[4]

سرقلیان *sar-qalyān* "the top of a Persian pipe."

سر کرده *sar-karda*[5] "the head of a tribe (or of an army, or of a riot)."

سرنامه *sar-nāma* "address on an envelope."

سرشیر *sar-shīr* (m.c.) "cream" for *sar-i shīr* (class.).

سراب *sar-āb* (*i-qanāt*) (m.c.) "the source of a *qanāt*."

سراهی *sar-rāhī* (m.c.) "a present before a journey, to the traveller."

Further examples of this common and idiomatic word with and without the *izāfat*: هرکه با دشمنان دوستان خود صلح کند سر آزار دوستان دارد *har ki bā dushmanān-i dūstān-i khud ṣulḥ kunad sar-i āzār-i dūstān dārad* (Sa'dī) "whoever makes friendship with the enemies of his friends, has it in his mind to injure his friends."

سر وقت *sar-i vaqt* (m.c.) "punctually."

سر دست *sar-i dast* (m.c.) "at hand."

سر زبان *sar-i zabān* "on the tip of the tongue."

سر راه *sar-i rāh* "on the road."

از سر نو *az sar-i naw* "anew."

کیسهٔ سربمهر *kīsa-yi sar bi-muhr* "a purse sealed up."

قلعه *qal'a sar-i sang ast* (m.c.) "the fort is on the rock."

بعد برخاسته سرمیز رفتیم *ba'd bar khāsta sar-i mīz raftīm* (Shah's Diary) "after that we got up and went to the table": جنگ المان و فرانسه در سرهمین شاهزاده شد *jang-i Ālmān u*[6] *Fransa dar sar-i hamīn shāhzāda shud* (Shah's Diary) "the Franco-German war was concerning this very Prince": سربالا رفتیم *sar-bālā raftīm* "we ascended, went up hill": کی سرقول خود ایستاده است که آدم بتواند حرفش را باور کند *kay sar-i qawl-i khud īstāda ast ki ādam*[7] *bi-tavānad ḥarf-ash rā bāvar kunad* (m.c.) "when has he ever kept to his word

[1] Also *sar-mashq* سرمشق (m.c.) "copy."

[2] One copy kept by each. Each month payments, if any, are entered on the back.

[3] Or *mubāshir* مباشر (m.c.) or *sardār* سردار (m.c.).

[4] The shops in a *kāravānsarāy* کاروانسرای belong to the owner of the latter, to whom rent is paid. He cannot turn out a tenant who pays his rent.

[5] *Sar-gurūh* سرگروه (Af.) "a chief of a body."

[6] Or *va*.

[7] Note *ādam* آدم for "one" (indef. pron. and the subjunctive after که).

that one should trust him'': ای لکاته آخر کارت را بجائی رسانیدهٔ که کنیز مرا فحش بدهی بسر من بفرستی *ay lakāta! ākhir kār-at rā bi-jā'ī rasānīda'ī ki kanīz-i marā fuḥsh bi-dihī, bi-sar-i man bi-firistī* (m.c.) ''oh you trollope! so you've so advanced matters as to use abuse to my maid and set her at me (to worry[1] me)?'': سر موئی فرق ندارد *sar-i mū'ī farq na-dārad* (m.c.) ''there's not a hair's difference between them'': عقاب بر سر این آب دور میکرد *'uqāb bar sar-i īn āb dawr mī-kard*[2] (class.) ''the eagle circled over the water''; از زمین سر بر زد *az zamīn sar bar zad* ''sprouted from the ground'': بسر بردن *bi-sar burdan* ''to pass the days, the time'': پسر در صنعت و قوت بسر آمد *pisar dar ṣan'at va quvvat bi-sar āmad* (Sadi) ''the boy became perfected in his art and in his strength'': من مدتی با او بسر بردم و از او سر خوردم *man muddat-ī bā ū bi-sar burdam*[3] *va az u sar khwurdam* (m.c.) ''I lived with him some time and suffered much'': سلطان از سر درختی چیزی نمیگیرد *Sulṭan az sar-darakhtī*[4] *chīz-ī namī-gīrad* (class.) ''the King takes no tax on the produce of fruit trees'': سر بزانو نشستن *sar bi-zānū nishastan* ''to sit pensive'': سر فلان می جنبد *sar-i fulān mī-jumbad* (m.c.) ''So-and-so is still alive, he's still got a kick in him'': سر زخم او مالیدم *sar-i zakham-i ū mālīdam* ''I rubbed salt on his wound (figuratively), hit him when he was down'': *sar-i khar* سرخر (''intruder''): سرگوشی کردن *sargūshī kardan* ''to whisper'': سر دادن *sar dādan* ''to let loose''; پس اشارت کردند که باز سر سرود گفتن روم *pas ishārat kardand ki bāz sar-i sarūd guftan ravam* (class.) ''a signal was then made to me to begin singing again.''

Remark I.—It will be noticed that when *sar* is a preposition, it always requires the iẓāfat.

Remark II.—According to native grammarians the word *sar* sometimes gives the idea of amplification or excess (مبالغه) as in the words *sar-mast* سرمست, *sar-sabz* سرسبز, *sar-shār* سرشار.

(5) *Ṣāḥib*. *Vide* also *II.* (*g*). This word is frequently used (without the *iẓāfat*) to form compounds. In modern Persian the *iẓāfat* is sometimes used where it is omitted in old Persian.[5]

Examples of *ṣāḥib* صاحب in compounds:—

صاحب منصب *ṣāḥib-manṣab*[6] ''an officer.''

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[1] *Sar-i man* سر من 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* دور میزد.

[3] *Zan sar-i shawhar-ash rā mī-khurad*, or *ū sar-khwār ast* زن سر شوهرش را میخورد, or او سر خوار است (m.c.) ''whomsoever she marries dies.'' Also applied to owners of an unlucky animal.

[4] *Sar-darakhtī* سر درختی ''produce of fruit trees'': in some localities applied only to oranges and lemons, citrons, etc.

[5] The Afghans follow the old Persian idiom in this as in other points.

[6] I l. *ṣāḥib-manṣabān* (or *hā* ها) صاحب منصبان, or *ṣāḥibān-i manṣab* صاحبان منصب ''the possessors of office.''

صاحب کمال *ṣāḥib-kamāl* "a master (in any art)."
صاحب قران *ṣāḥib-qirān* [1] "Lord of the happy conjunction."
صاحب دولت *ṣāḥib-dawlat* "rich."
صاحب مال *ṣāḥib māl* (m.c.) "rich."
صاحب هنر *ṣāḥib hunar* "skilled."
صاحب اقتدار *ṣāḥib iqtidār* "potent, possessed of power."
صاحب جمال *ṣaḥib-jamāl* "beautiful."
صاحب دیوان *ṣāḥib-dīvān* "supdt. of finance."

(*b*) The following are further examples of فک اضافت *fakk-i izāfat*:—

عاشق شکار *'āshiq shikār* (rare in m.c.) "devoted to sport[2]"; *'āshiq bāz* (local?) "player" with *'āshiq* or knuckle-bones; (the sides of the bone are called *Shāh*, *Vazīr*, *Shaykh*, *Duzd*): نائب نسقچی *nā'ib-nasaqchī* (m.c.) "under-executioner"; نائب چاپارچی *nā'ib chāpārchī* "who looks after post-horses," but نائب سفارت *nā'ib-i sifārat* "second to the ambassador," and نائب سلطنت *nā'ib-i salṭanat* (also نائب السلطنت *nā'ibu's-salṭanat*) a title; نائب فراشخانه *nā'ib-i farrāsh-khāna* "the one under the *farrāsh-bāshī*": شاگرد چاپار *shāgird chāpār* (m.c.) = نائب چاپارچی *nā'ib-chāpārchī*; شاگرد آش پز *shāgird āsh-paz* "cook-boy, cook's assistant"; پسر بزاز *pisar-bazzāz* (m.c.) "a young cloth-merchant,[3] etc."; بچّه ترک *bachcha-Turk* "a young Turk"; بچّه‌شتر *bachcha-shutur* (m.c.) "a young camel"; شاه خانه *shāh-khāna* "a noble house"; شاه بلوط *shāh-balūṭ* "chestnut"; شاه توت *shāh-tūt* "a kind of mulberry"; شاه پر *shāh-par* or شه پر *shah-par* "the longest flight feather in the wing of a bird"; شاه داماد *shāh dāmād* (m.c.) "a bridegroom"; (polite term for—); شاه تیر *shāh-tīr* (m.c.) "a beam"; شاه سوار *shāh-savār* "a good rider"; دامن کوه *dāman kūh* (m.c.) or دامن کوه *dāman-i kūh* (m.c.) "the skirt of the mountain"; گوش ماهی *gūsh-māhī* (m.c.) also گوش ماهی *gūsh-i māhī* (m.c.) "a small shell"; میخ طویله *mīkh-ṭavīla* (m.c.) "horse picketing-peg": سگ آبی *sag-ābī* or سگ آبی *sag-i ābī* (m.c.) "an otter"; جامه خواب *jāma-khwāb* (m.c.) "night dress"; چشمه نور *chashma-nūr* (m.c.) "source of light"; چشمه آب *chashma-āb*; دریاچه آب *daryācha āb*; ته بطری *ṭah-buṭrī* (m.c.) "the dregs in a bottle"; ته جرعه *ṭah-jur'a*, (m.c.); ته جام *ṭah-jām*: من بنده *man-banda* (m.c. and better than من بنده *man-i banda* or من مخلص *man-i mukhliṣ* etc.), but من بیچاره *man-i bīchāra* and *man-i banda-yi bī-pūl* من بندهٔ بی پول. [*Kūcha-bāzār* کوچه بازار = *kūcha va bāzār* کوچه و بازار.]

After the prepositions سوا *sivā* "except," and پا *pā* "at the foot of," and one or two words ending in *alif*, the *izāfat* is sometimes omitted, as:

[1] One born under an auspicious conjunction (of two or more planets); a fortunate and invincible hero; a great emperor: title of honour.

[2] عاشق کش *'āshiq-kush* (m.c.) "lady-killer" (as Joseph); or of woman, "man killer."

[3] Not the "son of the cloth-merchant."

sivā man سوا من (m.c.); *pā ṣandalī bi-īst* پا صندلی به ایست (m.c.); *jā-namāz* جانماز (m.c.) "prayer-carpet," but *jā-yi namāz* جای نماز "a place for praying"; *pas-kūcha* پس کوچه (m.c.) "a back street," but *pas-i kūcha*[1] پس کوچه (m.c.) "behind the street"; *gul-anār* گل‌انار (m.c.) "a flower resembling the pomegranate," but *gul-i anār* گل انار "the blossom of the pomegranate." Such common compounds, as: *nay-shakar* نی شکر (m.c.) "sugarcane" and *āb-rū* آب رو (m.c.) "honour" have come to be regarded as one word.

Before an adjective:—*pisar farangī* پسر فرنگی "a Frank boy"; *dukhtar Farangī* دختر فرنگی (m.c.) "a Frank girl"; *dukhtar Turk* دختر ترک (m.c.) "a Turkish girl"; *ḥakīm-Farangī* حکیم فرنگی "the Frank doctor"; *gunjīshk-zard* گنجشک زرد (m.c.) "a (kind of) finch."

(*c*) By poetical license the *izāfat* is *sometimes* discarded specially after a silent *h*:—

تو صنم بیني ومن خانه خدا مي بینم

Tu ṣanam bīnī u man khāna Khudā mī-bīnam.

IV. Izāfat-i Maqlūbī اضافت مقلوبي.

The *fakk-i izāfat*[2] فک اضافت "the releasing of the *izāfat*" of which examples are given in (III) is not to be confused with the *izāfat-i maqlūbī* اضافت مقلوبی "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* کافر نعمت "ungrateful" (or *kāfir-i ni'mat* کافر نعمت); *kāfir-mājarā* کافرماجرا (or *kāfir-i mājarā* کافر ماجرا) are examples of *fakk-i izāfat*. *Īrān zamīn* (m.c. for *zamīn-i Īrān*) "Persia"; *mashriq zamīn* مشرق زمین (m.c.) "the East"; *jāhan-panāh* جهان پناه "Asylum of the World" are examples of the *izāfat-i maqlūbī*.

Compounds such as *āsh-paz khāna* آشپزخانه "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 Iẓāfat *must be omitted.*

(*a*) There is no *izāfat* between the proper name and the title following it, thus: میرزا محمود طباطبائی علاء الملک حاکم کرمان *Mīrzā Maḥmūd Ṭabāṭabā'ī*[3] *'Alā'l-Mulk Ḥākim-i Kirmān* "His Excellency Mirza Maḥmud of the tribe

[1] Compare اول شب *avval shab* "the first night" and شب اول *avval-i shab* "the beginning of the night."

[2] In Persian also *fak*. *Bi-nām Izad* بنام ایزد "in the name of God" is an instance of this 'releasing of the *izāfat*.'

[3] The proper name here is *Mirzā Maḥmud*, and *Ṭabāṭabā'ī* is the adjective indicating the family (derived from a famous Sayyid who stammered).

Ṭabāṭabā the *'Alaʷl-mulk*, Governor of Kirman.'' On the other hand علاء الملک حاکم اینجاست *Alāʷl-mulk-i Ḥākim īnjā ast* '' is the 'Alāʷl-Mulk the Governor here ?''

(*b*) Compound words are not coupled together by the *iẓāfat*, thus مادر زن *mādar-zan* (m.c.) ''mother-in-law[1]''; خواهر زن *khwāhar-zan* ''sister-in-law''; خانه بدوش *khāna-bi-dūsh* ''wandering, vagrant'' (but اسباب برهم زده *asbāb-i barham zada*; مرد با مال *mard-i bā māl*).

(*c*) The *iẓāfat* seldom occurs after measures of number, length or quantity, as: گفت صد درهم سنگ کفایت میکند *guft ṣad dirham sang kifāyat mī-kunad* (Sa'dī) ''he said the weight of a 100 dirhams is a sufficient quantity'': دمی چند آب آشامید[2] *dam-ī chand āb āshāmīd* (Sa'dī) ''he drank a few sips of water''; مشتی دو خاک *musht-ī du khāk*[3] (Sa'dī) ''a couple of handfuls or so of earth''; یک گز آب *yak gaz āb* ''a yard's depth of water'': یک جو سیم *yak jav sīm* (class.) or جوی نقره *jav-ī nuqra* (m.c.) ''a barley corn's, a grain's weight of silver''; *yak sang āb* یک سنگ آب (m.c.) ''one *sang* of water'': دو دانگ خانه *du dāng khāna* (m.c.) ''two shares of the house[4]''; یک قامت آب *yak qāmat*[5] *āb*; ده نفر شتر *dah nafar shutur* (in writing) ''ten camels''; نیم نانی *nīm nān-ī* (class. and m.c.) ''half a loaf'' but نصف نانی *niṣf-i*[6] *nān-ī* (m.c.); but یک کاسهٔ آب *yak kāsa-yi āb* or یک کاسه آب *yak kāsa āb* ''a glass of water''; دو خم جو *du khum jav* ''two jars (large earthenware vessels) of barley''; *yak finjān chāhī*[7] یک فنجان چاهی; *nīm man* نیم من ''half a maund''; یک فنجان نقره *yak finjān nuqra* ''a cup of silver'' (i.e. either made of silver or full of silver), but یک فنجان نقرهٔ *yak finjān-i nuqraʾī* ''a cup made of silver.''

VI.—Further remarks and examples on the use of the Iẓāfat.

(*a*) Modern Persians are rather erratic in the use and omission of the *iẓāfat*, thus the Muslims say امام جمعه *Imīm Jum'a* (a title given to the chief church dignitary in each district by the Shah), while the Zardushtis correctly say امام جمعه *Imām-i Jum'a*.

(*b*) *Yak khwurda-yi āb* (with *iẓāfat*) یک خوردهٔ آب (m.c.) may be translated

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1 Also مادر شوهر *mādar-shawhar* ''mother-in-law'' (i.e. husband's mother) = خوش دامن *khush-dāman* (class.).

2 Also دمی چند از آب *dam-ī chand az āb* (class.) could be used: قدری آب *qadr-ī āb*.

3 *Musht-ī du az khāk* مشتی دو از خاک (class. and m.c.); دو مشت خاک *du musht-khāk*: یک مشت خاک بیشتر نیست *yak musht khāk bīshtar nīst* (m.c.) ''there is not more than a handful of earth'': in m.c. the *iẓāfat* is sometimes inserted.

4 For *sang* سنگ and *dāng* دانگ (colloquially *dūng*), *vide* § 65 (*b*).

5 Or *qadd* (or *kalla* کله or *sar* سر) *āb*.

6 *Iẓāfat* always follows *niṣf*, subs., but not *nīm* adj.

7 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 *chāʾī* into *chāhī* and *chāyī*.

"a very small quantity of water," while یک خورده آب *yak khwurda āb* (m.c.) without *iẓāfat* "a little water"; there is no difference in meaning (unless stress be laid on *yak*). *Yak dasta muqallid* یک دسته مقلد (without *iẓāfat* and noun in singular) "a band of mummers," but دستهٔ مقلدان *dasta-yi muqallidān* and دستهٔ مقلد *dasta-yi muqallid* (m.c.) "the band of mummers." *Yak dasta-yi muqallidān* یک دستهٔ مقلدان would be wrong.

(*c*) In مصلحت آن است *maṣlaḥat ān ast* there is no *iẓāfat*, but in بیم آن بود *bīm-i ān būd*[1] and similar places the *iẓāfat* should be inserted. The *iẓāfat* is used after the Arabic participle *bāqī*,[2] when it is treated as a noun, as: باقی روز *bāqī-yi rūz* "the remainder of the day"; in this case there is perhaps an ellipsis of the word *vaqt*. In باقی روزها *bāqī rūzhā*, or باقی روزهای *rūzhā-yi bāqī*, باقی *bāqī* is an adjective. In India مادرزن *mādar-i zan* "mother-in-law," but in modern Persian مادرزن *mādar-zan* without the *iẓāfat*.[3]

(*d*) *Bīshtar mardum* بیشتر مردم "most men"; *bīshtar awqāt* بیشتر اوقات "most times," but *bīshtar-i mārdum* بیشتر مردم "the greater part of the men"; *bīshtar-i awqāt* بیشتر اوقات "the greater part of the times"; the meaning in both the constructions is the same. *Bīshtar-i īshān* بیشتر ایشان "the greater part of them" (not *bīshtar-īshān* بیشتر ایشان) with the *iẓāfat* construction = بیشتر از ایشان *bīshtar az īshān*. *Ghālib-i awqāt* غالب اوقات is used, not *ghālib-awqāt*.

Similarly اغالب اوقات *aghlab-i awqāt* and اکثر اوقات *akṣar-i awqāt* are correct, though the *iẓāfat* is sometimes omitted. The *iẓāfat* is also correct in گمان غالب آن است *gumān-i ghālib ān ast*.

(*e*) Some modern Persians omit the *iẓāfat* before an Infinitive governed by a preposition on the ground that رحم آوردن بر بدان *raḥm āvardan bar badān* is the equivalent of بر بدان رحم اوردن *bar badān raḥm āvardan*. In India the *iẓāfat* is omitted before a preposition even in such a sentence, as: بعد از سوار شدن درکشتی *ba'd az savār shudan-i dar kishtī*. The advantage of the insertion of the *iẓāfat* is apparent from the following examples:—مردمان در کرمان میروند *mardumān-i dar Kirmān mī-ravand* (m.c.) "the people of Kirman are going"; مردمان در کرمان میروند *mardumān dar Kirman mī-ravand* (m.c.) "the people are going to Kirman"; (بعد از سوار شدن در کشتی *ba'd az savār shudan dar kishtī* or بعد از سوار شدن در کشتی *ba'd az savār shudan-i dar kishtī* "after embarking"). Some modern Persian agree that بعد از در آمدن باغ *ba'd az dar-āmadan-i bāgh*, being the equivalent of بعد از در آمدن در باغ *ba'd az dar-āmadan dar bāgh*, the *iẓāfat* is necessary. In *pas az āmadan-i Rustam bi-khāna* پس از آمدن رستم بخانه no *izafat* is possible after Rustam.[4]

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[1] *Maṣlaḥat 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 *iẓāfat* should be omitted.

(*f*) The objective and subjective genitives "love of our neighbours," may both in English and Persian signify either the love that our neighbours bear us or the love that we bear over neighbours. *Maḥabbat-i hamsāyagān nisbat bi-mā* محبت همایگان نسبت بما and *mahabbat-i mā nisbat bi-hamsāyagān* محبت مانسبت بهمسایگان 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]:—

Fem. plur.	Masc. plur.	Fem. sing.	Masc. sing.	
ذَوَاتُ (أُولَاتُ)	ذَوُو (أُولُو)	ذَاتُ	ذُو	Subjective.
ذَوَاتِ (أُولَاتِ)	ذَوِي (أُولِي)	ذَاتِ	ذِي	Dependent.
		ذَاتَ	ذَا	Objective.

Examples:—

ذُو الجلال *ẕu'l-jalāl* "possessed of dignity, majestic."

ذَاتُ الكمالات *ẕāt'u'l-kamālāt* "possessed of all perfections."

ذُو فُنُون *ẕū-funūn* "learned."

أُولُو الأبصار *ulu'l-abṣār* "the prudent."

In Persian this word is often wrongly constructed, no count being taken of the Arabic number, case and gender: so the month before Muḥarram is in Persian ذو الحجة or ذي الحجة indifferently; it is even combined with Persian words, as ذي هوش "intelligent."

Moreover, the plural is sometimes, in modern colloquial, used as a singular, as in *In shakhs khaylī ulu'l-qadr ast* این شخص خیلی اولی القدر است m.c.) "this man has great rank, is honoured"; *khaylī ulu'l-'azm ast* "very resolute or enterprising." *Ulu'l 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 فنون (m.c.) means the same in Persian as ذو الفنون.

Some Persian Arabophiles, however, use the correct Arabic cases even when the compound is used in a Persian construction, i.e. when governed by a Persian noun or verb.

§ 118. The Cases of Nouns.

Nominative:—

(*a*) The Nominative case in modern Persian is often employed at or near the beginning of a sentence in an absolute sense to introduce the subject,

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[1] The Arabic dual of this word is omitted as it does not occur in Persian.

[2] Shi'as style their Imāms only *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. من چشمم نمیبیند[1] *man chashm-am namī-bīnad* (m.c.) "I can't see (lit. I—my eyes don't see)" : دختری را دید که هرکه چشمش بر او میافتاد کمال مهرباني مي نمود *dukhtar-ī rā dīd ki harki chashm-ash bar ū mī-uftād kamāl-i mihrbānī mī-namūd* "she saw a young girl whom every one that saw her loved. In, قریب جهاز ما دو جهاز دیگر که پر بار بودند دیرک انهارا نصف بریده بودند *qarīb-i jahāz-i mā du jahāz-i dīgar ki pur-bār būdand dīrak-i ānhā rā tā nisf burīda būdand* "near our ship were two other laden ships that had had half of their masts cut down," there is no verb for دو جهاز دیگر; and if there were, some conjunctions would be required before دیرک.

A somewhat similar construction is common in English ballad poetry as "My heart, it loves a gypsy, oh!" In, "the Prophets, do they live for ever?" (Zec. 1. 5), the pleonasm is allowable for the sake of emphasis.

درویش از صدمهٔ سفر خسته واز سختي راه متألم پایش از چاي نمی جنبید *darvīsh az ṣadma-yi safar k̲hasta va az sākht̲ī-yi rāh mutaʾalim pā-yash az jāy namī-jumbīd* (mod. Pers.) "the Darvish wearied by the journey and its hard-ships was unable to lift his feet." Compare the old English construction "Thy Kinge hys eyes"; "the courtiers their nosys."

The subject of a passive verb is called مفعول ما لم یسم فاعله "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.[2] This construction has found its way into Indian Persian. In the following example, taken from a public notice in India, the pronoun *ūrā* is incorrectly in the accusative:—واگر کدم ملازم چیزي گفت او را از ملازمت بر طرف کرده خواهد شد "should any[3] servant accept a tip, he will be dismissed."

Genitive case:—

(*b*) There is no proper Genitive case in Persian.

[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 جملهٔ ذات وجهین a sentence with two faces, or aspects. Such a sentence as *ʿaql-am qabūl namī kunam* عقلم قبول نمیکنم though sometimes heard is obviously incorrect.

[2] Thus *Usko qatl kiyā giyā* اسکو قتل کیا گیا "him was killed" is as correct as *Wuh qatl kiyā giyā* وہ قتل کیا گیا "he was killed."

[3] *Kudām* کدام 'any' as the equivalent of the Urdu *ko,ī* is an Afghan idiom. Instead of *giriſt* گرفت it would be better here to substitute *bi-gīrad* بگیرد.

When two nouns are placed together in a "state of regimen" as پسر ملک *pisar-i malik* "the son of the king," the first or governing word is called "the regent" (المضاف), the second or the word governed المضاف الیه, and the short *i* that couples the two words together is called the *iẓāfat*.[1] This is the proper genitive construction; but the *iẓāfat* 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 *iẓāfat* are often used where in English we use a substantive and an adjectlve (the governing word having the effect of the adjective), as: کثرت تجربه, *kaṯrat-i tajriba* "great experience."

The *iẓāfat* construction can also be used to signify the material out of which a thing is made, as: ساعت طلا *sā'at-i ṭilā* "a watch of gold" (also ساعت طلائی *sā'at-i ṭilā'ī* (adj.) "a golden watch," or ساعتی از طلا *sā'at-ī az ṭillā* "a watch made from gold"); انگشتر الماس *angushtar-i almās* "a diamond ring," but *angushtar-ī az almas* would mean "a ring made from diamonds."[2]

The genitive construction is often used where in English a substantive with a preposition would be used, as:—یک شب تأمل ایام گذشته میکردم *yak shab ta'ammul-i ayyām-i guẕashta mī-kardam* (Sa'dī) "one night I was pondering on olden days"; here in Persian a preposition could be substituted, as:—تأمل بر ایام گذشته میکردم *taʾammul bar ayyām-i guẕashta 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 از سوار شدن کشتن *ba'd az savār shudan-i kashtī* "after getting into the boat" [or سوار شدن در کشتی *savār shudan*[3] *dar kashtī* (m.c.) *vide* 117 (*h*)]; سزا دادن آنها بدست دیگری است نه من *sazā dādan-i ānhā bi-dast-i dīgarī-st na man*[4] (m.c.) "their punishing lies in the hands of another, not in mine"; او را طاقت سزا دادن آنهاست نه مرا *ūrā ṭāqat-i sazā dādan-i ānhā-st na marā* "he has power to punish them, not I"; بعد از نزاع کردن با او *b'ad az nizā' kardan-i bā ū* (m.c.) "after quarrelling with him," but بعد از نزاع کردن او *ba'd az nizā' kardan-i ū* "after his quarrelling (with me or some one else)"; *vide* also remarks on the *iẓāfat* § 117.

In the story of the second darvish, Chapter XI of the Persian translation of "Haji Baba," occurs the following peculiar passage:—بعد ازان [بیمار] با حالت باعث حیرت همه بلکه من و حکیم هم‌آروعی چند زد *ba'd az ān* [*bīmār*] *bā ḥālat-i*

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[1] When an adjective follows and qualifies a noun, the مضاف *muẓāf* and the مضاف الیه *muẓayf ilayh* are separated, as: پسر خوشگل فلان *pisar-i khush-gil-i fulān.*

[2] There may sometimes be a slight difference in signification between the two constructions, thus کاسهٔ نقره *kāsa-yi nuqra* may mean either "a silver cup," or "a cup full of silver pieces," but کاسهٔ نقرهٔ *kāsa-yi muqra'ī* "a silver cup" only.

[3] Or omit the *iẓāfat*. In India this iẓāfat would be omitted.

[4] For بدست من *bi-dast-i man*. Persians are very fond of elliptical expressions.

bā'iʿṣ-i ḥayrat-i hama, balki man va ḥakīm ham, ārūgh-i[1] *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 من و حکیم *man va ḥakīm* are in the genitive case, though, owing to the faulty collocation or incorrect construction, there is no *iẓāfat* to distinguish the case. The words باعث حیرت *bā'iʿṣ-i ḥayrat-i* should be repeated after بلکه *balki*, *vide* § 120 (*h*) Remark.

Note the genitive case or the use of the *iẓāfat* in the following: —

"The road from Kirman to Yezd" راه کرمان به یزد *rāh-i Kirmān bi-Yazd*; "the B. Abbās road" ره بندرعباس *rāh-i Bandar-i 'Abbās*; "authority for this" سند این امر *sanad-i īn amr*; "fear of death" ترس مرگ *tars-i marg*; "a horse worth a thousand rupees" اسپ هزار تومانی *asp-i hazār tūmānī*; "he is in need of money" او محتاج پول است *ū muḥtāj-i pūl ast*; "tempted of the Devil" آزمودهٔ شیطان *āzmūda-yi Shayṭān* [*vide* § 121 (*a*)] and § 121 (*o*)]; contrary to reason, impossible" محال عقل *muḥāl-i 'aql* (m.c.).

Example of the objective genitive: *bi-ḥukm-i ghurūr-i pā-yi sutūrān-i khud* بحکم غرور پای ستوران خود (Tr. H. B., Chap. V) "confident in the sure-footedness of their horses—."

Example of the subjective genitive: *gurīkhtan-i Ḥājī Bābā* گریختن حاجی بابا "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, باو گفتم *bi-ū guftam* or اورا گفتم *ūrā guftam*[2] "I said (to) him": (also بااو گفتم *bā ū guftam*).

(2) In m.c. the dative with به is usual.

(3) These two forms are not however always interchangeable. The dative with را is obligatory when it signifies possession, with or without the verb بودن *būdan*, and also with the impersonal verbs,[3] as: تا هرکه تیر از حلقهٔ انگشتری بگذراند[4] خاتم او را باشد *tā har ki tīr*[5] *az ḥalqa-yi angushtarī bi-guẕarānad khātim ūrā bāshad* (Sa'dī) "—that the ring will be his who shoots an arrow through it"; *āvarda and ki gazhdum rā vilādat-i ma'hūd nīst chunān ki sā'ir-i*[6] *ḥayvānāt rā* آورده اند که گژدم را ولادتی معهود نیست چنانکه سائر حیوانات را (Sa'dī) "It is stated that the scorpion has not an ordinary birth like other animals."

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[1] *Ārūgh* آروغ is a 'belch' which Persians consider relieves the stomach.

[2] Either form of the dative can also be used after دادم *dādan* "to give."

[3] The dative is not necessary with impersonal verbs (*vide* Impersonal verbs) but when the dative *is* used, the form with را and not with به must be used.

[4] In modern Persian انگشتر *angushtar*. Also instead of او را باشد *ūrā bāshad* the phrase انگشتر مال او باشد *angushtar 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* سائر signifies "the remainder, the rest," but is frequently employed for "the whole."

هر که را طاؤس باید جور هندستان[1] کشد هر که را محبوب باید کنده و زندان کشد

Har kirā ṭā'ūs bāyad jawr-i Hindustān kashad
Har kirā maḥbūb bāyad kunda u zindān kashad (Sadī).

"He who wants a peacock must endure the journey to India,
He who wants his mistress must endure fetters and prison."

Yak-ī rā dil az dast rafta būd یکی را دل از دست رفته بود (Sa'dī) "a certain person had quite lost his heart." [*Vide* also (10) Remark].

و هر شب صنمی ر برکه صبح تابان را دست از صباحت او بردل است و سرو خرامان را از خجالت او پای در گل *va har shab ṣanam-ī dar bar ki ṣubḥ-i tābān rā dast az ṣabāḥat-i ū bar dil ast va sarv-i k̲hirāmān rā az k̲hajālat-i ū pāy dar gil* (Gulistan) "the rich have each night a fresh mistress who shames the bright morning by her beauty and humbles the waving cypress by her exquisite figure." In none of these cases could به be substituted for را.

In *ḥamd u sipās K̲hudā-yi pāk rā ki*— حمدو سپاس خدای پاک را که "praise to God the Holy —" and similar constructions, the verb is understood.

This dative is rare in m.c.: مرا باغیست که هیچ کس ندیده است *marā bāg̲h-ī'st ki hīch kas na-dīda ast* (m.c.) "I have a garden that no one has yet seen."

In the above cases, the dative by native grammarians is considered the *muẓāf ilayh*. Thus in, *savārān rā chūn chashm bi-mā uftād tāk̲htan āvardand* سوارانرا چون چشم بما افتاد تاختن آوردند "when the mounted men saw us they charged down upon us," *savārān rā* سواران را is considered the *muẓāf ilayh* of *chashm* چشم, the phrase being equal to چون چشم سواران بما افتاد *chūn chashm-i savārān bi-mā uftād*: according to English ideas سواران *savārān* should be in the nominative and be the subject to اور دند *āvardand*.

Remark.—The datives in two clauses should balance one another: *hamān ṭawr ki ū bi-vay* (*ūrā*) *k̲hil'at dād, bi-man* (*marā*) *nīz yak shāl-i Kashmīrī dād* همان طور که او بوی (اورا) خلعت داد بمن (مرا) نیزیک شال کشمیري داد.

(4) If the indirect object express locality, the dative in را cannot be substituted for به, as: بشهر رسیدیم *bi-shahr rasīdīm* "we reached the city"; بمقصود رسیدیم *bi-maqṣūd rasīdīm* "we attained our object"; گلوله بشکار خورد *gulūla bi-shikār k̲hwurd* (m.c.) "the bullet hit the 'game'": in none of the preceding examples could را be substituted for به.

But او را خواب مي آید *ūrā k̲hwāb mī-āyad* (or او خوابش می آید *ū k̲hwāb-ash mī-āyad*) "he is feeling sleepy."

The m.c. phrase "what's the matter with you?" can be rendered either by ترا چه شد *turā chi shud*? or بتو چه شد *bi-tū chi shud.*

(5) The preposition به has many other significations besides the "to" of the dative, as: پا برکاب گذاشت *pā bi-rikāb guẕāsht* "he put his foot in the stirrup iron": obviously in such instances its place could not be taken by را.

[1] Another and common reading is *ranj-i Hindustān.*

(6) Duration of time can also be expressed by را[1] of the dative,[2] as: تمام روز را یورتمه یا چهار نعل باید رفت؟ *tamām-i rūz rā yurtma yā chahār na'l bāyad raft?* (m.c.) "must one trot or canter the whole day?": *shab*[3] *rā ānjā māndam* شب را آنجا ماندم (m.c.) "I stayed there the (whole) night."

In the first example the preposition در *dar* (*dar tamām-i rūz*) could be substituted for the را, but not in the second; for *dar shab ānjā māndam* در شب آنجا ماندم would mean "I stayed there at night (not by day)": so also *dar shab ānjā raftam* در شب آنجا رفتم "I went there at night," (*shab rā* would be wrong here).

A few adverbs can also be formed by the dative in را, as: قضا را *qaẓā rā* "by accident, by chance," (but *ittifāq*[an], not اتفاق را *ittifāq rā*). Some grammarians consider this a form of the ablative case, apparently because the ablative (*az qaẓā* از قضا) can be substituted.[4]

Andak furṣat rā gard-i fanā az ān bar-āyad اندک فرصت را گرد فنا از ان بر اید (*Anvār-i Suhaylī*) "at the slightest opportunity (or in a short time) it ceases to exist": *rāstī rā khilāf-i 'aql buvad* (Qā,āni), *vide* § 89 (*h*) (3).

(7) If more substantives than one in the dative are coupled together, *rā* is usually added to the last only.

'Amr(u)[5] *u Zayd rā kitāb dādam* عمرو و زید را کتاب دادم, or *kitāb rā bi-'Amr(u) u Zayd dādam* کتاب را بعمرو و زید دادم.

(8) The affixed pronouns may take the place of the dative in را, as: هیچ یادت می آید که— (m.c.) *hīch yād-at mī-āyad ki*— ?, or ترا هیچ یاد می آید که *turā hīch yād mī-āyad kī*—(m.c.)—"do you at all remember that—?": خوابش *khwāb-ash mī-āyad*, or اورا خواب می آید *ūrā khwāb mī-āyad* (less common, m.c.) "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 را, as:—سلاح و درم داد لشکر اش را *silāḥ va diram dād lashkar-'sh rā* (Shāh-Nāma) "he gave arms and money to his army"; the more ordinary construction would be بلشکرش *bi-lashkar-ash*.

(9) When the dative in را has a noun in apposition, or is qualified by adjectives, the affix *rā* is usually added at the end, as:—زید پسر وزیر را گفتم

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[1] The accusative with or without را is used with compound verbs formed by دادن *dādan*, as: *yak-i az vuzarā pā-yi takht-i malik būsa dād* یکی از وزرا پای تخت ملک بوسه داد (Sa'dī) "one of the vizirs kissed the throne of the king": *rā* را could be inserted after ملک *malik*.

[2] As the preposition *dar* can be substituted for this را it is, I think, better to consider this the dative and not the accusative case.

[3] Or *shab ānjā māndam* شب آنجا ماندم.

[4] The Arabic accusative used adverbially, e.g. (*qaẓā*[an]) can also be substituted.

[5] عمر *'Umar*; but عمرو *'Amr* (the final و not pronounced). *'Amr* and *Zayd* are common in Arabic grammars.

Zayd pisar-i vazīr rā guftam (or به زید پسر وزیر گفتم *bi-Zayd pisar-i vazīr guftam*) *ki*—"I said to Zeyd the son of the Wazir—": شخصی از مردان جنگ آزموده و کار دیده را گفتم که—*shakhṣ-ī az mardān-i jang-āzmūda va kār-dīda rā guftam ki*—"I said to a certain experienced warrior—." In *Minnat Khudāy rā 'azz*[a] *va jall*[(a)] [1] منّت خدایرا عزّ و جلّ (Sa'di) "thanksgiving to the Great and Glorious God—", the را *rā* could also be placed last after the phrase عزّ و جلّ *'azz*[a] *va jall*[a].

Similarly in یکی را از ملوک مدّت عمر سپری شد *yak-ī rā az mulūk muddat-i 'umr sipari shud* (Gul. B. II. S. 28), the *rā* would, in modern Persian, be preferably inserted after ملوک *mulūk*.

Remark.—When the dative in را *rā* is qualified by a phrase, the affix را *rā* is preferably added at the end of the phrase, as: یکی از ملوک عرب را حدیث لیلی و مجنون بگفتند *yak-ī az mulūk-i 'Arab rā ḥadīṣ-i Layla u Majnūn bi-guftand* (Gul. B. S. 10).

(10) The dative in را *rā* preceded by the particle *mar* (*vide* (*d*) 12), is still sometimes used in books, but not in letters.

Remark.—A dative is sometimes in classical, rarely in modern, Persian used as the logical subject of the clause, as :—

سگی را لقمهٔ هرگز فراموش نگردد گرزنی صد نوبتش سنگ

Sag-ī rā luqma-ī hargiz farāmūsh
Na-gardad gar zanī ṣad nawbat-ash sang.—(Sa'dī).

"A dog ne'er forgets a morsel (thrown to it)
Even if afterwards you stone it a hundred times":

In the example, "dog" is in the dative case.

Ūrā hīch chīz farāmūsh namī-shavad او را هیچ چیز فراموش نمی شود (m.c.) "he forgets nothing."

(11) The dative in *rā* را sometimes takes the place of the preposition برای *barāy*, as: *Khudā rā* خدارا "for God's sake." For further remarks on the locative dative, مفعول به and مفعول فیه, *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 را.

One of the difficulties to a beginner is the correct use or omission of را.

(2) Generally speaking, as already stated, را corresponds to the definite article and should be affixed to definite parts of speech such as definite nouns,

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[1] *'Azz*[a] *va jall* [(a)] عزّ و جلّ 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] کی, the reflexive pronouns, and the pronominal adjectives and indefinite pronouns signifying "all; each; every; so-and-so; and both, all three, all four, etc.; a certain person; one; the others." In m.c. it also follows the affixed possessive pronouns when affixed to a noun in the accusative case: *vide* (*c*) (8) and § 40 (*b*).

Remark.—After the name of a language, the را is only added if the noun is definite, as: "I wish to learn Persian" میخواهم زبان فارسي بیاموزم *mī-khwāham zabān-i Fārsī bi-yāmūzam* (m.c), but in selecting a course of study at school the pupil *might* say, "I will take up *the* Persian and not *the* Arabic." *Zabān-i Fārsī rā mī-āmūzam* زبان فارسي را مي آموزم; though grammatically correct to insert the را here, the sentence with it has the same stilted sound, as "I am now going to study the French language."

(3) The *rā* را must be added to the direct objects of the Imperative mood or of causal verbs, when the object is definite (not when it is indefinite).

Remark.—An adjective qualifying a noun often makes it definite, while the omission of the adjective indicates that it is indefinite. *Vide* p. 461, note 8.

(4) When a phrase, Arabic or Persian, is in apposition to a noun, the را must be added at the end of the phrase, as:[3] علي رضی الله عنه را بخواب دیدم *'Alī (raẓīy^a 'llāh 'an-h^u)[4] rā bi-khwāb dīdam* "I saw 'Ali (may Allah be pleased with him!) in a dream."

تنی چند ز مردمان واقعه دیده وجنگ آزموده را بفرستادند که— *tan-ī chand az mardumān-i vāqi'a dīda va jang āzmūda rā bi-firistādand ki*—(Sa'dī) "they sent several warriors of experience, tried in battle, to—"; یکی از علمای راسخ را پرسیدند *yak-ī az 'ulamā-yi rāsikh*[5] *rā pursīdand* (Sa'dī) "they asked one of the learned men of fixed principles." In classical Persian, however, such is not always the case:—

یکی را از ملوک عجم حکایت کنند که— *yak-ī rā az mulūk-i 'Ajam ḥikāyat kunand ki*[6]—(Sa'dī) "they relate of one of the kings of Persia that—": in this example the *rā* could with equal propriety be inserted after the word عجم.

Similiarly in the apposition of substitution and of explanation, را must

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[1] But not انقدر *ān qadr*, انقدر *īn qadr*.

[2] The *rā* را is in m.c. sometimes incorrectly omitted after the interrogative کدام *kudām*, or یکی کدام *kudām yak-ī*, unless definite, as: میخواهي کدام کتاب *kudām kitāb mī-khwāhī* (vulg.) "which book do you want?": میخواهي کدام یکی *kudām yak-ī mī-khwāhī?* (vulg.) "which do you want?"

[3] *Vide* also Apposition.

[4] Final *u* omitted after the pause.

[5] *Rāsikh* راسخ means of sound belief, of firm faith in his religion.

[6] In modern Persian یکی از ملوک عجم را *yak-ī az mulūk-i 'Ajam rā*.

be placed at the end, as: *Zayd pisar-i Vazīr rā dīdam* زید پسر وزیر را دیدم "I saw Zaid[1] 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 را, as:—

ظالمی را خفته—ه دیدم نیم روز * گفتم این فتنه است خوابش برده به
ẓālim-ī rā khufta dīdam nīm-rūz guftam īn fitna ast khwābashburda bih (Sa'dī) "I saw a certain tyrant asleep at mid-day—"; *fīl-ī rā uftān u khīzān dīdam* فیلی را افتان و خیزان دیدم (m.c.) "I saw an elephant limping and stumbling": *sang-ī*[2] *dar rāh uftāda dīdam* سنگی در راه افتاده دیدم (m.c.) "I saw a stone lying on the road"; *vide* also (8): in these examples *rā* را could not be omitted.

Remark I.—If, however, the participle or adjective be in apposition to an indefinite noun the را is according to the usual rule omitted, as:—
سیاهی داشت کودن *siyāh-ī dāsht kawdan* (Sa'dī) "he had a slave, a blockhead": نوکری داشتم ابله *nawkar-ī dāshtam ablah* (m.c.) "I had a servant, an ass." In ابلهی را دیدم سمین و خلعتی در بر دمین *ablah-ī rā dīdam samīn va khil'at-ī dar bar ẓamīn* (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*[3] *dar rāh murda dīdam* من ماری را در راه مرده دیدم "I saw a snake dead on the road"; and *man mār-i murda-ī rā*[3] *dar rāh dīdam* من مار مردهٔ را در راه دیدم "I saw a dead snake on the road": *ẓālim-ī rā khufta dīdam* ظالمی را خفته دیدم "I saw a tyrant who (or when) he was asleep" and *ẓālim-i khufta-ī rā dīdam* ظالم خفتهٔ را دیدم "I saw a sleeping tyrant." The shade of difference in meaning is slight, if indeed any really exist.

(6) If the ی is merely an indefinite article, its noun does not require را[4]: if, however, the ی signify "a certain—," especially if followed by the relative که, it requires را, as:—*Kitāb-ī barāy-i shumā sawghāt āvarda-am* (m.c.) "I have brought a book as a present for you"; if *rā* be added it signifies "a certain book as a present" and the sentence is incomplete and some such phrase as لایق شماست که *ki lāyiq-i shumā ast* is necessary to complete the sense: it would also be correct to omit the را and say کتابی برای شما سوغات آورده ام که لائق شماست *kitāb-ī barāy-i shumā sawghāt āvarda am ki lā'iq-i shumā ast.*

Similarly in فیلی امروز دیدم *fīl-ī imrūz dīdam* (m.c.) "I saw an elephant to-day," it would be incorrect to say *fīl-ī rā* فیلی را unless some qualifying

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[1] Zaid and 'Amr (عمرو) are two fictitious names used in syntactic examples in Arabic grammars: the English boy learns that 'Balbus is building a wall,' while the Muslim boy is taught that 'Zaid is striking 'Amr(u).

[2] But سنگی را *sang-ī rā* "a certain stone."

[3] The *rā* appears to be redundant.

[4] Unless the omission of را would cause ambiguity; *vide* (*d*) (11).

clause followed, such as فیلی امروز دیدم که خیلی قشنگ بود *ki-khaylī qashang būd*; فیل-ی امروز دیدم که خیلی قشنگ بود *fīl-ī* (or *fīl-ī-rā*[1]) *imrūz dīdam ki khaylī qashang būd* (m.c.): آشیانهٔ دیدم *āshiyāna-ī dīdam* "I saw a nest," but آشیانهٔ مرغی (را) دیدم *āshiyāna-yi murgh-ī* (*rā*) *dīdam* "I saw the nest of a bird": آشیانهٔ مرغی با چهار تخم دیدم *āshiyāna-yi murgh-ī bā chāhār tukhm dīdam* (m.c) "I saw a bird's nest with four eggs." *Dukhtar-ī dāsht* دختری داشت (Sa'dī) "he had a daughter"; here it would be wrong to say دختری را *dukhtar-ī rā* unless a relative clause followed, as: دختری را که دیدی به طهران رفته است *dukhtar-ī rā ki dīdī bi-Ṭihrān rafta ast* (m.c.) "the girl you saw has gone to Tehran," where the *rā* is necessary.

Compare the two examples already given in § 41 (*t*), خانهٔ آتش زدند *khāna-ī ātash zadand* and خانهٔ را آتش زدند *khāna-ī rā ātash zadand.*

For را in relative sentences qualifying a definite noun, *vide* the Relative که and Demonstrative ی.

(7) Nouns preceded by a cardinal number do not usually admit of را *rā* unless definite, as:—*Hazār sarbāz dīdam* هزار سرباز دیدم "I saw a thousand soldiers": دو اسپ دیدم *du asp dīdam* "I saw two horses," but دو اسپ را دیدم *du asp rā dīdam* "I saw the two horses"; من این دو طائفه را در جهان دوست میدارم علما و زهاد را *man īn du ṭā'ifa rā dar jahān dūst mī-dāram 'ulamā va zuhhād rā* (Sa'dī) "these two classses I cherish dearly in this world, viz., the learned and the devotional." *Vide* also (15).

Remark.—A noun with a cardinal number, if preceded by a demonstrative pronoun, is definite, as: این دو تخته را ببر *īn du takhta rā bibur* "cut these two planks": این دو تخته را بهم به چسپان *īn du takhta rā biham bi-chaspān.*

(8) A noun in apposition to a definite noun in the accusative does not admit of را, but را must be affixed to the first noun, as: خواهم گفت زن هدایت خان رشتی این نیم تنه را برای شعلهٔ خانم سوقات فرستاده است *khwāham guft zan-i Hidāyat Khān-i Rashtī īn nīm tana-rā barāy-i Shu'la Khānam sawqāt firistāda ast* (m.c.) "I'll say that the wife of Hidayat Khan of Resht has sent this jacket (را) as a present[2] (without را) for Shu'la Khānam": گفت خدای عز و جلّ مرا مالک این مملکت گردانیده است *guft Khudāy 'azz[a] va jall marā mālik-i īn mumlakat gardānīda 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:—چیزی برای شما سوقات آورده ام *chīz-ī barāy-i shumā sawqāt āvarda 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] *Sawqat* سوقات is the m.c. for the classical راه آورد *rāh-avard* "a present or curiosity brought from a journey"; also ارمغان *armaghān* (class. and m.c.).

(9) *Rā* را can be added to the Infinitive when it is the object, as :— ول گفتن و دروغ گفتن را ترک نمي کند *vil guftan va darūgh guftan rā tark namī-kunad* "he does not give up loose talk and lying": شنا کردن را خوب ميداند *shinā kardan rā khūb mī-dānad* (m.c.) "he is a good swimmer."

(10) With several nouns coupled together by و it is necessary to add را to the last only, *vide* example above in (9).

Two affixes of را close together are "heavy" to the Persian ear. Thus the sentence "He invited my father and me" would in Persian be rendered by او من و پدرم را دعوت کرد *ū man u pidar-am rā da'vat kard*[1] and rarely by the grammatical او مرا و پدرم را دعوت کرد *ū marā va pidaram rā da'vat kard.*

(11) Finally را is added even to indefinite nouns if its omission would cause any ambiguity, *vide* § 41(*t*).

In the sentence "vinegar curdles milk" *sirka shīr rā 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).

دمنه گفت اگر کسی نيکي را به بدي مقابله کند و خير را به شر پاداش روا دارد— *Damna guft agar kas-ī nīkī rā bi-badī muqābala kunad va khayr rā bi-sharr pādāsh ravā dārad* (Anw. Suh., chap. II, S. 6) "Damna answered, If one return evil for good, and think injury a just recompense for benefit (I am, then, indeed, without hope)." (East. Trans.).

Remark.—Just as in m.c. the *rā* is sometimes omitted it is sometimes unnecessarily inserted after indefinite nouns, as :— شراب را بآب عوض کردن *sharāb rā bi-āb 'awāẓ*[2] *kardan* = شراب بآب عوض کردن *sharāb bi-āb 'awaẓ kardan*; in both, شراب *sharāb* is indefinite: the *rā* is, in speaking, unnecessary and may be omitted. *Vide* (19).

(12) An old form of the accusative is formed by prefixing the particle مر *mar* and suffixing را *rā*, as :—مر اورا ديدم *mar ūrā dīdam* (old) "I saw him"; *mar* is not here emphatic.

Remark.—In شنا کردن ميداند *shinā kardan mī-dānad* (m.c.) "does he know how to swim?", the object is regarded as indefinite, but in the reply شنا کردن را خوب ميداند *shinā kardan rā khūb mi-dānad* the object having been previously mentioned becomes definite, and *rā* must be inserted.

(13) The affix را *rā* being equivalent to the definite article, its omission

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[1] In the Persian idiom the speaker puts himself first. Here من *man* is used instead of مرا *marā*. It should be noticed that من را *man rā* is a vulgar accusative of *man*: in the example given *rā* is understood after the first object.

[2] *'Awaẓ* colloquial for *'waẓ*.

should make the noun indefinite. This, however, is not always the case :—

(14) *Rā* را cannot be used for both the dative and the accusative in the same clause. If, therefore, the accusative is definite and requires را *rā*, the dative should be expressed by *bi*: if the dative does not admit of *bi*, but requires را, then the را *rā* of the accusative must be omitted, as :—کتاب مرا بدہ or کتاب را بمن بدہ *kitāb-rā bi-man bi-dih*, or *kitāb marā bi-dih* (m.c.) "give me the book": شاہ پسر خود را تاج داد *Shāh pisar-i khud rā tāj dād* (m.c.), or شاہ تاج را بہ پسر خود داد *Shāh tāj rā bi-pisar-i khud dād* (m.c.) "the Shah gave the crown to his (own) son": شبہا نالیدہ ام تا مرا این فرزند بخشیدہ است *shabhā nālīda am tā marā īn farzand bakhshīda ast* (Sa'dī) "long nights I wept till He gave me this son"; = *tā bi-man īn farzand bakhshīda ast* تا بمن این فرزند بخشیدہ است (mod.), or *tā īn farzand rā bi-man bakhshīda ast* تا این فرزند را بمن بخشیدہ است (mod.); here را *rā* is really necessary to show clearly that فرزند *farzand* is not the subject; its omission in such cases sometimes causes ambiguity.

(15) The *rā* must be omitted after nouns preceded by cardinal numbers unless definite (*vide* (7)), as: روز شنبہ سہ نفر دزد را طناب انداختند *rūz-i shamba si nafar duzd rā ṭanāb andākhtand*, means "they hanged the three thieves on Saturday"; omit را *rā* and it means "three thieves": سہ نفر را طناب انداختند و دو نفر را گردن زدند *si nafar rā ṭanāb andākhtand 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 را:—

۳ + ۱ جمع سہ را با چہار این طور می نویسند *jam'-i si rā bā chahār īn ṭawr mīnavīsand* "three plus four is written thus, 3 + 4"; تفریق چہار را از پنج این طور ۵—۴ *tafrīq-i chahār rā az panj īn ṭawr* "five minus four, thus 5 − 4": ضرب سہ را با چہار اینطور ۳ × ۴ *zarb-i si rā bā chahār īn ṭawr* "three multiplied by four, thus 3 × 4": تقسیم ہشت را با چہار اینطور ۸÷۴ *taqsīm-i hasht rā bā chahār īn ṭawr* "eight divided by four, thus 8÷4": اما آنچہ کسور است: دو خمس ز ہشت تسع را چنین می نویسند $\frac{۲}{۵}$ — $\frac{۸}{۹}$ *amma ānchi kusūr ast, du khums az hasht tis' rā chunīn mī-navisand* "but as for fractions two-fifths from eight-ninths is written thus $\frac{8}{9} - \frac{2}{5}$"; و هفت ثمن و دو سدس را چنین $\frac{۷}{۸} + \frac{۴}{۶}$ *va haft ṣumn va du suds rā chunīn*; "and seven-eighths plus two-sixths, thus $\frac{7}{8} + \frac{2}{6}$"; و دو ثلث را در نصف اینطور $\frac{۲}{۳} \div \frac{۱}{۲}$ *va du ṣulṣ rā dar niṣf īn ṭawr* "two-thirds divided by half, thus $\frac{2}{3} \div \frac{1}{2}$."[2]

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[1] Note that the figures are written from left to right as in English.

[2] و این نشان = دلالت بر مساوات دارد *va īn nishān = dalālat bar musāvāt dārad.*

(16) The *rā* is omitted after generic nouns used generically [1] (as "wine"; "greed," etc.) only when the sentence is very short. In *dar ārad ṭama'murgh u māhī bi-band* بند ماهي ومرغ طمع در آرد (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:—دست از طعام باز کشید *dast az ṭa'ām 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—

جهان ای برادر نماند بکس دل اندر جهان آفرین بند و بس

Jahān ay barādar na-mānad bi-kas
Dil andar jahān-āfarīn 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:—اسپی حاضر کن *asp-ī ḥāẓir kun* (m.c.) "get ready a (any) horse"; اسپ را حاضر کن *asp rā ḥāẓir kun* (m.c.) "get ready the horse" (which has been mentioned or discussed): but اسپ حاضر کن *asp ḥāẓīr kun* (m.c.) "get ready (the) horse" (used generally); the را *rā* in this last case is omitted even if the speaker own but one horse.

(17) Compound verbs such as صحبت داشتن *ṣuḥbat dāshtan* being considered one word, the first portion of the compound does not admit of *rā*.[2]

(18) In classical Persian, را is frequently omitted after an accusative with a possessive affixed pronoun; sometimes it is added: لطف طبعش را بدیدند و حسن تدبیرش به پسندیدند *luṭf-i ṭab'-ash rā bi-dīdand va ḥusn-i tadbīr-ash* [3] *bi-pasandīdand* (Sa'dī) "they saw the kindness of his nature and the excellence of his administration"; in the example, را is both inserted and omitted: چون صورتش را بدید سیرتش را بپسندید *chūn ṣūrat-ash rā bi-dīd ṣīrat-ash rā bi-pasandīd*. *Vide* also (10).

Remark.—In modern Persian the را should be inserted after an accusative with an affixed possessive pronoun, *vide* above and § 40 (*c*).

[1] Generic nouns may be used definitely, indefinitely, or generically as "the man, a man, or simple man."

[2] *Binā kard bi-barādar barādar guftan* بنا کرد به برادر برادر گفتن (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 بناکرد بگفتن برادر برادر *binā kard bi-guftan-i barādar barādar* (m.c.).

[3] In another edition را *rā* is inserted a second time after تدبیرش *tadbīr-ash*. In modern Persian the additional را is necessary.

(19) In familiar language the *rā* is sometimes omitted when it would be correct to insert it [*vide* also (11) Remark], as: رفیق این سخن بشنید *rafīq īn sukhan bishunīd* (Sa'dī)[1] "the companion heard what was said"; *bār-ī īn* [the *īn* makes the noun definite without را] *nukta pīsh-i buzurg-ī hamī-guftam* باری این نکته پیش بزرگی همی گفتم (Sa'dī) "well, I was mentioning this point to a certain learned man": حرف من نشیند *ḥarf-i man na-shunīd*[2] "he didn't hear me": و گرنه شاید خیال این سفر هرگز نمی کردم *vagar na, shāyad khayāl-i īn 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 را.

گروهی مردمان را دید که هریک به قواضهٔ زر در معبر نشسته و رخت بسته *gurūh-ī mardumān rā*[3] *dīd ki har yak bi-qurāẓa-ī zar dar mi'bar nishasta va rakht basta* (Gul., Chap. III, St. 28, East.) "he saw a band of men, who for a small piece of gold had taken their places in the ferry boat and loaded up their goods": (there is an error in the text; either اند *and* or بودند *būdand* must be added to بسته *basta*, or else که *ki* must be omitted).

(20) The cognate accusative is rare in Persian. The following is an example: او را خوابید خوابیدن ابدی *ū khwābīd khwābīdan-i abadī rā* (class.) "he slept the eternal sleep."

The cognate accusative is sometimes used when translating literally from the Arabic.

(21) The affixed pronouns when themselves the direct object do not admit of را, as: زدمش *zadam-ash* (m.c.) "I struck him." Neither do they admit of the dative را *rā*, as: گفتمش *guftam-ash* "I said to him."

(*e*) The following examples illustrate the rules given above:—

او را تهی دست دیدم *ūrā tuhī-dast dīdam*, I saw him poor.[4]

سخن تو هیچ نمی فهمم *sukhan-i tu*[5] *hīch namī-fahmam* "I don't in the least understand you."

ترا نائب خود کردن میخواهم *turā nā'ib-i*[6] *khud kardan mī-khwāham* (class. and Afghan coll.) = میخواهم ترا نایب خود بکنم *mī-khwāham turā nā'yib-i khud bi-kunam* (m.c.) "I wish to make you my agent."

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[1] Also m.c. The *rā* could, of course, be correctly inserted.

[2] Commoner to insert *rā*.

[3] Here *rā* must be added (though the accusative is indefinite). Note that after the indefinite ی there is no *izāfat*. It would be correct to write *gurūh-ī az mardumān* without *rā*.

[4] *Vide* (*d*) (5).

[5] Better *turā*.

[6] Note that نائب (pl. نواب *nuvvāb* used in m.c.) in m.c. is نایب *nāyib* (without ء). In m.c. the ' in such words is generally omitted in pronunciation. But in نائب or نائبه "misfortune" (pl. نوائب *navā'ib* or نائبات *nā'ibāt*) the ' is retained in pronunciation: the plural only of this word is used in m.c.

دانشمندی هزار روپیه عطاری را سپرد *dānishmand-ī hazār rupīyā ʿaṭṭār-ī rā sipurd* (class.) "a certain wise man entrusted a 1,000 rupees to a perfume seller.[1]"

یکی را بدریافت آن روان کرد *yak-ī rā bi-daryāft-i ān ravān kard*[2] (class.) "he sent some one to enquire into the matter."

با خود گفت که سر را نمی‌توانم بزرگ بکنم *bā khud guft ki sar rā namī tavānam buzurg bi-kunam* "he said to himself 'I can't make my head larger.[3]'"

لئیم که حبّهٔ سیم را بصد جان عزیز میداشت *laʾīm ki ḥabba-yi sīm rā bi-ṣad jān ʿazīz mī-dāsht* "the miser who counted a grain of silver as dear as a hundred lives."[4]

چون کشته شد چراغ طلبیدم[5] و روی او را دیدم *chūn kushta shud chirāgh ṭalabīdam va rū-yi ūrā dīdam* "when he was killed I sent for light[5] and saw his face."

سلطان هریک را جدا کرد *sulṭān har yak rā judā kard* "the king put each person in a separate place."

پادشاه شخصی را زیر دیوار ایستاده دید که مرغی در دست گرفته می نمود *pādishāh shakhṣ-ī rā zīr-i dīvār īstāda dīd ki murgh-ī dar dast girifta mī-namūd* "the king saw a certain person standing under the wall who held a fowl in his hand that he was exhibiting to him (the king)."[6]

ده گوسفند تعارف فرستاد *dah gūsfand taʿāruf firistād* "he sent ten sheep as a present."[7]

میدانید چگونه گوسفند میکشند *mī dānīd chigūna gūsfand mī-kushand* "do you know how sheep are killed?": but میدانید چه طور گوسفند[8] را می کشند *mī-dānīd chi-ṭawr gūsfand rā mī-kushand*? "do you know how a[3] sheep is killed?" In m.c. the distinction between the two previous is not observed, but if the word انسان *insān* were substituted for *gūsfand*, it would be incorrect to omit the *rā*, as *insān* can be definite only, as it means 'the species man.' "I saw some birds," بعضی مرغها دیدم *baʿẓī murghā dīdam* (m.c.), but بعضی مرغهارا دیدم که در اینجا نیست *baʿẓī murghhā rā dīdam ki dar īnjā nīst* (m.c.): in the latter example the *rā* is necessary because of the که.

اگر قالی خوبی خواسته باشید چیزی نشان تان میدهم که مثل اش را تا امروز هرگز ندیده باشید *agar qālī-yi khūb-ī khwāsta bāshīd chiz-ī nishān-i tān mī-diham ki*

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[1] An عطار *ʿaṭṭār* also sells Persian medicines, sugar, paper, etc. *Davā-farūsh* m.c. "seller of European medicines."

[2] *Vide* (*d*) (2); *yāk-ī* "a certain one." *Kas-ī* or *mard-ī* might be used without a *rā*.

[3] He read in a book that whoever had a small head and a large beard was a fool. He therefore thought to himself "I can't make the head smaller but I can the beard."

[4] Or *ḥabba-ī sīm* (without را and with ی of unity), i.e. "a (any) grain of silver," or with را "the grain of silver": از صد جان عزیز تر *az ṣad jān ʿazīz-tar* "dearer *than*—."

[5] i.e. lamp generally, not any special lamp.

[6] *Vide* (*d*) (6).

[7] *Vide* (*d*) (7).

[8] Indefinite: the *yā-yi tankīr* (*gūsfand-ī*) could not be used here.

miṣl-ash rā tā imrūz hargiz na-dīda bāshīd[1] (m.c.) "if you want a good carpet I will show you something the like of which you have probably never yet seen."

حالا نائب دیگر برای خود تلاش خواهم کرد *ḥālā nā'ib-i dīgar barāy-i khud talāsh khwāham kard* (class.) "I'll now look out for another agent for myself."[2]

چه دید که ایاز صندوقی را گشاده لباس کهنه و کثیف پوشیده است *chi dīd ki Ayāz ṣandūq-ī rā kushāda libās-i kuhna va kaṣīf pūshīda ast* "what did he see but that Ayāz had opened a certain box and (taken out and) put on some old coarse clothes."

قدیر بیگ دو نفر مدعي و مدعا علیه را پیش می آورد *Qadīr Beg*[3] *du nafar mudda'ī va madda'ā 'alayh rā pīsh mī-āvarad* (m.c.) "Qadir Beg brings forward two persons, plaintiff and defendant."

این کار دیگری را فرمائید *īn kār*[4] *dīgar-ī rā farmā'īd* (class.) "entrust this work to another, order another person to do this": من در دل داشتم که از اینجا بیرون روم *man dar dil dāshtam ki az īnjā bīrūn ravam* (m.c.) "I inwardly intended to leave this place"[5]: فرض کن با آن طپانچه زدي یکی را کشتی *farẓ kun bā ān ṭapāncha zadī yak-ī rā kushtī* "supposing that you used that pistol and shot one of us[6] (or them)": اگر این پسر ضعیف طاعون بگیرد البتّه خواهد مرد *agar īn pisar-i ẓa'īf ṭā'ūn bi-gīrad albatta khwāhad murd* (m.c.) "if this fragile boy were to catch plague he would certainly die."[7]

دانستم که سبعی را دیده میدود *dānistam ki sabu'-ī rā dīda mī-davad* (m.c.) "I guessed that he had seen some wild beast and that was the cause of his precipitation[8]": چیزهائیرا که آورده بودم اغلبش خوب بود *chīzhā-ī rā ki āvarda*

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[1] *Khwāsta bāshīd* خواسته باشید, in m.c. considered more polite than میخواهید *mī-khwāhid*, or بخوایید *bi-khwāhīd*. *Dīda bāshīd*, دیده باشید Past Subj., = "of which I suppose you have never seen the like": دیده ئید *dīda īd* "you have never seen the like."

Chīz-ī چیزی "a thing," or را چیزی *chiz-ī rā* "a certain thing"; both right. In m.c. the Imperfect or the Perfect is often used for the Present.

[2] Or better *nāyib-i dīgar*: *nāyib-i dīgar rā* "the other—."

[3] The Turks pronounce 'beg,' but the Persian almost like the English word 'bag.'

[4] The *rā* of the accusative after the demonstrative pronoun is omitted, because the dative has it: if *bi-dīgar-ī* were used the را after *kār* should be inserted; the latter construction would be used in modern Persian.

[5] Here the object of *dāshtam* is either the clause that follows or *īn rā* understood.

[6] Or *yak-ī az mārā kushtī*. The را could not be omitted after the pronoun *yak-ī*.

[7] Here *ṭā'ūn giriftan* 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, را would be correctly used.

[8] The را could be omitted, but is best inserted since if omitted *sabu'-ī* might be taken as the subject, *vide* (*d*) (11). In speaking, the *rā* might be omitted, the context or intonation preventing ambiguity.

būdam aghlab-ash khūb būd (m.c.) "the things I had brought were mostly good[1]"; محال است که هنرمندان بمیرند و بی هنران جاي ایشان گیرند *muḥāl ast ki hunar-mandān bi-mīrand va bī-hunarān jā-yi īshān gīrand* (Sa'dī) "it could never be that the skilled should die and the skill-less should take their place[2]": وقتی در بیابان راه گم کرده بودم *vaqt-ī dar biyābān rāh gum karda būdam* (Sa'dī) "once I had lost my way[3] in the wilderness": ملک در هیأت او نظر کرد شخصی دید سیاه فام ضعیف اندام *malik dar hayʾat-i ū naẓar kard, shakhṣ-ī dīd siyāh-fām ẓaʿīf-andām* (Sa'dī) "the king looked at his figure and countenance; he saw a person[4] black in complexion and poor in physique": و صحبتش را غنیمت شمارند و خدمتش را منّت دارند *va ṣuḥbat-ash rā ghanīmat shumārand va khidmat-ash rā minnat dārand* (Sa'dī) "and they think his conversation a treat and serving him a favour to themselves": کاروانی را در زمین یونان دزدان بردند *kārvān-ī rā dar zamīn-i Yūnān duzdān burdand* (Sa'dī) "the robbers had carried off a certain caravan in Greece[5]"

ملک در حال کنیزکی خوب روی پیشش فرستاد *malik, dar ḥāl, kanīzak-ī khūb-rūy pīsh-ash firistād* (Sa'dī) "the king at once sent him a pretty slave-girl[6]": زمین ادب بوسه داد *zamīn-i adab būsa dād* (class.)[7]; هرکه دشمن کوچک را حقیر شمارد بدان ماند که آتش اندک را مهمل گذارد *har-ki dushman-i kūchak rā*[8] *ḥaqīr shumārad bi-dān mānad ki ātash-i andak rā*[8] *muhmil guẕārad* (Gul., Chap. VII, St. 1).

حکایت شکار نمودن شخصی همائی را برای اشتهار هزار روپیه *ḥikāyat-ī shikār*

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[1] Note that *chīzhā-ī rā* is the object of the verb in the relative clause· the *rā* could be omitted and in this case the word *ānhā rā* would be understood after *ki*.

[2] In modern Persian *jā-yi īshān rā*.

[3] Here *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 ی is for the indefinite article and does not signify "a certain person."

[5] Here را must be used as the ی signifies "a certain—."

[6] Here the ی is indefinite and *kanīzak-ī* is clearly the object; there is consequently no *rā*.

[7] *Būsa dādan* بوسه دادن a compound verb governs the accusative and not the dative. In modern Persian *zamīn rā* would be preferred: زمین ادب بوسید *zamīn-i adab būsīd*, or زمین ادب را بوسید *zamīn-i adab rā būsīd* are both correct in modern Persian writing. Whether the supplicant actually kissed the ground or merely touched the ground with his hand and then laid it on his lips or eyes is, I think, doubtful. The expression is now used figuratively.

[8] Here *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—" هرکه دشمن را حقیر شمرد *har ki dushman rā ḥaqīr shūmarad*, the *rā* is equally necessary because enemy is to be considered definite, i.e. "his enemy."

namūdan-i shakhṣ-ī humāʾ-ī rā barāy-i ishtihār-i hazār rupĕya [1] "the story about a person shooting a lammergeyer for an advertised reward of a thousand rupees": دو درمیان یکی را به بر *du dar miyān yak-ī rā bi-bur* (m.c.) "cut down every third one (tree)[2]": دو تای دیگر را هم باو دادم *du tā-yi dīgar rā ham bi-ū dādam* (m.c.) "I gave him the other two as well[3]": عمل پادشاه دو طرف دارد *ʿamal-i pādishah du ṭaraf dārad* (Saʿdī) "the service of a king has two aspects": چشمم جائی را نمي دید *chashm-am jā-ī rā*[4] *namī-dīd* (m.c.) "I saw nothing, my eyes gazed at vacancy": راحت عاجل را بتشویش منغّص محنت آجل *rāḥat-i ʿājil rā bi-tashvīsh-i miḥnat-i ājil munaghghaṣ kardan khilāf-i rāy-i khirad-mandān ast* (Saʿdī) "to disturb one's (the) present[5] comfort by anxiety of future wrong, is to act contrary to the opinion expressed by the wise": شراب بآب عوض کردن کار عاقلان نیست *sharāb*[6] *bi-āb ʿawaz kardan kār-i ʿāqilān nīst* (m.c.) "to exchange wine for water is not the act of a wise person."

Remark.—To the query, پادشاه که را دید *pādishāh kirā did?* the answer might be درویشی را *darvīsh-ī rā*; but to the query, پادشاه او را دید که بود *ki būd ki pādishāh ū rā dīd?* the answer would be *darvish-ī* (without *rā*); the reason is that in both replies there is an ellipsis: in the first reply there is an ellipsis of *dīd*; in the second there is an ellipsis of *būd*.

The Vocative Case.

(*g*) The Vocative formed by prefixing *ay* or *yā* to the nominative, is the form used in m.c.

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[1] The Indian edition of extracts from the "*Tuzuk-i Jahāngīrī*" or "Memoirs of the Emperor Jahangir" has headed this extract *Ḥikāyat-i shikār kardan-i humāy jānwar dar kūh-i Pīr-Panjāl bi-ishtihār-i inʿām-i hazār rupĕya*; owing to the omission of *rā* this sentence is quite unintelligible to Persians. In India the word *jānwar* is specially applied by falconers to birds of prey, just as a muleteer in Persia styles mules *māl*, while this same word in Panjab villages means "cattle." The *rā* is necessary here to distinguish the direct object of the Infinitive which is specialized by the clause following it. In *ḥikāyat-i shikār kardan-i buz-ī* "story of shooting an Ibex," the *rā* is not required as the Ibex is not specialized.

[2] The *rā* necessary after the pronoun *yak-ī*, *vide* (*d*) (2): the *rā* would also be required according to (*d*) (4). *Yak-ī bi-dih* "give me one, any one" but *yak-ī rā bi-dih* "give me one of them."

[3] But *du tā-yi dīgar ham dādam* "I gave him two more."

[4] Here *jā-ī rā* stands for *hīch jā-ī rā* and is therefore definite: "*rā* preferable."

[5] *Vide* Remark to (*d*) (3). The را should not be omitted after *rāḥat* as the adjective specializes the *rāḥat*; if the adjective *ʿājil* were omitted the را also could be omitted.

[6] Though this is correct, it would be better to insert *rā* after *sharāb* to mark the object clearly; *vide* Remark to (*d*) (11).

The Vocative formed by suffixing *ā* is confined to the singular: it is also used in forming interjections, and in modern Persian is restricted to writings[1] (prose or poetry). Ex.: سعدیا سفری دیگر در پیش است *Sa'diyā safar-ī dīgar dar pīsh ast* (Gulistan) "O Sa'di! I have one other journey before me."

Sometimes the object addressed is understood, as: ای داشته در سایه هم تیغ و قلم را, i.e. "Oh (thou) who hast—."

بلبلا مژدهٔ بهار بیار خبر بد ببوم باز گذار (Sa'dī)

Bulbulā muzhda-yi bahār biyār

Ḵẖabar-i bad bi-būm bāz guẕār[2]

"Oh bulbul bring the good news of Spring,
And leave ill tidings to the owl."

Manā occurs in poetry as the vocative of *man* "I," but is rare and possibly not correct.

ای منم بر سر خاک تو که خاکم برسر[3]

Ay man-am bar sar-i ḵẖāk-i tu ki ḵẖāk-am bar sar (Sa'dī)

"Oh! I who am standing on your grave, woe is me"[4]

ایکه شخص منت حقیر نمود *ay ki shaḵẖṣ-i man-at ḥaqīr namūd* (Sa'dī) "oh thou to whom my person seemed mean."

Poetically the dative in را is occasionally used as a sort of vocative. Thus Hafiz says:—

دل میرود ز دستم صاحب دلان خدارا[5] دردا که راز پنهان خواهد شد آشکارا

Dil mī-ravad zi dast-am ṣāḥib-dilān Ḵẖudā rā

Dardā ki rāz-i panhān ḵẖwāhad shud āshkārā!

My heart is leaving my control: oh ye who know about the heart help me for God's sake.

Alas! that my secret love should become public property.

As stated already, the vocative in *ā* cannot be followed by the *iẓafāt.* If the vocative in *ā* be qualified by one following adjective, the adjective takes the *alif* of the vocative, as: *Shāhā sitāra-manzilatā* شاها ستاره منزلتا "oh king whose dignity is high as the stars!" Modern Persian letters often begin with *dūst-i muḥtaramā*, instead of the correct classical *dūstā*

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1 But *darīghā* "alas!" and *Ḵẖudāyā* "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 *Ḵẖāk bar sar-am* is a common saying in m.c.; *ākẖir chi ḵẖāk bar sar-am bi-kunam* "oh what shall I do!" In the example, *ḵẖāk-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 *barāy-i.*

muḥtaramā, 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, دوستا مکرما مهربانا or to the noun only if the epithets precede it, as: مکرم و معظم دوستا; but with two or more adjectives, the *ā* of the vocative is in modern Persian sometimes added to the last only, as: *dūst-i muḥtaram-i mihrbānā* دوست محترم مهربانا.

The following are also common: محترم عزیزا and مکرم دوستا.

The Ablative Case.

(*h*) The ablative is formed by the preposition از *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[1]:—

شاهنشاه عادل را رعیت لشکر است *Shāhinshāh-i 'ādil rā ra'iyyat lashkar ast* (Sa'dī) "to the just monarch the people is an army": تا دم قصر جمعیت بود *tā dam-i qaṣr jam'iyyat būd* (Shah's Diary) "the crowd extended right up to the palace": خلقی بتعصّب بر او گرد آمدند *khalq-i*[2] *bi-ta'aṣṣub bar ū gird āmadand* (Sa'dī) "a whole people through fellow feeling collected round him"; گویند چه غم گر همه عالم مردند *gūyand chi ghm gar hama*[3] *'ālam murdand* (Sa'dī) "they say what care we if all the world die!": اهل شهر هنوز خواب بودند *ahl-i shahr hanūz khwāb būdand* (Shah's Diary) "the people of the city were still asleep[4]": این طایفهٔ خرقه پوشان بر مثال حیوان اند *īn ṭā'ifa-yi khirqa-pūshān bar miṣāl-i ḥayvān and* (Sa'dī) "this sect clad in shreds and patches are like animals[5]": عرب گوید *'Arab gūyad* (Sa'dī) "the Arabs say[6]": *hama-yi*

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1 In English "the committee sits daily," but "the committee are at variance."

2 Note the plural verb even after a noun with the ی of unity.

3 In modern Persian *hama-yi 'ālam*. In poetry *hama* is not followed by the *izāfat*, 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 طائفه *tā'ifa* alone but the whole plural phrase طائفهٔ خرقه پوشان *tā'ifa-yi khirqa-pūshān*. *Ḥayvān* حیوان used generically: similarly in پارهٔ سر بازها رفتند *pāra-ī sarbāzhā raftand* (m.c.) or پارهٔ از سر بازها رفتند *pāra-ī az sarbāzhā raftand* "some of the soldiers went" both the subject (سربازها *sarbāzhā*) and the verb should be plural, but *pāra-ī sarbāz raft* is used colloquially.

6 Or عربها میگویند *'Arab-hā mī-gūyand* (modern); *'Arab* is an Arabic collective noun.

buzurg u kūchak-i[1] *shahr rā ṭalabīd* طلبید را شهر کوچک و بزرگ همهٔ "he summoned all the city both great and small."

(*b*) The word مردم *mardum* "people" is plural, thus: *mardum mī-gūyand* "people say"; *mārdumān* is also used.[2] In the m.c. phrase مردم همه در فکر و خیال آسایش خود است *mardum hama dar fikr u khayāl-i āsāyish-i khud ast*[3] (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 دشمن *dushman* "enemy"[4] is treated as a singular, thus:— دشمن گریخت *dushman gurīkht* (not گریختند *gurīkhtand*) "the enemy fled"; دشمن ده هزار بود *dushman dah hazār būd* (incorrectly بودند *būdand*) "the enemy were ten thousand."

In دشمنان از هر طرف زور آوردند *dushmanān az har ṭaraf zūr āvardand* (Sa'dī) "enemies pressed him (the king) on all sides," the plural noun is used to signify more than one enemy, i.e. a collection of enemies.

In در این موسم هوای باغ و بوستان شیراز خاصیت مخصوصی دارد *dar in mawsim havā-yi bāgh u būstān-i Shīrāz khāṣṣiyyat-i makhsūs-ī dārad* "at this season the gardens of Shiraz are particularly delightful," the synonyms باغ و بوستان *bāgh u būstān* clearly indicate the plural; it is therefore unnecessary, but not wrong to say باغ و بوستانها *bāgh u būstānhā* (or بساتین *basātīn*): مسجد و خانهای شهر *masjid u khānahā-yi shahr* (m.c.) "the mosques and houses of the city."[5]

(*d*) (1) Generic nouns denoting *rational beings* are preferably used in the plural; thus it is better to say زنهای ایران خوشگل اند *zanhā-yi Īrān khushgil-and* "the women of Persia are good-looking," than زن ایرانی خوشگل است *zan-i Īrānī*[6] *khush-gil ast* "the woman of Persia is good-looking." *Zanhā-yi Bangāla siyāh-fām-and* properly means "the women of Bengal are mostly dark," but *zan-i Bangāla siyāh-fām ast* "the whole of the women of Bengal are dark." However سرباز زیادی بود *sarbāz-i ziyād-ī būd*, سربازهای زیادی بودند *sarbāzhā-yi ziyād-ī*

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[1] Or همهٔ بزرگ و کوچکان شهر را *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'dī, speaking of the dog of the 'seven sleepers' says, *Pā-yi nikān girift u mardum shud* پای نیکان گرفت و مردم شد: *īn shakhṣ mardum-i Irān ast* این شخص مردم ایران است and من مردم کرمانم *man mardum-i Kirmān-am* (m.c. and vulg.). Indians occasionally use مردم *mardum* for مرد *mard*.

[4] When the word "enemies" is intended, the plural is of course used.

[5] Here the singular خانه *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 ایران *Irān*. *Zan-i Irān* زن ایران would have the appearance of meaning "the wife of Iran."

būdand and سرباز ایران خوب است *sarbāz-i Īrān khūb ast* are also used and considered correct in modern Persian. It is correct to say بسیار زن[1] انجا بود *bisyār zan ānjā būd* (or بودند *būdand*, not so good). It is not, however, obligatory to use the singular. Thus الاغ بحرین *ulāgh-i Baḥrayn*, or الاغ های بحرین *ulāgh hā-yi Baḥrayn* "the ass (breed) of Bahrain Island," or "the asses of Bahrain," are both correct and both have the same meaning, though the latter *might* mean the different breeds of the Island.

(2) Generic nouns unqualified by adjectives are as a rule used in the singular, with a singular verb: thus the Persians frequently use the singular when in English we use the plural; they say عمل *'amal* for "actions," چوب *chūb* for "sticks," etc. The rule is to use the singular when the noun is employed in a collective sense, but the plural when separate numbers are indicated. If, however, the noun is qualified by an adjective, it is usual to put it in the plural[1] even when it is used collectively. Modern Persians are, however, slovenly in their use of the singular and plural. Examples:—از رود خانهٔ زیادی گذشتیم *az rūdkhāna-yi ziyād-i guzashtīm* (Shah's Diary) (or از رود خانهای زیادی گذشتیم *az rūdkhānahā-yi ziyād-i guzashtīm*)[2] "we crossed a lot of rivers"; تلگراف زیادی از طهران داد تلگرافچی روس *talagrāf*[3]*-chī-yi Rūs talagrāf-i ziyād-i az Ṭahrān dād* (Shah's Diary] "the Russian Telegraph-Master handed me a lot of telegrams from Tehran": از پلّه بالا رفتیم *az pilla*[4] *bālā raftīm* (Shah's Diary) "we went up the steps, *or* we went up the step": کنار رود خانه همه ده وقصبه وزراعت انگور و درخت گیلاس وغیره بود *kināri rūdkhāna hama dih va qaṣaba va zirā'at-i angūr va darakht-i gīlās va-ghayra būd* (Shah's Diary "on the edge[5] of the river were everywhere villages and townlets and vineyards and cherry[6] trees, etc.": گفت این چه حرمزاده مردمان اند که سگ را کشاده اند و سنگ را بسته *guft īn chi harāmzāda mardumān and ki sag rā kushāda and va sang rā basta*[7] (Sa'dī) "he said what a set of blackguards are these, who have let loose their dogs and tied up their stones": اینجا است خیلی شتر و رمه

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1 With the words signifying "much," بسیار *bisiyār*, خیلی *khaylī* and فراوان *farāvan*, the substantive may be in the singular.

2 Or رود خانهای زیاد *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 تلگرفها *talagrāfhā*, plural.

4 Here پلها *pillahā* could be used. The singular پله *pilla* might mean "one step."

5 *Kināri* کنار "on the edge of"; کنارهٔ *kināra-yi* "on the bank of." The plural کنارها *kinārhā* would not signify the banks of one river: دو طرف *du ṭaraf* or طرفین *ṭaraftayn* would have to be used to signify "both banks."

6 Dark sour cooking-cherry الوبالو *ālū bālū*: dessert cherry گیلاس *gīlās*.

7 Note that اند *and* is understood after بسته *basta*. In modern Persian حرامزاده *harāmzāda* would follow its noun.

khaylī shutur va rama īnjā ast (m.c.) "there are many camels and flocks here (the pl. اند *and* would be unidiomatic) : شنیده ام اینجا کیسه بر بسیار است *shunīda am īnjā kīsa-bur*[1] *bisyār ast* (or *and*) (m.c.) "I have heard that pick-pockets are common here" : آنجا بسیار جهاز جمع شده لنگر انداخته بود *ānjā bisyār jahāz jam' shuda langar andākhta būd*[2] (or بودند *būdand*) (m.c.) " many ships had collected there and cast their anchors "; (here بسیار *bisyār* gives the plural idea).[3]

If, however, the noun is qualified by an adjective (other than the collective adjectives or adverbs (*bisyār* بسیار *khaylī* خیلی , or فراوان *farāvān*), it is usually in the plural. Thus, if جهاز *jahāz* in the last example were qualified by the adjective *buzurg*, the sentence would run آنجا بسیار جهاز های بزرگ جمع شده لنگر انداخته بودند *ānjā bisyār jahāzhā-yi buzurg jam' shuda langar andākhta būdand*[4] ; جهازهای بسیار آنجا بود *jahāzhā-yi bisiyār ānjā būd* is better than بسیار جهازها آنجا بود *bisyār jahāzhā ānjā būd* ; جهاز بسیار *jahāz-i bisyār* is also correct. جهاز های بسیار بزرگ *jahāzhā-yi bisyār buzurg* " very large ships " might be mistaken for *jahāzhā-yi bisyār-i buzurg* جهاز های بسیار بزرگ " many large ships " : the latter, however, is better expressed by بسیار جهاز های بزرگ *bisyār jahāzhā-yi buzurg*. بسیار کشتیهای بزرگ *bisyār kashtīhā-yi buzurg* is to be preferred to بسیار کشتی بزرگ *bisyār kishtī-yi 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 Bahreyn[5] are fine " could be rendered by either, الاغ بحرین بسیار خوب است *ulāgh-i Bahrayn bisyār khūb ast*, or الاغ های بحرین بسیار خوب اند *ulāghhā-yi Bahrayn bisyār khūb and.*

In referring, however, to "the asses of Persia" it would be necessary to use the plural as various breeds of asses would be meant and not one single breed. Similarly هلوی این باغ خوب است *hulū-yi īn 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; درختهای این باغ بسیار خوب است *darakht hā-yi īn bāgh bisyār khūb ast* (m.c.) "the trees (generally) of this garden are fine."

(*e*) The plural is also used to give prominence to a word, or to convey the idea of number or quantity:— قافله را در عرض راه دزد زد *qāfila rā dar*

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1 The Afghans say جیب بر *jīb-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 vārid-i bandar shud* جهاز بسیار وارد بندر شد (m.c.).

4 بسیار کشتی بزرگ آنجا بود *bisyār kashtī-yi buzurg ānjā būd* (or better *būdand*).

5 This island is famed for a breed of large white asses.

'arẓ-i rāh duzd zad (m.c.) "the caravan was attacked on the road,[1]" but دزدها زدند *duzdhā zadand* "robbers attacked it or *the* robbers attacked it": آب بیار *āb biyār* "bring water," but این آبها بریز *īn ābhā bi-rīz* (m.c.) "throw away all this water (in different vessels)[2]": روي دريا از كشتى و قايق و كشتهاي بخارى بزرگ پر بود *rū-yi daryā az kashtī va qāyiq va kashtihā-yi bukhārī-yi buzurg pur būd*[3] (Shah's Diary) "the surface of the sea was covered with ships and boats and great steamers."[4] *Yak muddat-ī bīmārī dāsht* يک مدتى بيمارى داشت (m.c.) "he was ill for an age without a break," but مدتها بيمارى داشت *muddat-hā bīmārī dāsht* (m.c.) "he was ill for ages on and off"; تعجّبها ميكنند *ta'ajjubhā mī-kunad* = تعجّب بسيار ميكند *ta'ajjub-i bisyār mī-kunad*. *Vide* also (*k*).

(*f*) Nouns denoting objects which in English do not admit of plurality and are used only in the singular, as gold, silver, wheat, wine, butter, water, etc., in Persian require the plural to signify variety, or diversity, thus:— *Īn gandum ast* اين گندم است (m.c.) "this is wheat" is correct, as the wheat is in one place, but اين گندمها را جمع كن *īn gandumhā rā jam' kun* (m.c.) "collect this wheat": in the latter example the singular گندم *gandum* should not be used as the wheat is in scattered heaps. Similarly آبرا ريخت *āb rā rīkht* "he spilt some of the water (from one vessel)," but آبهارا ريخت *ābhā rā rīkht* "he spilled the waters of various kinds or in various vessels": آبهاي اين دو رود خانه بهم جمع ميشود (m.c.) "the waters of these two rivers join[5]": شرابهاي فرانسه *sharābhā-yi Frānsa* "the wines of France"; او روغن ميفروشد *ū rawghan mī-farūshad* (m.c.) "he sells butter (clarified)[6]": تخم *tukhm* "seed," but تخمها *tukhmhā* "various kinds of seeds"; نان *nān* "bread," نانها *nānhā* "loaves": *vide* (*k*). Sometimes the double plural is used for variety (and quantity), as:—ضروفها *ẓurūfhā* (Ar. and Pers. Pls.) "different kinds of vessels":

[1] *i.e.*, by one or perhaps more robbers: the verb is equal to a passive. With an adjective the plural should be used, as: دزدهاي شيرازى بردند *duzdhā-yi Shīrāzī burdand*.

[2] In m.c., however, words like آب *āb*, شراب *sharāb*, etc. are incorrectly and vulgarly used in the plural when definite.

[3] Note the plural termination added to the last noun only.

[4] Though the first two words كشتى *kashtī* and قايق *qāyiq* are in the singular expressing multitude, the last noun كشتي ها *kashtīhā* could not be in the singular: *vide* end of (*d*) (2).

[5] *Pas āngāh bi-dūstī kārhā kunad ki hīch dushman na-tawānad kard* پس آنگاه بدوستي كارها كند كه هيچ دشمن نتوند كرد (Sa'dī); here كار *kār* could be used generically instead of the plural, but would not be so forcible: كارها *kārhā* signifies "such great or such numerous works": in modern Persian چنان كارها ميكنند كه *chunan kārhā* (or چنان كار *chunān kār*) *mī-kunad ki*—.

[6] Vulg. روغنها *rawghanhā*.

جواهرات *javāhirāt* "various kinds of jewels": عجائبات *ajā'ibāt* "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.:— که این حرکت مناسب حال خردمندان نکردی —*ki īn ḥarakat munāsib-i ḥāl-i khiradmandān na-kardī* (Sa'dī) "you did not, act in this like a wise man": بلباس درویشان *bi-libās-i darvīshān* (or *darvīshī* adj.) (m.c.) "disguised as a darvish": بطرز مستان پیش من آمد *bi-ṭarz-i mastān pīsh-i man āmad* (mod.) "he came before me like one drunk." The English idiom "not fit for a Christian" would in Persian be rendered by the plural. Compare with (*o*).

Remark.—An adjective might also be used, as *bi-libās-i darvīshī*. 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:—*Īn juft*[3] *murgh rā dar yak-mahagī girifta būdand* این جفت مرغ را در یک ماهه گی گرفته بودند (Jahangir's Memoirs) "this pair of birds was caught when they were a month old": ده نفر شتر *dah nafar shutur* "ten camels[4]": ده نفر آدم *dah nafar ādam*, or ده مرد *dah mard* (m.c.) "ten men."

Remark.—After مبلغ *mablagh*, مقدار *miqdār* and موازی *muvāzī*, the *iẓāfat* 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:— فراشها اورا کول گرفتند بردند پیش مادرش *farrāsh-hā ūrā kūl giriftand, burdand pīsh-i mādar-ash* (m.c.) "the 'farrashes' took him on their shoulders[5] and carried him off to his mother."

(*j*) The plural is sometimes used where the dual might be expected:— اطراف راه همه خانه بود *aṭrāf-i rāh hama khāna būd* (Shah's Diary) "there were houses on both sides of the road[6]"; the plural after *hama* ('altogether')

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1 Arabic broken plurals are frequently treated as singular: the Arabic plural of تاجر *tājir* is تجّار *tujjār*, but vulgarly تجّارها *tujjārhā* is used as a plural.

2 But "the men were two thousand" مردمان دو هزار بودند *mardumān du hazār būdand*.

3 Occasionally but incorrectly این جفت مرغ *īn juft-i murgh*.

4 In modern colloquial ده شتر *dah shutur*.

5 The man was lying senseless on the ground.

6 Properly طرفین راه دکان بود *ṭarafayn-i rāh dūkān būd* "there were shops on both sides of the road"; اطراف *aṭrāf* is common is modern colloquial, but طرفین *ṭarafayn* is used by the educated only. The plural *dukākin-i khūb-i* (or *dūkānhā-yi khūb*) *būd*, would be used if qualified by an adjective, *vide* (*d*), the verb remaining in the singular.

would be wrong. (*Aṭrāf-i rāh khānahā būd* اطراف راه خانها بود (m.c.) "there were different kinds of houses on both[1] sides of the ways").

(*k*) Collective nouns such as wine, water, etc., and snow, land, butter, etc., are used in the plural when different collections or heaps are referred to; thus شراب را خنک بکن *sharāb rā khunuk bi-kun* "cool the wine (one bottle, or one wine)," but شرابهای فرانسه *sharābhā-yi Farānsa* "the wines of France": زمین کرمان *zamīn-i Kirmān* "the land (or tract) of Kirman," but زمینهای کرمان *zamīnhā-yi Kirmān* "the tracts or districts of Kirman"; در جنگل هیزم جمع میکرد *dar jangal hīzam jam' mī-kard* (m.c.) "he was gathering wood (collective and general) in the jungle": در جنگل هیزمها جمع میکرد *dar jangal hīzamhā jam' mī-kard* (m.c.) "he was gathering collections of wood (either different kinds or different heaps)"; *vide* also (*r*): خونها ریخت *khūnhā rīkht* "he shed streams of blood"; لحوم میخوردند *luḥūm mī-khurand* "they eat the flesh of various animals"; تعجبها میکنند *ta'ajjubhā mī-kunad*, *vide* (*e*) and (*f*). In m.c., however, the plural is frequently incorrectly used for the singular, as: موهای سرم سفید شده است *mūḥā-yi sar-am safīd shuda ast*, for موی سرم *mū-yi sar-am*; *vide* (*f*).

(*l*) *Īn qism kitāb* این قسم کتاب "this sort of book"; اینجور کرم *īn jūr kirm* "this sort of worm": but این قسم کتابها *īn qism kitābhā* "these kinds of books"; اینجور کرمها *īn jūr kirmhā* "these sorts of worms (or insects)": *vide* also § 135 (*i*) Concord.

(*m*) After اقسام *aqsām* and similar plurals signifying various kinds, the singular or plural is used, as:— انواع طوطیها و طاؤسها و قرقاولهای طلائیی که بسیار قشنگ بود *anvā'-i ṭūṭīhā va ṭā'ūs-hā va qarqāvulhā-yi ṭilā'ī-i ki bisyār qashang būd*[2] (Shah's Diary) "there were various species of parrots and peacocks and golden pheasants"; here the singular could be used, but the plural gives the idea of numbers in each species: (انواع جانور *anvā'-i jānvar* is incorrect).

(*n*) In English, a noun taken figuratively may be in the singular when the literal meaning requires the plural: such expressions as "their face," "our life" are common in Scripture. The Persian idiom, however, admits the singular only, thus: "How can we escape from their hands?" چگونه از دست ایشان رهائی بیابیم *chigūna az dast-i īshān rihā'ī biyābīm?* (m.c.): جان ما دست شماست *jān-i mā dast-i shumā-st* (m.c.) "our life (lives) is in your hand": شاه گردن همه را زد *Shāh gardan-i hama rā zād* "the Shah beheaded them all."

In such sentences as "We have changed our mind" خیال خود را تغییر دادیم *khiyāl khud rā taghyīr 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 بگذار بخانهٔ خود برویم *bi-guzār bi-khāna-yi khud bi-ravīm*, though the plural *khānahā-yi khūd* might be substituted without offence to the ear; *vide* also *jīb* in last example in (*v*).

(*o*) Contrary to the English idiom, the predicate to a plural subject is usually in the singular; thus in the sentence, "These men are devils," the word "devils" would in Persian be used generically in the singular. Examples: که بر سفرهٔ همه دشمنان دوست نمایند—*ki bar sufra hama dushmanān dūst numāyand* (Sa'dī) "because at your table, all enemies show like friends": این طایفهٔ خرقه پوشان بر مثال حیوان اند *īn ṭā'ifa-yi khirqa-pūshān bar miṣāl-i ḥayvān and*[1] (Sa'dī): ایشان دشمن من اند *īshān dushman-i man and*[2] (m.c.): ما همه بندهٔ خدا هستیم *mā hama banda-yi Khudā hastīm* (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:—گفتم مذمّت ایشان روا مدار که خداوندان کرم اند گفت خطا گفتی که بندهٔ درم اند *Guftam 'mazammat-i īshān ravā ma-dār ki khudāvandān-i karam-and'*—*Guft 'khaṭā gufti ki*[3] *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:—اگر بمثل باران نبارد و یا طوفان جهان[4] ببرد باعتماد مکنت خویش از محنت درویش[5] نترسند و از خدای تعالی نترسند *agar bi-maṣal bārān na-bārad va yā ṭūfān jahān bar dīrad bi-i'timād-i muknat-i khwīsh az miḥnat-i darvīsh na-pursand*

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[1] *Vide* (*a*).

[2] In دوکس دشمن ملک و دین اند *du kas dushman-i mulk u dīn-and* (Gul.) "two persons are enemies to Church and State," the subject *du kas*, because of the cardinal number *du*, is to be considered a plural though the plural termination is not used.

In مقرّبان حضرت حق جلّ و علا تونگران اند درویش سیرت و درویشان اند تونگر همت *muqarrabān-i Ḥaẓrat-i Ḥaqq jall[a] va 'alā tavangarān and darvīsh-sīrat, va darvishnā and tavangar-himmat* (Gul.), the first تونگران *tawangarān* is to be considered a subject with درویش سیرت *darvīsh-sīrat* as the predicate, and not as the predicate of مقرّبان *muqarrabān*; the singular تونگر *tavangar* would be wrong. In وزرای شاه همه خردمندان باعقل و هوش اند *vuzarā-yi Shāh hama khiradmandān-i bā-'aql u hūsh and* (m.c.) the singular *khiradmand* would be wrong, but it would be correct to say همه خردمند و باعقل و هوش اند *hama khiradmand va bā 'aql u hūsh and*.

[3] *Ki* که 'because,' here gives the sense of بلکه *balki*.

[4] In modern Persian *ṭūfān-i* and *jahān rā*.

[5] In modern Persian the plural would be preferred. Darvish the singular is here used for the sake of rhyme.

va az Khudāy ta'alā na-tarsand (Sa'dī). Even if خود be substituted for خویش, Persians prefer the singular, for euphonic reasons.

The plural, however, can be used, as: *mā hama dūst-īm* (m.c.), or *mā hama dūstān-īm* "we are all friends": both are used in modern Persian, but the former is correct.

همه بندگانیم و خسرو پرست من و گیو و گودرز و هر کس که هست

Hama bandagān-īm u Khushraw-parast

Man u Gīv u Gūdarz[1] *u har kas ki hast* (Shah Nama).

If, however, a plural or collective predicate in English (whether substantive or adjective), be qualified by an epithet, it is frequently plural in Persian also, as:—*Īn khalq hama kharān-i*[2] *bā afsūs and* این خلق همه خران با افسوس اند "these folk are asses, laden with conceit."—(*O. K.* 227 *Whin.*).

In addressing people, however, as "You blackguards," the plural is requisite, as: شما پدر سوختها *shumā pidar-sūkhta-hā* (m.c.): ordinarily, however, the pronoun would be omitted, as: ای احمقان *ay aḥmaqān* "oh ye fools."

(*p*) The plural is used instead of the singular out of respect, as:—پس اگر صفای وقت عزیزان از صحبت اغیار کدورتی پذیرد اختیار باقیست *pas agar ṣafā-yi vaqt-i 'azīzān az ṣuḥbat-i aghyār kudūrat-ī pazīrad ikhtiyār bāqī-st* (Sa'dī) "then if your valuable time is wasted and you become bored by strangers, the option still remains with you (to leave the city)."[3]

In لایق قدر پادشاهان نباشد التجا بخانهٔ دهقانی رکیک بردن *lāyiq-i qadr-i pādishāhān na-bāshad iltijā bi-khāna-yi dihqān-ī rakīk burdan* (Sa'dī) "it is not becoming in a king to take refuge in the dwelling of a common villager," the plural پادشاهان *pādishāhān* is used in accordance with (*g*); by the use of the plural the application of the advice is made general and is not directed so pointedly at the particular king present before the speaker: از دوستان چنان است که مأمول و مطلوب *maʾmūl va maṭlūb az dūstān chunān ast ki*— "I hope you—."

In the following, this respectful plural is carried to excess, the writer assuming that he is not worthy to address his superior direct; consequently he addresses the feet of the servants of the threshold, etc., etc.; بخاک پای فلک فرسای اعلیحضرت اقدس شاهنشاهی *bi-khāk-i*[4] *pā-yi falak-farsā-yi A'la Ḥaẓrat-i aqdas-i shāhinshāhī:* بخاک پای ملازمان آستان همایونی عرسانند *bi-khāk-i pā-yi mulāzimān-ī āstān-i humāyūnī mī-rasānad*[5]: بخاک پای جوهر آسای بندگان اعلیحضرت اقدس همایونی قربان خاک پای جوهر آسای *bi-khāk-i pā-yi javāhir-āsā-yi mubārak 'arz mī-shavad.*

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[1] *Giv* "warlike" was the name of the son of the hero *Gūdarz*.

[2] *Khar* would also be correct in prose, but is not so good.

[3] A king here addresses an عابد *'ābid* by the plural عزیزان *'azīzān*; he has invited him to leave the wilderness and spend a little time with him in the city.

[4] Or قربان خاک پای جوهر آسای بندگان اعلیحضرت اقدس همایونی *qurbān-i khāk-i pā-yi jawhar-āsā-yi bandagān-i A'la Ḥaẓrat-i aqdas-i humāyūnī*.

[5] *Humāyūnī* for Shah only.

On New Year's Day and on special occasions the Zardushti Anjuman telegraphs direct to the Shah addressing him in such terms as the previous: the reply is sent direct by the Shah himself.

Terms far more involved and extravagant than the foregoing are found in old Persian, and are still in use in India. In modern Persian, however, these forms are daily approaching the simplicity of Europe; in fact few Persian gentlemen are now able to write these long involved expressions: on special occasions when they are necessary, a Munshi is employed for the purpose, and the Secretary to the Royal Recipient paraphrases the text by, "The usual congratulatory address from—."

(*q*) The plural is sometimes used instead of the singular to avoid a pointed allusion. Thus in the 24th story of the First Book of the Gulistan when the king imprisons the trusted *Khwāja*,[1] another king in writing secretly to the latter says: كه مملوك آن طرف قدر چندان بزرگواري ندانستند و بي عزّتي كردند *ki mulūk-i ān ṭaraf qadar-i chunān buzurgvār-ī na-dānistand va bī-'izzatī kardand* (Sa'dī). Some one informs the master of the *Khwāja* of the matter; گفت فلان را[2] كه حبس فرموده با مملوك نواحي مراسله دارد *guft fulān rā ki ḥabs farmūda-ī bā mulūk-i navāḥī murāsalat dārad*. In both these examples the plural مملوك *mulūk* is used, though it is well known that the agent in each case was one king and no more.

In m.c., the plural is often used for the singular, as: فلان كس با انگليسها دوستي مخصوص دارد *fulān kas bā-Inglīshā dūstī-yi makhṣūṣ dārad* (m.c.) "So-and-so is great friends with the English (there being but one Englishman in the place)."[3]

(*r*) In a sentence like the following:—"He is learning the Arabic and Persian languages," the substantive in Persian would be singular, as: او زبان عربي و فارسي مي آموزد *ū zabān-i 'Arabī va Fārsī mī-āmūzad*[4]; the plural زبانها *zabānhā* is not admissible, and there is an ellipsis of the word زبان *zabān* before فارسي *Farsī:* 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: هرسه دختر او *har si dukhtar-i ū*, or هر سه دخترهاي 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 خواجه here is doubtful. In modern Persian, Armenians and Hindus are addressed as خواجه, and the Jews and Parsees as *Mullā*.

[2] Note that فلان را *fulān rā* is the object of the verb in the relative sentence.

[3] This substitution of the plural is not an uncommon vulgarism in English: "Really," says Harriet to the overbold Harry, "the young men of this town do take liberties." "Give us a copper" is another example.

[4] No *rā*. *Vide* § 118 (*d*) (2) Remark.

و بنای مصاحبت ما هرسه تن با رکن چهارم که تو باشی تمهید یابد چه آگا بر گفته اند هرچند دوستان بیشتر باشند هجوم بلا بر ایشان کمتر باشد *va binā-yi muṣāḥabat-i mā har si tan bā rukn-i chahārum, ki tu bāshī, tamhīd yābad chi akābir gufta and har chand dūstān bīshtar bāshand hujūm-i balā bar īshān kamtar bāshad* (Anv. Suh., Chap. III., S. 6.) "and the pedestal of association of us three will be supported by a fourth pillar, viz. thyself: for the wise have said, 'the more numerous friends there are, the less will they be exposed to the assaults of calamity''—(East. Trans.).

Arabic broken plurals being in Persian often treated as singulars, such constructions as دوازده اسباط *davāzdah asbāṭ*[1] "the twelve tribes (of Israel)" are occasionally met with, where one would expect the singular (*sibṭ*); the *singular* construction is the correct one.

Remark.—As the Arabic numerals from 11 to 99 take the accusative *singular* of the thing numbered, the plural construction referred to cannot be in imitation of the Arabic.

(*v*) If several nouns coupled by an 'and,' are subjects of the same verb, it is usually necessary to add the plural termination to the last only, as: این خر واسپها مال کیست *īn khar u aspha māl-i kīst* (m.c. and incorrect) "whose are these donkeys[2] and horses?", for این خرها و اسپها *īn kharhā u aspha:* این خر و این اسپ‌ها مال کیست *īn khar va īn asp-hā māl-i kīst* "whose ass and whose horses are these?"; این خر و اسپ مال کیست *īn khar u asp māl-i kīst* would signify "whose is this ass (one) and this horse (one)?" In, این مادر و خواهر های اوست *īn mādar va khwāhirhā-yi ūst* (m.c.), the word *mādar* from the context would be considered singular: بحکم غرور پای ستوران خود در وقت و بیوقت جوی و جرده و درّه و تپه‌ها را بی باک و پروا همی گذشتیم *bi-ḥukm-i ghurūr-i pā-yi suturān-i khud, dar vaqt u bī-vaqt, jūy u jurda va dara u tappa-hā rā bī-bāk u parvā hamī-guzashtīm* (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]): روی دریا از جهاز و قایق و کشتی‌ها پر بود *rūy-i daryā az jahāz u qāyiq u kashtīhā pur būd* = روی دریا از جهاز وقایق و کشتی پر بود *rūy-i daryā az jahāz u qāyiq u kashtī pur būd.*

Note the following ways of forming the plural of پست و بلندی (پستی و بلندی or), *past u bulandī* (or *pastī u bulandī-)yi dunyā*, "the ups

[1] In Arabic the numbers from 3 to 10 govern a broken plural in the oblique case, as: ثَلاثُ جِذاتٍ كُلّهم.

[2] This slovenly construction might also mean "whose ass and whose horses are these?" In, این خر و این اسپ مال کیست *īn khar va īn asp māl-ī kīst* (m.c.), there is no ambiguity.

[3] همهٔ بزرگ و کوچک شهر را *hama-yi buzurg u kūchak-i shahr rā ṭalabīd* is better than همهٔ بزرگ و کوچکان شهر را طلبید *hama-yi buzurg u kūchakān-i shahr rā ṭalabīd.*

and downs of this world''; (1) پست و بلند های دنیا *past u bulandhā-yi dunyā*, (2) پستها و بلندهای دنیا *pasthā u bulandhā yi dunyā*, (3) پستي و بلندیهای دنیا *pastī u bulandīhā-yi dunyā*, (4) پستي ها و بلندیهای دنیا *pastīhā u bulandīhā-yi dunyā*, (5) پست و بلندیهاي دنیا *past u bulandīhā-yi dunyā*.

Similarly in modern Persian if a number of plural adjective-nouns are united together by *iẓafāts*, the plural termination is added to the last only, as: ما بیچارگان باید این گرسنهٔ چشم لقمهٔ ربای بی شرم و حیاها را تملق گوئیم جیبشانرا پر کنیم و خیلی هم *mā*[1] *bīchāragān bāyad īn gurisna-chashm-i luqma-rubā-yi bī-sharm u ḥayāhā rā tamalluq gūyīm, jīb-i shān rā pur kunim va ḵhaylī 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 شتر بچّهٔ *shutur-bachcha*, or بچّهٔ شتر *bachcha-shutur* ''a young camel,'' is شتر بچّها *shutur-bachchahā*, or vulgarly بچّهٔ شترها *bachcha-shuturhā*; similarly تخم مرغ *tuḵhm-i murgh* ''an egg'' is often in modern Persian تخم مرغ *tuḵhm-murgh*, with the plural تخم مرغها *tuḵhm-murghhā*. The origin of these barbarous plurals is perhaps to be attributed to the difficulty of qualifying such words, when not compounds, by an adjective. ''Hot eggs'' cannot be correctly rendered by تخمهاي مرغ گرم *tuḵhmhā-yi murgh-i garm*[2]: بچّهٔ گرگهاي درندهٔ *bachcha-gurghā-yi daranda* is at least clear in its meaning; in بچّهاي گرگ درندهٔ *bachchahā-yi gurg-i daranda* the epithet would refer to *gurg*, while بچّهاي درندهٔ گرگ *bachchahā-yi daranda-yi gurg* might mean ''*those* young ones that are *daranda*'' (as opposed to those that are not *daranda*); [مرد بچّهٔ *mard-bachcha* ''brave''].

(*x*) ''We used to halt on Sundays'' روز یکشنبه را لنگ میکردیم *rūz-i yak-shamba rā lang mī-kardīm*; here the Imperfect gives a plural idea to the singular noun. Substitute the Perfect for the Imperfect, and the noun must be in the plural—روز یک شنبه ها را لنگ کردیم *rūz-i yak-shambahā rā lang kardīm*. Were the singular used in the latter case, it would signify that there was only one Sunday during the period of march (i.e. that the march lasted less than 14 days).

(*y*) *Hamīn qadr* همین قدر (m.c.) ''exactly this amount,'' but همین قدرها *hamīn qadrhā* (m.c.) ''about this amount'': همین وقتها بود که پار سال بطهران رسیدم *hamīn vaqthā būd ki pārsāl bi-Ṭahrān rasīdam* (m.c.) ''it was about this time last year that I reached Tehran''; if همین وقت *hamīn vaqt* (sing.) were used, the meaning would be 'exactly, just, at this time.'

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[1] Note no *iẓāfat* after *mā*: *bī sharm u ḥayā* is one compound adjective: note *jīb* is in the singular, *vide* 119 (*n*).

[2] *Tuḵhmhā-yi garm* تخمهای گرم might mean ''hot seeds'' (of melons), or ''seeds that have a heating effect.''

(*z*) Sometimes a substantive is repeated in the plural to indicate that an object is the greatest of its kind :—امیر الامراء *amīru 'l-umarā* "the Amir of Amirs"; فقیر الفقراء, etc. In عدو اعداء "enemy of enemies, deadly enemy," the Arabic singular and plural are coupled by the Persian *iẓāfat*. Ex. : خداوند خداوندان "Lord of Lords"; شاه شاهان *Shāh-i shāhān*; خان خانان *Khān-i khānān*. *Shāhanshāh* شاهنشاه "king of kings," the first word of which is a contraction of شاهان *Shāhān* the plural of *shāh*, is an example of *iẓāfat-i maqlūbī*.

For the intensive adjective so formed, *vide* § 45 (*c*) (3).

CHAPTER XIV.

§ 120. Pronouns.

(*a*) The Personal Pronouns are not usually expressed except for perspicuity, for contrast, or for emphasis, *vide* (*g*) (*h*) (*i*). The first personal pronoun is common in poetry تو آنکه تا من هنم با من "thou art he who is with me as long as 'I' am 'I.'"

(*l*) The 1st Person :—

The 1st person singular is used by a single individual in speaking, as: من میگویم *man mī-gūyam* (m.c.); بنده عرض میکنم *banda*[1] *'arz mī-kunam* (m.c.).

Many Persian Muslims maintain that the 1st personal pronoun *man* is applicable to the Deity only. The Persians seldom use *man* من, which to their ears sounds arrogant or egotistical.

If necessary for emphasis to use the 1st person, they say بنده *banda*, or occasionally اخلاص کیش *ikhlāṣ-kīsh*, حقیر *ḥaqīr*, 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 من *man*, but care must be exercised or the pronoun will give the idea of the Royal plural.

The Shah, speaking not in a mere individual capacity, but as a representative of a country, adopts the plural *mā*, as:—چون خدمت شما منظور نظر همایونی ما ست *chūn khidmat-i shumā manẓūr-i naẓar-i humāyūn-i mā-st*[2]: ما مرفرمودیم *mā amr farmūdīm*.

پادشاه آنطرف بحکم زیارت نزدیک او رفت و گفت اگر مصلحت بینی در شهر از برای تو مقامی سازیم که — (سعدی). In private he is said to speak like a private individual.[3]

The following is a telegram from *Mazaffaru-d-Dīn Shāh* to the *Mutavallī*

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[1] In writing بنده عرض میکند *banda 'arz mī-kunad* is also used. The Afghāns and Indians use the 3rd person sing. after بنده *banda*, even in speaking.

[2] The Royal plural was not used by the Anglo-Saxon kings: 'ic Aelfred' (I Alfred). The Anglo-Saxon writer makes himself plural. William the Conqueror was the first English king to adopt the Royal plural.

[3] Forms and ceremonies at the Shah's court have been much simplified of late years.

Bāshī of the shrine of *Imām Raẓā* at Mesh-hed, to whom he had sent apparatus for an electric light :—

ناصر الملک - انشا الله احوال شما خوب است الکتريسيته الان شبي چند ساعت روشن است و هر شب روشن است يا خير مراتب را مفصلا بعرض برسانيد—*Naṣīru-l-Mulk—Inshā Allāh aḥvāl-i shumā khūb-ast. Iliktrīsītā al-ān shab-ī chand sā'at rawshan ast va har shab rawshan ast yā khayr marātib rā mufaṣṣalan bi-'arẓ bi-rasānīd* [1] "Nasiru-l-Mulk—I hope you are well. For how many hours nightly does the electric light burn, and does it burn nightly or not? Send detailed particulars."

An editor in his public character is plural, as:—

قلم مارا ياراي شرح افعال و کردار بعضي مجاهدين مصنوعی نمي باشد

"Our pen fails to describe the action of certain false patriots."

ما کار بمجاهدين دروغگو نداريم "we have nought to do with those that falsely claim to be patriots."

'We' *mā* sometimes stands for 'all men,' the speaker though single identifying himself with all men, as: ما همه فاني و جايز الخطائيم "we are all mortal and fallible."

In an assembly, a person will sometimes make himself plural [2] assuming that he speaks for the rest, but to use ما instead of من is generally considered a sign of overweening pride.

The plural is occasionally used for the singular in vulgar language.

'I' or 'he' may include a person's immediate belongings, as:—من سر راه شما را گرفته ام خيلی معذرت ميخواهم *man sar-i rāh-i* [3] *shumā rā girifta-am, khaylī ma zarat mī-khwāham* (m.c.) "I'm in your way, please excuse me (said by a person whose luggage blocks the way)."

My; of me. "My defence" حمايت من *himāyat-i man*, may signify either "the defence of me by another," or "my defence of another." In Persian the ambiguity can be removed by adding a pronoun for the person who is defended, as: حمايت من بشما *himāyat-i man bi-shumā*, or حمايت شما بمن *himyat-i shumā bi-man*: سبب صدا زدن من *sabab-i ṣadā zadan-i man* (m.c.) may mean "the reason I called some one else," or "the reason some one else called "me."

In English "the defence of me" (instead of "my defence") is not ambiguous.

(2) Second Person.

The Deity is addressed in the 2nd person singular, as:—خدايا تو عالمي *Khudāyā tu 'ālim-ī* (m.c.) "God! thou knowest which of us two is speaking the truth." [4]

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1 More civil than بگوئيد *bi-gūyīd*, or شرح دهيد *sharḥ dihīd*.

2 A speaker in the Zardushti Anjuman will sometimes use ما *mā*.

3 Or توی راه شما را گرفته ام *tū-yi rāh-i shumā rā girifta-am* (m.c.).

4 Said by both parties who witness against each other.

یارب تو مرا توبه ده وعذر پذیر ای توبه ده و عذر پذیر همه کس

Yā Rabb tu marā tawba dih u 'uẕr paẕīr
Ay tauba-dih u 'uẕr-paẕīr-i hama kas!

"Grant me repentance, and accept my plea,
O thou who dost accept the pleas of all!"
(*O. K.* 276 *Whin.*).

The second person singular is used in precations even when addressed to the *Shāh*,[1] as: عمرت دراز باد *'umr-at darāz bād* "may thy life be long"; قربانت شوم *qurbān-at shavam* "may I be thy sacrifice."

Darvishes and poets also address the sovereign in the 2nd person singular.

Parents of the poor classes address their children, even when grown up, in the 2nd person singular.

The better classes, however, often address their children when grown up, as: شما *shumā*,[2] but as a rule تو *tu* and پدر *pidar*,[3] but in writing نور چشم *nūr-i chashm*; جان پدر *jān-i pidar*; فرزند مکرم *farzand-i mukarram*; عزیز *'azīz* etc., etc.: جان پدر تو نیز اگر بخفتی به ازانکه در پوستین خلق افتی *jān-i pidar tu nīz agar bi-khuftī bih az ān ki dar pūstīn-i khalq uftī* (Sa'dī).

Brothers, when young, address each other in the 2nd person singular.[4] Friends in familiar conversation will often change from the 2nd pers. pl. to the sing., especially when joking: تو میری *tu-bimīrī*.

A lover, in poetry and in real life, addresses his mistress in the 2nd person singular.

Servants, and dependants or inferiors, are addressed in the 2nd pers. sing.; but if the person addressed be an independent person or a person not a dependant of the speaker, it is much better to use the plural,[5] 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, پادشاه خدای روی زمین است *pādishāh Khudā-yi rū-yi zamīn ast*, and سایهٔ خداست *sāya-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 Alī Khān*' in full. For the same reason a gentleman would, when speaking of his young relatives to a servant, say *Khawānīn* or *Āghāyān*, and seldom *bachchahā* "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 شما *shumā*.

شما چه میگوئید *shumā chi mī-gūyīd ?* : جناب عالي چه میفرمائید *janāb-i ʿālī chi mī-farmāyīd*[1] ?

As in English, so too in Persian, تو 'thou,' is also used when special isolation is intended : "Thou art a scoundrel" توخیلي پدر سوختهٔ *tu khaylī pidar-sūkhta-ī*[2]; "thou thief" ای دزد *ay duzd*[3] (with verb in 2nd pers. sing.): تو خیلی امینی *tu khaylī amīn-ī* "thou (and thou alone) art honest." As already stated the Deity is addressed in the singular.[4]

The use of تو though common amongst the vulgar, is by the educated restricted to the expression of contempt, of affection and familiarity (children and trusted servants), or of reverence. Hence its employment in addresses to the Deity.

(3) The third Person :—

The 3rd person plural is often used for respect instead of the 3rd person singular, especially when referring to a person present, or when speaking of a person in the presence of his relatives or dependants, as :— ایشان میفرمایند *īshān mī-farmāyand* "he says."

As in English, the 3rd person plural of the verb is used indefinitely; but in Persian the pronoun not being emphatic, it is omitted, as : مي گویند *mī-gūyand* "they say, people say."

Pronouns should follow the nouns to which they refer without the intervention of another noun.[5] In Persian (as in English) one should avoid such sentences, as : سیّد جواد به مرزا حسن همیشه پول میدهد [او] خیلی متمول است *Sayyid Javād bi-Mirzā Ḥasan hamīsha pūl mī-dihad, [ū] khaylī mutamavvil ast* "Sayyid Jawad always supplies Mirzā Ḥasan with money, he (Sayyid Jawad) is very rich"; [in vulgar Persian the pronoun او *ū* would probably be inserted even though it is not properly emphatic]. "He" and او *ū* when retrospective should refer either to the noun immediately preceding ("Rule of Proximity"), or to some noun that is markedly more emphatic than all intervening nouns ["Rule of Emphasis"].[6]

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[1] In writing, and in India, etc. in speaking, the 3rd pers. plural of the verb is used and not the 2nd person plural.

[2] The singular is in m.c. always used in abusing a single person. Sir Toby Belch says to Sir Andrew with regard to the challenge, "if thou thou'st him some thrice it shall not be amiss."

[3] Not تو دزد *tu duzd*.

[4] Even in the 3rd person, the Deity is singular. To use a plural verb after the name of God would by some Muslims be considered شرک *shirk* or polytheism. In the Quran, Allah frequently speaks in the 1st person plural. The Zardushtis address the Deity, یزدان *Yazdān*, in the singular. Modern Parsees generally use the Muslim word خدا *Khudā*, for God.

[5] This rule applies to the relative. *Vide* (*q*) (6).

[6] In English it is better to adhere to the rule of proximity, as the rule of emphasis is sometimes misleading.

Reporting a speech in the 3rd person may cause ambiguity in Persian, as in English. The remedy in both languages may sometimes be found in the direct narration.

In the English sentence—"It takes a long time to learn to speak correctly," the pronoun *it* is prospective referring to the following clause "to learn to speak correctly." In Persian the sentence would be inverted, the Infinitive standing as the subject; as: حرف زدن صحیح خیلی وقت میخواهد *ḥarf zadan-i ṣaḥīḥ khaylī vaqt mī-khwāhad*[1] (m.c.). Similarly in the sentence "He expects to clear a hundred pounds by the transaction, and I am sure he will do it," the *it* referring to the clause "to clear a hundred pounds" is omitted in translation, as: امید وار است که ازین معامله صد لیره گیرش بیاید و یقین دارم بدست خواهد آورد *umīdvār ast ki az īn mu'āmala ṣad līra gīr-ash bi-yāyad va yaqīn dāram ki bi-dast khwāhad āvard* (m.c.). Sentences such as "it is cold", "it is dark", are expressed as in English—خیلي سرد است *khaylī sard ast* (or شده *shuda*); تاریک است *tārīk ast* (or شد *shud*).[2]

Some English impersonal verbs take in Persian a nominative of cognate meaning as: باران مي بارد *bārān mī-bārad* "it rains"; برف مي بارد *barf mi-bārad* or برف مي آید, *barf mī-āyad* "it snows."[3]

"It is I" or "it is me"[4] منم *man-am* (m.c.): "it was I that did it" من بودم که آن کار را کردم *man būdam ki ān kār rā kardam* (m.c.): "it is you that command here" شمائید که اینجا حکم میکنید *shumāsīd ki īnjā ḥukm mī-kunīd* (m.c.): "I who command you am the man" من آنکسم فرمان میدهم منکه *man ki farmān mī-dihām ān kas-am*, or من آنشخصم فرمان دهٔ شمایم منکه *man ki farmān-dih-i shumā-yam ān shakhṣ-am.*

Remark I.—The English possessive pronouns *my, his, their*, etc., though originally genitives of the personal pronouns, are, in modern English, adjectives only, and should not therefore stand as antecedents to a relative. In, "I am *his* bondman, *who* bought me"; it is doubtful whether 'his' or 'bondman' is the antecedent of 'who.' If the first, render in Persian, من غلام آنم که مرا خرید *man ghulām-i ān-am ki marā kharīd;* if the second, من غلامش هستم چون مرا خرید *man gulām-ash hastam chūn marā kharīd.*

Remark II.—Except by poetical license, a pronoun in Persian should not refer to a noun[5] following:—

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[1] Or مدتی طول دارد تا انگلیسي یاد بگیرم *muddat-ī ṭūl dārad tā Inglīsī yād bi-gīram* (m.c.) "it takes a long time for me to learn English": in either case the pronoun *it* is omitted in translation.

[2] In such sentences there is no noun or clause to which the *it* can properly refer.

[3] "It is all up with me" کار من گذشت *kār-i man guzasht.*

[4] Also هیچکس *hīch kas* (m.c.), in reply to the question کیست *kīst* or کیستي *kīstī* (m.c.). These vague replies generally result in the impatient questioner saying, آخر کیستي بگو *ākhīr kīstī, bi-gū* (m.c.).

[5] The same rule holds good in Arabic.

In—"Twice in his life a man thinks his wife looks sweet,
Once in her wedding dress; once in her winding sheet."

در عمر خودش شوي دو مرّه زنرا با ناز و نگاهِ حسرتش مي بيند
اول بشب زفاف با جلوه و ناز ديگر دم آخرين چوخوابد بكفن
(محمد كاظم شيرازى)

the pronoun *his* refers to 'man.'

تا وجه كفاف نداشته باشد هيچ كس عروسى نميكند *tā vajh-i kifāf na-dāshta bāshad hīch kas 'arūsī namī-kunad* (m.c.) "till *he* has sufficient means, *no one* marries"; this construction, though occasionally used in m.c., is incorrect in written Persian.

"Owing to his love of wine and his habit of going to bed late, the Khān was rarely seen before noon" از سبب ميل مفرط بشراب و بجهت عادت دير خوابيدن، خان نادر قبل از ظهر ديده مي شد *az sabab-i mayl-i mufriṭ bi-sharāb va bi-jihat-i 'ādat-dīr khẇābīdan*,[1] *Khān nādir qabl az ẓuhr dīda mī-shud;* in m.c. از سبب ميل مفرطش *az sabab-i mayl-i mufriṭ-ash* might be and is used; but it is incorrect, as *ash* might refer to a second person and not the subject of the sentence. خدا پدرش را بيامرزد منجّم نيز ميان افتاد *Khudā pidar-ash rā biyāmurzad munajjim nīz bi-miyān uftād* (Tr. Haji Baba, Chap. IV.) "then—God bless him—the Astrologer interfered." When the pronoun precedes its antecedent, the construction is termed ضمار قبل الذكر *iẓmār[un] qabl[a]-ẓ-ẓikr.*

(*b*) The first person is more worthy (أعرَف "more definite") than the second, and the second than the third:[2] thus, contrary to the English idiom the speaker mentions himself first.[3] ياد دارم كه در ايام پيشين من و دوستى چون دو مغز بادام در پوستى صحبت داشتيم *yād dāram ki dar ayyām-i pīshīn man va dūst-ī chūn du maghz-i bādām dar pūst-ī[4] ṣuḥbat dāshtīm* (Sa'dī) "I recollect that a friend and I, in former days, etc."

من و پسر نا خداى جهاز هم بوديم *man va pisar-i nā-khudā-yi jahāz ham būdīm* (m.c.) "the captain's son and I too were present there": نه من ونشما باين كار تعلّق داريم *na man va na shumā bi-īn kār ta'alluq dārīm*[5] (m.c.) "neither you nor I am[6] concerned in this business."

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[1] دير خوابيدن *dīr khẇābīdan* "going to bed late"; better *dīr bi-khẇāb raftan* دير بخواب رفتن, as the former might signify "getting up late next day."

[2] It is usually this rule that determines the person of the verb when different persons are its subject; the verb of course being in the plural.

[3] But when confessing a fault it is in English permissible for the speaker to assume the first place.

[4] In modern Persian *yak pūst.*

[5] When a verb has nominatives of different persons or numbers connected by the conjunctions *or* or *nor*, it should in English agree with that nearest to it. For the Persian concord, *vide* Concord of Verb.

Remark.—The Persian tense is conjugated in the same order as in English, i.e. 1st pers., 2nd pers., and 3rd pers. In Arabic grammars the persons are in reverse order, i.e. 3rd, 2nd, 1st.

(*c*) In modern Persian, the 3rd pers. singular of the affixed pronoun may refer to the plural of an inanimate noun, as: آن میخها از زمین چهار وجب بلند بود و سرهایش (یا سرشان) تیز *an mīkh-hā az zamīn chahār vajab buland būd va sarhā-yash* (or *sar-i shān*) *tīz* (m.c.) "those pegs stood four spans out of the ground and were pointed"; راستیاتش اینکه *rāstīyāt-ash īn ki* (vulg.) "the truth of it is—."

(*d*) (1) If the antecedent to a demonstrative, possessive, or relative pronoun is not distinctly known, ambiguity results, as: "No one as yet had exhibited the structure of the human kidneys, Vesalius having only examined them in dogs" هیچ کس تا بحال ترکیب گردهٔ انسانی را مکشوف نکرده بود حتی وسیلیوس هم آنرا فقط در سگها تفتیش کرده *hīch kas tā bi-ḥāl tarkīb-i gurda-yi insānī rā makshūf na-karda būd; ḥatta Vaseliyūs ham, ān rā faqaṭ dar saghā taftīsh karda.* Read 'kidneys' (گردهٔ سگها را *gurda-yi saghā rā*) for 'them' (آنرا *ān rā*): as the sentence stands the seeming antecedent is '*humān* kidneys.' باید ریش تو خیلی سفید تر و ازینها دراز تر باشد و چشمت خیلی دنیا دیده تر که مارا رودست بزنی *bāyad rīsh-i tu khaylī safīd-tar va az īn-hā darāz-tār bāshad va chashm-at khaylī dunyā-dīda-tar ki mā rā rūdast*[1] *bi-zanī* (Haji Baba) "your beard must be much whiter and longer than it is, and your eyes more wide-awake, before you can deceive me"; here the antecedent of *īn-hā* is the singular *rīsh*, which the speaker, thinking of the hairs of the beard, incorrectly treats as a plural.

(2) Though the affixed pronouns may sometimes be the source of ambiguity as already shown [*vide* § 31 (*a*), (3)], the position of the accusative and dative *rā* will often determine the antecedent, thus:—

آقا مگر وقتیکه دوخته اشرا بخشیدی زیبا خانم دیگر مثل آنرا نخواهد خواست[2] *āqā magar vaqt-ī ki dūkhta-ash rā bakhshīdī Zībā Khānum dīgar*[3] *miṣl-i ān rā na-khwāhad khwāst*[2]*?* (m.c.) "but Sir, when you have presented the made-up garment of it, will not Ziba Khanum want another like it?"; here the را *rā* shows that دوخته *dūkhta* is the object and اش *ash* cannot, therefore, mean "to her": دوخته بخشیدیش *dūkhta bakhshīdī-sh* would mean "when you have given this sewed thing to her."

In, نیم تنه را دیگری بپوشد فحشش را ما بشنویم *nīm-tana rā dīgār-ī bi-pūshad fuḥsh-ash rā mā bi-shinavīm?* (m.c.) "shall another wear the jacket and we only get the abuse on *its* account?", the *ash* might mean *her.*

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[1] *Rūdast* is a special throw in wrestling.

[2] *Na-khwāhad khwāst* نخواهد خواست stronger than نمیخواهد *namī-khwāhad*: = "certainly she will want one."

[3] *Dīgar* here has the meaning of "again," and does not refer to the cloth but to time.

Remark.—It is not necessary in Persian to repeat the possessive pronoun, as: "From his birth to his death" از روز تولد تا روز مرگش *az rūz-i tavallud tā rūz-i marg-ash*, or از روز تولدش تا روز مرگش *az rūz-i tavallud-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:—

سگ و دربان چو یافتند غریب این گریبانش گیرد آن دامن
Sag u darbān chu[1] *yāftand gharīb*
Īn girībān-ash gīrad ān dāman (Sa'dī).

"Dogs and porters when they see a stranger at the door,
The latter seize him by the scruff of the neck and the former by his coat-tails."

تا اختیار کردی از آن این فریق را *tā ikhtiyār kardī az ān īn farīq rā* (Sa'dī)—"that you chose the latter class in preference to the former."

Compare the use of *īnjā* "here" and *ānjā* "there" in the following:-

همچنین مجلس وعظ کلبهٔ بزّازان است آنجا تا نقدی ندهی بضاعتی نستانی و اینجا تا ارادتی نیاری سعادتی نبری *hamchunīn mājlis-i va'ẓ*[2] *kulba-yi bazzāzān ast ānjā tā naqd-ī na-dihī biẓā'at-ī na-sitānī va īnjā tā irādat-ī nayārī sa'ādat-ī na-barī* (Sa'dī) "just so the house of worship is like the shop of cloth-sellers, for in the latter (*ānjā*) till you pay cash you get no goods, and in the former (*īnjā*) till you bring sincerity you get no lasting reward"; here *ānjā* and *īnjā* are reversed, not by a slip in writing, but because *ānjā* refers to an object more remote to the speaker's mind, viz. the shop.

(2) The personal pronoun او *ū* "he" is used for *ān* "the former" in the following examples:—

شخصی همه شب بر سر بیمار گریست
چون روز شد او بمرد و بیمار بزیست
Shakhṣ-ī hama shab bar sar-i bīmār[3] *girīst*
Chūn rūz shud ū bi-murd u bīmar bi-zīst—(Sa'dī).

"One wept all night beside a sick person
When day dawned the weeper (the former) died and the sick one recovered and lived."

Here او *ū* is used in contradistinction to بیمار *bīmār*, as آن *ān* would require to be answered by *īn*.

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1 *Chū* poetical for *chūn*. Must be pronounced *girībān-sh*, to scan.

2 مجلس وعظ *majlis-i va'ẓ* can refer to the place of worship of any religion.

3 In prose بیماری *bīmār-ī*.

(3) *This* and *that* as demonstrative pronouns:—

Like '*it*' (*a*) (3), the pronoun *this* may refer to a preceding or a succeeding noun or clause, as: "I tried to lift him, but *this* was impossible" خواستم که او را برپا دارم ولیکن این نشد *khwāstam ki ūrā bar pā dāram valīkin īn na-shud* (m.c.): "this is my ambition, to live independent" خواهش من این است که آزاد زیست کنم *khāhish-i man in ast ki āzād zīst kunam* (m.c.).

(4) *Such* is a demonstrative adjective when qualifying a noun, as, "such people"[1]; but omit the noun and it becomes a demonstrative pronoun, as: "with such people I will not trade; with such I will trade."

When, however, the speaker's sentiment is intense, the specification that should follow *such* (and *so*) is often omitted, as: "it was such a lovely dress" (that it beggars description).[2] In Persian, the ی of unity and a certain intonation sometimes correspond to this use of 'such' as a demonstrative adjective, as:—ما آب سردی خوردهٔ ئیم *ma āb-i sard-ī 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 آنرا که *ān rā ki*: but in modern Persian *ū ki* and *ūrā* are also used:—

آنکه خوابش بهتر از بیداریست آنچنان بد زندگانی مردهٔ به

Ān ki khwāb-ash bihtar az bīdārī-yast

Ān chunān bad-zindagānī murda bih (Sa'dī).

"He whose sleeping is better than his awakening

Such an ill-liver were better dead."[3]

و آنرا که حساب پاک است از محاسبهٔ چه باک است *va ān rā*[4] *ki ḥisāb pāk ast az muḥāsaba chi bāk ast* (Sa'dī) "what fear has he of the accountant whose accounts are clear and straight?"[5]

Even in modern Persian آنکه *ān ki* and آنراکه *ān rā ki* are to be preferred to اوکه *ū ki* or او را که *ūrā ki*.

In English also, *these* and *those* have greater emphasis than the pronoun *they*, and are better substituted for it before the relative "who." "Why should *they* practise arts of cunning who have nothing to fear" ایشان که ترسشان باعث ندارد چرا باید بتزویر کار بکنند *īshān ki tars-i shān bā'iṣ na-dārad chirā bāyad bi-tazvīr kār bi-kunand* (m.c.): for 'they' read 'those,' and for ایشان *īshān* read آنهائیکه *ānhā-ī ki*.

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[1] *In ṭawr mardum* انطور مردم, or *chunīn mardum* چنین مردم.

[2] آنقدر لباس خوبی بود که چه عرض کنم *ān qadr libās-i khub-ī būd ki chi 'arz kunam?*

[3] Note the order in Persian.

[4] Here though اورا که *ūrā ki* could be substituted for آنراکه *ān rā ki*, it would not be considered good (*shīrīn*) Persian.

[5] The complicated Persian system of revenue account keeping سیاق دیوانی *siyāq-i dīvānī* can only be understood by a مستوفی *mustawfī*, 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: بمن گفت *bi-man gūft* "he said to me": او بمن گفت *ū bi-man guft* "*he* said to me."

But in a sentence like آنچه او نوشته است *ānchi ū navishta ast* "what he has written," the insertion of *ū* is necessary, unless the subject has just been mentioned, for otherwise آنچه نوشته است *ānchi navishta ast* might signify "what is written" and not "he has written."

Remark.—Note the construction and signification of آنچه *ānchi* in the following: اما آنچه فرمودي از زجر و منع مناسب سيرت ارباب همّت نيست بكي را بلطف امیدوار گردانیدن و باز بنا امیدی خسته خاطر کردن *ammā ānchi farmūdī az zajr u man'—munāsib-i sīrat-i arbāb-i himmat nīst yak-ī rā bi-luṭf ummīdvār gardānīdan va bāz bi-nā-ummīdī khasta-khāṭir kardan* (Gul.) "but as for what you did as regards snubbing him and turning him away,—it is not the part of a magnanimous 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 نمیدانم ندیدم *namī-dānam, na-dīdam* (or ندیدمش *na-dīdam-ash*) "I don't know, I haven't seen him." To say او را ندیدم *ūrā na-dīdam* instead of *na-dīdam ash* ندیدمش 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" ما اختلاف رنگهای قوس قزح را که مي بينيم بخيال مي افتيم *mā ikhtilāf-i ranghā-yi qaws-i quzaḥ rā ki mī-bīnīm bi-khiyāl mī-uftīm ki bā'iṣ-ash chīst.* Better say "—the cause of that variety" باعث آن اختلاف چیست *bā'iṣ-i ān ikhtilāf chīst.*

(*i*) If, however, the pronominal subject is emphatic, it must be inserted, as:—ما مخلوقیم و او خالق *mā makhlūqīm va ū khāliq* "we are the created and He the creator," من خود بچشم خودم دیدم *man khud-am bi-chashm-i khud-am dīdam* (m.c.) "I myself with my very own eyes saw it."

(*j*) *Maḥmūd kitāb-ash gum shud* محمود کتابش گم شد (m.c.) "Mahmud's book was lost." For this construction, *vide* (*a*) (3).

(*k*) For the position of the relative and the construction of relative clauses, *vide* (*q*) (6) and § 130.

(*l*) In English 'each other' is correctly applied to only two objects, while 'one another' is applied to more than two, but no such distinction is observed in Persian; یکدیگر *yak dīgar* and هم دیگر *ham dīgar* signify either 'each other' or 'one another.'

In English 'each' is used and not 'every' when the individuals referred to are only two or at the most few. 'Every' on the other hand singles out persons or things when the number is more than two. In Persian *har* is used for either 'each' or 'every.'

'Every' *har*, though properly singular, may qualify a plural noun that is regarded as a unity: بهر ده نفری *bi-har dah nafar-ī* "to every ten men"; درهر بیست قدمی *dar har bīst qadam-ī* "at every twenty paces"; هر چهار ساعتی یک مرتبه *har chahār sā'at-ī yak martaba* "once every four hours."

Remark.—*Har kas—na* may often be substituted for *hīch kas—na*: هیچ کس بر نمی گردد "none returns" is correct; you could not here substitute هر کس. But in ازین دنیا میرود برنمی گردد (کسی که or) هر کس you could not substitute هیچ کس, which is Indian Persian only.

(*m*) In English 'either' and 'neither'[1] relate to two things only: for more than two 'any' and 'none' should be used.

In Persian there is no such distinction; هر دو *har du* with a negative verb, or هیچ ازین هر دو *hīch az īn 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" خویشتن دوستی در انسان مستولی است *khwīshtan-dūstī dar insān mustawlī'st* (or حب نفس بر انسان مسلّط است *ḥubb-i nafs bar insān musallaṭ ast*, or آدم خود را از همه چیز دوست میدارد *ādam khud rā az hama chīz dūst mī-dārad*).

(*o*) *Hama* همه "all":—"He gave them all a tuman" او بهمهٔ ایشان یک تومان داد *ū bi-hama-yi īshān yak tūmān dād* (m.c.) properly signifies that he gave them all collectively a تومان; but او بهر یک از ایشان یک تومان داد *ū bi-har yak*[2] *az īshān yak tūmān dād* (m.c.) "he gave each of them a tuman."

(*p*) "Both," هر دو *har du*, is often pleonastic in English as well as in Persian, as: "you and I both agree" من و تو هر دو متفقیم بر اینکه *man va tu har du muttafiq-īm bar īn ki*—[3]: "Zayd and 'Amr (*both*) met," *Zayd u Amr* (*har du*) *ham dīgar rā* زید و عمر (هر دو) همدیگر را *mulāqāt kardand* ملاقات کردند: "these two hats are (both) alike" این دو کلاه (هر دو) مثل هم اند *īn du kulāh* (*har du*) *miṣl-i*[4] *ham-and* (m.c.). In "they (both) met" ایشان

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[1] 'None' stands for 'not one' and should, therefore, be followed by the verb in the singular. هیچک از آن چهار تا نرفت *hīch yak* (*az an chahār tā*) *na-raft*, but in m.c. *na-raftand*; also یکی از ایشان رفتند *yak ī az īshān raftand* (vulg. for *raft*).

[2] Or هریکی *har yak-ī*.

[3] Even if the meaning be "you and I both agree with a third person," the pronoun 'both' is not wanted either in English or Persian.

[4] But in این کلاهها هر دو مثل هم اند *īn kulāh-hā har du miṣl-i ham-and* (m.c.) the words *har du* "both" are necessary to show that there are only two.

ایشان (هر دو) بهم رسیدند *īshān (har du) bi-ham rasīdand*, the pronouns 'both' and هر دو *har du* are unnecessary.

(*q*) Relative Pronouns:—

(1) 'Which' in English sometimes has for its antecedent, not a noun, but a clause, as: "he lost his pass-port which cost him a lot of trouble." In Persian this sentence can be rendered almost literally by the connective *ki*, as: او تذکرهٔ خود را گم کرد که خیلی اسباب زحمت برای او شد *ū tazkara-yi khud rā gum kard ki khaylī asbāb-ī zaḥmat barāy-i ū shud*[1] (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*; گفتند که او بیگناه است[2] در صورتیکه نبود *guftand kī ū bī-gunāh ast*[2] *dar ṣūrat-ī ki na-būd* (m.c.).

(2) In English, 'that' is frequently preferred to 'who,' as: "I that speak unto thee" منکه با تو حرف میزنم همانم *man ki bā tu ḥarf mī zanam hamān-am* Also 'that' in English is preferred after a superlative, as: "the prettiest woman that I ever saw"; in Persian this relative must be paraphrased as: من تا بحال زنی باین خوشگلی ندیده ام *man tā bi-ḥāl zan-i bi-īn khush-gilī na-dīda-am* (m.c.), or این زن است خوشگل ترین دنیائیکه دیده ام *khush gil-tarīn-i zanhā-ī ki dīda-am īn zan ast* (m.c.), or زن خوشگلی است که مثل ندارد *zan-i khush-gil-ī ast ki miṣl na-dārad*.

(3) 'That' is more restrictive than 'who.' "Yesterday I interviewed all the Hindus who came to the Consulate" دیروز که همهٔ هندو به قونسل خانه آمدند ایشانرا ملاقات کردم *dīrūz ki hama-yi Hunūd bi-qunsul-khāna āmadand īshān rā mulāqāt kardam* (m.c.), signifies that *all* the Hindus came and were interviewed. But "yesterday I interviewed all the Hindus that came to the Consulate" signifies that all who came were interviewed,[3] but some stayed behind. In دیروز همهٔ هندویکه به قونسل خانه آمدند ملاقات کردم *dīrūz hama-yi Hunūd-ī ki*[4] *bi qunsul-khāna āmadand mulāqāt 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 من خدمت جناب سعید السلطنهٔ که حاکم کرمان بود رسیدم *man khidmat-i janāb-i Sa'īd"-s-Salṭana ki ḥākim-i Kirmān būd rasīdam* (m.c.) "I went to the *Sa'īd"*-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 بود *būd* were used instead of شد *shud*, the که *ki* would most probably be taken to refer to تذکرهٔ *tazkara*.

[2] Not بود *būd*; but indirect narration بوده است *būda ast*.

[3] This sentence can be rendered clearly by دیروز هر هندوئیرا که به قونسل خانه آمد ملاقات کردم *dīrūz har Hindū-ī rā ki bi-qunsal khāna āmad mulāqāt kardam*, or دیروز همهٔ آن هندو را که به قونسل خانه آمدند ملاقات کردم *dīrūz hama-yi ān Hunūd-rā ki bi-qunsal-khāna āmadand mulāqāt kardam* (m.c.): را *rā* could be omitted in both the previous examples, but the relative ی must be added to the second example in (3).

[4] Or همهٔ هندو را *hama-yi Hunūd rā*.

"There were very few passengers who escaped without serious injury.—*Times* 8th Jan., 1868. [This might be resolved into 'and all escaped,' etc. *That* would exactly reverse the meaning: 'almost all the passengers were seriously injured.']"—Hodgson. In کم مسافرین بودند که صدمهٔ بانها نرسید *kam musāfirīn būdand ki ṣadma-ī bi-ānhā na-rasīd*, the ambiguity is preserved in Persian; مسافرینی که صدمه بانها نرسید کم بودند *musāfirīn-ī ki ṣadma bi-ānhā na-rasīd kam būdand* is also a little ambiguous, but would primarily be taken to mean از مسافرین خیلی کم بی صدمه رها شدند *az musāfirīn khaylī kam bī-ṣadma rihā shudand*, or کمی از مسافرین بسلامت بدر رفتند *kam-ī az musafirīn bi-salāmat bi dar raftand.*

(4) 'What' and 'that which.'

In the sentence, "The host provides *what* fare he pleases," 'what' is both a demonstrative adjective and a relative pronoun, and must be rendered in Persian by *har* with the relative *ki*, as: *mīzbān har khurāk-ī ki mī-khwāhad ḥāzir mī-kunad* میزبان هر خوراکی که میخواهد حاضر میکند.

(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?" شما چه هستید *shumā chi hastīd* (m.c.) (=what sort of person are you?); but شما چه کاره هستید *shumā chi-kāra hastīd* (m.c.) "what is your profession?" or "what have you to do with this?"

'Whatever' is sometimes merely emphatic, as: "no condition whatever" بهیچ وجه من الوجوه خبر ندارم *bi-hīch vajh min al-vujūh khabar na-dāram*, or اصلا خبر ندارم *aṣlā khabar na-dāram*.[1]

(6) Relatives, whether in English or whether in Persian, should be so placed as to prevent any ambiguity.[2] The following sentence is, therefore, equally objectionable in both languages:—"He is unworthy of the confidence of a fellow-mortal that disregards the laws of his Maker," او لایق اعتبار انسان نیست که حکم خالقش را بجا نمی آورد *ū lāyiq-i i'tibār-i insān nīst ki ḥukm-i Khāliq-ash rā bi-jā nāmī-āvarad* (m.c.). Corrected:—"He that disregards the laws of his Maker, is unworthy of the confidence of a fellow-mortal" آنکه حکم خالق را بجا نمی آرد لایق اعتبار انسان نیست *ān ki ḥukm-i Khāliq rā bi-jā namī-ārad lāyiq-i i tibār-i insān nīst* (m.c.).

Pronouns[3] should follow the nouns to which they refer, without the intervention of another noun. Avoid such sentences as: *Muḥammad pisar-i Ghulām 'Alī ki īn kitāb rā bi-man dād*—"Muḥammad, the son of Ghulām 'Alī who gave me this book—," unless Ghulām 'Alī be the antecedent of 'who.'

[1] *Aṣlā* اصلا m.c. for اصلاً *aṣlan*.

[2] *Vide* also (*a*) (3), Remark II.

[3] Not 'it,' *vide* (*a*) (3).

In, "David the father of Solomon, who slew Goliath," and "David, th father of Solomon who built the temple[1]", the position of the commas i English indicates the meaning. In Persian this distinction cannot be made In—جالوت را کشت داؤد پدر سلیمان که the که may refer either to *Dā'ūd* o to *Sulaymān*. Even in English the writer should not be at the mercy c commas.

For further examples of error of Concord, resulting from confusion as t the logical subject,[2] *vide* § 136 (*c*) (2).

(7) In English, the relative is sometimes in familiar language omitted In, "he is a man I greatly respect," the relative 'whom' is omitted i English, but the connective *ki* cannot be omitted in Persian: شخصی است که محترمش میدارم *ū shakẖṣ-ī'-st ki muḥtaram-ash mī-dāram* (m.c.).

(8) Hodgson says, "an awkward and not infrequent error consists i abrupt transition from a relative clause to one of direct affirmation, as: ' have read of a man who was very rich, but he was very miserly." I Persian also, this error occurs: ردیرا شنیدم که خیلی متمول اما او خیلی بخیل بود *mard-ī rā shunīdam ki kẖaylī mutamavvil ammā ū kẖaylī bakẖīl būd* (m.c. or vulg.).

In modern Persian, the principal subject is sometimes erroneousl treated as the object of the verb in the relative clause, as: ردیرا که امروز چوب زدند دزد بود *mard-ī rā ki imrūz chūb zadand dūzd būd, vide* § 42 (*e*), § 13 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 gol dust which their subjects collect from the sands of their rivers" همهٔ این امرا طیع خاقان چین اند و هر یک سال درمیان به پیکن میروند وبرای خراج بهمرهٔ خود زر و ریزه های طلا می برند که رعایای ایشان از ریگهای رود خانهای خود شان جمع می کنند *hama-yi īn umarā muṭī'-i Kẖāqān-i*[3] *Chīn-and, va har yak sāl dar miyā bi-Pīkin mī-ravand, va barāy-i kẖarāj bi-hamrāh-i kẖud kẖaz va rīzaha-yi ṭilā mī-barand ki ra'āyā-yi īshān az rīghā-yi rūd-kẖāna-hā-yi kẖud-i shān jan mī-kunand* (m.c.). In this sentence 'furs' as well as 'gold dust' is tl antecedent of 'which', both in the English and in the Persian: furs cann be gathered from the sands of rivers. Correct as follows:—'—whither the carry as tribute furs, and the gold-dust that—' مرهٔ خود خز می برند با ریز های طلائیکه- *bi-hamrāh-i kẖud kẖuz mī-barand bā rīza-ha-yi ṭilā-ī ki*—.

1 "Solomon, the son of David who slew Goliath." "Solomon, the son of Davi who built the temple."

2 For confusion of logical subject, *vide* § "Errors in Rhetoric."

3 Classically the Emperor of China is styled *Faghfūr*, but in m.c. *kāsa-yi faghf* means "a bowl of the best china."

4 The singular ریزهٔ *rīza* could be used collectively; the plural, however, gives t idea of different collections.

"Luckily the monks had recently given away a couple of dogs, which were returned to them, or the breed would have been lost" بحسن اتفاق رهبان چندی قبل یک جفت سگ بکسی بخشیده بودند که بایشان پس داده شد ورنه این نسل از میان میرفت *bi-ḥusn-i ittifāq ruhbān*[1] *chand-ī qabl yak juft*[2] *sag bi-kas-ī bakhshīda būdand ki bi-īshān pas dāda shud varna īn nasl az miyān mī-raft.* Here the principal assertion is incorrectly placed in the relative clause. Corrected:—'Luckily a couple of dogs which the monks had recently given away, were returned to them, etc.' *bi-ḥusn-i ittifāq yak juft saq ki ruhbān bi-kas-ī bakhshīda būdand pas dāda shud—.*"

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:—او کم تر از او دولت دارد *ū kamtar az ū dawlat dārad* (m.c.) "he is less rich": شجاعتش کمتر از دیگران است *shujā'at-ash kamtar az dīgarān ast* (m.c.) "he is less brave than the others."

(*b*) In English the indefinite article before "few" or "little" changes the meaning from negative to positive, as: "there were few persons present," "there were a few persons present": "he needs little aid," and "he needs a little aid." The distinction in Persian can be preserved by translating the two first sentences by آنجا کمی بودند *ānjā kam-ī būdand*; آنجا چند نفر بودند *ānjā chand nafar būdand*; and the second two by کمک دادن باو کمتر لازم است *kumak dādan bi-ū kamtar lāzim ast*, and یک کمی کمک میخواهد *yak kam-ī kumak mī-khwāhad.*

The negative use of *kam* and *kamtar* is also illustrated by the following examples:—کم کن طمع جهان که باشی خرسند *kam kun ṭama'-i jahān ki bāshī khursand* (Omar-i Khayyam) "crave not of worldly sweets to take your fill," (Whinfield Trans.): آن نه که دربن زمانه کم گیری دوست *ān bih ki dar īn zamāna kam*[3] *gīrī dūst* "choose not your friends from this rude multitude," (O. K. Rub. 77 Whin.).

Compare the m.c. phrases او بکمتر چیزی از راه میرود *ū bi-kam-tar chīz-ī az rāh mī-ravad* "he goes wrong for the least thing[4]"; این کار را کمتر بکن *īn kar rā kamtār bi-kun* (m.c.) "don't act like this," and کمتر فضولی بکن *kamtar fażūlī bi-*

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[1] In m.c. often incorrectly used as a singular: pl. of راهب *rāhib.*

[2] In m.c. جفت *juft* 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 او بهیچ چیز از راه نمی رود *ū bi-hīch chīz az rāh namī-ravad.*

kun "talk less rot, don't talk rot," (more cutting than the direct فضولی مکن *faẓūlī ma-kun* "don't meddle, etc."): چندانکه طلب کرد کمتر یافت *chandān ki ṭalab kard kamtar yāft*[1] (class.) "the more he searched the less he found." *Andak* also gives the idea of negation, *vide* § 71 (*j*).

(*c*) In English, adjectives implying unity or plurality agree with their nouns in number, as: "that sort of person," "those sorts of persons."[2]

In Persian, these expressions are correctly rendered by این جور آدم *īn jūr ādam* and این جور آدمها *īn jūr ādāmha*, or better این جور مردم *īn jūr-mārdum*.

(*d*) In comparisons, the noun in Persian should be repeated, as: — اسپ من از اسپ تو بهتر است *asp-i man az asp-i tu bihtar ast* "my horse is better than yours." Colloquially it is sometimes omitted if no ambiguity arise from the omission, as: عمر من از شما بیشتر است *umr-i man az shumā bīshtar ast* (m.c.) "I am older than you." If the word *asp* اسپ were omitted in the first example the comparison might lie between "horse" and "thou."

In the m.c. phrase این باز آن است *īn bāz-i ān ast*, the word *bāz* is merely a corruption of به از *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" آهن از همهٔ فلزات دیگر مفید تر است *āhan az hama-yi filizzāt-i dīyar mufīd-tar ast*. But it is incorrect, though not an uncommon mistake in English and in Persian, to say "—than all the metals" آهن از همهٔ فلزات مفید تر است *āhan az hama-yi filizzāt mufīd-tar ast* (m.c.).

It is improper to say "Solomon was wiser than any king" سلیمان از هر پادشاهی دانا تر بود *Sulaymān az har pādishāh-ī 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"[3] سلیمان از همهٔ پادشاهان دیگر دانا تر بود *Sulaymān az hama-yi pādishāhān-i-digar*—.

(*e*) The opposite is the case with superlatives. When the superlative degree is employed the latter term of comparison should not exclude the former. Thus it is incorrect both in English and Persian to say:— "The elephant is the largest of all other animals"[4] فیل بزرگترین همهٔ حیوانات دیگر است

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[1] Modern هر قدر بیشتر طلب کرد کمتر یافت *har qadr bīshtar ṭalab kard kamtar yāft* (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" سلیمان دانا ترین پادشاهان بود *Sulaymān dānā-tarīn-i pādishāhān būd*; *vide* (*e*).

[4] But فیل بزرگتر از همهٔ حیوانات دیگر است *fīl buzurgtar az hama-yi hayvānāt-i digar ast* is correct: *vide* (*d*).

fīl buzurg-tarīn-i hama-yi ḥayvānat-i dīgar ast (m.c.). The word "other," *dīgar*, should be erased.

"The vice of covetousness of all others is the worst" عیب حرث بدترین از همهٔ عیوب دیگر است *'ayb-i ḥirṣ bad-tarīn-i 'uyūb-i dīgar ast* (m.c.) [but *az hama-yi 'uyūb-i dīgar bad-tar ast* is correct (m.c.)]. Covetousness *ḥirṣ* is not one of the *other* vices. Say "of all the vices covetousness is the worst" عیب حرث بد ترین همهٔ عیوب است *'ayb-i ḥirṣ bad-tarīn-i hama-yi 'uyūb*[1] *ast.*

(*f*) Though grammatically speaking the superlative is followed by the plural, as: بهین درویشان آنکه *bihīn-i darvīshān ān ki*—(Sa'dī) "the best of darvishes is he who—," still it may sometimes qualify a noun in the ordinary manner, as: او مردی بهترین *ū mard-i bihtarīn* (m.c.) or او بهترین مرد است *ū bihtarīn mard ast* (m.c.).

If, however, the superlative is Arabic and precedes the noun, some Persians insert the *iẓāfat*, as:— در اسعد زمانی *dar as'ad-i zamān-ī* "in the best (luckiest) of time," or در بهترین وقتی *dar bihtarīn vaqt-ī* "in a time the most fortunate."

(*g*) "This pen is the best of all" این قلم از همه بهتر است *īn qalam az hama bihtar ast* (m.c.), or این قلم از همهٔ قلمها بهتر است *īn qalam az hama-yi qalamhā bihtar ast* (m.c.); the former is the more emphatic and simpler expression: both are in common use.

Double comparatives and superlatives are occasionally used in Persian by even good writers, as: افضل تر *afẓal-tar*; انسب تر *ansab-tar*; اعلم ترین همهٔ مردم *a'alam-tarīn-i hama-yi mardum* (m.c.) "the wisest of all."

(*h*) Some adjectives such as صحیح *ṣaḥīḥ* "correct": کامل *kāmil* "perfect, complete," strictly speaking do not admit of comparison, either in English or in Persian.

Other examples are:—پر *pur* or مملو *mamluv* "full"; خالی *khāli* or تهی *tuhī* "empty"; راست *rāst* "true"; دروغ *durūgh* "false"; نهایت *nihāyat* (subs.) "extreme"; مستقیم *mustaqīm* or راست *rāst* "straight."

"More complete" is, however, in common use in English and "most complete" is not uncommon in old ballads. Sa'dī uses کاملتر *kāmil-tar* and کاملترین *kāmil-tarīn*, and the expression این خیلی صحیح تر است *īn khaylī ṣaḥīḥ-tar ast* "this is much more correct," is common in modern Persian.

The words مربّع *murabba'*, Ar., and چار گوشه *chār-gūsha*, Pers. "square," have no degrees of comparison.

However گرد *gird* or مدور *mudavvar* "round" has in Persian a comparative and superlative.

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[1] "Zayd of all others was the most culpable" زید مقصر ترین همهٔ دیگر بود *Zayd muqaṣṣir-tarīn-i hama-yi dīgar būd* (m.c.): say "Zayd was culpable above all others" زید بالا تر از همه مقصر بود *Zayd bālā tar az hama muqaṣṣir būd* (m.c.).

(*i*) When a numeral and a qualifying epithet both refer to the same noun, the order in Persian is (1) numeral, (2) noun, (3) adjective, as:—دو نوشتجات آخرین شما *du navishtajāt-i*[1] *ākhirīn-i shumā* "your two last letters"; در ده سال اول سلطنتش *dar dah sāl-i avval-i salṭanat-ash* "in the first ten years of his reign"; دو اسم اوّلی را قلم بزن *du ism-i avvalī ra qalam bi-zan* (m.c.) "strike out the first two names."

A similar rule holds good with superlatives, as:—"the two wisest men of Kerman" دو مرد عالمترین کرمان *du mard-i 'ālim-tarīn-i Kirmān* (or better دو اعلم العلمای کرمان *du a'lamu-l-'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' (سه تای اولّی *si tā-yi avvalī* and چهار تای دومی *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,[2] but in Persian the singular; thus, for "things animate and inanimate," عالم حیات و عالم ممات *'ālam-i ḥayāt va mamāt* is better than عالم حیات و عالم ممات *'ālam-i ḥayāt va ālam-i mamāt*, but the latter is more emphatic.[3] (This is really حذف المضاف: *Qālī-yi naw va kuhna rā biyār* قالي نو و کهنه را بیار signifies "bring the new (one) and the old (one) carpets"; but قالیهای نو و کهنه را بیار *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 'Charbydis'), از میان چنین رودخانه ولجن زاری که میتواند بگذرد *az miyān-i chunīn rūd-khāna va lajun-zār-i ki mī-tavānad bi-guzarad.* [Say چنین رود خانه و چنین لجن زاری *chunīn rūd-khāna va chunīn lajun-zār-i*, etc.]

(*k*) In "a well-dressed man and woman" مرد و زن خوش لباس *mard u zan-i khush libās*, or مرد و زن خوش لباسی *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" مردی خوش لباس و زنی *mard-i khush libās-i va zan-i*,

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[1] Ar. br. plurals are often treated as singulars. It would, however, be better to say *du navishta-yi ākhirī-yi shumā*. In modern Pers. *ākhirī* preferred to *ākhirīn*.

[2] The Old and the New Testaments عهد جدید و عتیق *'ahd i jadīd va 'atīq*.

[3] The Persians have a great dislike to the close repetition of the same word; they delight in ambiguity and study sound rather than sense, therefore, an ambiguity that in English would be a fault, is in Persian often a beauty.

or مردی خوش لباس با زنی *mard-ī khush libās bā zan-ī*, the attribute is restricted to one substantive.

In English the expression "twenty men and boys" is ambiguous, for it may mean—(1) twenty men and twenty boys, or (2) men and boys, in all twenty," or (3) "twenty men with some boys."

In Persian, however, بیست نفر مرد و بچه *bīst nafar mard u bachcha* could have the signification of No. (2) only. No. (1) would be expressed by بیست نفر مرد و بیست نفر پسر *bīst nafar mard va bīst nafar pisar*, and No. (3) by بیست نفر مرد باچند پسر *bīst nafar mard bā chand pisar*.

(*l*) When in English two adjectives, or sets of adjectives, connected by 'and,' qualify the same noun in the singular, it is better, if two nouns are intended, to repeat the noun after each adjective or set of adjectives, thus:—"I ate a small addle egg" من یک تخم مرغ کوچک لقی خوردم *man yak tukhm-i murgh-i kūchak-i laq-ī khurdam* (m.c.), or من یک تخم مرغ کوچک و لق خوردم *man yak tukhm-i murgh-i kūchak*[1] *va laq khurdam*; but if two eggs were intended, one fresh and the other addle, it would be better in English to repeat the noun in order to avoid ambiguity; and in Persian the article, if not the substantives, must be repeated, as: "I ate a fresh egg and an addled egg" (i.e. two eggs) من یک تخم مرغ تازه ویکی لق خوردم *man yak tukhm-i murgh-i tāza va yak-ī laq khurdam*: اسب عربی کهر را بیار *asp-i 'Arabī-yi kahar rā biyār* can only mean "bring the bay Arab horse"; but اسب عربی و کهر را بیار *asp-i 'Arabī vā kahar rā biyār* would mean "bring the Arab and the bay (two) horses."

راحت پایدار مستقل *rāḥat-i pāydār-i mustaqill* "real and everlasting happiness" is preferable to راحت پایدار و مستقل *rāḥat-i pāydār mustaqill*, though both are correct.

In محبت برادرانه و دوستانه (یکسان نمیشود) *maḥabbat-i barādarāna va dūstāna (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 *maḥabbat* after it. If two or more adjectives qualify the same noun, they should be coupled to each other by an *iẓāfat*; as in the above example, *asp-i 'Arabī-yi kahar rā biyār* "bring the bay Arab horse."

(*m*) Sometimes one or more substantives with a preposition take the place of an adjective, as:—یکی را از ملوک عرب کنیزکی چینی آورده بودند در غایت حسن و جمال *yak-ī rā az mulūk-i 'Arab kanīzak-ī chīnī āvarda būdan dar ghāyat-i ḥusn u jamāl* (Sa'dī) "a Chinese slave-girl, possessed of great beauty, was brought and given to an Arab king."

(*n*) Some adjectives are followed by the genitive, as: قابل زراعت *qābil-i zirā'at* "capable of cultivation (of land)"; خستهٔ تیر تقدیر *khasta-yi tīr-i taqdīr* (class.) "wounded by the arrows of fate"; متوجهٔ شهر *mutavajjih-i*

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[1] It is much better to connect these adjectives by the *iẓāfat* and not by the copula.

shahr "going towards the city"; مجروح او *majrūḥ-i ū* "wounded by him"; معقال عقل *muḥāl-i 'aql*; *khwāhān-i*—"desirous of—"; *ḥarīṣ-i*—"covetous of—"; *tālib-ī*—"desirer of—."

It will be noticed that these adjectives are chiefly Persian and Arabic participles, active and passive.[1]

§ 122 Adverbs.

(*a*) Adverbs modify verbs, adjectives, or other adverbs. The following quotation from the Gulistan, therefore, contains a grammatical error; it is probably a misreading:—

بچشم خویش دیدم در بیابان که مرد آهسته بگذشت از شتابان

Bi-chashm-i khwīsh dīdam dar bīyābān
Ki-mard-i āhista[2] *bi-guzasht az shitābān* (Sa'di).

Compare the English errors "thine often infirmities"; "the then[3] Prime Minister"; "the seldom use of it."

(*b*) In Persian, all adjectives can be used as adverbs[4]:—

An adverb qualifying an attribute to a noun is ordinarily placed between the noun and its attribute, as:—این امر خیلی عجیبی است *īn amr-i khaylī 'ajīb-ī'st* (m.c.) "this is a very strange matter—" or این امریست خیلی عجیب "*īn amr-ī'st khaylī 'ajīb*. In m.c., however, the adverb is often misplaced before the noun, and this causes ambiguity, as:—آنجا خیلی کشتي بزرگ بود *ānjā khaylī kashtī-yi buzurg būd* (m.c.) "there was a very large ship there (vulg.)"; but correctly = "there were many large ships there"; آنجا کشتي خیلی بزرگی بود *ānjā kashtī-yi khaylī buzurg-ī būd* is clear. (Phrases, etc. signifying state or condition are termed حال *ḥāl*. In زید خندان آمد *Zayd khandān āmad*, the word خندان *khandān* is termed حال *ḥāl* and زید *Zayd*, *ẕū'l-ḥāl*).

(*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" نه فقط این کتابها اطفال را مسرور می سازد بلکه مردم بالغ را نیز

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[1] In Urdu also, such adjectives are often followed by the genitive, inflected or uninflected.

[2] Another and better reading is—*ki āhista sabaq burd az*—.

[3] The figure of syntax by which one part of speech is used for another is called Enallage.

[4] Also occasionally in English as "he flies high." In difficult cases to decide whether an adverb or an adjective is required in English, the rule is to consider whether quality or manner has to be expressed: if the former an adjective is proper, if the latter an adverb. Ex. "I sat silent"; "I sat silently musing"; "stand firm"; "maintain your cause firmly."

na faqaṭ īn kitābhā aṭfāl rā masrūr mī-sāzad balki mardum-i bāligh ra nīz (m.c.), though there is no obscurity either in the English or the Persian, the collocation is faulty in both; the words 'not merely,' do not refer to the verb 'interest' but to 'children.' Reconstructed, "these books will interest not merely children but grown-up persons" این کتابها نه فقط اطفال را مسرور می سازد بلکه مردم بالغ را نیز *īn kitābhā na faqaṭ aṭfāl rā masrūr mī-sāzad balki mardum-i bāligh rā nāz* [1] (m.c.).

In "'Umar was not only the destroyer of the Persian nation, but of its language and religion" عمر نه فقط هلاک کنندهٔ ملت ایران بود بلکه خراب کنندهٔ زبان ومذهب ایرانیان نیز *'Umar na faqaṭ halāk kunanda-yi millat-i Īrān būd balki kharāb kunanda-yi zabān va maẓhab-i Īrāniyān* [2] *nīz*, the English can be corrected by merely transposing the words 'not only' and placing them after 'the destroyer'; 'the Persian sentence however must be recast— عمر ملت ایرانرا فقط هلاک نکرد بلکه زبان و مذهب را نیز از میان برد *'Umar millat-i Īrān rā faqaṭ halāk na-kard balki zabān va maẓhab rā nīz az miyān burd* (m.c.).

"Because the parrot used to say this phrase only to all comers" زیرا که طوطی همین لفظ را میگفت و بس بهر کس میگفت و بس [better بهر کس همین لفظ را میگفت و بس].

In m.c. من تنها حسین را دیدم *man* [3] *tanhā Ḥusayn rā dīdam* would according to the intonation signify either "only I (I alone) saw Ḥusayn" or "I saw Ḥusayn only"; but فقط من حسین را دیدم *faqaṭ* (or تنها *tanhā*) *man Ḥusayn rā dīdam*, and من حسین را تنها دیدم *man Ḥusayn rā tanhā* (not *faqaṭ*) *dīdam*, or من حسین را دیدم و بس *man Ḥusayn rā dīdam va bas* [4] (m.c.) could each of them have but one meaning.

The following, in the absence of commas, is not at first sight clear:— شلوارش چنان بی معنی و بدنها که ساتر عورت نه کاشف عورت بود (Trans. H.B., Chap. XX) "the lower part of his dress was particularly improper" (H.B.). A comma should be inserted after the *na*, which has to be read in connection with the words preceding it.

Remark.—Another blunder in the syntax of adverbs, is the misplacement of "ever, never, scarcely ever, etc."—Hodgson. Compare, "It is true I boarded in the house of Mr. Cherry the headmaster, but I scarcely ever saw him out of school, and I never remember to have heard his voice except when in anger," من ندرتا اورا خارج از مدرسه دیدم و هیچ وقت بخاطر نمی آورم که صدایش ر اجز وقت غضب شنیده باشم *man nudrat*[an] *ūrā khāriǰ az madrasa dīdam va hīch vaqt bi-khāṭir namī āvaram ki ṣadā-yash rā juz vaqt-i ghaẓab shunīda*

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[1] When "not only" precedes "but also," see that each is followed by the same part of speech—(Abbott).

[2] In slovenly modern Persian, ایشان *īshān* might be substituted for ایرانیان *Īrāniyān*.

[3] The Afghans would probably say من تنها *man-i tanhā*, if تنها *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 هیچ وقت *hīch vaqt* after که *ki*; *vide* also § 123 (*b*) (5) Remark.

(*d*) Adverbs are occasionally substituted for nouns, both in English and Persian, as:—"Till now[1] they have paid no taxes" تا الآن هیچ مالیات نداده اند *tā al-ān hīch māliyyāt*[2] *na-dāda and*.

(*e*) One adverb in English may serve for two or more verbs, as:—"He spake and acted wisely," but او عاقلانه حرف زد و کار کرد *ū 'āqilāna ḥarf zad va kār kard* (m.c.) is ambiguous, as the adverb may qualify both verbs or only one. In او عاقلانه حرف زد و هم کار کرد *ū 'āqilāna ham ḥarf zad va ham kār kard*, the adverb qualifies both verbs; and in او عاقلانه کار کرد و بعد ازان بناکرد بحرف زدن *ū 'āqilāna kār kard va ba'd az ān binā kard bi-ḥarf zadan*, the adverb qualifies the first verb only; او عاقلانه حرف زد و کار هم کرد *ū 'āqilāna ḥarf zad va kār ham kard* is also ambiguous, but in او کار کرد و عاقلانه حرف زد *ū kār kard va 'āqilāna ḥarf zad* there can be no ambiguity.

(*f*) Two negatives in the same clause are generally equivalent to an affirmative, and can be elegantly employed to express a positive assertion, as: "The captain was not unacquainted with the port" ناخدا از بندر نا بلد نبود *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 *iẓāfat*, as: از باختن دو دفعه خیلی اوقاش تلخ شد *az bākhtan-i du daf'a khaylī awqāt-ash talkh shud* "he was put out at losing two games."

(*h*) An adverb qualifying an Infinitive may sometimes be regarded as part of the verb and be preceded by a preposition, as: در زود رسانیدن این کاغذ کوتاهی مکن *dar zūd*[3] *rasānīdan-i īn kāghaz kūtāh-ī 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:—منع کردم که آنجا نرود *man' kardam ki ānjā nā-ravad*[4] "I forbade him to go there" = او را از رفتن بانجا منع کردم *ūrā az raftan*[5] *bi-ānjā man, kardam*.

§ 123. Conjunctions.

(*a*) In English, conjunctions should not be unnecessarily accumulated, as: "but and if that evil servant say in his heart, etc.—Matt. xxxiv. 48.

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[1] Also in English "till then" (Pers. تا آنوقت *tā ān vaqt*).

[2] *Māliyyāt* مالیات prop. "revenue": پول سری *pūl-i sarī* is a poll tax on men, donkeys and sheep paid by wanderers; سر شمار *sar-shumār* a tax on villagers.

[3] Or زودتر *zūd-tar*.

[4] But گفتم آنجا برود *guftam ānjā bi-ravad* "I commanded him to go there."

[5] In m.c. of ten (but incorrectly) رفتن بانجا *raftan-i bi-ānjā*.

In Persian, however, وگر *vagar*, ولیکن *valīkan*[1], وامّا *va ammā*, ویا *va yā*, و چون *va chūn*, فامّا *fa-ammā* (in writing for امّا *ammā* "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" او هم خنده کرد و هم گریه *ū ham khanda kard va ham girya.*

(2) *Though, although—yet, still, nevertheless*:—"Though deep yet clear" اگرچه گوداست ولی باز زلال است *agarchi gawd ast valī bāz zulāl ast.*

"Though a thousand rivers flow in the sea, still it is never full" اگرچه هزار رودخانه داخل دریا می شود باز پر نمیگردد *agarchi hazār rūd-khāna dākhil-i daryā mī-shavad bāz pur namī-gardad.*

Remark.—Words that prefixed to nouns or pronouns are prepositions, may, when joining sentences, become conjunctions, as :—"Before my illness" پیش از نا خوشی من *pīsh az nā-khushī-yi man* (m.c.): "before I was[2] born" پیش از آنکه متولد بشوم *pīsh az ān ki mutavallid bi-shavam*[2] (m.c.).

Many conjunctions are also adverbs.

(3) *Whether—or*:—"Whether they are killed or I, it matters naught" خواه من کشته بشوم خواه (یا) ایشان تفاوت ندارد *khwāh man kushta bi-shavam khwāh* (or *yā*) *īshān tafāvat na-dārad*: "it makes no difference whether they killed him, or I" چه من و چه ایشان او را کشته باشند فرق ندارد *chi man vā chi īshān ūrā kushta bāshand farq na-dārad.*

(4) *Either—or*:—نه ترس از خدا داشت نه از انسان *na tars az Khudā*[3] *dāsht na az insān* (m.c.) "no fear had he of either God or man": "either go or stay" یا برو یا بمان *yā bi-raw yā bi-mān*; *vide* (5).

(5) *Neither—nor*:—"Neither act nor promise hastily" نه بتعجیل عمل بکن نه وعده *na bi-ta'jīl 'amal bi-kun va na va'da* (m.c.): "he feared neither God nor man" هیچ ترس نداشت نه از خالق ونه از مخلوق *hīch tars na-dāsht na az khāliq va na az makhlūq.*

Remark.—"Especial 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 خدا *Khudā* or انسان *insān* be put first.

Compare:—"in these times one can neither speak of Church or State without—" درین زمان نکسی از ملت و نه از دولت میتواند صحبت کند *dar īn zamān na kas-ī az millat va na az dawlat mī-tavānad ṣuḥbat bi-kunad* (m.c.). The English should be "—speak of neither Church nor State": the Persian should be نه از ملت ونه از دولت *na az millat va na az dawlat.* *Vide* also Remark to § 122 (*c*).

"I am neither an ascetic in theory or practice" (it should be 'I am not an ascetic either in theory or in practice'). (1) من نه عملاً مرتاض ام ونه علماً *man na 'amal^{an} murtāẓ-am va na 'ilm^{an}*, and (2) من ریاضت کش نیستم نه در عمل نه در علم *man riyāẓat-kash nīstam na dar 'amal na dar 'ilm* are both correct; but (3) من عملاً یا علماً مرتاض نیستم *man 'amal^{an} yā 'ilm^{an} murtāẓ nīstam* though correct is not good; (4) من نه عملاً و نه علماً مرتاض ام *man na 'amal^{an} va na 'ilm^{an} murtāẓ-am* though correct is faulty in collocation, *vide* (1).

(*c*) Some English conjunctions are used as connectives in correspondence with adverbs or adjectives:—

(1) *As—as, so*:—"He is as amiable as his brother" او مثل برادرش مهربان است *ū miṣl-i barādar-ash mihrbān ast*, or آنقدری که برادرش مهربان است او هم است *ān qadr-ī ki barādar-ash mihrbān ast ū ham ast* (m.c.). "As he excels in virtue, so he rises in estimation" همانقدری که در فضیلت ترقی میکند بر احترامش افزوده میشود *hamān qadr-ī ki dar faẓīlat taraqqī mī-kunad bar iḥtirām-ash afzūda mī-shavad.*

(2) *So—as*:—"No riches make one so happy as a clean conscience" هیچ دولتی مثل پاک دلی انسانرا مسرور نمی سازد *hīch dawlat-ī miṣl-i pāk-dilī insān rā masrūr namī-sāzad* (m.c.). "Speak so as to be understood" بطوری حرف بزن که فهمیده بشوی *bi-ṭawr-ī ḥarf bi-zan ki fahmīda bī-shavī.*

(3) *So—that* (expressing consequence):—"He speaks so low that none can understand him" او طوری آهسته حرف میزند که هیچ کس نمیفهمد *ū ṭawr-ī āhista ḥarf mī-zanad ki hīch kas namī-fahmad.*

(4) *Not only—but, but also*:—"He is not only deaf but (also) blind" او نه فقط کر است بلکه کور هم *ū na faqaṭ kar ast balki kūr ham*; but better او نه فقط کر بلکه کور هم هست *ū na faqaṭ kar balki kūr ham hast.*

(5) *Such as*[1]:—"There never was such a famine as the present famine" هیچوقت مثل حالا قحطی نبوده *hīch vaqt miṣl-i ḥālā qaḥṭ-ī na-būda*: "A man such as I am" مثل من آدمی *miṣl-i man ādam-ī.* "There never was such a thief as he" هیچ وقت چنان دزدی کسی ندیده است *hīch vaqt chunān duzd-ī*[2] *kas-ī na-dīda ast.*

(6) *Such that*:—"Such is the emptiness of human enjoyment that we are always impatient of the present" لذت دنیا آنقدر بی مزه است که ما همیشه در خیال لذت

[1] 'Such' when qualifying a noun is a demonstrative adjective, as 'such people': امثال شما اشخاص *amṡāl-i shumā ashkhaṣ* (m.c.) "people such as you."

[2] Note omission of را (modern colloquial). The *rā* should, however, be inserted.

دیگر هستیم *lazzat-i dunyā ān qadr bī-maza ast ki mā hamīsha dar khayāl-i lazzat-i dīgar hastīm* (m.c.). (Here چنانچه *chunānchī* could not be substituted for که because of the preceding آنقدر.)

(7) *More, sooner, etc. than*:—"They have more than heart could wish" در بهشت بیش از دلخواه بانسان میدهند *dar bihisht bīsh az dil-khwāh bi-insān mī-dihand* (m.c.). "The Greeks were braver than the Persians" اهل یونان دلیرتر از اهل ایران بودند *ahl-i Yūnān dilīr-tar az ahl-i Īrān būdand* (m.c.).

(8) *Pas, hama chashmhā bar man dūkhta,*[1] *tafṣīl-i qaẓiyya rā chunānchi vāqi' shuda na, balki chunānchi gufta shuda būd, guftam* پس همه چشمها بر من دوخته تفصیل قضیه را چنانچه واقع شده نه بلکه چنانچه گفته شده بود گفتم (Tr. H. B., Chap. XXXII, p. 99) "then, while all fixed their eyes on me, I related the matter, not as it actually happened, but as it had been related."

(*d*) One conjunction may serve for two or more verbs, as: "If we go and [if] see him" اگر ما برویم و اورا نه بینیم *agar mā biravīm va ūrā bi-bīnīm*—". Compare: "The Shah, the Prime Minister, the Foreign Minister and the War Minister were there" شاه صدر اعظم وزیر امور خارجه و وزیر جنگ آنجا بودند *Shāh, Ṣadr-i A'aẓam, Vazīr-i Umūr-i-Khārija va Vazīr-i Jang ānjā būdand*[2]. "We have ships and men and money and stores" ما کشتی و سرباز و پول و ذخیره داریم *mā kashtī va sarbāz va pūl va zakhīra dārīm* (m.c.), but better ما کشتی داریم سرباز داریم پول داریم ذخیره هم داریم *mā kashtī dārīm, sarbāz dārīm, pūl dārīm, zakhīra ham dārīm* (m.c.).

(*e*) The conjunction[3] تا *tā* "until, as long as, as far as" may give rise to a little ambiguity as it may either be followed by the negative *na*, or not. Thus "stay till I return" can be rendered either by شما صبر کنید تا من بر گردم[4] *shumā ṣabr kunīd tā man bar gardam*, or by تا بر نگردم شما نروید *tā bar na-gardam*[5] *shumā na-ravīd*.[6] If *tā* means 'until' it requires a negative; if 'as long as' it does not require a negative. *Tā vaqt-ī ki* تاوقتیکه 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: in the Persian در انگلستان هیچ کس تا وجه کفاف نداشته باشد زن نمی گیرد *dar Inglistān hich kas tā vajh-i kifāf na-dāshta bāshad zan namī-girad* (mod.) there are two; *tā* in this example means 'as long as (they have not got—)'

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[1] Misrelated participle.

[2] Necessary to insert the conjunctions, otherwise وزیر امور خارجه *Vazīr-i Umūr-i Khārija* might be taken to be in apposition to صدر اعظم *Ṣadr-i A'aẓam*.

[3] And Preposition.

[4] The present tense could not be used.

[5] تا بر نگردم شما صبر کنید *tā bar na-gardam shuma ṣabr kunīd* though correct would not be used.

[6] In Hindustani "stay in the verandah till I return" can be rendered by either *jab tak main na ā'ūn barande meṅ baiṭhe raho*, or *tum barande meṅ baithe raho yahān tak ki maiṅ ā'ūn*: *vide* Phillott's Hindustani Manual, Lesson 38.

The usual construction with تا *tā* is that both clauses should be affirmative or both negative, but that this is not a necessity, will be seen from the following examples:—

خسته شدند تا اورا دانا ساختند *khasta shudand tā ūrā dāna sākhtand* = تا اورا نادانا نساختند ارام نگرفتند *tā ūrā dānā na-sākhtand ārām na-giriftand* = تا آرام نگرفتند اورا دانا ساختند = *ārām na-giriftand tā ūrā dānā sākhtand* "they were wearied by the time they made him wise."

تا به سرکار عرض نکنم نخواهم نشست *tā bi-sarkār 'arz na-kunam na-khwāham nishast* (usual) "till I say my say, I will not sit down."

تا اینمطلب را بمن نگوئید اینطور عمل خواهم کرد *tā īn maṭlab rā bi-man na-gūyīd īn ṭawr 'amal khwāham kard* "till you tell me about this I will continue to act thus": از اینجا نروی تا من بر نگردم *az īnjā na-ravī*[1] *tā man bar na-gardam* (usual); تا من بر نگردم اینجا باش *tā man bar na-gardam īnjā bāsh* (less usual), or اینجا باش تا من برگردم *īnjā bāsh tā man bar-gardam* (usual) = تا من نیایم از اینجا نروی *tā man na-yāyam az īnjā na-ravī* (or *ma raw*).

In the following sentence from Sa'dī:—

اندیشید که اگر بر ملا افتد فتنه نشود *andīshīd ki agar bar malā uftad fitna na-shavad* (Sa'dī) the negative is in some editions omitted, but the sense is slightly altered; with the negative the sentence signifies: "he feared that if the matter become public, I hope there won't be trouble"; without the negative it signifies: "he thought that should the matter become public, it may cause mischief."

(*f*) 'Seldom if ever' and 'seldom or never.'

"He seldom if ever comes" may be rendered اگر هم بیاید خیلی کم *agar ham bi-yāyad khaylī kam* (m.c.) and "he seldom or never comes" by او بندرت می آید یا هیچ *ū bi-nudrat mī-āyad yā hīch*.[2]

(*g*) The universal English blunder "I gave no more than I could help" and similar expressions can be rendered in Persian by تا ممکن بود کم دادم *tā mumkin būd kam dādam*; هرچه کمتر ممکن بود باو دادم *harchi kamtar mumkin būd bi-ū dādam*; هرچه توانستم کمتر دادم *harchi tavānistam kamtar dādam*.

(*h*) "I had no sooner addressed him than he knew me" or "I had scarcely addressed him when he knew me"[3] = هنوز باو حرف نزده بودم که مرا شناخت *hanūz bi-ū ḥarf na-zada būdam ki marā shinākht* (m.c.): "I had scarcely set foot outside the house when the roof fell" بمعض اینکه پا بیرون گذاشتم

[1] *Na-ravī* نروی more polite than the imperative مرو *ma-raw* (or m.c. نرو *na-raw*).

[2] Note that the verb must be in the affirmative after بندرت *bi-nudrat*, and in the negative after هیچ *hīch*. Therefore in او بندرت یا هیچ نمی آید *bi-nudrat yā hīch namī-āyad* the negative verb ought to be understood after بندرت *bi-nudrat*. In m.c., however, this latter sentence is used though incorrect.

[3] *Ḥāl-i ki man īn sukhan bi-guftam* حالی که من این سخن بگفتم (Gulistan) "as soon as I spoke to him—." *Ḥāl-i ki* حالیکه is almost obsolete.

بی‌محض این که پا بیرون گذاشتم *bi-maḥz-i īn ki pā bīrūn guzāshtam saqf-i uṭāq pāyīn āmad* (or *bi-mujarrad-i īnki*—or تا پا بیرون گذاشتم *tā pā bīrūn guzāshtam* —).

(*i*) The conjunctions پس از آنکه *pas az ān-kī*, or بعد از انکه *ba'd az ān-ki* "after that—"; سابق برینکه *sābiq bar īn ki*, قبل از اینکه *qabl az īnki*, or پیش ازاینکه *pīsh az īnki*, "before that," are usually in Persian followed by the Present Subjunctive, even when referring to past time. That this Present Subjunctive may give rise to ambiguity is shown by the examples in § 126 (*c*).

(*j*) As modern Persians have an objection to the repetition of the same word in a sentence, که is often omitted where in classical Persian it would probably be inserted. Thus in, "He was such a fool that he didn't know that the sky was (is) above his head" آنقدر احمق بود که نمیدانست (که) آسمان بالای سر اوست *ān qadr aḥmaq būd ki namī-dānist* (*ki*) *āsmān bālā-yi sar-i ū'st*[1], the second *ki* would be omitted in speaking though inserted in writing.

§ 124. Prepositions.

(*a*) A preposition in English can sometimes in Persian be expressed by the *iẓāfat*, *vide* § 121 (*o*), "Tempted by the Devil" *ū āzmūda-yi Shayṭān būd* = *ū az 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 در چنین اشکال یا سختی *dar chunīn ishkāl yā sakhtī-ī*[3] refers to one thing only, but در چنین اشکالی یا درچنین سختی *dar chunīn ishkāl-ī yā dar chunīn sakhtī-ī* refers to two. It would, however, be better to express the first thought by در چنین اشکال یعنی سختی *dar chunīn ishkāl ya'nī 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" در شادی و در غم *dar shādī va dar ġham*[4]; "in wealth or in poverty" در غنا یا در فقر *dar ġhanā yā dar faqr*. Though this repetition of the preposition is to be preferred in English, and though the repetition in Persian keeps the two states more distinct, still the Persian ear objects to repetition (even in the previous sentences), except in certain special cases for the sake of emphasis The phrase "I see no difference between the dwellers in cities or in villages"

[1] It would be unidiomatic to say *būd* instead of *ast*.

[2] Here آزموده بود *āzmūda būd* would not be correct as it might be mistaken for a transitive verb. In the first case آزموده *āzmūda* is obviously a past participle.

[3] Note the ی of unity is added to the second noun only.

[4] In m.c. در شادی و غم *dār shādī va ġham* is used.

فرقی مابین اهل شهر و دهات نمي بينم *farq-ī mā-bayn-i ahl-i shahr va dihāt*[1] *namī-bīnam* (m.c.), is grammatically incorrect in English[2] and unidiomatic in Persian: insert *ahl-i* before *dihāt*.

Note the ambiguity in—*tā īnki bi-namakzār-i bī-āb va ābādānī-yi 'Irāq rasīdīm* تا اینکه به نمک زار بي آب و آباداني عراق رسيديم (Tr. H.B., Chap. V) "—till we reached the uninhabited salt desert of Iraq": (insert بی *bī* before آباداني *ābādānī*, otherwise the به *bi* of نمکزار *namak-zār* may be understood before it).

(*c*) 'Besides,' 'including': "His pay including allowances is a hundred tumans a month" *mavājib-i ū bi-inżimām-i jīra va 'alīq*[3] *māh-ī ṣad tūmān mī-bāshad* مواجب او بانضمام جيره و عليق ماهي صد تومان ميباشد (m.c.).

'Inclusive of' can also be expressed by *'alāva bar īn*, as: تمام اخراجات سفر باو دادم علاوه بر اين صد روپيه نقد سپردم. (*Bi-juz* بجز and بغير از *bi-ghayr az* signify "exclusive of, except," گذشته از اين *guzashta as īn* (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" مابين *mā-bayn-i* (or ميان *miyān-i*) رفقايش *rufaqāyash*; "amidst the snow" ميان برف *miyān-ī barf* (not مابين برف *mā-bayn-i barf*); "amidst the darkness" ميان ظلمت *miyān-i żulmat* (or در *dar*, or ميان تاريکي *miyān-i tārīkī*). In Persian, if 'amidst' refers to singular environment ميان *miyān* only is used though also applicable to plural; "divide between two" ميان دونا تقسيم بکن *miyān-i du tā* (or مابين دونا *mābayn-ī du tā*) *taqsīm bikun*; "distribute among thousands" ميان هزارها تقسيم بکن *miyān-i hazārhā* (or مابين هزارها *mā bayn-i hazārhā*) *taqsīm 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" يکدر ميان درختهای چنار درخت شمشاد نشانده اند *yak dar miyān-i darakhthā-yi chinār darakht-ı shimshād*

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[1] و اهل دهات *va ahl-i dihāt*. Note that the plural termination is added to the second noun only.

[2] Corrected "Between the dwellers in cities and the dwellers in villages."

[3] *Jīra*, the bread ration or the money allowance given in its stead to a private servant in camp, nominally a kran a day: lucky the servant that gets it. *'Alīq*, forage consisting of barley and *kāh* (chopped straw).

[4] It will be noticed that though ميان *miyān* can take the place of مابين *mā bayn*, the latter cannot always take the place of ميان *miyān*: the former refers to singular or plural environment; the latter to plural only.

[5] Taken from Hodgson's "Errors in the use of English."

[6] Insert "and the next."

nishānda-and.[1] "It was published in successive parts, with long intervals between each period of publication" این کتاب جزو جزو چاپ شد و فاصلهٔ زیادی *in kitāb juzv juzv chāp shud va fāṣila-yi ziyād-i mā bayn-i har juzv*[2] *būd*: "where between every stitch she could look up and see what was going on in the street" و انجا میتوانست مابین هر بخیه سر بالا کند و تماشای توی کوچه بکند *va ānjā mī-tavānist mā-bayn-i har bakhiya sar bālā kunad va tamāshā-yi tū-yi kūcha bi-kunad* (m.c.): "between the junction of the Tigris and the Euphrates a considerable space is left dry" مابین محل اتصال دجله و فرات و خشکی زیاد واقع شده است *mā bayn-i maḥall-i ittiṣāl-i Dajla*[3] *va Furāt khushkī-yi ziyād-i vāqi, shuda ast.* Vide also last example § 121 (*i*).

(*f*) 'With,' همراه *hamrāh* or با *bā*, originally signified 'association with': من همراه بانگ خروس برخاستم *man hamrāh-i bāng-i khurūs bar-khāstam* (m.c.) "I was up at (i.e. with) cock crow." "I fought with him" با او جنگ کردم *bā ū jang kardam* may be used either in a hostile sense for 'against him,' or in a friendly sense 'on his side': با تفنگ اورا زدم *bā tufang ūrā zadam* "I shot him."[4]

'With' (با *bā*), sometimes signifies 'in spite of' 'notwithstanding, as: "with all his wealth he is an unhappy man" با همهٔ پولش باز ناشاد است *bā hama-yi pūl-ash bāz nāshād ast* (m.c.).

(*g*) 'On' sometimes signifies immediately after, as: "on his saying this, I left him" بگفتن این حرف از نزدش رفتم *bi-guftan-i īn ḥarf az nazdash raftam* (m.c.).

Remark.—Tā تا, "as soon as," is not strictly an equivalent though practically so: in تا این حرف را گفتم از نزدش رفتم *ta īn ḥarf rā guftam az nazdash raftam* (m.c.) "as soon as I said this, I left him": تا *tā* properly signifies that the two actions were simultaneous.

(*h*) *Az* از 'from' signifies portion, as: از پسر و دختر چه داری *az pisar va dukhtar chi dārī*? (m.c.) "what sons and daughters have you (what have you of sons and daughters?"): از مال سواری چه داری *az māl-i savārī chi dārī*? (m.c.) "what riding animals (horses, mules, or donkeys, not camels) have

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[1] The dictionaries are seldom to be relied on for accurate information on botany and zoology. Is شمشاد *shimshād* the box tree?

[2] Modern colloquial but incorrect: also مابین هر دو جزو *mā bayn-i har du juzv* would signify "between both the parts" and would, therefore, mean that no more than two parts were published. Write *mā-bayn-i juzvhā.*

[3] Also *Dijla.* "Between the Tigris and Euphrates at their junction" مابین دجله و فرات قریب محل *mā bayn-i Dijla va Furāt qarīb-i maḥall-i—.*

[4] *Gulūla tū-yi sar-ash zadam* گلوله توی سرش زدند "I shot him in the head," but تفنگ توی سرش زدم *tufang tū-yi sar-ash zadam* "I struck him on the head with the butt of the rifle."

you?'': بیطار از آنچه در چشم چار پایان کردي بچشم او کشید *bayṭār az ānchi dar chashm-i chār-pāyān kardī bi-chashm-i ū kashīd*, "the farrier dropped into his eyes some of the medicine he was accustomed to use for animals."

(*i*) 'Toward' or 'towards' may be used for both place and time, as: "We were travelling towards Tehran" ما بطرف طهران سفر میکردیم *mā bi-ṭaraf-i Ṭahrān safar mī-kardīm* (m.c.): "towards morning" طرف صبح *ṭaraf-i ṣubḥ* (m.c.).

CHAPTER XVI.

§ 125. Use of the Tenses.

AORIST.

The use of the tenses in classical Persian differs somewhat from that of modern Persian.

The Aorist is used both in the Indicative and Subjunctive moods and expresses indefinite time.

(*a*) The Aorist in *Classical* Persian is used:—

(1) With or without the prefix بـ as a Present Indefinite.[1] Examples: گویند ملک هم در آن هفته شفا یافت *gūyand malik, ham*[2] *dar ān hafta shifā yāft* (Sa'dī) "they say[1] the king recovered that very week."

صیاد نه هر بار شکاری بـه برد
افتد که یکی روز پلنگش بدرد

Ṣayyād na har bār shikār-ī bi-barad
Uftad ki yak-ī rūz palang-ash bi-darad (Sa'dī)

"Not every day does the sportsman kill his game;
It may happen[3] (or it happens) that one day the leopard rends him."

وقت ضرورت چو نمـــاند گریز دست بگیرد سر شمشیر تیز
Vaqt-i ẓarūrat chu na-mānad gurīz
Dast bi-gīrad sar-i shamshīr-i tīz (Sa'dī).

"In necessity, when flight is impossible,
The hand perforce lays hold of the sword."

Guft tarsam ki bīnā shavad گفت ترسم که بینا شود (Sa'dī) "he said, 'I fear lest he (should) recover his sight'": گفت من اورا ندانم *guft man ūrā na-dānam*[4] (Sa'dī) "he said, 'I don't know him.'"

(2) It is sometimes, with or without بـ, used as an Indefinite Future:— یعنی ترا خواهند پرسید که عملت چیست و نگویند که پدرت کیست *ya'nī turā*

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[1] Pres. Indef. "they say": Pres. Def. "they are saying."

[2] As the sentence stands *ham* could refer either to *malīk* or to *dar ān hafta*. In speaking, the accent would show to which it belonged. In در همان هفته *dar hamān hafta* there can be no ambiguity.

[3] The Aorists of افتادن *uftādan* and بودن *būdan* (*uftad* and *bāshad* 'it may happen', 'it may be') are used as adverbs in the sense of 'perhaps.'

[4] In modern Persian نمی شناسم *namī-shināsam*; دانستن *dānistan* could not be used.

khwāhand pursīd ki 'amal-at chīst va na-gūyand ki pidar-at kīst[1] (Sa'dī) "—that is you will be asked[2] (at the Judgment day) what your deeds were, you will not be asked[2] who your father was":

گل همین پنج روز و شش باشد وین گلستان همیشه خوش باشد

Gul hamīn panj rūz u shash bāshad

Vīn gulistān hamīsha khush[3] *bāshad*—(Sa'dī)

"The rose season will last but a few days, but this Gulistan[4] of mine will blossom always": گفت اگر فرمائي من اورا خاموش کنم - پادشاه گفت غایت لطف باشد *guft agar fārmā'ī man ūrā khāmūsh kunam. Pādishah guft ghāyat-i lutf bāshad* (Sa'dī) "he said, 'If you order me, I will silence him.' The king said, 'It will be a great kindness on your part'": گفت اگر انجام این حالت بر مراد من باشد چندین درم زاهدانرا بدهم *guft agar anjām-i īn hālat bar murād-i man bāshad chandīn diram zāhidān rā bi-diham*[5] (Sa'dī) "he said, If the business terminates as I wish it to, I will give so many dirams to the ascetics."[6]

ای بس که نباشیم و جهان خواهد بود نی نام زما و نی نشان خواهد بود

از پیش نبودیم و نبود هیچ خلل از این پس نباشیم و همان خواهد بود

Ay bas ki na-bāshīm u jahān khwāhad būd

Nay nām 'z mā u nay nishān khwāhad būd

Az pīsh na-būdīm u na būd hīch khalal

Az īn pas na-bāshim va hamān khwāhad būd

"The word will last long after Khayyam's fame
Has passed away, yea, and his very name:
Aforetime we were not, and none did heed:
When we are dead and gone, 'twill be the same."—

(*O. K.* 150 *Whin.*).

گویند مرا که ایزدت توبه دهاد او خود ندهد ور بدهد من نکنم

Gūyand marā ki, 'Īzad-at tawba dihād!'

Ū khud na-dihad var bi-dihad man na-kunam

"They say, 'May Allah grant thee penitence!'
He grants it not, and did he, I'd rebel."

(*O. K.* 329 *Whin.*).

(3) It is used as a Pres. Subj., or Conditional:—کس نتواند که بجا آورد *kas na-tavānad ki bi-jā āvarad* (Sa'dī)[7] "none is able to perform it."

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[1] In modern Persian از تو خواهند پرسید *az tu khwāhand pursīd.*

[2] Note the regular Future and the Aorist in the same sentence, apparently with precisely the same meaning.

[3] *Khash* old for *khush.*

[4] *Gulistān* of course means 'Rose Garden.'

[5] Mod. Pers. خواهم داد *khwāham dād*, or میدهم *mī-diham.*

[6] *Zāhid* زاهد a religious person who has renounced the good things of the world.

[7] The Subjunctive after توانستن *tavānistan*, though the ordinary construction in modern Persian, is not very common in the classical language.

ترسیدم که از بیم گزند خویش قصد هلاک من کنند *tarsīdam ki az bīm-i gazand-i khwīsh qaṣd-i halāk-i man kunand* (Sa'dī) "I feared lest they (the ministers) through fear of their own life might (or should) determine on my destruction": بفرمود تا مسارعت کنند *bi-farmūd tā musāra'at kunand*[1] (Sa'dī) "he ordered them to wrestle (i.e. so that they should wrestle)": اگر خدای عز وجل مرا پسری دهد جز این گرقه که پوشیده ام هرچه ملک من است ایثار درویشان کنم *agar Khudā-yi*[2] *'azz*[a] *va jall marā pisar-ī dihad*[2] *juz īn khirqa ki pūshīda am har chi milk-i man ast īṣār-i darvīshān kunam*[3] (Sa'dī): چندان مبالغه در وصف ایشان کردی و سخنهای پریشان گفتی وهم تصور کند که زهر فاقه را تریاق اند ویا کلید خزینهٔ ارزاق *chandān mubālagha dar vaṣf-i īshān kardī va sukhanhā-yi parīshān guftī vahm taṣavvur kunad ki zahr-i fāqa rā taryāq and va yā kalīd-i khazīna-yi arzāq* (Sa'dī) "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": قاضی ارنا ما نشیند بر نشاند دست را *qāẓī ar bā mā nishīnad bar fishānad dast rā* (Sa'dī) "were the Qazi even to sit with us he would wave his arms in time to the music."[4]

گر ترا در بهشت باشد جای دیگران دوزخ اختیار کنند
Gar turā dar bihisht bāshad jāy
Dīgarān dūzakh ikhtiyār kunand (Sa'dī)
"Should your lot be to go to Paradise
All others would at once choose Hell."

گفتم چنان خفته اند که گوئی مرده اند *Guftam chunān khufta-and ki gū'ī*[5] *murda-and* (Sa'dī) "I said they are in such a deep sleep that you would suppose they were dead."

تو گوئی تا قیامت زشت روئی دو ختم است و بر یوسف نکوئی
Tu gū'ī[5] *tā qiyāmat zisht-rū'ī*
Bar ū khatm-ast u bar Yūsuf nikū'ī (Sa'dī)
"Thou wouldst suppose that, till the world's end, ugliness
Has reached its height in him as beauty has in Joseph;"

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[1] *Kardand* کردند the past tense would have been used here had the author wished to convey the idea that they wrestled then and there on the spot.

[2] *Iẓāfat* incorrect. Note Aorist: the Present could not be substituted in this condition.

[3] In Mod. Pers. *khwāham kard* خواهم کرد or *mī-kunam* می کنم.

[4] Modern Persians wave their arms or their handkerchiefs in time to music or dancing in a *majlis-i shurb*, or *majlis-i ṭarab*. They are also expert in making a loud snapping noise with their fingers (*taling zadan*). Contrary to the dictionaries, I think, دست برفشاندن *dast bar fishāndan* refers to this motion of the arms, and does not mean "to dance." No Persian whom the writer has consulted can explain دست برفشاندن *dast bar fishāndan*.

[5] Note this meaning of گوئی *gū'ī* and compare گو *gū* "say, suppose, although." Elsewhere Sa'dī uses the 2nd pers. sing. of what may be the Past Habitual (identical in this person with the Preterite) or the Preterite, in the same sense as: تو گفتی که خورد؛—

(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 :—گویند که زال پدر رستم *gūyand ki Zāl pidar-i Rustam*—(Prof S. T.) "it is said that Zāl the father of Rustam—" : نصر الله خان که پسر کریم خان باشد این رسم را گذاشت *Naṣr Ullāh Khān ki pisar-i Karīm Khān bāshad īn rasm*[1] *rā guẓāsht* (*m.c.*) "Naṣr Ullāh Khān who is the son of Karīm Khan established this custom" : چنین گویند *chunīn gūyand* (m.c.) "so they say."

The Aoris is, however, used as a Pres. Subj., in place of the Present in English, as : "is there any one of you who knows (to know) Turkish ?" از شما کسی هست که ترکی بداند *az shumā kas-ī hast ki Turkī bi-dānad ?*" (m.c.) ; "There is none who knows it کسی نیست که بداند *kas-ī nīst ki bi-dānad* (m.c.). In neither of these examples should میداند *mī-dānad* be substituted, though it sometimes is in m.c.

(2) It is used as an Indefinite Future as : —

گفت چه گویم *guft chi gūyam*[2] (Sa'dī, also m.c.) "he said 'what shall I say ?'" : چه کنم *chi kunam* ? (m.c.) "what can I do, what should I do ?" : این کار را بکنم *īn kār rā bi-kunam* ? (m.c.) "shall I do this ?" ; من ضامن میشوم که او پول بدهد *man ẓāmin mī-shavam ki ū pūl bi-dihad*[3] (m.c.) "I'm guarantee for him to give (the money)" : وعده میکنم که بیایم *wa'da mī-kunam ki bi-yāyam* "I promise to come," but وعده میکنم که خواهم آمد *wa'da mī-kunam ki khwāham āmad* "I promise that I *will* come" : زبان و دهنهٔ خود را همراه به نرم

میدانا تو خاکش ریخته *tu guftī ki khurda-yi mīnā bar khāk-ash rīkhta* (Sa'dī) "you would have said that bits of enamel had fallen on the ground" ; (the leaves are compared to bits of enamel). In

گفت باور نداشتم که ترا * بانگ مرغی چنین کند مدهوش

Guft Bāvur na-dāshtam ki turā
Bāng-i murgh-ī chunīn kunad madhūsh (Sa'dī)

the Preterite (not the Past Habitual) is used for the supposition "I did not believe, I would not have supposed that."

In modern Persian the Imperfect would be used instead of گوئی *gū'ī* or گفتی *guftīt* in the above-quoted examples, as : همچنین می گفتی که *ham-chunīn mī-guftī ki. Guftī* گفتی is, however, used on occasions.

[1] The word دستور *dastūr* so common in India for "custom" is used only locally in m.c. in this sense. *Dastūr* دستور is a high priest of the Zardushtis, and also locally means an enema : *shumā rā dastūr mī-kunīm* شما را دستور میکنیم (m.c.) is a vulgar joke addressed to a Zardushti priest. The Arabs use the word for "permission."

[2] Such questions indicate doubt or perplexity : and the use of the Aorist in such sentences is obvious.

[3] But من ضامن میشوم که او پول خواهد داد *man ẓāmin mī-shavam ki ū pūl khwāhad dād* (m.c.), "I guarantee that he will certainly pay."

[4] *Vide* (*b*) (4).

زین و دهنه خود را حاضر بگیرم یا از نائب چاپار خانه بگیرم *zīn va dahana-yi khud rā hamrāh bi-baram yā az nāyib-i chāpār-khāna bi-gīram* (m.c.) "shall I (should I) take my saddle and bridle or (can I) get them from the owner of the post-horses?"[1]

The Present participle in آن *ān* with the Present Tense of شدن *shudan* also expresses the Future, *vide* (*o*).

(3) It is used as a Present Subjunctive,[2] principally in final clauses introduced by که *ki*, تا *tā*, تاکه *tā-ki*, تا که *ki tā*; and also where a doubt is expressed in subordinate clauses, expressing an object, order, advice, hope, duty, desire, distinction, fear, permission, doubt, etc.:—وقتیکه به بازار بروی *vaqt-i ki bi-bāzār bi-ravī* (m.c.) "when you happen to go to the bazar—" (but وقتیکه به بازار میروی *vaqt-i ki bi-bāzār mī-ravī* (m.c.) "when you go to the bazar" (said to a person who is about to go or generally goes): میدانی خواهرت را که بخوان بدهیم *mī-dānī khwāhar-at rā ki bi-Khān bi-dihīm* (m.c.) "you know that when (or if) we (happen to give) your sister in marriage to the Khān—"; میدهم *mī-dihīm* would mean "when we give, as we *are* going to give—": حالا دیوانی بکنم که عبرت همهٔ عالم بشود *ḥālā dīvān-i bi-kunam ki 'ibrat-i hama-yi '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" امیدوارم شما بیائید *ummīdvār-am shumā bi-yāyīd* (m.c.): "I hoped you would (might) come" امیدوار بودم شما بیائید *ummīdvār būdam 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" دزدی میکند و تا میتواند پنهان میکند (or کراجک زاغ) *zāgh* (or *karājak*) *duzdī mī kunad va tā mī-tavānad panhān mī-kunad* (m.c.); or —*tā bi-tavānad panhān mī-kunad* تا بتواند پنهان میکند (m.c.) "whatever it may be able to."

(4) It sometimes takes the place of the Infinitive in English, as: "I had no book to read" کتابی نداشتم که بخوانم *kitāb-i na-dāshtam ki bi-khwānam* (m.c.) (I had no book to read, that I might read): "I had no tools to cut with" اسبابی پیش من نبود که به برم *asbāb-i pīsh-i man na-būd ki bi-buram* (m.c.); "I had no string (or thread) with which to strengthen the snares" نزد من نخ نبود که دام را مضبوط بکنم *nazd-i*[3] *man nakh na-būd ki dām ra mazbūṭ bi-kunam* (m.c.).

(5) It is used optatively as: نمکت کورم کند اگر خلاف عرض کرده باشم

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[1] *Shāgird-chāpār* شاگرد چاپار is the postboy with the horses, while the چاپار *chāpār* or چاپارچی *chāpār-chī* is the man who carries the post, and the نائب چاپار *nā'ib-chāpār* is the master of the چاپار خانه *chāpār-khāna*.

[2] In a subjunctive sentence the verb is subject to a conjunction: *vide* § 126 Subjunctive Mood.

[3] *Nazd-i man na-būd* نزد من نبود "I had not." Compare Hindustani *mere pās na-thā* "I had not (there was not near me)." Better نخ نداشتم *nakh na dāshtam ki*—.

namak-at kūr-am kunad agar khilāf 'arẓ karda bāsham[1] (m.c.) "may your salt (that I have eaten) blind me, if I have misrepresented the facts."

(6) It is sometimes used for the Imperative as: بولی تا پول نگیری قطرهٔ آب بکسی ندهی *valī tā pūl na-gīrī, qaṭra-ī āb bi-kas-ī na-dihī* (Tr. H.B. Chap. IX) "but till you receive payment don't give a drop of water to any one!"

It also supplies the missing Persons of the Imperative Mood, as: رویم, *biravīm* "let us go."

(7) It is in certain cases used for the Preterite Indicative in English. *Vide* § 126 (*c*).

Remark I.—It will be seen that the Aorist (Present Subjunctive) is used in subordinate clauses expressing an "object, consequence, order, advice, hope, fear, duty, desire, inclination, effort, permission, necessity," and often in conditions. *Vide* also Subordinate Clauses and examples of the Tenses, Appendix.

Remark II.—In sentences expressing "purpose, resolution or wish, etc.," the Infinitive can usually be substituted for a subordinate clause in the Subjunctive, thus: قصد رفتن داشتم *qaṣd-i raftan dāshtam* or خواستم بروم *khwāstam bi-ravam.*

Remark III.—Bi-juz'iyyāt sar farū āvardan kār-i 'ajā'iz[2] *tavānad būd* بجزئیات سر فرو آوردن کار عجائز تواند بود (class.) "to be weighed down by trifles is to be like an old woman"; were *ast* substituted for تواند بود *tawānad būd* it would show certainty. The writer however implies that even some عجائز *'ajā'iz* would not submit to such a thing.

(*c*) In *classical* Persian the Present Tense is chiefly used for the Definite (or Continuous) Present,[3] as: ملک پرسید که چه میگوید *malik pursīd ki chī mī-gūyad* (Sa'di) "the king asked, 'what is he saying?'":

ندیدهٔ که چه سختی همی رسد بکسی که از دهانش بدر می کنند دندانی

Na-dīda-ī kī chi sakhtī hamī-rasad bi-kas-ī

Ki az dahān-'sh[4] *bi-dar mī-kunand dandān-ī?* (Sa'di).

"Hast thou not seen what pain a person suffers

While a single tooth is being extracted from his jaw?"[5]

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[1] *Karda bāsham* کرده باشم an example of the Past Subjunctive. *Vide* § 126.

[2] *'Ajā'iz*, pl. of *'ajūz.*

[3] In the *Gulistān* this rule is generally, if not always, observed; but in the *Anvār i Suhaylī*, the Present Tense is usually used for both Presents, except in the verses.

[4] *Dahān-sh* (poetical license).

[5] A Persian dentist (who has but one pattern and one pair of forceps for every kind of extraction) first lays the patient flat on the floor and then sits on his chest. Operator and operated-on then roll on the floor for a few minutes in an agonised embrace. As a Persian rarely submits to having a tooth extracted unless he is in violent pain his sufferings during an extraction are severe.

Some modern dentists have adopted "European methods," and place the patient with his back to a wall. The tooth is then secured and the patient dragged round the room. In Sa'di's time the methods were perhaps more primitive.

It is in classical Persian rarely used as a Future [*vide* (*d*) (2) for the *modern* use of the Present for the Future], an instance of such usage being:- زاهد فرمود که من سه رقعه مینویسم تو بدست امیني و معتمدی صاحب الاخلاص بسپار *zāhid farmūd ki man si ruq'a mī-navīsam*[1]*; tu bi-dast-i amīn-ī u mu'tamad-ī ṣāḥib"'l-ikẖlāṣ bi-sipār* "the pious man replied, 'I will write three letters and do thou deliver them into the hand of a select officer, and a confidential and faithful person:'" گفت غمی نیست که بتاتار میدهم—(Gul., Chap. III, St. 14).

(*d*) In *modern* Persian the Present Tense is used:—

(1) As a Present, definite or indefinite, as: او حالا می نویسد *ū ḥālā mī-navīsad* (m.c.) "he is now writing": او هر روز مي نويسد *ū har rūz mī-navīsad* (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 ḥālī mī-kunam* چشم بشما حالي ميكنم (m.c.) "certainly, I will show you (instruct you)": سال آیندهٔ انشاء الله به تبریز میروم *sāl-i āyanda inshāᵉ Allāh*[2] *bi-Tabrīz mī-ravam*[3] (m.c.) "next year I will go to Tabriz—D. V.": *man namī-ravam, bi-man chi? man namī-ravam* (m.c.) من نمي روم بمن چه من نمي روم "I won't go, I won't go": اگر او بنوکري پیش شما بیاید کار خوبیست (or خواهد بود or مي باشد) *agar ū bi-nawkarī pish-ī shumā biyāyad kār-i kẖūb-ī 'st* (or *mī-bāshad* or *kẖwāhad būd*) m.c. "it would be a good thing if he came to you as a servant": فردا شنبه است *fardā shamba ast* (m.c.) "tomorrow will be a Saturday": همه روزه این مایهٔ درد سر و اوقات تلخي است *hama-rūza īn māya-yi dard-i sar va awqāt talkẖī*[4] *'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: تیمور را در هرجای دنیا باشد سراغ کرده پیدا نموده میگیرید دست بسته مي آورید اینجا *Taymūr rā dar har jā-yi dunyā bāshad surāgẖ karda paydā namūda mī-gīrīd*[5] *dast basta*[6] *mī-āvarīd īnjā* (m.c.) "track Taimur to whatever spot in the globe he may have gone, track and find him, seize him and bring him here bound." This Future is more polite than the Imperative.

Remark.—The Aorist of داشتن *dāshtan* in modern Persian means "I have" or "I will have [*vide* § 83, p. 287], as: اگر این کتاب را بخرم برای

[1] The Present here is for the Immediate Future, an idiom common also in Hindustani. Note to the repetition of the ي of unity. In modern Persian this ي would be added to the second word only.

[2] *Inshāᵉ Allāh* "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 دستش را بسته *dast-ash rā basta* "having bound his hands" but compound adj. *dast-basta* to agree with اورا *ūrā* understood: in speaking, the intonation distinguishes between these two constructions.

(نخواهد داشت) من فائدهٔ ندارد *agar īn kitāb rā bi-kharam barāy-i man fāʾida-ī na-dārad* (or *na-khwāhad dāsht*) (m.c.) "if I buy this book it will be of no use to me."

(3) The Present is also sometimes used in m.c. in a Potential sense as: زنهائي دارد كرمان كه زردهٔ تخم را از ميان سفيده مي زنند *zanhā-ī dārad Kirmān, ki zarda-yi tukhm rā az miyāna-yi safīda mī-zanand* (Profess. Story Teller) "Kirman has a class [1] of women (so tricky) that they can steal the yolk of an egg from the midst of its white."

(4) In quoting an author living or dead, either the Present or the Perfect Tense can be used, as: "Shaykh Sa'di says" (or گفته است) و شيخ سعدي ميگويد *va Shaykh Sa'dī mī-gūyad* (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: روي او را ديدم و خدا را شكر كردم كه پسر من نيست *rū-yi ūrā dīdam va Khudā rā shukr kardam ki pisar-i man nīst* [2] (class.) "I saw his face (by the light of the lamp) and returned thanks to God that he was not my son [2]"; وقتي كه ميرود مي بيند كه فائدهٔ براي او ندارد - آنرا بد *vaqt-ī ki mī-ravad mī bīnad ki fāʾida-ī barāy-i-ū na-dārad, ān-ra ki bar gasht* [3] (m.c.) "when he went, he saw that there was no gain to be made in the business—that [3] was the reason he returned." *Raftam dīd am jahāz nīst* [2] رفتم ديدم جهاز نيست (m.c.) "when I arrived I saw that the ship had gone, was no longer there"; it would be equally correct to say جهاز نبود *jahāz na-būd* or جهاز رفته بود *jahāz rafta būd*, the tense used depending on the dramatic sense of the speaker.

It is however inconsistent to change the time from present to past, or *vice versa*.

Note the incorrect change of tense in the following:— از ياري بخت ديدم كه تقصيراز وى مي بينند و بمن حق ميدهند و حكيم را بچشم كسي ميديدند كه كار نكرده مزد ميخواهد (Tr. Haji Baba, Chap. XI).

In, "He saw an ourang outang coming towards him," it is better to say ديد كه نسناسي طرف او مي آيد *dīd ki nasnās-ī ṭaraf-i ū* [4] *mī-āyad* (m.c.), than ديد نسناسي طرف او مي آمد *dīd nasnās-ī ṭaraf-i ū mī-āmad* (m.c.), though the latter is also correct. Indians and Afghans write and say چه مي بيند كه يك نسناسي طرف او مي آيد *chi mī-bīnad ki yak nasnās-ī ṭaraf-i ū mī-āyad.*

Ṣadāyash bi-gūsham āshnā āmad; chi dīdam pidar-am Karbalāʾī Ḥasan

[1] Note ي of unity with pl. and its signification.

[2] This however may be considered an example of direct narration.

[3] Better از آنجهت بر ميگردد *az ān jihat bar-mī-gardad.*

[4] Note that this is not the direct narration.

صدایش بگوشم آشنا آمد چه دیدم پدرم کربلائي حسن است *ast* (Tr. H.B., Chap. V.) "his voice seemed familiar: what do I see but that it is my father Karbalai Hasan."

(6) The Present is sometimes used in Persian for the Past in English, as :—

"I did not know thou *wast* a thief" نمیدانستم که دزدی *namī-dānistam ki duzd-ī* (m.c.). If the Past (*duzd būd-ī*) were used, it would signify "I did not know that you were the thief (of that article then)."

(7) Propositions that are at all times equally true or equally false should generally be expressed by the Present, whether in English or in Persian, as: "He was such a fool that he didn't know the sky *is* (not 'was') above his head" او چنین احمق بود که نمیدانست آسمان بالای سر اوست *ū chunīn aḥmaq būd ki namī-dānist āsmān*[1] *bālā-yi sar-i ū-st*[1] (m.c): پدر من و تو آدم و مادر مان هوا است[2] پس من و تو برادریم *pidar-i man u tu Ādam, va mādar-i mān Havvā ast,*[2] *pas man u tu barādar-īm* (class.) "the father of you and of me *was* Adam and our mother was Eve: therefore we are brothers."

(8) The Present in Persian is used for the Perfect in English, for an action that is both past and present, as: "I have been ten years (and still am) in this place" ده سال است (or میشود) که در اینجا هستم *dah sāl ast* (or *mī-shavad*) *ki dar īnjā hastam* (m.c.): خیلي وقت است که بیمار بستري هستم *khaylī vaqt ast ki bīmār-i bistarī hastam* "I have been for a long time (and still am) confined to my bed."

The Progressive Perfect may be expressed by the Present and the Conjunctive (Past) Participle as: "I have been striving for several years to learn Persian" چند سال است که زحمت کشیده فارسي مي آموزم *chand sāl ast ki zaḥmat kashīda Fārsī mī-āmūzam* (m.c.).

Remark I.—Both in classical and in modern Persian, the Present is dramatically used for the Future, as: *Guft harki yāfta bāshad bi-yārad ki az ān dah dīnar mal-i ūst* گفت هر که یافته باشد بیارد که ازان ده دینار مال اوست (class.) "he said, '[3] 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, بودن *būdan* and شدن *shudan*, 'vide' (*o*).

(*e*) (1) The classical Definite Future is formed by the Aorist of خواستن *khwāstan* with the apocopated Infinitive[4], as :—

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1 Note the omission of the second *ki* (before *āsmān*) to avoid repetition.

2 *Būd* would signify that 'Adam was my father once, but is not now.'

3 Direct narration.

4 The unapocopated Infinitive occurs in old Pers. *Vide* § 79 (*b*).

گر تو در خانه صید خواهي کرد دست و پایت چو عنکبوت بود

Gar tu dar khāna ṣayd khwāhī[1] *kard,*

Dast u pā-yat chu 'ankabūt buvad (Sa'dī).

"If you hunt only in your house,

Your legs are weak and useless as those of spiders."

Chi khwāhi kard? (class.) چه خواهي کرد "what will you[2] do?": من یقین دارم که او خواهد آمد *man yaqīn dāram ki ū khwāhad āmad* (m.c.) "I am certain he will come," but من ضامنم که او پول بدهد *man zāmin-am ki ū pūl bi-dihad*[3] (m.c.) "I am security for him to pay the money"; the Future here would mean 'I am certain he will pay it': گمان مي برم که او خواهد آمد *gumān mī-baram ki ū khwāhad āmad* (m.c. only) "I think or am of opinion that he will come," but گمان مي برم که بیاید *gumān mī-baram ki bi-yāyad* (m.c. and correct) "I think he may come." So too احتمال مي رود *iḥtimāl 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 Subjunctive, as: احتمال میرود که یخ به بندد *iḥtimāl mī-ravad ki yakh bi-bandad* (m.c.) "it will probably freeze"[4]: احتمال میرود که یخ بسته باشد *iḥtimāl 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 khwāhad būd* جانوری خواهد بود (m.c.) "this must be (certainly will be) some animal," but این جانوری باید باشد *īn jānvar-ī bāyad bāshad* (m.c.) "this ought to be or must be (doubtful) some animal": پس ظاهر است که این نشان انسان نخواهد بود *pas ẓāhir ast ki īn nishān-i insān na-khwāhad būd* (mod.) "therefore it is evident that this can't be the foot-print of a man"; while نتواند بود *na-tavānad būd* would mean "it is impossible for it to be."

(2) This Future is frequently used in classical Persian in conditional sentences, *vide* § 128 (*d*); but in such clauses in modern Persian its place is taken by the Aorist, i.e. the Present Subjunctive.

(*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: اگر پدرم هم بمیرد این کار را خواهم کرد *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 چه کردن میخواهي *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: *khwāhad dād* خواهد داد would be the direct narration and not idomatic. *Vide* § 131 (*f*), Remark II.

[4] *Iḥtimāl-i yakh bastan dārad* "it is probably freezing."

am ham bi-mīrad īn kār rā khwāham kard[1] (m.c.) "I will do this even though my father were to die": اگر دنیا را طوفان بگیرد من از سر اینکار نخواهم گذشت *agar dunyā rā ṭūfān bi-gīrad man az sar-i īn kār na-khwāham guzasht* (m.c.) "even though the Deluge were to come I will not give up accomplishing this."

In, سالها است که می ستانم و خواهم گرفت *sālhā ast ki mī-sitānam va khwāham girift* (Tr. H. B., Chap. VII) "for many years I have collected and will continue to collect (this sum)," the Definite Future is necessary in the second verb.

(*g*) The Preterite or Definite Past is used in narration and usually corresponds to the same tense in English. As it is used in narrating events that closely follow each other, it will sometimes take the place of the English Perfect and sometimes of the Pluperfect; *vide* (*l*).

In classical Persian, a بـ is sometimes euphonically prefixed, without however affecting the sense, as: چون برسیدم بوی گلم چنان مست کرد که دامنم از دست برفت *chūn bi-rasīdam bū-yi gul-am chunān mast kard ki dāman-am az dast bi-raft* (Sa'di) "when I reached there, the scent of the roses so intoxicated me that I lost control over myself." This pleonastic بـ is very common in poetry.

In, گفت بخشیدم اگرچه مصلحت ندیدم *guft bākhshīdam agarchi maṣlaḥat na-dīdam*[2] (Sa'di) "I have forgiven him though I do not approve," the two verbs in the Preterite signify an action just past and done with, the time of which is therefore known: *bakhshīda-am* بخشیدهام would mean that I have pardoned him before you asked me.'

In, گفتی که خوردهٔ مینا بر خاکش ریخته *guftī ki khurda-yi mīnā bar khāk-ash īkhta*[3] (Sa'dī), the verb گفتی *guftī* is the second person of the old Past Habitual tense and not of the Preterite. *Vide* p. 507, footnote 5.

In, معلوم شد که آواز ناخوش دارم و خلق از نفسم در رنج اند توبه کردم *ma'lūm shud i āvāz-i nā-khush dāram va khalq az nafas-am dar ranj-and, tawba kardam* Sa'dī)[4] "I see that I have a disagreeable voice, I repent me," شد *shud* is in the Preterite as it refers to a past event that closely follows another past event, viz. مطلع گردانیدی *muttali' gardānīdī*, and it also signifies 'I have just this moment learnt'; if the Present معلوم میشود *ma'lūm mī-shavad* were used the signification would be 'it is now appearing to me that': while the Perfect معلوم شده است *ma'lūm shuda ast* would signify "it has become known to people (before this) that": also the Preterite توبه کردم *tawba*

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1 Bett r than میکنم *mī-kunam* which might also be used.

2 *Maṣlaḥat namī-bīnam* مصلحت نمی بینم would be equally correct.

3 *Ast* understood.

4 *'Guft, chi mubārak khwāb-ī 'st ki dīdī īnki marā bar 'ayb-i khwīsh muttali, ardānīdī: ma'lūm shud ki 'avāz-i nā khush dāram—.'*

kardam has the dramatic force of 'I repented on the spot as soon as I heard.'[1]

The Preterite is used to express an action just completed, provided there is no continuance of the action, as: *Davā khwurdī* دوا خوردي؟ "have you taken the medicine (now)?": *al-ān khwurdam* الان خوردم "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: اگر رفتي بردي اگر خفتي مردي *agar raftī burdī; agar khufti murdī* (Sa'di)[2] "if you move on, you are safe; if you sleep, you are a dead man." *Vide* § 128 (*e*) and (*f*), Conditional Clauses.

It is also sometimes used as an uncertain Future instead of the Present Subjunctive, as: هر چيز كه او گفت و شما فهميد بنويسيد *har chīz ki ū guft va shumā fahmīdīd*[3] *bi-navisīd* "whatever he says and you understand, write it to me"; here the Pres. Subjunctive could be substituted, هر چيز كه او بگويد و شما بفهميد *har chīz ki ū bi-gūyad va shumā bi-fahmīd.*

After verbs of ordering and the like, the Preterite in classical, not in modern, Persian shows that the order was forthwith executed, as: ملك فرمود تا استاد را خلعت و نعمت دادند *malik farmūd tā ustād rā khil'at va ni'mat*[4] *dādand* (Sa'di) "the king gave the order, and then and there a robe of honour and rewards[4] were given to the master-wrestler": تا خلعت و نعمت بدهند *tā khil'at va ni'mat bi-dihand*[5] would merely show that the order was issued. *Vide* § 125 (*e*).

In, چارهٔ جز آن ندیدیم كه رخت و سلاح و جامه رها كردیم و جان بسلامت بردیم *chāra-ī juz ān na dīdīm ki rakht u silāḥ va jāma rihā kardīm va jān bi-salāmat burdīm*[6] (Sa'dī) "we saw nothing for it but to give up our goods[7] and our arms and our clothes in order to save our lives."

For an example of the Preterite supplying the place of an English Infinite, *vide* (*m*) (9), footnote (3). *Vide* also (*k*).

1 When a servant is being bastinadoed, he uses the Preterite tense, as: *tawba kardam, guh khwurdam, ghalaṭ kardam* توبه كردم گه خوردم غلط كردم.

2 Also m.c.

3 In the absence of an adverb of time, these Preterites might refer to Past time.

4 *In'ām* انعام might be a small sum but نعمت *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 kunīm* and *barīm.*

7 *Rakht* is not clear; it means either clothes or baggage.

For the *ā* in گفتا *guftā* [1] *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 [2]:—پس من لابد باید پیش از وقت ترا از مطلب خبردار کنم تا بازار هم که رفتي بهر کس رسیدي شهرت بدهي که وزیر بمن چنین و چنان خدمتی رجوع کرده است *pas man lābud bāyad pīsh az vaqt turā az maṭlab khabar-dār kunam tā bāzār ham ki raftī* [3] *bi-har kas rasīdī shuhrat bi-dihī ki vazīr bi-man chunīn va chunān khidmat-ī rujū' karda ast* (Vazir-i Lankaran) "then I must make you acquainted with the matter before-hand, lest when you go to the bazaar and meet somebody, you spread about that the Vazir has confided to you such and such service": من دیگر مثل تو پسر برادري هم نخواستم *man dīgar miṣl-i tu pisar-rādar-ī ham na-khwāstam* (Vazir-i Lankuran) "I no longer want a nephew like you": حرفی داشتم بگویمت *ḥarf-ī dāshtam bi-gūyam-at* (m.c.) "I have something to say to you": حرفی دارم که بگویمت *ḥarf-ī dāram ki bi-yam-at* "I have something I am going to say to you."

(*h*) The Imperfect denotes:—

(1) The frequency or duration of an action and frequently takes the place of the Preterite in English, as: بار بار از کوه صدا مي آمد *bār bār az kūh ṣadā mī-āmad* (m.c.) "the hills gave back the echo again and again": آن جانور بنظر نمي آمد لیکن از صدای او معلوم میشد که خیلي بزرگ است *ān jānvar bi-naẓar namī-āmad līkin az ṣadā-yi ū ma'lūm mī-shud ki khaylī buzurg ast* (m.c.) "that animal continued to keep out of sight, but from its cry I thought (kept thinking) that it must be a very large beast": وقتي که مي آمدم دیدم که چراغ شما میسوخت *vaqt-ī ki mī-āmadam dīdam ki chirāgh i shumā mī-sūkht* [4] (m.c.) "while I was returning I saw that your lamp was burning": ملک را عیش از او منغّص شد چاره نمیدانستند *malik rā 'aysh az ū munaghghaṣ shud* [5] *chāra* [6] *mī-dānistand* (Sa'di) "the king's enjoyment was disturbed (by the gibbering of the slave) but no remedy could be found"; here the imperfect نمیدانستند *namī-dānistand* signifies that the people kept on thinking

بگفتا من گل ناچیز بودم ولیکن مدتی با گل نشستم [1]

Bi-guftā man gil-i nā-chīz būdam
Va līkin muddat-ī bā gul nishastam (Sa'di).

[2] *Vide* also Subjunctive Mood § 126 (*g*) and Conditional Clauses § 128 (*e*) Remark, use of Preterite for the Present.

[3] Here برودي *bi-ravī* would signify "if you go"; but رفتي *raftī* or میروي *mī ravī* signify that the person is sure to go.

[4] Or میسوزد *mī-sūzad* "is still burning."

[5] The Imperfect مي بود *mī būd*, or بود *būd* (but not مي شد *mī shud*) could have been used; but هر وقت گریه میکرد عیش از او منغص میشد *har vaqt girya mī-kard ʿaysh az ū munaghghaṣ mī-shud* would be correct.

[6] In modern Persian *chāra-ī* would be preferred.

of a remedy but couldn't discover one. تا یک سال فارسی آموختم *tā yak sāl Fārsī mī-āmūkhtam* "I studied Persian on and off for a year," but تا یک سال فارسی آموختم *tā yak sāl Fārsī āmūkhtam* "I studied Persian continuously for a year."

In the sentence—لیکن من ندانستم چه میگفتند *līkin man na-dānistam chi mī-guftand* (m.c.) "I didn't understand what they were saying," the Imperfect نمیدانستم *namī-dānistam* 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: هر روز دیدن او میرفتم *har rūz dīdan-i ū mī-raftam* (m.c.) "it was my habit to visit him every day."[1]

(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: بشهر رسیدیم بازار رفتیم شخصی صدا کرد *bi-shahr rasīdīm bāzār raftīm, shakhṣ-ī ṣadā kard* 'we reached the town, we went to the market, somebody shouted.'[2] But in the following sentence بشهر رسیدم بازار رفتیم شخصی صدا میکرد *bi-shahr rasīdīm, bāzār raftim, shakhṣ-ī ṣadā 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."

(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 رفتم به شهر و تماشای دکانها میکردم که ناگاه صدای توپ بگوشم خورد *raftam bi-shahr va tamāshā-yi dukānhā mī-kardam*[3] *ki nāgāh ṣadā-yi tūp bi-gūsh-am khwurd* (m.c.): the reason for the Imperfect in this sentence is explained at the end of (2).

A similar use of the Imperfect is illustrated by مرغ بر شاخی می نشست که غفلةً کسی تفنگ خالی کرد *murgh bar shākh-ī mī-nishast*[4] *ki ghaflat*[an] *kas-ī tufang khālī kard* (m.c.) "the bird was going to alight when suddenly some one fired a gun;" "was sitting" would be expressed by نشسته بود *nishasta būd* "was seated," and the Imperfect می نشست *mī-nishast* has either the previous signification, or the habitual signification "used to sit"; the context gives the exact signification.

(4) The Imperfect Passive also sometimes gives a Potential sense, as: به یک دست چرخ دادن و بیک دست اسباب یدز کردن خیلی مشکل بود بلکه هیچ کار ساخته نمیشد

[1] *Dīdan* for *bi-dīdan*.

[2] *Ṣadā kard* صدا کرد could also mean "called us."

[3] بنا کردم بتماشا کردن دکانها *binā kardam bi-tamāshā kardan-i dukānhā* would mean 'just as I began to look, I heard the gun.'

[4] Also می رفت بنشیند *mī-raft bi-nishīnad* (m.c.) "wanted to settle." من رفتم کتاب را بردارم که— *man raftam kitāb rā bar dāram ki*—"I was just going to lift the book

bi-yak dast charkh dādan va bi-yak dast asbāb tīz kardan khaylī mushkil būd balki hīch kār sākhta namī-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": کاری از او ساخته می شود *kār-i az ū sākhta mī-shavad* (m.c.) "was he capable of doing any work?"

(5) The Imperfect is in m.c. often used instead of the Present. Though this use is generally considered vulgar, it is sometimes more polite to use this construction.[1] Thus بکدام دوکان میخواستید بروید *bi-kudām dūkān mī-khwāstīd*[2] *biravīd* (m.c.) "what shop was it you were wishing to visit?" is considered a more polite (*faṣīḥ*) form than, بکدام دوکان میخواهید بروید *bi-kudām dūkān mī-khwāhīd biravīd* (m.c.) "what shop do[2] you want to go to?": چه میخواستی بشود *chi mī-khwāstī bi-shavad* (m.c.) "what did you expect to happen?" but چه میخواهی بشود *chi mī-khwāhī 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, اسمت چه بود *ism-at chi būd?*

(6) Lastly, the Imperfect is used to denote conditions and not real actions, *vide* (*i*) and Conditional and Optative Clauses.

حال همچه شده است که نیم تنهٔ پنجاه شصت تومانی برای زن تو سوقات بفرستد یعنی من آنقدر احمقم که این را باور میکردم[3] *ḥāl hamchi shuda ast ki nīm-tana-yi panjāh shaṣt-tūmānī barāy-i zan-i tu sawqāt bi-firistad, ya'nī man ān qādr aḥmaq-am ki īn rā bāvar mī-kardam.*[3] (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* (*t*).

(*i*) The Past Potential[4] or Habitual Tense (obsolete in m.c.) differs little from the Imperfect and was possibly merely another form of it. It is

[1] Even well-educated Persians frequently use this construction. The best colloquial Persian is simple and not too correct. One of the reasons that Persians do not understand Indians that speak Persian, is that the latter speak too correctly and employ compound adjectives and words that Persians do not use in ordinary writing even. An Indian will frequently use one (correct) word, where a Persian will use a short clause to express that word.

[2] The time might also refer to yesterday.

[3] Or better بکنم *bi-kunam*: also خواهم کرد *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[1] to every person except the 2nd Person Sing. which remains unchanged.

Like the Imperfect, it can in classical Persian take a pleonastic بـ.

Sometimes the prefix مي or همي is in classical Persian added, and in this case the prefix بـ is always omitted.

(1) In classical Persian, it can take the place of the Imperfect to signify habitual action, as: ظالمی را حکایت کنند که هیزم درویشان خریدي بحیف و توانگران را دادي بطرح *ẓālim-ī rā ḥikāyat kunand ki ḥīzam-i darvīshān kharīdī*[2] *bi-ḥayf, va tavāngarān rā dādī*[2] *bi-ṭarḥ*[3] (Sa'di) "it is told of a certain tyrant that he used forcibly to buy wood for fuel from the poor, and sell it to the rich at a good profit": وقتها زمزمهٔ کردندی و بیتی معشقانه بگفتندی *vaqthā zamzama-ī*[4] *kardandī*[2] *va bayt-ī muḥaqqiqāna bi-guftandī*[2] (Sa'di) "at times they were humming a little and reciting mystical verses": یکی توبهٔ[5] بسیار کردی و باز بشکستی *yak-ī tawba-yi*[5] *bisyār kardī*[2] *va bāz bi-shikastī*[2] (Sa'di) "a certain one used to repent oft but ever fall again."

(2) It has also a potential sense, as: جوانی به بدرقه همراه ما شد سپر باز و چرخ اندازو سلح شور و بیش زور که ده مرد توانا کمان اورا بزه نکردندی و زور آوران روی زمین پشت اورا بر زمین نیاوردندی[6] *jāvān ī bi-badraqa hamrāh-i mā shud sipar-bāz u charkh-andāz u silaḥ-shūr va*[7] *bīsh-zūr ki dah mard-i tavānā kaman-i ūrā bi-zih na-kardandī*[2] *va zūrāvarān i rū-yi zamīn pusht-i ūrā bar zamīn na-yāvardandī*[6] (Sa'di) "there went with us as an escort a youth, skilled in the use of the shield and bow, a fine man-at-arms and an athlete."

(3) In classical (and in Indian and Afghan) Persian this tense is also used in a certain class of conditional and optative sentences as well as in predicative sentences, *vide* Conditional and Optative clauses § 127 and § 128.

Remark I.—In certain conditional sentences this tense can be interchanged with the Imperfect, either the same tense being used in the protasis and apodosis, or one tense in one, and the other in the other.

Remark II.—In modern Persian, the Pluperfect and the Imperfect usually take the place of this tense in Predicative and Conditional sentences.

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[1] In old Persian (and still in India and Afghanistan) it is in pronunciation یای مجهول *yā-yi majhūl*. This ي is called by grammarians the یای استمراري *yā-yi istimrārī* "the *yā* of continued action."

[2] In old Persian یای مجهول *yā-yi majhūl*; i.e. *kharīde, dāde*, etc.

[3] *Bi-ṭarḥ dādan* is an idiom still used in Persia, but is rare.

[4] *Zamzam* زمزم is the name of a well at Mekka supposed to be Hagar's well.

[5] *Tawba* توبه 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 و 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 تریاق از عراق اورده شود مار گزیده مرده باشد *tā taryāq az 'Irāq āvarda shavad mār-gazīda murda bāshad* (Sa'di)[1] "before[2] the antidote can be procured from Iraq the person bitten by the snake will have died": تا چوپان برسد گرگ گوسفند را خورده باشد *tā chūbān bi-rasad gurg gūsfand rā khwurda bāshad* (class.) "by the time the shepherd arrives the wolf will have eaten the sheep": فکیف در نظر اعیان و بزرگان حضرت خداوندی عز نصره که.....است اگر در سیاق سخن دلیری کنم شوخی کرده باشم *fa-kayf[a] dar naẓar-i a'yān u buzurgān-i Ḥaẓrat-i Khudāvandī 'azz[a] naṣruh[u] ki...ast agar dar siyāq-i sukhān dilīrī kunam shūkhī karda bāsham* (Sa'di) "how much the more then were I to display boldness in pursuing speech in the presence of the distinguished nobles, etc., etc., shall I have been guilty of presumption."

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

Tā mard sukhan na-gufta bāshad[3]
'Ayb u hunar-ash nihufta bāshad (Sa'di).

"As long as a man may not have spoken
His good and bad points are hidden."

و گویند که کس در سرای نیست و به حقیقت راست گفته باشند *va gūyand ki kas dar sarāy nīst va bi-ḥaqīqat rāst gufta bāshand* (Sa'di)"—and they (the door-keepers) say that there is no one in the house, and they may in fact have spoken the truth[4]"; صاحب دلی را گفتند بدین خوبی که آفتاب است نشنیده ایم که کسی اورا دوست گرفته باشد *ṣāḥib-dil-ī rā guftand bidīn khūbī ki āftāb ast na-shunīda-īm ki kas-ī ūrā dūst girifta bāshad*[5] (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 *bāyad* "must" or "شاید *shāyad*" "perhaps," as: تا اینکه این کاغذ بلندن برسد باید و تألیف خود را تمام کرده باشد *tā īnki*[6] *īn kāghaz bi-Landan bi-rasad*[7] *bāyad ū ta'līf-i khud rā tamām karda bāshad* (m.c.) "by the time this letter reaches

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[1] In modern Persian است مرده *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* نگوید or *na gufta ast* است نگفته, could be substituted with little alteration in the meaning.

[4] i.e. the rich owners inside count as 'nobody.'

[5] In mod. Pers. است گرفته or باشد داشته دوست *dūst dāshta bāshad* or *girifta ast*.

[6] Or simply تا *tā*, instead of تا اینکه *tā īnki*.

[7] Or میرسد *mī-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: تا این کاغذ بلندن برسد او کتاب خود را تمام کرده خواهد بود *tā īn kāghz bi-Landan bi-rasad ū kitāb-i khud rā tamām karda khwāhad būd*[1] (Afghan). (In modern Persian تمام کرده است or تمام خواهد کرد *tamām karda ast* or *tamām khwāhad kard* could be used. Possibly it may be a translation of the Urdu tense *kiyā hogā* "will have done.")

Remark.—It will appear from the foregoing remarks that باید کرده باشد *bāyad karda bāshad* properly signifies "he must have done[2]": شاید کرده باشد *shāyad karda bāshad* "he may have done[3]", while *karda khwāhad būd* (Afghan) "he will have done.[4]"

Compare (1) فردا تا این وقت باید این کتاب را تمام بکنم *fardā tā īn vaqt bāyad īn kitāb rā tamām bi-kunam* (m.c.) "I must finish this book by this time to-morrow: (2) خواهم کرد or میکنم فردا تا اینوقت این کتاب را تمام *fardā tā īn vaqt īn kitāb rā tamām mī-kunam* or *khwāham kard* (m.c.) "by this time to-morrow I will finish (or will have finished) this book": (3) فردا تا این وقت شاید این کتاب را تمام کرده باشم *fardā tā īn vaqt shāyad*[5] *īn 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:—

چه کنم - (است or) خورده است - خورده باشد *khwurda ast, khwurda bāshad* (or *ast*), *chi kunam?* (m.c.) "what he has eaten, he has eaten, what can I do? (I can't help it)."

چه توان کرد (است or) کرده است - کرده باشد *karda ast karda bāshad* (or *ast*); *chi tavān kard?* (m.c.) "what he's done, he's done; what can one do?"

میتوان کشتش (است or) دریده است دریده باشد *darīda ast, darīda bāshad* (or *ast*); *mī-tavān kusht-ash?* "what he's torn, he's torn; one can't kill him for it"; (but دریده است دریده باشد *darīda ast darīda bāshad* "if it's torn, it's torn, let it be)."

(5) The Presumptive Past Tense may, in modern Persian, be formed in two ways as illustrated by the following examples:—

البته گناهی کرده بود که سزایش را یافت *albatta gunāh-ī karda būd ki sazā-yash rā yāft* (m.c.) "he must have committed some fault to be punished

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[1] This Transitive tense might also in some cases be Intransitive, the participle being considered an adjective.

[2] Presumptive Past.

[3] Presumptive Indefinite Past.

[4] Future Perfect.

[5] In modern Persian شاید *shāyad* could not be omitted. *Yaḥtamil* یحتمل can in modern Persian be substituted for شاید *shāyad*.

for it''; vulgarly کرده بوده است *karda būda ast* might be used and *albatta* omitted, but this is incorrect: در وقتیکه این واقع شد او مرده بود *dar vaqt-ī ki īn vāqi' shud ū murda būd* ''he must have been dead when that happened.''

—گناهی باید کرده باشد که *gunāh-ī bāyad karda bāshad ki*—This has the same meaning as the first example. *Vide* also (2).

Remark.—او مرده بوده است که این کار واقع شد *ū murda būda ast ki īn kār vāqi' shud* = او باید مرده باشد که این کار واقع شد *ū bāyad murda bāshad ki īn kār vāqi' shad*; but for, او حالا باید مرده باشد *ū ḥālā bāyad murda bāshad* ''he must be dead by now'', او حالا مرده بوده است *ū ḥālā murda būda ast* could not be substituted.

(1) The Continuative Past Subjunctive is in *Indian* Persian [1] formed by prefixing *mī* to the Perfect Subjunctive.

The following examples are from the *Iqbāl-Nāma-yi Jahāngīrī*, Ed. Bibliotheca Indica, of the Bengal Asiatic Society:— و حکم شد که به کورنش می آمده باشد (۱۳۰) * نوشتها فرستاد که غله فروشان و زمینداران را مقرر دارند که غله و سایر حبوبات و ضروریات را به اردوی گیهان پوی میرسانیده باشند و پیشکش از نقد و جنس و میوه و حبوبات وغیره متراوف میفرستاده باشند (۲۱۰) *

(*k*) The Perfect Tense:—

(1) The remarks on the Preterite Tense [*vide* (*g*)] have already shown that it sometimes supplies the place of the Perfect in English.

The Perfect Tense in English expresses an action just finished and it is incorrect to apply it to an action finished in a past time; therefore ''I have seen him yesterday [2]'' 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' [3] 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) [4]''; say ''since I came here.''

The following examples illustrate the use of the Persian Preterite for the English Perfect: ''—and I have cited [5] this apologue that it may be understood, that in travel the most complete exaltation is attained and

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[1] This tense is not used in Persia.

[2] Say ''I saw him yesterday.'' In Persian also the Preterite.

[3] In Pers. also the Perfect Tense اورا دیدهٔ *ūrā dīda-ī* ''have you seen him?''

[4] *Az vaqt-ī ki īnjā āmadam ūrā na-dīdam* از وقتیکه اینجا آمدم اورا ندیدم. 'Since' (seeing that) indicating a sequel or consequence can rightly be followed by the Perfect.

[5] The Preterite in Persian (for the English Perfect) is here used in accordance with the rule quoted in (*g*), para. 3.

that—(East. Trans.) ''—و این مثل بجهت آن ایراد کردم تا معلوم شود که در سفر ترقّیات تمام است *va īn maṣal bi-jihat ān īrād*[1] *kardam tā ma'lūm shavad ki dar safar taraqqiyāt-i tamām ast* (Anwār-i Suhaylī). "And when the discourse of Dābishlīm was ended the other Vazir advanced—and said, 'That which His Imperial Majesty, the Shadow of God, has been pleased to say in explanation of travel and its advantages—'' (East. Trans.) و چون سخن دابشلیم باتمام رسید وزیر دیگر پیش آمد.... و گفت آنچه حضرت شاهنشاه ظل الله در بیان سفر و فوائد آن فرمودند *va chūn sukhan-i Dābishlīm bi-itmām rasīd Vazīr-i dīgar pīsh āmad....va guft 'ānchi Ḥaẓrat-i Shāhanshāhī ẓill" 'llāh dar bayān-i safar va favā'id-i ān farmūdand*—(Anvār-i Suhaylī). *Kujā būdī.* (m.c.) "where were you (when I called)?"; *kujā būda-ī* "where have you been all this time?"

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: خاک بر سر میریزد که چرا عروسی کرده ام *khāk bar sar mī-rīzad ki chirā 'arūsī 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 از روزیکه اینجا آمده ام اورا ندیده ام *az rūz-i ki īnjā āmada am ūrā na-dīda am* (m.c.) "I have not seen him, since I came here": (آمده ام or) از روز یکه اینجا هستم *az rūz-i ki īnjā hastam* (or *āmada am*) سلامت ام *salāmat am* "I enjoy good health since I came here": حالا اورا دیدم *ḥālā ūrā dīdām* (m.c.) "I have just seen him": حالا مرد *ḥālā murd* (m.c.) "he has just died," but یک سال است مرده است *yak sāl ast murda ast* (or *fawt shuda ast*) "he has been dead a year."

Another use of the Perfect is to indicate a time (indefinite) anterior to the Preterite, thus: بندر عباس شهر معتبری بوده است *Bandar-i Abbās shahr-i mu'tabar-ī būda ast* (m.c.) "Bandar-i 'Abbās was once an important place"; here بوده است *būda ast* signifies that the city is one of the 'has beens,' before the speaker's time, whereas بود *būd* would signify that the speaker was in B. Abbas when it was an important place. Note the following miscellaneous examples: مدت مدیدیست که بر تو عاشق شده ام *muddat-i madīd-ī 'st ki bar tu 'āshiq shuda am* "I have been in love with you a long time"; here the Perfect shows the continuance of the state; *hastam* could be substituted and would be more forcible. با جان خود بازي کرده ام که مرتکب این امر شده ام *bā jān-i khud bāzī karda am ki murtakib-i īn amr shuda am* "I have run risk to my life in doing this;" here the Perfect shows that the risk existed and still continues; the Preterite would indicate that the risk had been run and was over; the Present میکنم *mī-kunam* would signify "I am running a risk now," and would be followed by another Present.

In classical Persian however the Preterite is often used in such a case, thus بود *būd* could be classically substituted for بوده است *būda ast* in the first

[1] In m.c. *īrād* generally means "objection (to an arrangement)."

example. Also پیغمبر فرمود *Payghambar farmūd* (class.) for فرمودهٔ است *farmūda ast.*[1] The Perfect however clearly indicates that the writer was not present.

The Perfect can indicate an action recently finished if the time is indefinite, but if the time is definite the Preterite should be used, thus: من حالا رسیدم *man ḥālā rasīdam* "I have just arrived," but ام حالا رسیده *ḥālā rasīda-am* would signify that the arrival though recent, was perhaps an hour ago, perhaps yesterday: شدم حالا حاجي *ḥālā ḥājī*[2] *shudam* (m.c.) "I am now a *ḥājī*," but ام شده حالا حاجي *ḥālā ḥājī shuda am* "I have recently become a *ḥājī*" (perhaps two years ago).

Remark.—In the example above "I enjoy good health since I came here," the Present or Perfect is used in Persian to signify the continuance of the effects of the past act. If however the words تا حالا *tā ḥālā*, or تا اکنون *tā aknūn*, etc., be inserted, the Preterite Tense should be used, as: از وقتیکه اینجا آمدم تا کنون خود را سلامت مي بینم *az vaqt-ī ki īnjā āmadam tā kunūn khud rā salāmat mī-bīnam* (m.c.). This rule is however sometimes broken in speaking.

(2) The third person singular is sometimes, in old and in modern Persian, contracted, the final ه being discarded, as: گفتم خطی زشت است که بآب زر نوشتست *guftam khaṭṭ-ī zisht-ast ki bi-āb zar navisht-ast*[3] (Sa'di) "I replied it (is like) a bad writing in letters of gold."

کرم بین و لطف خداوند گار گنه بنده کردست و او شرم سار

Karm bīn u luṭf-i Khudāvandagār
Gunāh banda kardast u ū sharmsār (Sa'di)
"Behold the bounty and kindness of the Lord
That his creatures sin and He feels the shame."

This contraction occurs in m.c.

(3) The *ast* of the third person singular is often omitted[4] altogether, as: آنچه از محنت و بلا و مشقّت و عناء بر من گذشته *ānchi az miḥnat va balā va mashaqqat va 'anā' bar man guzashta* "as for the travail and affliction which have passed over me."

"Shūshtar was formerly a flourishing town" شوشتر شهر متعبري بوده *Shūshtar shahr-i mu'tabar-ī būda* (m.c.); (were *būd* here used in modern Persian instead of بوده است *būda ast* it would signify that the writer or speaker saw what he is describing).

In the other persons, the substantive verb can be omitted only in such sentences, as: "The reason for my coming to your house was that I did, and still do, love your sister-in-law" جهت آمدن من بخانهٔ شما آن بود که من خواهر

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1 *Payghambar ast mī-farmāyad*—"It is the Prophet himself who says—"

2 *Ḥājī*, Pers. for Ar. *ḥājjiyy*, or colloq. *ḥājjī*: in Arabic writing *al-ḥājj* only is used.

3 In modern Persian poetry the full form is written though often for the sake of scansion the ه is omitted.

4 محذوف "taken away, i.e. understood."

جهت آمدن من بخانه شما آن بود که من خواهر زن تو نسا خانم را دوست داشته و میدارم *jihat-i āmadan-i man bi-khāna-yi shumā ān būd ki man khwāhir-zan-i tu Nisā Khānum rā dust dāshta*[1] *va mī-dāram* (Vazir-i Lankaran); in this sentence میدارم *mī-dāram* indicates that *dāshta* داشته is the 1st person."

If mentioned once, the substantive verb can, however, be understood for the remaining cases in any person, as: رفته و دیده و شنیده ام *rafta va dīda va shunīda 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: من هیچ وقت تسلیم نمي شوم و نخواهم شد *man hīch vaqt taslīm namī-shavam va na-khwāham shud* (m.c.): من هرگز اورا دوست نداشته و نمیدارم *man hargiz ūrā dūst na-dāshta va namī-dāram* (m.c.): ما همه مایل باین خیالیم که هرچه هست همیشه بوده و خواهد بود *mā hama māyil bi-īn khayāl-īm ki harchi hast hamīsha būda va khwāhad būd* (m.c.) "we are all apt to imagine that what is, always has, and always will be." [In English an ellipsis after the auxiliaries "have, do, shall, will, may, and can" is correct only if, where the ellipsis occurs, the principle verb can be inserted without change, i.e. in the same form in which it occurs in one clause of the sentence. In the last example *be* (expressed) cannot be inserted after *has*: therefore *been* should be inserted after *has*. In Persian however such an ellipsis is not incorrect.]

(*l*) The Pluperfect is used in nearly the same manner as in English. It indicates a time anterior to the Preterite.

In classical and in modern Persian it is used in conditional sentences instead of the old Past Habitual, or of the Imperfect: *vide* Conditional Sentences.

It is also used in modern Persian after *kāshkī*: 'vide' Optative clauses.

In هرگز از دور زمان نه نالیده بودم و روي از گردش آسمان در هم نکشیده مگر وقتیکه پایم برهنه بود و استطاعت پاپوشی نداشتم *hargiz az dawr-i zamān na-nālīda būdam va rūy az gardish-i āsmān dar-ham na-kashīda*[2] *magar vaqt-ī-ki pāyam barahna būd va istitā'at-i pāy-pūshī na-dāshtam* (Gul. Chap. III, Story 19), نالیده بودم *nālīda būdam* is used to express time anterior to داشتم *dāshtam*.

As stated in (*g*), the Preterite is used in narrating events that closely follow each other. Thus in the following sentence, the Persian Preterites takes the place of the English Pluperfects:—"When I *had* rested a little and regained my breath I got up" چون قدري آسوده شدم و نفس سر جای خود آمد پا شدم *chūn qadr-ī āsūda shudam va nafas sar-i jā-yi khud āmad pā shudam*; here, if the two first Persian verbs were put in the Pluperfect, it would signify that 'I had rested, a couple of hours or so ago, or yesterday, etc.'

[1] *Am* is understood.

[2] *Būdam* is understood after *kashīda*.

The following examples illustrate a use of the Preterite, Perfect, and Pluperfect :—

Supposing a master were to order his servant to bring a شکارچي *shikār-chī* and were then to go out for an hour or two, and on his return ask his servant if the *shikar-chī* had arrived. The reply might be :—

(i) آمد *āmad* "he has (just) come."

(ii) آمده *āmada*, or آمده است *āmada ast* 'he came and is still here.'

(iii) آمده بود *āmada būd* 'he did come (but has gone away again).' [1]

Vide also (*m*) (9).

Remark.—The rarer form of the Conditional Pluperfect کرده بودمي *karda būdamī* is used as a substitute for the Pluperfect, only in Conditional and Optative clauses.

(*m*) (1) The Past Participle[2] is used conjunctively and serves to throw two or more short sentences into one,[3] as: باري زبان تعنّت دراز کرده همي گفت *bār-ī zabān-i ta'annut darāz karda hamī-guft* (Sa'di) "so he began to say in derision—": کالسکها را نگاه داشته آمدند پائين - خاموش کردند - درست شد *kāliska-hā rā nigāh dāshta āmadand pāyīn-; khāmūsh kardand, durust shud* (Shah's Diary) "the train was stopped; they got down and extinguished the fire, and all was put right": مگر تيمور آغا را زمين اش زده پيش مادرش نفرستادۀ *magar Taymūr Aghā rā zamīn-ash zada pīsh-i mādar-ash nafiristāda-ī* (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?": پس رواست (که) آخر عمر (در) بغل شعله خانم بچّه ندیده به میرم *pas ravā'st (ki)* [4] *ākhir-i 'umr (dar)* [4] *baghal-i Shu'la Khānam bachcha na-dīda bi-mīram?* (Vazir-i Lankaran) "then is it right I should die without having seen a child in Shu'la Khanum's arms?": گفت میخ زده روپيه را گرفتم از سوال چه يافتم *guft mīkh zada rūpiya rā giriftam, az su'āl chi yāftam?* "he replied, I got the rupees as a reward for hitting the mark (with an arrow); but I have got nothing as yet by my begging": آفتاب نزده راه افتاديم *āftāb na-zada rāh uftādīm* (m.c.) "we started before sunrise": عقب مرا ول نکرده بهرجائيکه ميرفتم مانند بز پرورده همراه من مي آمد *'aqab marā vil na-karda bi-har jā-ī ki mī-raftam mānind-i buz-i parvarda hamrāh-i man mī-āmad* [5] "it (the wild goat) refused to leave me but followed me everywhere, just like a tame goat."

Some grammarians consider the final ز of the participle in instances like the above to be a copulative Conjunction.[6]

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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 *mī-raft* ميرفت; but عقب او ميرفت *'aqab-i ū mī-raft* would be right.

6 In modern Pers. writing, this participial construction is preferred to coupling finite verbs together by و 'and'

Occasionally a redundant و is found after the participle, as: آورده اند که بوزنهٔ درودگری را دید که بر چوبی نشسته و می برید *āvarda-and ki būzína-ī*[1] *darūd-gar-ī rā dīd ki bar chūb-ī 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—". (East. Trans.); (either elide the *va* or insert *būd* after *nishasta*). — بعوض اینکه خود را تحت حمایت امیر بخارا بدانید باید خود را تحت حمایت دوست محمد خان حکمران افغانستان دانسته و اسم امیر دوست محمد خان را در خطبهٔ خود داخل نمائید *bi-'ivaẓ-i ínki khud rā taḥt-i ḥimāyat-i Amīr-i Būkhārā bi-dānīd bāyad khud rā taḥt-i ḥimāyat-i Dūst Muḥammad Khān, Ḥukmrān-i Afghānistān dānista va ism-i Amīr Dūst Muḥammad Khān rā dar khuṭba-yi khud dākhil numā'īd.*—(Mem. *'Abdu'r-Raḥmān Khān*, Amīr of Afghanistan, *Faṣl-i avval*, p. 12).

شغال هرچه پیدا بکند دزدیده و میرود *shighāl harchi paydā bi-kunad duzdīda va mī-ravad* (m.c.); in this example if *duzdīda mī-ravad* were written, the signification might be, "—goes secretly." In these examples the redundant *va* should grammatically be omitted.

This Perfect Participle "having—" is not much used in speaking.

Remark I. – The *va* can of course be correctly used to couple two or more participles together, as: حصار را محاصره کرده و مشقّت بسیار کشیده مأیوس بازگشت کرد *ḥiṣār rā muḥāṣara karda va mashaqqat-i bisyār kashīda, ma'yūs, bāz-gasht kard.*—(Mod.)[2]

Remark II.—It may be noticed that this participle can govern an accusative case, as:—بعد ازان بچّهٔ بز را یاد کرده بآن مکان رفتم *ba'd az ān bachcha-yi buz rā yād karda bi-ān makān raftam* "I then recollected the kid and went to the place." *Vide* also § 142 (*a*) (2).

Remark III.—"This very idiomatic use of the Past Participle will present no difficulty to the reader if he will translate all these (subordinate) Past Participles much as he would an Ablative Absolute in Latin, i.e. "having done so-and-so (and) having made this (and) having completed that deed, he acted (principal verb) thus."

"When rendering into idiomatic English, the sentences must, of course be broken up." Introduc. '*Vazir of Lankaran*' by Haggard and Le Strange.

(2) This participle can take the place of an adverb[3]:—مرحمت فرموده بیان کنید که—*marḥamat farmūda bayān kunīd ki*—(m.c.) "kindly explain to me—": بر خفّت عقل من حمل کردند و نهفته میخندیدند *bar khiffat-i 'aql-i man ḥaml kardand va nihufta mī-khandīdand* (Sa'di) "they imputed it to the weakness of my understanding and began to laugh *secretly*": گذشته ازاین *guẕashta az īn* (m.c.) "besides this, in addition to this."

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[1] In modern Persian the form بوزینه *būzīna* is preferred.

[2] In classical Persian *bāz gasht* without *kard* would be used.

[3] 'Devotedly' and 'lovingly' are examples of adverbial participles in English.

(3) It can take the place of a substantive [1]:—بصورت مرده *bi-ṣūrat-i murda* (m.c) "like a corpse": باقي‌ماندهٔ ايام دولت سلاطين صفويه است *bāqī-mānda-yi ayyām-i dawlat-i salāṭīn-i Ṣafaviyya ast* (m.c.) "these (buildings) have been in existence since the days of the Safavi dynasty": گذشته را خواهم نوشت *guẕashta rā khwāham navisht* (m.c.) "I will write what happened, i.e. the particulars"; کردهای او *kardahā-yi ū* (m.c.) "his deeds": اين نوشته را ديدم *īn navishta rā dīdam* (m.c.) "I saw this writing (or letter)." [2]

با نفس همیشه در نبردم چه کنم وزکردهٔ خویشتن بدردم چه کنم
Bā nafs hamīsha dar nabard-am, chi kunam?
Va'z karda-yi khwīshtan bi-dard-am, chi kunam?
"Against my lusts I ever war, in vain,
I think on my ill deeds with shame and pain;"
(*O. K. Whin. Trans. Rub.* 322).

فرمودهٔ ناکردهٔ سیه رویم کرد فریاد زکردهای نافرموده
Farmūda-yi nā-karda siyah-rūy-am kard
Faryād zi karda-hā-yi nā-farmūda [3]
(*O. K. Whin. Rub.* 418).

از جام فنا چو جرعهٔ نوشیدی از بود و نبودگان بکلي رستي
Az jām-i fanā chu jur'a-i nūshīdī
Az būd u na-būdagān [4] *bi-kullī rastī*—(*O. K.*)
"And, when you drink of His entrancing cup,
You hasten your escape from quick and dead.
(*Whin. Trans. Rub.* 429).

(4) It can take the place of a clause:—خادم ديده و شنيده را عرض نمود *khādim dīda va shunīda rā 'arẕ namūd* (m.c.) "the servant related what he had seen and heard": تخم اول کاشته *tukhm-i avval-kāshta* "the first-sown seed, the seed that was first sown."

(5) It can take the place of an adjective: يک شب تأمل ايام گذشته ميکردم *yak shab ta'ammul-i-ayyām-i guẕashta mī-kardam* (Sa'di) "one night I was pondering on ancient times": و بر عمر تلف کردهٔ تأسف ميخوردم *va bar 'umr-i talaf-karda* [5] *ta'assuf mī-khwurdam* (Sa'di) "and was regretting my wasted life": آرامیده *ārāmīda* [6] (Afghan) "quieted, quiet."

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1 Compare the Ar. Past Part. *malbūs* ملبوس (dressed), pl. ملبوسات *malbūsāt*, used in m.c. to signify "dress, dresses."

2 But اين را نوشته ديدم *īn rā navishta dīdam* (m.c.) "I saw this written."

3 Sins of omission and commission. Note the unusual use of نافرموده *nā-farmūda* for نهي فرموده *nahī farmūda*.

4 For بوده *būda* and نبودگان *na-būdagān*.

5 Or شده *shuda*.

6 In mod. Pers. آرميده *ārmīda* from آرميدن *ārmīdan* is preferred.

آسوده شبی باید و خوش مهتابی
تا با تو حکایت کنم از هر بابی

Āsūda shab-ī bāyad u khush mahtāb-ī
Tā bā tu ḥikāyat kunam az har bāb-ī

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: این لطیفه بر طاق ایوان فریدون نوشته بود *īn laṭīfa bar ṭāq-i ayvān-i Farīdūn navishta būd* (Sa'di) "this pleasantry[1] was written over the arch of the palace[2] of Faridun": پای من بسته است *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: منازل راه از شیراز گرفته تا بطهران عرض خواهم کرد *manāzil-i rāh az Shīrāz girifta tā bi-Ṭahrān 'arz khwāham kard* (m.c.) "I will tell you the stages to Tehran commencing from Shiraz": خوابیده است *khwābīda ast* "he is sleeping, asleep": نشسته است *nishasta ast* "he is sitting, seated": ایستاده است *īstāda ast* "he is standing": دو ساعت بغروب مانده *du sā'at bi-ghurūb mānda* (m.c.) "two hours (remaining) to sunset." Vide (10).

(8) Sometimes this participle can be substituted for the Present Participle with but a slight shade of difference in meaning, thus:— *Davīda āmad* دویده آمد (= *bi-daw āmad* بدو آمد) (m.c.) "having run he came, he came running," but دوان دوان آمد *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: او را دیدم از بام افتاده *ūra dīdam az bām uftāda* (m.c.) "I saw him fallen (i.e. after he had fallen) from the roof" has the same signification as او را دیدم که از بام افتاده بود (or است) *ūrā dīdam ki az bām uftāda būd* (or *ast*)[3] (m.c.): کاروانرا رفته دید *kāravān rā[4] rāfta dīd* (Sa'di) "he saw that the caravan had departed": بعد ازآن دیدمش زن خواسته و فرزندان بر خواسته و بیخ نشاطاش *ba'd az ān dīdam-ash zan-khwāsta va farzandān bar* بریده و گل هواش پژمرده

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1 In the dictionary one meaning of لطیفه *laṭīfa* is "mysterious meaning," which better suits the context than the modern meaning of لطیفه *laṭīfa*.

2 In mod. Pers. ایوان *ayvān* is a veranda or a room with pillars and without doors.

3 But او را دیدم که از بام افتاد *ūrā dīdam ki az bām uftād* "I saw him fall from the roof": in this sentence the Preterite takes the place of an English Infinitive.

4 = دید که کاروان رفته است *did ki kāravān rafta ast*.

khāsta va bīkh-i nashāṯ-ash burīda 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": شبانگاه که دزدان باز آمدند سفر کرده و غارت آورده سلاح بکشادند *shabāngāh ki duzdān bāz āmadand safar-karda va ghārat-āvarda silāḥ 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; نوشته است *navishta ast* may signify "he has written" or "it is written": similarly the perfect participles رانده *rānda*, کشته *kushta* آویخته *āvīkhta*, ریخته *rīkhta*, کوبیده *kūbīda*, شنیده *shunīda*, گفته *gufta*, دیده *dīda*, etc.—Compare No. (7).

(11) The negative of the participles is usually, in classical Pers., formed with نا *nā*—. In modern Pers. نه *na* is preferred. *'Umar-i Khayyām* uses both.

ناکرده گناه در جهان کیست بگو

Nā-karda gunāh dar jahān kīst ? Bi-gū

"Was ever man born that never went astray?" (O.K.).

But for the scansion, نکرده گناه *na-karda gunāh* could be used.

ای نیک نکرده و بدیها کرده

Ay nīk na-karda u badīhā karda

"O thou who hast done ill, and ill alone."

(*Whin. Trans. Rub.* 406).

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 cities as errors examples from well-known English writers, where the sentences sometimes contain no word to which the participle can possibly refer,[1] or where the participle refers to a Possessive Pronoun only, or where the true relation of the participle is obscured by faulty collocation.

The error in, "Sir Charles Wetherell addressed the House (of Lords)

[1] In Urdu and Hindi, instances of the 'misrelated participle' are rare. A few phrases similar to the above, as, *akṣar karke* (vulg. Hindu.) "generally": —*se lekar* (Hindu.) "commencing from—" etc. = *az ānjā girifta* (Pers.), are used absolutely like concerning, notwithstanding,' etc., in English.

three hours—; when being fatigued[1] by his exertions, their lordships adjourned to the following day,'' is repeated in:—شاه تا نیم ساعت نطق کرد و پس ازآن خسته شده وزرای مملکت از دربار بیرون رفتند *Shāh tā nīm-sa'at nuṭq kard va pas az ān khasta-shuda vuzarā-yi mamlakat az darbār bīrūn raftand* (m.c.) ''the Shah made a speech lasting half an hour; then being fatigued the Vazirs left the darbar.''[2]

In زن در باز کرده مرد بیرون رفت *zan dar bāz karda mard bīrūn 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. هنوز در آنجا جاگیر نشده پیره زنی بشدت هرچه تمام تر در بکوفت *hanūz dar ānjā jā-gīr na-shuda, pīra-zan-ī bi-shiddat-i harchi tamāmtar dar bi-kūft* (Tr. H. B. Chap. II), 'I, scarcely having settled down there, an old woman came and knocked violently at the door.' In: از این سخن مردم ده انگشت بر دهان کسی را یارای دهان گشائی نماند (Tr. H. B. Chap. XXXIV, p. 288), the participle (misrelated) ''being'' is understood. Also as there is nothing to show whether there is an *iẓafat* after سخن *sukhan* or not, it would be better, to avoid a possible misreading, to put مردم ده *mardum-i dih* first.

To a reader, the following is hardly intelligible; to a listener, the ambiguity might be removed by the gesture and the intonation of the speaker: مضمون کافذ لله اینکه انشاءالله در تربیت فرزندی نورچشمی دقت و بتعلیم نشست و برخاست با مردم مواظبت نموده البته نماز و روزه را ترک نکرده است (H. B. Chap. XV, p. 128); here نموده *namūda* refers to the *lala*, the addressee, and نکرده است *na-karda ast* to the son.

Though this construction is common in m.c., and considered correct by many Persians, it is better avoided.

For other kinds of participal obscurity *vide* § 142 (*f*).

(*o*) The Present Participle in آن *ān* is not much used. As already stated, the past participle sometimes takes its place.

Whenever the present participle is used, it makes the action continuous: بحکم ضرورت سخن گفتم و تفرج کنان بیرون رفتیم *bi-ḥukm-i ẓarūrat sukhan guftam va tafarruj kunān bīrūn raftīm* (Sa'di) ''I was forced to open my lips and we left (the garden) rejoicing as we went.''

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[1] Their Lordships or Sir Charles ?

[2] Here it was the Shah who was fatigued and not the ministers. If the word *vuzarā* were placed before the participle *khasta shuda* it would be clear that the vazirs were tired.

مگو اندوه خویش با دشمنان که لاحول گویند شادي کنان

Ma-gū andūh-i khwīsh bā dushmanān
Ki lā ḥawl gūyand[1] *shādī kunān.*—(Sa'di)

"Tell not your secret grief to your enemies
For they will express their horror rejoicing all the while."

من چرا... - (لند لند کنان رفته زیر لب میگوید) زیبا خانم *Zībā*[2] *Khānum*—(*lund lund kunān rafta zīr-i lab mī gūyad*) *Man chirā*—"Ziba Khanum (going off muttering, says under her breath) 'Why should I—'": از پهلوی آبادانیها باکمال احتراز مرور کنان شبها مي راندیم *az pahlū-yi ābādānīhā bā kamāl-i iḥtirāz murūr kunān shabhā mī-rāndīm* (Tr. H. B.) "we travelled with much precaution as long as we were in the inhabited parts of the country, lying by during the day,—" (H. B.): او بسیار خواهان آن بود *ū bisyār khwāhān-i ān būd ki*—(m.c.) "he was very desirous to—": مگر ترسان بودي *magar tarsān būdī*? (m.c.) "were you in a state of fearing (when you saw him); but مگر ترسیدي *magar tarsīdī* "did you fear (at the moment you saw him)?"

Continuative tenses can be formed from the Present Participle and an auxiliary verb, as: مگر ترسان هستید *magar tarsān hastīd* "you are fearing I think?": مي ترسید *mī-tarsīd* might refer to the future as well as the present. خواهان آن بودم که اینجا بیایم *khwāhān-i ān būdam ki injā bi-yāyam* = میخواستم که *mī-khwāstam ki*—: گریان شد *griyān shud* "he began to weep, he became weeping": گریان است *giryān ast* "he is a in state of tears" (present only); but گریه میکند *girya mī-kunad*, or میگرید *mī-giryad* might be future: گریان مي شود *giryān mī-shavad* (future only).

ان لحظه که از اجل گریزان گردم چون برگ ز شاخ عمر ریزان گردم
عالم بنشاط دل به غربال کنیم زان پیش که خاک خاک بیزان گردم

Ān laḥẓa ki az ajal garīzān gardam
Chūn barg zi shākh-i 'umr rīzān gardam
'Ālam bi-nashāṭ-i dil bi-ghirbāl kunīm[3]
Z'ān pīsh ki khāk-i khāk-bīzān gardam.—(*O.K.*)

"When Khayyam quittance at Death's hand receives,
And sheds his outworn life, as trees their leaves,
Full gladly will be sift this world away,
Ere dustmen sift his ashes in their sieves."

(*Whin. Trans. Rub.* 309).

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[1] *Lā ḥawl*[a] *wa lā quwwat*[a] *illā bi-'llāh* "there is no power nor strength except in God," i.e. there is no striving against Fate. This exclamation is used on any sudden emergency.

[2] Stage directions: *Vazīr-i Lankurān.*

[3] This change of persons is called التفات *iltifāt*. Possibly there is a misprint for *kunam.*

Remark.—Nearly allied to this Continuous Participle are the Verbal Adjectives ending in *ā*, as; بازوان توانا *bāzuwān-i tavānā* (Sa'di) "powerful arms": طوطي گويا *ṭūṭī-yi gūyā* (m.c.) "a talking parrot": كور نابينا *kūr-i nā-bīnā*[1] (m.c.) "a blind man": *khaṭṭ-i khwānā* (m.c.) "legible writing": مرد دانا *mard-i dānā*: گوش شنوا *gūsh-i shinavā* (m.c.) "a hearing ear."

(*p*) In *classical* Persian, the Noun of Agency in *anda*[2] is occasionally used as an adjective as well as a noun of agency, as: ناخون درنده *nākhūn-i daranda* (Sa'di and m.c.) "claws that rend; rending claws".

اول اردي بهشت ماه جلالي بلبل گوينده بر منابر قضبان

Avval-i Urdī-Bihisht-māh-i[3] *Jalālī*

Bulbul gūyanda bar manābir-i quẓbān.—(Sa'di.)

"In the beginning of the month of Urdibihisht of the Jalali year,
When the bulbuls were singing on the pulpits of the branches—."

(2) نويسنده داند كه در نامه چيست *navīsanda dānad ki dar nāma chīst* (Sa'di and m.c.) "the writer knows what is in the letter he wrote": روندهٔ ازكنار مجلس گذر كرد *ravanda-ī az kināri majlis guzar kard* (Sa'di) "a wayfarer passed by the assembly": خوانندهٔ مغربي در صف بزّازان حلب ميگفت *khwāhanda-ī maghribī dar ṣaff-i bazzāzān-i Ḥalab mī-guft*—(Sa'di) "an African[4] beggar was saying in the company of some cloth merchants in Aleppo—."

بگشاي درم كه در گشاينده توئي بنماي رهم كه راه نماينده توئي
من دست بهيچ دست گيري ندهم كيشان همه فاني اند و پاينده توئي

"Open the door! O Entrance who procurest,
And guide the way, O Thou of guides the surest:
Directors, born of men, shall not direct me,
Their counsel comes to naught, but thou endurest!"
—(*Whin. Trans. Rub.* 449).

(*q*) In *modern* Persian the Noun of Agency is rarely used. It is sometimes used as a mere adjective, as: مرد بخشنده *mard-i bakhshanda* (m.c.) "a generous man," and خيلي بخشنده *khaylī bakhshanda* (m.c.) "very generous": آن جانور درندهٔ است *ān jānavār-i daranda-ī-'st* (m.c.) "that is a beast of prey."

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[1] An example of Persian تاكيد *ta'kīd* or مبالغه *mubālagha*, not tautology or حشو قبيح *hashv-i qabīḥ*.

[2] An Abstract noun can often be formed from the noun of agency by adding *gī*, as: *bakhshā'īdan*, *bakhshāyanda*, *bakhshāyandagī* (class.) "liberality"; *bakhshandagī* (m.c.): *jumbandagī* from *jumbīdan*: *darmāndagī*.

[3] *Urdībihisht-māh* "month of Urdibihisht"; but *Urdībihisht* alone would stand for 3rd day of the month. The Zardushtis always add the word *māh* to the old names of the month.

[4] *Maghrib* Barbary or Morocco: Mauritania.

Even in modern Persian it is occasionally used as a noun of agency, as: در کوبندهٔ کیست *kīst kūbanda-yi dar*? (Prof. S. T.) "who is it that knocks at the door?": آن شخص نویسندهٔ خوبیست *ān shakhṣ navīsanda-yi khūb-ī 'st* (m.c.) "he is a good writer": آن جانور گزندهٔ است *ān jānavar gazanda ast* (m.c.); کشندهٔ اوست *kushanda-yi ūst* (m.c.) = قاتل اوست *qātil-i ūst* (m.c.): سازندهٔ *sāzanda* (m.c.) "singer"; نوازندهٔ *navāzanda* "player"; رقصندهٔ *raqṣanda* (m.c.) "dancer":—که میداند خوانندهٔ *khwānanda mī-dānad ki*—(H.B.) "the reader can easily guess that—".

(2) The following is an Afghan idiom: بر جهازیکه بدانطرف روندهٔ بود سوار شدم *bar jahāz-ī ki bi-dān ṭaraf ravanda*[1] *būd savār shudam* "I embarked in a ship that was on the point of sailing for that country." In modern Persian که بدانطرف روان بود *ki bi-dān ṭarâf ravān būd*, or بدانطرف بود در شرف رفتن *dar sharaf-i raftan bi-dān ṭaraf būd*, or بدانطرف بود در صدد رفتن *dar ṣadad-i raftan-i bi-dān ṭaraf būd*, or رفتنی بود *raftanī būd* would be used.

(*r*) The Future Participle or Noun of Possibility, formed by adding the یای لیاقت *yā-yi liyāqat* to the Infinitive, is illustrated by the following examples:—

حضرت مسیح در عالم آمدنی بود *Ḥaẓrat-i Masīḥ dar 'ālam āmadanī būd* (m.c.) "Christ had to (or was to) come into the world": از کارشدنی نمیتوان گریخت *az kār-i shudanī namī-tavān gurīkht* (m.c.) "it is impossible to escape what is destined, what has to happen": محض ترک وطن درین جزیره ماندنی شدم *maḥẓ-i tark-i vaṭan dar īn jazīra māndanī shudam* (m.c.) "by leaving my home I have had to remain in this island": سوختنی *sūkhtanī* (m.c.) "fit to be burned," *or* "for burning": خوردنی *khwurdanī* "what has to be eaten"; خوردنی‌ها *khwurdanīhā*[2] "eatables": من رفتنی ام *man raftanī am* (m.c.) "I have to go now": نه خیر این گل مردنی نیست *na khayr īn gul murdanī*[3] *nīst* (m.c.) "not at all, this flower will not die (said of a pot that doesn't look healthy)": هرچه شدنیست می شود *har chi shudanī'st mī-shavad*[4] (m.c.) "what has to happen, will happen."

(*s*) The Infinitive is used as a noun, as: رفتن من *raftan-i man khūb nīst* خوب نیست: از رفتنهای شما به حمام عاجز شدم *az raftanhā-yi shumā bi-ḥammām 'ājiz shudam* "I'm tired of these everlasting goings to the bath": دروغ گفتنها *darūgh-guftanhā* "tellings of lies"; اطاعت ناکردن *iṭā'at nā-kardan* (in m.c. gen. *na-kardan*) "disobedience." As a verbal noun it may govern the genitive, as: برای کشتن او *barāy-i kushtan-i ū* "for the killing him." It can also govern the accusative in such constructions, as: ملاقات کردن مجنون

[1] Corresponds to the Hindustani idiom *jāne-wālā*.

[2] Note that the Future Participle can be used in the plural. *In davā khurdanīst yā mālidanī* این دوا خوردنیست یا مالیدنی (m.c.)?

[3] An unusual expression, if correct: پژمردهٔ شدن or خشک شدن *khushk shudan* or *pazhmurda shudan* is used for plants, but مردن *murdan* of trees.

[4] But هرچه بادا باد *harchi bādā bād* (m.c.) "happen what may."

ليلي را *mulāqāt kardan-i Majnūn Laylī rā* (Heading of a Chapter) "Majnun's meeting Laili" (*vide* Verbal Nouns): فلان را كشتن گناه نيست *fulān rā kushtan gunāh nīst* = كشتن فلان گناه نيست *kushtan-i fulān gunāh nīst.*

(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: اورا بكشتن دادند *ūrā 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: *tā ḥāl mī-karda* تا حال ميكرده and "they have been doing this up till now": فلان شهر ده سال است ترقي ميكرده است ولي چنديست بخرابي افتاده *fulān shahr dah sāl ast taraqqī mī-karda ast valī chand-ī'st bi-kharābī uftāda*; here ترقى ميكرده است *taraqqī mī-karda ast* "has been rising, was rising"; ميكرد *mī-kard* could be substituted but would not be so forcible.

In the sentence تو اورا ديدهٔ كه در مسجد ايستاده قرآن ميخوانده و سر خود را پائين مي آورده و بلند ميكرده است *tu ūrā dīda-ī ki dar masjid īstāda Qur'ān*[1] *mī-khwānda va sar-i khud rā pāyīn mī-āvarda va buland mī-karda ast*[2] "have you seen him standing in the mosque while he was reading the Qoran, etc., etc.?"

Remark.—The Continuative Perfect of the Subjunctive is used in a similar manner as the same tense in the Indicative, but expresses a doubt, as: شنيده ام كه مسلمانان را ميكشته است ولي احتمال دارد كه آنها را كه واجب القتل بوده اند مى كشته باشد *shunīda am ki Musalmānān rā mī-kushta ast valī iḥtimāl dārad ki ānhā rā ki wājibu'l-qatl būdā-and mī-kushta bāshad* "I have heard that he has been killing Muslims but it is probable that he has been killing those that are worthy of death." This tense is not used in modern Persian, but is common in *Abū'l Faẓl* and in the *Humāyūn-Nāma.*

(*u*) The Continuative Pluperfect is not used in Persian.

(*v*) The Imperative is in m.c. sometimes used in a precative sense, as: خدا عمرت بدهد *Khudā 'umr-at bi-dih* (vulg. for *dihad*) "God grant thee a long life"; in classical Persian, the Optative form دهد *dihād* would probably be used in this instance.

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[1] Note omission of *rā*, the verb being a compound قرآن خواندن *Qur'ān khwāndan* but قرآن را خواندهٔ ايد *Qur'ān rā khwānda īd?* "Have you read the Qoran?" (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 precatively as :—

یا رب تو مرا توبه ده و عذر پذیر ای توبه ده و عذر پذیر همه کس

Yā Rabb! tū marā tawba dih u 'uẕr paẕīr
Ay tawba-dih u 'uẕr-paẕīr-i hama kas
"Grant me repentance, and accept my plea,
O! Thou who dost accept the pleas of all!"
(*O. K.* 278 *Whin.*)

The Continuative Imperative formed by prefixing *mī* or *hamī* is not used in m.c.[1] In classical Persian it is common only in poetry:—

گر راحت جاودان طمع میداری میرنج همیشه و مرنجان کس را

Gar rāḥat-i jāvidān ṭama' mī-dārī
Mī-ranj hamīsha u ma-ranjān kas rā

Also negatively : عنن مي مخور کافور اگر داري (Qa'ānī).

The negative of the Imperative is classically formed by prefixing مه, but in m.c. the less forcible and consequently more polite نه is preferred.[2]

Īn rā guftā bāsh این را گفته باش "continue saying this," این را کرده باش *īn rā karda bāsh*, نشسته باش, *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 بکن, *hay bi-kan*.

[2] For the same reason the Pres. Fut. is often used in transmitting orders, instead of the Imperative : میروید *mī-ravīd* "you will go" for بروید *bi-ravīd* "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: گیرم *gīram-ki*, سلمنا که *sallamnā ki* "granted": مشروط بر اینکه *mashrūṭ bar īn-ki*, بشرطیکه *bi-sharṭī-ki* "provided": فرضا *farẓ*[an], فرض کن *farẓ kun* "supposing": اگر *agar*[1] "if": خواه *khwah*[2] "whether"; جز اینکه *juz īnki*, مگر اینکه *magar īnki* "unless", and بدون اینکه *bidūn-i īnki*, etc., "except"; اگرچه *agarchi*, هرچند *harchand*, etc. "though", and باوجودیکه *bā-vujūd-ī ki*, etc. "although": هر قدر *har qadr*, چندانکه *chandān-ki* "however much; notwithstanding": تا *tā*, and که *ki* "so that"; پیش ازآنکه *pīsh az ān ki* "ere"; قبل ازاینکه *qabl az īnki* before; وقتیکه *vaqt-ī ki* "when"; مبادا که *mabādā ki* "lest", etc. Subjunctive clauses are also introduced by the relatives 'whoever[3]': هر که *har-ki*, هرآنکه *har-ān ki*, etc. and هر چه *har-chi* or هر آنچه *har-ān chi* "whatever[4]"; and هر وقت که *har vaqt ki* (mod.) "whenever."

From the above remarks it will be seen that the Subjunctive Mood is generally employed to express a condition, desire, intention, doubt, or end, شاید که طرفی از مال ما دست بدارند که دریغ باشد که چندین نعمت ضائع گردد *bāshad ki ṭaraf-ī az māl-ī mā dast bi-dārand ki darīgh bāshad ki chandīn ni'mat zāsi' gardad* (Sa'di) "perhaps (it may be that) they will give back a portion of our property to us, for it would be a pity that so much wealth should be lost"; [in m.c. شاید که از بعضی مال ما دست بر دارند زیرا که جای افسوس است که اینهمه چیز پایمال شود *shāyad ki az ba'ẓ-ī māl-i mā dast bar dārand zīrā ki jā-yi afsūs ast ki īn hama chīz pāy-māl shavad*].

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[1] In m.c. also *hargāh*, *chunānchi*, *har āngāh*, and *agar chunānchi* "if."

[2] *Khwāh ḥayvān bāshad yā insān, kushta khwāhad shud* (m.c.) "whether it be man or beast, it shall be killed."

[3] هر که دزد است چوب او بقدر یک انگشت دراز خواهد شد *har ki duzd ast chūb-i ū bi-qadr-i yak angusht darāz khwāhad shud* (class.) "(He said) the stick of whoever *is* the thief, will grow one finger's breadth in length": here *ast* is used because one of those present *was* the thief: *bāshad* would throw a doubt on the matter.

[4] هرچه بگویم بکن *karchi bi-gūyam bi-kun* (m.c.) "do whatever I tell you at any time to do"; but هرچه میگویم بکن *harchi mī-gūyam bi-kun* "do what I am now telling you to do."

Remark.—It should be observed that كه in all its significations, except when introducting direct and indirect narration, is usually followed by the Subjunctive: میگوید كه نمي آيد *mī-gūyad ki namī-āyad* (indirect), or میگويد كه نمي آيم *mī-gūyad ki namī-āyam* (direct) "he says he won't come."

(*b*) When the second of two verbs is in English in the Infinitive,[1] in modern Persian it is usually in the Present Subjunctive, even when the principal verb is in a past tense, as: "I wish to go" میخواهم (كه) بروم *mī-khwāham* (*ki*[2]) *bi-ravam*: "I seized him to bring him before you" اورا گرفتم تا پيش شما بياورم *ūrā giriftam tā pīsh-i shumā biyāvaram*: "who gave you leave to enter my harem" ترا كه اجازت داد كه به حرم من در آئي *turā ki ijāzat dād ki bi-ḥaram-i man dar āʾī*; (here مي آئي *mī-āʾī* might be used, but with the signification 'since you are coming'): نميدانم چه طور برقصم *namīdānam chi ṭawr bi-raqṣam* "I don't know how to dance," but نميدانم چه طور ميرقصم *namī-dānam chi ṭawr mī-raqṣam* "I don't know in what manner I am dancing"; *vide* § 123 (*b*) (4): هر كسيكه ميخواهد بزودي حركت كند بغير از نان وماست وتخم مرغ چيزى ديگر نميخورد كه مبادا اسباب معطلي بشود (m.c.) "whoever wishes to—".

In classical Persian the Infinitive was also used, as: مصلحت ندیدم ازين بيش ريش درونش خراشيدن و نمک پاشيدن *maṣlaḥat na-dīdam az īn bīsh rīsh-i darūn-ash kharāshīdan*[3] *va namak pāshīdan* (Sa'di) "I did not consider it advisable to probe his wound further or rub salt on it": لقمان گفت كه دريغ باشد كلمهٔ حكمت با ايشان گفتن *Luqmān guft ki darīgh bāshad kalima-yi ḥikmat bā īshān guftan* (Sa'di) "Luqman replied that it would be a pity to waste the words of wisdom on them": گفت انديشه كردن كه چه گويم به از پشيماني خوردن كه چرا گفتم *guft andīsha kardan ki chi gūyam bih az pashīmānī khwurdan ki chirā guftam* (Sa'di) "he[4] replied it is better to think before-hand what to say than to regret afterwards for having spoken."[5]

Remark.—In, سخن برين مقرر شد كه يكى را به تجسس ايشان بر گماشتند *sukhan bar īn muqarrar shud ki yak-ī rā bi-tajassus-i īshān bar gumāshtand* (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"

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[1] Expressing command, desire, object, consequence, etc.

[2] In m.c., these Conjunctions would probably be omitted.

[3] In modern Persian *ki—bi-kharāsham.*

[4] In modern Pers. گفت بيانديشم كه چه بگويم بهتر ازان است كه پشيمان بشوم كه چرا گفتم *guft biyandīsham ki chi bi-gūyam bihtar az ān ast ki pashīmān bi-shavam ki chirā guftam.*

[5] Note the direct narration in Persian.

پیش از آنکه به کرمان برسم این کار را کردم *pīsh az ān ki bi-Kirmān bi-rasam*[1] *īn kar rā kardam*; "this happened before I was born" پیش از آنکه تولد شوم *pīsh az ān kī tavallud shavam īn vāqi' shud*: "I feared lest he might curse me" میترسیدم که مرا نفرین کند *mi-tarsīdam ki marā nafrīn*[2] *kunad* (m.c.); و پیش از آنکه آن بیچاره بر سد نص صریح الحریص محروم لطیفهٔ بر انگیخته بود و ضعف طالع آب حرمان بر آتش سودای خام او ریخته و سببش آنکه *va pīsh az ānki ān bi-chāra bi-rasad naṣṣ-i ṣarīḥ-i al-ḥarīṣ" maḥrūm laṭīfa-ī bar angīkhta būd va ża'f-i ṭāli' āb-i ḥirmān bar ātash-i sawdā-yi khām-i ū rīkhta va sabab-ash ānki*— (Anv. Suh. Chap. I. Introd. St. 3) "—and before that helpless one coulp arrive[3] there, ill fortunes had poured the water of disappointment on the fire of its crude wish and the reason was as follows"—(East. Trans.): دو سه ساعت پیش از آن که ترا بینم سردار حکم فرستاد که حمام روم و—(Tr. H. B. Chap. XXXVIII, p. 311) "two or three hours before I *saw* you the Sardār ordered me to go to the bath—": "there were few who did not or would not throw money (to the Story-teller)" کم بودند که پول نیندازند: "there was scarcely a man who *would not* give me money" کم آدمی بود که بمن پول ندهد, but "there was scarcely a man that *did not* give me money" کم آدمی بود که بمن پول نداد: "few remained behind in the city who did not come" (or نیامدند) کم ماندند که نیایند.

After such expressions as 'before that,' 'after that,' etc., the modern Persians prefer to use the Present Subjunctive. This tense may, and does, give rise to ambiguity. In the sentence, "This happened before I was born" the Present Subjunctive causes no ambiguity as it is evident that the speaker has been born; but in پیش از آنکه وارد کرمان شوم یعنی پیش آمده به یزد رفتم *pīsh az ānki vārid-i Kirman shavam māni'-ī pīsh āmada bi-Yazd raftam*, the Present Subjunctive leaves it doubtful whether the speaker reached Kirman or not; he may have reached Kirman or he may not. But in, پیش از آنکه انجا رسیدم اورا دیدم *pīsh az ānki ānjā rasīdam ūrā dīdam* it is clear from the Preterite that I did reach 'there.'

(*d*) After توانستن *tavānistan* "to be able" or its equivalent[4] *shudan*, and the verbs بایستن *bāyistan* and شایستن *shāyistan*, either the Subjunctive introduced by *ki* [*vide* Remark to (*a*)], or the shortened Infinitive can be used, as: نباید این کار را بکنی *na-bāyad īn kār rā bi-kunī*, or نباید این کار را بکنگار *īn kār rā na-bāyad kard*[5]): نمیتوانی این را بکنی, or نمیتوان این را کرد *namī-tavān īn rā kard*,[6] or *namī-tavānī īn rā bi-kunī*: نمیشود که این را بخرم, or نمیشود این را خرید *namī-shavad īn rā kharīd ?*, or *namī-shavad ki īn rā bi-kharam* ?: باید راه بیفتیم, or

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[1] From the Subjunctive here, it is not known whether the speaker did or did not reach Kerman: with *rasīdam* there would be no doubt.

[2] Or دعای بد *du'ā-yi bad*.

[3] Or "arrived."

[4] می شود *mī-shavad*, and می شد *mī-shud*, and شد *shud*.

[5] This latter might also mean "we (*or* one) must not do this."

[6] This might mean "we, they, *or* you can't do this."

باید راه افتاد, *bāyad rāh bi-yuftīm* or *bāyad rāh uftād* "we ought to start, we must start": (شاید بیاید *shāyad bi-yāyad* "perhaps he may[1] come"; شاید می آید *shāyad mī-āyad* (m.c.) "perhaps he will come"): این کار را نشاید کرد *īn kār rā na-shāyad kard*, or ترا نشاید که این کار را بکنی *turā na-shāyad ki īn kār rā bi-kunī* "it is not suitable for you to do this."

(*e*) The Future[2] Indicative sometimes takes the place of the Future Subjunctive: "I would[3] go through fire and water for you" برای تو خود را در آب وآتش خواهم انداخت (or می اندازم) *barāy-i tu khud rā dar āb u ātash khwāham andākht* (or *mī-andāzam*); but in, "Did you think I would not come to see you to-day?", the Persian subordinate clause is introduced by *ki* and must be in the Present Subjunctive or Aorist; بخیال تو میرسید (که) من بدیدن تو امروز نیایم *bi-khayāl-i tu mī-rasīd* (*ki*) *man bi-dīdan-i tu imrūz nayāyam*? (m.c.): من گمان کردم که شما دیروز می آئید *man gumān kardam ki shumā dīrūz mī-āyīd* "I felt certain you would come yesterday," or بیاید— *biyāyīd* "I thought possibly you might come yesterday": این زهر چنان سخت است که شما را میکشد (or کشت خواهد *khwāhad kusht*) *īn zahr chunān sakht ast ki shumā rā mī-kushad* "this poison is strong enough[4] to kill you and will kill you", but— بکشد *bi-kushad* "is so strong that it might kill you": رفتم به بینم آنها چه میکنند *raftam bi-bīnam ānhā chi mī-kunand* "I went to see what they are doing" (Present only); گفت ای خداوند بیدار هستم چگونه دزد خواهند آمد *guft ay khudāwand bīdār hastam chigūna duzdān khwāhand āmad*[5] (class. and m.c.) "he said 'O master, I'm awake; how can the thieves come?'": هیچ بخیالم نرسید که او امروز بیاید (or خواهد آمد) *hīch bi-khayālam na-rasīd kīū imrūz bi-yāyad*, or *khwāhad āmad* (m.c.) "I never thought he would come to-day"; here the Pres. Subj. leaves it doubtful whether he did or did not come; the Future gives the idea that he did come.

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[1] Note the Pres. Subj. after شاید *shāyad*, which expresses a doubt. The Definite Future in modern Persian would be contrary to idiom. In colloquial, شایسته *shāyista* "suitable" and شاید *shāyad* "perhaps" are the only parts of this verb used.

[2] In classical Persian the Future Indicative is frequently used in conditional sentences where in modern Persian the Present Subjunctive is used *Vide* § 128.

[3] 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—" کاش ببارد *kāsh bi-bārad* (not Future). In conditional clauses, it denotes hypothetical desire, as: "if he would hearken to reason"; "if his wife would have permitted him." It also expresses conditional and ardent desire, as: "Would to God I had died for thee, oh Absalom, my son, my son." It has numerous other significations.

[4] But چنان سخت بود که شما را میکشت *chunān sakht būd ki shumā rā mī-kusht* or میتوانست بکشد *mi-tavānist bi-kushad* "was so strong that it might have, could have killed you."

[5] Or می آیند *mī-āyand* (m.c.), or *mi-tavānand bi-yāyand* میتوانند بیایند (m.c.).

In classical Persian, the Future Indicative is frequently used where modern Persian requires the Present Subjunctive, as: گفتند که هرگاه ما هر دو خواهیم آمد آنرا خواهیم گرفت *guftand ki hargāh*[1] *mā har du khwāhīm āmad ān rā khwāhīm girift* (class.) "whenever we both of us return we will take it (the deposit) back"; here خواهیم آمد *khwāhīm āmad* gives the force 'when we return as we shall do'; in modern Persian بیائیم *bi-yāyīm* would be preferred: هرگاه یادگار ترا خواهم دید ترا یاد خواهم کرد *hargāh yādgār-i turā khwāham dīd turā yād khwāham kard* (class.) "whenever I shall see your keepsake (the ring on my finger) I will recollect you"; in mod. Pers. به بینم *bi-bīnam*: هرگاه بچشم خود خواهم دید باور خواهم کرد *hargāh bi-chashm-i khud khwāham dīd bāvar khwāham 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 به بینم *bi-bīnam* 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 ازین اینقدر صحنات که کشیده باشد *pīsh az īn in qadr miḥnat ki kashīda bāshad*? (class.), (but in m.c. کشیده است *kashīda ast* would be used): قبول نمیکنم که شعله خانم صاحب این امر بوده باشد *qabūl namī-kunam ki Shu'la Khānum ṣāḥib-i īn amr būda bāshad* (m.c.) "I will not believe that Shu'la Khanum can have done this"; بوده است *būda ast* "has done this": وصله و رفو نشده باشد *vaṣla va rufū na-shuda bāshad*? (m.c.) "it has not, I hope, been patched and darned?": نمک تو کورم کند اگر خلاف عرض کرده باشم *namak-i tu kūr-am kunad agar khilāf 'arz karda bāsham*[2] (m.c.) "may[3] your salt blind me, if I have misrepresented the facts[2]": گلوله من نخورده باشد *gulūla bi-man na-khurda bāshad*? (m.c.) "I hope that I may not have been hit, I haven't been hit, have I?": و گویند که کس در سرای نیست و بحقیقت راست گفته باشند *va gūyand ki kas dar sarāy nīst va bi-ḥaqīqāt rāst gufta bāshand*[4] (Sa'di) "and they (the coarse ruffians at the door) say 'there is no one at home' and in fact they may have spoken the truth in so saying": هرگز بعمر خود چنین حمله ندیده باشند *hargiz bi-'umr-i khud chunīn ḥamla na-dīda bāshand* (class.) "I don't suppose[5] they had ever in their lives seen such a furious onslaught."

(*g*) (1) As already stated, the Past Indicative is in m.c. often used for the Present Indicative: *vide* § 125 (*g*) last example.

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[1] In m.c. *hargāh* means "if"; and *har vaqt* is used for "whenever."

[2] *Agar khilāf 'arz kunam* اگر خلاف عرض کنم "should I misrepresent matters" (immediate future).

[3] Pres. Subj. expressing wish, desire.

[4] In mod. Pers. either شاید گفته باشند *shāyad gufta bāshand*, or بحقیقت گفته اند *bi-ḥaqīqat gufta and*.

[5] If دیده اند *dīda and* (without شاید *shāyad*) were used it would do away with the doubt and the sentence would then mean "they never saw."

This is also in m.c. the case with the Subjunctive, as: عرض میکنم که اگر قالي خوبي خواسته باشید چیزی نشانتان میدهم که مثلش را هرگز ندیده باشید *'arẓ mī-kunam ki agar qālī-yi khūb-ī khwāsta bāshīd*[1] *chīz-ī nishān-i tān mī-diham*[2] *ki miṯl-ash rā hargiz na-dīda bāshīd*[3] (m.c.) "let me say that if you want (wanted, were wanting) a really good carpet, I will show you something the like of which I don't suppose you have ever seen": بمن نوشت که بمشار الیه حکم شده است به کابل رفته حساب خود را پرداخته معزول بوده باشد *bi-man navisht ki bi-mushār-u-ilayh ḥukm shuda ast bi-Kābul rafta ḥisāb-i khud rā pardākhta ma'zūl būda bāshad* (Memoirs Amir Abdu-r-Raḥmān, Vol. I, p. 123); in mod. Pers. *bi-shavad*: امیدوارم که وجود مبارکت بسلامت بوده باشد *umīdvār-am ki vujūd-i mubārak-at bi-salāmat būda bāshad* (mod. letter), "I hope you may[4] have been well"; here باشد *bāṣhad* alone, or است *ast*, would also be correct.

(2) In the following, the Preterite Indicative is used for the Aorist:— هرچه کم آمد در مراجعت باینجا کار سازي می شود *harchi kam āmad* (for بیاید *bi-āyad*[5]) *dar murāja'at bi-injā kār-sāzī mī-shavad* (Vazir-i Lankaran) "whatever is (may be) short in the money I now give you, will be settled when you return here"; this sentence is practically equivalent to a conditional sentence. *Vide* § 128 (*e*) and (*f*).

(*h*) As the Aorist or Pres. Subj. of داشتن *dāshtan* signifies "to have," the Past. Subj. of this verb is usually used instead of the Present; هر چیز یکه میل داشته باشید موجود است *har chīz-ī ki mayl dāshta bāshīd* (or دارید *dārīd* do want) *mawjūd ast* (m.c.) "whatever you may happen to want is ready there."

(*i*) The Past Habitual, the Imperfect Indicative, and the Pluperfect Indicative, take the place of certain tenses in the Subjunctive Mood: و آوازي بر آورد که مرغ از هوا در آوردي *va āvāz-ī bar āvard ki murgh azhavā dar āvardī* (Sa'di) "and he sang with a voice that might have brought[6] down the very birds to listen to him": in modern Persian مي آورد *mī-avard* would be used here for the Past Habitual.[7] *Vide* also § 127 (*c*) (1), Remark.

(*j*) In the following Afghan m.c. sentences, the Imperfects should be Present Subjunctives:—و دیگر لباس خشک نبود که آنرا بدل میکردم *va dīgar libās-i khushk na-būd ki ān rā badal mī-kardam* (Afghan; in modern Pers. عوض بکنم *'ivaẓ bi-kunam*): اگر جهاز هم غرق نمي شد چیزی نبود که مي آوردم *agar*

1 Or بخواهید *bi-khwāhīd* "if you want."

2 Note Future Indicative.

3 The Past Subj. here indicates doubt, 'I don't suppose': هرگز ندیده اید *hargiz na-dīda īd* could be used, but the doubt would vanish, "— the like of which I'm sure you have never seen."

4 i.e. have been all along and still are.

5 هرچه کم است *harchi kam ast* would mean that the money *is* not sufficient.

6 The protasis or if-clause is understood.

7 The Past Habitual is not used in m.c.

jahāz ham ġharq namī-shud chīz-ī na-būd ki mī-āvardam (Afghan; modern Persian بیاورم *bi-yāvaram*).

(*k*) Note the following examples :—صاحب دلي را پرسيدند بدين خوبي كه آفتاب است نشنيده ايم كه كسي اورا دوست گرفته باشد *ṣāḥib-dil-ī rā pursīdand bi-dīn khūbī ki āftāb ast na-shunīda īm ki kas-ī ūrā dūst girifta bāshad*[1]; the Subj. here expresses the doubt. Compare آيا شنيده ايد كه شخصي آن خانم را دوست گرفته باشد *āyā shunīda īd ki shakhṣ-ī ān khānum rā dūst girifta bāshad* "have you ever heard that any one has ever made love to that lady? (I think no one has ever has)," but گرفته است *girifta 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. اينقدر فراست در او كجا بود كه اين ايما را بفهمد *īn qadr firāsat dar ū kujā būd ki īn īmā'rā bi-fahmad* "it was beyond his sagacity to understand this"; if میفهمید *mī-fahmīd* were used, it would signify surprise that he was understanding or did understand it.

(*l*) For the Continuative Perfect of the Subjunctive, *vide* § 125 (*t*), Remark.

(*m*) Note the signification of the Subjunctive in the second example of the following :—اينقدر به پز كه مي تواني بخوري *īn qadr bi-paz ki mī-tavānī bi-khwurī* "cook only such a quantity as you are able to consume (now)," but اينقدر به پز كه بتواني بخوري *īn qadar bi-paz ki bi-tavānī bi-khwurī* "cook only such a quantity as you may be able to consume at any time."

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[1] In modern Persian *dūst dāshta bāshad*.

CHAPTER XVIII.

COMPLEX AND COMPOUND SENTENCES.

§ 127. Conditional, Coordinate, and Optative Clauses.

When a sentence is expanded by explanatory clauses it is called a Complex sentence, and the explanatory clauses are called subordinate clauses.

Adverbial clauses include Conditional, Optative, Concessional, Temporal, Local, and Modal clauses. In other words adverbial clauses place conditions on the action of the principal clause, and limit it as to time, place, manner object or cause.[1]

Other Subordinate clauses are, Relative and Predicative clauses, *vide* § 130 and § 131.

Adverbial clauses will be treated first—

(*a*) A Conditional (Adverbial) clause limits the action or state of the principal clause, and is introduced by اگر *agar* 'if', or some particle of kindred meaning.[2] The conditional or subordinate clause generally stands first, and is therefore called the protasis (شرط), and is followed by the principal clause or consequent proposition called the apodosis (جزاء or جواب).

Remark.—The Apodosis of a command as بگویم *bi-gūyam* in بیا بگویم ترا *biyā bi-gūyam turā* "come here and I'll tell you," is called جواب امر, while the Apodosis of an oath as in بخدا من نمی آیم *bi-Khudā man namī-āyam* "by God I won't come," is called جواب قسم[3].

(*b*) There are three classes of conditions, viz. (1) impossible, or those that might have been and were not realized or that cannot be realized or that are mere suppositions; and (2) possible, or those which may be (or may have been) realized; (3) conditions in which the apodosis or if-clause is understood; these latter belong partly to (1) and partly to (2).

(*c*) In classical Persian, as also in the Afghan and Indian spoken language, the tense most in use for the first class of conditions is the Past Habitual, obsolete in the m.c. of Persia. This tense is interchangeable with the

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1 *Vide* "The Syntax and Idiom of Hindustani" by Kempson.

2 Expressed or understood. In m.c. the Conjunctions are frequently omitted.

3 The Conditional particles (حروف شرط) are, اگر *agar*, گر *gar*, ار *ar*, چون *chūn*, چو *chu*, and according to Indian grammarians the temporal conjunctions چون *chūn*, وقتیکه *vaqtī ki*, etc., etc., as well as the concessional اگرچه *agarchi*, هرچند *har chand*, etc., and هرکه *harki*, هرچه *harchi*, هرکس *har kas*, هرجا *harjā* and هرکجا *har kujā*: وقتیکه *vaqt-ī ki mī āyam turā khwāham ṭalabīd*, and وقتیکه باغ خوبی داری *vaqt-ī ki bāgh-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 one, and the other in the other. Examples: عين حقيقت است كه اگر در سلك صحبت آن بدان تربيت يافتى يكى از ايشان شدى *'ayn-i ḥaqīqat ast ki agar dar silk-i ṣuḥbat-i ān badān tarbiyat yaftī*[2] *yak-ī az īnshān shudī* (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 پيل مست در آمد به صدمتيكه اگر كوه اهنين بودى از جاى بر كندى *pisar chūn pīl-i mast dar āmad bi-ṣadmat-ī ki agar kūh-i āhanīn 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)."

گر نبودى اميد راحت و رنج پاى درويش بر فلك بودى
ور وزير از خدا بترسيدى همچنان كز ملك ملك[2] بودى

Gar na-būdī ummīd-i rāḥat u ranj
Pā-yi darvīsh bar falak būdī
Var Vazīr az Khudā bi-tarsīdī
Ham-chunān k'az malik,[3] *malak*[3] *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 را انصاف بودى و مرا قناعت رسم سؤال از جهان بر خاستى *agar shumā rā inṣāf būdī va marā qanā'at, rasm-i su'āl az jahān bar khāstī*—(Sa'di) "had you justice and I content, the custom of begging would[3] disappear from the world".

آه اگر مرده باز گرديدى بميان قبيله و پيوند

Ah! agar murda bāz gardīdī[4]
Bi-miyān-i qabīla u-payvand—(Sa'di).

"Ah! if the dead were to return,
To his friends and connections."

لائق قدر من آنستى كه با زاغى بر ديوار باغى خرامان همى رفتمى *lā'iq-i qadr-i man ānastī*[5] *ki bā zāgh-ī bar dīvār-i bāgh-ī khirāmān hamī-raftamī*—(Sa'di)

[1] *Vide* example in § 126 (*i*) where the protasis is understood, and also § 125 (*h*) (6).

[2] In classical Persian, and in India and Afghanistan, this final ى is *majhūl* (*e*).

[3] Example of تجنيس خطى *tajnīs-i khaṭṭī*.

[4] Note the time. Though future, the first condition is one impossible of fulfilment; while later, the same tense is used to express past time, for conditions that might have been, but were not or could not be, fulfilled.

[5] From an obsolete verb, "to be": *aste* = *ast* in ancient Pers. Later *aste* is used only for the Past Habitual. In mod. Pers., *na-būd*, or *na-mī-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[1] imprisoned with a parrot).

سود دریا نیک بودی گر نبودی بیم موج صحبت گل خوش بدی گر نیستی تشویش خار

Sūd-i daryā nīk būdī gar na-būdī bīm-ı mawj
Ṣuḥbat-i gul khush bŭdī[2] *gar nīstī tashvīsh-ī khār*—(Sa'di).

"The profit from a sea voyage would[3] be great were there not the terror of the deep.
Pleasant would be companionship with the rose were it not[3] for the thorn."

اگر لیلی و مجنون زنده گشتی حدیث عشق ازین دفتر نوشتی

Agar Layla va Majnūn zinda gashtī[4]
Ḥadīṯ-i 'ishq az īn daftar navishtī[4]—(Sa'di).

"Were Laila and Majnun to come to life
They would learn love's methods from this book of mine."

اگر جور شکم نبودی هیچ مرغی در دام نیفتادی بلکه صیّاد خود دام نه نهادی *agar jawr-i shikam na-būdī hīch murgh-ī dar dām na-yuftādī balki ṣayyād khud dām na-nihādī* (Sa'di) "were it not for the pressure of hunger, no bird would fall into the snare, what's more no bird-catcher would ever set a snare."

گر از عهد خوردیت یاد آمدی که بیچاره بودی در آغوش من
نکردی درین روز بر من جفا که ترشیر مردی و من پیره زن

Gar az 'ahd-i khurdīt[5] *yād āmadī*
Ki bī-chāra būdī dar āghūsh-i man
Na-kardī dar īn rūz bar man jafā
Ki tu shīr-mard-ī u man pīra[6] *zan*

"If thou hadst remembered thy childhood's days
When thou wert a helpless babe in these arms,
Thou wouldst not have been rough with me now
When thou art a strapping fellow and I an old woman."

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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 intead of *zāghcha* "the chough."

2 *Bŭdī*, poetical for *būdī*.

3 Note the Past Habit., for mere supposition referring to no special time.

4 Note that this impossible supposition though future, is expressed by the Past Habitual. Also note the singular verbs, Laila and Majnun being by a poetical license treated as one idea; vide also § 125 (*h*) (6). Also *va* for *u*. In speaking, *Layla* is generally *Laylī*.

5 Properly *khurdiyyat*; read *khurdīt* for scansion.

6 Note this feminine *pīra*, or does the *a* stand for the *izafat*? Persians always say *pīr-i mard*, *pīr-i zan*, etc.

Remark.—Sometimes the Protasis is understood, as:—

و یکی از ایشان را که کرشمهٔ جمالش عروسان بهشت را جلوه گري آموختی و از تاب عذارش آفتاب جهان تاب بر آتش غیرت بسوختی چشم مستش— *va yak-ī az īshān rā ki kirishma-yi jamāl-ash 'arūsān-i bihisht rā jalva-garī āmūkhtī va az tāb-i 'iẕār ash āftāb-i jahān-tāb bar ātash-i ghayrat bi-sūkhtī, chashm-i mast-ash*—(Anv. Suh. Chap. 1, St. 8) "—and one of them (the damsels)—the winning glance of whose beauty might have taught blandishment to the brides of Paradise (if —) and at the glow of whose cheeks, the sun, which warms the world, was consumed[1] 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:—

اگر مراجعت کردمی بهتر بودي چرا که پدر مرا قبول میکرد *agar murāja'at kardamī bihtar būdī*[2] *chirāki pidar marā qabūl mī-kard* "if I had returned it would have been better for me, because my father would have received me back;" در کشتی هیچ بادبان نبود و اگر هم می بود در آنوقت چه میکردم *dar kashtī hīch bādbān na-būd va agar ham mī-būd*[2] *dar ān vaqt chi mī-kardam*? "there was no sail in the boat, and even if there had been what could I have done with it?": اگر من جای تو بودم این کار را نمیکردم *agar man jā-yi tu būdam īn kār rā namī-kardam* (m.c.) "if I were you I would[3] not do this": اگر با ایشان هلاک می شدم بهتر می بود *agar bā īshān halāk mī-shudam bihtar*[3] *mī-būd* (m.c.) "had I perished with them, it would have been better for me": اگر آن وقت زمین دهن باز میکرد بخوشی تمام فرو میرفتم *agar ān vaqt zamīn dahan bāz mī-kard bi-khushī-yi tamām farū mī-raftam* (Prof. S. T.) "had the earth only opened I would gladly have been swallowed up in it": اگر درین باغ سه چیز دیگر بود (or می بود) بی نظیر بود *agar darīn bāgh si chīz-i dīgar būd* (or *mī-būd*) *bī-naẓīr būd* (m.c.) "if this garden had only contained three things more, it would have been unrivalled": اگر بقدر مایهٔ خود زندگی میکردیم این تهی دستی هرگز دست نمیداد *agar bi-qadr-i māya-yi khud zindagī mī-kardīm īn tuhī-dastī hargiz dast namī-dād* (Prof. S. T.).

Remark I.—From the previous examples it will be seen that the Imperfect Indicative (or the obsolete Past Habit.) can in conditions or supposi-

[1] Or 'might be consumed'?

[2] In classical Persian, the Past Habit. بودمی *būdamī*, and the Imperfect می بودم *mī-būdam* are in common use. In modern Persian however the Past Indicative بودم *būdam* usually takes the place of both these tenses. Sometimes however می بودم *mī-būdam* is still used for euphony, in conditional sentences.

[3] Note that a supposition, almost with a future signification, can be expressed in Persian by the Imperfect Indicative. This might also mean "If I had been you, I would not have done this"; the context (*qarīna* or *maṭlab*) gives the time; either Past or Future time is indicated.

ons refer to a time either past or future;[1] as: "If I had wrestled ith him yesterday I would have thrown him" اگر دیروز با او کشتی میگرفتم او را زمین میز *agar dīrūz bā ū kushtī mī-giriftam ūrā zamīn mī-zadam* n.c.): لایق شأن من نیست و الا اگر فردا با او کشتی بگیرم او را بزمین میزنم *lāyiq-i sha'an-i man nīst va-illā agar fardā bā-ū kushtī bi-gīram ūrā bi-zamīn mī-zanam* r خواهم زد *khwāham zad*) has the same meaning as و الا اگر فردا با او کشتی میگرفتم او را بزمین میز *va illā agar fardā bā ū kushtī mī-giriftam ūrā bi-zamīn ī-zadam*: نمیدانم اگر بدانم گفتنش مشکل است *namī-dānam, agar bi-dānam guftan-ish mushkil ast* (not *būd*) "I don't know, but were I to know (as I may or ay not) I couldn't tell"; but نمیدانم گفتنش مشکل بود *namī-dānam ıar mī-dānistam guftan-ash mushkil būd* (not است *ast*) "I dont know, ıt even if I knew (as I certainly don't) I couldn't[1] tell": جواب دادم لایق شان من نیست و الا در این پنجاه سالگی با تیمور آقا کشتی میگرفتم زمینش میزدم میدید *vāb dādam lāyiq-i sha'an-i man nīst va illā dar īn panjāh-sālagī bā Tīmūr qā kushtī mī-giriftam*[2] *zamīn-ash mī-zadam mī-dīdīd* (Vazīr-i Lankarān) "I plied 'it is not fitting to my position, otherwise in spite of my fifty years, would wrestle with Tīmūr Āqā and throw him; you would see for ɔurself'" (lit. "I was[2] 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 ıdicative 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: اگر آن گل را چیده بودم در اطاق من میدید *agar ān gul rā chīda būdam*[3] *dar utāq-i man mī-dīdīd* ı.c.) "if I had plucked that flower you would have seen (or would see) in my room": اگر از اینطرف اقدام کرده بودیم از آن طرف فتنه برملا می افتاد *agar az īn ṭaraf iqdām karda būdīm az ān ṭaraf fitna bar malā mī-uftād* "had we or

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[1] The context decides the time, as: امّا آغا اگر اندازهٔ نیم تنه معلوم میشد بسیار خوب *ammā āghā, agar andāza-yi nīm-tana ma'lūm mī-shud bisyār khūb būd* (Vazīr-i Lank.) but, Sir, if the size of the coat were known it would be better"; here the context ɔws that the meaning is not "if it had been known, it would have been better": اگر اندازه معلوم بشود خیلی خوب است *agar andāza ma'lum bi-shavad khaylī khūb ast* uld imply it was not possible to obtain the size of the garment; but نمیدانم اگر میدانستم گفتنش مشکل *namī-dānam; agar mī-dānistam guftan-ash mushkil būd* (m.c.) "I don't ow, and if I did I couldn't tell," can equally well be expressed in m.c. by نمیدانم اگر بدانم گفتنش مشکل است *namī-dānam agar bi-dānam guftan-ash mushkil ast* (m.c.).

[2] The Imperfect Indicative is used in preference to the Present Subjunctive indicate a supposition that is not likely to be fulfilled: the Vazir's position forbids ɔh an unseemly action as wrestling.

[3] Or میچیدم *mī-chīdam*.

our part taken any action, the conspiracy would have been public''; اگر اینها باهم آشتی کرده بودند خشنود می شدم *agar īnhā bā-ham āshtī karda būdand khushnūd mī-shudam* (mod.) ''if they had been reconciled (to each other) I should have been glad''; اگر آن روز عاقبت این دیده بودی و از خون ریختن اجتناب کرده بودی در این وقت این واقعه روی نمودی *agar ān rūz 'āqibat-i īn bi-dīda[1] būdī va az khūn rikhtan ijtināb karda būdī dar īn vaqt īn vāqi'a rūy na-namūdī* (Anv. Suh., Chap. X, Story 2) ''if on that day thou hadst seen the conclusion of this affair, and had'st shunned to spill blood, this event would not now have occurred, and such an adventure would never have taken place''—(East. Tr.).

(*e*) Similar constructions in Optative Clauses (which are but a form of Conditional Clauses) occur after the optative word کاش *kāsh*, کاشکی *kāshkī* or کاشکه *kāshaki*, and چه بودی *chi 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:—

کاش کان روز که در پای تو شد خار اجل دست گیتی بزدی[2] تیغ هلاکم بر سر

Kāsh k'ān rūz ki dar pā-yi tu shud khār-i ajal

Dast-i gītī bi-zadī tīgh-i halāk-am bar sar! (Sa'dī).

''Oh, would that, the day death's thorn pierced[3] thy foot

Fortune's hand had[3] struck me with the sword of destruction.''

با رفیقان آهسته میگفت چه بودی که من آن درخت را بدانستمی که کجا است تا دعا کردمی که پدرم بمیرد *bā rafīqān āhista mī-guft, chi būdī ki man ān darakht rā bi-dānistamī ki kujā ast tā du'ā kardamī ki pidar-am bi-mīrad* (Sa'dī), ''(The son said) Oh, would that I knew[4] where that tree is, so that I might offer up a prayer for my father to die'': کاشکی دانستمی *kāshki dānistamī* ''would that I knew'': کاش دیروز می آمد *kāsh dīrūz mī-āmad* (mod.) ''would that he had come yesterday''; کاش فردا می آمد *kāsh fardā mī-āmad* ''would that he had come to-morrow (instead of to-day),'' but کاش فردا بیاید *kāsh fardā bi-yāyad* ''would that it would happen that he should arrive to-morrow'': *kāsh īn javān barādar-i shumā būd*[5] کاش این جوان برادر شما بود (m.c.): کاش این تمیزی که خدا بتو عطا کرده است در همه کس بود *kāsh īn tamīz-ī*[6] *ki Khudā bi-tu 'atā karda ast dar hama kas*

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[1] This prefix بـ would not be used in modern Persian.

[2] m.c. زدی بود *zada būd.*

[3] Note that the time is past. The meaning is 'would that I had died when thou didst die!'

[4] Note that the meaning is 'would that I were knowing *now*': تا دعا بکنم که پدرم بمیرد *tā du'ā bi-kunam ki pidar-am bi-mīrad* would be the ordinary construction. *Murdī* (Past Habitual) could be substituted for بمیرد *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* کاش بود (m.c.) ''would that he were (but he is not)'': کاش باشد *kāsh bā shad* (m.c.) ''would that he might turn out to be (as he may).''

[6] For *tamyīz.*

būd (m.c.) "would that all possessed that discretion which God has given to you."

Kāshki pārsāl īn rā guftamī ki ūrā kushtandī (old) کاشکی پارسال این را گفتمی که او را کشتندی "would that I had said this last year so that they might have killed him (by now)": if the Pres. Subj. بکشند *bi-kushand* were here substituted for the Past Cond *kushtandī*, the time would be indefinite and might refer either to past, present, or future killing.

Remark.—From the above-mentioned remarks, it will be seen that both the Optative and Past Optative can in Persian be represented by the same tense.

(*f*) In modern Persian, however, the Optative and Past Optative can both be represented by the Aorist[1] or the Imperfect, and the Past Optative by the Pluperfect also, as: کاش مرخصی داده بشود (or می شد) *kāsh murakhkhaṣī dāda bi-shavad* (or *mī-shud*[2]) m.c., "would that leave were granted": کاش او حکم را فهمیده بود (or می فهمید) *kāsh ū ḥukm rā famīda būd* (or *mī-fahmīd* but not *bi-fahmad*) m.c. "would that he had understood the order": کاش پیش از دعوت از من پرسیده بودی *kash pīsh az da'vat az man pursīda būdī* "would that you had asked me before issuing the invitation": کاشکی متولد نشده بودم *kāshki mutavallid na-shuda būdam* (or نمی شدم *namī-shudam*), m.c., "would that I had never been born."

This Aorist construction is also admissible in classical Persian as:—

کاشکی قیمت انفاس بدانندی خلق تا دمی چند که مانند غنیمت شیمرند

Kāshkī qīmat-i anfās bi-dānandī khalq,
Tā dam-ī chand ki mānand, ghanīmat shimurand.
(*Ṭayyibāt-i Sa'dī*)

"Would that people knew the value of life
That these few moments they have to live, they might not waste."

تا بگویم کاشکی یزدان مرا در عوض قربان کند بهر فتی

"Until I say 'would that God would
Sacrifice me in place of that youth!'"—(*Maṣnavī*).

(*g*) By inverting the order and substituting *ki* for *agar*, Conditional clauses may occasionally be changed into predicative clauses,[3] as:—

"How nice it would have been, if leave had been allowed" چه خوب می

[1] In Urdu *kāsh* is followed by any one of the three Optative tenses as *kāsh māre* "would that he would strike him": *kāsh mārtā* "would that he had struck him": *kāsh mārtā hotā* "would that he had been striking him": *kāsh mārā hotā* "would that he had struck him" (remote time).

[2] Imperfect for either past or future time. *Mī-shud* میشد may refer to Past or Future time, but بشود *bi-shavad* to Future time only *Vide* (*g*).

[3] *Vide* § 131 Predicative Clauses.

چی خوب بود (or بودی) که مرخّصی داده میشد *chi khūb mī-būd* (or *būd*) *ki*[1] *murkhkhaṣī dāda mī-shud* (m.c.), or چی خوب است اگر (or که) مرخصی داده بشود *chi khūb ast agar* (or *ki*) *murakhkhaṣī dāda bi-shavad* [Fut. *vide* (*f*)]: چی خوب بودی اگر (or که) مرخصی داده شدی *chi khūb būdī agar* (or *ki*) *murkhkhaṣī dāda shudī*[2] (Future or Past): چی خوب است اگر بهار الان شروع شده است *chi khūb ast agar bahār alān shurū' shuda ast* (better *shuda bāshad*) "how nice if spring have commenced!": بشود *bi-shavad* would signify "were to commence just now."

(*h*) The apodosis is occasionally placed first: این باغ بی نظیر می بود اگر در آن سه چیز دیگر بود *īn bāgh bī-nazīr mī-būd agar dar ān si chīz-i dīgar būd* [vide (*c*) (2)]. این تهی دستی هرگز دست نمیداد اگر بقدر مایهٔ خود زندگی می کردیم *īn tuhī-dastī hargiz dast namī-dād agar bi-qadr-i māya-yi khud zindagī mī-kardīm;* [vide (*c*) (2)].

§ 128. Conditional Clauses (*continued*).

(*a*) We now come to the second class of conditions, viz. those that may be (or may have been) realized.

The tense most commonly used in the conditional clause of conditions of this nature, is the Present Subjunctive[3] (Aorist) introduced by اگر *agar*; but the Indicative Mood can usually take the place of the Subjunctive Mood[3] if there is little or no doubt in the supposition.

Examples:—

مثلاً اگر درویش جرئت نماید حمل بر تهوّر کنند و اگر سخاوت ورزد اسراف نام نهند و اگر در حلم کوشد آنرا عجز و بی عزتی شمارند *maṣal*[an] *agar darvīsh jur'at numāyad ḥaml bar tahavvur kunand*[4] *va agar sakhāvat varzad isrāf nām nihand*[4] *va agar dar ḥilm kūshad ān rā 'ajz va bī-'izzatī shumārand*[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.): قاضی اربا ما نشیند بر فشاند دست را *qāẓī ar bā mā nishīnad bar fishānad dast rā* (Sa'dī) "were the Qāẓī even to join our party he would wave his arms in time

[1] Or اگر *agar*. Classically بودی *būdī* and شدی *shūdī* would probably have been used. This sentence has the same meaning as مرخصی داده شده بود *kāsh murakhkhaṣī dāda shuda būd* (m.c.).

[2] *Mī-shud* میشد could be substituted for شدی *shudī*; but بشود *bi-shavad* could not be used after the previous tense بودی *būdī*.

[3] If the Aorist is used in a conditional sentence it generally supposes that the condition may possibly be fulfilled, whereas if the Imperfect Indicative is used in a future condition it generally supposes a condition that will not be fulfilled; *vide Remark I* (*c*) (2) § 127 and footnote 2, p. 548.

[4] The 'Aorists' in the apodosis appear to be the old Present Tense.

to the dancing'' [1]: اگر بر صورت حال تو مطّلع گردد پاس خاطر عزیزان منّت دارد *agar bar ṣūrat-i ḥāl-i tu muṭṭalli' gardad pās-i khāṭir-i 'azīzān*[2] *minnat dārad*[3] (Sa'dī) ''should he become informed of your condition he would gladly assist you'': اگر این را بجهت من بکني خیلي ممنون خواهم شد *agar īn rā bi-jihat-i man bi-kunī khaylī mamnūn khwāham shud*[4] (m.c.) ''if you do this for me I shall be much obliged to you'': ارسطو این مثل را نوشته است که اگر فقط یک ابابیل دیده شود دلیل آمدن بهار نیست *Aristū īn maṣal*[5] *rā navishta ast ki agar faqaṭ yak abābīl dīda shavad dalīl-i āmadan-i bahār nist* (m.c.) ''Aristotle made the proverb that one swallow does not make a Summer'': اگر کتاب را پیدا بکنم نزد شما خواهم فرستاد *agar kitāb rā paydā bi-kunam nazd-i shumā khwāham firistād* (m.c.) ''should I find the book, I will send it to you'': اگر شما اوقات شبانه روز مرا به بینید متحیّر خواهید شد که این شخص چگونه بسر می برد *agar shumā awqāt-i shabāna-rūz-i marā bi-bīnīd mutaḥayyir khwāhīd shud ki īn shakhṣ chigūna bi-sar mī-barad*[6] (m.c.) ''if you were to see the manner I pass my daily life, you would be astonished how I live'': اگر از دستم بر آید رشوه ستانی را از میان مردم موقوف خواهم کرد *agar az dast-am bar-āyad rishva-sitānī rā az miyān-i mardum*[7] *mawqūf khwāham kard* (m.c.) ''the prevention of bribery shall be contrived if I can help it.''

(*b*) As already stated, the Indicative Mood can take the place of the Subjunctive when there is little or no doubt, as: اگر جانت عزیز است به نصیحت من عمل بکن *agar jān-at 'azīz ast bi-naṣīḥat-i man 'amal bi-kun* (m.c.) ''if thy life[8] is dear to thee take my advice'': اگر حقیقت را از من می پرسید خواهم گفت که او احمق است *agar ḥaqīqat rā az man mī-pursīd*[9] *khwāham guft ki ū aḥmaq ast* (m.c.) ''if you are asking me for the truth I should say he is a fool'': اگر غضبناک نیستید چرا باین تغیّر حرف میزنید *agar ghaẓab-nāk nīstīd*[10] *chirā bi-īn taghayyur ḥarf mī-zanīd* ''if you are not angry, why speak so angrily?''

[1] Music and dancing are generally held to be forbidden. The writer says that the music at his parties was so delightful that even the Qāẓī, the judge and administrator of the law, would fall a victim to its temptation.

[2] *'Azīzān* عزیزان, pl. used for respect, ''you and other dear ones like you.''

[3] *Dārad* دارد appears to be the Aorist used for the Future: old.

[4] Or *mī-shavam* می شوم (m.c.).

[5] Or *miṣāl* مثال (class.).

[6] Direct narration. The indirect من چگونه بسر می برم *man chigūna bi-sar mī-baram* (m.c.) would also be correct.

[7] If the words از میان مردم *az miyān-i mardum* were omitted, the sentence might be taken to mean ''*I* will try to give up *my* habit of taking bribes.''

[8] *Ast* as every one's life is dear to him.

[9] Or به پرسید *bipursīd* ''were you to ask.''

[10] ''And you evidently are angry.''

The Present and not the Aorist tense of خواستن *khwāstan* is usual after اگر *agar*, when a dependent verb follows, as: و اگر مَلِک میخواهد که مرا خدمت کند و طوق منّتی در گردن من افکند توقع چنان دارم— *va agar malik mī-khwāhad ki marā khidmat kunad va ṭawq-i minnat-ī dar gardan-i man afkanad tavaqqu' chunān dāram*—(Anvār-i Suhaylī, Chap. 14, Conclusion of Book) "and if the king wishes to do me service, and to put the chain of obligation round my neck, my wish is that—": اگر میخواهید زود بروید باید چاپاری بروید *agar mī-khwāhīd zūd bi-ravīd bāyad chăpărī*[1] *bi-ravīd* (m.c.) "if you want to travel quickly you must travel post"; here it is quite correct, grammatically and idiomatically, to say اگر بخواهید (که) زود بروید[2] *agar bi-khwāhīd (ki)*[3] *zūd bi-ravīd*, but there is properly a slight shade of difference in meaning.

Remark.—In conditional sentences the past is, in m.c., often used for the present, as: اگر چیزی دیگر خواسته باشید از ده می آرند *agar chīz-ī dīgar khwāsta bāshīd*[4] *az dih mī-ārand* (m.c.) "should you want any thing besides these, it will be brought from the village (near)."

(*c*) The alternative construction mentioned in § 127 (*g*) can also be used in this class of unrealized conditions, as: چه خوب است که مرخّصی داده بشود *chi khūb ast*[5] *ki murakhkhaṣī dāda bi-shavad* (m.c.) "how nice if leave be granted."

(*d*) In Classical and in Indian Persian, the Future Indicative is often used instead of the Present Subjunctive (Aorist), as: آهنگر را فرمود که اگر باز چنین جوشن خواهي ساخت سر تو دو نیم خواهم کرد *āhan-gar rā farmūd ki agar bāz chunīn jawshan*[6] *khwāhī sākht*[7] *sar-i tu du nīm khwāham kard* (Indian) "the king said to the smith, 'if you make again (for any one else) such a good coat of mail I'll split your head in two'": *vide* also § 125 (*e*) (1) and (2).

Similarly in a temporal clause: هرگاه که شوقی غالب خواهد شد اخبار سعادت اثر ملک از نسیم السحر خواهم پرسید و جمال با کمال شاه در آئینهٔ خیال خواهم دید *hargāh ki shawq-ī ghālib khwāhad shud akhbār-i sa'ādat-aṣar-i malik az nasīm[u]-s-saḥar khwāham pursīd va jamāl-i bā kamāl-i Shāh dar ā'īna-yi khayāl khwāham dīd* (Anvār-i Suhylī, 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—".

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[1] Adv. from *chăpăr*: generally written چاپار

[2] Or incorrectly اگر خواسته باشید زود بروید *agar khwāsta bāshid zūd bi-ravīd.*

[3] The *ki* is omitted colloquially.

[4] *Bi-khwāhīd* بخواهید though really correct would not in m.c. be considered quite so polite.

[5] Or *khwāhad būd* with *agar* instead of که *ki*. *Kāsh murakhkhaṣī dāda bi-shavad* (or *mī-shud*), m.c., has the same meaning.

[6] In mod. Pers. چنان زره‌ی بسازي *chunān zirah-ī bi sāzī*, and *rā* after *tu*.

[7] Also *bi-sāzī* (class. and mod.).

(East. Trans.): چون او بوطن خود خواهد رسید *chūn ū bi-vaṭan-i khud khwāhad rasīd* (Indian) "when he reaches his home (as he will do);" but in m.c. برسد *bi-rasad.*

(*e*) Sometimes the speaker assumes that the condition is realized and puts the verbs in the protasis and apodosis in the Preterite; or the first in the Preterite, and the second in the Future or even Present. In m.c., however, this refinement of meaning is generally neglected. The example اگر رفتي بردي اگر خفتي مردي *agar raftī burdī; agar khuftī murdī* (Sa'dī and m.c.) has already been cited in § 125 (*g*): اگر در جنگ ترسیدي باختي *agar dar jang tarsīdī bākhtī* (m.c.) "if you fear in battle, you'll lose": اگر زدي خوردي و اگر محبّت کردي محبّت خواهي دید *agar zadī khwurdī va agar maḥabbat kardī maḥabbat khwāhī dīd* (m.c. saying) "if you do ill, you'll receive ill; if you are kind to people, you'll receive kindness" (i.e. kindness wins kindness): اگر پول بشما داد پیش من بیاورید *agar pūl bi-shumā dād pīsh-i man bi- yāvarīd* (m.c.) "if he gives you the money (which I think he will do), bring it to me": میروم (بشود or) اگر حکم شد *agar ḥukm shud* (or *bi-shavad*) *mī-ravam* (m.c.) "if I'm ordered to go, I'll go": اگر امسال برای او بیخطر گذشت بعدها عمرش طولانیست *agar imsāl barāy-i ū bī-khaṭar guzasht ba'dahā 'umr-ash ṭūlānī'st*[1] (m.c.) "if he escapes danger this year, he will[1] have a long life" (astronomer's prediction): اگر غربا را گزید اگر سختي مي نماید و گاهی منجر به هلاک میشود *agar ghurabā*[2] *rā gazīd agar-i sakht-ī mī-numāyad va gāh-ī munjarr bi-halāk mi-shavad* (m.c.): اگر گاو از سر پنجهٔ شیر خلاص یافت ممکن نیست که بتلطّف و تملّق او از ره رود *agar gāv az sar-panja-yi shīr khalāṣ yāft mumkin nīst ki bi-talaṭṭuf va tamalluq-i ū az rāh ravad* (Anv. Suh., Chap. I, Story 26) "and hereafter if the ox should escape from the claws of the lion, it is not possible that he should be moved by his courtesies or kind speeches": اگر فرمودید و اطاعت نکردم مقصّرم *agar farmūdīd va iṭā'at na-kardam muqaṣṣir-am*[3] (m.c.) "if you order me and I disobey, then I shall be guilty": یقین دانستم که اگر این دفعه طوفان آمد جهاز را خواهد شکست *yaqīn dānistam ki agar īn daf'a ṭūfān*[4] *āmad jahāz rā khwāhad shikast* (m.c.) "I felt sure that if a storm came now, it would break up the ship": (کشتم or) اگر فریاد زدي ترا مي کشم *agar faryād zadī turā mī-kusham* (or *kushtam*) (m.c.).

(*f*) A similar construction is admissible in temporal clauses, which are often identical with conditional clauses; but the Future (or Imperative)

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[1] Or خواهد بود *khwāhad būd. Ast* assumes that he has escaped the danger, and is therefore luckier and more polite.

[2] Ar. pl. of غریب *gharīb* "stranger" here used as a singular; vulgar. The ملّه *malla* or گنه *gana* is said to be a sort of poisonous bug that bites strangers only, and hence is nicknamed غریب گز *gharīb-gaz.*

[3] Here the Present tense is more forcible than the Future خواهم بود *khwāham būd*

[4] Or طوفاني *ṭūfān-ī.*

must be used in the apodosis.[1] 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" وقتیکه پول را بشما داد پیش من بیاورید *vaqt-ī ki*[2] *pūl rā bi-shumā dād pīsh-i man biyāvarīd*[3] (m.c.): "I cannot talk Persian when (or if) there is a third person present" وقتیکه (اگر or) شخص ثالثي حاضر باشد نمیتوانم فارسي حرف بزنم *vaqt-ī ki* (or *agar*) *shakhṣ-i ṣāliṣ-ī ḥāzir bāshad*[4] *namī-tavānam Fārsī ḥarf bi-zanam* (m.c.): وقتیکه من شنیدم اطاعت مي کنم *vaqt-ī ki man shunīdam iṭā'at mī-kunam* (m.c.) "when I get the order from you, I'll carry it out": هرگاه یادگار ترا دیدم[5] ترا یاد خواهم کرد *hargāh yādgār-i turā dīdam*[5] *turā yād khwāham kard.*

(*g*) A conditional clause may be converted into a relative clause, *vide* § 130 (*d*).

Remark.—Possibly the fact that temporal clauses have often the signification of conditional clauses, is the reason that هرگاه *hargāh* (class.) "whenever" is in m.c. restricted to the meaning "if."

§ 129. Concessional Clauses.

(*a*) The Concessional Clause is a form of the conditional illustrated in § 127 and § 128. The difference is that the protasis, instead of being introduced by "if" اگر *agar*, etc., is introduced by اگرچه *agarchi* "although" or one of its synonyms اگرچند *agarchand*[6] (class. and obs.), هرچند *harchand* or هرچند که *harchand ki* (mod.), هرچه *harchi* (however much), گوکه or گو *gū* or *gū-ki*, ولو *va-law*[7] (m.c.); با وجودیکه *bā vujūd-ī ki*, با آنکه *bā ānkī*, با اینکه *bā īnki*, مع هذا *ma'hāzā*, با وصف این *bā vaṣf-i īn* or با وصفیکه *bā vaṣf-ī ki* "notwithstanding"; و حال آنکه *va ḥālānki* "whereas, albeit," and گیرم *gīram* (or گیریم *gīrīm*)[8] "admitted, granted."

(*b*) The Apodosis or principal clause can be introduced by the Correlative Conjunctions باز *bāz*, امّا *ammā*, لیکن *līkan* and ولی *valī*.[9] These correlatives can be omitted.

Niz نیز is sometimes incorrectly used for باز *bāz* after باوجودیکه *bā vujūd-ī ki*, but this is modern and vulgar.

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[1] If the Future is not used in the apodosis, the whole sentence will refer to past time, as: چون فریاد زدي ترا زدم *chūn faryād zadī turā zadam* (m.c.) "since (or when) you screamed, I beat you."

[2] *Chūn* in writing.

[3] Or وقتیکه پول را بشما بدهد نزد من بیاورید *vaqt ī ki pūl rā bi-shumā bi-dihad nazd-ī man bi-yāvarīd* (m.c.).

[4] *Shud* would be incorrect.

[5] Or خواهم دید *khwāham dīd* (class.); دیدم *dīdam* or به بینم *bi-bīnam* (class. and m.c.).

[6] اگر چند *agarchand* occurs frequently in the *Shāh Nāma*.

[7] *Ar.* "and if."

[8] Also in m.c. گرفتم *giriftam*.

[9] Also by *tā ham* in India, and Afghanistan; apparently a translation of *tau bhī*.

Remark.—It is not *necessary* for the apodosis to be introduced by one of these correlatives :— موش با وجود آنکه با مردم هم خانه است بواسطهٔ ایذا و آزاریکه از او می رسد *mūsh bā-vujūd-i ānki bā mardum ham-khāna ast*[1] *bi-vāsiṭa-yi īzā u āzār-ī ki az ū mī-rasad*—(Anv. Suh., Chap. I, St. 6) "though[2] 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 هر قدر *har qadr*, هر حالت *har ḥālat*, etc. with the Aorist, followed or not by اگرچه *agarchi* :—

"No matter in what circumstances a man is placed, he will derive benefit from knowledge" انسان در هر حالت باشد از علم فائده حاصل خواهد کرد (or میتواند کرد) *insān*[3] *dar har ḥālat bāshād az 'ilm fā'ida ḥāṣil khwāhad kard* (or *mī-tavānad kard*) : "no matter how many cases are on the file, it is impossible that they should not be decided on the appointed date" هر قدر مقدّمات درپیش باشد ممکن نیست که در تاریخ مقررهٔ فیصل نیابد *har qadr muqaddamāt dar*[4] *pīsh bāshad mumkin nīst ki dar tārīkh-i muqarrara fayṣal na-yābad*[5] : "though it may be four *farsakh* distant, an object will be visible to you by means of the telescope, as though it were close at hand" بتوسط دوربین هرچیز چنان بنظر خواهد آمد که گویا در پهلوی شماست اگرچه بفاصلهٔ چهار فرسخ هم دور باشد *bi-tavassuṭ-i dūr-bīn*[6] *har chīz chunān bi-naẓar khwāhad āmad ki gūyā dar pahlū-yi shumā ast agarchi bi-fāṣila-yi chahār farsakh ham dūr bāshad* : "where a man's condition remains the same for years, no matter how good and pleasant that condition may be, he cannot help becoming tired of it at last" جائیکه سالهای سال یک حالت بماند ولو آن حالت هرچه خوب و پسندیده باشد انسان خواهی نخواهی ازان ملول میشود *jā-ī ki sālhā-yi sāl yak ḥālat bi-mānad va-law*[7] *ān ḥālat harchi khūb va pasandīda bāshad insān khwāhī na-khwāhī az ān malūl mī-shavad*, or better اگر یک حالت سالهای سال با انسان بماند هرچند حالت خوبی باشد باز لابد ازان ملول میشود *agar yak ḥālat sālhā-yi sāl bā insān bi-mānad har chand ḥālat-i khūb-ī bāshad bāz lā-bud az ān malūl mī-shavad*: "however easy a thing is, it always seems difficult to a beginner" کاری هر قدر آسان باشد باز بنظر مبتدی مشکل می آید *kār-ī har qadr āsān bāshad bāz bi-naẓar-i mubtadī mushkil mī-āyad* : "I shall not sell it now, no matter how much you offer" حالا نمی فروشم هر قدر *ḥālā namī-farūsham har qadr bi-dihī*.

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1 است *ast* because the rat does dwell with man. باشد *bāshad* could be wrong.

2 Note collocation in Persian. The subject for emphasis precedes the Concessional Conjunction.

3 Note the collocation.

4 *Dar pīsh* در پیش does not mean "under trial."

5 Or فیصل نشود *fayṣal na-shavad*.

6 In m.c. با دوربین *bā dūrbīn*.

7 Or اگرچه *agarchi*

(*b*) The following are further examples of concessional clauses:—

"Though monkeys may not have the gift of speech, yet they must have some means of communicating their thoughts[1] to each other" اگرچه در میمونها قوّهٔ تکلّم نیست لیکن باید زبان حالی درمیان خود داشته باشند *agarchi dar maymūnhā quvva-yi takallum nīst līkin bāyad zabān-i ḥāl-ī*[1] *dar miyān-i khud dāshta bāshand*: "you have no affection for me left, albeit I am so devoted to you" ترا با من هیچ محبّت باقی نمانده است و حال آنکه من فدایت می‌شوم *turā bā man hīch maḥabbat bāqī na-mānda ast va ḥālānki man fidā-yat mī-shavam*: "though the debtor kept excusing himself on the ground that the bond was forged, yet when pressed he could not deny his own signature" شخص مقروض هرچند بتکرار عذر می آورد که این تمسّک جعلی است ولی آخر نا چار شده نتوانست امضایش را انکار بکند *shakhṣ-i maqrūż*[2] *har chand bi-takrār*[3] *'uẕr mī-āvard ki īn tamassuk ja'lī-st valī ākhir nā-chār shuda na-tavānist imẓā-yash rā inkār bi-kunad*: "though you do not know me, I know you well" اگرچه تو مرا نمیشناسی لیکن من ترا خوب می شناسم *agarchi*[4] *tu marā namī-shinās-ī līkin*[5] *man turā khūb mī-shināsam*: "notwithstanding that you have disguised yourself in a man's clothes, I know from your voice that you are a woman" با وجودیکه خود را در لباس مردانه آراسته اما از صدایت معلوم می شود که زنی *bā vujūd-ī ki khud rā dar libās-i mardāna*[6] *ārāsta-ī ammā az ṣadā-yat ma'lūm mī-shavad ki zan-ī*: "granted that men's natures are different, yet this is no reason why there should not be concord in a family" گیرم که طبایع انسان مختلف است لیکن این چه سبب است که در خاندانی موافقت نباشد *gīram ki ṭabāyi'-i insān mukhtalif ast līkin īn chi sabab ast ki dar khāndān-ī muvāfaqat na-bāshad?*; "though the story is long, it is interesting" اگر چه آن حکایت طویل است مع هذا دلچسپ است[7] (نیز or ولی or باز or) *agarchi ān ḥikāyat ṭavīl ast ma'hāzā* (or *bāz* or *valī*, or vulgarly *nīz*) *dil-chasp*[7] *ast*: "you are addicted to drinking, albeit the practice is contrary to Islam" برای شرب خوردن می میپرید و حالانکه آن امر خلاف شریعت است *barāy-i sharāb khwurdan mī-mīrīd va ḥāl ān ki ān amr khilāf-i sharī'at ast*.

§ 130. Relative Clauses.

(*a*) (1) Another form of subordinate clause is the Relative Clause.

Relative clauses are introduced by the pronouns "who, which, what, that, whoever, whatever," etc., and by the pronominal adjectives of quality and quantity.

[1] زبان حال *zabān-i ḥāl* is opposed to زبان قال *zabān-i qāl*. It is difficult to translate the former. It is the mute language expressed by one's appearance and condition.

[2] Or *shakhṣ-i madyūn*.

[3] In m.c. *tikrār*.

[4] Or هرچند *harchand*, or هرچند که *harchand ki*.

[5] Or امّا *ammā* or باز *bāz*.

[6] Or instead of the adjective مردانه *mardāna*, the plural noun مردان *mardān*.

[7] Or *shīrīn* شیرین; but *mufīd* مفید (m.c.) of books only, not stories.

A compound relative sentence can generally be stated in more than one way.

Something regarding the collocation of relative clauses has already been said in the Syntax of Pronouns § 120 (*q*) (6).

(2) The position of the relative clause in Persian often nearly corresponds to its position in English. Sometimes, the subject of the principal clause is introduced first for the sake of clearness, closely followed by its relative clause; the principal subject is then left to stand alone without a verb, while a secondary subject to a final finite verb is introduced to close the sentence. Kempson[1] points out that this construction is analogous to the old English "Mr. Pepy's, his diary."[2] *Vide* also §138 Order of Words (*n*) (18) to (21).

(3) In modern frequently, and in classical Persian less seldom, two verbs (that of the subordinate and that of the principal clause) frequently come together at the end of a sentence; this construction is not considered bad, even by good writers.[3] اگر مرا ایمن گردانی و تأکیدی که موجب اطمینان گردد بجا آری "if thou wilt set my mind at ease, and give me a solemn promise sufficient to tranquillize my heart—." (*Anvār. Suh.*, East Trans., Chap. VII, St. 1): چون همه را رخصت کرد شخصیکه دزدیده بود ترسید *chūn hama rā rukhṣat kard shakhṣ-ī ki duzdīda būd, tarsīd* (class.) "when he had dismissed them all, the person who had committed the theft, began to feel afraid." *Vide* also (*b*).

(4) The antecedent to که may be a demonstrative pronoun, an indefinite pronoun, a common noun,[4] a proper noun, or a personal pronoun. If the antecedent is a proper noun or a personal pronoun, it is by Indian grammarians termed موصوف *mawṣūf* 'that which is qualified,' or مفسّر *mufassar* 'that which is commented on'; or simply بیان *bayān* 'the explanation.' In this case the connective که *ki* is termed کاف بیان *kāf-i bayān*, and the relative clause مفسّر *mufassir* "commenting on" or مبیّن *mubayyin* "explaining (the antecedent)," or صفت *ṣifat* "the qualification."

In other cases, the antecedent is called موصول *mawṣūl*; the connective, کاف موصول *kāf-i mawṣūl* or کاف صله *kāf-i ṣila*; and the relative clause itself صله *ṣila*. A sentence containing a relative clause referring to such an antecedent is termed جملهٔ موصوله.

The pronoun of the relative clause is called راجع *rājiʿ* or عائد *ʿāʾid* 'that which refers to (the antecedent).'

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1 "Syntax and Idioms of Hindustani."

2 Compare also "Christ his sake" and in modern Persian محمد کتابش گم شد *Muḥammad kitāb-ash gum shud* "Muhammad, his book was lost."

3 In mod. Per. write *dād* for *kard* and *shakhṣ-i duzd*.

4 Such a common noun may of restrictive relative clauses be preceded by a demonstrative pronoun or else followed by the demonstrative ی.

A general term for antecedent is مقدّم *muqaddam* "placed before." *Har kujā* and *jā-ī ki*, جائیکه and هر کجا, are included in the term اسم موصول *ism-i mawṣūl*.

(5) Examples:—

"How miserably passes the time of women that do not know how to read and write" چقدر سخت میگذرد اوقات زنانی که سواد ندارند *chi qadr sakht mī-guzarad awqāt-i zanān-ī ki savād na-dārand*;[1] or چقدر برای زنانیکه خواندن و نوشتن نمیدانند سخت میگذرد *chi qadr barāy-i zanān-ī ki khwāndan va navishtan namī-dānand sakht mī-guzarad*; or چقدر سخت میگذارند نمیدانند خواندن زنانیکه *zanhā-ī ki khwāndan namī-dānand chi qadr sakht mī-guzārand.* "It is very unkind to forget the past claims of aged servants that can no longer work" خیلی بیوفائیست حقوق نوکران سالخورده را فراموش کردن که از کار افتاده اند *khaylī bī-vafā[e]ī-st ḥuqūq-i nawkarān-i sāl-khwurda rā farāmūsh kardan ki az kār uftāda and*; or خیلي فراموش کردن بیشانرا حقوق نوکران سال خورده که از کار افتاده اند بیوفائیست *nawkarān-i sāl-khwurda-ī*[2] *ki az kār uftāda-and ḥuqūq-i īshān rā farāmūsh kardan khaylī bī-vafā[e]ī-st.* "Let that one of you precede who is qualified to take precedence" از میان شماها هر شخصیکه لیاقت پیش رفتن داشته باشد پیش برود *az miyān-i shumā-hā har shakhs-ī ki liyāqat-i pīsh raftan dāshta bāshad pīsh bi-ravad.*[3] "Instantly report to me any unusual proceeding on his part that you may observe" هر امریکه خلاف معمول از او به بینید فوراً مرا از آن مطّلع گردانید *har amr-ī ki khilāf-i ma'mūl az ū bi-bīnīd fawr[an] marā az ān muttali' gardānīd.* "What anyone is in want of, shall be given him" بهر کس هرچه حاجتش باشد داده خواهد شد *bi-har kas harchi ḥājat-ash bāshad dāda khwāhad shud.* "Whatever people thought they thought wrong" مردم هرچه خیال کرده باشند غلط خیال کرده اند *mardum*[4] *harchi khayāl karda bāshand ghalaṭ khayāl karda-and* (m.c.). "What kind of a man is he who eats no flesh?" آن چه جور انسانیست که گوشت نمیخورد *ān chi jūr insān-ī-st ki gūsht namī-khurad?*[5]; (نمی خورد *namī-khurad* = does not eat; certain); the Present Tense here indicates a reference to some one that does not eat meat; the Aorist would indicate a doubt, as: آن چه جور انسانیست که گوشت نخورد *ān chi jūr insān-ī 'st ki gūsht na-khurad* "what sort of man is he (may he be) that eats no meat," (*i.e.* "is there such a man?"). "Are your mother and sisters in the same house as yourself?"

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1 In this sentence, the position of the relative clause corresponds to its position in the English sentence.

2 Note the demonstrative ی (preceding که) affixed to the qualifying adjective. Also note that نوکران *nawkarān* the logical subject has no verb, *vide* (*a*)(2).

3 Note the two verbs together at the end, *vide* (*a*) (3).

4 Note the collocation, subject first and then the relative هرچه *harchi*. Also the two verbs could either be both in the Preterite, or both in the Perfect, with but slight change in signification.

5 Collocation close to the English: or آن چه جور انسانی باشد که گوشت نخورد *ān chi jūr insān-ī bāshad ki gūsht na-khurad.*

مادر و خواهرهایت در همین خانهٔ که تو هستی هستند *mādar*[1] *u khwāhirhā-yat dar hamīn khāna-ī ki tu hastī hastand*[2]? "I practise the profession of marauding, which has come down to me from my father" پیشهٔ راهزنی که نسلاً بعد نسل بمن رسیده است در آن باقی ام *pīsha-yi rāhzanī ki nasl*[an] *ba'd*[a] *nasl*[in] *bi-man rasīda ast dar ān bāqī-am* (m.c.). "What you tell me of the weight of air, is inconceivable" وزن هوا به میزان ایکه شما میفرمائید خلاف قیاس است *vazn-i havā bi-mīzān-ī ki shumā mī-farmāyīd khilāf-i qiyās ast.* "The women of poor folk, amongst whom *parda* is not maintained, work in the fields like men" مردم فقیر که در آنها قانون رو گرفتن نیست زن و خواهرهایشان مثل مردان در کشتزار کار میکنند *mardum-i faqīr ki dar ānhā qānūn-i rū giriftan nīst zan u khwāhirhā-yi shān miṣl-i mardān dar kishtzār kār mi-kunand.*[3] "The wages which are due to any one will be given" انچه مواجب هرکس است داده خواهد شد *ānchi mavājib-i har kas ast dāda khwāhad shud.* "The price you named was absurd" آن قیمتیکه تو گفتی بیهوده است *ān qīmat-ī ki tu guftī bī-hūda ast.* "The girl was some six years old—in short just the age of our Fāṭima" آن دختر قریب شش سال داشت خلاصه بعینه هم سنّ فاطمهٔ ما *ān dukhtar qarīb-i shash sāl dāsht khulāṣa*[4] *bi-'ainih ham-sinn-i Fāṭima-yi mā.*

(*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"—(*Ḥājī Bābā of Iṣfahan*) پس بدان خیال که اقلاً چند سباحی از درد سر زن اول فاوغ شود

[1] Note that مادر *mādar* here remains singular in signification, though according to the general rule the plural termination added to the last of two nouns makes the first noun plural as well.

[2] Two verbs at the end of a sentence, *vide* (*a*) (3). Note that the repetition of the locative case دران *dar ān* is avoided after *ki*. In Urdu it would be inserted.

[3] Note the collocation —'Mr. Pepy's, his diary'; no verb to مردم فقیر *mardum-i faqīr*. Note that in زن و خواهرها *zān u khwāhirhā*, the plural termination is added to the second noun only, though both are plural; زنها *zanhā* would also be correct. In India رواج پرده *riwāj-i parda* would be used, instead of قانون رو گرفتن *qānūn-i rū giriftan*.

It would also be correct to turn this: زن و خواهرهای مردم فقیر که در آنها قانون رو گیری نیست مثل مردان در کشت زار کار می کنند *zan u khwāhirhā-yi mardum-i faqīr ki dar ānhā qānūn-i rū giriftan nīst, miṣl-i mardān dar kishtzār kār mī-kunand.*

[4] An Indian would probably here say بس *bas* instead of خلاصه *khulāṣa*.

[5] The 'suspense' is of course excessive. The sentence that follows has puzzled even Persians at the first reading.

و در نزد پدر زن تازهٔ که با اینکه در بریدن کنار درهم و دینار و روائي نقد نا سره بجای سره مضایقه نمي کرد درسنن شرع و آداب دین دعوی پایداري داشت - تقدّسی بفروشد عازم کربلا شد *pas, bi-dān khayāl ki aqall*[as] *chand ṣabāḥ-ī az dard-i sar-i zan-i avval fārigh shavad, va dar nazd-i pidar-zan-i tāza-ī* [1] *ki bā īnki dar burīdan-i kinār-i dirham u dīnār va ravā'ī-yi naqd-i nā-sara bi-jā-yi sara muzāyaqa namī-kard, dar sunan-i shar' va ādāb-i dīn da'va-i pāyadārī dāsht, taqaddus-ī bi-farūshad, 'āzim-i Karbalā shud.*

In the above quoted example the principal verb عازم کربلا شد *'āzim-i Karbalā shud* might be inserted between پس *pas* and بدان خیال *bi-dān khayāl;* the subordinate verb *taqaddus-ī bi-farūshad* تقدّسی بفروشد might then be construed with *dar nazd-i pidar-zan-i tāza* در نزد پدر زن تازه, while the first relative *ki* following these words would have for its verb پایداري داشت *pāyadārī dāsht* and the concessional clause با اینکه.....مضایقه نمیکرد *bā īnki . . . muzāyaqa namī-kard* might be inserted between the first relative and its verb.

(*c*) A statement can sometimes be more simply translated into a simple sentence, the relative clause being omitted, thus: "He suffered a retribution which was in accordance with his deserts," can be more simply expressed by: بطور مناسب بمکافات اعمال خود رسید *bi-ṭawr-i munāsib bi-mukāfāt-i a'māl-i khud rasīd*,[2] than by طوریکه مناسب بود بمکافات اعمال خود رسید *ṭawr-ī ki munāsib būd bi-mukāfāt-i a'māl-i khud rasīd.*

(*d*) A relative clause may often be converted into a conditional clause; thus, شخصیکه این جور خیالات دارد کافر است *shakhṣ-ī ki īn jūr khayālāt dārad kāfir ast* "a person who holds these opinions is an infidel," may be rendered *agar shakhṣ-i īn jūr*—"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* که.

In classical Persian, the statement, or question, or order, etc., that completes the predicate, is generally in the form of direct narration.[3]

(*b*) In modern Persian the indirect narration is frequently used where the direct narration would be used in the classical language. The use of the indirect narration appears to be increasing in modern Persian.

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[1] Note demonstrative ی (before که) affixed to the qualifying adjective.

[2] Or پاداش عمل خود را دید *pādāsh-i 'amal-i khud rā dīd.*

[3] Oriental languages prefer the direct narration. In Hindustani, which is more dramatic than Persian, the direct narration is used much more than it is in classical Persian even.

"He is not the man he says he is" can in modern Persian be either in direct or indirect narration, as:—

(1) او که میگوید من فلان شخصم نیست *ū ki mī-gūyad man fulān shakhṣ-am nīst*, or (2) او که میگوید فلان شخص است نیست *ū ki mī-gūyad fulān shakhṣ ast, nīs.*

In modern Persian باو گفتی تا بر گشتن من اینجا باش *bi-ū gufti 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 باشد *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:—

گربهٔ همسایه را دل برنالهٔ و زاري او بسوخت و مقرّر کرد که این نوبت بی او بر سر دعوت حاضر نشود *gurba-yi hamsāya rā dil bar nāla u zārī-yi ū bi-sūkht va muqarrar kard ki īn nawbat bī ū bar sar-i da'vat ḥāẓir na-shavad*[1] (Anv. Suh., Chap. I, Intro., St. 3), "the heart of the neighbour-cat melted at his lamentations, and he resolved that he would not attend the feast without him."

Remark.—In English, the indirect narration is preferred[2]; or the addition of a clause is avoided either by using the infinitive as "tell him to go home," or by using a participle as, "I thought of going to Yezd."

Native grammarians term the reported speech, whether in the 1st or in the 3rd person, مقوله *maqūla*; even in the sentence *bi-gū asp biyārad* "tell him to bring a horse" the second clause is a مقوله *maqūla.*

(*c*) After verbs of commanding and forbidding[3] etc., the indirect narration is preferred, though the direct, as well as the indirect, narrations are employed, both in the classical and in the modern language:—

پادشاه جلّاد را فرمود که روبروی من او را بکش *pādishāh jallād rā farmūd ki rū bi-rū-yi man ūrā bi-kush* (class., direct) "the king ordered the executioner to put him to death in *his* presence"[4]: بفرمود تا مسارعت کنند *bi-farmūd tā musāra'at kunand*—(Sa'dī) (indirect) "he (the king) ordered them to wrestle": و هم نیک سفارش نمود که در وقت بیرون رفتن از در خانه روی بواپس بیرون رو تا - *va ham nīk sifārish namūd ki dar vaqt-i bīrūn raftan az dar-i khāna rūy bi-vāpas bīrūn raw tā*—(Trans. *Ḥājī Bābā*) (direct) "she (my mother) further directed me to leave the house with my face towards the door, by way of propitiating a happy return from a journey undertaken under such inauspicious circum-

1 The direct narration would also be right, in which case تو *tu* would be substituted for او *ū*, and نشوم *na-shavam* for نشود *na-shavad.*

2 The employment of the dramatic instead of the narrative style will frequently, of necessity, alter the tenses as well as the persons.

3 For negative after verb of prohibition, *vide* § 122 (*i*).

4 If بکشد *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."

stances'' : به مهتر بگو اسپ حاضر کند *bi-mihtar bi-gū asp ḥāẓir kunad*[1] (m.c., indirect) "tell the groom to bring the horse."

(*d*) The following examples illustrate the *Direct* Narration:—

(1) سیّاحی گیسوان بر تافت که من علویم و با قافلهٔ حجاز بشهر در آمد که از حجّ می آیم و قصیدهٔ پیش ملک برد که من گفته ام *sayyāḥ-ī gīsuvān bar tāft ki 'Man 'Alavī-am,' va bā qāfila-yi Ḥijāz*[2] *bi-shahr dar āmad ki 'Az Ḥajj mī-āyam,' va qaṣīda-ī pīsh-i malik burd ki, 'Man gufta-am'*—(Sa'dī) "a traveller twisted his ringlets (saying) 'I am a descendant of 'Ali'; and entered the city with the caravan of Ḥijāz (saying), 'I am on the return journey from the Pilgrimage'; and carried a *qaṣīda* to the king (saying) that 'I composed it.'"

(2) "He sent word that he would come to-morrow" او پیغام داد که فردا خواهم آمد[3] *ū payghām dād ki fardā khwāham āmad*[3]; '*vide*' (*e*) (1). *Khwāhad āmad* خواهد آمد, indirect, would also be right, but might refer to some third person.

Remark.—The direct narration often occurs in subordinate clauses expressing purpose or resolution. *Vide* also (*c*).

(3) "I am glad that you have come" خوشحالم که شما آمده اید (آمدید or), *khush-ḥāl-am ki shumā āmada īd* (or *āmadīd*).

(4) "I regret that I came" افسوس میخورم که چرا آمدم *afsūs mī-khuram ki chirā āmadam* (or آمده ام *āmada am*)?[4]

(5) "I fear that he will come to day" من میترسم که مبادا او امروز بیاید *man mī-tarsam ki mabādā*[5] *ū imrūz bi-yāyad*. (For example of a negatively final clause *vide* also §133 (*b*) (2).

(6) "He asked me who *I* was" از من پرسید که تو کیستی *az man pursīd ki tu kīst-ī* (also = "who are *you*?"); or پرسید که کیستم—*pursīd ki kīstam* (or coll. *ki am*)?.

(7) "Ask if any one is there" بپرس که کسی آنجا هست *bi-purs ki*[6] *kas-ī ānjā hast?*

(8) "Tell him to go home" باو بگو که بخانه برو *bi-ū bi-gū ki bi-khāna bi-raw*[7], or better برود *bi-ravad*. *Vide* (*e*) (2).

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[1] Or less common حاضر کن *ḥāẓir kun*.

[2] *Ḥijāz* حجاز the province of which *Makkah* is the capital.

[3] Or می آیم *mī-āyam*.

[4] This could also be expressed by (پشیمانم or) من از آمدن خود افسوس میخورم *man az āmadan-i khud afsūs mī-khuram* (or *pashīmān am*).

[5] Or omit مبادا *mabāda*; *vide* § 133 (*a*).

[6] *Āyā* آیا (but not اگر *agar*) could be substituted for که *ki*.

[7] The indirect narration would nearly always be used in such a sentence, though the direct narration is correct.

(9) "My custom is to read the[1] paper daily" عادت من آنست که هر روز روز نامه بخوانم *'ādat-i man ān ast ki har rūz rūz-nama*[2] *bi-khwānam.*

(10) "I thought of going to Tehran to-morrow" خیالم آمد که فردا بروم بطهران *khayāl-am āmad ki fardā bi-ravam bi-Ṭahrān*; or خیال من گفت که برو بطهران *khayāl bi-man guft ki bi-raw bi-Ṭahrān.*

(11) "I saw a gorilla advancing from the opposite direction من دیدم که یک نسناسی طرف من می آید *man dīdam ki yak nasnās-ī ṭaraf-i man mī-āyad.*[3]

(12) "Husain tells you to speak in his language" حسین میگوید که بزبان ما حرف بزن *Ḥusayn mī-gūyad ki bi-zabān-i mā ḥarf bi-zan*; or بزبان او حرف بزني *bi-zabān-i ū ḥarf bi-zanī.*

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: باین فکر افتادم که چه خواهی کرد *bi-īn fikr uftādam ki chi khwāhī kard* lit. "I fell into this thought (that) "what wilt thou (i.e. I) do?"; or باین فکر افتادم که چکنم *bi-īn fikr uftādam ki chi kunam*? (direct). "He wondered what he would do" باین خیال افتاد که چکنم *bi-īn khiyāl uftād ki chi kunam*, or چه خواهی کرد *chi khwāhī 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" پیغام داد که فردا بیاید *payghām dād ki fardā bi-yāyad* [or می آیم *mī-ayam*]; *vide* (*d*) (2).

(2) "Tell him to go home" باو بگو که بخانه برود *bi-ū bi-gū ki bi-khāna bi-ravad.* The direct narration though correct would not be used in m.c. in such a sentence, *vide* (*d*) (8).

(3) "He said that he was expecting you" جنابعالی را یاد کرده گفت که منتظر شما ست *janāb-i 'ālī rā yād karda guft ki muntaẓir-i shumā 'st*; [or "—*muntaẓir-i īshān hastam* منتظر ایشان هستم"].

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[1] The indirect narration would nearly always be used in such a sentence, though the direct narration is also correct.

[2] If a را *rā* were inserted after روز نامه *rūz-nāma*, it would mean the particular newspaper taken in daily. *Mī-khwānam* میخوانم could be used, but with a slightly increased force.

[3] *Mī-āmad* می آمد might be substituted. This sentence in India would be dramatically rendered by, چه می بینم که نسناسی بطرف من می آید *chi mī-bīnam ki nasnās-ī bi-ṭaraf-i man mī-āyad* "what do I see, but that a gorilla *is* advancing towards me."

(4) "Ask the 'farrāsh' if[1] his master is awake yet از فرّاش به پرس که آغایش بیدار است *az farrāsh bi-purs ki āghāyash bī-dār ast*[2] ?

(5) "Ask the witness if he speaks[1] English" از شاهد به پرس که انگریزی حرف میزند *az shāhid bi-purs ki angrīzī ḥarf mī-zanad.*[3]

(6) "The four agreed among themselves to hunt in company" باهم عهد کردند که بیایند و هر چهار تن باتفاق یکدیگر شکار کنند *bāham 'ahd kardand ki biyāyand va har chahār tan bi-ittifāq-i yak dīgar shikār kunand.*[4]

(7) "He ordered me not to leave this place" فرمود که از اینجا بیرون نروم *farmūd ki az īn jā bīrūn na-ravam*[5] (class.).

(8) "I came to ask Ḥaydar whether you would go out riding to-day" من آمادهٔ بودم از حیدر به پرسم شما امروز سوار می شوید *man āmada būdam az Ḥaydar bi-pursam shumā*[6] *imrūz savār mī-shavīd.*—(Vazīr-i Lankarān).

(9) "That very moment he will go and tell the Khān that you have cast eyes on his intended" همان ساعت میرود به خان خبر میکند که تو بنام زد او چشم دوختهٔ *hamān sā'at mī-ravad bi-Khān khabar mī-kunad ki tu bi-nāmzad-i ū chashm dūkhta-ī.*[7]

(10) "I have told Nisā Khanam to sit in the hall, and should the Vazir appear, to come and tell us at once" به نساخانم گفته ام توی دالان بنشیند اگر وزیر پیدا شد بیاید زود مارا خبر کند *bi-Nisā Khānum gufta-am tū-yi dālān bi-nishīnad ; agar vazīr paydā shud,*[8] *bi-yāyad, zūd*[9] *mā rā khabar kunad.*

(*f*) From the above remarks it will be seen that the same sentence can frequently be rendered either by the direct or the indirect narration; in other words the same sentence may have two different significations. Though the following examples illustrate this ambiguity, it will be found in practice that it is apparent rather than real.

The context, and in speaking the intonation or stress, effectually prevent misunderstanding.

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[1] که *kī*, or آیا *āyā*, or آیا که *kī āyā*; but not اگر *agar*.

[2] Or direct narration, آغای شما بیدار است *āghā-yi shumā bīdār ast* ?

[3] Or direct narration, می زنی *mī-zanī*.

[4] This could also be expressed in *direct* narration by باهم عهد کردند که ما هر چهار تن می آئیم و باتفاق یکدیگر شکار می کنیم *bā ham 'ahd kardand ki mā har chahār tan mī-ayīm va bi-ittifāq-i yak dīgar shikār mī-kunīm*; or باهم عهد کردند که بیائید ما هر چهار نفر باتفاق یکدیگر شکار می کنیم *bāham 'ahd kardand ki bi-yāyīd mā har chahār nafar bi-ittifāq-i yak dīgar shikār mī-kunīm.*

[5] Or direct مرو *ma-raw*; 'vide' (*c*).

[6] Note that this is indirect narration. The direct narration که وزیر امروز سوار می شود *ki vazīr imrūz savār mī-shavand* could be used but would not be so good.

[7] It would also be correct to say, که تیمور بنام زد شما چشم دوختهٔ است *ki Taymūr bi-nāmzad-i shumā chashm dūkhta ast* (direct).

[8] *Paydā shud* پیدا شد more dramatic than پیدا بشود *paydā bi-shavad.*

[9] From its position *zūd* might refer to either the verb preceding it or following it.

Examples:—

(1) "He says *my* father is dead" او میگوید پدرم مرده است *ū mī-gūyad lar-am murda ast* (indirect: if direct = he says *his* father is dead.) *Vide* (ii) below.

(2) "He says his father is dead" (i) او میگوید پدرش مرده است *ū mī-gūyad lar-ash murda*[1] *ast* (indirect): (ii) او میگوید پدر من مرده است *ū mī-gūyad lar-i man murda ast* (direct).

(3) "He says your father is dead," او میگوید که پدر شما مرده است *ū gūyad ki pidar-i shumā murda ast* (indirect).

The indirect narration would ordinarily be used as in the above mentioned examples.

The Persian of No. (3) would never be interpreted by the direct narration. Were it to be so interpreted, it would signify in English, "He says father is dead" (lit. He says thus 'your father is dead'). The direct narration for No. 3 would be, میگوید پدر زید مرده است *mī-gūyad pidar-i Zayd murda ast.*

(4) "He asked me who I was" او از من پرسید که کیستم *ū az man pursīd ki kīstam* (indirect).

"He asked me who he (the speaker) was", i.e. "he said to me 'who am I'" او از من پرسید که کیستم *ū az man pursīd ki kīstam* (direct); *vide* also (*d*) (6).

Remark I.—More than one grammarian has stated that the oblique narration does not exist in Persian. It is however often used.

A Persian servant delivering a message from his master usually says: آقا سلام میرسانند و میگویند ممکن است امروز بخدمت شما برسند *āghā salām rasānand va mī-gūyand mumkin ast imrūz bi-khidmat-i shumā bi-rasand*? (etc.). In Kerman, the writer has never heard the direct narration used in such a message.

Remark II.—Possibly the two constructions account for the difference in use in certain subordinate clauses, thus: وعده میکنم که بیایم *va'da mī-kunam bi-yāyam* may be indirect narration "I promise to come," while وعده میکنم که خواهم *va'da mī-kunam ki khwāham āmad*[2] may be direct narration "I promise this that 'I will certainly come'": بخیالم نرسید که او بیاید *bi-khayāl-am na-rasīd ki ū biyāyad*[2] "I did not think he would come" (indirect), بخیالم نرسید که او خواهد آمد *bi-khayāl-am na-rasīd ki ū khwāhad āmad*[2] (direct): بخیالت میرسید من امروز بدیدن تو نیایم *bi-khayāl-at mī-rasīd man imrūz bidan-i tu na-yāyam*? (indirect); بخیالت ... نمی آیم (or خواهم آمد) *bi-khayāl-namī-āyam* (or *khawham āmad*?) (direct).

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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 Modern Persian. When the Future Indicative is used instead of the Present Subjunctive it is more forcible than the latter.

(*g*) The following examples illustrate other Predicative Clauses:—

(1) "I am fortunate in your arrival" این از سعادت من است که شما آمدید *īn az sa'ādat-i man ast ki*[1] *shumā āmadīd.*

(2) "It is impossible he escaped by this road" ممکن نیست که او ازین راه فرار کرده باشد *mumkin nīst ki ū az in rāh firār karda bāshad.*[2]

(3) "How did you know without counting that they were sixty?" نشمرده چه طور دانستید که ایشان شصت نفر بودند (or هستند) *na-shimurda chi ṭawr dānistīd ki īshān shaṣt nafar būdand* (or *hastand*, according to idea).

(4) "What did I see on reaching there but that the straw was on fire" آنجا رسیده چه می بینم که کاه آتش گرفته است *ānjā rasīda chi mī-bīnam ki kāh ātash girifta ast?* (Afghan): (as this construction is uncommon in modern Persian and not always intelligible, it is better to say آنجا رسیده چه دیدم که کاه آتش گرفته *ānjā rasīda chi dīdam ki kāh ātash girifta* (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'" بدست او آئینه داده گفت حالا صورت خودت را به بین و طرف من نگاه کن و به بین آیا فرقی میان ما هست *bi-dast-i ū āīna dāda guft ḥālā ṣūrat-i khud-at rā bi-bīn va ṭaraf-i man nigāh kun*[3] *va bi-bīn āyā farq-ī mīyān-i mā hast?*

(6) "An idea came into my head to go to Yezd" بخیالم رسید که به یزد بروم *bi-khayāl-am rasīd ki bi-Yazd bi-ravam.*

(7) "I do not know what answer to give to the manager's letter" حیرانم که کاغذ ناظر را چه جواب بنویسم *ḥayrān-am ki kāghaz-i nāẓir rā chi javāb bi-navīsam.*[4]

(8) "I saw it stated in a newspaper that there would be an eclipse of the sun on the 3rd of this month" در روز نامهٔ نوشته دیدم که در تاریخ سیّم این ماه آفتاب خواهد گرفت (or کسوف واقع خواهد شد) *dar rūznāma-i navishta*[5] *dīdam ki dar tārīkh-i siyyum-i īn māh āftāb khwāhad girift* (or *kusūf*[6] *vāqi' khwāhad shud*).

(9) "It is to be regretted that I gave him permission" جای افسوس است که چرا باو اجازت دادم *jā-yi-afsūs ast ki chirā bi-ū ijāzat dādam* (direct nar.)

(10) "People began to be afraid that the police would hear the noise and burst into the house" مردم بنا کردند بترسیدن که مبادا گزمه غوغا را شنیده بزور داخل خانه شوند *mardum binā kardand bi-tarsīdan ki mabādā gazma ghāwghā rā shunīda bi-zūr dākhil-i khāna shavand.*

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[1] *Ki* "in that."

[2] Subjunctive to express doubt: *karda ast* کرده است would be incorrect after *mumkin nīst.*

[3] —*ṣūrat-i khud-at va marā bi-bīn* صورت خودت و مرا به بین would mean "look at your own reflection and at mine."

[4] Or better *ki chi javāb-i kāghaz-i nāẓir rā bi-navīsam* که چه جواب کاغذ ناظر را بنویسم

[5] *Navishta* نوشته for a printed as well as a lithographed newspaper.

[6] But خسوف *khusūf* "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" در روز نامهٔ ادب نوشته دیدم که در روز شنبه ساعت دو انعقاد انجمن خواهد بود (or انعقاد انجمن در پیش است, or خواهد شد) *dar rūz-nāma-yi 'Adab' navishta dīdam kt dar rūz-i shamba sā'at-i du in'iqād-i Anjuman darpīsh ast* (or *in'iqād-i Anjuman khwāhad būd*, or *khwāhad shud*).

(12) "He boasted that he would checkmate him without his queen" او لاف زد که من فرزین خود را برداشته مات میکنم *ū lāf zad ki man Farzīn-i khud rā bar dāshta māt mī-kunam.*

(13) "I have a strong suspicion that he too was concerned with you in this highway robbery" گمان غالب است که او درین راه زنی با شما دست یار بوده است *gumān-i*[3] *ghālib ast ki ū dar īn rāh-zanī bā shumā dast-yār būda ast.*

(14) "You did a very imprudent thing in setting him free without security" شما خیلی جرأت کردید که بی ضمانت اورا خلاص کردید *shumā khaylī jur'at kardīd ki bī-zamānat ūrā khalāṣ kardīd.*

(15) "You did a great service to the Government in putting down the rebels at the very first" شما خیلی خدمت بحکومت ظاهر کردید که از همان ابتداء مفسدان را ساکت نمودید *shūmā khaylī khidmat*[4] *bi-ḥukūmat ẓāhir kardīd ki az hamān ibtidā mufsidān rā sākit namudīd.*

(16) "He told my son he was coming to my house to-morrow" او بفرزندم گفته که فردا خدمت پدرت میرسم *ū bi-farzand-am*[5] *gufta*[6] *ki fardā khidmat-i pidar-at mī-rasam.*

(17) "I entreat you to overlook this my first offence" ملتمس هستم که ازین تقصیر اوّلم در گذرید *multamis hastam ki az īn taqṣīr-i avval-am*[7] *dar guzarīd.*

(18) Compare the following:—

(i) "I could not guess from his countenance that he would deceive me" (با خواهد زد با میزند) از قیافهٔ او احتمال نمیرفت که گول بزند *az qiyāfa-yi ū iḥtimāl namī-raft ki gūl bi-zanad*[8] (or *khwāhad zad*, or *mī-zanad*).[9] Here the

[1] Published in Meshed (*Mash-had*).

[2] *Anjuman* انجمن lit. "committee." The Zardushtīs 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 دولتخواهي *dawlat-khwāhī*, which corresponds to the Indian expression خیر خواهی *khayr-khwāhī*.

[5] *Farzand* فرزند means child, male or female, young or old.

[6] For گفته است *guft ast*.

[7] Or اولین ام *avvalīn-am*.

[8] —*namī tavānistam qiyās bi-kunam ki marā gūl khwāhad zad* نمیتوانستم قیاس بکنم که مرا گول خواهد زد shows that he *did* afterwards deceive.

[9] In Hindustani either *detā hogā* or *devegā*.

Aorist leaves it doubtful whether he has or has not cheated; but the Fut signifies that he *has* cheated.

(ii) از قیافهٔ او احتمال نمیرفت که مرا گول زده باشد *az qiyāfa-yi ū iḥtimāl namī-ki marā gūl zada bāshad* (m.c.) "from his countenance it did not apj probable that he would have deceived me (as he has done)."

(iii) از قیافهٔ او احتمال نمیرفت که مرا گول میزد *az qiyāfa-yi-ū iḥtimāl namī-ra marā gūl mī-zad* (m.c.) "from his countenance it did not appear probe 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 وقتیکه *vaqt-ī ki*[1] "when"; هر وقتیکه *har vaqt-i* "whenever"; جائیکه *jā-ī ki* "where"; هرجائیکه *har jā-ī ki*, or هرکجا *har k* "wherever"; بطوریکه *bi-ṭawr-ī ki* "as, in the manner that"; از طرفیکه *az ṭaraf* "from the direction that," etc., usually stands first, being followed by principal clause with or without the correlatives mentioned in (*d*).[2]

Remark.—A جملهٔ ظرفیه ("adverbial clause") does not in Persian m a subordinate adverbial clause as in English, but merely a clause that c tains an adverb of place.

(*b*) The particle که *ki* may take the place of وقتیکه *vaqt-ī ki* "whe or از وقتیکه *az vaqt-ī ki* "since," usually when the adverbial clause is initial; منکه شما را دیدم باو گفتم *man ki shumā ra dīdam bi-ū guftam* = وقتیکه شمارا دیدم باو گفتم *man vaqt-ī ki shumā rā dīdam bi-ū guftam* "W he went, another came" او که رفت بعد دیگری آمد *ū ki raft ba'd dīgar-ī ā* (m.c. only) = *ba'd az ānki raft dīgar-ī āmad.*

(*c*) *Tā* تا, with the verb preferably in the affirmative,[3] means 'unt *vide* § 123 (*e*).

(*d*) The correlatives are همان وقت *hamān vaqt*, همان جا *hamān jā*, همان طور *hamān ṭaur*, همان طرف *hamān ṭaraf*, etc.

(*e*) "Somehow or other" is rendered by بهر قسمی (یا بهر طوری) *bi-har ṭaur-ī* (or *bi-har qism-ī*) *ki būd*, etc. "As before" by مثل, or فی السابق

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[1] Or چون *chūn*, درهنگامیکه *dar hangām-ī ki*, حینیکه *ḥīn-ī ki* "when."

[2] The normal shape and order of the clauses are those of the line: "Where the sucks, there suck I."

[3] In Hindustani, when *jabtak* signifies "until" or *yahānt ak ki*, it is correctly follo by the verb in the negative, but when it means "whilst" by the affirmative verb; "Hindustani Manual," L. 38 (*b*).

or مثل پیشتر, or پیش *kamā-fi, 's-sābiq*, or *miṣl-i pīsh*, or *miṣl-i pīshtar*. "Still (as before)," by همچنان *hamchunān*.[1]

(*f*) "Before that" and "after that" are rendered by پیش ازآنکه *pīsh az ān-ki*, قبل ازآنکه *qabl az ānki*; and by بعد ازآنکه-پس ازآنکه *ba'd az ān ki*, *pas az ān ki*.

(*g*) Examples:—

(1) "I cannot help laughing when I recollect the matter" هر وقتیکه آن امر یادم می‌آید مرا خنده میگیرد (or نی اختیار می خندم) *har vaqt-ī*[2] *ki ān amr yād-am mī-āyad marā khanda mī-girad* (or *bī-ikhtyār mī-khandam*).

(2) "I enjoy good health since I came here" از وقتیکه اینجا آمده ام خود را سلامت می بینم *az vaqt-ī ki īnjā āmada-am khud*[3] *rā salāmat mī-bīnam*.

(3) "Sit in the verandah till I return" در ایوان بنشین تا من بیایم *dar ayvān bi-nishīn tā man bi-yāyam*; or تا من نیایم در ایوان بنشین *tā man na-yāyam dar ayvān bi-nishīn* (rare). *Vide* § 123 (*e*).

(4) "It is a long time since (that) my father died" والدم مدّتیست که مرحوم شده *vālid-am muddat-ī st ki marḥūm shuda*.

(5) "Every one will have leave to go wherever he pleases" هرکس هرجا بخواهد برود مرخّص است *har kas har-jā bi-khwāhad bi-ravad murakhkhaṣ ast*.

(6) "He went off[4] in the direction he came from" از طرفیکه آمد بهمان طرف رفت که رفت *az ṭaraf-ī ki āmad bi-hamān ṭaraf raft ki raft*.[4]

(7) "Sweep out all these carriages before the train starts" پیش از آنکه گاری[5] حرکت بکند همهٔ این کالسکها (or دبّه ها) را جاروب کن *pīsh az ānki gārī*[5] *ḥaraka bi-kunad hama-yi īn kāliskahā* (or *dabbahā rā*) *jārūb kun*.

(8) "The only plan I could think of was to go myself" بجز اینکه خودم بروم هیچ بعقلم نرسید *bi-juz īnki khud-am bi-ravam*[6] *hīch bi-'aql-am na-rasīd*.

(9) "Both of us are all but caught" ما هردو قریب است که گرفتار بشویم *mā har du, qarīb ast, ki giriftār bi-shavīm*.

(10) "When you yourself see them eating you will admit that I am right" وقتیکه خود شما ایشانرا دیدید (or نه بینید) که چه طور میخورند قبول می کنید که قول من صحیح است *vaqt-ī ki khud-i shumā īshān rā dīdīd* (or *bi-bīnīd*) *ki chi ṭawr mī-khurand, qabūl mī-kunīd ki qawl-i man saḥīḥ ast*.[7]

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[1] جوهری اگر در خلاب فتد همچنان نفیس است وغبار گر بفلک رود همچنان خسیس *jawhar-ī agar dar khilāb uftad hamchunān nafis ast va ghubār gar bi-falak rasad ham chunān khasīs* (Gul., Bk. 8, 55). In mod. Pers. همان طور *hamān ṭawr* or بازهم *bāz ham*, for همچنان *ham chunān*. *Miṣl-i pīsh* مثل پیش could not be used here.

[2] Or هرگاه که *hargāh ki*.

[3] Not آمدم *āmadam*.

[4] رفت که رفت *raft ki raft* (m.c.) "he went right off," i.e. without hesitating or looking back.

[5] From the Hindi گاڑی *gāṛī* any "carriage or cart."

[6] Note the Persian Pres. Subj., for the English Past Pot.

[7] Note dramatic *ast*. *Rāst gufta am* راست گفته ام could also be used; and also اگر *agar* "if" could be substituted for وقتیکه *vaqt-ī ki*.

(11) "You have no resource left but to take service" سوای اینکه نوکری کنید چارهٔ دیگر نیست *sivā-yi īnki nawkarī kunīd chāra-ī*[1] *dīgar nist.*

(12) "Sit where my voice may be heard" جائی بنشین که صدایم را بشنوی *jā-ī bi-nishīn*[2] *ki ṣadā-yam rā bi-shinavī.*

(13) "Wherever you find any curiosity bring it to me just as it is" هر کجا که چیز انتیکهٔ دیدی آنرا بهٔ جنسهٔ برای من بیاور *har kujā ki chīz-i antīka-ī*[3] *dīdī ān rā bi-jinsih barā-yi man bi-yāvar.*

(14) "I saw what was in his mind before he could make any complaint" پیش ازانکه شکایت کند ما فی ضمیرش را دریافتم *pīsh az ānki shikāyat kunad mā fī ẓamīr-ash*[4] *rā daryāftam.*

(15) "His eyes were no sooner closed than he was in another world" چشم بستن همان و بعوالم دیگر رفتن همان *chashm bastan hamān va bi-'avālim-i dīgar*[5] *raftan hamān.*

(16) "He could not have gone five or six steps when he heard a man's voice close by" پنج شش قدم بیشتر نرفته بود که دفعةً صدای مردی نزدیک خود شنید *panj shash qadam bīshtar na-rafta būd ki daf'at*[an] *ṣadā-yi mard-ī nazdīk-i khud shunīd.*

(*h*) As in conditional and causal clauses [*vide* § 128(*d*) and § 133(*e*)], the Future Indicative can in classical Persian often take the place of the Aorist or the Present, as :—

چون آفریدگار حق سبحانه و تعالی حکمی بنفاذ خواهد رسانید به میل غفلت دیدهٔ بصیرت بینایان را تیره وخیره گرداند تا راه خلاصی از آن حکم بر ایشان پوشیده شود *chūn Āfarīdagār Ḥaqq Ṣubḥānuh*[u] *va ta'ālā ḥukm-ī bi-nafāz khwāhad rasānīd*[6] *bi mīl-i ghaflat dīda-yi baṣīrat-i bīnāyān rā tīra va khīra gardānad tā rāh-ī khalāṣī az ān ḥukm bar īshān 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—."

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[1] Or چارهٔ دیگری نیست *chāra-yi dīgar-ī nist* (vulg.).

[2] Note that جائی *jā-ī* and که *ki* are separated.

[3] Antique (Eur.), used in Persian for any good thing or rare thing, however new. A newly woven good carpet would be called انتیکه *antīka*. *Tuḥfa* is any choice article that has not yet become common.

[4] *Mā fī ẓamīr* مافی ضمیر, Ar., "that which (is) in mind."

[5] If the singular عالم *'ālam* were used, it would imply death or departure from *this* world.

[6] In modern Persian میرساند *mī-rasānad*, Present Tense "(when) he does," or برساند *bi-rasānad* (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 كه *ki*, تا *tā*, or كه تا *tā ki*, or تا كه *ki tā*.

Clauses negatively final and introduced in English by the conjunction 'lest,' are introduced in Persian by the phrases مبادا *mabādā*, or خدا نكرده *Khudā na-karda*: or else by كه *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:—كه - چه - زيرا كه - زيراچه - چراكه - بعلّت اينكه - بسبب اينكه - از اين سبب - از اين رهگذر - از رهگذر اينكه - از اين ممر - بنابران.

(*b*) Examples of Final Clauses:—

(1) "My companions held out inducements to the end that I might journey in their company" [3] رفقايم مرا ترغيب كردند [1] تا [2] من نيز بهمراه ايشان سفر كنم *rufaqā-yam marā targh̲īb kardand* [1] *tā* [2] *man nīz bi-hamrāh-i īshān safar kunam.* [3]

(2) "Keep your hand here lest the child should awake and feel frightened" دستت را همين جا بگذار مبادا بچّه بيدار شده بترسد *dast-at rā hamīn jā bi. guz̲ār mabādā bachcha bīdār shuda bi-tarsad.*

Here خدا نكرده *Kh̲ūda na-karda* could be substituted for مبادا *mabādā*. If however كه *ki* were substituted for مبادا *mabādā*, the sentence would have to be reconstructed:—دستت را همينجا بگذار كه بچّه بيدار نشود و نه ترسد - يا دستت را همينجا بگذار تا بچّه كه بيدار ميشود نترسد *dast-at rā hamīnjā bi-guz̲ār ki bachcha bīdār na-shavad va na-tarsad*, or *dast-at rā hamīnjā bi-guz̲ār tā bachcha ki* [4] *bī-dār mī-shavad na-tarsad.*

[The sentence دستت را همينجا بگذار كه بچّه بيدار شده نترسد *dast-at rā hamīnjā bi-guz̲ār ki bachcha bīdār shuda na-tarsad* would mean "place your hand here so that the child may wake up but may not be frightened."]

(3) "I should not wonder if he has deceived you, in order to get something for himself" من تعجّب نمي كنم كه او شما را فريفته باشد تا ازين ميان يک چيزي

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[1] *Kardand* كردند here implies that 'I agreed to go with them.' *Mī-kardand* ميكردند would leave the matter doubtful.

[2] Or تا كه *tā ki*, or تا كه *ki tā*, or كه *ki* alone.

[3] This final clause can be converted into a predicative clause by substituting كه *ki* for تا *tā* and employing the direct narration, as: رفقايم مرا ترغيب كردند كه همراه ما بيا *rufaqā-yam marā targh̲īb kardand ki hamrāh-i mā biyā.*

[4] *Ki* كه "when."

عائد خودش بشود *man ta'ajjub namī kunam ki ū shumā rā farīfta tā az īn miyān yak chīz-ī 'ā'id-i khud-ash bi-shavad*; or ب که ترا فریفته *chi 'ajab ki turā farīfta bāshad tā*—; or—اگر عجب نیست *'aj agar*—.

(4) "Writeme word of his departure, in order that I may set c preparations for his reception" تاریخ حرکتش را بنویسید تا من در تدارک پیشواز او باشم *az ānjā tārīkh-i ḥarakat-ash rā bi-navīsīd tā man dar ta pīshvāz-i*[1] *ū bāsham* (m.c.).

(5) "Grease his palm a little lest he put a spoke in our wheel" قد اورا به بین تا در معاملهٔ ما مخل نشود *pīsh az vaqt ūrā bi-bīn*[2] *tā dar mu'āı mā mukhil na-shavad* (m.c.).

(6) "He shook the pot to find out what it was filled with" تکان داد تا معلوم کند که دران چیست (یا پر از چیست) *dīg rā takān dād tā ma'lūm ki dar ān chīst* (or *pur az chīst*[3]).

(7) "Chastisement ought to be inflicted, to the intent that peopl see it and take warning" ب تنبیه کردن لازم است تا مردم دیده عبرت گیرند *az īn sabab tambīh kardan lāzim ast tā*[4] *mardum dīda 'ibrat gīrand.*

(*c*) Unlike final clauses, Causal Clauses generally precede the pr clause (after the manner of temporal, local and modal clauses). are introduced by the causal conjunctions 'since,' 'because,' چون or چونکه *chūnki*, ازانجائیکه *az ān jā-ī ki*, از بسکه *az baski*,[5] چه *chi*, که ت *az īn jihat*[6] *ki*, etc., بنابر آن که *binā bar ān ki*, چرا که *chirā ki*, بعلت اینکه *bi īn ki*, etc.

The correlatives are از اینجهت *az īn jihat*, از این سبب *az īn sabab*, etc Causal clauses may also follow the principal clause.

(*d*) Examples of Causal Clauses (جملهٔ مُعلّله)[7]:—

(1) "As this verb is intransitive, the sign of the agent is nc with the past tenses[8]" این فعل لازم است ازین سبب در صیغهای ماضي علامت فاعل نمي آید *chūnki īn fi'l lāzim ast az īn sabab dar ṣīghahā-y alāmat-i fā'il namī-āyad. Vide* also No. (6).

(2) "You had better post a sentry here too, for this ravine is, speak, the postern of this place" ت که اینجا نیز پاسباني وا دارید چونکه این رود

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1 Or استقبال *istiqbāl*.

2 Or پیش از وقت دم اورا به بین *pīsh az vaqt dam-i ū rā bi-bīn*. Also شب را باو بگو *ism-i shab rā bi-ū bi-gū* "tell him the countersign."

3 Vulgarly *pur-i chīst*.

4 Or که *ki*.

5 For classical and m.c. meanings of از بسکه *az bas ki* 'vide' elsewhere.

6 The که *ki* is frequently separated from از آنجهت *az ān jihat*.

7 The term حرف تعلیل *ḥarf-i ta'līl* "a causal particle," includes such parti برای and all the final particles.

8 Urdu grammar. In India لازمي *lāzimī* is generally used for "intransitive

بیخانه گویا مدخل مخفی این محل است *bihtar īn ast ki īnjā nīz pāsbān-ī vā dārīd chūnki īn rūd-khāna gūyā madkhal-i*[1] *makhfī-yi īn maḥall ast.*

(3) "I cross-examined him, because they say he was one of the deceased man's intimates" من از این سبب جرح میکردم که مردم میگویند این شخص یکی از رفقای مرد متوفی بود *man az īn sabab*[2] *jarḥ mī-kardam ki*[2] *mardum mī-gūyand īn shakhṣ yak-ī az rufaqā-yi mard-i mutavaffā*[3] *būd.*

(4) "Do not take his part, for his criminality is unquestionable" حمایت اورا نکنید از این جهت که او لا کلام مقصّر است *ḥimāyat-i ūrā na-kunīd az īn jihat ki ū lā kalām muqaṣṣir ast.*

(5) "Inasmuch as nothing was found against me in the informers' statements, I was not summoned" چونکه در اظهارات مخبرین ایرادی بر ضد من یافت نشد حکومت مرا نطلبید *chūnki dar iẓhārāt-i mukhbirīn īrād-ī bar ẓidd-i man yāft na-shud ḥukūmat marā na-ṭalabīd.*

(6) "As this verb is transitive the sign of the agent is used" چون این فعل متعدّی است علامت فاعل استعمال می شود *chūn īn fi'l muta'addī-st*[4] *'alāmat-i fā'il isti'māl mī-shavad.* 'Vide' No. (1).

(7) "As he learned English in his childhood, he must be more or less proficient in the language" چون در ایام طفولیت زبان انگلیسی را یاد گرفته است لهذا مهارت کم یا بیشی باید داشته باشد *chūn dar ayyām-i ṭufūliyyat zabān-i Inglīsī ra yād girifta ast lihāzā mahārat-i kam yā bīsh-ī bāyad dāshta bāshad.*

(8) "As you are fond of obliging me, I feel sure you will not grudge me (help) in this matter" از بسکه خاطرم را عزیز میدارید یقین است که درین امر نیز مضایقه نخواهید کرد *az bas ki*[5] *khāṭir-am rā 'azīz mī-dārīd yaqīn ast ki dar īn amr nīz muẓāyaqa na-khwāhīd kard.*

(9) "You ought to confess your fault, for reconciliation is impossible without it"[6] باید که بتقصیر خود اقرار کنی زیرا که بغیر اقرار آشتی کردن ممکن نیست *bāyad ki bi-taqṣīr-i khud iqrār kunī zīrā-ki bi-ghayr-i iqrār āshtī kardan mumkin nīst.*

(*e*) As in conditional and temporal clauses, the Future Indicative sometimes in classical Persian takes the place of the Present Tense, as: چون عاقبت کار رخت زندگی به عرقاب فنا خواهد افتاد میخواهم که هرچند زود تر خود را از مضیق تعلّقات دنیا بفضای راحت آباد عقبی رسانم *chūn 'āqibat-i kār rakht-i*

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[1] In m.c. مخرج *makhraj* is generally used for the throat, as: از مخرج باید خواند *az makhraj bāyad khwānd* "pronounce the Arabic guttural letters well out of the throat."

[2] Note that از ین سبب *az īn sabab* is separated from *ki*.

[3] Generally applied to a Christian or a Jew. *Marḥūm* مرحوم for a Muslim.

[4] Note the correlative از اینجهت *az īn jihat* or لهذا *lihāzā* is omitted: it could of course be inserted.

[5] *Chūnki* more modern than *az bas ki* از بسکه چونکه.

[6] Instead of the pronoun 'it', it would be better in English also to repeat the noun —"without confession."

zindagī bi-gharqāb-i fanā khwāhad uftād mī-khwāham ki har-chand zūdtar khud rā az maẓīq-i ta'alluqāt-i dunyā bi-faẓā-yi rāḥat-ābād-i 'uqbā 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: هوا گرم است بیرون نمي روم *havā garm ast bīrūn namī-ravam* = بیرون نمي روم چونکه هوا گرم است *bīrūn namī ravam chūnki havā garm ast* = چونکه هوا گرم است بیرون نمي روم *chūnki havā garm ast bīrūn namī ravam.*

§ 134 — Co-ordinate Clauses.

(*a*) "Another form of the Compound Sentence is that in which a simple[1] 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:—

از آثار پا میدانست که راهرو از چه قبیل است و از کجا بکجا میرود - بار دار است یا بی بار *az āṡār-i pā mī-dānist ki rāh-raw az chi qabīl ast va az kujā bi-kujā mī-ravad; bār-dār ast yā bī-bār* (Tr. H. B. Chap. V) "from the foot-tracks he was able to discern whatever had travelled that way, and whence travelling and whither; and also whether laden or unladen." [*Va* or *ya'nī* is understood after میرود *mī-ravad*, but the omission of the Copulative makes the sentence more dramatic].

"Say 'Sir' to others and 'Sir' will be said to you"[2] دوست بگو درست بشنو *durust bi-gū durust bi-shinaw*[3] (m.c.): "I gave you this order, did I not?" این فرمانرا بتو داده بودم نه *īn farmān rā bi-tu dād būdam-na?*: "I have never heard the name of the man, to say nothing of never having seen him" اسم آن مرد را هم نشنیده ام دیدن را بگذارید کنار *ism-i ān mard rā ham na-shunīda am dīdan rā bi-guẓārīd kinār*[4] (m.c.): "well I have enjoyed a sight of you; please God I shall soon hear you speak" باری دیدار میسّر شد گفتار نیز اگر خدا بخواهد خواهم شنید *bār-ī*

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[1] A complex sentence may also be so extended.

[2] Hindustani *Jī kaho jī kahlā°o.*

[3] Or عزت عزت مي آورد *'izzat 'izzat mī-āvarad* (m.c.).

[4] Or classically—*chi jā-yi dīdan.*

dīdār muyassar shud guftār nīz agar Khudā bi-khwāhad khwāham shunīd (Prof. S. T.): "the earth moves round the sun, I allow. Why 'allow'? Say rather it *does* so move" گیرم دنیا دور آفتاب میگردد- گیرم چرا بلکه چنان بگو که حقیقتاً میگردد *gīram dunyā dawr-i āftāb mī-gardad Gīram chirā? Balkī chunān bi-gū ki ḥaqīqat[an] mī-gardad* (m.c.): "I looked for him in all directions—not a trace of him could be found" عقب او اینجا آنجا گشتم هیچ اثری از او نیافتم *'aqab-i ū īnjā ānjā gashtam;*[1] *hīch aṯar-ī az ū na-yāftam* (m.c.): "why should I object? I am at the service of my friends" اعتراض چرا من خادم احباب هستم *i'tirāẓ chirā? man khādim-i aḥbāb hastam:* "it is easy for some people to lie, difficult for others" دروغ گفتن برای بعضی آسان است برای بعضی مشکل *barāy-i ba'ẓ-ī darūgh guftan āsān ast, barāy-i ba'ẓ-ī mushkil* (m.c.): "some are devoted to philosophy, others have a greater liking for mathematics" بعضی برای علم حکمت میرند بعضی دیگر شوق ریاضی دارند *ba'ẓ-ī barāy-i 'ilm-i ḥikmat*[2] *mī-mīrand, ba'ẓ-ī dīgar shawq-i riyāẓī dārand:* "the higher I ascended the lighter the air became" من هر قدر در بالون سعود میکردم همانقدر هوا خفیفتر میشد: "the more I cherished you the lazier you became" (پروردم or) هر قدر ترا بیشتر می پروردم (همانقدر) بیشتر تنبل و بیکاره بر آمدی).

(*c*) The Adjunctive Conjunctions (حروف عطف) enumerated by native grammarians are—و *va*, پس *pas*, سپس *sipas*, نیز *nīz*, and هم *ham*. Adjunctive Clauses (جملهٔ عطفیه):—

(1) In these the principal connective is 'and', *va*[3], which may denote simultaneity of action, or antithesis.

Examples:—"What is right is one thing and what one wishes is another" راه صلاح دیگر است و خواهش دل دیگر *rāh-i ṣalāḥ dīgar ast va khwāhish-i dil dīgar* (m.c.): "nausea (of cholera) was no sooner felt than Fate[4] overtook him" حالت قی همان بود و رسیدن قضای مُبرم همان *ḥālat-i qayy hamān būd va rasīdan-i qaẓā-yi mubram*[4] *hamān:* "what comparison is there between the Raja Bhoj and Ganga, the oilman[5]?" شاه کجا و گدا کجا *shāh kujā va gadā kujā?:* "such a big business as this, and you not to know of it!": "look at your own insignificance before you abuse others" امری باین بزرگی وتو بیخبر *amr-ī bi-īn buzurgī va tu bī-khabar!*": خودت را نگاه کن و دشنام به بزرگان دادن را *khud-at rā nigāh kun*

[1] Or *ān ṭaraf va īn ṭaraf nigāh kardam.*

[2] Or *faylasūfiyya* Gr., or *falsafa* Ar. form.

[3] When a number of clauses are connected by و, as: زید آمد و نشست و بعد ازان رفت *Zayd āmad va nishast va ba'd azān raft*, the sentence is called جملهٔ عطفیه.

[4] "Many Muslims hold that Fate is, in some respects, absolute and unchangeable: in others that it admits of alteration; and almost all of them act, in many of the affairs of life, as if this were their belief. In the former case, it is called '*el-kadā el-moḥkam*': in the latter, '*el-kadā el-mubram*' (which term, without the explanation, might be regarded as exactly synonymous with the former).''—*Lane's Arabian Nights.*

Compare *ajal-i maḥtūm* (beyond which period a man cannot possibly live), and *ajal-i mu'allaq* (accidental death that may occur before the previous period).

[5] *Kahāṉ Rājā Bhoj aur kahāṉ Gangā telī*, a common Hindustani proverb.

va dushnām[1] *bi-buzurgān dādan rā* (or add *ma-dih*): "my son and capable of theft!" پسر من و دزدي *pisar-i man va duzdī!*:" "this amount of labour and you gasp for breath!" اینقدر زحمت کشیدن و نفس زدن *īn qadr zaḥmat kashīdan va nafas zadan*!: "it is he property of lodestone to attract iron, and the nearer the iron is placed to it, the greater is the attracting force" در سنگ مقناطیس این خاصیت است که آهن را جذب میکند و هرقدر آهن نزدیک تر باشد همانقدر قوهٔ جاذبه بیشتر است *dar sang-i maqnāṭīs īn*[2] *khāṣṣiyyat ast ki āhan rā jazb mi-kunad va har qadr āhan nazdiktar bāshad*[3] *hamān qadr quvva-yi jāẕiba bīshtar ast*[4]: "it is not advisable to leave him to live alone, accordingly[5] do you and he continue together" اورا تنها گذاشتن مصلحت نیست بنابرین شما و او باهم بمانید *ūrā tanhā guẕāshtan maṣlaḥat nīst binābar*[6] *īn shumā va ū bāham bi-mānīd.*

(2) If the adjoined clause implies a logical sequence of thought, then for *va*, may be substituted *pas* "then"; *bāz* "again"; بعد *ba'd* "again, afterwards"; بنابراین *binābar īn* "therefore." Examples:—"There has been a terrible dacoity in this village; accordingly the village governor has come in person to investigate it" درین ده رهزنی غریبی واقع شده است بنابرین آقای ضابط خود شان بنفسه بجهت تحقیق تشریف آورده اند *dar īn dih rahzanī-yi ghārīb-ī vāqi' shuda ast binā-barīn Āqā-yi ẓābiṭ khud-i shān bi-nafsih bi-jihat-i taḥqīqāt tashrīf āvarda and* (m.c.): "he asked for you, so you must go" ایشان اسمت را گرفته اند پس باید رفت *īshān ism-at rā giriftaand, pas bāyad raft*: "His Excellency presented me with a watch; well it was of no use to me; for four days I kept thinking I would return it, then I thought he would be offended, so at last I retained it" حضرت اجل یک ساعتی مرحمت فرمودند خوب بچه درد من میخورد؟ تا چهار روز فکر میکردم که پس بدهم باز خیال کردم دلگیر خواهند شد آخر ساعت را نگاه داشتم *Ḥaẓrat-i Ajall yak sā'at-ī marḥamat farmūdand-khūb bi-chi dard-i man mī-khwurd? Tā chahār rūz fikr mī-kardam ki pas bi-diham, bāz khayāl kardam ki dilgīr khwāhand shud; ākhir sā'at rā nigāh dāshtam*: "first that man came, then this one" اول آن مرد بعد این یکی آمد *avval ān mard āmad ba'd īn yak-ī*: "the wood is damp and yet you ask why it does not burn" هیزم تر است باز هم مي پرسي که چرا نمي سوزد *hīzam tar ast, bāz ham mī-pursī ki chirā namī-sūzad?* (m.c.): "what need was there for him to put in his oar? Then too he had no right to contradict me" مداخلهٔ او چه لازم بود و ازان گذشته رد قولم نیز جهت نداشت *mudākhala-yi ū chi lāzim būd? va az ān guẕashta radd-i qawl-am nīz jihat na-dāsht.*

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[1] In m.c. often pronounced *dushmūn* (for *dushnūm*), by educated Persians even.

[2] If همین *hamīn* were used here it would mean "only this."

[3] Or است *ast.*

[4] Or مي شود *mī-shavad.*

[5] In Urdu چنانچه *chunānchi* would be correct, but not in modern Persian:—*usko akelā chhorjānā maṣlaḥat nahīn-chunānchi tum aur wuh sāth rahā karo.*

[6] Not چنانچه *chnānchi* 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 *chūnki*, 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 تنها گذاشتن مصلحت نیست لهذا شما و او باهم بمانید *chūnki ūrā tanhā guẕāshtan maṣlaḥat nīst lihāẕā shumā va ū bāham bi-mānīd.*

(*d*) Alternative clauses (جملهٔ ترديديّه) are joined:—

(1) By the conjunction یا *yā*, or ویا [1] *va yā* "or," as: چندان مبالغه در وصف ایشان کردي و سخنهای پریشان گفتی که وهم تصوّر کند زهر فاقه را تریاق اند و یا کلید خزینهٔ ارزاق *chandān mubālaġha dar vaṣf-i īshān kardī va sukẖanhā-yi parīshān guftī ki vahm taṣavvur kunad ki zahr-i fāqa rā taryāq and, va yā kalīd-i kẖazīna-yi arzāq* (Sa'di): بهمان قانع بود که گاه گاه بوی موشی از سوراخي شنیدی و یا نقش پای او بر روی تختهٔ خاک دیدی *bi-hamān qāni' būd ki gāh gāh bū-yi mūsh-ī az sūrāẖ-ī shunīdī va yā naqsh-i pā-yi ū bar rū-yi takẖta-yi kẖāk bi-dīdī* (Anw. Suh., Chap. I, St. III) "it (the cat) was content if occasionally it smelt the odour of a mouse from its hole, or saw the print of the foot of one on the surface of a board" [2] (East. Trans.): ما بین تو و او هیچ خصومتي است یا نه *mā-bayn-i tu va ū hīch kẖuṣūmat-ī ast yā 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 *yā*.

In some phrases the "or" is omitted, as: دو سه کتاب *du si kitāb* "two or three books": یکی دوتا *yakī du tā* "one or two": هفت هشت ده تا *haft hasht dah tā* [3] "about seven or eight" or "about nine and ten": ده بیست سی تا *dah bīst sī tā*; سی چهل *sī chihal*; چهل پنجاه *chihil panjāh*, etc.; but هشتاد نود *hashtād navad* or صد نود *navad ṣad* are not used.

Interrogation can be expressed by adding the words یا نه *yā na* to the end of the sentence, as: همچنین است یا نه *hamchunīn ast yā na* (m.c.) "is this so or not?"

(2) "Either..or," is, یا *yā* .. یا *yā*; or یا *yā* .. ویا *va-yā*; but when the sentence is interrogative the first *yā* becomes *āyā*.[4] Examples: یا تخت یا تخته *yā takẖt yā takẖta* "a throne or a bier, a man or a mouse, do or die" = یا سر یا کلاه *yā sar yā kulāh*: یا کار خودت بکن و یا دست از سر من بکش *yā kār-i kẖud-*

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[1] *Va yā* ویا common in classical and consequently in Indian Persian.

[2] The reading *takẖta-yi kẖāk* 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 آیا *āyā* mean 'whether.' In m.c. مگر *magar* generally takes the place of آیا *āyā*.

at bi-kun va[1] *yā dast az sar-i man bi-kash* (m.c.) "either do your work or be off and don't bother me": آیا بیدارم یا خواب میں ہیں *āyā*[2] *bīdār-am yā khwāb mī-bīnam* "am I awake or in a dream?": (آیا) من تردّد خاطر دارم که *man taraddud-i khāṭir dāram ki* (*āyā*) بولایت خود بروم یا این تابستان را در کوهستان بسر برم *bi-vilāyat-i khud biravam yā īn tābistān rā dar kūhistān bi-sar baram*? "I am perplexed whether[3] to go home or spend the hot weather in the hills": آیا تو از خود اقرار کردی و[4] یا کسی بتو تعلیم داده بود *āyā tu az khud iqrār kardī va*[4] *yā kas-ī bi-tu ta'līm dāda būd*" "did you confess of your own accord, or did some one prompt you to do so?"

(3) Other alternative conjunctions are the verbal derivative خواه *khwāh*, or the interrogative چه *chi*[5]. Examples: مودّت اهل صفا چه در روی و چه در قفا - نه چنانکه از پست عیب گیرند و پیشت بمیرند "the friendship of the sincere shows itself in the same way before your face as it does behind your back"—(Sa'di.): من بنی نوع انسانرا عزیز میدارم خواه مسلم خواه هندو (و) خواه نصرانی *man banī naw'-i insān rā 'azīz mī-dāram khwāh Muslim khwāh Hindū* (*va*)[6] *khwāh Naṣrānī* "I love the sons of Adam, be they Muslims, Hindus or Christians": هر قدر جستجو بشود درین شهر مسلمان پیدا نمیشود چه از امیر (و) چه از فقیر و چه از اهل حرفه *har qadr just u jū bi-shavad dar īn shahr Musalmān paydā namī-shavad chi az amīr* (*va*) *chi az faqīr va chi az ahl-i ḥirfa*[7] "search as you will, no Muslim is to be found in this city—prince, pauper, or tradesman": همهٔ شهر خواه هندو خواه مسلم دعای تندرستی او را می کنند *hama-yi shahr khwāh Hindū, khwāh Muslim du'ā yi tandurustī-yi ūrā mī-kunand*, (or همه شهر چه مسلم باشند و چه هندو دعای شفای او را میکنند *hama-yi shahr chi Muslim bāshand va chi Hindū du'ā-yi shifā-yi ūrāmī-kunand* [8]) "the whole city, Hindus and Muhammadans alike, are praying for his recovery"

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[1] Or better omit the *va*. In mod. Pers. the *va* is usually prefixed to یا *yā*, only when it is preceded by another یا *yā*.

[2] Here *āyā* simply introduces the direct question and does not mean "whether." *Magar* could not be substituted.

[3] Note that *āyā* translated "whether" introduces the direct narration and the clause is therefore merely equivalent to a direct question. It is better to omit *āyā* when possible.

[4] Or better omit *va*.

[5] *Chi* "what does it matter one way or the other?" There is no distinction between *chi* and *khwāh* as there is between the Hindi verbal form *chāhe . . . chāhe* and the Hindi interrogatives *kyā .. kyā* ('*Vide*' *Hindustani Stumbling Blocks*).

[6] *Mī-dāram* میدارم (and not *dāram*); comp. verb.

[7] Here *az* gives the sense of 'amongst' and means *chi az amīr just ujū bi-shavad*: omit *az* and the meaning is *na muslim-i amīr na muslim-i faqīr paydā mī-shavad.*

[8] From this sentence it is not clear whether the whole city is Muhammadan or the whole Hindu, or whether mixed. تمامی شهر چه از مسلم چه از هندو *tamāmī-yi shahr chi az Muslim chi az Hindū* shows that the population is mixed. تمامی شهر چه همه مسلم باشند چه هندو *tamāmī-yi shahr chi hama Muslim bāshand chi Hindū*—needs no explanation.

اعم ازین یا آن *a'amm az īn yā ān* "whether this or that": چه من و چه شما *chi man va*[1] *chi shumā* "whether you or I."

"Whether or not" is rendered by خواه نه - خواه نه *khwāh-khwāh na*, both verbs being in the Subjunctive, as: خواه مصلحت باشد خواه نباشد میروم *khwāh maṣlaḥat bāshad khwāh na-bāshad mī-ravam*: "whether advisible or not I'm going": خواه مصلحت بود خواه نبود رفتم *khwāh maṣlaḥat būd khwāh na-būd raftam* "whether it was advisable or not, I went."

(4) Negative alternation is expressed by نه *na*..نه *na*, or نه *na*..و نه *va na*.

The English adverb 'else' is rendered by ورنه *varna* or وگرنه *vagarna* (contractions of و اگر نه *va agar na*), and are consequently conditional clauses in a contracted form. Synonyms for these are والّا *va illā*, and یا اینکه *yā īnki*.

Examples:—

نه او از مواجب خود راضی است و نه من از کار کردن او خشنود *na ū az mavājib-i khud rāẓī-st, va*[2] *na-man az kār kardan-i ū khushnūd* "neither is he satisfied with his pay, nor am I pleased with his work": نه زیاد و نه کم *na ziyād va*[2] *na kam* "neither more nor less": کاغذم تمام شد ورنه برای تفرّج خاطرت زیاده می نوشتم *kāghaz-am tamām shud varna barā-yi tafarruj-i khāṭir-at ziyāda mī-navishtam*[3] "my paper is used up, or I would write more for your amusement": میان دو آدم آتش روشن مکن و الّا دومیان ایشان نزاعی می افتد *miyān-i du ādam ātash rawshan ma-kun va illā dar miyān-i īshān nizā'-ī mī-uftad* "don't light a fire between two persons, otherwise they will have a quarrel": مراسلهٔ اولین شما که در این رقیمه ذکرش را می کنید بمن نرسیده و الا ممکن نبود که جوابش را نه نویسم *murāsala-yi avvalīn-i shumā ki dar īn raqīma ẕikr-ash rā mī-kunīd*[4] *bi-man na-rasīda, va illā mumkin na-būd ki javāb-ash rā na-navīsam* (mod.) "I did not get your first letter, which you refer to in this, else I should have answered it as a matter of course."

Remark.—If ممکن نیست *mumkin nīst* were substituted for ممکن نبود *mumkin na-būd*, the Past Subjunctive نه نوشته باشم *na-navishta bāsham* would be correct. In the preceding instances the Subjunctive follows *ki*, but omit —که (نیست or) ممکن نبود *mumkin na-būd* (or *nīst*) *ki*—, and the sentence would have to run— *va illā bilā shak javāb-ash rā mī-navishtam* و الا بلا شک جوابش را مینوشتم. Similarly in, "My paper is finished, otherwise I would write more for you" کاغذم تمام شده و الا برای شما زیادتر می نوشتم *kāghaz-am tamām shuda va illā barā-yi shumā ziyād-tar mī-navishtam*, the Subjunctive could not be used for *mī-navishtam*, and obviously the Future could not be used; it would

1 Better omit the و.

2 Or omit *va*.

3 *Mī-navishtam* می نوشتم could also mean "would have written." *Navishta būdam* (m.c.) however could refer to the past only.

4 Or *karda-īd*, no difference.

however be correct to say, کاغذ نداشتم که بیشتر بنویسم *kāghaz na-dāshtam ki bīshtar bi-navīsam.* Similarly یک هفته پیش دست از جان شستم ولی امروز خود بخود برخاسته داخل دائرهٔ احباب شدم *yak hafta pīsh dast az jān shustam*[1] *valī imrūz khud bi-khud bar khāsta dākhil-i dā'ira-yi aḥbāb shudam* "a week ago I despaired of life, whereas to-day I was able to get up and join the company"; but یک هفته میشود که دست از جان شسته ام ولی- *yak hafta mī-shavad ki dast az jān shusta-am valī*—: here *shustam* would be incorrect; the Present Tense میشود *mī-shavad* shows that the action is continuing and therefore the Perfect is necessary to signify "I despaired and still despair."

(*e*) Adversative Clauses (جملهٔ اضرابیه) :—

When a clause restricts the meaning of another, the relation is adversative, and the conjunctions in use are لیکن *līkin* or لاکن *lākin* "but", and its synonyms امّا *ammā*, ولی *valī*, بل *bal* or بلکه *balki*, جز اینکه *juz īnki*, غیر از اینکه *ghayr az īnki*, مگر *magar*, etc.

Balki بلکه has properly the enhansive sense of 'more' or 'nay rather' (and in m.c. means 'perhaps'). Sometimes *balki* بلکه 'moreover' may be omitted.

Bāz ham باز هم 'still, nevertheless,' are also adversative conjunctions.[2]

To introduce an afterthought ولی‌ها *valī hā*, or the exclamation هابالي *hā balī* is used, or باش باش *bāsh bāsh* (m.c.) "stay, stay."

Examples: گفتا بعزّت عظیم و صحبت قدیم که دم بر نیارم و قدم بر ندارم مگر آنگاه که سخن گفته شود *guftā bi'izzat-i 'aẓīm va ṣuḥbat-i qadīm ki dam bar nayāram va qadam bar na-dāram magar āngāh ki sukhan gufta shavad* (Sa'di) "he said I swear by the Great Glory[3] and our ancient friendship that I will not draw breath nor move from this spot till I hear you speak": نسبت بشاهزاده خانم سایر دخترها مفلس بودند ولی نسبت به یک دیگر یکی غني یکی متوسّط الحال و یکی فقیر *nisbat bi-shāhzāda khānum sā'ir-i dukhtarhā muflis būdand valī*[4] *nisbat bi-yak dīgar yak-ī*[5] *ghanī, yakī mutavassiṭu-'l-ḥāl va yak-ī faqīr* "all the girls were poor in comparison with the Princess, but, compared with each other one was well off, another middling, another very poor": من بشهر نمي روم جز اینکه شما با من بیائید *man bi-shahr namī-ravam juz īn-ki*[6] *shumā bā man bi-yāyīd* (m.c.) "I won't go to the city unless you accompany me": هرگز از دور زمان

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[1] *Shusta būdam* شسته بودم 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 تاهم *tāham* "yet still" (Indian and Afghan).

[3] i.e. God. A common m.c. expression is بحق خدا و بحق سلام *bi-ḥaqq-i Khudā va bi-ḥaqq-i salām.*

[4] Or امّا *ammā*, لیکن *līkin* or ولیکن *va-līkin.*

[5] Or *ba'ẓ-ī...būdand.*

[6] *Qhayr az īnkī* غیر از اینکه could be substituted for جز اینکه *juz īnki.* *Bi-ravīa* بروید could not be idiomatically used for بیائید *bi-yāyīd.*

نه نالیده بودم و روی از گردش آسمان درهم نکشیده مگر وقتیکه پایم برهنه بود و استطاعت پای پوشي نداشتم *hargiz az dawr-i zamān na-nālīda būdam va rūy az gardish-i āsmān darham na-kashīda magar vaqt-ī ki pāyam barahana būd va istiṭā'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 تنها حسن نمي گويند بلكه اورا حاجي حسن مي نامند *ism-i ūrā tanhā* [1] *Ḥasan namī-gūyand balki ūrā Ḥājī Ḥasan mī-nāmand* "no one calls him by the bare name of Ḥasan but all call him Ḥājī Ḥasan": اين سگ نيست بلكه پدريست براى شما *īn sag nīst balki* [2] *pidar-ī-'st barā-yi shumā* (m.c.).. "this is not a dog you keep, rather it's an intelligent human creature": نه راحت شما بلكه حفاظت جانتان درين منحصر است كه از مصاحبت ايشان دست بكشيد *na* [3] *rāhat-i shumā balki ḥifāẓat-i jān-i tān dar īn munḥasir ast ki az muṣāḥabat-i īshān dast bi-kashīd* "your comfort, nay more, your safety depends on your withdrawing from their society": نه آنكه علاج كردۀ بلكه معجزه نمودۀ *na ānki 'ilāj karda-ī balki mu'jiza namūda-ī* "it isn't a cure you have performed, it's a miracle": اشتباه چه معني دارد بلكه فى الواقع عمداً نافرماني كردۀ *ishtibāh chi ma'nī dārad ! balki fi'l wāqi' 'amdan* [a] *nā-farmānī karda-ī* "what do you mean by a misapprehension of orders? the plain fact is you have been guilty of wilful disobedience": نه من ميخوانم و نه تو بلكه هركه نوبتش باشد *na man mī-khwānam va na tu balki harki* [4] *nawbat-ash bāshad*, "neither will you read nor I, but he whose turn it is": زرنگ چيست بلكه چنان بگو كه سر پيري مجرّب را بر دوش جوانى نصب كردۀ اند *ziring chīst ! balki chunān bi-gū ki* [5] *sar-i pīr-ī mujarrab rā bar dūsh-ī javān ī naṣb karda and* "you may well call him intelligent; why he has an old head upon young shoulders": نه فقط ما بلكه تمام شهر مشتاق آمدن او هستند *na faqaṭ mā balki tamām-i shahr mushtāq-i āmadan-i ū hastand* "not we alone, the whole city, I may say, longs for his advent": از پدر خود پول گرفتن چه بلكه از طلبيدن هم پروائى نيست پول او بعينه مال خود شماست *az pidar-i khud pūl giriftan chi, balki az ṭalabīdan ham parvā'ī nīst; pūl-ī ū bi-'aynih māl-i khud-i shumā-st* "there is nothing wrong in taking money from your father —nay more there is nothing wrong in asking for it; his money is really your own:" تا خيلي وقت درين كار مشورت كرديم باز هم تدبيرى موافق بنظر نيامد *tā khaylī vaqt dar īn kār mashvarat kardīm, bāz ham* [6] *tadbīr-ī muvāfiq bi-naẓar na-yāmad* "we had a long consultation on the matter but no suitable remedy was arranged": سياه چيست او گويا كون ديگ است (or قير است) *siyāh chīst ? ū*

[1] Or *Ḥasan-i tanhā*.

[2] Or omit *balki*.

[3] Or insert *faqat* after *na*, and *nīz* 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 چنين بگو كه *chunīn bi-gū ki*, or بلكه *balki*.

[6] Or *līkin*, or *ammā*, or *valī*.

gūya[1] *kūn-i dīg ast*[2] (or *qīr ast*) "black do you call him? why he's as black as my hat": هرچه میخواهید بگوئید باز هم چان انسان از همهٔ چیز عزیزتر است *harchī mī-khwāhīd bi-gūyīd bāz ham*[3] *jān-i insān az hama chīz 'azīz-tar ast* "talk as much as you please, a man's life is the dearest of his possessions": بالفعل هیچ کس لایق این کار بخیالم نمیرسد - ها بلی - فهرست اشخاصیکه طالب نوکری هستند موجود است شاید در آن یکی دلخواه من پیدا بشود *bi-'l-fi'l hīch kas lāyiq-i īn kār bi-khayāl-am namī-rasad, hā balī fihrist-i ashkhāṣ-ī ki ṭālib-i nawkarī hastand mawjūd ast, shāyad dar ān yak-ī dilkhwāh-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": فردا همین وقت بیائید - ها باش باش - فردا جائی *fardā hamīn vaqt bi-yāyīd, hā bāsh*[4] *bāsh, fardā jā'ī va'da dāram* (m.c.) "come to-morrow at this time—but stay, no,—I have an appointment somewhere": چنین کتابی نایاب است ولی صبر کنید در کتابخانهٔ دولتی چند کتاب صرف و نحو هست اگر بفرمائید آنها را خواهم طلبید *chunīn kitāb-ī nāyāb ast valī sabr kunīd dar kitāb-khāna-yi dawlatī chand kitāb-i ṣarf u naḥv hast, agar bi-farmāyīd*[5] *ānhā rā khwāham ṭalabīd* "no such book is obtainable;—but stay there are several works on grammar in the Government Library; if you wish it, I will send for them."

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1 Or *balki*.

2 Or, از سیاه هم سیاه تر است *az siyāh ham siyāh tar ast* "he's blacker than a blackey."

3 Or omit باز هم *bāz ham*.

4 Note the m.c. singular باش *bāsh*; the plural باشید *bāshīd* would also be correct.

5 Or اگر رای مبارک قرار بگیرد *āgar rāy-i mubārak qarār bi-gīrad*.

CHAPTER XIX.

§ 135. Concord of Subject and Verb.

The following are the rules for concord in Classical Persian:—

(*a*) A Persian or Arabic plural noun expressive of rational beings, is followed by the verb in the plural, as: پنبه فروشان شکایت به پادشاه بردند *paṃba-farūshān shikāyat bi-pādishāh burdand* "the cotton sellers carried their complaint to the king": حکما گفته اند *ḥukamā gufta and* "the (ancient) philosophers have said": اغلب تهي دستان دامن عصمت به معصیت آلایند *aghlab-i tuhīdastān dāmān-i 'iṣmat bi-ma'ṣiyat ālāyand* (Sa'di) "most of the poor are forced to do wrong": تنی چند از روندگان متّفق سیاحت بودند و شریک رنج و راحت *tan-ī chand az ravandagān muttafiq-i siyāḥat būdand va sharīk-i ranj u rāḥat* (Sa'di) "some few travellers joined together to make a journey[1] and share together the pains and pleasures of the way."

(*b*) If the plural noun expresses irrational beings the verb is usually in concord with it, as: گفت مگسان تشویشم میدهند *guft magasān tashvīsh-am mī-dihand* "he said the flies are worrying me."

Remark.—*Ast* است "is" and بود *būd* "was" are frequently in Modern Persian used after a plural irrational noun provided it has the plural termination ها *hā* (and not in آن), as: (بود or) اسپهای اینجا خوب است *asphā-yi injā khūb ast* (or *būd*); but اسپان اینجا خوب اند *aspān-i injā khūb and*. *Vide* (*j*) (18).

(*c*) Two or more nouns in the singular expressive of rational beings take the verb in the plural, as: چون هوا گرم شد پادشاه و شاهزاده لبادهٔ خود را بر دوش مسخرهٔ نهادند *chūn havā garm shud, pādishah va shāhzāda labāda-yi khud rā bar dūsh-i maskhara-ī nihādand* "when the day became hot, the king and the prince gave their cloaks to a jester with them, to carry": یاد دارم که در ایام پیشین من و دوستي چون دو مغز بادام در پوستی صحبت داشتیم *yād dāram ki dar ayyām-i pīshīn man va dūst-ī chūn du maghz-i bādām dar pūst-ī ṣuḥbat dāshtīm* (Gul., Book V, St. 4): اعرابي پرسید که زن و فرزند و شتر من همه سالم اند *A'rābī pursīd ki zan va farzand va shutur-i man hama sālim-and*? "the Arab asked if his wife and son and camel were all well."

(*d*) Two or more singular nouns expressive of irrational animals of distinct genera are followed by a plural verb, as: اسپ و خر از یک جنس نیستند *asp u khar az yak jins nīstand*[2] "the horse and the ass are not of the same

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[1] *Siyāḥat* سیاحت probably implies a pilgrimage, as no Persian would travel in Persia for pleasure.

[2] In m.c. *nīst* might be used.

genus'': اسپی وخری وگاوی کشتهٔ شدند *asp-ī va ḵhar-ī va gāv-ī kushta shudand* "a horse, an ass, and an ox were killed."

(*e*) Nouns of Multitude, and Collective Nouns expressive of things with life, follow the same rule in Persian as in English, and take a singular or plural verb according to the idea in the speaker's mind; *vide* § 119 (*a*) to (*d*): گلهٔ گوسفند پراگندهٔ شدند *galla-yi gūsfand parāganda shudand* (or *shud* in m.c.) "the flock of sheep scattered[1]": بسیاری از اهل علم معتقد اند بر اینکه *bisyār-ī az ahl-i 'ilm mu'taqid and bar īnki*—(mod.) "a many of the scientists are of opinion that": صاحب منصب و سر باز زیادی بودند *ṣāḥib-manṣab u sarbāz-i ziyād-ī būdand* (Shah's D.) "there were a lot of officers and soldiers there."

Remark.—A generic noun in the singular and expressive of rational beings, may in Mod. Pers. be followed by the verb in the singular, as: صاحب منصب زیادی بود *ṣāḥib manṣab-i ziyād-ī būd* (m.c.), also صاحب منصب زیادی رفت *ṣāḥib-manṣab-i ziyād-ī raft* (or better رفتند *raftand*); but صاحب منصب و سرباز زیادی بودند *ṣāḥib-manṣab va sarbāz-i ziyād-ī būdand* (Shah's D.) (or not so good, *būd*). The plural verb gives an idea of greater plurality or of scattered individuals; the singular verb gives a collective idea.

(*f*) Though a noun preceded by a cardinal number does not take the plural termination, yet, if it denotes rational beings, it usually requires a plural verb, as: ده درویش درگلیمی بخسپند ودو پادشاه در اقلیمی نگنجند *dah darwīsh dar gilīm-ī bi-ḵhuspand va du pādishāh dar iqlīm-ī na-gunjand* (Sa'di) "ten darvishes can sleep on one carpet, while two kings can't exist together in one kingdom."[2]

Remark.—Occasionally the singular is used, especially with irrational animals and large numbers, as: صد هزار اسپ (یا مرد) کشته شد *ṣad hazār asp* (or *mard*) *kushta shud* (class. and m.c.) "a hundred thousand horses were killed":

هزار و صد و شصت گرد دلیر بیک زخم شد کشته در جنگ شیر

'Hazār u ṣad u shaṣt gurd-i[3] *dilīr*
Bi-yak zaḵhm shud kushta dar jang-i shīr

(*Shāh Nāma, jild-i avval; Razm-i Īrāniyān bā 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: وزیر گفت شنودهٔ ام که دو کبوتر در

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[1] Note the English phrases, 'all *is* well' where 'all' is singular. Also 'a thousand years *is* as one day,' a 'thousand years' here being taken as a unit of time. "Twelve per cent *is* extortionate interest." In, 'Nineteen twentieths of his fortune is derived from coal,' the fraction being less than the whole is singular. In 'Thine is the kingdom and the power and the glory,' the word *is*, is probably understood after each nominative.

[2] *Iqlīm* اقلیم in Mod. Pers. is a "continent" and *mamlakat* a "kingdom." By Arab Geographers *iqlīm* is used in the sense of a province. *Sa'dī* has *Iqlīm-i Fars*.

[3] Another reading is مرد دلیر *mard-i dilīr*.

وزیر گفت *vazīr guft*[1] شنوده ام که دو کبوتر در آشیانهٔ دمساز بودند *shunūda am ki du kabūtar dar āshiyāna-ī dam-sāz būdand*[1] (Anvār-i Suh.) "the Vazir said I have heard that two pigeons consorted together in one nest." The verb may however be singular, especially in the Passive, as: چهار اسپ کشته شد *chahār asp kushta shud* "four horses were killed": *vide* (*f*) Remark, and example No. 6 (*j*).

(*h*) Plural neuter nouns expressive of *material* things are generally followed by a singular verb (especially if the verb is in the passive voice):—

(1) دست از این حرکت کوتاه کن که واقعها در پیش است و دشمنان در پس *dast az īn ḥarakat kūtāh kun ki vāqi'ahā dar pīsh ast va dushmanān dar pas* (Sa'di) "discontinue this (extravagance), for dangers are before you and enemies behind you": آثار شوخی و دلیری از صفحات احوال تو بغایت روشن است *āṡār-i shūkhī va dilīrī az ṣafaḥāt-i aḥvāl-i tu bi-ghāyat rawshan ast* (Anvār-i Suh.) "the marks of audacity and hardihood are very manifest on the pages of thy condition" (East Trans.)": و بهر کس یک چوب داد که همهٔ آنها در طول برابر بود *va bi-har kas yak chūb dād ki hama-yi ānhā dar ṭūl barābar būd*[2] "and he gave to each a stick, the length of all of them being the same".

(2) Such neuter nouns may however be followed by the plural, as: پادشاهی در خواب دید که همهٔ دندانهای او افتاده اند *bādishāh-ī dar khwāb dīd ki hama-yi dandānhā-yi ū uftāda*[3] *and* (Sa'di) "a king once dreamed that all his teeth had fallen out": خانهای مردم خراب شدند *khānahā-yī mardum kharāb shudand*[4] "the houses of the people were destroyed": خوشا بحال چشمان شما که می بینند و گوشهای شما که میشنوند *khushā bi-ḥāl-i chashmān i shumā ki mī-bīnand va gūshhā-yi shumā ki mī shinavand* "but blessed are your eyes, for they see: and your ears for they hear"; *vide* end of *Remark* to (*e*): که جملهٔ وجود او ریخته و خاک شده مگر چشمانش که در چشمخانه دمی گردیدند و نظر میکردند *ki jumla-yi vujūd-i ū rīkhta va khāk shuda magar chashmān-ash ki dar chashm-khāna hamī-gardīdand*[6] *va naẓar mī-kardand* (Sa'di) "that all his body had rotted (gone to pieces) except his eyes which were still rolling in their sockets"; *vide* Remark to (*b*).

Remark.—باز در دلم گذشت اگر شاخهای آن درخت که دورادور خانه نهال کرده ام آورده زنبیل بدافم شاید نشکنند *bāz dar dil-am guzasht agar shākhhā-yi ān darakht ki daurā-dawr-i khāna nihāl karda am awarda zambīl bi-bāfam shāyad na-shikanand*

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[1] Note absence of که *ki* after گفت *guft*. In mod Pers. *būd* singular.

[2] Or *būdand*.

[3] Note the dramatic Perfect for the English Pluperfect, and also the indirect narration. Also *ū* instead of *khud*.

[4] *Shud* شد would be used in mod. Pers. and would probably be better in classical Persian. Possibly the word مردم *mardum* close to the verb has influenced the concord.

[6] Another reading is *gardīd* after this neuter plural in *ān*. After *rīkhta* the word *ast* (or *būd*) is understood. Also note the Imperfect *hamī-gardīd* or *hamī gardīdand*, instead of the more dramatic Present, which would be preferred in modern Persian.

(Af.); here the plural verb نشکنند *na-shikanand* is required after the neuter plural (*shākhā*) for the reason stated in § 138 (*m*) (8).

(3) If several such neuter nouns representing *distinct classes* have a common verb, it is in the plural, as: آب وآتش و خاک برضد یکدیگر اند *āb u ātash u khāk bar ẓidd-i yak dīgar and*[1] "water, fire and earth are enemies of each other."

If however such neuter nouns represent the same quality or class, the verb is usually in the singular, as: در باغ ما انگور و انجیر و گیلاس و شلیل های خوب پیدا می شود *dar bāgh-i mā angūr va anjīr va gīlās va shalīlhā-yi khūb paydā mī-shavad*[2] "grapes, figs, cherries and good nectarines are grown in our garden": (note that the adjective خوب *khūb* may refer to شلیلها *shalīlhā* only, or may qualify all the preceding nouns; the sentence should be reconstructed to remove this ambiguity).

(4) Several *abstract* nouns are followed by a singular verb, as: تقصیری و تقاعدیکه در مواضبت خدمت بارگاه خداوندی میرود بنابران است که طایفهٔ حکمای هند *taqṣīr-i va taqā'ud-ī ki dar muvāẓabat-i khidmat-i bārgāh-i khudāvandī mī-ravad, binā barān ast ki ṭāyifa-yi ḥukamā-yi Hind* —"the omission and negligence that I show in your service are due to what the Indian philosophers have—". غم و شادی و مرگ و زندگی از خدا میرسد *gham va shādī va marg va zindagī az Khudā mī-rasad* "grief, joy, death, and life (all) proceed from God"; but if همه *hama* is used, the plural verb is used, as: غم و مرگ و زندگی همه از خدا میرسند *gham va marg va zindagī hama az Khudā mī-rasand.*

دوران بقا چو باد صحرا بگذشت تلخی و خوشی و زشت و زیبا بگذشت

Dawrān-i baqā chu bād-i ṣaḥrā bi-guzasht
Talkhī u khushī u zisht u zībā bi-guzasht (Sa'di)

"Time that we thought would last for ever, has passed like the wind:
Passed too is the bitterness and joy, and the bad and good."

ای احمق روز و شب در چشم تو یکسان است *ay aḥmaq rūz u shab dar chashm-i tu yaksān ast* "O fool! day and night are alike to thee[3]:" پادشاهی از منجّمی پرسید که چند سال از عمر من باقیست *pādishāh-ī az munajjim-ī pursīd ki chand sāl az 'umr-i man bāqī-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 تشریف آوردند *Ḥaẓrat-i ajall tashrīf āvardand* "His Excellency has just arrived."[4]

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[1] Even in m.c., *and* and not *ast* would be used here.

[2] The plural would probably be used in classical Persian.

[3] The person addressed was blind and carrying a lamp.

[4] The plural of majesty: a form of hyperbole. Similarly ایشان تشریف آوردند *īshān tashrīf āvardand* "he has just arrived (lit. they have arrived)." حضرت اجل *Ḥaẓrat-i Ajall*, H. E., a title of governors of large districts when not royal princes. In the latter case they are styled حضرت والا *Ḥaẓrat-i Vālā*, while نواب والا *Navvāb-i Vālā* is used for princes not royal, or not nearly related to the reigning Shah.

(*j*) Modern Persians are somewhat slovenly in their concords, but mistakes in this respect should not be copied even in speaking.[1] Liberties are especially taken with the verb "to be"—*vide* (8) and § 136 (*a*), page 593.

The following examples are taken from modern colloquial:—

(1) "There are many sheep here" اینجا برّه بسیار است *īnjā barra*[2] *bisyār ast*, or اینجا برّهٔ بسیار است *īnjā barra-yi bisyār ast.*

(2) "There are many wind-mills here" اینجا آسیای بادي هم بسیار است *īnjā 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: اینجا آسیاهای خوبی است *īnjā āsiyā-hā-yi khūb-ī ast*, or اینجا آسیاهای بادي خوبی است *īnjā āsiyāhā-yi bādī-yi khūb-ī ast.*

(3) —کالسکها همه بهم وصل بود طوری که *kāliskahā hama bi-ham vaṣl būd ṭawr-ī ki*"—(Shah's D.) "the (railway) carriages all communicated with one another so that"—.

(4) کالسکهای این شهر و اسپهای کالسکها بزیادی و خوبی کالسکهای روس و اسپهای آنجا نیست *kāliskahā-yi īn shahr va asphā-yi kāliskahā bi-ziyādī va khūbī-yi kāliskahā*[3]*-yi Rūs va asphā-yi ānjā nīst* (Shah's Diary) "the carriages of this place,[4] and the horses in the carriages, are not so numerous nor so beautiful as those in Russia."

(5) اقسام مرغهای آبي در دریاچها بود[5] *aqsām-i murghhā-yi ābī dar daryāchahā būd*[5] (Shah's diary) "there were various species of waterfowl in the ponds."

(6) دو پلنگ سیاه هم دیده شد[6] از افریق که خیلی غریب و مهیب بودند *du palang-i siyāh ham dīda shud*[6] *a Afrīq ki khaylī gharīb va muhīb būdand* (Shah's D.) "also two black leopards from Africa were there, singular and terrific to look at": دو شخص دیده شد که در کمال خوشگلي بودند *du shakhṣ dīda shud ki dar kamāl-i khush-gilī būdand* (m.c.).

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1 In the *Vazīr-i Lankarān* occurs the expression مردم همه در فکر و خیال آسایش خود است *mardum hama dar fikr u khayāl-i āsāyish-i khud ast.* This is much the same as the English vulgarism "says we."

2 *Barra* برّه properly a "lamb."

3 Better اسپهای کالسکه *asphā-yi kāliska* and not کالسکها *kāliskahā*. *Biraw asphā-yi kāliskahā rā biyār* (not *kāliska rā*) "go and bring the horses for the carriages: *asphā-yi kaliska rā* would mean for one carriage; but اسپهای کالسکهٔ کرمان *asphā-yi kāliska-yi Kirmān* (not plural) "the carriage-horses of Kirman."

4 i.e. of "Königsberg."

5 A mistake; should be بودند *būdand.*

6 In No. (6), note *dīda shud* the Passive singular followed by بودند *būdand* the plural, the subject to both being *du palang*; while in number No. (7), *du fīl* and *si zarāfa* are followed by a singular verb. The plural *dīda shudand* would not be used, but either *būd* or *būdand* could be substituted.

(7) دو فیل بود *du fīl būd* (Shah's D.) "there were two elephants," (or not so good *būdand*): سه زرافه بود *si zarāfa būd* (Shah's D.) "there were three giraffes." In these examples the idea is a single collection.

(8) انواع خوک و گراز و حیوانات عجیب دیگر هم آنقدر در انجا بود که بحساب نمی آمد *anvā'-i khūk u gurāz va ḥayvānāt-i 'ajīb-i dīgar ham ān qadr dar ān jā būd ki bi-ḥisāb namī-āmad* (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).

(9) انواع طوطیها و طاؤسها و قرقاولهای طلائی استرالیا که بسیار قشنگ بود و انواع مرغها خوش رنگ در قفس بسیار بزرگ مشغول پرواز و بازی بودند *anvā'-i ṭūṭīhā va ṭā'ūs-hā va qarqāvul-hā-yi ṭilā'ī-yi Ūstrāliyā ki bisyār qashang būd, va anvā-'i murghhā-yi khush-rang dar qafaṣ-ī bisyār buzurg mashghūl-i parvāz va bāzī būdand* (Shah's D.).

Remark.—Note that one verb is singular and one plural. The second verb must be plural to give the idea of number; thus, though انواع مرغها بود *anvā'-i murghhā būd* is correct, انواع مرغها مشغول خواندن بود *anvā'-i murghhā, mashghul-i khwāndan būd* is incorrect; the plural بودند *būdand* is necessary.

(10) یک گلهٔ گوسفندی دیده شد که بسیار چاق بودند *yak galla-yi gūsfandī*[1] *dīda shud ki bisyār chāq būdand* "we saw a flock of sheep (the members of) which were very fat".

(11) چاکشهای غریبی است مثل کوه *chakushhā-yi gharīb-ī*[2] *ast miṣl-i kūh* (Shah's D.) "they are wonderful hammers like mountains."

(12) او فعله است *ū fa'la*[3] *ast* (m.c.) "he is a workman" (specially one engaged in building)."

(13) انگشتر های آئینه دار و چاقو و کارد و مقراض و تبر و چیزهای خورد خورد بودند *angushtarhā-yi ā'īnadār va chāqū va kārd va miqrāẓ va tabar va chīzhā-yi khurd khurd būdand*[4] (m.c.) "there were rings with small mirrors, penknives, knives, scissors, axes and many small articles."

(14) ده هزار فوج کشته شد or) کشته شدند *dah hazār fawj kushta shud* (or *kushta shudand*) (m.c.) "ten thousand of the army were killed."

(15) و آنچه گندم و جو که بالای جهاز بود همه را موش خورده بودند *va ānchi gandum va jaw ki bālā-yi jahāz būd hama rā mūsh khwurda būdand*[5] (Afghan)

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[1] گوسفندی *gūsfandī*, adj.: the subs. *gūsfand* could be used. Note, first the sing. passive, and then the plural *būdand* for the individuals.

[2] Note the ی of unity with the plural noun, "a set of hammers."

[3] فعله *fa'ala* (Ar. pl of فاعل *fā'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 وغیره *vaghayrah* were inserted after *khurd*, the singular *būd* would be better, as *vaghayrah* itself gives the idea of miscellany.

[5] This ought to be بود *būd* singular after the generic noun موش *mūsh*; or موشها خورده بودند *mūshhā khurda būdand*: also in Mod. Pers. توی *tū-yi* or در جهاز *dar jahāz* and not بالای جهاز *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" کبک گله گله می پرد *kabk galla galla mī-parad* (m.c.), the singular is better than the plural می پرند *mī-parand.*

(17) باغها و خانها و قناتهای بسیار بود *bāghhā va khānahā va qanāthā-yi bisyār*[1] *būd* "there were many gardens and houses and underground channels."

(18) اسپان کرمانی خوب اند *aspān-i Kirmānī khūb and* (not *ast*) (m.c.), or اسپهای کرمانی خوب است *asphā-yi kirmānī khūb ast* (m.c.) "the Kirman horses are good, but اسپهای کرمان خیلی بار می برند *asphā-yi Kirmāni khaylī bār mī-barand* (not *mī-barad*). *Vide* (*b*) Remark.

(19) یاغیهائیکه بطرف چال رفته بودند چون تعداد آنها فقط دو هزار بودند چندان ایستادگی نکردند *yāghīhā-ī ki bi-ṭaraf-i chāl rafta būdand chūn ta'dād-i ānhā faqaṭ du hazār būdand chandān īstādagī na-kardand* (Memoirs 'Abdu-l-Rahmān, p. 28); here بودند *būdand* should be بود *būd.*[2]

§ 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: آیا هیچ کدام شان انرا کرده اند *āyā hīch kudām-i-shān ān rā karda and* "has any one of them done that?"; the grammatical است *ast* would rarely be used in modern Persian.

A similar error, however, common both in English and in modern Persian, is to treat a singular nominative and an objective after 'as well as' or 'with', as the joint subject of a plural verb.[3] Thus:— "Magnus with 4000 of his supposed accomplices were put to death"

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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 کردم *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) مگنس با چهار هزار نفر بخیال اینکه همدست او هستند کشته شدند *Magnas bā chahār hazār nafar bi-khayāl-i īnki hamdast-i ū hastand kushta shudand* (mod. Pers.): من با او رفتیم *man bā ū raftīm* (m.c.) "I went with him": من و او رفتم *man u ū raftam* (m.c.). به اتفاق می گفتیم که بگزار بیایند بخدا اگر هزاران هزار باشند بیاید امام رضا یکی از ایشان سر زنده بگور نخواهند برد *bi-ittifāq mī-guftīm ki bi-guzār biyāyand bi-Khudā agar hazārān hazār bāshand bi-yārī-yi Imām Riẓā yak-ī az īshān sar-i zinda bi-gūr na-khwāhand burd*[1] (Trans. *Ḥajī Bābā*, Chap. II) "we one and all exclaimed let them [the Turkomans] come. By God should there be thousands upon thousands of them, by the help of the Imam Riza not one of them would go to the grave with a whole head on his shoulders." چنگالی مالیده ام با شوهر میخوریم "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[2] to the correct form of expression.

Sa'di in the Gulistan, it is worthy of remark, often adheres to the correct concord: با طایفهٔ بزرگان در کشتی نشسته بودم *bā ṭāyifa-yi buzurgān dar kashtī nishasta būdam*[3] (Book I, St. 35) "I was seated in a boat in the company of a party of great people"; یکی از ملوک با تنی چند از خاصّان در شکارگاهی به زمستان از عمارت دور افتاد *yak-ī az mulūk bā tan-ī chand az khāṣṣān dar shikārgāh-ī bi-zamistān az 'imārat dūr 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 *yak-ī*.

2 "A woman *with a child* in her arms needs only one ticket" (زنی با بچّهٔ بغلش فقط یک بلیت لازم دارد *zan-ī bā bachcha-yi baghal-ash faqāṭ yak bilīt lāzim dārad*) 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 require two tickets,' is faulty in grammar."

Where plurality is signified (as in woman and man) the copulative 'and' و must be used both in English and in Persian, and not 'with', or 'as well as.'

3 *Apparent* violations of this concord are frequent in the Gulistan, as: طایفهٔ اوباش محلّه در و پیوستند *ṭayifa-yi awbāsh-i maḥalla dar ū paivastand* (Bk. I, St. 4). It will be found however that Sa'di prefers a plural verb after the collective noun طایفه *ṭāyifa*, etc., and that the intervening genitive اوباش *awbāsh* does not here affect the concord: و گروهی بخلاف این مصلحت دیده اند *va gurūh-ī bi-khilāf-i īn maṣlaḥat dīda and* (Gul., Bk. 8, No. 52).

"The house and the goods *were* burnt" خانه و اسبابش سوخته شد *khāna va ashbāb-ash sūkhta shud*; but "The house with the goods *was*[1] burnt" با خانه اسبابش سوخته شد *khāna bā sbāb-ash sūkhta shud:* no difference in Persian in the concord.

"The material and mental *world have* their points of union blending them together"—(Read 'the material and mental worlds have, etc.) *Vide* also § 123 (*d*). In, عالم جسماني و روحاني ربط كلي بهم دارد *'ālam-i jismānī va rūḥānī rabṭ-i kullī bi-ham dārad* (mod. Pers.) the verb should be plural دارند *dārand*, otherwise عالم *ālam* may at first appear to be one singular noun qualified by the two adjectives جسماني *jismānī* and روحاني *rūḥānī*; it would however be much better to repeat the word عالم *'ālam* before روحاني *rūḥānī*.

In modern Persian, the correct concord in the case of the verb "to be" is often violated: اما از شومي بخت همهٔ بيماران عطّار سُدّه دار و همهٔ كاغذ لفافهٔ دوای مقيّی نبود (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 Muḥammad or Ḥasan *is* come" يا محمود يا حسن آمده است *yā Muḥammad yā Ḥasan āmada ast*, (but better يا محمود آمده است يا حسن *yā Muḥammad āmada ast yā Ḥasan*): "neither man, woman, child, nor beast was to be seen" نه مرد نه زن نه بچّه و نه حيوان ديده شد *na mard na zan na bachcha va na ḥayvān dīda shud* (m.c.); better نه مرد ديده شد نه زن نه بچّه (و) نه حيوان *na mard dīda shud, na zan, na bachcha* (*va*) *na hāyvān.*

(2) If however one of the nouns forming the subject is plural it should be placed last, the verb agreeing with it:—

"Neither the man nor the woman nor the horses were there" نه مرد نه زن نه اسپان آنجا بودند (or اسپها بود) *na mard na zan na aspān ānjā būdand* (or *asphā būd*): "neither dog, cat, nor mice, are in the house" نه سگ نه گربه و نه موش[2] در خانه است *na sag na gurba va na mūsh*[2] *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 موشها *mūshhā* should not here be used: it would be contrary to idiom.

the auxiliary after the first nominative and let it be understood for the rest, as: يا تو يا من مقصّرم *yā man muqaṣṣir-am yā tu*: "either Muhammad will take the prize or I will" يا محمد يا من انعام را خواهم گرفت *yā man in'ām rā khwāham girift yā Muḥammad*[1] (m.c.). *Vide* also (*d*).

(4) As stated, the above-mentioned forms are more elegant. There are however other methods of rendering such expressions in English and in Persian. English grammarians are by no means agreed as to the correct forms of such sentences. One writer says that the verb must agree with the nominative placed nearest to it, and be understood to the rest, as: "Neither he nor his brothers were there", "neither you nor I am concerned." Another writer states, "If the pronoun 'you' forms one of the nominatives grammatically connected by 'or', and the first personal pronoun 'I' is absent, the verb is in the plural form; 'Either he or you were playing.'[2] If, however, the pronoun 'I' is one of a series of singular nominatives grammatically conjoined by 'or', the pronoun 'I' goes last in the series, and the verb takes the form of the first person singular. One must not say 'John, (or) James, or I *is* to win the prize,' but 'John, (or) James, or I am to win the prize.'"[3] Hodgson writes, "A very nice question arises, when two singular[4] pronouns of different persons are connected by a disjunctive, as to what person and number the verb should stand in. Should one say 'Neither he nor I are wrong'; 'Neither he nor I am wrong'; or 'Neither he nor I is wrong?'"

Apparently, "Whenever my wife or I die" should be in Persian هر وقت که من یا زنم به میرد *har vaqt ki man yā zan-am bi-mīrad*[5]; (in modern colloquial به میریم *bi-mīrīm* would often be used). But instead of از او من و دو برادرم بوجود آمدند *az ū man va du barādar-am bi-vujūd āmadand*, say آمدیم *amadīm* because of the copula (not disjunctive) *va*.

(5) نه من مقصرم نه او *na man*[6] *muqaṣṣir-am na ū* (elegant) "neither am I wrong nor is he."

نه من و نه او مقصّریم *na man va na ū muqaṣṣir-īm* (not elegant).

نه من و نه او هیچ کدام مقصّر نیستیم *na man va na ū hīch-kudām muqaṣṣri*

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[1] For further Persian examples *vide* (5).

[2] يا شما يا او بازي ميكرديد *yā shumā yā ū bāzī mī-kardīd*: better يا شما بازي مي كرديد يا او *yā shumā bāzī mī-kardīd yā ū*.

[3] من يا محمد انعام را ميگيريم (يا ميگيرم) *man yā Muḥammad in'ām rā mī gīrīm* (m.c.); also *mī-gīram* (m.c.).

[4] 'You' is by some English grammarians considered singular as well as plural.

[5] Or هر وقت من بميرم يا زنم *har vaqt man bi-mīram yā zanam*.

[6] نه من و نه او مقصر هستيم *na man va na ū muqaṣṣir hastīm* (m.c.); better نه من مقصّرم و نه او *na man muqaṣṣiram va na ū*.

nīstīm m.c.; (the grammatical نیست *nīst* is never used in such cases in modern Persian).

یا شما بازي میکردید یا او *yā shumā bāzī mī-kardīd yā ū*[1] (elegant) "either you were playing or he was."

یا شما یا او بازي میکردید *yā shumā yā ū bāzī mī-kardīd* (m.c.).

شما یا او یک کدام بازي میکرد *shumā ya ū yak kudām bāzī mī-kard* (class.) (in mod. Persian میکردید *mī-kardīd*).

یا شما یا او یکی بازي میکرد *yā shumā yā ū yak-ī bāzī mī-kard* (but in mod. Pers. often میکردید *mī-kardīd*).

یا من انعام را میگیرم یا محمد *yā man in'ām rā mī-gīram yā Muḥammad* (elegant) "either I will take the prize or Muhammad."

من یا محمد انعام را میگیریم *man yā Muḥammad in'ām rā mī-gīrīm* (modern).

من یا محمد یک کدام انعام را میگیرد *man yā Muḥammad yak kudām in'ām rā mī-gīrad* (class.); in mod. Pers. میگیریم *mī-gīrīm*.

محمد یا من یکی انعام را میگیرد *Muḥammad yā man yak-ī in'ām rā mī-gīrad* (in speaking میگیریم *mī-gīrīm*).

خواه من اورا کشته باشم خواه ایشان تفاوت ندارد *khwāh*[2] *man ūrā kushta bāsham khwāh īshān tafāvut na-dārad* (elegant).

خواه من خواه ایشان اورا کشته باشیم تفاوت ندارد *khwāh man khwāh īshan ūrā kushta bāshīm tafāvat na-dārad* (not good, but used).

من کنیزم و تو خانم یا تو کنیزي و من خانم *man kanīz-am va tu khānum, yā tu kanīz-ī va man khānum*? (Tr. H. B. Chap. xxiv) "am I the slave and are you the mistress, or are you the slave and am I the mistress?"

Remark.—In, رفیقی داشتم که سالها باهم سفر کرده بودیم *rafīq-ī dāshtam ki sālhā bā-ham safar karda būdīm* (Sa'di), there is an ellipsis of ما هردو *mā har du* or من و او *man va ū* after *ki*, "I had a friend that (conj.) (we two) travelled together for years." Persians delight in elliptical expressions. *Vide* also (*d*).

(*c*) (1) When the nominative is a relative pronoun, the antecedent determines the number of the verb: 'all ye that pass by.' "The following," writes Hodgson, "is a common error: 'one of the most valuable books that has appeared in any language.'"

"'Snelling is one of the most esteemed numismatical writers that this country has produced' (Right; but, 'that have appeared in this country')".

Compare او یکی از اشهر مصنّفین است که در ملک ایران پیدا شده است *ū yak-ī az ash-har muṣannifīn ast ki dar mulk i Īrān paydā shuda ast* (wrong; اند *and*).

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[1] نه او مقصر است و نه من *na ū muqaṣṣir-ast va na man* is also used in m.c. In English the speaker does not always put himself last though grammars tell him to. Similarly یا او بازي میکرد یا شما *yā ū bāzī mī-kard yā shumā*.

[2] The modern tendency is to use چه *chi*—چه *chi* for خواه *khwāh*—خواه *khwāh*.

"I confess that I am one of those who am unable to refuse *my* assent to the conclusions of those philosophers who assert that nothing exists but as it is perceived; (read 'are' for 'am' and omit 'my')" من اقرار میکنم که من یکی از جملهٔ آن اشخاص هستم که نمیتوانم قبول بکنم که— *man iqrār mī-kunam ki man yak-ī az jumla-yi ān ashkhāṣ hastam ki namī-tavānam qabūl bī-kunam ki*—; (write که نمیتوانند قبول بکنند *ki namī-tavānand qabūl 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" من یکی از آنهائي هستم که نمیتوانم بیان چیزهای ندیده بکنم *man yak-ī az ānhā-ī hastam ki namī tavānam bayān-i chīzhā-yi na-dīda bi-kunam* (should be بکنند—نمي توانند *namītavānand—bi-kunand*).

بمرگ خودم و بمرگ خودت من از آنان نیستم که مرشد تو هم بتواند این جغنگ‌ها را با من قالب بزند تا چه رسد بتو نر قلندر *bi-marg-i khudam va bi-marg-i khudat man az ānāu nīstam ki murshid-i tu ham bitavānad īn jafanghā rā bā man qālib bi-zanad tā chi rasad bi-tu nar qalandar* (Tr. H. B., Chap. 11);[1] instead of با من *bā man* read با ایشان *bā īshān*.

من از آن مرد نیستم که به سخنان شما فریفته و مغرور شوم *man az ān mard nīstam ki bi-sukhanān-i shumā farīfta u maghrūr shavam* (Mirkhond) "I'm not the sort of man to be deluded by your words"; (read *mī-shavad*).

(*d*) Sometimes in a contracted compound sentence, one predicate has two or more subjects, there being then an ellipsis of one or more verbs, as: "Not a drum was heard, not a funeral note (was heard)." According to Hodgson this contraction is, in English, only admissible when the subjects are in the same number." The following are examples cited by him as errors :—

"His (Peter the Hermit's) diet was abstemious, his prayers (were[2]) 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 :—

گفت این فرزند تست تربیتش چنان کن که یکی از فرزندان خود[3] *guft īn farzand-i tust, tarbiyat-ash chunān kun ki yak-ī az farzandān-i khud*[3] (Sa'di); (supply—*rā tarbiyat mī-kunī*).

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[1] جغنگ *jafang* (m.c.) "bosh": قالب زدن *qālib zadan* (m.c.) "make to swallow, stuff with (lit. to put inside one as in a mould)": نر قلندر *nar-qalandar* (m.c.) "you buck *qalandar*" (abusive).

[2] This English error, if true error it be, generally occurs in the case of the verb 'to be.'

[3] The omission of *rā* after *khud* is perhaps a typographical error. The *rā* is necessary in modern Persian.

چه بودي از سر زلفش بدستم افتادی چو آستین کریمان بدست درویشان
Chi būdī ar sar-i zulf-ash bi-dast-am uftādī
Chŭ āstīn-i karīmān bi-dast-i darvīshān—(Sa'di).

ملک زادهٔ را شنیدم که کوتاه[1] قد بود وحقیر و دیگر برادرانش بلند بالا و خوب روی
malik-zāda-ī rā shunīdam ki kūtāh[1] *qadd būd va ḥaqīr, va dīgar baradarān-ash buland-bālā va khūb-rūy* (Sa'dī, B. l., St. 13) "I have heard of a certain prince who was diminutive in stature and mean in appearance, while his brothers were tall and handsome."

و معلوم که اگر تنها بگریزم مانند بسیاری از دیگران از سر نو گرفتار وعذابم یک بر هزار شود
va ma'lūm[2] *ki agar tanhā bi-gurīzam, mānand-i bisyār-ī az dīgarān, az sar-i naw giriftār, va 'azāb-am yak bar hazār shavad* (Tr. H. B., Chap. V.); though the verb expressed is 3rd pers. شود (*shavad*), the 1st pers. (شوم *shavam*) has to be supplied after گرفتار *giriftār*.

در حجرهٔ کوچک در رخت خواب دراز کشیده است و نوکرانش در پیرامون اوگرد آمده
dar ḥujra-i kūchkak dar rakht-i khwāb dirāz kashīda ast va nūkarān-ash dar pay-rāmūn-i ū gird āmada (Intro. Trans. Haji Baba) "there, on a bed spread in the middle of a small room, surrounded by several of his servants, I—": in the Persian there is an ellipsis of اند *and* after آمده *āmada*, though the preceding verb کشیده است *kashīda ast* is singular.

Compare—با حالت باعث حیرت همه بلکه من و حکیم هم *bā ḥālat-i bā'iṯ-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'iṯ-i ḥayrat-i* after *balki*).

(*e*) In English the pronominal adjectives 'each' and[3] '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,' (هریک *har yak* and هرکدام *har kudām*) etc., not only in the modern but also in the classical[4] language:—

اسپی دارند (هرکدام or) هریک *har yak* (or *har kudām*) *asp-ī dārand* (m.c.) "each one has a horse." For examples from Sa'dī, *vide* § 39 (*j*) (2).

تا هر کدام دست موافقت در دامان عقل زنند بقدم شرف بدرجات ولقد کرّمنا بني آدم ترقي نمایند
tā har kudām dast-i muvāfaqat dar dāman-i 'aql' zanand bi-qadam-i sharaf bi-darajāt-i 'va la-qad[5] *karramnā banī Adam*[a] *'taraqqī numāyand* (Anvār-i Suhaylī, Chap. I, Intro.) "so that every one should place the hand of compli-

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1 In m.c. قدکوتاه *qad kūtāh*.

2 Note omission of بود *būd*.

3 Also either and neither; "*vide*" (*f*).

4 For examples of *hama* before a noun with the ي of unity and signifying 'every' *vide* § 39 (*i*) (1).

5 Quotation from the Qoran, 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.'"

هر یک از ایشان صفتی از صفات حمیده و خصلتی از خصال پسندیده را تعریف میکردند *har yak az īshan ṣifat-ī az ṣifāt-ī ḥamīda va khaṣlat-ī az khiṣāl-i pasandīda rā ta'rīf mī-kardand* (Anv. Suh.).

دابشلیم فرمود که تا این خوانده نشود شبهه مرتفع نخواهد شد وهیچ یک از حاضران بر قاعدهٔ آن خط وقوف نداشتند *dābishlīm farmūd ki tā īn khwānda na-shavad shubha murtafi' na-khwāhad shud va hīch yak az ḥāẓirān bar qā'ida-yi ān khaṭṭ vuqūf na-dāshtand*—(Anv. Suh., Chap. I, Intro.) "Dābishlīm 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) هرکس *har kas*, however, even in slovenly modern Persian, is usually followed by the singular verb, but همه کس *hama kas* by a plural one. The Persian translator of *Ḥājī Bābā of Iṣfahān* however uses a singular verb after همه کس *hama kas*.

ملازمان رکاب دولت انتساب هریک برلب جوئی در سایهٔ درختی آرام یافتند *mulāzimān-i rikāb-i dawlat-intisāb har yak bar lab-i jū-ī dar sāya-yi darakht-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 همه کس *hama kas*.

(3) Instances of *each* or *every* being in English erroneously followed by a plural pronoun are:—

"He is not tied down to relate *every* minute passage or circumstance, if *they* (it) be not absolutely necessary to the main story, etc." "'*Each* of the girls went up into *their* separate *rooms* to rest and calm *themselves*'"[1]; (Mrs. Gaskell's *Wives and Daughters* (1867), Ch. 42, p. 419)"; هریک از دختران باطاقهای خود شان رفتند تا راحت شوند *har yak az dukhtarān bi-uṭāqhā-yi khud-i shān raftand tā rāḥat shavand.*

In modern Persian هریک از ما گفتند *har yak az mā guftand*; هیچ یک از شما لایق این کار نیستید *hīch yak az shumā lāyiq-i īn kār nīstīd*; هرکس (از ایشان) انکار کردند *har kas* (*az īshān*) *inkār kardand*, etc., etc., are used both in speaking and in writing. The Persians will hardly acknowledge that these concords are incorrect.

(4) "Every strong and every weak point of those who might probably be his rivals were laid down on the charts." "'Point' should follow 'strong' as well as 'weak,' but authorities differ as to the proper number of the verb. Crombie, in his *Etymological Syntax of the English Language*

[1] Corrected; "Each of the girls went up into her separate room to rest and calm herself."

(5th Ed. 1843), p. 167, opines that, (1) 'Every officer and every soldier claims', is easier and more precise than, (2) 'Every officer and every soldier claim', though the latter 'is unquestionably more agreeable to analogy.'" Professor Bain too says (English Grammar, p. 175):—"Plurality is certainly implied, but there is a disagreeable effect produced by joining 'every' with a plural verb, and we might take shelter under the elliptical usage, and say, "Every officer (claims), and every soldier claims"'. The dilemma might be solved by using 'all.'"

In Persian, the plural verb would be preferred for No. (1), as:—هر صاحب منصب وسرباز ادعاء مي كنند كه—*har ṣāḥib manṣab va sarbāz*[1] *iddi'ā' mī-kunand ki*—, but the singular verb for No. (2), as: هر صاحب منصب و هر سرباز ادّعا ميكند كه—*har ṣāḥib manṣab va har sarbāz iddi'ā' mī kunad ki*; in the latter case the verb is understood to the first subject.

(5) "A difficulty arises in the English when both genders are implied in *each*, *every*, etc., and according to Professor Bain the plural may then be used. 'Where everybody [all] can ride as soon as they are born.[2]' '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'.][3]"—*Hodgson.*

As the pronouns in Persian have no distinction for gender, this error is practically absent. Thus the last example might be rendered:—در فرنگستان هيچ كس تا وجه كفاف نداشته باشد عروسي نميكند *dar Farangistān hīch kas tā vajh-i kifāf na-dāshta bāshad 'arūsī namī-kunad.*[3] "Let every man do *their* own work"; هركس بايد كار خودش را بكند *har kas bāyad kār-i khud-ash rā bi-kunad.*

The indefinite pronoun 'one,' is in Persian آدم *ādam*, انسان *insān*, etc., and this would naturally be followed by a singular pronoun and a singular verb.

(*f*) Like *each* and *every*,[4] the distributive pronouns *either* and *neither*, should in English be followed by a singular verb.

In modern Persian, however, not only are these distributive pronouns followed by a plural verb but, by a confusion of thought, their adjuncts[5] (if the pronoun be the subject) affect the verb,[6] as: هيچ يک از شماها لايق اين كار نيستيد *hīch yak az shumāhā lāyiq-i īn kar nīstīd* (should be *nīst*) (m.c.) "neither (or none) of you *are* [is] fit for this business": هيچ كه از شماها لايق مرحمت من

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1 Note that *har* is not usually repeated. هر پسرو دختر *har pisar va dukhtar* "Each boy and each girl."

2 *Chūn dar mulk-i—har kas mī-tavānand az vaqt-i tavallud savār 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.

نیستید *hīch ki*[1] *az shumāhā lāyiq-imarḥamathā-yi man nīstīd.* (Vazīr-i Lankarān) "not one (none) of you are (is) deserving of my many kindnesses": که حاجي اگر تو بخواهي در اين راه با اين اسپ خردواني بكني هيچ يک سر سلامت بمنزل نخواهيد برد *ki "Ḥājī agar tu bi-khwāhī dar īn rāh bā īn asp khar-davānī bi-kunī hīch yak sar-i salāmat bi-manzil na-khwāhīd burd* (Pers. Trans. *Haji Baba of Isfahan*) "*Hājī*, if you mean to play the fool like this with your horse neither of you will finish the day's march in safety."

Concord of Adjectives, and of Pronoun with Noun.

(*g*) Some errors in the use of the demonstrative pronouns have been noticed [vide (*c*) (2). An English blunder is to make them plural before the singular nouns *kind* and *sort*, as: "I always delight in overthrowing *those* [that] *kind* of schemes and cheating a person of *their* [his] premeditated contempt." (Miss Austen, *Pride and Prejudice*, Ch. X.)

In Persian اينجور *īn jūr* "this kind" etc., is used before either a singular or a plural noun or verb, as: اينجور آدم در ايران خيليست *īn jūr ādam dar Īrān khaylī-st* "this sort of character is common in Persian" and اينجور آدمها در ايران خيلى هستند *īn jūr ādamhā dar Īrān khaylī hastand.*

(*h*) With the exception of the feminine affix ه of Arabic adjectives and participles, adjectives in Persian may be said to have no inflections.[2] With the exception of the one or two points already referred to in § 43 (*n*) (*s*) and (*t*) and footnote to (*t*) (1), questions of the concord of adjectives are not likely to arise.

(*i*) The antecedent, in Persian, of a pronoun in the plural should not be a singular collective noun. In: وجود پيرة زن بسبب بد اوضاعي ايشان در سر راه شاه غدغن بود (Tr. H. B., Chap. XXXIII), not only is *īshān* incorrect but the collocation is faulty. Omit ايشان *īshān*, and after *zan* insert در سر راه شاه *dar sar-i rāh-i Shāh.*

§ 137. Government of Verbs, Prepositions (معمولات افعال), and Errors.

(*a*) Transitive verbs govern, in English, the objective, and in Persian the accusative case. The following English errors are taken from Hodgson:—

"*He*, who had always inspired in her a respect which almost overcame her affection, she now *saw* the object of open pleasantry—(Miss Austen, *Pride and Prejudice*, Ch. 61) [For 'he' read 'him]".

This error can hardly be repeated in Persian. For one thing, the pronoun 'in her' could not in Persian prose precede the pronoun 'she,': which is the subject of the principal clause. *Ān kas-ī ki hamīsha Muḥammad*

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[1] *Hīch ki*, m.c. for *hīch kas*

[2] The case of a plural adjective being used as a plural noun [*vide* § 43 (*m*)] need not be considered.

bi-ū iḥtirām mī-kard ḥālā ū rā dar ma'raẓ-i maẓḥaka uftāda dīd آن کسي که همیشه محمد باو احترام مي کرد حالا اورا در معرض مضحکه افتاده دید, or *ān kas-ī rā ki hamīsha Muḥammad iḥtirām mī-kard ḥālā dar ma'raz-i maẓḥaka uftāda dīd* آن کسي را که همیشه محمد احترام مي کرد حالا در معرض مضحکه افتاده دید, are both incorrect; the subject to *dīd* is obscure, nor is it clear to whom *ūrā* refers in the first example. In, محمد آن کسي را که همیشه باو احترام مي کرد *Muḥammad ān kas-ī rā ki hamīsha bi-ū iḥtirām mī-kard*—, the subject to *mī-kard* might be either *Muḥammad* or *ān kas-ī*; but omit *bi-ū* and write, *Muḥammad ān kas-ī rā ki hamīsha iḥtirām mī-kard ḥālā dar ma'raẓ-i maẓḥaka uftāda dīd* and the sense is clear, Muḥammad being clearly the subject to both verbs.

(*b*) Conjunctions connect nouns and pronouns in the same case. Also nouns or pronouns in apposition must in English be in the same case. The following English errors are taken from Hodgson:—

(1) "God will send no such fools as *I* [me] upon His errands:—*Westward Ho!*" *Khudā hīch aḥmaq-ī miṣl-i man-ī*[1] *rā bi-payghambarī intikhāb namī-kunad* خدا هیچ احمقي مثل منی را به پیغمبری انتخاب نمي کند (m.c.).

(2) "'In this state Frank Churchill found her, *she* [her] trembling, *they* [them] loud and insolent.' Miss Austen, *Emma*, Ch. 39." *Fulān ūrā dar īn ḥālat yāft-ūrā larzan va īshān rā gustākh* فلان اورا در این حالت یافت او را لرزان و ایشانرا گستاخ. In the Persian sentence if *ū larzān* او لرزان were substituted, the pronoun *ū* would refer to Frank.

(*c*) Prepositions in English govern the objective case, and nouns and pronouns in apposition to a noun or pronoun so governed must be in the same case.

"God forbid that I should refuse a penny to a poor man—and *he* [him] my own son" حاشاکه من از یک پول دادن بفقیری انکار بکنم و آنهم پسر خودم *ḥāshā ki man az yak pūl dādan bi-faqīr-ī inkār bi-kunam va ān ham pisar-i khud-am*, or خدا نکند که من پول دادن بفقیری انکار بکنم و حال آنکه پسر خودم است *Khudā na-kunad ki man pūl dādan bi-faqīr-ī inkār kunam va ḥāl ān ki pisar-i 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.," *Hāshā* (or *Khudā na-kunad*) *ki bi-faqīr-ī pūl na-diham* حاشا (یا خدا نکند) که بفقیري پول ندهم, etc., is unusual.

(*e*) One relative pronoun may do duty for more than one clause as, "Muḥammad who was born and buried in Tabriz—" *Muḥammad ki dar Tabrīz mutawallid va madfūn shud*—محمد که در تبریز متولد و مدفون شد.

If however the relative pronoun is in different cases, it should be

[1] Note accusative of *man*. Or *aḥmaq-ī miṣl-i manrā* (not *marā*).

repeated in English but not in Persian. An example of an error in Engl 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." را بالای خانه که من در بارهٔ آن هیچ نمیدانم و هرگز ندیده ام *ṭabaqa-yi bālā-yi khāna rā ki man bāra-yi ān hīch namī-dānam va hargiz na dīda am*—.

(*f*) The following examples illustrate the government of some verbs a prepositions:—

(1) *Az ū pursīdand* از او پرسیدند (mod.) } "He was asked; they asl
Ūrā pursīdand او را پرسیدند (class) } him."

(2) *Az shumā iltimās dāram ki*—از شما التماس دارم که
Nizd-i shumā,[1] *iltimās mī-kunam ki*—نزد شما التماس میکنم که } "I besee
Az shumā multimas-am ki از شما ملتمسم که } you.

(3) *Az shumā mamnūn-am* از شما ممنونم } "I am (much) obliged
Mamnūn-i shumā hastam ممنون شما هستم } you."

(4) *Muḥtāj-i ān* (or *muḥtāj bi-ān*) *nīstam* نیستم (یا محتاج بان) تاج آن =*ān rā lāzim na-dāram* آنرا لازم ندارم "I am not in need of it."

(5) *Dar fikr-i īn amr hastam* درفکر این هستم "I'm thinking about it."

(6) *Dar vay naẓar kard* در وی نظر کرد (class.) = *bi-ū naẓar kard* نظر کرد (mod.) "he looked at him."

(7) *Az ū khaylī mī-tarsam* از او خیلی میترسم "I'm much afraid of him.

(8) *Bāyad bi-taqṣīr-i khud i'tirāf kunī*
باید بتقصیر خود اعتراف کني } "You ought to confess y
Bāyad taqṣīr-at ra iqrār kunī fault."
باید تقصیرت را اقرار کني .

(9) *Az*[2] *'aqab-i ū īnjā āmada am* از عقب او اینجا آمده ام "I have cc here to look for him" (now or previously).

Az 'aqab-i ū ānja raftam از عقب او آنجا رفتم "I went there to l after him" (on a certain day).

Az[3] *'aqab-i ū uftādam* از عقب او افتادم (= either *āmadan* or *raft* "I followed him."

(10) *Az mihmānī khaylī mutamatti' shudīm* از مهماني خیلی متمتّع شدم " enjoyed the entertainment"; (*mihmānī* here may mean being guests being hosts).

(11) *Khil'at*[4] *bar ḥākim pūshānīdand* خلعت بر حاکم پوشانیدند (in n *bi-ḥākim*) "The governor was presented with a dress of honour"; a *ḥākim rā khil'at pūshānīdand* or *kardand* کردند or حاکم را خلعت پوشانیدند.

(12) *Az namāz pardākht* از نماز پرداخت "he finished his prayers":
Bi-namāz pardākht بنماز پرداخت "he began to pray."

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[1] Or *bi-shumā*.
[2] Or *dar 'aqab*, or *bi-'aqab*.
[3] Or *dar 'aqab*, or *bi-'aqab*.
[4] Here *khil'at* is used generally and does not need the ي of unity.

(13) *Az naẓar-i shāh pīshkash rā guẓarāndand* از نظر شاه پیشکش را گذراندند "the gift was presented to the Shah."

(14) *Az vay dar guẓasht* از وی در گذشت (class.) "he passed by him" (but in mod. Per. = "he forgave him his fault," or "he beat him in the race etc.)."

Az ū guẓasht (or *radd shud*) (از او گذشت or رد شد) (mod.) "he passed by him."

(15) *Bar ū k̲handīdand* بر او خندیدند (modern); *az ū k̲handīdand* از او خندیدند (class.): *az ḥarf-i ū k̲handīdand* از حرف او خندیدند (mod.) also *bar ḥarf-i ū*— } "They laughed at him."

(16) *Ū az man bi-ū* (or *pīsh-i ū*) *shikāyat burd* (or *kard*) او از من باو (پیش او or) شکایت برد (or کرد) "he made a complaint against me to him."

(17) *Az ān sukh̲an hīch iṭṭilā' na-yāfta am* از آن سخن هیچ اطّلاع نیافته ام = *bar-ān sukh̲an muṭṭali' na-shuda am* بر آن سخن مطلع نشده ام "I know nothing about the matter."

CHAPTER XX.

138. Order of Words and Phrases.

(*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: فقیر چیزی خواست *faqīr chīz-i khwāst* "the beggar asked for something"; او بسفر رفت *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. یعقوب یوسف را بیشتر از همهٔ فرزندان دیگر خود دوست میداشت *ya'qūb yūsūf rā bīshtar az hama-yi farzandān-i dīgar-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: در آنوقت یاد خدا کردم (خدا را یاد کردم or) *dar ān vaqt yād-i Khudā kardam* (or *Khudā rā yād kardam*[1]).

(*b*) The dative generally follows the accusative, unless the accusative forms part of a compound verb, as: باز را باو دادم *bāz rā bi-ū dādam* "I gave him the female goshawk": او بما سلام کرد *ū bi-mā salām kard.*[2]

(*c*) Words and phrases denoting time, when they apply to the whole sentence, are usually placed first, as: شبی قاضئی در کتابی دید که *shab-ī qāẓī-ī dar kitāb-ī dīd ki*—"one night a Qazi read in a book that—": روزي مردي در مسجدي نشسته بود که *rūz-ī mard-ī dar masjid-ī nishasta būd ki*—"one day a certain man was sitting (seated) in a mosque when—": روزي در شهري درويشي در دکان بقّالي رفت *rūz-ī dar shahr-ī*[3] *darvīsh-ī dar-i dūkān-i baqqāl-ī raft* "one day, in a certain city, a darvish went to the shop of a green-grocer.[4]"

(*d*) When the complement to the verb is a complete sentence, it is put last, as:—مرد پرسید مرا احمق مي پنداري *mard pursīd marā ahmaq mī-pindārī* "the man enquired saying, 'Do you think me a fool?'": دیدم که درمیان دریا چند کوه هاي دیگر هم بود *dīdam ki dar miyān-i daryā chand kūhhā-yi*[5] *dīgar 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:—پادشاهی را

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[1] از اینجا خلاصي یافتن امید نیست *az īnjā khalāṣī yāftan ummīd nīst*, or امید خلاصي یافتن ازینجا نیست *ūmid-i khalāṣī yāftan az īnjā nīst.*

[2] سلام کردم *salām kardan* "orally, or with the hand." The Afghans say خواندن *khwāndan* for the former.

[3] Or روزي درویشي در شهري *rūz-ī darvīsh-ī dar shahr-ī.*

[4] بقّال *baqqāl* "a man who sells dried and fresh fruits, *ghī*, curds, etc.

[5] 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: چشم و استخوان کعب گرگ اگر ببازوی طفلي بندند جرأت بخشد (H. B., Chap. XI) "the eye and knuckle-bones of a wolf, attached to a boy's person, give him courage"; حکیم چون رفت *ḥakīm chūn raft* "when the doctor departed": سوارانرا چون چشم بما افتاد تاختن آوردند *savārān rā chūn chashm bi-mā uftād tākhtan āvardand*, for چون چشم سواران *chūn chaṣm-i savārān*—.

(5) *Subordinate before Principal Proposition.*—When a sentence consists of two Propositions, a principal one and a subordinate, greater force[1] is obtained if the subordinate precedes the principal, as: "If you stay I'll go" اگر تو بماني من میروم *agar tu bi-mānī man mī-ravam.*[2]

Remark.—When the inversion is so violent as to confuse the sense (as sometimes in poetry) it is called Synchysis.

(*j*) Never crowd many circumstances together. 'When in a complex sentence the qualifications of the subject or the modifications of the predicate are numerous, the most judicious course is to distribute them, placing part before and part after the subject or predicate."[3] Example: "At one blow was his head severed from his body" بیک ضرب سرش از تن جدا شد *bi-yak ẓarb sar-ash az tan judā shud.* Here of the two modifications, 'at one blow' and 'from his body', one is placed before and one after the predicate.

(*k*) "A circumstance ought never to be placed between two *capital* members; since, by such a proposition, it is doubtful to which it belongs. By placing it between parts of the member to which it belongs, ambiguity is avoided, and the capital members are kept distinct.

"'By the articles subsisting between us, on the day of marriage, you agree to pay down the sum of eight thousand pounds.'

"Better thus:—'By the articles subsisting between us, you agree to pay down on the day of marriage, the sum of eighty thousand pounds."

For example *vide* (*n*) (1).

The following sentence from *Ḥājī Bābā* is not clear at first sight:—

جای انکار بهتر که دشنهٔ آبدار بر سینهٔ خود فرو کنم اما نه معلوم است تقدیر چنین بوده است[4]

(*l*) "When different things have an obvious relation to each other with respect to the order of time, place, cause and effect, or the like, a corresponding order should be observed in assigning them their position in the sentence. Better زنده و سالم *zinda va sālim* "alive and well", than سالم و زنده *sālim va zinda* "well and alive." *Vide* also (*n*) (5).

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1 And also 'Suspense.'

2 More forcible than "I'll go if you stay" من میروم اگر تو بماني *man mī-ravan agar tu bi-mānī.*

3 *Vide* Herbert Spencer on "Style."

4 A semi-colon is required after نه *na* to make the sense clear.

(*m*) The following Persian examples of collocation will repay study:—

(1) پادشاه گفت منم سلطان این ملک *pādishāh guft man-am sulṭān-i īn mulk* "the king said 'It is I who am the king of this realm.'"

(2) ناگاه درویشي در آمد با دلقي و انبانی وعصائي *nā-gah darvīsh-ī dar āmad bā dalq-ī va ambān-ī va 'aṣā-ī*, "suddenly a darvish entered with his habit, and leather bag, and staff."

(3) ساقهای گندم دید از قد آدم بلند تر *sāqhā-yi gandum dīd az qadd-i ādam buland-tar* "he saw stalks of wheat, taller were they than a man's stature."

(4) خود شهر تجارتگاه بزرگی است *khud-i shahr tijāratgāh-i buzurg-ī ast* (mod.) "the same city is a large commercial place."

(5) بارها دیده شده است که شخصي را که بسیار سود آید همانقدر هم باو زیان میرسد *bārhā dīda shuda ast ki shakhṣ-ī rā ki bisyār sūd āyad hamān qadr ham-bi-ū ziyān mī-rasad.*

(6) سه دفعه زمین بچنان شدت[1] لرزید که روی زمین آنجا عمارت بسیار بزرگی اگر مي بود یقیناً مي افتاد *si daf'a zamīn bi-chunān*[1] *shiddat larzīd ki rūy-i zamīn-i ānjā 'imārat-i bisyār buzurg-ī agar mī-būd yaqīn*[an] *mī-uftād* "the earth shook three times with such violence that had there been a large building there, it would certainly have fallen".

(7) در وقت خورد سالي در جائیکه خانه ام بود در آنجا چند خانه زنبیل سازان بود *dar vaqt-i khurdsālī dar jā-i ki khāna-am būd dar ānjā*[2] *chand khāna-yi zambil-sāzān būd* "there were several houses of basket weavers near the home of my youth."

(8) باز در دلم گذشت که از درختیکه شاخهایش را گرداگرد خانه نهال زده ام اگر از همان درخت شاخهای کوچک بیارم شاید بوقت بافتن زنبیل نشکنند *bāz dar dil-am guzasht ki az darakht-ī ki shākhhā-yash rā gird-ā gird-i khāna nihāl zada am agar az hamān darakht*[3] *shākhhā-yı kūchak bi-yāram shāyad bi-vaqt-i bāftan-i zambīl na-shikanand* "it then crossed my mind that if I were to bring some twigs from the same tree from which I had gathered the cuttings which I had planted round the house, perhaps, they would not break when weaving the baskets."

(9) چون بآفتاب مي بر آمدم *chūn bi-āftāb mī bar āmadam* (Afghan) (m.c. بر مي آمدم *bar mī-āmadam*) "when I went out in the sun (sunshine)."[4]

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[1] Or چنان بشدت لرزید *chunān bi-shiddat larzīd.*

[2] Note repetition of noun of place after relative clause: در جائیکه *dar jā'i ki* and درآنجا *dar ānjā.* Also چند خانهٔ زنبیل ساز *chand khāna-yi zambīl-sāz* (sing.)—.

[3] Note repetition of substantive after relative clause. Also that the plural verb *na-shikanand* is used after the neuter pl. *shākhhā* to avoid the possibility of the word *darakht* being mistaken for the subject.

[4] *Bar-i āftāb raftan* بر آفتاب رفتن, or *pīsh-i āftāb raftan* پیش آفتاب رفتن, mod. "to go out in the sun."

(10) یکی را از ملوک مرضی هائل بود *yak-ī rā*[1] *az mulūk maraẓ-ī hāʾil būd*—(Sa'dī) "a certain king was afflicted with a horrible disease."

(11) گفت که فلان را دیر شد که ندیدي *guft ki fulān rā*[2] *dīr shud ki na-dīdī*—(Sa'dī) "he said with regard to So-and-so—it's a long time since you saw him."

(12) یکی را از حکما شنیدم که میگفت *yak-ī rā az*[3] *ḥukamā shunīdam ki mī-guft*—(Sa'dī) "one of the leading men of the day, I heard him say that—".

(13) زنی جوان را اگر تیری در پهلو نشیند به که پیري *zan-ī javān*[4] *rā agar tīr-ī dar pahlū nishīnad bih ki pīr-ī*—(Sa'dī) "for a young girl it is better to be wounded by an arrow than to have an old husband."

(14) نه هرکه بصورت نیکو است سیرت زیبا دروست *na har ki bi-ṣūrat nīkū ast sīrat-i zībā dar ūst*[5]—(Sa'dī) "not every one who has a pleasing exterior, has a pleasing disposition."

(15) و با شمشیر زد گردن سلماني را *va bā shamshīr zad gardan-i salmānī rā*—(Prof. S. T.) "the neck of that barber he cut in two."

(16) گفت سخن به اندیشه باید گفتن و حرکات پسندیده باید کردن همه خلق را خاصّه پادشاهانرا *guft sukhan bi-andīsha bāyad guftan va ḥarakāt-i pasandīda bāyad kardan hama khalq rā, khāṣṣa pādishān*[6] *rā*—(Sa'dī) "he said, to speak after consideration and to act with propriety is proper for all—but especially for kings."

(17) مزاج اگر چه مستقیم بود اعتماد بقا را نشاید *mizāj agarchi mustaqīm buvad iʿtimād-i baqā rā nashāyad*—(Sa'dī) "even if a person's health be perfect, one cannot hope for everlasting life for him on that account."

(18) منکه پیشتر ازین سفر جهاز نکرده بودم دلم برهم خورد *manki pīshtar az īn safar-i jahāz na karda būdam dil-am barham khwurd* (m.c.) "I who had never voyaged in a ship before, my stomach felt sick."

(19) بنده هرگز اینچنین مسافرت خوشم نمي آید *banda hargiz īn jūr musāfarat khush-am*[7] *namī-āyad* (m.c.) "I never like this kind of travelling."

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1 More common یکی از ملوک را *yak-ī az mulūk rā*.

2 Note *fulān rā* object of *na-dīdī*.

3 یکی از حکما را *yak-ī az ḥukamā rā* more usual order. Also شنیدم که یکی از حکما میگفت *shunīdam ki yak-ī az ḥukamā mī-guft*. In mod. Pers., the plural verb میگفتند *mī-guftand* would probably be used after یکی از حکما *yak-ī az ḥukamā*.

4 More forcible than اگر زنی جوان را تیری در پهلو نشیند *agar zan-ī javān rā tīr-ī dar pahlū nishīnad*, or اگر تیری در پهلوی زنی جوان نشیند *agar tīr-ī dar pahlū-yi zan-i javān nishīnad*.

5 More forcible than سیرت نیکو در هر که بصورت نیکو است نیست *sīrat-i nikū dar har ki bi-ṣūrat nikū-ast nīst*.

6 In modern Persian, to avoid the repetition of را *rā*, this would be worded—*hama khalq khāṣṣa pādishān rā*.

7 Note that there is no verb for بنده *banda*; the subject to نمي آید *namī-āyad* is مسافرت *musāfarat*: 'vide' § 130 (*a*) (2).

(20) اگر تنبل نبود او هم یک گوسفند گیرش می آمد *agar tambal na-būd ū*[1] *ham yak gūsfand gīr-ash mī-āmad* (m.c.) "had he not been lazy, he too would have got hold of a sheep."

(21) منکه روز اول گفته بودم که بار دیگر اسم جهاز هم نخواهم برد این سخن را دوست من بیاد آورده گفت که *man ki rūz-i avval gufta būdam ki bār-i dīgar nām-i jahāz ham na-khwāham burd īn sukhan*[2] *rā dūst-i man bi-yād āvarda guft ki*— "I who had formerly said that I would never even mention the word 'ship'—my friend recollected what I had said, and said to me."

(22) حاتم طائي که بیابان نشین بود اگر در شهر بودي از جوش گدایان بیچاره گشتي *Ḥātim-i Ṭā'ī*[3] *ki biyābān-nishīn būd agar dar shahr būdī az jūsh-i gadāyān bī-chara gashtī* (Gul., Chap. VII, St. 19).

(23) و در زمرهٔ صاحب جمالان متجلّي نشود مگر آنگاه که متحلّي گردد بزیور قبول امیر کبیر عالم عادل مؤیّد مظفر *va dar zumra-yi ṣāḥib-jamālān mutajallī na-shavad magar āngāh ki mutaḥallī gardad bi-zīvar-i qabūl-i amīr-i kabīr-i 'ālim-i 'ādil-i mu'ayyad-i muẓaffar-i*, etc. etc. (Gul., *Muqaddama; Ẓikr-i, Amīr-i Kabīr-i*, etc., 3rd line).

(24) *Vide* example in § 129 (*b*), *Remark* and footnote.

(25) امّا مانند ردّ مظالم نیمهٔ بریان پیشکشي را کمر بستم که به عثمان آغا فرستم *ammā mānand-i radd-i maẓālim, nīma-yi biryān-i pishkashī rā, kamar bastam ki bi-'Uṯmān Āghā firistam* (Tr. H. B., Chap. IV) "but I determined to send to 'Uṯmān Āghā as a reparation, half the roast (sheep's head) that had been bestowed on me": note position of کمر بستم که *kamar bastam ki*.

(26) طبیب آنشخص است که *ṭabīb ān shakhṣ ast ki* "he is rightly called a physician who—"; or طبیب همان خوب است که *ṭabīb hamān khūb ast ki*—;

(27) معتمد الدوله که از قولنج و سدّه کم مانده بود که کارش ساخته شود از تأثیر آن حب حیات تازه یافت *Mu'tamad-u'd-Dawla ki az qūlinj va sudda kam mānda būd ki kār-ash sākhta shavad az ta'sīr-i ān ḥabb ḥayāt-i tāza yāft* (Tr. H. B., Chap. XIX) "the Mu'tamad-u'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.'—مغربي متکائي گرفته پر از غیظ و خشم زنش را خفه میکند *maghribī muttakā'ī girifta pur az ghayẓ va khashm zan-ash rā khafa mī-kunad.* Corrected, 'The Moor, full of rage and jealousy, seizing a bolster, smothers her' مغربي پر از غیظ

[1] Note that there is no verb for *ū*: 'vide' note 7, p. 609.

[2] Note how the sentence breaks off in the middle, a second clause being introduced by a new subject.

[3] طائي *ṭā'ī* is the relative adjective from طيّ *ṭayyi'un*.

خفه زنش را خفا *maghribī pur az ghayẓ va khashm muttakā'ī zan-ash rā khafa mi-kunad.*[1]

2) " ' A keen eye and a graphic pen see and set down for us the teristic 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,[2] as:—همهٔ امور مملکت را چشم تیز و قلم نقش بندش می بیند و *hama-yi umūr-i mamlakat rā chashm-i tīz va -i naqsh-band-ash mī-bīnad va mī-nigārad*; (better چشم تیزش می بیند و قلم *chashm-i tīz-ash mī-bīnad va-qalam-i naqsh-band-ash mī-id*).

3) " Though all seeds do not contain albumen " اگرچه همهٔ تخمها نشاسته ندارند [باز در بعضی پیدا می *garchi hama-yi tukhmhā nishāsta na-dārand ar ba'ẓī paydā mī-shavad*] (m.c.). If all seds do not contain albumen, s there no seed which contains albumen. Corrected " Though not all[3] contain albumen " [— باز] اگر چه هر تخمی نشاسته ندارد *agarchi har tukhm-ī ta na-dārad* [*bāz*—].

4) " All who lay claim to these virtues, are not to be depended upon " همهٔ اشخاصیکه ادّعای فضل می کنند لائق اعتبار *hama-yi ashkhāṣ-ī ki idda'ā-yi ī-kunand lā'iq-i i'tibār nīstand.* Corrected, " Not all who[4] lay claim to virtues are to be depended on " نه هر که ادّعای فضل میکند لائق اعتبار است *r ki idda'ā-yi fazl mī kunad lā iq-i i'tibār ast.*

5) " He was bred and born in Kerman " او در کرمان بزرگ و زائیده شد *ū dar ān buzurg va zā'īda shud*; ' vide ' (*l*). Corrected, " He was born and in Kerman " او در کرمان زائیده و بزرگ شد *ū dar Kirmān zā'īda va ; shud.*

7) " Do you wish me to roast or boil the meat ? " میخواهید که گوشت را بریان یا آب *mī-khwāhīd ki gūsht rā biryān ya āb-paz kunam?* (Better گوشت

Simple and more natural مغربی که پر از غیظ و خشم بود متکائی بدهن زنش گذاشته او را خفه *Maghribī ki pur az ghayẓ va khashm būd muttakā'ī bi-dahn-i i guzāshta ūrā khafa mī-kunad.*

Obscurity is not necessarily a fault in Persian. However, in modern Persian, the r collocation as in the corrected English example would be preferred—همهٔ امور مملکت را چشم تیزش می بیند و قلم نقش بندش می *hama-yi umūr-i mamlakat rā -i tīz-ash mī bīnad va qalam-i naqsh-band ash mī-nīgārad.*

نه همه تخمها نشاسته دارند is unidiomatic.

نه همه کسانیکه ادّعای فضل میکنند لایق اعتبار اند is unidiomatic.

گوشت را بریان کنم یا آب پز *gūsht rā biryān*[1] *kunam yā āb-paz*—grill the meat or boil it).

(8) امّا مشتریان پایدار و لقمهای چرب و شیرین درویش اندرونیان پادشاهي بودند که همه محبّت پادشاه را به نیروي سحر بخود منحصر میخواستند *ammā, mushtariyān-i pāydār va luqmahā-yi charb u shīrīn-i darvīsh, andarūniyān-i pādshāhī būdanp ki hama maḥabbat-i pādshāh rā bi-nīrū-yi sihr bi-khud munḥaṣir mī-khwāstand* (Tr. H. B., Chap. 11) "but the ladies of the king's seraglio were his principal customers. Their most urgent demand was some powerful charm to insure the attention of the king": (put بنیروي سحر *bi-nīrū-yi sihr* after همه *hama*).

(9) و گر نه من نه اگر بوعلي هم از گور در آید کاری از او بر نمي آید *vagar na man na agar Bu 'Alī ham az gūr dar āyad, kār-ī az ū bar namī-āyad* (Tr. H. B., Chap. 11) "—otherwise not alone I, why Avicenna himself could do nothing, were he to rise from the dead": [to make the sense clear insert, in the Persian, a comma after each *na*: also *agar* should follow the subject of the conditional clause, i.e. be placed after *ham*].

(10) من ترسان و لرزان که مبادا ارسلان سلطان بیاید و استخوان منازع فیه را از میان برباید خدا پدرش را بیامرزد منجم نیز بمیان افتاد *man tarsān u larzān ki mabādā Arslān Sulṭān biyāyad va ustukhwān-i munāzi' fīh rā az miyān bi-rubāyad Khudā pidarash rā bī-yāmurzad, munajjim nīz bi-miyān uftād* (Tr. H. B., Chap. IV) "I all the while in terror lest Arslan Sultan should arrive and bear off the bone of contention. God bless his[2] father, the astrologer too interfered." As *his* refers to *astrologer* following it, and as there are no stops in the original, the phrase God bless his father, might, and does at first appear to, refer to Sultan Arslan; but place *munajjim* before *Khudā* and the ambiguity disappears.

(11) من دختر اکوز آغا نام شیخ ام *man dukhtar-i Ükūz Āghā nām-i Shaykh-am*[3] (Tr. H. B., Chap. XXVI, 1st line): note the awkwardness of an *iẓāfat* after *nām*. Re-constructed من دختر شیخ اکوز آغا نام هستم *man dukhtar-i Shaykh Ükūz Āghā nām hastam*, or من دختر شیخم اکوز آغا نام *man dukhtar-i Shaykh-am Ükūz Āghā nām*.

Remark I.—The order of sentences is no less important than the order of words in a sentence.

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[1] بریان کردن *biryān k.* to roast or fry; قرمز کردن *qirmiz k.* to fry in oil or butter: برشته کردن *birishta k.* "to parch"; also to bake bread in the Persian fashion; کباب کردن *kabāb k.* "to broil"; (to 'pop' Indian corn is either برشته کردن *birishta k.* or کباب کردن *kabāb k.*; بو دادن *bū dādan* "to fry coffee berries, gram, melon seeds, nuts)."

[2] Example of اضمار قبل الذکر a construction admissible in poetry only.

[3] Or with the ی of unity *shaykh-ī am*.

When the sense of a sentence is a logical sequence of the sense of its preceding sentence, then are the two sentences in a proper order and the sense of each sentence should be carried a step further by the sentence following.

When a sentence refers less to the sentence immediately preceding it than to some earlier sentence, it is not in its proper place.

Remark II.—Sentences closely related to each other form, in English, a paragraph, and each paragraph should start a new departure.

In Persian there are no paragraphs, but a chapter (*bāb*)[1] is sometimes, in MSS., divided into sections (*faṣl*), each *faṣl* having this word in red ink at its commencement.

Sometimes the first word of a sentence has a red ink line over it. Sometimes a full stop is shown in red ink by four dots, thus ⁘, two of the centres being usually joined. Such aids, however, are rare.

In modern Persian, a short dash is often made to represent a comma, while a full stop is indicated by the plus +, or the multiplication sign × 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[1] as the noun or pronoun to which it is apposed.

Arab grammarians enumerate[2] descriptions of what may be called apposition. For practical purposes there is but one apposition.

A substantive or adjective in apposition is called تابع (pl. توابع) "the follower or appositive"; it follows the noun to which it refers, which is called متبوع "that which is followed."

Badal-i ba'ż, بدل بعض, 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:—خوردم ماهي را نصف آن "I eat the fish—half of it."

بد است این پسر طبع و خویش و لیک
مرا زو طبیعت شود خوی نیک

Badal-i ishtimāl بدل اشتمال is the substitution of a word or phrase to correct a statement and to state that it is not the person himself or the thing itself, but something connected with him or it. The first example above is a better example of بدل اشتمال *badal-i ishtimāl* than of بدل بعض *badal-i ba'ż*. This بدل *badal* is very rare in Persian.

Badal-i ghalaṭ بدل غلط is the substitution of a word or phrase to correct a *lapsus lingua* as "I rode the horse—the she-camel!" *Savār-i asp shudam-na*; *shutur* سوار اسپ شدم نه شتر. This *badal* is rare in Persian. Possibly the following is an example:—یکی روستائي سقط شد خرش: villagers are considered dolts, خر *khar*, and the term سقط شدن *saqaṭ shudan* "to die" is applied to animals, not to human beings. Another explanation of the construction is that بود *būd* is understood after روستائی *rūstā'-ī*.

It will be seen that the distinction between these three last descriptions of بدل *badal* is fine.

The simple term بدل *badal* could with advantage be applied to all these descriptions of بدل *badal* and also to عطف بیان *'aṭf-i bayān* for which *vide* (*b*) (4), Remarks I and II.

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[1] It must be recollected that the accusative has two forms, one with *rā* را and one without.

[2] Viz. عَطْف - نَعْت عَطْف البَيَان - بَدَل - تَوْكِيد.

There is a sixth form of apposition in Persian, called تابع مهمل, "the meaningless appositive",[1] as: لوطی پوطی *lūṭī pūṭī* "lutis and such like low fellows." *Vide* also § 140 (*a*).

(*b*) Examples:—

(1) Pronoun and Adjective.—من از نشانهٔ لطف کدبانو امیدوار سوداهای خام می پختم *man az nishāna-yi luṭf-i kad-bānū ummīdvār*[2] *sawdāhā-yi khām mī-pukhtam*—(Tr. Haji Baba) "the mark of favour which I had just received had set my imagination to work, and—", (lit. "I, hopeful from the mark of favour of the chief wife,—"); *man* and *ummīdvār* are in apposition: دیدار ورطهای هول انگیز و پست و بلندیهای سهم آمیز بچشم مانند من آدمی ناشی در نهایت وحشت و دهشت می نمود *dīdār-i varta-hā-yi-hawl-angīz va past u bulandīhā-yi sahm-āmīz, bi-chasm-i mānand-i man, ādam-ī nāshī, dar nihāyat-i vaḥshat u dahshat mī-namūd* (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 iẓāfat after *man*, though grammatically one might be expected).

(2) Noun and Adjectives, or Phrase:—درویش سر و پا برهنه *darvīsh, sar u*[3] *pā barahna* (Sa'dī) "a darvish, bare headed and footed, but درویش سر و پا برهنه *darvīsh-i sar u pā barahna* "a bare-headed and bare-footed darvish": فرّاشها شال بدست حرکت دیگر کرده نزدیکتر میرسند *farrāshhā, shāl bi-dast, ḥarakat-i dīgar karda nazdīk-tar mī-rasand* (Vazīr-i Lankarān) "the farrashes, shawl in hand, make another movement and draw nearer": بانو آستین برزده[4] بر روی خرسک نا شکیب چشم براه من[6] نشسته بود *bānū āstīn bar*[4] *zada bar rūy-i khirsak*,[5] *nā-shikīb chashm bi-rāh-i man*[6] *nishasta būd* (Tr. Haji Baba)"—where I found the Banou seated on a carpet on the ground, waiting for me with great impatience." Here the adjective نا شکیب *nā-shikīb* and the phrase چشم براه من *chashm bi-rāh-i man* are both in apposition to the nominative *Bānū*.

Adjectives and phrases in apposition may follow the verb, as:—
یکی از آنان مردی بود پنجاه ساله باریک قد تیز نگاه سوخ رخسار انبوه ریش زیر جامهٔ قصب در پا و کلیجهٔ کشمیری در بر شبیه باهل درخانه *yak-ī az ānān mard-ī būd panjāh-sāla, bārīk-qadd, tīz-nigāh, surkh-rukhsār, ambūh-rīsh, zīr-jāma-yi qaṣab dar pā, va kulīja-yi Kashmīrī dar bar, shabīh bi-ahl-i dar-i khāna* (Tr. H. B., Chap. VI)

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[1] So common in Urdu.

[2] In Arabic *ummīdvār* here would not be considered apposition: it would be *ḥāl*.

[3] سروپا برهنه *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 سر و پا برهنه *darvīsh-ī rā dīdam sar u pā barahna*; or, "I saw a bareheaded and barefooted dervish" درویشی سروپا برهنه[6] را دیدم *darvish-i sar u pā barahna-ī rā dīdām*.

[4] آستین بر زده *astīn bar zada* "having rolled up her sleeve."

[5] خرسک *khirsak*, a coarse, rough, and badly woven rug or carpet. The word is often applied as an adjective by carpet weavers to express bad work.

[6] *Būda* understood.

"one of them was a man of fifty years, short, quick-sighted, rosy-cheeked, thickly-bearded, fine muslin under-drawers on his legs, and a Kashmir overcoat on his body."

(3) Two *Indefinite* Nouns in Accusative.—شخصی دہ تا گوسفند بتوسّط نوکری تعارف فرستاد *shakẖṣ-ī dah tā gūsfand bi-tavassuṭ-i navkar-ī ta'āruf*[1] *firistād* (m.c.) "a person once sent by means of his servant ten head of sheep as a present (to some one)."

(4) Two Nouns in Nominative.—پسرہ محمد میگوید *pisara Muḥammad*[2] *mī-gūyad ki*—"the boy Muhammad says—": زید برادر شما آمد *Zayd barādar-i shumā āmad* "Zaid your brother come," but better برادر شما زید آمد *barādar-i shumā Zayd āmad*, [or زید برادرت آمد *Zayd-i barādar-at āmad* (vulg.) m.c. and incorrect] "your brother Zaid came." These are examples of بدل *badal*, or بدل کل *badal-i kull*.

Remark I.—عطف بیان "Explanatory Apposition" defines more particularly something that has gone before. It is also a form of بدل or the "Apposition of Substitution." Ex.—عبدالله ابن عمر, is عطف بیان, as the تابع is a better known person; but زید برادر شما, is بدل. There is, however, really no difference between the two.

Remark II.—A poet's name and his تخلّص *takẖallus*, 'nom de plume', should grammatically speaking be in apposition: however, in Persia, but not in India, they are joined by an *iẓāfat*. In Persia, but not in India, a person's name and his trade also are joined by an *iẓāfat*.

(5) Nouns in Vocative.—و چون میرفت میگفت ای پسرم ابشالم - ای پسرم ابشالم کاشکی بجای تو می مردم ای ابشالم پسر من *va chūn mī-raft mī-guft ay pisar-am Abshālūm, ay pisar-am pisar-am Abshālūm! Kāshki bi-jā-yi tu mī-murdam ay Abshālūm pisar-i man*[3] "and as he went thus he said, 'Oh, my son Absalom, my son, my son Absalom! Would to God I had died for thee, O Absalom, my son, my son!'"[4].

(6) Noun or Pronoun understood.—خواهید گفت زن هدایت خان برای شعله خانم سوغات فرستادہ است *khwāhīd guft zan-i Hidāyat Khān barāy-i Shu'la Khānum sawqāt*[5] *firistāda ast* (Vazir-i Lankaran) "You'll say will you that 'The wife of Hidayat Khan has sent it[6] (or the jacket) as a present?'"

(*c*) Corroborative Apposition takes place, either in the words,

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[1] تعارف *ta'āruf* could be considered حال *ḥal*, or مفعول لہ *maf'ūl lahu*.

[2] In *Muḥammad-i pisara*, *pisara* is *ṣifat*; but in *pisara Muḥammad*, 'Muhammad' is *'aṭf-i bayān* or *badal*.

[3] Also *ay Abshālūm-i pisar-i man*. This *izafat* is m.c. and incorrect.

[4] An example of *badal* or *'aṭf-i bayān*.

[5] *Sawqāt* is *ḥāl* or *maf'ūl lahu*, and *ān rā* understood, is *maf'ūlun bihi* or "object."

[6] *Ān rā* or *nīm tana rā* understood.

تاء كيد لفظي *ta'kīd-i lafẓī*, or in the sense تاكيد معنوي *ta'kīd-i ma'navī*. Examples of تاكيد لفظي *ta'kīd-i lafẓi* are :—

(1) محمّد محمّد آمد من پيش محمّد *Muḥammad pīsh-i man āmad Muḥammad* "Muhammad, Muhammad, came to me" : تو زدی تو *tu zadī tu* "thou struckest, thou" : محمّد را ديدم محمّد را *Muḥammad rā dīdam Muḥammad rā* "I saw Muhammad, Muhammad" : من از بر تو گذشتم از بر تو *man az bar-i tu guẕashtam az bar-i tu* "I passed[1] by thee, thee" or من از بر تو از بر تو گذشتم *man az bar-i tu az bar-i tu guẕashtam* : تو تو آمدي *tu tu āmadī*, or better تو آمدی تو *tu āmadī tu*, "thou camest, thou."

داري ذكواة حسن و نـداني كـرا دهـي
مـن مستحقم ای شه خوبان بمن بمن

Dārī ẕakāt-i ḥusn u na-dānī kirā dihī
Man mustaḥiqq-am ay Shāh-i khūbān, bi-man bi-man.

"You have such a store that you must give alms of beauty, and you know not to whom to give. I, *I* have claim on it, oh, Prince of Beauties." بلی بلی آدم *balay balay āmadam* "all right, I'm with you."

(2) In the species of apposition called تأكيد معنوي the "Corroboration or Strengthening in Meaning," the appositive is any word that strengthens the idea of the self or of the totality of the متبوع:—Examples of تأكيد معنوي *ta'kīd-i ma'navī* are:—"Zaid, he himself came" آمد خود زيد *Zayd khud*[2] *āmad:* "the people came all of them" آمدند مردم *mardum āmadand*, همه شان *hama-shān*: "I met the army all together" فوج را ديدم همه را باهم *fawj rā dīdam hama rā bāham:* "the two parties agreed—both of them" طرفين راضي شدند هر دو طرف *ṭarafayn rāẓī shudand har du ṭaraf*. *Vide* also (*f*).

(3) In, دو من روغن بيار *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 ممیّز *mumayyaz* "specified," and روغن *rūghan* is called *tamyīz* "specificative," or else, *mumayyiz* 'the specifier.' *Vide* also (*h*).

Remark.—چهار پنج *chahār panj* "four or five" is an example of تابع.

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[1] Corroborative Apposition (توكيد), which takes place in the *words*. For Corroborative Apposition in *sense* vide (2) and (*f*).

[2] Also زيد بنفس خود *Zayd bi-nafs-i khud*, or زيد بنفسه *Zayd bi-nafsih* "Zaid himself": *fulānīhā* or *fulān hā*, *binafsihim* or *khud-i shām* فلانيها (فلانها) بنفسهم (خود شان. or)

The following are further examples of تاكيد لفظي *ta'kīd-i lafẓī*; مار مار *mār! mār!* "snake! snake!"; or مارست مارست *mār ast! mār ast!*.

گر بما شب گذراني چه شود * چه شود آه فلاني چه شود

شعلهٔ عشق در تنم همچو شرر به کاغذ است * حلقه بحلقه خم بخم حلقه بحلقه خم بخم

مدعي از چشم گريان دلم غافل مباش * قطره قطره رفته رفته موج طوفان ميشود

زينهار از قرين بد زنهار

(*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 را *rā* can, however, be added at the end of the entire phrase without much alteration in meaning).

If the noun is *indefinite*, the را *rā* is not usually required to mark the noun, *vide* (*b*) (3).

Examples:—ظالمی را خفته ديدم *ẓālim-ī rā khufta*[1] *dīdam*, "I saw a tyrant asleep," but ظالم خفتهٔ را ديدم *ẓālim-i khufta*[2]*-ī rā dīdam*, or ظالمی خفته را ديدم *ẓālim-ī khufta rā dīdam* "I saw a sleeping tyrant": علي (رضي الله عنه) را بخواب ديدم *'Alī* (*raẓiya-'llāh*^{u} *'anh*^{u})[3] *rā bikhwāb dīdam* "I saw 'Ali (may Allah be pleased with him) in a dream." It is incorrect to place را *rā* after علي *'Alī*, though often so placed. "I had a servant, a fool" نوکری داشتم احمق *nawkar-ī dāshtam aḥmaq*; but نوکری احمق داشتم *nawkar-ī aḥmaq dāshtam*, or نوکر احمقی دا شتم *nawkar-i aḥmaq-ī dāshtām* "I had a foolish servant."

A similar construction is admissible for the dative, as: منّت خدايرا عزّ و جلّ *minnat Khudāy rā 'azz*^{a} *va jall*$^{(a)}$ *ki*—; here را *rā* could be added after the Arabic phrase عز وجل *'azz*^{a} *wa jall*$^{(a)}$: شخصی را گفتم جنگ آزموده *shakẖṣ-ī rā guftam jang-āzmūda* "I said to a certain person, who had seen much fighting"; but better شخصی جنگ آزموده را گفتم *shakẖṣ-ī jang-āzmūda rā guftam* (or شخص جنگ آزمودهٔ را *shakẖṣ-i jang āzmūda-ī rā*).

Sometimes the adjective or past participle is separated from its noun by a verb, as:—اشجاری ديدم مشحون باثمار بسيار *ashjār-ī dīdam mashḥūn bi-aṣmār-i bisyār* "I saw a lot of trees covered with fruits".

Vide also § 118 (*c*) (9) and (*d*) (4) and (5).

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[1] *Khufta* is *ḥāl*.

[2] *Ṣifat*.

[3] *Jumla-yi ṣifat*. If *rā* were to follow immediately after *'Alī*, the clause would be parenthetical, *jumla-yi mu'tariza*. The Shias say *'Ali 'alayh' 's-salām*.

(*e*) Words connected by certain particles are also considered by Arab grammarians to be in apposition. This is عطف or 'Simple Apposition,'[1] or عطف بحروف 'Apposition by means of a Conjunction.' Examples:—

(1) و "and."—زید و عمرو *Zayd va 'Amr(ū)* "Zaid and Amr.[2]"

(2) حتی *ḥattā* "even to."—زوّار رسیدند حتی پیادگان هم *zuvvār rasīdand ḥattā piyādagān ham*[3] "the pilgrims arrived even to those on foot" (or زوار *zuvvār ḥattā piyādagān ham*[3] *rasīdand*): مردم را کشتند حتی بچّگانرا نیز[3] *mardum rā kushtand ḥattā bachchagān rā nīz*[3] "they killed the people, even to the children."

(3) یا *yā* "or."—زید آمد یا عمرو *Zayd āmad yā 'Amr*[4], or زید یا عمرو آمد *Zayd yā 'Amr āmad* "Zaid or 'Amr came": آیا زید با تست یا عمرو *Āyā Zayd bā tust yā 'Amr* "Is Zaid or 'Amr with you"?: در کلامش من و ترا قصد داشت *dar kalām-ash man va turā qaṣd*[5] *dāsht* "he meant you and me."

(4) یا—یا *yā—yā* "either—or", as: یا فقه یا حکمت تحصیل کرده است *yā fiqh yā ḥikmat taḥṣīl karda ast* "he has learnt either religious law or philosophy"; or یا فقه تحصیل کرده است یا حکمت *yā fiqh taḥṣīl karda ast yā ḥikmat*. Compare with No. (9).

(5) نه *na* "not."—زید آمد نه عمرو *Zayd āmad, na 'Amr* "Zaid came, not 'Amr."

(6) نه خیر *na ḵhayr*.—زید پیش من آمد - نه خیر عمر *Zayd pīsh-i man āmad—na ḵhayr 'Amr* "Zaid came to me—nay, rather, 'Amr"; (نه خیر *na-ḵhayr* is عطف نسق *aṭf-i nasaq*, and *'Amr* is *badal-i ghalaṭ*).

(7) خیر *ḵhayr* "no."—اسپ را کشتم - خیر خر را *asp rā kushtam, ḵhayr ḵhar rā*.

(8) حکیمی را پرسیدند که چندین درخت نامور که خدای تعالی آفریده است و برومند گردانیده است هیچ یکی را آزاد نخوانند مگر سرو را که ثمر ندارد *ḥakīm-ī rā pursīdand ki chandīn darakḵht-i nāmvar ki Ḵhudāy Ta'ālā āfarīda ast va barūmand gardānīda ast hīch yak-ī rā āzād na ḵhwānand magar*[6] *sarv rā ki ṯamar nadārad* (Gul.) "a certain philosopher was asked, why out of all the noteworthy and fruit-bearing trees created by God, none is called 'free' except the cypress, which does not bear." Here سرو را *sarv rā* may be considered in apposition to هیچ یکی را *hīch yak-ī rā*; the *rā* is necessary, both because *sarv*

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[1] As distinguished from عطف بیان. This *'aṭf* is called عطف نسق.

[2] *'Amr* spelt عمرو to distinguish it from *'Umar* عمر, called عمر خطّاب

[3] Better omit *ham* and *nīz* here.

[4] This is *'aṭf-i nasaq*.

[5] Or مقصود داشت *maqṣūd dāsht*. In مقصد اش من و تو بودیم *maqṣūd-ash man va tu budīm* (mod. Pers.), the verb should of course be *būd*; however most Persians say *būdīm* in this and like cases.

[6] In Arabic, words connected by particles or nouns of exception are not in apposition: these come under special rules.

is definite and because without this affix, *sarv* might at first be taken for a nominative qualified by the relative *ki*.

(9) من همه را فرستادم مگر یکی را *man hama rā firistādam magar yak-ī rā*[1]: "I sent all but one". Compare with No. (4).

(10) غیر از زید کسی را ندیدم *ghayr az Zayd kas-ī rā*[2] *na-dīdam* "I saw no one but Zaid."

(*f*) Apposition in Persian occasionally supersedes the genitive in English, as: شخصی ابراهیم نام *shakhṣ-ī, Ibrāhīm nām* "a person of the name of (or named) Ibrahīm"; شخص محمد نام *shakhṣ-i Muḥammad nām* "the person called Muḥammad."

(*g*) On the other hand, in some cases where the English idiom requires apposition, the Persian idiom requires the *iẓāfat*, as:—لفظ دریا *lafẓ-i daryā* "the word sea": رود نیل *rūd-i Nīl* "the river Nile": درخت چنار *darakht-i chināar* "the plane tree": گل اطلسی *gul-i aṭlasī* "the petunia": مذهب اسلام *maẓhab-i Islām* "the religion Islam" (or of Islam)": میوهٔ خربزه *mīva-yi kharbuza* "the fruit melon": فلز آهن *filizz-i āhan* "the metal iron": توی غلام *tu-yi ghulām* "thou the slave[3]": "Oh Abraham, the Friend of God" ای ابراهیم خلیل الله *ay Ibrāhīm-i Khalīl[u] llāh*[4] (m.c.): "Oh, Zayd, the slave" ای زید غلام *ay Zayd-i ghulām*[4]": "I am the slayer of the man, Zaid" قاتل آن مرد زید نام منم *qātil-i ān mard-i Zayd*[5] *nām man-am*: "I am the beater of the slave Zaid" منم زنندهٔ زید غلام *man-am zananda-yi Zayd-i ghulām*.[6]

If the Arabic interjection *yā* be used, it is better to employ the correct Arabic construction, as: یا ابراهیم خلیل الله *yā Ibrāhīm[u] Khalīl[a] 'llāh*[i], but such a construction is of course not colloquial.

Remark.—It will be seen that in m.c., an *iẓāfat* is often incorrectly inserted; thus ای غلام پسر من *ay ghulām-i pisar-i man* (m.c.), "oh slave of my son", or ای غلام! پسر من *ay ghulām! pisar-i man*, might be said by a slave to his son: ای محمد پسرم *ay Muḥammad pisar-am* "O Muhammad my son" is correct, but ای محمد پسرم *ay Muḥammad-i pisar-am* though used in m.c. in the foregoing sense, might and should mean "Oh Muḥammad belonging to my son". In محمد غلام *Muḥam-*

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[1] *Jumla-yi istiṯnā'ī.*

[2] In speaking, this *rā* might be omitted.

[3] من بنده *man-i banda* is sometimes used in m.c., but من بنده *man banda* sounds better; while *man-i bīchāra* is better than *man bīchāra*. The Afghans say, *man-i banda*.

[4] *'Aṭf-i bayān.*

[5] *'Aṭf-i bayān* and *badal.*

[6] *Badal.*

mad-i ghulām "Muhammad the slave", or in محمد غلام من *Muḥammad-i ghulām-i man* "Muhammad my slave", the word or words following محمد *Muḥammad* are considered *ṣifat*; but in محمد غلام من *Muḥammad ghulām-i man*, the words غلام من *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:— یک گز و نیم آب *yak gaz u nīm*[1] *āb* "one and a half yards' depth of water": یک مشت جو *yak musht jaw* "a handful of barley": ده من جو *dah man jaw* "ten maunds of barley": این فرومایه هزار من سنگ بر میدارد *īn farū-māya hazār man sang bar mī-dārad* (Sa'di) "this common fellow can lift a thousand maunds in weight": چهار پنج انگشت پارچه *chahār panj angusht pārcha* "four or five finger's breadth of cloth."

Remark.—The words مبلغ *mablagh* "sum" and موازی[2] *muvāzī* "equal to (parallel), to the amount of," etc., are followed by the *iẓāfat*, as:—مبلغ دویست تومان *mablagh-i duvīst tūmān* "the sum of two hundred tumans": موازی پنجاه جلد کتاب *muvāzī-yi panj jild kitāb* "five volumes": موازی ده نفر شتر *muvāzī-yi dah nafar shutur* "ten camels"; مقدار ده من گندم *miqdār-i dah man gandum* "wheat to the quantity of ten maunds."

(*i*) The pronouns when in apposition to a noun or to an adjective, seem either to take or omit the *iẓāfat*. Modern Persians prefer the *iẓāfat* with the singular but not with the plural personal pronouns. According to Platts, *man* and *mā* may either be in apposition (without an *iẓāfat*) to an adjective, or connected to an adjective by an *iẓāfat*; but the other separate pronouns cannot be joined by an *iẓāfat* to a qualifying adjective. From the following examples, however, this does not appear to be correct:— *man-i banda*[3] (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[4] *man-i Muḥammad*[4] and من حکیم[4] *man-i ḥakīm*[4] are in m.c. preferred to من محمد *man Muḥammad*, and من حکیم *man-ḥakīm*. من بیچاره *man-i bīchāra* "I the helpless creature" or من بیچاره *bīchāra man*, are preferred to *man bīchāra*. تو غلام *tu ghulām* or تو ی غلام *tu-yi ghulām* "thou the slave" (also

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[1] یک و نیم گز آب *yak u nīm gaz āb* (Afghan).

[2] For things that can be counted only.

[3] Also, بیچاره آن ها *bīchāra ānhā*, but rarely بیچاره آنهای *ānhā-yi bīchāra*; for the latter آن بیچارگان *ān bīchāragān* is used.

[4] Better من که محمدم *man ki Muḥammad am*, or من که حکیم ام *man ki ḥakīm-am*, etc.

تو فقیر *tu faqīr* or توی فقیر *tu-yi faqīr*) are both correct; but in تو آدم رستم *tu ādam-i Rustam*, the *izāfat* would be incorrect after تو *tu*.

The *izāfat* does not appear to be used after *ū*, thus: او شیر خدا *ū shīr-i Khudā*[1] is correct: اوی فقیر *ū-yi faqīr* does not appear to be used, though grammatically correct.

With the plural, the adjectives are either coupled to their pronouns by an *izāfat* as ordinary adjectives, or else placed in apposition without the *izāfat* but in the plural, thus: مای نادان *mā-yi nādān*, or ما نادانان *mā nādānān*; ایشان بیچاره *īshān-i bīchāra*, or ایشان بیچارگان *īshān bīchāragān* (or بیچاره ایشان *bīchāra īshān*): ما بندگان خدا *mā bandagān-i Khudā* "we the slaves of God," or ما بندهٔ خدا *mā banda-yi Khudā*; شما بیچاره *shumā bīchāra*, (apposition), or شمای بیچاره *shumā-yi bīchāra*, (also شما بیچاره ها *shumā bīchārahā*). ما *mā* and شما *shumā*, in modern Persian, colloquially admit of the plural termination *hā* when used in an extended sense; but مایان گناه گاران *māyān*[2] *gunāhgārān*, or مایان گناه گاران *māyān-i gunāhgār*[2] is Afghan, for ما گناه گاران *mā gunāhkārān*.

§ 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*[3] "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 شبهه *bī shakk u shubha*; گربه و زاری *girya u zārī*. In تر و تازگی *tar u tāzagī* "freshness," the یای مصدر *yā-yi maṣdar* is understood after *tar* which is an adjective: this is an instance of the Persian dislike to the repetition of the same sound; but تری و تازگی *tarī u tāzagī* is also correct. In قال و قیتال *qāl u qītāl*, a vulgarism for قیل و قال *qīl u qāl*[4] "chattering, wrangling", the second word is meaningless. In جنگ و جدال *jang u jadāl* the first word is Persian and the second Arabic. In, اورا لخت ولوچ کردند *ūrā lakht u lūch kardand* "he was robbed of everything", the word *lūch* (properly "squint-eyed") is vulgar for لُچ *luch* "naked".

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[1] Better او که شیر خداست *ū ki shīr-Khudā 'st.*

[2] The *izāfat* cannot be used when the predicate is in the plural.

[3] مرادف *murādif*, synonymous.

[4] From Arabic *qīla* "it was said" and *qāla* "he said." In Arabic قَالَ وَ قِيلَ

In بچّه مچّه *bachcha machcha*[1] (or بچه مچه *bacha 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 بچه تچه *bachcha tachcha*, or بچه وچه *bachcha wachcha*[2] would raise a laugh.

Remark I.—In Persia, in words of the بچه مچه *bachcha machcha* description, the second word generally begins with *mīm* unless the first word begins with *mīm*: in this case the second word usually commences with *p* or *b*, as ماست و پاست *māst u pāst* "curds": میز و بیز *mīz u bīz* "table, etc." This is called تابع مهمل "the meaningless appositive, *vide* § 139 (*a*).

As a rule, the shorter of the two words comes first, but آمد و شد *āmad u shud*; آورد و برد *āvard u burd*, "transporting," and possibly one or two more are exceptions.

Remark II.—The use of a second meaningless word to rhyme with the first is especially common in Kirman. A new governor, struck with the peculiarity, asked the *Kalāntar* its reason and received the reply, مردم دانا همچنین نمي گویند لوطی پوطی‌ها مي گویند *mardum-i dānā hamchunīn namī-gūyand lūṭī pūṭī-hā mī-gūyand.*

(*b*) The same number repeated has: (1) sometimes a distributive sense, as: بهر کس یک یک چوب داد *bi-har kas yak yak*[3] *chūb*[3] *dād* "he gave them a stick apiece"; (2) sometimes a continuative sense, as: باران نم نم مي آید *bārān nam nam mī-āyad* "it keeps on drizzling"; راست راست که میروید میرسید به بازار *rāst rāst ki mī-ravīd, mī-rasīd bi-bāzār* (m.c.) "if you keep straight on you'll reach the bazar"; (3) sometimes an intensive sense, as: من باید فکر هزار هزار نفر را داشته باشم *man bāyad fikr-i hazār hazār nafar rā*[4] *dāshta bāsham* (Vazīr-i Lankarān) "I must take thought for thousands[4] of people—": پرندگان جوق جوق شده پریدند *parandagān jūq jūq shuda*[5] *parīdand* (m.c.) "the birds rose in whole flocks": زود زود زود زود "very quickly": زار زار گریستن *zār zār girīstan* "to weep very bitterly": اندک اندک خیلی شود و قطره قطره سیلی گردد

[1] Compare "chick or child." In some districts in India this jingling of words is carried to excess· *pānī tānī*, *rasta masta* (or *wasta*), etc. etc.· *vide* Hindustani Manual, Lesson 48.

[2] Examples of dual phrases in English are 'wear and tear'; 'might and main': 'tooth and nail'; 'sum and substance.' In 'use and wont'; 'act and deed'; 'acknowledge and confess', Norman and Saxon are linked together.

[3] تأکید لفظي *ta'kīd-i lafẓī.*

[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*. مردم فوج فوج آمدند *mardum fawj fawj āmadand*. *Jūq* colloquial for *jawq*.

andak andak khaylī shavad va qaṭra qaṭra sayl-ī gardad (Sa'dī) "many mickles make a muckle, many drops a flood":

اندک اندک بهم شود بسیار
دانه دانه است گله در انبار

Andak andak biham shavad bisyār,
Dāna dāna ast ghalla dar ambār—(Sa'dī).

Remark.—Note the idiom آب آب بده یا شیر شیر *āb-i āb bi-dih yā shīr-i shīr* (m.c.) "give either all water, or all milk[1]" (used literally): خاک خاک بده یا گندم گندم *khāk-i khāk bi-dih yā gandum-i gandum* (m.c.) "give all earth or all wheat."

(*c*) Sometimes an Arabic singular is followed by its broken plural to signify excess, as:—فقیر فقرا *faqīr fuqarā*[2] "beggars and such like": وزیر وزرا *vazīr vuzarā* "ministers, etc.": غني اغنیا *ghānī aghniyā* "the rich and the well-off": شریک شرکا *sharīk shurakā* "partners."[3]

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: طب و طبابت *ṭibb u ṭibābat* "the medical art": به صدق و صداقت مشهور است *bi-ṣidq u ṣadāqat mashhūr ast.* Here either word alone would be sufficient for the sense.

(*e*) In a few cases, a Persian plural precedes a Persian singular, as: سالهای سال *sālhā-yi sāl* "long years, many years": قرنهای قرن *qarnhā-yi qarn* "long ages." But ماهای ماه *māhā-yi māh* and هفتهای هفته *haftahā-yi hafta* are not used.

(*f*) Professional story-tellers frequently repeat a word several times to indicate continuation, as:—کم کم کم کم بهتر مي شود *kam kam, kam kam,*[4] *bihtar mī-shavad* (Prof. S. T.) "by little and little and little he improves": رفت رفت رفت تا بشهری رسید که— *raft raft raft*[5] *tā bi-shahr-ī rasīd ki* (Prof. S. T.) "he travelled on and on till he reached a city where—": شخص بايد در هر کاری سعي کند سعي کند سعي کند تا بمطلب برسد— *shakhṣ bāyad dar har kār-ī sa'y kunad sa'y kunad sa'y kunad, tā bi-maṭlab bi-rasad* (m.c.) "you must try, try, try again."

(*g*) The repetition of the same word or phrase is also used for emphasis, *vide* Corroborative Apposition § 139 (*c*): the example, there, "Thou struckest

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[1] Compare the Hindustani idiom *dūdh kā dūdh yā pānī kā pānī* "all milk or all water", i.e. one thing or the other.

[2] Vulgarly, فقیر فقرا *faqīr fuqarā* is used for one beggar.

[3] But فقیر الفقراء *faqīru'l-fuqarā*; and مست مستان *mast-i mastān* are intensive adjectives.

[4] Either two, or four, *kam* can be used, but not three.

[5] Or four *raft.*

me, thou," could also be expressed by تو مرا زدي تو مرا زدي *tu marā zadī tu marā zadī.*

Balay balay بلی بلی "yes, yes" and *āray balay*[1] آری بلی "yes certainly." لطف کن لطف کن که بیگانه شود حلقه بگوش *luṭf kun luṭf ki bīgāna shavad ḥalqa bi-gūsh* (Sa'dī).

The following expressions give the idea of excess:—صحرا در صحرا لشکر — دشت در دشت فوج - کوه در کوه لاله - قطار در قطار آهو.

Remark.—Compare شش گز در شش گز *shash gaz dar shash gaz* "four yards by four yards; four yards square."

(*h*) The following example illustrates another signification of the repetition of a substantive with the *iẓāfat*. In chapter XXII of *Ḥājī Bābā*, the hero relates to his master the *Ḥakīm*, a fable of the dog and the wolves, as a broad hint that he wants a salary. The dog makes up its mind to become either a pure dog or a pure wolf: چون از حالت تردّد طاقتش طاق شد و بیش از آن تحمّلش نماند بران شد که با مجاهدهٔ تمام یا سگ سگ شود یا گرگ گرگ *chūn az ḥālat-i taraddud ṭāqat-ash ṭāq shud va bīsh az ān taḥammul-ash na-mānd, bar ān shud ki, bā mujāhada-yi tamām, yā sag-i sag shavad yā gurg-i gurg* (Trans. Haji Baba) "when . . . . he (the dog) had no more power of endurance left, he determined to do his best to become either a real dog or a real wolf." So also یا شیرِ شیر بیار یا آبِ آب *yā shīr-i shīr biyār yā āb-i āb* (m.c.), or more commonly یا شیر شیری بیار یا آب آبی *yā shīr-i shīrī biyār yā āb-i ābī*[2] (m.c.) "bring either pure milk or pure water."

(*i*) The following examples illustrate the signification of repetitions, etc. :—

(1) و با زبان کج و مج گفت *va bā zabān-i kaj u maj guft* (m.c.) "altering his accent he said—"

(2) کام نا کام *kām nā kām* "willing or unwilling."

(3) جبراً و قهراً *jabr*[an] *va qahr*[an] "by force and violence"; خواه مخواه *khwāh ma-khwāh*, or خواه نخواه *khwāh-na-khwāh.*

(4) پله پله بالا میروند *pilla pilla bālā mī-ravand* (m.c.) "things are done gradually, step by step."

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[1] In Arabic, the repetition of these particles would come under the head of Corroborative Apposition. In the first example the same word is repeated; in the second the sense is repeated by a synonym.

The Zardushtis use the phrase *āray balay* to signify the assent (="I do"; by Muslims merely, *balay*) of a Zardushti bride, in reply to the questions of the *Dastūr*.

[2] The ي in شیري and آبي is adjectival. Compare § 140 (*b*) Remark.

(5) دوراَدور دریاچه *daṛwr-ā dawr-i*[1] *daryācha* "all round the lake" سراسر *sar-ā sar* or سر بسر *sar bi-sar*, or سر تا سر *sar tā sar* (also سراپا *sarāpā*, تا پا *sar tā pā*, etc.) "throughout, completely": دست بدست *dast bi-dast* "ha in hand; *also* from hand to hand."

(6) مالا مال *māl-ā-māl*[2] "heaped, to the fullest extent": گردا گرد *gira gird* "right round, all round": کما بیش *kam-ā-bīsh* "more or less."

(7) لبالب *lab-ā-lab*[2] "brimful": گونا گون *gūn-ā gūn* "of various kinds" برابر *barābar* (lit. "breast to breast") "level, opposite, equal to."

(8) اینها هر کدام یک یک بروند *īn-hā har kudām yak yak bi-ravand* " them all go singly."

(9) سفرا را یک یک احوال پرسي کردم *sūfarā rā yak yak aḥvāl-pursī kard* (Shah's D.) "I asked the Ambassadors, each singly, the state of his health

(10) یک یک *yak yak* or یکایک *yakāyak*, یگان یگان *yagān yagān* or یکی *yak-ī yak-ī* "singly, one by one": دوتا دوتا *dutā dutā*, or دو بدو *du bi-du* "t and two."

(11) هوبره تک تک پیدا مي شود *hūbara*[3] *tak tak paydā mī-shavad* " hubara is to be found here and there."

(12) بدنش خط خط بود *badan-ash khaṭṭ khaṭṭ būd* "it (the zebra) w marked all over with stripes."

(13) رتق و فتق امورات *ratq u fatq-i umūrāt* "ordering of affairs" (l *ratq* "closing a fissure, mending", and *fatq* "cleaving, rending").

(14) قیل و قال *qīl u qāl* "altercation (*vide* page 619, footnote 1).

(15) شاط و شوط *shāṭ u shūṭ* "loud jabber and chatter."

(16) دلیجه ملیجه *dalīja*[4] *malīja* (m.c.) "kestrils and such small (usele hawks"; تار و مار *tār u mār* "jumbled": لوطی پوطی *lūṭī pūṭī* "loose and lo people, etc.", or لوطی موطی *lūṭī mūṭī*: خورد و مرد کردن *khurd u murd* (خورد و خمیر *khurd u khamīr*) *kardan* "to smash into bits."

(17) شاخ در شاخ *shākh dar shākh* "entwined; ramified."

(18) شور و شار *shūr u shār* "noise and tumult": زور و شور *zūr u sh* (of a waterfall, river; or of attacking soldiers entering a city).

(19) دور و دراز *dūr u darāz* "far off."

(20) کار و بار *kār u bār* "business."

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[1] دورا دور *dawr-ā-dawr* from Ar.; گردا گرد *gird-ā-gird*, P.

[2] This *alif* joining two words exactly alike is called الف رابطه *alif-i rābiṭa.* دوا د و *daw-ā-daw* (old) "incessantly running", the alif joins two imperative roo cf. کشا کش *kush ā-kush* "killing all the way." If however it joins two differe words, as: شبا روز *shab-ā-rūz* (adv.) "day and night"; سراپا *sar-ā-pa* "head to foot تکاپوی *tak-ā-pū* "searching", it is called *alif-i 'aṭf*; 'vide' also § 110 (*b*).

[3] For Ar. حُبارَی

[4] In falconers' parlance. *Malīja* is a meaningless appositive.

(21) دیده و دانسته *dīda u dānista* "knowingly, with the eyes open"; *also* purposely, wittingly": رفته رفته *rafta rafta* "gradually."

(22) کنارهٔ کنارهٔ رفتیم *kināra kināra raftīm* "we hugged the coast."

(23) بزودي زود *bi-zūdī-yi*[1] *zūd* (m.c.) "as quickly as possible."

(24) خورده بود که خورده بود *khwurda būd ki khwurda būd* (m.c.) "he embezzled it clean": رفت که رفت *raft ki raft* (m.c.) "he went right off."

(25) شام و شبی خوردي *shām u shab-ī khwurdī* (vulg.) "have you eaten any dinner?"

(26) کشان کشان اورا نزد حکیم بردند *kashān kashān*[2] *ūrā nazd-i ḥakīm burdand* "they carried him before the Governor dragging him all the way." کشا کش *kash-ā-kash*, or مکش کش *kash, ma-kash* (subs.) "pulling and dragging different ways."

(27) راه و رسم or *rāh u rasm*, or رسم و رواج *rasm, u ravāj*, "custom."

(28) پلیده پلیده پیدا نمودم *palīda palīda paydā namūdam* (Afghan[2]) "after a long continued search, or gradually searching, I found it."

(29) روز روز *rūz rūz* (Indian) "every day" = روز بروز *rūz bi-rūz* (Pers.), also روز تا روز *rūz tā rūz* (m.c.).

(30) جویان و پویان *jūyān u pūyān*, or جویا و پویا *jūyā u pūyā* (m.c.) "seeking and searching": افتان و خیزان *uftān u khīzān* "limping, staggering, tottering, in a broken-down condition": سرکن پرکن *sarkăn parkăn*[3] (Afghan and Persian) "in great agitation."

(31) آوازهای طرح طرح میخواندند *āvāzhā-yi ṭarḥ ṭarḥ mī-khwāndand* "(the birds) were all singing."

(32) در هر جوال پنجاه پنجاه من بود *dar har jawāl panjāh panjāh*[4] *man būd* (Afghan) "in each sack were fifty maunds": نیم نیم من یا من من بارود در صندوقها انداخته زمین را کنده جدا جدا گور کردم *nīm nīm man, yā man man, bārūd dar ṣandūqhā andākhta zamīn rā kanda judā judā gor kardam* (Afghan)[5] "I put from half a maund to a maund's weight of powder in all the boxes and then digging up the earth buried them."

(33) گاه بیگاه *gāh bī-gāh*, or وقت بیوقت *vaqt bī-vaqt* "in season and out of season; at all times": گاهی گاه *gāh gāh-ī* "occasionally": *gāh na gāh-ī*[6] (Afghan) "some time or other": یکی نه یکی *yak-ī na yak-ī* (m.c.) "one or the other."

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1 The same as the classical *bi-zūdī-yi harchi tamām-tar.*

2 The *Persians* do not double the *past* participle in this sense.

3 For سرکنده پرکنده *sar kanad par kanad*; probably old Persian.

4 The پنجاه *panjāh* would not be repeated in Persia.

5 In modern Persian نیم من نیم من یا من من بارود در صندوقها کرده زمین را کنده دفن کردم *nīm man nīm man yā man man bārūd dar ṣandūqhā karda zamīn rā kanda dafn kardam.*

6 In Mod. Pers. وقتی از اوقات *vaqt-ī az awqāt*; but گاهی از اوقات *gāh-ī az awqāt* "rarely."

(34) مال و منال *māl u manāl* "wealth and property."

(35) سال سال مي شود كه من اورا نمي بينم *sāl sāl mī-shavad ki man ūrā namī bīnam* "I don't see him from year's end to year's end; I only see him after an interval of years." Similarly هفته هفته كاغذى از برادرم نمي رسد *hafta hafta kāghaz̲-ī az barādar-am namī-rasad*, "weeks pass without my getting a letter from my brother."

(36) چشم چشم *chashm-i chashm* "light of my eyes"; جان جان *jān-i jān* "life of my soul": (endearing epithets).

(37) For such substantives as, بود و باش *būd u bāsh* (class.) "place of abode", گفت و شنيد *guft u shanīd* "controversy," etc., *vide* § 115 (*j*) to (*o*).

(*j*) Under Alliteration, may be classed certain forms of the rhetorical figure *Tajnīs* تجنيس [1] or *JināS* جناس.

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[1] Also the figure Paronomasia etc. comes under تجنيس or 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 خطابة). The objects of speaking well are: (1) to inform; (2) to please; and (3) to persuade. The Ancients divided Style into three kinds, corresponding to three duties of the Orator: (1) the simple, to instruct; (2) the medium or temperate, to please; and (3) the sublime, to move.

As men may be informed, pleased, and persuaded by written as well as by spoken words, 'rhetoric' came to mean the *art* of *writing* well also.

Rhetoric therefore means the art of speaking and writing well. It discusses and shows how language can be made effective, and it treats of the rules that govern effective composition in prose or verse.

Eloquence (بلاغة) is a faculty or natural gift. An uneducated man may be eloquent (بليغ)[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 خطابة) signifies the *art* of *public* speaking, or the *exercise* of public speaking. Originally it was the same as Rhetoric, but the latter has now a wider meaning. Oratory requires also, a knowledge of the people addressed, *i.e.* a knowledge of what most appeals to them.

Rhetoric is variously divided by different writers.

The Will is moved through the Understanding and through the Feelings. As Logic (علم منطق) appeals to the Understanding, it is connected with Rhetoric.

There is no Arabic term that exactly corresponds to the English word Rhetoric. The best rendering appears to be either *'Ilm" 'l-Balāghah* (علم البلاغة), or *'Ilm" 'l-Adab* (علم الادب).

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[1] In Arabic rhetoric, the term بليغ 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'ānī* (علم المعاني), *'Ilmu 'l-Bayān* (علم البيان), and *'Ilmu-'l-Badī'* (علم البديع). Different writers, however, have applied these terms differently, thus while one writer calls the whole of Rhetoric *'Ilmu 'l-Bayān* (علم البيان), another calls it *'Ilmu 'l-Badī'* (علم البديع), and so on.

(*b*) Literary composition (انشاء) 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 (طرز عبارت) 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 (مُطوَّل), or verbose (كثير الالفاظ); or whether concise (جامع و مانع), or terse (قلّ و دلّ). It may be Figurative (پُر بدائع), or Ornate (رنگين); or the opposites of these, Unfigurative (عديم البدائع), or Plain[1] (سادہ). It may be named after any Figure (صنعت) that predominates, as: Hyperbolical[2] (پُر مبالغه), Antithetical (پُر تضاد) 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[3]); and (2) they must express the precise meaning that *good* usage has affixed to them.[4]

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[1] An excess of elevated language is Bombast: a deficiency Tameness.

[2] Arabs and Persians have divided *Mubālaghah* (مبالغه) or Hyperbole into three kinds.: viz: (1) *Tablīgh* (تبليغ) or exaggeration that is possible to reason and experience; (2) *Ighrāg* (اغراق) or exaggeration possible to reason but improbable; (3) *Ghuluww* (غُلوّ) or exaggeration that is impossible.

[3] The violation of (1) is Solecism, which is bad Syntax or violation of idiom (خلاف محاورہ).

[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 (غرابت),[1] Solecism, and Impropriety are all violations of Purity.

Perspicuity includes, (1) Clearness or Precision, and (2) Simplicity or Intelligibility.

The first, Clearness (صراحت), is opposed to obscurity (غماضت), vagueness (تشابه), or ambiguity (ابهام). A statement is clear (صريح) when there is no possibility of confounding it with anything else.

One great obstacle to clearness (صراحت), is the ambiguity of language generally. When a word has a plurality of meanings it should be placed in such a connection as to exclude all meanings but the one intended.[2] It is also desirable to avoid using the same word in two different senses within a short interval.[3]

The best known device for overcoming ambiguity (ابهام), is to employ Contrast (تضاد); i.e. to state also the opposite of what is meant. If we write "light as opposed to darkness", there is no fear of this meaning being confused with 'light' as opposed to 'heavy.'

To prevent ambiguity, it is permissible to use Tautology (حشو ملیح[4]).

Simplicity (سلاست عبارت) means being easily understood, and is opposed to abstruseness (دقّت عبارت).

(*e*) Figures (صنائع بدائع) are a part of Ornament. A Figure is a departure from the ordinary *form* of words (Figures of Etymology); or from their regular construction (Figures of Syntax); or from their literal signification (Figures of Rhetoric). Figures have also been divided into Figures of Words (صنائع لفظي)[5], and Figures of Thought (صنائع معنوي).[6]

Figures exist in all languages, though they may not be identical in classification or definition. Some Arabic and Persian Figures are confined to Poetry. It is impossible to find any exact English equivalent for many of the Arabic and Persian Figures, for there is overlapping; thus, while the *Tashbīh* (تشبیه) is the English 'Simile', it is also more; it includes a great part of Metaphor: the Euphemism (حسن تعبیر) in — گُلاب بروی خوانندگان آن قدر قمي کرد Trans. *Ḥājī Bābā*, p. 100, would by Persians be classed under the *Majāz-i Mursal* (مجاز مرسل); and the Oxymoron[7] عاقبت ضعف روی بقوّت نهاد

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1 In Urdu (ٹکسال سے باهر هونا). Barbarity means the use of un-English words, obsolete words, technical terms, and unnecessarily-coined words.

2 Unless, of course, it is the writer's intention to be ambiguous.

3 Except for special effect.

4 Tautology as a *fault* is حشو قبیح.

5 Such as the *Tajnīs* or *Jinās* (جناس یا تجنیس).

6 Such as تضاد و طباق, and مبالغه.

7 The Oxymoron is a form of Antithesis.

would be considered, either an Antithesis[1] (تضاد و طباق), or an *Isti'āra-yi 'Inādiyya* (استعارهٔ عنادیّه).

(*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[3] (درد) awakens the tender emotions, sorrow, pity, sympathy. Examples of pathos are :—

یاران چو باتّفـاق دیدار کنید　　باید که ز دوست یاد بسیار کنید
چون بادهٔ خوشگوار نوشید بهم　　نوبت چو بما رسد نگونسار کنید— (عمر خیّام).

"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 مضحک), 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 (تجنیس). In English, the Epigram is regarded as the purest representation of wit. Next, are Innuendo[4] and

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[1] A Euphemism is often expressed by *Antonomasia* (naming instead of), a form of Syndoche.

[2] Hence Composition has been styled as "the art of varying well."

[3] "Pathetic" پُردرد. When the language exceeds the occasion, it is *maudlin* or *sentimental*.

[4] Innuendo or Insinuation is implying or suggesting, instead of stating plainly: often used in a bad sense. Under this head would be classed تحقیل الضدین or توجیه - ادماج - ایهام, or توریه - استتباع, and several other figures. Euphemism is a special application of Innuendo.

Irony.[1] The effect produced by double meanings (ذو معنيين) including puns (تجنيس), and striking and ingenious metaphors, if they are unexpected, is Wit.

(*k*) The Melody or Harmony of language involves both the action of the voice and the sense of hearing. What is hard to pronounce is also disagreeable to hear. However, even difficult and hard combinations of letters (ثقالت) may be an agreeable variety to monotony in sweetness. The alternative of vowel and consonant is agreeable.[2] The too frequent repetition of the same letters should be avoided.[3]

Occasionally there is Imitative Harmony, or the Harmony of Sound and Sense (Onomatopy). The softness of the following Persian couplet is intended to imitate the soft notes of entreaty :—

گفتم بتا نگارا سروا مها بارا
کافیست چین زلفت بگشا ز چهرهٔ چین را.

The harshness of the following lines on Rustam's fight with Afrāsiyāb indicates noise or strife :—

غریویدن مرد و غرّندهٔ کوس همي کرد بر رعد غرّان قوس.

In the following Persian couplet, the sound gives an idea of hurrying rapidity :—

یلان را سر و سینه و پا و دست بپید و درید و شکست و به بست.

The cry of the wolf is suggested in :—

"There comes across the waves' tumultuous roar
The wolf's long howl from Oonalaska's shore."

Campbell.

In the following Urdu couplet on the birth of a child, *dūn* "shall I I give ?", imitates the sound of the *naqqāra* :—

کہا زیر نے بم سے بہر شگون کہ دون دون خوشي کي خبر کیون ندون

"Said the bass to the treble by way of good omen: 'shall I give, shall I give, why should I not give the good news?'"

(*l*) Taste, or Good Taste (مذاق), means first susceptibility to pleasure from works of art. It also means the kind of artistic excellence that gives

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[1] Or in rhetoric, Antiphrasis ; the use of words in a sense opposite to their proper meanings; irony either in sarcasm or in humour. The Arabic Figure تهكّم 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 ة into ت.

[3] In English, when successive words begin with the same letter or syllable it is called Alliteration (or Homoeophrophĕron). This is common in proverbs. Unless based on a plan, as in balanced composition and some poetry, it is objectionable. This remark applies also to iterations in the middle or the end of words.

the greatest amount of pleasure to cultivated minds. As men do not all feel alike, ages, countries, and individuals differ in their sense of what is excellent in composition. Further, each person is by education more attached to one school of writers than to another.

(*m*) Literary Composition may be divided into Prose (نثر), and Poetry (نظم). The primary object of the first is to instruct, of the second to give pleasure. Each has many subdivisions.

Poetry will be treated of first. The earliest compositions in all 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 (قافیہ) 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 (قافیہ). There is no blank verse as in English, though there is in Hindi. A few of the recognized Muslim metres (بحر[2]) *resemble* English metre, as for instance the metre :—مفتعلن مفاعلن مفتعلن مفاعلن.

In this metre is the following :—

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[1] The rhythmical arrangement of inarticulate sounds produces music.

[2] For the definition of بحر etc. consult a work on Prosody.

مُطـــرب خوش نوا بگـــو تـــازه بتـــازه نـــو بنـــو.

"Twinkle, twinkle little star," *resembles* the metre فَعِلُن فَعِلُن فَعِلُن فَعِلُن فَع.[1]

A comparison, however, between the two systems is difficult. Arabic and Persian verse composed on the English principle would not be recognized as verse by Arabs or Persians, though owing to Hindi influence, it is possible that Urdu verse so composed would be recognized as verse.[2] The missionary translation of "There is a happy land" is:—

ایک مُلک ہے خوش و پاک دور دور ہے دور وہاں لوگوں کي پوشـــاک نور نور ہے نور.

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 (عشقيه), Drinking Songs (ساقي نامه), Odes (غزل), Ballads (تصنيف), Stories (the *maṣnavī* مثنوي generally contains stories), Satires (هجو), the pure Elegy (نوحه), and the Eulogy (قصيدهٔ مدحيّه). The second includes War songs (اشعار رجز). The *Marṣiya* (مرثيه), or Elegy, is usually a mixture of the two.

English poetry is divided into three principal divisions: (1) Lyric; (2) Epic or Heroic; (3) Dramatic.

The first, the Lyric[3], is represented by Songs, Hymns and Odes, all being the expression of emotion or feeling. Under this head come Hymns or Sacred Songs (مناجات منظومه), the War Song (رجز), the Love Song (عشقيه), the Drinking Song (ساقي نامه), the Political Song, the Sentimental song, the Comic song (نظم ظريفانه), the Ode (غزل), the Elegy or Dirge (مرثيه), and the Sonnet.

The Epic[4], in contrast to the Lyric, is a narrative of outward events. The author appears in his own person, introduces the actors, and narrates the events. The Epic has the widest range and is the longest of poetical compositions. The *Shāh-Nāma* (شاه نامه) is an Epic.

In dramatic poetry, there is a story, as in the Epic, but the author does

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[1] In English prosody, the accent is the only principle, but in Arabic and Persian prosody the quantity is the first principle and the accent is a corollary which that principle involves.

" Come into the | garden, Maud "

is *accentually* equivalent to *Fá'ilátun* | *Fá'ilát*, but not quantitatively.

The test of true accented verse is that it cannot be scanned according to the rules of quantitative metre.

[2] Such a composition would however be called گيت *gīt* and not نظم.

[3] Lyric poetry comes under بزم.

[4] The Epic comes under رزم.

not narrate nor appear in his own person. Opera is dramatic poetry that is sung.

(*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 (جُملهٔ بسیطه) is a sentence that consists of one subject (مبتداء), and one predicate (خبر): it contains only one finite verb (ربط), as: "He is mad او دیوانه است.

A Compound Sentence (جُملهٔ مرکّبه) is one that consists of two or more sentences, simple or complex.

A Complex Sentence[1] (جُملهٔ مرکّبه) contains subordinate clauses (فقرهٔ تابعه), besides one principal clause (فقرهٔ اصلیه), as: "I will go, whenever you are ready."

In a compound sentence, the component clauses or sentences are independent of each other, as: "The sun rose *and* the clouds disappeared" (شمس طلوع کرد و ابرها غائب شد): either assertion can stand alone.

In a subordinate clause (فقرهٔ تابعه), 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:—

	He	remits	his	splendour	
but		retains	his	magnitude	and
		pleases	more		though
	he	dazzles	less.		

When several consecutive sentences iterate or illustrate the same idea they should as far as possible be made parallel, *i.e.* the principal subject and the principal predicate should retain *relative positions* throughout, whether the words themselves are balanced or not.

(3) Further, sentences are either Periodic or Loose. In a Period, the meaning is suspended till the close, as: "He speaks *so* clearly as always to be understood." If the meaning is not so suspended, the sentence is Loose, as: "He speaks clearly, *so as* always to be understood": here a full stop could be inserted after 'clearly.' Some sentences are better in loose form, others in periodic. The periodic keeps up attention. Loose sentences are not common in Persian, as they are in English. Instances of loose sentences that should be recast so as to make them periodic, will be found in the Persian trans-

[1] In Persian a compound as well as a complex sentence is called جملهٔ مرکّبه.

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, dstinguish three kinds of prose composition:—

First, *Murajjaz* (مُرجّز[1]), in which the clauses are balanced but not rhymed,[2] as:—

و	خرجِ	انفاس	جز	شغلِ	ذکرِ	واهبِ	کارساز
						خالقِ	کردگار
							عین نقصان است.

This is the ordinary "Balanced Structure" of English.

Second, *Musajja'* or *Muqaffa* (مسجّع یا مقفّی), i.e. Rhymed Prose, of which there are four kinds:—(i) *Mutawāzī* (متوازي) or "Parallel", in which the *rhymed words* have an equal number of letters, as: از دوست مهجور و بر فراق صبور; (ii) *Saj'-i Muṭarraf* (سجع مطرّف) or Diversified, in which the *rhymed words* have an unequal number of letters, as: مرد با وقار خجسته اطوار است.

The following, by Professor E. G. Brown, is a skilful imitation, in English, of سجع مطرف: "*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* (سجع متوازن). or "Balanced," in which the *final words* are the same measure, but are unrhymed, as: *faqīr* (فقیر) and *jalīs* (جلیس); (such words are said to be قافیهٔ نحوي or "syntactical rhymes", as opposed to قافیهٔ شعري or "poetical rhymes"); (iv) *Murassa'*[3] (مرصّع) or "Jewelled" (which differs from مُرجّز only in that the balanced words are rhymed), as:—

و	بالوف	حقائق	گویا	است
	بصنوف	دقائق	جویا.	

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'ilun* (مستفعلن) repeated six times.

[2] If rhymed, it is either سجع مُرصّع, or the fourth variety of سجع مُقفّی.

[3] The term *Murassa'* is applied to poetry also.

THIRD, *Ārī* (عاري) or "Naked", i.e. plain prose without balance and without rhyme.

'Rhymed Prose', though it possesses both rhythm and rhyme, is not poetry, for it cannot pass the test of any of the recognized metres (بحر).

Remark.—Impassioned English prose [1] has rhythm and occasionally uses poetic compounds, while rarely trespassing on the diction of poetry. It cannot be classed under any form of *Saj'* (سجع).

'Balance' in a sentence assists memory and is pleasing to the ear. It is frequently combined with Antithesis (تضاد و طباق). In "Might is Right" [2] (زر زور است), and "Meddle is Muddle" [3], the sameness of sound is due to a kind of balance and surprise.

Note the effect caused by using the same words in an altered meaning in: "And not a vanity is given in vain" [4]; "More sinned against than sinning" [4]; "The art of arts, the science of sciences."

The balance may be inverted [5], as: "We do not *live* to *eat*, but *eat* to *live*"; "It was *dangerous* to *trust* [6] the sincerity of Augustus; to seem to *distrust* [6] it was still more *dangerous*."—Gibbon: كلام الملوك ملوك الكلام "the words of kings are the kings of words": زيرا كه نمي بايد فرزندان برای والدين ذخيره كنند بلكه والدين برای فرزندان "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* (فسانۂ عجائب) in Urdu is an example of balance and rhyme (سجع مرصّع) 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 *Fārsī* (فارسي) "Persian", is the مُعرّب *mu'arrab* or Arabicized form of *Pārsī*, a word derived from *Pārs* the supposed son of Shem [7] and the founder of the Persian kingdom.

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1 George Eliot is full of beautiful examples.

2 This is قافيه هم وزن.

3 This would be classed under the Figure تجنيس, or جناس, for which see any treatise on Arabic or Persian Rhetoric.

4 This is صنعت اشتقاق, a form of تجنيس.

5 Styled in rhetoric, Chiasmus (تقليب يا تجنيس). 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 صنعت اشتقاق يا تضاد.

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 پارس *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 *Pārsī*, the dialect of Persepolis or *Iṣṭakhr*; *Pahlavī*, the dialect of Ray[1], Iṣfahān, and Hamadān; and *Darī* (for *Darrī*) the pure speech unmixed with foreign words, spoken in the mountains and villages.[2] Firdawsī is famous for the amount of his *Pahlavī* and *Darī*. He claimed, in fact, to have omitted all Arabic from his *Shāh-Nāma*. When confronted with the well-known lines:

قضـــا گفت گیـــر و قدر گفـت دہ ملک گفت احسنت فلک گفـت زہ

Qaẓā guft 'gīr', u Qadar guft 'dih,'
Malak guft 'aḥsant', falak guft 'zih'

he shufflingly replied that *he* hadn't said احسنت *aḥsant*, but that the angel had said it.

The poet *Niẓāmī* is noted for his *Darī*.

The two most important countries where Persian is the language of literature but not of everyday life, are Tūrān[3] and Hindustān.[4] Even to-day Persian is taught in most Muslim schools throughout the Indian Empire, while Indian gentlemen frequently write to each other in Persian, in preference to Urdu.

Some of the most interesting prose works we have in Persian have come from the court of Delhi. Akbar, the great contemporary of Elizabeth, has left us his *Akbar-Nāma*; while every Indian student knows the intricate *Inshā-i Shaykh Abū'l-Faẓl*[5] *'Allāmī*. The Persian introduced into India was Tūrānian, and a constant inflow of Tūrānian Muslims kept it fresh. Hence the peculiarities of Indian Persian are chiefly the peculiarities of Tūrānian Persian. Though Indian Persian contains many expressions and certain pronunciations peculiar to itself, it is practically, as Dr. Rosen[6] describes it, "a petrifaction of the old classical language", for Indian stu-

[1] Old Ṭihrān.

[2] *Bahman* son of *Isfandiyār* is said to have made this the court language, so as to have one language for general intercourse.

[3] Turkistan, Transoxiana. Said to be derived from *Tūr* a son of *Farīdūn*.

[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 Tūrānīs and Irānīs. At the present day in Bombay, a modern Persian is often called a *Mughul*, and the Persian language *Mughulī*.

[5] By itself pronounced *abū* but in construction *abū'l—*.

[6] In his "Modern Persian Colloquial Grammar."

dents confine themselves to a study of the classics, which they imitate, and to poetic exercises. In the Persian of India, as well as in that of Afghanistan, the مجهول *majhūl*[1] or "unknown" sound of the vowels is retained, and the *iẓāfat* 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[2] 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 [3], 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 Tabrīz. 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.*"

(*s*) As quality is always preferable to quantity, the briefer the style the better, provided always that brevity does not lead to ambiguity.[2]

As regards the length of sentences, the long[3] 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.

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[1] In m.e., and even in modern writing, the conjunctions and prepositions are frequently omitted.

[2] "The law of literary culture is, *Reject all that is extraneous, but nothing that is vital.*"

[3] Originally an English Act of Parliament consisted of a single sentence. In 1850 a special Act was passed to authorize the insertion of full stops.

[4] A sentence should, *as a rule*, keep the reader in suspense throughout its course and only relieve him at its close. This is called the 'Rule of Suspence.' 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 انوار سهيلي *Anvār-i Suhaylī* or "Lights of Canopus" by *Ḥusayn Vā'iẓ 'l-Kāshifī*[1], is a work once largely read and admired in Persia and in India. Eastwick, in the preface of his scholarly translation, quotes some remarks by Sir William Jones :—

"The most excellent book in the language is in my opinion the collection of tales and fables called 'Anvār-i Suhailī by Ḥusayn Vā'iẓ, surnamed Kāshifī, who took the celebrated work of Bidpai or Pilpay for his text and has comprised all the wisdom of the Eastern nations in fourteen beautiful chapters."[2]

These remarks are sufficient proof of the excellence of this book, from an Oriental point of view. One more extract however from the same preface will give the student some idea of the view that will probably be taken by most beginners. Mr. Eastwick says :—

"To them[3] 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 firmanent, rub the stars with their heads, have all other kings to serve them, and are most just, wise, valiant, and beneficent. Ministers are invariably gifted with intellects which adorn the whole world, and are so sagacious that they can unravel all difficulties with a single thought. Mountains constantly race with the sun in height, all gardens are the envy of Paradise, and every constellation in Heaven is scared away in turn by some furious tiger or lion upon Earth. These absurdities are so prominent that they would probably induce the generality of readers to close the book in disgust. Those, however, who have patience enough to proceed with the perusal will not fail to discover many beautiful thoughts, many striking and original ideas, forcibly expressed; and though their first beauty cannot but have suffered very considerably in translation, still enough will remain to justify, in some degree, to all candid judges the celebrity of the work.

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[1] These fables have been translated under various names into many languages. There are four Persian translations but that by *Ḥusayn Vā'iẓ* is the one generally preferred. For the names of the various translations, *vide* Preface to Eastwick's translation.

[2] Baron de Sacy also praises this work.

[3] i.e. "those who desire to qualify themselves for examination in our Indian territories."

"It may be here desirable to direct attention to those parts of the book which are generally considered the best. The whole work consists of an elaborate Preface and Introduction by Husain Va'iz, and of 14 chapters or books, with a very brief Conclusion. The Preface may be dismissed from consideration at once, as being a turgid specimen of the obscure and repulsive preludes with which Persian writers think fit to commence their compositions. A few helpless infantine ideas struggle in the gigantic coils of an endless prolixity and verboseness, 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, Ḥusain Vā'iẓ is at once simple and more agreeable. The description of the Bees and their habits is prettily given. The story of the Pigeon, who left his quiet home to travel; and of the old woman's cat, who was discontented with his meagre fare and safe seclusion, are amongst the happiest in the whole work."

Perhaps it will be as well to quote one single sentence from the Preface of Ḥusayn Vā'iẓ's *Anvār-i Suhailī* and leave the reader to judge whether Eastwick was justified in the severity of his remarks :—

نظر بر تعميم فوائد انام و تكثير منافع خاص و عام اشارت عالي ارزاني فرمود كه اين كمينهٔ بی استطاعت و حقير اندک بضاعت حسين بن علي الواعظ المعروف بالكاشفي ايده الله تعالى باللطف الخفی جرأت نموده كتاب مذكور را لباس نو پوشانيد و زيبا روايات معاني اورا كه به تنق الفاظ مغلقه و حجب كلمات مشكله محجوب و مستورند بر مناظر عبارات روشن و غرفات استعارات لطيف جلوه دهد به هيئتی كه ديدهٔ هر بينائي بی نظر تعمق و تعميق نظر تواند از جمال آن نازنينان حجله بيان بهرهٔ گرفتن و دل هر دانا را بی كلفت تخيل و تخييل كلفت ميسر شود از وصال آن ناز پروردگان حجرهٔ ضمير برخوردن *

"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, Ḥusain-bin 'Alī-u-'l-Wā'iẓ, known by the name of Kāshifī (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[1] or the imagining[1] trouble may obtain the fruition of union with those delicately reared ones of the closet of the minds."—*East. Trans.*

(*u*) The student of classical Persian is recommended to compare the rhymed prose[2] of Sa'di, the more modern and bombastic style of the *Anvār-i Suhaylī*[2] of Ḥusayn Vā'iẓ and the simpler and terser style of the *Akhlāq-i Jalālī*[3]; while for modern Persian he can not do better than copy Mirzā Ḥayrat's excellent translation of Malcolm's History of Persia, or the simpler colloquial style of the Diaries of *Nāṣiru'-'d-Dīn*[4] *Shāh*, and the travels of *Ibrāhīm Beg*.

§ 142. Number of Words and Arts of Abbreviation, etc.

(*a*) Language should be brief (مختصر[5]), *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 (تطويل). 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 (تطويل): (1) Tautology (حشو

[1] The translator in a note remarks: "These intolerable insipidities are considered beauties of style"

[2] Both are admired and copied in Persia.

[3] The author was a Persian.

[4] Dr. Rosen says these diaries "are the best and 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 *Nāṣiru'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 مطوّل. *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* (قلّ و دلّ) means eloquent as well as concise. *Pithy* (پر مغز) is short but full of force.

قبیح); (2) Pleonism (حشو ملیح), or Redundancy (حشو متوسط[1]); (3) Circumlocution (اطناب).

"They came *successively, one after the other*" در عقب هم دیگر آمدند یکی بردیف یکی بعد دیگری (or) بعد دیگری, is Tautology (حشو قبیح).

"I saw it *with my eyes*" بچشم دیدم is Redundancy[1] (حشو متوسط).

"I saw it with *my own* eyes" بچشم خودم دیدمش is Pleonism (حشو ملیح تاکیدي).

The epithets of poetry are often pleonastic embellishments (حشو زشتي); if not kept within limits, they constitute the vice of style called Turgidity.

Tautology (حشو قبیح) 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 حشو ملیح) are necessary:—"Tell the truth, the whole truth, and nothing but the truth." In a Persian deed of sale etc. occurs the following:—عالماً عامداً بالطوع و الرغبت دون الاکراه و الاجبار دانسته و فهمیده بدثمن مبلغ فلان— *'ālim*^{an} *'āmid*^{an} *bi-'l-ṭaw'*^{i} *va 'r-raġbat*^{i} *dūn*^{a}*'l-ikrāh*^{i} *va 'l-ijbār dānista va fahmīda bi-ṣaman-i mablaġ-i fulān*—.

(*d*) (1) Certain dual and tautological expressions as "null and void," and بی شک و شبهه[2], are justifiable by use, being almost regarded as one word, and may be styled حشو متداول.

(2) In *girya u zārī*[2] گریه و زاري and "what we have seen *with our eyes* and heard *with our ears*" هرچه بچشم دیده ایم و بگوش شنیده ایم, the pleonisms are *taʾkīd* تأکید or emphasis, and constitute حشو ملیح. *Vide* also section on "Errors in Rhetoric."

Emphasis has sometimes the appearance of redundancy:—"Not *one single* man of you" نه یک نفر واحد از شما *na yak nafar-i wāḥid az shumā:* "all without exception" همه بلا استثناء *hama bi-lā istiṣnāʾ:* "there is not one that doeth good, no *not one*" هیچ کس نیکو کار نیست یکی هم نه *hīch kas nīkūkār nīst yak-ī ham*[3] *na.*

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[1] The distinction in English between Pleonism and Redundancy is often not observed, the former term being used in Rhetoric and the latter as a general term.

[2] *Mutarādif* مترادف "synonomous."

[3] In the Persian translation of the New Testament this is *nīkūkār-ī nīst yak-ī ham nay* نیکو کاری نیست یکی هم نی.

Emphasis sometimes requires the multiplication of connectives (Polysyndeton), *vide* § 140.

(3) The refrain or burden[1] of a song or of an emotional speech, is a justifiable repetition. So too in affection or admiration there is iteration.

(*e*) Emotion of any kind is often expressed by repetition, that is by حشو ملیح[2].

(*f*) CIRCUMLOCUTION (اطناب) is a roundabout way of speaking. It is usually a defect. But it can be used for rhetorical effect, and then constitutes a Figure[3]. As a defect, it is a form of diffuseness (تطویل) that cannot be remedied by the omission of superfluous words: the whole sentence must be recast in terser language. Under Circumlocution (اطناب), may be included digressions (انحراف), and the introduction of irrelevant matter (ذکر کلام غیر مربوط).

The following are English examples of Circumlocution (اطناب) as a Figure:—"Brain preserved in ink" (for 'a book'); "An honest gentleman sent abroad to lie for the good of his country" (*i.e.* an ambassador); "A rod with a worm at one end and a fool at the other" (a fisherman).

Euphemism (حسن تعبیر) is often expressed by circumlocution (اطناب) as: "Terminological inexactitude" (a lie); "fond of romance" (a liar).

Circumlocution is notably used in Commentary (تفسیر).[4]

(*g*) VERBOSITY (لسّاني) is an excessive use of words, and arises from a natural gift of fluent expression that has not been corrected.

(*h*) PROLIXITY (تطویل لا طائل) 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.

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1 *Tarjī' band* ترجیع بند is a poem with a refrain or *band*.

2 English examples are: "A poor, infirm, weak, and despis'd old man"; "I am *astonished*, I am *shocked*, to hear that—"; "I would never lay down my arms, *never, never, never*"; "O Absalom, *my son, my son*"; and:—

"Alone, alone, all alone
Alone on a wide wide sea."

All these are حشو ملیح.

3 Sometimes called Periphrasis.

4 Commentators (مفسّرین) 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*) خواندن مرد را کامل میکند و حرف زدن حاضر جواب *khwāndan mard rā kāmil mī-kunad va ḥarf zadan ḥāẓir javāb.* (*b*) آنروز را مردان با بیان شجاعت و چگونگي سفر و کشیدن توتون و زنان بنواختن دف و ترانهای گونا گون بسر بردند *ān rūz rā mardān bā bayān-i shajā'at va chigūnagī-yi safar va kashīdan-ī tutun, va zanān bi-navākhtan-i daf va tarāna-hā-yi-gūnāgūn bi-sar burdand*—(Tr. H.B. Chap. III).

Compare "He resided here for many years, and after he had won the esteem of all the citizens (he) died."[3] In Persian the second pronoun 'he'[3] could not be inserted.

(*j*) (1) PARTICIPLES.—Participles present or past. Examples:—پشت سرآن زیباخانم زود آن درب اطاق را دو دستي سخت باز کرده داد و فریاد کنان داخل میشود *pusht-i sar-i-ān Zībā Khānum zūd ān*[4] *darb-i ūṭāq rā du-dastī*[5] *sakht bāz karda, dād u faryād kunīn, dākhil mī-shavad* (Vazīr-i Lankarān) "when his back is turned,[6] Zībā Khānum, suddenly and with both hands, throws open the other door of the room, and comes in crying and screaming": زیبا خانم (لند لند کنان رفته زیر لب می گوید *Zībā Khānum* (*lund lund kunān rafta zīr-i lab mī-gūyad*[7]) "Zībā Khānum (going off muttering, says under her breath)—."

This construction, especially in modern Persian, is often carried to excess.[8] 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:—*Gashnīz*[9] *va shambalīla bū dāda*[10]

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[1] For the selection of words, precise rules cannot be laid down. It should be recollected that words have both a denotation (معني لغوي) and a connotation (معنی اصطلاحي).

[2] In English, especially the following Figures: Comparison and Metaphor, the Transferred Epithet, Antithesis, Epigram, and Ellipsis.

[3] For if inserted it would be emphatic.

[4] *Ān* "the other" or "the further."

[5] *Du-dastī* and *sakht* are both adverbs.

[6] *Pusht-i sar* پشت سر "behind"; آن *ān* for او *ū*.

[7] Stage directions in *Vazīr-i Lankarān*.

[8] Producing the 'excess of suspence' so dear to schoolboys when translating from Latin.

[9] In India کشنیز *kashnīz*. The *g* of Iranian Persian often becomes *k* in Turanian Persian.

[10] *Bū dādan* "to roast like coffee."

va[1] *ba'd hama-yi īn ajzā rā fard*[an] *fard*[an] *sā'ida az alak yā pārcha bīrūn karda muṭābiq-i vazn namūda nīm 'paund' namak sā'ida makẖlūṭ namūda dar shīsha karda sar-i ān rā muḥkam bi-gīrand ki harā taṣarruf na-kunad* (*'Paund'-i Inglīsī ṣad misqāl*) گشنیز و شنبلیله بو داده و بعد همهٔ این اجزا را فرداً فرداً سائیده از الک یا پارچه بیرون کرده مطابق وزن نموده نیم پوند نمک سائیده مخلوط نموده در شیشه کرده سر آن را محکم بگیرند که هوا تصرف نکند - (پوند انگلیسی صد مثقال)

"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 گوهر شب تاب چراغ *gawhar-i shab-tāb-i shab-chirāẏẖ* "a carbuncle," *or* "a firefly," the second epithet would in English have to be rendered by a relative clause, or else rendered by a substantive in apposition.

The following is an example of Arabic past participles:—*Maktūb-i marqūm-i muvarrakẖa-yi ghurra yi Rajab*[a]*'l-Murajjab-i sarkār*[2] *maṣḥūb-i "pūst" mutaẓammin bi-maẓāmīn-i maḥabbatāna va mundarij bi-marātib-i muvaddatāna ziyārat gardīd* مکتوب مرقوم مورّخهٔ غرّهٔ رجب المرجّب سرکار مصحوب پوست متضمن بمضامین محبتانه و مندرج بمراتب مودّتانه زیارت گردید "your letter written and dated the first of Rajab, and sent by post and expressing your friendship (etc., etc) reached me."—*Modern letter.*

(3) Participles[3] 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 مرد طالب این دنیا هیچ وقت خوشحال نمی شود *mard-i ṭālib-i īn dunyā hīch vaqt kẖush-ḥāl namī-shavad* "man seeking this life is never happy", it is not clear whether the sense is "the man *while* he seeks, or *because* he seeks, or the *man that* seeks."

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[1] *Va* should be omitted.

[2] Note this common but faulty collocation. Read مکتوب سرکار مورخهٔ *maktūb-i sarkār muvarrikẖa-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,'[1] *vide* § 125 (*n*).

Sometimes the participle "being" is omitted, as: "France at our doors, he sees no danger nigh", for "France being—" or "though France is—". Compare شمشیر بدست مي ترسد *shamshīr bi-dast mī-tarsad* "sword in hand he fears"; = "while the sword—or though the sword"[2] etc.

(*k*) OMISSION OF THE VERB.—The verb or copula need not always be expressed, as:—ما درین گفتار و هردو باهم گرفتار *mā dar īn guftār va har du bā-ham giriftār* (Gul., Chap. VII., St. 19, about Sa'di's Quarrel): لاجرم التجا بسایهٔ دیواری کردم متزقّب که مگر کسی زحمت حرّ تموز از من ببرد *lā jaram iltijā bi-sāya-yi dīvār-ī kardam mutaraqqib ki magar kas-ī zaḥmat-i ḥarr-i tamūz*[3] *az man bi-barad* (Gul., Book V, St. 8); هزار مرتبه بیش ازین *hazār martaba bīsh az īn* "a thousand times more"; از تو اشارة کردن ز من بسر دویدن *az tu ishāra kardan*[4] *zi'man bi-sar davīdan* "you have merely to indicate an order and I obey"; او بکنار دیگران را چه میگوئید *ū bi-kināri, dīgarān rā chi mī-gūyīd* (m.c.) "leaving him out of the question, what's your opinion about the others?" In the Persian translation of *Ḥājī Bābā*, the verb is frequently omitted. Example:—پدر پوزش کنان که این اوقات عروسی را نشاید — من بی سر و سامان جنگ درمیان با این عرصات عروسی یعني چه *pidar pūzish kunān ki īn awqāt 'arūsī rā nashāyad; man*[5] *bī sar u sāmān, jang darmiyān, bā īn 'arasāt-i 'arūsī ya'nī chi?* (Chap. XXXVII): و بمریض بلعانیدم—همگنان بانتظار تأثیر دعاء من چشمها دریده و گردنها کشیده *va bi-marīz bal'ānīdam. Hamginān bi-intiẓār-i taᶜsīr-i du'āᶜ-i man, chashmhā darīda va gardanhā kashīda*—(Chap. II) "—and made the patient swallow it. All present (remained) in expectation of the result of my charm—their eyes staring, heads poked forward (on tiptoe from expectation)": اما چون نه بخیمهٔ او راهی داشتم و نه بخیمهٔ سائرین زنان پیوند دوستي منحصر بود از جانب او بناز و از جانب من بنیاز آنهم از دور *ammā chūn na bi-khīma-yi ū rāh-ī dāshtam va na bi-khīma yi sāᶜir-i zanān, payvand-i dustī munḥaṣir būd az jānib-i ū bi-nāz, va az jānib-i man bi-niyāz; ān ham az dūr* (Chap. 14): از الطاف یزدانی اینکه— *az alṭāf-i yazdānī īnki*—(Chap. IV): این بود که گفتند که ای شاعر اگر گفتي ریشت خلاص و گرنه خوبت حلال *īn būd ki guftand, ki ay shā'ir agar guftī, rīsh-at khalāṣ, vagar na, khūnat ḥalāl*—(Chap. VI) "they (the robbers) all exclaimed, 'Oh poet, this instant compose verses: if you do, you'll be spared; if you don't, you won't." *Vide* also Appositive Clauses § 134 (*b*).

(*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.[1] *Bayṭār az ānchi dar chashm-i chahārpāyān kardī dar dīda-yi ū kashīd* بیطار ازآنچه در چشم چهارپایان کردي در دیدهٔ او کشید (Sa'di) "the farrier (horse doctor) put something[2] into his eyes of the stuff he was accustomed to put into the eyes of animals": *guftār-i bī-kirdār*[3] گفتار بی کردار *chu darakht-i bī-bār juz sūkhtan rā na-shāyad* چو درخت بی‌بار جز سوختن را نشاید (Sa'di) "words without deeds are like trees that yield no fruit; fit for naught but burning."

OMISSION AND NON-REPETITION OF THE VERB.—"Who wrote this letter?" "Muhammad [wrote it]" *īn kāghaz rā ki navisht?* این کاغذ را که نوشت *Muḥammad [ān rā navisht]* محمد [آنرا نوشت]: *agar shā'ir-ī va bī-chāra* اگر شاعري و بیچاره: "if you are a poet and poor—": - *yak-ī az īshān zabān-i ta'arruẓ darāz kard va malāmat kardan āghāz* یکی از ایشان زبان تعرّض دراز کرد و ملامت کردن آغاز—(Gul., Chap. II, St. 20).

چکان خونش از استخوان میدوید همي گفت و از هول جان میدوید

که گر وستم از دست این تیرزن من و موش و ویرانهٔ پیرزن

Chakān khūn-ash az ustukhwān mī-davīd
Hamī-guft u az hawl-i jān mī-davīd
'Ki gar rastam az dast-i īn tīr-zan
Man u mūsh u vīrāna-yi pīr-zan'—(Anv. Suh., Chap. I).

"From the bone flowed the sanguine tide,
In terror of its life it fled and cried:
'Could I escape this archer's hand, I'd dwell
Content with mice and the old wowan's cell.'"[4]

(East. Trans.)—

(*m*) METAPHOR BRIEFER THAN LITERAL STATEMENT. Dispensing with phrases of comparison (such as '*like*,' '*as*,' etc.), Metaphor is brief, and does not disturb the structure of the sentence:—

"All flesh is grass" (Isa. xl. 6), is briefer than, "All flesh is *as perishable as* grass": *dar jang shīr būd* در جنگ شیر بود "he *was a lion* in combat."

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[1] For examples of ellipses, correct and otherwise, *vide* § 136 (*d*).

[2] The object (*chīz-ī*) is understood.

[3] Note کردار *kirdār*, from کردن *kardan*, when کَردار *kardār* might be expected.

[4] (1) For the ellipsis of a verb in a contracted compound sentence and the difference between English and Persian in such a construction, *vide* § 136 (*d*).

(2) For the non-repetition of a noun, *vide* § 121 (*j*).
For the repetition of a noun, necessary for clearness, *vide* § 120 (*h*) Remark.

(3) For the non-repetition of an adjective or participle, *vide* § 121 (*k*).

(4) For the non-repetition of an adverb, *vide* § 122 (*e*).

(5) For the non-repetition of a conjunction, *vide* § 123 (*d*).

(6) Prepositions—for the non-repetition of, *vide* § 124 (*b*).

(*n*) GENERAL TERMS[1] ARE BRIEFER THAN PARTICULAR TERMS. "He is fond of sport" او شکار دوست میدارد *ū shikār dūst mī-dārad*, is shorter than "he hawks, shoots, and courses" او با باز و تفنگ و طوله و تازي شکار میکند *ū bā bāz va tufang va ṭūla va tāzī*[2] *shikār mī-kunad.*

(*o*) A PHRASE MAY BE EXPRESSED BY A WORD. "The style of this book is of such an obscure nature that it cannot be understood" عبارت این کتاب آن طور صغلق و مبهم است که هیچکس نمیتواند بفهمد *'ibārat-i īn kitāb ān ṭawr mughlaq u mubham ast ki hīch kas namī-tavānad bi-fahmad*, is expressed better and more briefly by, "The style of this book is unintelligible" عبارت این کتاب لا یفهم است *'ibārat-i īn kitāb lā yufham ast.* "A mere stripling," *pisar-i nā-bāligh*, is briefer and more forcible than "One who has not yet attained the age of manhood" کسیکه بحد تکلیف نرسیده است *kas-ī ki bi-ḥadd-i taklīf na-rasīda ast.*

(*p*) A STATEMENT MAY SOMETIMES BE BRIEFLY IMPLIED instead of being expressed at length, thus: "*The conqueror of Austerlitz* might be expected to hold different language from the *prisoner of St. Helena*," i.e. "Napoleon when elated by the victory of Austerlitz" and "Napoleon when depressed by his imprisonment at St. Helena."

So too a mere epithet may imply a statement. Thus چادر نشین شیر دل جنگ اختیار کرد *chādar-nishīn-i shīr-dil jang ikhtiyār kard* "the bold nomad preferred war," *i.e.* 'preferred war *because* he was a nomad and *therefore* brave.'

(*q*) CONJUNCTIONS MAY BE OMITTED. In the short sentences of Macaulay, for instance, conjunctions are frequently omitted.

Example:—"You assert this: I (on the other hand) deny it." Instances of this omission will be found in § 134 (*b*).

The omission of connectives is called *Asyndeton*,[3] as in: بیماران را شفا دهید ابرصان را طاهر سازید مردگان را زنده کنید دیوها را بیرون نمائید نسقچي باشي "Heal the sick, cleanse the lepers, raise the dead, cast out devils."—Mat. x. 8. بیهوده دشنامها وعدها وعیدها التماسها کرد که بروید سر این دو نفر را بیاورید—(Tr. H. B., Chap. XLI, p. 335).

(*r*) THE IMPERATIVE MAY BE USED FOR "IF." Thus, *biyā tā turā-khidmat kunam*[4] بیا تا ترا خدمت کنم "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] *Ṭūla* is 'a pointer' and perhaps any "small dog" as opposed to *tāzī* "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:—

اتفاقاً در آن طرف رودخانهٔ مذکور پشتهٔ واقع بود مشرف بر آب - سبز و خرّم - و بر فراز آن سطحی پنجاه ذرعه در پنجاه ذرعه که گویی [1] کار فرمایان قضا و قدر بجهت چنین روز مهیّا داشته بودند—(*Iqbāl-Nāma-yi Jāhangīrī*, p. 241, Ed. Bib. Ind. Bengal As. Soc.). The above is briefer than که مشرف بر آب و سبز و خرم بود—*ki mushrif bar āb va sabz u khurram būd va—būd*—.

(*t*) PARENTHESIS [2] (اعتراض). Parenthetical clauses are commoner in modern than in classical Persian. In classical Persian, the parenthesis is usually a blessing or a curse, as:— (محمّد صلّی اللّٰه علیه و علی آله و أصحابه و سلّم) گفت—.

In a long sentence, English or Persian, parentheses are liable to obscure the meaning. Though conducive to brevity, they must be sparingly used.

Examples:—این چاوش [3] (گداهش نگردن او که میگویند) روزی در راه مشهد سر ترکمانی مرده را بریده بود و از این رو بی پیر دلی و کم ترسی معروف شده (Pers. Trans. *Ḥāji Bābā*, *Guftār* II) "he [3] was a character well known on the road between Tehran and Meshed, and enjoyed a great reputation for courage, which he had acquired for having cut off a Turcoman's head whom he had once found dead on the road" (Hājī Bābā, Chap II). "But in vain I endeavoured to cheer up his spirits by saying—" (اما بیهوده) میکوشیدم که من برای دل داری او . — (Pers. Trans., *Ḥājī Bābā*, *Guftār-i Sivum*).

Remark.—Clearness should be the *first* consideration. Some of the rules for brevity clash with the rules for clearness.

§ 143. Further Observations on Style.

(*a*) "Other things being equal", says a writer on English composition, "a better-known word is to be preferred to a less known, a native or thoroughly naturalized and appropriated word to a word of outlandish origin and habit, a concrete to an abstract word, a specific to a general, a homely to a technical." [4]

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

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1 *Gūyī*, "as though; you might say"; *vide* § 91 (*b*) (10).

2 جملهٔ معترضه "incidental proposition."

3 *Chāwush*, T., lit. "a sergeant." A leader and guide of a pilgrim-caravan, whose duty it is to make arrangements for supplies, regulate the hour of march, etc., etc.

4 A business letter, even in Persian, is usually worded in every-day terms.

Persian. A Zardushti Anjuman[1] 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:—و باز که وحشي و غريب است چون از او منفعتی تصوّر میتوان کرد و به اعزاز هرچه تمامتر او را بدست مي آرند و بر ساعد ناز از روی اعزاز باهتزاز می پرورانند *va bāz ki vaḥshī u gharīb ast chūn az ū manfa'at-ī taṣavvur mī-tavān kard va bi-i'zāz-i harchi tamāmtar ūrā bi-dast mī-ārand va bar sā'id-i nāz az rūy-ī i'zāz bi-ihtizāz mī-parvarānand*—(Anv. Suh., Chap. I, St. VI) "while the hawk,[4] which is wild and strange—they allure with every sort of kindness and bring him[4] 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 آرند می *mī-ārand*, which is found in the printed and lithographed editions. Keene translates *baihtizāz* '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 بهتزاز *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 سایهٔ این بی اعتنائي دستهٔ تیغ دلّاکي هم بجا ماند و بجا شد اما من بی دولت قزل باش[5] رافضي[6] خود قول افتادم. It was not till the discovery was made that قول was not the Arabic word *qawl*, but the Turkish word *qūl* "a slave",[7] that the obscurity was removed.

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[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'ẓam*.

[3] This is considered a sign of scholarship. A preacher too will first mouth a sentence in Arabic (though perhaps only two or three of the congregation are acquainted with Arabic), and then repeat it in Persian. If asked the reason, the reply is 'To display his knowledge.' A preacher who didn't 'display his knowledge' would be held in little esteem.

[4] *Bāz* properly the *female* goshawk.

[5] *Qizil-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] *Rāfiẓī*, i.e. *Shī'ah*, a term applied to the Shī'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*.

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*[u] *Sh-shu'arā*[s] when relating his adventures to Ḥājī Bābā (Chap. VII), takes the opportunity in the translation of reciting a ridiculous couplet of his own:—

کو کو دل کو سر کو نهاد کو آئین کو کیش کو کو نژاد

Now *kū* in classical and modern Persian means "where?" and *kū-kū* is a "dove" and also the murmuring of the dove. More than one Persian poet has played on these different meanings.[1] Several Persians who were consulted, exhausted their ingenuity in trying to apply these meanings to the lines in question, but it was only when a Zardushti suggested that the reading should be *gav* and not *kū* that the meaning, "which was veiled and obscured by the curtain of obscure words and the wimple of difficult expressions appeared on the stage of lucid style and the upper chambers of becoming metaphors."

(*b*) (1) Obscure and unintelligible expressions[2] are in English improper:—

"Yet—when that *flood* in its own *depths* was *drown'd*,
It left behind it false and slippery ground."—*Dryden.*

"The first of these lines is nonsensical. The author's meaning, in plain language, is apparently no more than 'when the waters of the deluge had subsided.'" Extravagant as is this idea it is not too extravagant for a Persian, rather in its extravagance would lie its excellence.

(2) It is ambiguous, to employ a word or a phrase susceptible of different interpretations, or generally speaking to use the same word or phrase successively in different senses. 'He aimed at nothing less than the crown' هیچ چیز کمتر از سلطنت در مدّ نظر نداشت *hīch chīz kamtar az salṭanat dar madd-i naẓar na-dāsht* may denote either 'nothing was less aimed at by him than the crown', or, 'nothing inferior to the crown could satisfy him.' In chapter 54 of *Ḥājī Bābā*, the Persian translator describing the faded charms of the candidates for temporary wifehood, employs the expression چراغ لالهٔ شانرا از دم سرد روزگار آفتها (است) *chirāgh-i lāla-yi shān rā az dam-i sard-i rūzgār āfat-hā (ast)*. It requires considerable thought on the part of a European to solve this passage. *Lāla* in Persian is "a tulip, *or* a poppy", and hence "the cheek of a mistress", but in m.c. it is also "a candle-stick with a small globe." On account of the latter meaning, چراغ *chirāgh* is here incorrectly used in the sense of "light." A cold breath (*dam-i sard*) might extinguish a candle: lastly آفتها *āfathā* must be considered equal to صدمها *ṣadmahā*. Persians consider that this kind of equivoque exhibits the *hunar* of the writer.

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[1] Examples of *tajnis*.

[2] *Vide* also (4).

By the *skilful* use, however, of the same word in two senses, force and point is obtained, as: "If the loss of temporal gain be the gain of eternal good, then the reverse of fortune is the reverse of misfortune."[1] Here 'gain' is used in two somewhat different senses, while 'reverse' in the first case means 'revolution' in the second 'opposite.'

The Persians delight in plays upon words (Paronomasia):—

من از تاب رویش و تاب مویش دیگر تاب ندارم *man az tāb-i rū-yash va tāb-i mū-yash dīgar tāb nadāram.* The first *tāb* signifies "brightness", the second "curling" and the third "endurance."

چو بر مزار من افتد گذارت از پس مرگ مشو بغصّهٔ من زار و بر مزار مزار

Chu bar mazār-i man uftad guẕār-at az pas-i marg
Ma-shaw bi-ghuṣṣa-yi man zār u bar mazār ma-zār.

Mazār مزار is "tomb", *zār* زار is "weeping" and *ma-zār* مزار is "don't weep."

This is a good example of the Figure تجنیس *tajnīs* or جناس *jināṣ.*

(3) Inconsistent words or phrases must be avoided.

"'I do not remember that I ever spoke three sentences together in my whole life'—*Spectator.* Instead of together, the writer should have said 'successively' or, 'in succession.'"

This kind of error is common in Persian. *Hīch yād-am nīst ki bi-'umr-am si jumla bā-ham gufta bāsham* هیچ یادم نیست که بعمرم سه جمله باهم گفته باشم (m.c.), is a sentence that would pass unchallenged by most modern Persians. For *bāham*, substitute پی هم *pay-i ham* or پشت سر هم *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 کما بیش دو هفته از نوروز فیروز رفته رحمة الله میرزا مهدیخان نسیم عنبر شمیم بهار از فرّ فروردین مزدهٔ

[1] The figure *Ploce* or *Antanaclasis. Vide* also § 145 (*i*).

رنگین آورد - بقیة السیف بهمن و شتا گرسنه و ناشتا روی بهزیمت نهاد - توران زمین چمن بترکتازي جنود قوای نامیه بتصرّف قزلباش گل در آمد - غارتگران صحن چمن و یغمائیان دارالملک گلشن سر بپوستین کشیدند - ترکان تنگ چشم شگوفه فوج فوج و صحرا نشینان ریاحین دسته دسته فرمانبري سلطان بهار را اختیار کردند - ترکمانان کلاغ پیسهٔ مانند باد ریسه بفرز دشت قپچاق حاضر یراق گشتند - بردالعجوز دی ردّالعجز علی الظهر کردهٔ بدانجا تاخت که عرب نیزه را انداخت - چاوشان چکارک و هزار در رسته بازار باغ و گلزار به آواز بلند صلای خوش باش در انداخته که :—

" همه گاز یم ز ابران صفا هرکه ز اهل صفا ست خوش باشد "

kamābīsh du hafta az Nawrūz-i fīrūz rafta (Raḥm"'llah !) Mirzā Mahdī Khān-i[1] *nasīm-i ʿambar-shamīm-i Bahār az furr-i Farwardīn muzhda-yi rangīn āvard. Baqiyyat" 's-sayf-i Bahman*[2] *va Shitā gurisna va nāshitā rūy bi-hazīmat nihād. Tūrān-zamīn-i chaman bi-Turk-tāzī yi junūd-i quvā-yi nāmiya bi-taṣarruf-i Qizl-Bāsh-i gul dar āmad. Ghīrat garān-i ṣaḥn-i chaman va yaḫmaʿiyān-i dār" 'l-mulk-i gulshan sar bi-pūstīn kashīdand. Turkān-i tang-chashm-i shigūfa fawj fawj va ṣaḥrī-nishīnān-i riyāḥīn dasta dasta farmān-barī-yi Sulṭān-i Bahār rā iḫtiyār kardand. Turkamānān-i kulāgh i pīsa*[3] *mānind i bādrīsa*[4] *bi-firāz-i dasht-i Qibchāq ḥāzir-yarāq gashtand. Bard" 'l-ʿajūz-i Day radd" 'l-ʿajz-i*[5] *ʿalā az-ẓahr kurda bid-ānjā tāḫt ki ʿArab nayza rā andāḫt. Chāʿūshān-i chakāvak*[6] *va ḥazār,*[6] *dar rāsta-*[7] *bāzār-i bāgh u gulzār bā āvāz-i buland ṣalā-yi khush-bāsh dar andāḫt ki—.*

" Hamagān īm z'Īrān-ṣafā
Har ki z'ahl-i ṣafā 'st khush bāshad."

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 *Ḥājī Bābā*, when the Shah visits the house of the physician *Mirzā Aḥmaq*, the *Malik" 'sh-Shuʿarā*[8] recites :—

" The firmament possesses but one sun, and the land of 'Irāq but one king.

Life, light, joy and prosperity, attend them both wherever they appear.

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[1] Name of the famous Prime Minister of *Nādir*.

[2] *Bahman* is two months before *Naw-rūz*.

[3] The Royston crow. *Pīsa* ' piebald.'

[4] *Bād-risa* بادریسه has apparently no meaning here. It however rhymes with پیسه *pīsa*.

[5] *Chakāvak* چکاوک a species of desert lark that sings both on the ground and in the air.

[6] For هزار دستان *hazār dāstān*.

[7] *Rāsta-bāzār* راسته بازار is the main street that runs straight through a city. It rhymes with *hazār* 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 *mūmiyāʾī*[1]? what *pād-zahr*[2]? compared to the twinkle of a royal eyelash!'

This is bad, but in the Persian translation occurs the following[3]:—

یکیست مهر منور سپهر گردون را بدین دلیل که یک شاه هست ایرانرا
حیات و پرورش کائنات و پرتو عیش بود مطیع و متابع همین وهم آن را

* * * * *

برای انکه رسد دست میرزا احمق بنبض حق حرکت بر نهاد شریانرا

Yak-ī 'st mihr-i munavvar sipihr-i gardūn rā
Bi-dīn dalīl ki yak Shāh hast Īrān rā;[4]
Ḥayāt u parvarish-i kāʾināt u partav-i 'aysh
Buvad muṭīʿ u mutābiʿ ham in u ham ān rā

* * * * *

Barāy-i ān ki rasad dast-i Mīrzā Aḥmaq
Bi-nabẓ, Ḥaqq ḥarakat bar-nihād shiryān rā.[5]

Not quite so bad is the following from the *Anvār-i Suhaylī*:—

چو بر خارا زدی از خشم دنبال فگندی شیر چرخ از بیم چنگال
بران راهی که او یکدم نشستی گذار خلق تا سالی به بستی

Chu bar <u>kh</u>ārā zadī az <u>kh</u>ashm dumbāl
Fikandī shīr-i char<u>kh</u> az bīm changāl:
Bar ān rāh-ī ki ū yakdam nishastī
Guz<u>ā</u>r-i <u>kh</u>alq tā sāl-ī bi-bastī.

(Anv. Suh., Chap. I, St. 5.)

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[1] The *mūmiyāʾī* 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 Fatḥ 'Alī <u>Kh</u>ān-i Ṣabā-yi Kāshī, *Malikuʾsh-Shuʿarāʾ* in the time of Fatḥ 'Alī 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 Mírzā Aḥmaq might feel the pulse.

[6] The 'tiger' of the story. In the original *palang*, which means "leopard."

"When with his[6] tail he furious lashed the rock,
Heaven's lion dropped his talons at the shock.[1]
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.

Ḥājī Bābā, replying to the questions of the Sardar as to the numbers and dispositions of the Russians[2], says:—در سرحد روس خیلی کم است پانصد ششصد هفتصد یا هشتصد - شاید هزار - نه دو هزار - ابدا بیش از اینها نیست * ده بیست صدتها چهل یا پنجاه توپ دارند *dar sar-ḥadd, Rūs khaylī kam ast; pānsad, shash-ṣad, haft ṣad yā hasht ṣad;—shāyad hazār; na du hazār: abatta bīsh az īnhā nīst. Dah bīst, muntahā chihil yā panjāh, tūp dārand.*

(*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 suspence 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:—من هم با هیأت مستجاب الدعوتی با قوّت نفس و غلظت نفس قلم دان و کاغذ خواستم و حالانکه در تمام عمر قلم بدست نگرفته بودم.—(H. B. Chap. XI). "I putting on the saintly appearance of one whose prayers are ever answered, with the air of authority and a 'clergyman's voice' demanded pen and paper—although in my whole life I had never held pen in my hand."

Sometimes however a violation of this rule gives force, specially in colloquial, as:— آنگاه در آن دیار غربت از آشنا و بیگانه و دوست محروم و از دست فراز می نهود آمدم بر سر ما بملک خود *Anjāh, dar ān diyār-i ghurbat, az āshnā u bīgāna u dūst maḥrūm, va az dast-i afrāz bī-bahra, āmadam bar-sar-i māyamlik-i khud.*—Haji Baba, Chap IX. In Persian, the absence of punctuation makes such sentences particularly difficult.

Though the rule is perhaps violated in the following, the violation does not conduce to weakness:—پیرهٔ زن مرا از حیاطی کوچک باطاقی برد - بستر بیماری درمیان آن - ازدحام زن و مرد چنانکه اگر سوزنی انداختی بزمین نرسیدی (H. B. Chap. XI.).

(*e*) The strength and beauty of a sentence may be promoted by figurative language and the use of figures.

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[1] An example of that variety of Hyperbole (صنعت مُبالغه) known as غُلو.

[2] Chapter XL.

§ 144. Examples of Errors in Rhetoric.

(*a*) In the sections on the Relative, on the Participle, and on Collocation, some instances of obscurity have been given. Those errors could, however, be traced to a definite source. The following are instances[1] of incoherence, either in expression or in thought:—

"'The riches of the temple gradually disappeared but *by whom* or when is not known.' (Read 'how or when')." This error can hardly be repeated in Persian; still in the following translation it would be better to substitute چه طور *chi ṭawr* for بتوسط که *bi-tavassaṭ-i ki*: دولت و ثروت بُت کده *davlat u ṣarvat-i but-kada* کم کم از میان رفت ولی بتوسط که و کی معلوم نیست *kam kam az miyān raft vali bi-tavassuṭ-i ki va kay ma'lūm nīst.*[2]

"The philosophers who held that this world is naught but a creation of man's fancy .... their belief meant.—(Read 'The belief of the philosophers who held that—')." *Faylasūfān-ī ki rāy-i shān bar īn qarār girifta būd-ki ḥama-yi īn 'ālam ḵẖwāb u ḵẖayāl ast, 'aqīda-yi shān 'ibārat ast*[3] *az*— فیلسوفانیکه رأی شان برین قرار گرفته بود که همهٔ این عالم خواب و خیال است عقیدهٔ شان عبارت است از-. (This is correct in Persian, but better فیلسوفانیکه رای شان عقیدهٔ برین قرار گرفته بود که همهٔ این عالم خواب و خیال است عبارت بود از[3] *'aqīda-yi faylasūfān-ī ki rāy-i shān bar īn qarār girifta būd ki ḥama-yi īn 'ālam ḵẖwāb u ḵẖayāl ast 'ibārat būd az*—).

(*b*) Great length is one cause of obscurity, while brevity is another.

In the following English passages, the ambiguity is due to the ellipsis of four words at most:—

"'Antony was not less desirous of destroying the conspirators *than his officers*, but he—.' [Read 'than were his officers,' otherwise the meaning might be, 'than he was desirous of destroying his officers.']" *Fulān ḵẖwāhān-i istīṣāl-i mufsidīn kamtar az ṣāḥib-manaṣibān-ash na-būd* فلان خواهان استیصال مفسدین کمتر از صاحب منصبانش نبود. (Read *fulān kamtar az ṣāḥibān ash ḵẖwāhān-i istīṣāl-i mufsidīn na-būd* فلان کمتر از صاحبانش خواهان استیصال مفسدین نبود).

"'The poor despise the purse-proud man not one whit less than *do* the well-born and well-educated'; 'do' is indispensable to avoid ambiguity." *Faqīr hīch kamtar az ān ki najīb u tarbiyat-yāfta maghrūr-i davlat rā ḥaqīr mī-shumārand, namī-shumārad* فقیر هیچ کمتر از انکه نجیب و تربیت یافته مغرور دولت را حقیر می شمارند نمی شمارد 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:— فقیر مغرور دولت را

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[1] Taken from *Hodgson* either directly or indirectly.

[2] Or *bi-tavassuṭ-i ki va dar chi vaqt* بتوسط که و در چه وقت

[3] Or *būd* بود.

هیچ کمتر از نجیب و تربیت یافته حقیر نمي شمارد *faqīr maghrūr-i davlat rā hīch kamtar az najīb u tarbiyat yāfta ḥaqīr namī-shumārad.* Insert the affix *rā* را after *tarbiyat yāfta* تربیت یافته, and ambiguity is removed, but the meaning is not the meaning of the English.

"'The Persians rate him not less than Sa'di and Firdausi.' (Read 'than did Sa'di and Firdausi,' or else 'than they rate Sa'di and Firdausi').'' *Īrānīhā ūrā kamtar az Sa'dī va Firdawsī dūst namī-dārand* ایرانیها اورا کمتر از سعدي و فردوسي دوست نمي دارند is ambiguous. The two following however are clear but with different meanings: *Īrānīhā ūrā kamtar dūst namī-dārand ki Sa'dī va Firdawsī rā* ایرانیها اورا کمتر دوست نمیدارند که سعدي و فردوسي را; *Īrānīhā ūrā kamtar dūst namī-dārand chunānki Sa'dī va Firdawsī ūrā dūst mī-dārand* ایرانیها اورا کمتر دوست نمیدارند چنانکه سعدي و فردوسي اورا دوست میدارند.

"The lecture is an able summary of the history of this remarkable man, who rose to the highest dignities, *and deserves* to be widely distributed. [Insert 'it' before 'deserves' otherwise 'who' may seem to be subject of 'deserves.']'' In آن نطق خلاصهٔ کلیّه ایست از تاریخ حال این مرد قابل که بمراتب عالیه ترقي کرده بود و مستحق انتشار و اشتهار در دنیاست *ān nuṭq khulāṣa-yi kulliya-ī 'st az tārīkh-i ḥāl i īn mard-i qābil ki bi-marātib-i 'āliya taraqqī karda būd va mustaḥiqq-i intishār va ishtihār dar dunyā 'st*, the English error is repeated; but insert آن نطق *ān nuṭq* after و *va*, and the ambiguity disappears.[1]

"'It is said, *when he died*, the Cardinal[2] 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.'' *Mī-gūyand Kārdinal Fulān ki murd panjāh zabān mī-dānist*[3] میگویند کاردنل فلان که مرد پنجاه زبان میدانست is clear enough; but write کاردنل فلان پنجاه زبان میدانست *Kārdinal Fulān panjāh zabān mī-dānist ki murd* and the sense *might* be that he died *because* he knew fifty languages. Better میگویند وقتیکه کاردنل مُرد اقلاً پنجاه زبان میدانست *mī-gūyand vaqt-i ki Kārdinal murd aqall*[an] *panjāh zabān mī-dānist*.[4]

(*c*) The construction that looks to the implied sense rather than the

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1 Read و ان نطق سزاوار است که در دنیا انتشار و اشتهار یابد *va ān nuṭq sazāvār ast ki dar dunyā intishār va ishtihār yābad.* It is necessary to repeat the word *nuṭq* نطق, as the pronoun *ān* آن can refer to animate beings as well as inanimate things.

2 Cardinal Mezzofanti.

3 Or *mī-dānista ast* میدانسته است.

4 This construction, giving a double and ambiguous sense, is called by the French *construction louche* or 'squinting construction.'

form,[1] in which some part of speech not expressed has to be inferred from the context, is comon in modern Persian.[2]

"'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']." *Āb u havā-yi mā mulāyim vā bāruṭūbat ast va ghayr az sāl-ī yak daf'a ki zīr-i barf ast dar sā'ir-i awqāt sabz va khurram mī-numayad*[3] آب وهوای ما ملایم و با رطوبت است و غیر از سالی یکدفعه که زیر برف است در سایر اوقات سبز و خرّم می نماید.

"'The tobacco *monopoly* was broken down in such and such a year and may be included among the benefits owed to the Mujtahids." *Inḥiṣār-i tutun-farūshī dar sana-yi fulān mawqūf shud va mī-tavān jahmī l ki īn yak-ī az javā'id-ī'st ki az mujtahidīn rasīda*[4] *ast* انحصار تو تون فروشي در سنهٔ فلان موقوف شد و ميتوان فهميد كه اين يكى از فوائديست كه از مجتهدين رسيده است. It was not the 'monopoly' but the breaking down thereof 'that was a benefit.' Insert توقيف انحصار *tawqīf-i inḥiṣār* between *īn* and *yak-ī*.

"The weight of its skeleton [a whale's] was thirty-one tons and *was* afterwards exhibited in London and Paris." *Vazn-ī ustukhwānhā-yi badan sī va yak 'tan'-i Inglīsī būd va dar Landan va Pārīs barāy-i tamāshā bi-mardum nishān dāda mī-shud* وزن استخوانهای بدن سه و یک "تن" انگليسي بود و در لندن و پاريس برای تماشا بمردم نشان داده ميشد. (Add the words آن استخوانها *ān ūstukhwān hā* before *dar Landan* در لندن).

"They both speak a little Persian though it is ten years since they left[5] it (Persia)." *Har du-yi īshān*[6] *qadr-ī Fārsī mī-tavānand ḥarf bi-zanand bā-vujūd-ī ki dah sāl pīsh az īn az ānjā raftand* هردوی ايشان قدری فارسي ميتوانند حرف بزنند باوجوديكه ده سال پيش از اين ازآنجا رفتند. Instead of ازآنجا *az ān jā*, write از ايران *az Īrān*.

"'In Great Britain and Ireland there are more females than males, and in France the *excess* of women is still greater; but in Spain *nearly* equal and

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[1] *Pros to sēmainomenon* 'with reference to the meaning', or the *kătă sünĕsĭn* 'according to the sense.' They were, in Greek and Latin, recognised as rhetorical devices to be used sparingly. They are incorrect in English.

[2] "'The guilelessness of his own heart led him to suspect none in others.' ('Guile,' not 'guilelessness', is the intended antecedent of 'none'. Read 'no guile')." *Vide* Note 5.

[3] Insert زمين *zamīn* before غير از *ghayr az*. If however *zamīn* be omitted, there is according to Persian ideas not an actual mistake.

[4] Or *rasīd*. *Iḥtikār* احتكار is hoarding up grain till a time of scarcity (and then selling it at a high price): it does not mean 'monopoly.'

[5] Modern Persians consider this construction correct as it is admissible in Arabic on the authority of the Quran: *i'dilū huva aqrabu li't-taqvā* اِعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى (*Qurān*) "be just; it (i.e. justice) is the nearest (thing) to piety."

[6] Better ايشان هردو *īshān har du*.

in the United States an excess of males' [i.e. 'the excess is nearly equal.' It should be, 'the numbers are nearly equal, and in the U.S. there is', etc.].'' *Dar Landan*[1] *zan bīsh az mard ast va dar Frānsa kaṣrat-ī zan az īn ham ziyād-tar ast va līkin dar Ispāniyā taqrīb*[an] *barābar ast va dar Itāzūnī*[2] *kaṣrat-i mard ast* در لندن زن بیش از مرد است و در فرانسه کثرت زن از اینهم زیاد تر است و لیکن در اسپانیا تقریباً برابر است و در اتازوني کثرت مرد است. Corrected:— *Dar Landan zan bīsh az mard ast va dar Frānsa zan az ānjā ham bīshtar ast va līkin dar Ispāniyā zan u mard taqrib*[an] *musāvī 'st va dar Itāzūnī kaṣrat-i mard ast* در لندن زن بیش از مرد است و در فرانسه زن از آنجا هم بیشتر است و لیکن در اسپانیا زن و مرد تقریباً مساویست و در اتازوني کثرت مرد است.

"'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.]'' *Ān rūz-nāma bā hīch yak-i shān durust namī-āmad-kudām shakhṣ-i 'āqil mī-tavānist* آن روز نامه با هیچ یکشان درست نمي آمد کدام شخص عاقل میتوانست.

"Muḥammad Ḥasan who was a friend of mine was a Kermani by birth and was educated in that town'' محمّد حسن که یکی از رفقای من بود کرماني بود زیرا که در آن شهر تولّد یافته بود *Muḥammad Ḥasan ki yak-ī az rufaqā-yi man būd Kirmānī būd zīrāki dar ān shahr tavallud yāfta būd. Vide* p. 661, foot-notes 1, 2, and 5.

A somewhat similar error occurs in تملّق بسیار کردم و پرسیدم که از نام و نسب خودت مرا آگاه کن *tamalluq-i bisyār kardam va pursīdam ki az nām u nasab-i khud-at marā āgāh kun*: *pursīdan* is 'to ask' and not 'to say,' and should be followed by a question.

"His name is among the most distinguished of painters'' *ism-i ū dar miyān-i muṣavvirīn-i mashhūr-i dunyā 'st* اسم او درمیان مصوّرین مشهور دنیاست. Insert نسبت *ṣabt* before است *ast*, and اسامي *'asāmī-yi'* after میان *'miyān-i.'*

"*Agarchi bi-lashkar-i pādshāhī ki bā-karrāt u marrāt bar sar-i man firistād, muqāvamat na-tavānistam, ammā*—اگرچه بلشکر پادشاهی که با کرّات و مرّات بر سر من فرستاد مقاومت نتوانستم امّا (H. B. Tr. Chap. XI)'' "—and although my sacred character was not proof against the attacks made upon it by the arms of the Shah, yet—.'' Here the subject of *firistād* is *pādshāh*, understood from the adjective *pādshāhī*; read *firistāda shud* or *firistādand*, or else mention the subject of *firistād* in the relative clause.

"The *name* of our present cook is Muḥammad *and a very good one when he likes.*'' *Ism-i āsh paz-i ḥāliyya-yi*[3] *mā Muḥammad ast, va khaylī*

[1] Geography is not taught in Persia.

[2] *French* = *États Unis.*

[3] *Ḥālīyya*, fem., apparently for *awqāt-i ḥāliyya.*

khūb ham hast agar bi-khwāhad khūb bi-pazad اسم آشپز حالیهٔ ما محمّد است و خیلی خوب هم هست اگر بخواهد خوب بپزد. This might not be considered incorrect in modern Persian, though incorrect it is, since 'he' is understood in Persian as the subject to *hast*: write آشپز خوبیست و خیلی *va khaylī āshpaz-i khūb-ī '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)." "*Guft 'āmīn' va bisyār ṣadāhā-yi dīgar nīz bā ū ma' shudand va 'ahd-i khud rā bi-pāyān rasānīdand* گفت آمین و بسیار صداهای دیگر نیز با او مع شدند و عهد خود را به پایان رسانیدند: insert after 'va', صاحبان صدا *ṣāḥibān-i ṣadā.*

(*d*) *Bi vāsiṭa-yi ulāghhā va chār-pāyān va asphā ki shayha mī-kashīdand* بواسطهٔ الاغها و چهار پایان واسپها که شیهه میکشیدند "on account of the asses and other animals, and the horses, all of which were neighing—"; here شیهه میکشیدند *shayha mī-kashīdand* does not refer to اسپها *asphā* alone, but to all the animals: this is not considered incorrect in Persian.

Zeugma is a figure in grammar in which *two*[1] nouns are joined to a verb or to an adjective suitable to one only, the missing verb or adjective being suggested. In English, Zeugma is usually a blunder.

Instances of Zeugma in Persian seem rare Examples are:—"Many *scenes* or *incidents* which are graphically *narrated*, are *told* as well, or better, by other travellers.' [One cannot narrate a scene]." Compare شهرها و دیده شنیده های خود را باز گفت *shahrhā va dīda u shunīda-hā-yi khud rā bāz guft.*

"'He accounted, handsomely enough, for the delay by saying that *my long absence*, and the recent loss in my family, prevented him from applying to me immediately on my return.' [This holds good of the second reason but hardly of the first]." *Ū ma'zarat khwāst ki ghaybat-i shumā va fawt-i pidar-am māni'-i īn shud ki bi-mujarrad-i murāja'at-i janāb-i 'ālī bi-khidmat bi-rasam* او معذرت خواست که غیبت شما و فوت پدرم مانع این شد که بمجرّد مراجعت جنابعالي بخدمت برسم

However in, "The bees and birds sang sweetly" (for 'the bees hummed and the birds sang sweetly'), the Zeugma is hardly a blunder; it is a metaphor. 'Sang in gladness,' however, would be better than 'sang sweetly.' This may be called ایجاز مجازي

(*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 healty frame.' [It should be, 'compensation for the want of' etc.]." In, زاهد عرضهٔ پادشاه را قبول نکرد چونکه عزّت و دولت دنیا را جزای

[1] Compare last example in (*c*).

زاهد عرضه پادشاه را قبول نکرد چونکه عزت و دولت دنیا را جزای کمی برای آرامی ضمیر و قوهٔ بنیه پنداشت *zāhid 'arẓa-yi pādishāh rā qabūl na-kard chūnki 'izzat u davlat-i dunyā rā jazā-yi kam-ī barāy-i ārāmī-yi ẓamīr va quvva-yi bunya pindāsht*, read برای عدم آرامی ضمیر و عدم قوهٔ بنیه *barāy-i 'adam-i ārāmī-yi ẓamīr va 'adam-i quvva-yi bunya*; or else after دنیا را *dunyā rā*, write نسبت به جزای کمی آرامی ضمیر و قوهٔ بنیه پنداشت (عوض or) *nisbat bi-* (or *'iwaẓ-i*) *ārāmī-yi ẓamīr va quvva-yi bunya jazā-yi kam-ī*[1] *pindāsht*.

"'*Few* of his friends, *except* myself, knew of his being in the kingdom.' [This is like saying, 'I have little money except a penny.' For 'few' read 'none'; or for 'except,' 'besides'].'' *Ghayr az* غیر از means "except" and *'alāva bar* علاوه بر means "besides," and the English error is reproduced in: غیر از من مشکل(or کمتر) کسی از دوستانش میدانست که *ghayr az man mushkil* (or *kamtar*) *kas-ī az dūstān-ash mī-dānist*[2] *ki*—; or غیر از من کمی از رفقایش میدانستند که *ghayr az man kam-ī az rufaqā-yash mī-dānistand ki*—: however owing to the slovenly use in modern Persian of غیر *ghayr* and علاوه *'alāva*, few Persians would consider either of the examples faulty. Corrected: هیچ کدام از دوستانش غیر از من نمیدانست که *hīch kudām az dūstān-ash ghayr az man namī-dānist*[2] *ki*— "none of his friends except myself knew—."

(*f*) The foregoing examples are partly right and partly wrong. The following are wholly wrong:—"'The unwary traveller stumbles to rise no more.' ['And falls' must be inserted after 'stumbles,' stumbling, neither being possible to one who lies on the ground, nor necessarily implying a fall.]'' *Agar musāfir az rūy-i ghaflat darān part-gāh sikandarī bi-khurad hargiz na khwāhad bar khāst* اگر مسافر از روی غفلت دران پرتگاه سکندري بخورد هرگز نخواهد بر خاست. Insert و بیفتد *va biyuftad*, after سکندري بخورد *sikandarī bi-khurad*.

"'The 'Queen,' *without exception*, is one of the best transport ships afloat.' [This phrase is unmeaning, as the 'Queen' is said to be not *the* best, but *one* of the best, etc.].'' Compare او بلا استثنا یکی از مدبّر ترین حکمای ایران است *ū billā istiṯnā yak-ī az mudabbir-tarīn-i ḥukamā-yi Īrān ast* (m.c.).

"The sad faces and joyous music formed an incongruous *sight*[3]'' *sūrat-hā-yi ghamgīn-i nāẓirān va mūsīqī-yi ṭarab-angīz-i muṭribān tamāshā-ī būd ki bāham vifq na-dāsht* صورتهای غمگین ناظران و موسیقي طرب انگیز مطربان تماشائي بود که باهم وفق نداشت. In m.c. تماشا کردن *tamāshā kardan* and دیدن *dīdan* are frequently used in the sense of hearing, as: *fulān kas āvāz mi-khwānad, biyāyīd biravim tamāshā kunīm, bi-bīnīm chi ṭawr mī-khwānad* فلان کس آواز میخواند بیائید برویم تماشا کنیم به بینیم چه طور میخواند (m.c.).

"'The occurrence, it was said at the banquet, was a thing 'unprece-

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[1] Or better چیز پستي *chīz-i past-ī*.

[2] In modern Persian the plural میدانستند *mī-dānistand* is often (incorrectly) used.

[3] This is not exactly Zeugma, '*vide*' (*d*), as the error lies in a noun, and not in an adjective or verb.

dented in the history of Scotland.' We have no doubt of it; and *we trust it will always remain so.*'—Times, 23rd October 1866.'' *Īn vāqi'a dar tavārīkh-i Askātland bī-sābiqa ast va ummīd dārīm ki hamīsha chunīn bāshad* (or *khwāhad mānd*) این واقعه در تواریخ اسکاتلند بی سابقه است و امید داریم که همیشه چنین باشد (or خواهد ماند).

'' 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.']'' *Faṣl-i barāy-i gulhā mufīdtar az īn faṣl taṣavvur namī-tavān kārd va yaqīn*^{an} *hīch vaqt bihtar ham na-būda ast* فصلی برای گلها مفید تر ازین فصل تصوّر نمیتوان کرد و یقیناً هیچ وقت بهتر هم نبوده است (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.'] *Raqṣ-i ū tamāshāchiyān-i Kirmānī rā bar ān dāsht ki shābāsh bi-gūyand valī gumān namīkunam dar Landan īn tawr bāshad.* (Say *tamāshāchiyān-i Landan īn ṭawr bi-kunand*). رقص او تماشاچیان کرمانی را بران داشت که شاباش بگویند ولی گمان نمیکنم در لندن اینطور باشد

(*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:—

صورت او جامهٔ مجد و سعادت را طراز — معنی او خـــاتم اقبال دولت را نگین
عارض رنگین اشعارش همه غنج و فریب — طرّهٔ مشکین الفاظش سراسر تاب و چین
از کلام کاملش انوار دانش شعله زن — راست چون اسرار علم از سید اهل یقین

Ṣūrat-i ū jāma-yi majd u sa'ādat rā ṭarāz
Ma'nī-yi ū khātim-i iqbāl-i dawlat rā nigīn
'Āriż-i rangīn-i ash'ār-ash hama ghanj u farīb
Ṭurra-yi mushkīn-i alfāż-ash sar-ā-sar tāb u chīn
Az kalām-i kāmil-ash anvār-i dānish shu'la-zan
Rāst chūn asrār-i 'ilm az sīna-yi ahl-i yaqīn.—(Anv. Suh., Pref.).

'' Its form is fringe-like to the robe of joy[1] and happiness,
Its sense the gem that decks the ring of fortune and success:
While from its verses' tinted cheek love's wiles and witchcrafts beam,
Its diction's labyrinthine curls like musky ringlets seem.''
(*East. Trans.*)

[1] 'The *form* of the book is like the fringe of the robe of happiness.'

Dil agar khāna bi-sāzad bi-sar-i zulf-i tu sāzad دل اگر خانه بسازد بسر زلف تو سازد (Trans. Ḥājī Bābā; Intro. Epis.) "were my heart able to build a dwelling, it would build it upon thy locks."

"'The passions may be humoured till they become our master, as a *horse* may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the *helm* in the hands of reason.' [The metaphor, if not actually mixed, is here too abruptly changed.]" *Tan dādan bi-nafs-i ammāra bā'iṣ-i ghalaba-yi ān khwāhad shud · chunānki asp rā agar bisyār tavajjuh va navāzish kunand dīgar savārī na-khwāhad dād va sar-kashī khwāhad kard; ammā agar az avval nafs va asp rā jalaw-gīrī va la'dīb u tarbiyat numāyand az zaḥmat-i sar-kashī-yi ānhā rihā'ī mī yāband va sukkān-i har du dar dast-i 'aql mi-mānad* تن دادن بنفس امّاره باعث غلبهٔ آن خواهد شد چنانکه اسپ را اگر بسیار توجّه و نوازش کنند دیگر سواري نخواهد داد و سرکشي خواهد کرد امّا اگر از اول نفس و اسپ را جلوگیري و تأدیب و تربیت نمایند از زحمت سرکشي آنها رهائي مي‌یابند و سکّان هردو در دست عقل مي‌ماند. [For سکان *sukkān*[1] "helm", read عنان '*inān*' rein].

"'One of the *sources* from which has sprung that abundant *harvest* of usefulness which he has *scattered broad-cast* through the length and breadth of his native land.' [1, Source; 2, harvest; 3, broad cast, which applies to seed, not crop]." *Īn ast yak-ī az sar-chashma-hā'-ī ki az ān-hā ḥāṣil-i vāfir-i mufīd-ī ki ū dar 'arż u ṭūl-i zād u būm-i*[2] *khud pāshīda sar zada ast* اینست یکی از سر چشمهائیکه از آنها حاصل وافر مفیدی که او در عرض طول زاد و بوم خود پاشیده سر زده است. [For ازانها *az ānhā*, read بواسطهٔ آنها *bi-vāsiṭa-yi ānhā*; and for پاشیده *pāshīda*, read کاشته[3] *kāshta*].

"We see how difficult it is to *eradicate the stamp* which the mother puts upon her child." *Az īn maṣal mī-bīnīm ki istīṣāl-i manqūsh-ī ki mādar bar farzand-i khud mī-numāyad chi qadr mushkil ast* ازین مثل مي بینیم که استیصال منقوشیکه مادر بر فرزند خود مي نماید چقدر مشکل است. [Instead of استیصال *istīṣāl*, read محو کردن *maḥv kardan*].

The following, an instance of confusion of metaphors, is not considered inelegant in modern Persian:—دامن مرحمت شما چون ابر سایه افگند و مثمر ثمر شد *dāman-i marḥamat-i shumā chūn abr sāya afkand va muṯmir-i ṯamar 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 *sākin* "dweller.") The Anglo-Indian word 'sea-cunny' is a corruption of *sukkānī*.

[2] زاد و بوم *zād u būm*, m.c. for زاد بوم *zād-būm*.

[3] *Bi-vāsiṭa-yi īn sar-chashma ḥāṣil rā kāshta am* بواسطهٔ این سر چشمه حاصل را کاشته‌ام is considered correct Persian.

anger was evident in his postures *āṣār-i khashm dar ḥarakāt wa sukanāt ashpaidā 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 ummīdvār-am ki hamīn zūdīhā duktūr-i kāmil-ī bi-shavam zīrāki ḥāl mī-tavānam aṭfāl rā mu'ālaja kunam*[1] گفت امید وارم که همین زودیها دکتور کاملی بشوم زیرا که حال میتوانم اطفال را معالجه کنم.

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).''[2] Compare the following: یکی از شعراء را مضمونی است که آبهای هستي ما اگرچه از سر چشمهای جداگانه است امّا بهم چون پیوندند سیلی چنان تند بر مي انگیزند که آن را پروای هیچ سدّ و بندی نیست و از هیچ نمي اندیشد—(H. B., Chap. XXIV).

(*h*) Confusion as to the logical subject of discourse is another source of error.

'' 'Much cause too have you for thankfulness on account of the many temptations from which you are preserved.' [The true construction is, 'of your preservation from many temptations.' The relative clause is here inseparable].'' '' *Az a'māl-i qabīḥa-yi shahr ki shumā maḥfūẓ mī-mānīd bāyad khaylī shukr-i Khudā rā bi-jā āvarīd* از اعمال قبیحهٔ شهر که شما محفوظ مي مانید باید خیلی شکر خدا را بجا آورید. [Read—بمحض حفاظت از *bi-maḥẓ-i ḥifāẓat az*—].

'' 'The skirt of her dress, which was on fire, was put out by Mrs.—.' [Read, the fire which had caught the shirt of her dress, etc.'']. *Dāman-i qabā-yi ūrā, ki ātash girifta būd, khāmūsh kardand* دامن قبای اورا که آتش گرفته بود خاموش کردند. In Persian this is said to be no mistake, as *dāman* is considered to be a مجاز باسم محل *majāz-i maḥall bi-ism-i ḥāl*[3] 'the use of the place for what is in it.'

[1] This Persian sentence has been submitted to the judgment of many Persians, several of whom prided themselves on their proficiency in Arabic. All of them failed to see the incongruity, even when it was carefully explained.

[2] Another bull is: "All along the untrodden path of the future we can see the hidden footprints of an unseen hand." A Eurasian father was heard to say to his son: "You have buttered your bread and now you must lie on it."

[3] Example ناودان جاري شد *nāvdān jārī 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:—[2] چون خویش را در بغل بیگانه دید[2] از عقل بیگانه گردید (Tr. H. B., Chap. XXXVII), "(when 'she came to her senses) and saw herself in the arms of a stranger she became greatly upset": this use of *bīgāna* is *Tajnīs-i tām* تجنیس تام. *Rakht-i khwāb na-dāshtan*[3] *zaḥmat-ī na-dāsht.*[3] رخت خواب نداشتن[3] زحمتی نداشت (Trans. H. B. p. ۳۵).

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] (حشو قبیح).

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 (حشو قبیح)[4] are:—

"By the Portuguese *law*, every person is *legally* obliged to join the battalions arranged in defence of the country." Compare در قانون ایران همهٔ رعایا باید از روی حکم نامه مطیع شرع باشند *dar qānūn-i Īrān hama-yi ra'āyā bāyad az rūy-i ḥukm-nāma muṭī'-i shar' bāshand.*

"In *addition* to these, there was *superadded* a still more fatal and indelible source of discord." Compare علاوه بر نقصان تجارتش قوت پدرش هم مزید بران شد *'alāva bar nuqṣān-i tijārat-ash fawt-i pidar-ash ham mazīd bar ān shud.*

"He always communicated his directions *with clearness* and in the most concise terms, yet *without obscurity*"; همهٔ دستور العمل خود را واضحاً و باختصار هرچه تمامتر بدون ابهام بیان میکرد *hama-yi dastūr"l-'amal-i khud rā vāẓih[an] va bi-ikhtiṣār-i harchi tamāmtar bi-dūn-i*[5] *ibhām bayān mī-kard.*

(*j*) It is not always easy to distinguish between Tautology and Redundancy. In, "the *reason* why Socrates was condemned to death was *on account*

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[1] The Figure Place or Antanaclasis.

[2] *Did* and *gardīd* is *Tajnīs-i zā'id.*

[3] *Tajnīs-i ishtiqāq.*

[4] For the three kinds of *Ḥashv* or 'stuffing' in Persian, *vide* § 142 Rhetoric.

[5] بدون ابهام *bidūn-i ibhām is* حشو قبیح *ḥashv-i qabīḥ.*

of his unpopularity,'' the error is due to thoughtlessness, and would be Redundancy rather than Tautology. [Delete either 'on account of' or 'the reason why' and the second 'was'].'' Compare در اصل جهت فتوای قتل او از باب عدم رضایت مردم بود *dar aṣl jihat-i fatvā-yi qatl-i ū az bāb*[1]*-i 'adam-i riẓāyat-i mardum būd.*

English redundancies sanctioned by good usage are, '*from* hence', '*from* thence', '*from* whence.' In modern Persian a preposition is as a rule prefixed to the adverbs *īnjā* اینجا, and *ānjā* آنجا, while some prepositions are now seldom used singly as, *az barāy* از برای, *bi-ghayr* بغیر, *bi-juz* بجز. This redundancy is حشو متوسط.

Emphasis sometimes assumes the appearance of redundancy, as: ''all without exception'' همه بلا استثنا *hama bi-lā istiṡnā*; ''not one single man of you'' نه یک نفر واحد از شما *na-yak nafar-i vāḥid az shumā*; ''there is none that doeth good, no not one'' *hich kas nīkūkār nīst yak-ī ham na* هیچ کس نیکوکار نیست یکی هم نه. This Pleonasm is حشو ملیح.

(*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: درویش خود نیز در تقدّس فروشي و ظاهر سازي از قبیل بزمین نگریستن آه سرد کشیدن و بیهوده لب جنباني و سکوت ساخته و ترش روئي و کج خلقي و بی مزگي و پارسائي بگردم نمیرسید *darvīsh khud nīz dar taqaddus-farūshī va ẓāhir-sāzī az qabīl-i bi-zamīn nigarīstan, āh-i sard kashīdan, va bīhūda lab-jumbānī, va sukūt-i sākhta, va tursh-rū'ī, va kaj-khulqī, va bī-mazagī, va pārsā'ī bi-gard-am namī-rasīd.*—(Trans. ''Hājī Bābā,'' Chap. 45) ''No face wore a more mortified appearance than mine: even the dervish, who was the best mimic possible, could not beat me in the downcast eye, the hypocritical ejaculations, the affected taciturnity of the sour, proud, and bigoted man of the law.'' Compare also the Figure *Saji'-i Mutavāzin*, سجع متوازن, 'vide' *'Ilm" 'l-Adab*, Vol. I, Beyrout edition 1902, p. 150.

Note the change of subject in:—و بعد ازان گاه در پایگاهی عالي و گاه در منصب عادي مانند ایرانیان پست و بلدد دنیا را خیلی چشیده عاقبت بنام کار پردازي از جانب شاه بدربار عثماني فرستاده بودند. Substitute فرستاده شد. Such a change of subject is common in modern Persian, but is to be condemned.

In the following: ''The *detectives* were baffled by the many complications, and had it not been for outside help, the *murders* would not have been solved to this day'', though there is no actual fault, the change of subject is unnecessary and the *style* therefore loose (منتشر). 'Detectives' should be the subject throughout; also the co-ordination is slovenly. Reconstructed: ''The Detectives were *so* baffled by the many complications *that* had *they* not obtained outside help, *they* would not have—''. Compare: و قضیه را بدین انجامید که فرنگي خون بیچاره نسقچي را گرفت و بمرد (Tr. H. B.

[1] In Persian *Ḥashv-i qabīḥ*, but in English Redundancy.

Chap. XXXII, p. 259): the subject to گرفت *girift* is فرنگي *Farangī*, but the subject to برد *bi-murd* is سقچي *nasaqchī*.[1]

(*l*) (1) An Antithesis may be faulty or it may be incomplete. An antithesis is faulty[2] "when the balanced terms present no actual contrast." Example: "'His speeches in after life attest his familiarity with the *least*, as well as with the *best*, read Roman writers.' ['Least' requires 'most', as 'best' would require 'worst'].'' Compare ما درون را مينگريم وشما ظاهر را *mā darūn rā mī-nigārīm va shumā ẓāhir rā*.[3] ['*Darūn*' درون requires '*bīrūn*' بيرون, and '*ẓāhir*' ظاهر requires '*bāṭin*' باطن]. من مثل نسانم و او مثل ألاغ *man miṣl-i insān-am va ū miṣl-i ulāgh*; [for الاغ *ūlagh* read حيوان *ḥayvān*].

An antithesis is incomplete[4] "when much of its possible effect is lost through non-preservation of consonance of the terminations," *i.e.* when it is unbalanced (غير متوازن *ghayr-i mutavāzin*). "'The idea which underlies most of his plays is a struggle of virtue assailed by *external* or *inward* temptations.' [This should be 'outward or inward', or 'external or internal.']''

(*m*) (1) Climax[5] (a ladder) "is an ascending scale", *i.e.* a rhetorical arrangement of clauses in which there is a graduated increase in emphasis. "We glory in *tribulations* also, knowing that *tribulation* worketh *patience*; and *patience experience*; and *experience hope*; and *hope* maketh not ashamed—'' (Rom. v. 3, 4) و نه اين تنها بلكه در مصيبتها هم فخر ميكنيم چونكه ميدانيم كه مصيبت صبر را پيدا ميكند و صبر امتحان را و امتحان اميد را و اميد باعث شرمساري نمي شود *va na īn tanhā balki dar muṣībathā ham fakhr mī-kunīm chūnki mī-dānīm ki muṣībat ṣabr rā paydā mī-kunad vā ṣabr imtihān rā va imtiḥān ummīd rā va ummīd bā'iṣ-i sharmsārī namī-shavad*.[6]

Ḥabīb-i man qamar ast balki shams حبيب من قمر است بلكه 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) پس شهوت آبستن شده گناه را ميزايد و گناه بانجام رسيده موت را توليد مي كند *pas shahvat ābistan shuda gunāh rā mī-zāyad va gunāh bi-anjām rasīda mawt rā taulīd mī-kunad*.[7]

(2) Anti[7]-climax is opposed to Climax and is, unless used for a special purpose, a fault in style; it consists in an abrupt descent from stronger to weaker expressions. Examples: شما شخص بزرگي هستيد با علم با فضل

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[1] بيچارة نسقچي *bichāra nasaqchī*, or in m.c. بيچارۂ نسقچي *bī-chāra-yi nasaqchī*. Both in English and in Urdu such a change of subject is bad.

[2] Faulty Antithesis might be called تضاد ناقص المعني.

[3] *Taẓād-i qabīḥ* تضاد قبيح.

[4] Incomplete Antithesis might be called تضاد ناقص الالفاظ.

[5] No regular name in Persian but *taraqqī* or *tadrīj* might be coined for this.

[6] Trans. revised by Rev. R. Bruce, D.D.

[7] *Tanazzul* or *inḥiṭāṭ*; coined term.

شما با تدیّن رقص هم خوب میکنید *shumā shakhṣ-i buzurg-ī hastīd, bā 'ilm, bā faẓl, bā tadayyun; raqṣ ham khūb mī-kunīd*: او در سواري و شکار و منشي گري و آش پزي نظير ندارد *ū dar savārī va shikār va munshī-garī va āsh-pazī naẓīr na-dārad*: شما کتاب سعدي را خوانده‌ئيد؟ بلی خيلی خوب است بی نظير است گمان ميبرم که در کرمان ده مرد نيست که بتوانند اين جور کتاب بنويسند *shumā kitāb-i Sa'dī rā khwānda īd? Balī khaylī khūb ast bī-naẓīr ast; qumān mī-baram ki dar Kirmān dah mard nīst ki bi-tavānand īn jūr kitāb bi-navīsand* (m.c.).

"'He was eminently truthful in all things. I do not believe he would have told a falsehood, *even on his oath*'" او همیشه راست گو بوده است و هیچ باورم نمیشود که حتی در سوگند خود نیز دروغی بگوید *ū hamīsha rāst-gū būda ast va hīch bāvar-am namī-shavad ki ḥattạ dar sawgand-i khud nīz darūgh-ī bi-gūyad.*

"'Where is the *man or minister* either who has not read Guy Mannering?' [This is as if a minister were not a man. It should be 'man, even a minister.']" *Kujā ast ān ādam yā mullā'ī ki īn kitāb rā na-khwānda ast* (or—*bāshad*)? کجا است آن آدم یا ملائکه این کتاب را نخوانده است (or باشد). This should be *kujā ast ān ādam ki īn kitāb rā na-khwānda ast agarchi mullā ham bāshad* کجا است آن آدم که این کتاب را نخوانده است اگرچه ملا هم باشد.

(*n*) It is a violation of the "Rule of Suspence" 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 سراچهٔ حکیم پارهٔ زن میدیدم ولی هیچ یک چنگ بدل زن نمیدهند و من هم نه جسارت میکردم و نه بخاطر خطور میکرد که دانشان نگاهی کنم برای آنکه بمحض دیدن آنچه بدهنشان می آمد میگفتند کنم *kunam*. It is an ill-constructed 'loose sentence.' [1]

(*o*) Coherence (ربط یا ارتباط) is partly a matter of Syntax (نحو) and partly a matter of Logic (منطق).

Avoid illogical compound sentences. A complex sentence must have *one* main part, and that part must be expressed as the main clause. The following therefore are both *illogical:* (i) "Avoid danger. Keep your seats till the car stops" [2] از خطر اجتناب کن - تا کالسکه ایستاده نشود بر جای خود نشسته باش, and (ii) "Avoid danger *and* keep your seats till the car stops" از خطر اجتناب کن و تا کالسکه ایستاده نشود بر جای خود نشسته باش [2].

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[1] An English example of this error is: "This reform has already been highly beneficial to all classes of our countrymen, and will, I am persuaded, encourage among us industry, self-dependence, and frugality, *and not, as some say, wastefulness.*"

Corrected: "—— and will, I am persuaded, encourage among us, not, as some say, wastefulness, but industry, self-dependence and frugality."

[2] The same illogicalness exists in the Urdu:—

(i) خطرے سے بچو - جب تک ٹرین گاڑي کھڑي نہوجائے اپني جگہہ پر بيٹھے رہو

(ii) خطرے سے بچو اور جب تک کہ ٹرين گاڑي کھڑي نہو جائے اپني جگہہ پر بيٹھے رہو

The sentence should logically be: "To avoid danger, keep your seats till the car stops" محض اجتناب از خطر بر جای خود نشسته باش تا وقتی که کالسکه بِه ایستد[1].

Connecting, by the co-ordinating conjunction *and*, two statements that are not co-ordinate, is one common instance of incoherence (غیر ارتباط). 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 (تعقید معنوي). Note the ambiguity in:—

لکهنو بالنسبه بپیشاور از دهلي دور تر است = لکهنو پیشاور کي نسبت دلي سے زیادہ دور هے[2].

Reconstructed as follows, there is no ambiguity:—

هرقدری که از دهلي پیشاور دور است از آن لکنو دور تر است = جتني دور دلي سے پیشاور هے اوس سے زیادہ دور لکهنو هے.

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[1] In Urdu خطرے سے بچنے کے لیئے اپني جگهه پر بیٹهے رهو جب تک که ٹریم گاڑي کهڑي نهوجائے. Study also the following English and Urdu sentences:—

(*a*) *Illogical*: "I turned to reply, when the platform on which I was standing gave way with a crash" مین نے جواب دینے کے لیئے منهه پهیرا جب چبوترا جس پر مین کهڑا تها دهم سے گر پڑا. This sentence is logically upside down, both in English and Urdu: the main thought is expressed as subordinate and *vice versa*. In Urdu *jab* جب in such a position means 'then and then only' and stands for *tab* تب. If *ki* کہ be substituted for *jab* جب, it will denote simultaneous action and the Urdu idiom will be correct (as it would be in Persian)—though the Pluperfect *pherā thā* پهیرا تها 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 لیئے مُنهه پهیرا چبوترا جس پر مین کهڑا تها دهم سے گر پڑا.

(c) If you write, "When the platform on which I was standing gave way with a crash, I turned to reply" جب چبوترا جس پر مین کهڑا تها دهم سے گر پڑ مین نے جواب دینے کے لیئے مُنهه پهیرا, the idea is that the writer remained unmoved in the midst of the crash.

[2] ابهام, or تعقید معنوي.

THE END.

APPENDICES.

APPENDIX A.

ARABIC GRAMMAR.

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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,[1] but also some acquaintance, at least, with the elements of Arabic grammar.

(*b*) Nearly every Arabic word can be traced to a triliteral root اَلْاَصْلُ الثُّلَاثِي[2]. Quadriliteral roots (اَلْاَصْلُ اَلرُّبَاعِي[3]) are rare. A few nouns[4] are primitive, that is they cannot be referred to any verbal root, as: فَرَسٌ "horse"; دِرْهَمٌ "a dirhem"; سَفَرْجَلٌ "quince."[5] Some words have but two letters, as for instance some of the pronouns and particles.

The verb (root) قَبِلَ signifies "he accepted"; قَبْلَ is virtually a preposition "before"; قَابِلٌ is the active participle or agent "accepter; able to receive; capable, fit": مَقْبُولٌ is the passive participle "accepted[6]; مُقَابَلَةٌ is "confronting, opposition"; اِسْتِقْبَالٌ 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 قبل, 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.

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[1] Some knowledge of Arabic roots is also necessary for a proper knowledge of Urdu.

[2] In Persian, سه حرفي مادّه.

[3] In Persian, چهار حرفي مادّه.

[4] Under 'Nouns', Arabs include Adjectives and Pronouns, and also certain Prepositions, Adverbs, and Interjections. Nouns are either primitive (جامد), or derived (مُشتَقّ).

[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 (ألحروف الزائدة, or ألزوائد) used to expand a word, are contained in the Arabic word يتسمنوا *yatasammanū* "they become fat."

According to Arab grammarians there are *ten* زوائد, *zawā'id*, contained in the Arabic words سألتمونيها "you asked me about her." In this phrase, *hamzah* and *alif* are both given; ء, as it is added to some infinitives, to form the noun of unity, etc., and to form the feminine; and لَ, 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 (ألحروف 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 فعل *fi'l*[m] signifying *action*, and have expanded the root فعل in every possible way to form paradigms of every part of speech that could possibly be derived from a root, and the formulæ so obtained are called "forms, or measures, of words." Just as all the tenses of the Greek verb *tūpto* do not exist in any one Greek verb, so no single Arabic root affords all the forms and measures assigned by grammarians to the root فعل. From some roots, for

[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, ile 'Measure' properly denotes the Form fully pointed. The distinction is en ignored.

(*i*) In grammatical language, the three root-letters of any word are not led the first, second, or third; but the *fā*, *'ayn*, *lām*. Each derived form فَعَلَ is in fact a formula. The symbols X, Y, Z could be substituted as oot-paradigm, and expanded for each form by the serviles suitable for t form.

(*j*) As an English beginner usually experiences much difficulty in sping what the "measure" or *wazn* (وزن) of an Arabic word means, *him* the following unscientific explanation is given:—

The measure of the passive participle is مَفْعُولٌ *maf'ūlun*, and of this asure are معلوم - مقبول - مفهوم. If, for instance, معلوم be written above the asure مفعول, 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 (ع *'*): 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 *ū* for the fourth, will be of the 'measure' مَفْعُولٌ and will be a sive[1] participle.

Conversely, قَاتِلٌ *qātilun* "killer" is an active participle or agent. w, what is its root and its measure? It has one servile letter, the nd, *alif*: the triliteral root therefore must be قتل (= فعل). Expand فعل the same servile letter (*alif*), and you get the Form فاعل: point the n with the same short vowels, and you get the Measure فَاعِلٌ. This is the ciple to be adopted with all derivatives and all roots. A knowledge of correct measure of a word is a guard against mispronunciation sians and Indians, for example, usually say *munḥaṣar* and *muttaham*, but Arabic measures are *munḥaṣir* and *muttahim*.

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[1] Some passive or past participles are also used as nouns, as: مَكْتُوبٌ "written, *also*, ter": مُثَلَّثٌ "in three parts, a triangle."

(*k*) Euphonic difficulties arise when the root contains any of the weak consonants or semi-vowels (حُرُوفُ الْعِلَّةِ) ا - و - ي; 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 (حَرَكَات), but subordinate to them. When, in a measure, a weak consonant would in pronunciation follow a short vowel that is not homogeneous to it, euphony requires that the weak consonant should change into the letter of prolongation for that short vowel; or, in other words, the short vowel changes the weak consonant into that weak consonant that is analogous to itself.[1] These changes are called the Permutations of Weak Consonants (تَعْلِيلٌ). Example: مِيعَادٌ "place or time of promise; trysting and trysting-place; promised limit of time,"[2] is from وَعَدَ "he promised"; but the measure for the Noun of Instrument[3] is مِفْعَالٌ *mif'ālun* and this would give مِوْعَادٌ *miw'ādun*, which is uneuphonic: hence, according to rule, the *kasrah* (—ِ) conquers the *wāw* (و) and changes it into *yā* (ي). So, too, إِيدَاعٌ "depositing" is for إِوْدَاعٌ (v. n. 4 of وَدَعَ).

(*l*) As regards the second kind of euphonic change called إِبْدَالٌ, if the soft dental ت follows ص - ض or ط, it changes into the hard palatal ط; if it *follows* ظ, it changes into ظ, or else both letters become ط; if it follows the soft dental د, it changes into د; and if ذ, it either changes into ذ, or else both letters become د: if it follows ز, it becomes د. Examples: from صَلَحَ; "he became fit," on the measure إِفْتَعَالٌ we would get إِصْتَلَاحٌ; but, as Arabs find difficulty in pronouncing ت immediately after ص, the word, according to the rule given, becomes إِصْطَلَاحٌ "idiom"; إِطَّلَعَ "to overlook, look down upon, (and hence) to know, be informed", from طَلَعَ "to rise (of sun):" ظَلَمَ "to oppress", إِظَّلَمَ or إِطَّلَمَ "to be oppressed": from the root زَوَجَ "he married," we get on

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[1] Arab grammarians give many complicated rules to meet various cases.

[2] Though formed on the measure of the Noun of Instrument, it has the meaning of a Noun of Time and Place: *vide* § VIII (*b*).

[3] And from a few verbs, of the Noun of Time and Place also.

the measure إِفْتِعَالٌ (infinitive of إِفْتَعَلَ, VIII Stem) إِزْتِوَاجٌ, which in an Arab's mouth changes to إِزْدِوَاجٌ.

(*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 a mistake Arabs have taken the root to be مَكَنَ, and so have derived words from this non-existing root,[1] as: مَكِينٌ "dweller, well-fixed": the broken plural of مَكَانٌ is أَمْكِنَةٌ, whereas grammatically nouns of time and place have broken plurals on the measure مَفَاعِلُ.

(*n*) Another euphonic change is ASSIMILATION (إِدْغَامٌ). 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 *tashdīd*; thus, the root خَصَّ "he became special" was originally خَصَصَ.

(*o*) In the 8th Conjugation of verbs beginning with ا — و — ى, these weak letters are assimilated to the ت characteristic of that conjugation, as: إِتَّفَاقٌ from وَفَقَ; إِتَّسَارٌ from يَسَرَ; إِتَّخَاذٌ from أَخَذَ.

Remark.—In extracting the root of a word with a doubled *t* (تّ), 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: إِتِّفَاقٌ "accident, chance," root وَفَقَ "it happened"; إِتِّصَالٌ "junction", root وَصَلَ "he united"; إِتِّخَاذٌ "to take to oneself as, to take possession of", from أَخَذَ.

A servile ت coming after ز, is changed into a د, as: إِزْدِحَامٌ "crowd," root زَحَمَ "he forced his way through (a crowd, or forest)."

A servile ت coming after ض, is changed into ط, as: إِضْطِرَابٌ "agitation (of mind, sea, air, etc.)," root ضَرَبَ "he beat"; إِضْطِرَارٌ "great necessity, compulsion," root ضَرَّ "he harmed."

[1] There is a root مكن, but with a different signification.

(*p*) Positions of the Servile Letters.—A study of the various for will reveal the following facts, that:—

(1) The serviles ا and ت may occur at the beginning, middle, end of a word, as: إِقبال - إِكرام - مَرحبا - تَعليم - إِستِفسار.

(2) The servile letter س always occupies the second place in a word a is preceded by the serviles ا or م, and followed by a servile ت, as: قَبّالٌ مُستَقيذٌ - إِستِبصارٌ.

(3) The servile م occurs only as a first letter, as: مِفتاحٌ - مَدرسةٌ - مُحِبٌّ.

(4) The serviles ن and ي occur either in the middle or at the end o stem,[1] as: إِنفِعالٌ - عِصيانٌ - شَرِيفٌ - شَمسِيٌّ.

(5) The servile و occurs only in the middle, as: مَعلومٌ "known"; غَفُورٌ "very forgiving" (of God); سُجودٌ "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 th obtained are usually referred to by their numbers, thus "Fifth Stem "Tenth Stem," etc., which in dictionaries are indicated by a simple Rom figure (V—X, etc.). By some writers, these derived stems are term Conjugations.

(*b*) There are in all fourteen derived Stems, which Palmer divides i four groups, formed by the four methods:—

(1) Adding one letter to the simple stem: this makes a neuter st transitive, or a transitive stem strong or intense in action.

(2) Prefixing a ت: 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: t implies distortion of meaning and indicates colour, defect, or intensity.

Stem XI is rare even in Arabic, while stems XII to XV are rarer s and may be ignored.

The stems up to XI only, are given below. For Persian, the verbal *no*

[1] But ن and ي can occur as the first letters in the Aorist, ن for the 1st pers. pl., ي for the 3rd per. masc. sing, dual, and plural, and 3rd pers. pl. fem.

and the *participles* only, of Nos. I to VIII, and of No. X, are really necessary. A study of the derived 'Conjugations', however, simplifies matters.

(*c*) The verbal nouns[1] (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: وُجُود "existence" [trans. وِجْدَان]; عُمُوم "being common"; but others are both active and passive in sense, thus نَصْر means "helping another" or "being helped."

The verbal nouns and participles of the *derived* forms are fixed on measures. The Participles of the First Stem or Triliteral are also regular, but the measure of its verbal nouns are numerous, though only four or five forms are in common use.

(*d*) The following are the Stems. Their order must be noted.[2] The force of the derived forms and the measure of their infinitives or verbal nouns, and of their participles, will be given later:—

I.	فَعَلَ	IV.	أَفْعَلَ	VII.	إِنْفَعَلَ	X.	إِسْتَفْعَلَ
	*fa'al*ª.		*af'al*ª.		*infa'al*ª.		*istaf'al*ª.
II.	فَعَّلَ	V.	تَفَعَّلَ	VIII.	إِفْتَعَلَ	XI.	إِفْعَالَّ[3]
	*fa''l*ª.		*tafa''al*ª.		*ifta'al*ª.		*if'āll*ª.
III.	فَاعَلَ	VI.	تَفَاعَلَ	[IX.	إِفْعَلَّ[3]	[XII to XV.	
	*fā'al*ª.		*tafā'al*ª.		*ifa'all*ª].	————].	

Remark I.—Stem I is usually of the measure فَعَلَ, as: قَتَلَ *qatal*ª "he killed"; but فَعِلَ[4] (generally intransitive) is also found, as: حَزِنَ[4] "he was sad" (intr.); عَمِلَ "he did" (trans.); also فَعُلَ,[4] in intransitives only, as: حَسُنَ[4] "it was beautiful." Occasionally, a form has varying Measures, as: عَمَرَ "to inhabit"; عَمِرَ "to grow old"; عَمُرَ "to be flourishing," according to the vowel of the 2nd Radical.

[1] *Maṣdar*ᵘⁿ مَصْدَر (pl. مَصَادِر), lit. "place of issuing," *i.e.* "source."

[2] Because in European dictionaries the serial number only is quoted. The Arabs arrange these forms differently.

[3] Not found in Persian.

[4] *Kasrah* under the second radical often indicates temporary condition, while *zammah* over it, continuous condition.

Remark II.—Verbs on the measure فَعَلَ making its Aorist يَفْعَلُ, have always the second or third radical one of the gutturals, *hamzah*, غ, ح, خ, ع or ء.

(*e*) The Arabic participles do not in themselves convey any suggestion of time: hence قَاتِلٌ may mean 'one who has killed' as well as 'one who is killing'; مَقْتُولٌ '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* (ـِـ) of the last syllable of the Active Participle into *fathah* (ـَـ), as: مُرْسِلٌ *mursil*^{un} "sender," مُرْسَلٌ *mursal*^{un} "sent" (مُفْعَلٌ and مُفْعَلٌ 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: قَصْدٌ "intention" and مَقْصَدٌ[1] "object"; قُرْبٌ "nearness" and قَرَابَةٌ "relationship." One of the most common forms is فَعْلٌ, as: قَتْلٌ "killing."

The infinitive of فَعَلَ is generally فَعَلٌ, as: غَضَبٌ "being angry." Other measures, from usually intransitive verbs, are: فُعُولٌ, and فَعَالٌ, as: جُلُوسٌ "sitting," سَلَامٌ "being in a perfect state, health," دُخُولٌ "entering."

Note that all the stems that begin with *hamzah* (أ or إ) 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* (ـِـ); and all other moveable letters must have *zammah* (ـُـ), as: فَعَلَ Act., فُعِلَ Pass.; اِسْتَفْعَلَ *istaf'al*^{a} Act., اُسْتُفْعِلَ *ustuf'il*^{a} Pass.; فَاعَلَ Act., فُوعِلَ 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: مَكْتَبٌ *maktab*^{un} (place of writing) "a primary or preparatory school."

[2] The same verb may have different meanings, and then has a different noun of action for each.

§ III. The Fourteen Conjugations.

I STEM (*i.e.* the triliteral) فَعَلَ (or فَعِلَ[1] or فَعُلَ[2]). Ex.: حَلَفَ "he swore"; ظَهَرَ "he appeared"; خَبَرَ "he experienced, tested": عَلِمَ "he knew"; فَرِحَ "he rejoiced"; عَمِلَ "he performed, worked"; حَزِنَ[3] "he was sad"; حَسُنَ "it was handsome"; نَضُرَ[4] "to be bright (of the face), be blooming."

Active Part. فَاعِلٌ *fā'ilun*.—Ex.: سَامِعٌ "hearer"; نَاصِحٌ "adviser"; عَالِمٌ "knowing, learned"; لَائِقٌ *lā'iqun* (for *lāyiqun*) "having capacity, fit."

Passive Part. مَفْعُولٌ *maf'ūlun*. Ex.: مَرْحُومٌ "blessed, late (*i.e.* dead, of Muslims)"; مَأْمُورٌ "ordered, appointed"; مَفْهُومٌ "understood"; مَجْنُونٌ "mad" (lit. possessed by a Jinn).[5]

Infinitives فَعْلٌ - فَعَلٌ[6] - فِعْلٌ[6] - فُعُولٌ[7] and فُعُولَةٌ; فَعَالٌ and فَعَالَةٌ[7]; مَفْعَلٌ[8] or مَفْعَلَةٌ (and many other forms). Ex.: ضَرْبٌ "striking"; فَتْحٌ "opening": كَرَمٌ[6] "being kind"; عَمَلٌ "working, doing"; حِلْمٌ "to be forbearing"; عِلْمٌ "to know, knowledge"; قَبُولٌ "to accept, accepting"; حُضُورٌ "being

[1] Transitive or intransitive.

[2] Always intransitive. An adjective on the measure فَعِيلٌ can be formed from all such verbs (فَعُلَ), as: حَسِينٌ "beautiful," كَرِيمٌ "kind," قَبِيحٌ "ugly," from كَرُمَ - حَسُنَ - قَبُحَ; *vide* § XV (4).

[3] But حَزَنَ tr. "to grieve, sadden (some one)."

[4] Also نَضَرَ and نَضِرَ (نَضُرَ).

[5] For Passive, *vide* Remark I to § II (*f*), and § XXV (*a*) and (*b*), and Table II, footnote 2 of Paradigms.

[6] فَعْلٌ abstract noun from transitives فَعَلَ and فَعِلَ. فَعَلٌ generally from فَعِلَ when *intransitive*. كَرَمٌ is from كَرُمَ.

[7] فُعُولٌ from فَعَلَ when intransitive. فُعُولَةٌ and فَعَالَةٌ from فَعُلَ, intransitive.

[8] مَفْعَلٌ *maf'alun*, uncommon as an Infin., is also the measure of the noun of place, as: مَكْتَبٌ *maktabun* "a primary or preparatory school."

present, presence''; كَلَامٌ ''to speak, speech''; كَمَالٌ ''to be perfect, perfection''; مَخْرَجٌ [1] ''going out, (*also* place of going out, exit)''; مَمَاتٌ ''to die, death,'' (from مَاتَ, we get مَوْتٌ, which by permutation becomes مَمَاتٌ); مَوْعِظَةٌ ''preaching''; مَنْفَعَةٌ ''to be benefited, benefit.''

Examples of less common forms are: حِرْمَانٌ ''being deprived''; سُلْطَانٌ ''to have power, *also* one having power, *i.e.* sovereign''; نَدَامَةٌ [2] ''to regret, regret''; حُزْنٌ ''being sorry, sorry,'' etc., etc.

II STEM (*i.e.* first *derived* form) فَعَّلَ *fa''l[a]*.

This is formed by doubling the second letter of the primary, the original meaning of which it (1) intensifies [3]; or (2) it makes a neuter transitive, or a transitive causal; or (3) it is declarative; or (4) it is denominative [4]; or (5) it signifies to turn into, convert; or (6) it indicates a phrase; or (7) it indicates movement towards. Ex. (1) (قَتَلَ ''he killed'') قَتَّلَ ''he massacred''; (ضَرَبَ ''he struck'') ضَرَّبَ ''he beat violently''; (قَطَعَ ''he cut'') قَطَّعَ ''he cut in pieces'': (2) (نَزَلَ ''he descended'') نَزَّلَ ''he brought down''; (عَلِمَ ''he knew'') عَلَّمَ ''he taught''; (كَتَبَ ''he wrote'') كَتَّبَ ''he taught to or caused to write'' (دَخَلَ ''he entered'') دَخَّلَ ''he caused to enter, introduced''; (كَثُرَ ''it was many'') كَثَّرَ tr. ''he increased''; (3) (كَذَبَ ''he told a lie'') كَذَّبَ ''he believed him to be lying, took him *or* declared him to be a liar''; (صَدَقَ ''he was truthful'') صَدَّقَ ''he believed, *or* he declared to be truthful''; (4) جَيْشٌ ''an army'') جَيَّشَ ''he collected an army'' (جِلْدٌ ''a skin''), جَلَّدَ ''to skin, bind books [4]'': (5) نَصَّرَ ''to turn into a Christian, convert''; مَجَّسَ ''to convert

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[1] مفعل *maf'al[un]*, uncommon as an Infin., is also the measure of the noun of place, as: مكتب *maktab[un]* ''a primary or preparatory school.''

[2] *Nadāmat[un]* (فَعَالَةٌ); incorrectly amongst Indians and Persians *nidāmat*.

[3] Doubling a letter in Arabic has generally an intensive effect.

[4] The Denominative forms of II Stem correspond to the English verb formed from a noun, as ''to skin''; ''to water'' etc.

to *tamjīs* or fire-worshipping''; عَرَّبَ ''to make (a foreign word) Arabic, to Arabicize'': (6) كَبَّرَ ''to say أَللهُ أَكبَرُ'' (Infin. تَكبِيرٌ); هَلَّلَ ''to say لَا إِلٰهَ إِلَّا اللهُ'' (Infin. تَهلِيلٌ); سَلَّمَ عَلَيهِ ''he greeted him'' (*i.e.* said أَلسَّلَامُ عَلَيكَ): (7) شَرَّقَ ''to go East.''

Active Part. مُفَعِّلٌ *mufa''il*^{un}.—Ex.: مُعَلِّمٌ ''teacher''; مُصَحِّحٌ ''corrector, proof-reader''; مُبَصِّرٌ ''having a deep insight into.''

Passive Part. مُفَعَّلٌ *mufa''al*^{un}.—Ex.: مُرَكَّبٌ ''compounded; a mixture; ink'': مُرَصَّعٌ ''bejewelled, inlaid with gold.''

Infinitive تَفعِيلٌ, *taf'īl*^{un}, or تَفعِلَةٌ *taf'ilat*^{un}.—Ex.: تَعلِيمٌ ''teaching''; تَأثِيرٌ ''affecting, effect of'': تَذكِرَةٌ ''reminding; memoir; testimonial; passport'': تَجرِبَةٌ ''experience; trial, essay.''

Remark I.—Rare forms are تَفعَالٌ and تِفعَالٌ, as: تِكرَارٌ from كَرَّرَ ''to repeat (speech); to do a thing again'': تِبيَانٌ from بَيَّنَ ''to explain.''

Remark II.—The verbal nouns of all the Derived Conjugations form their plurals in اتٌ—(= sound fem. pl.), though those of II and IV Stems have also the broken plural تَفَاعِيلُ, as: تَفسِيرٌ ''a commentary etc.,'' pl. تَفَاسِيرُ; أَرَاجِيفُ (= أَرجَافٌ) ''false news.''

III STEM فَاعَلَ *fā'al*^{a}, 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: (قَتَلَ ''to kill'') but قَاتَلَ ''to try to kill, to fight with''; (كَتَبَ ''to write), كَاتَبَ ''to correspond with'' (with the accusative of the person); (غَلَبَ ''to overcome'') غَالَبَ ''to try to overcome.'' Hence a sense of reciprocity is

often *implied*,[1] as: (ضَرَبَ "he struck") ضَارَبَ "he struck and fought with"; (جَلَسَ "he sat") جَالَسَ[2] "he sat with"; (شَرَكَ he was the partner of So-and-so) شَارَكَ (with accusative of person) "he went partners with."

This stem may also mean to exercise some abstract quality on a person or thing, as: (لَانَ "to be soft, gentle") لَايَنَ "to exercise gentleness, to treat some one kindly": لَاطَفَ "to caress, etc.": (سَفَرَ "he journeyed *alone*") سَافَرَ either "he journeyed alone, or (with the preposition مع) with some one else."[3]

Note too the following:—طَالَبَ "to demand repeatedly"; عَاوَدَ "to return to (frequently)"; شَاهَرَ "to hire by the month" (from شَهْرٌ); صَايَفَ "to hire for the summer" (from صَيْفٌ); شَافَهَ "to speak with" (from شَفَةٌ "lip"); عَانَقَ "to embrace" (from عُنُقٌ "neck").

Active Part. مُفَاعِلٌ *mufā'il*[un].—Ex.: مُقَابِلٌ "opposing, confronting" مُنَافٍ (اَلْمُنَافِي) "contradictory"; مُزَاحِمٌ "hindering."

Passive Part. مُفَاعَلٌ *mufā'al*[un][3].—Ex.: مُبَارَكٌ "blessed, auspicious."

Infinitive. مُفَاعَلَةٌ *mufā'alat*[un], and فِعَالٌ *fi'āl*[un][4].—Ex.: مُقَابَلَةٌ "opposition" مُكَالَمَةٌ "dialogue"; مُجَاحَّةٌ "discussing with, argument": قِتَالٌ "slaughter"; (also مُقَاتَلَةٌ); نِزَاعٌ "quarrel."

IV STEM أَفْعَلَ *af'al*[a], is formed by prefixing أ 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

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[1] But Stem VI تَفَاعَلَ (formed by prefixing ت to this stem) always *clearly* indicates reciprocity.

[2] So too كَتَبَ لَهُ becomes كَاتَبَهُ, and جَلَسَ مَعَهُ becomes جَالَسَهُ.

[3] This Passive Part. is rare in Persian.

[4] Some concrete nouns are also found in this measure, as: كِتَابٌ "book"; رِكَابٌ "stirrup-iron"; حِسَابٌ "account," etc., etc.

the primary, as: أَنْزَلَ "he caused to descend"; أَجْلَسَ "he bid to sit down"; أَكْتَبَ "he caused to write"; أَحْسَنَ "to do good to"; (صَلَحَ "to be fit for") أَصْلَحَ "to bring into good condition": أَظْهَرَ "to cause to appear"; أَدْخَلَ "to cause to enter"; أَخْرَجَ "to cause to exit; أَبَاعَ "to expose for sale"; أَعْظَمَ الأَمْرَ "he found the matter important"; أَحْمَدَهُ "he found him praiseworthy."

It often forms verbs from nouns, as: أَصْبَحَ "to do in the morning"; أَسْلَمَ "to receive Islam, become a Muslism."

Frequently it has the sense of beginning a gradual movement (intr.), as: أَشَامَ "he went to Shām (Syria)"; أَغْرَبَ "to go westwards"; أَشْرَفَ "to reach the top, be high; to look downwards on, overlook"; (قَامَ "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: خَبَّرَ and أَخْبَرَ both mean "to inform." Sometimes there is a difference in meaning; thus عَلَّمَ "to teach", but أَعْلَمَ "to inform."

Other examples are: أَقْفَرَتِ الأَرْضُ "the land became desolate"; أَنْتَنَ المَاءُ "the water became putrid"; أَحْصَدَ الزَّرْعُ "the crop became fit for harvesting"; أَفْطَمَ الطِّفْلُ "the child attained the age of weaning."

Active Part. مُفْعِلٌ *muf'ilun*.—Ex.: مُشْرِفٌ "overlooking"; مُشْرِكٌ "polytheist, implying partnership (to God)"; مُحْسِنٌ "benefactor."

Passive Part.[1] مُفْعَلٌ *muf'alun*.—Ex.: مُلْهَمٌ "inspired"; مُبْهَمٌ "made ambiguous, ambiguous"; مُدْغَمٌ "forced into another, assimilated."

Infinitive إِفْعَالٌ *if'ālun*.—Ex. إِسْلَامٌ (intr.) "yielding obedience, Islam"; إِظْهَارٌ (tr.) "making apparent, declaration": إِنْصَافٌ "dividing into halves (two equal parts), justice."

[1] When the IV Stem is intransitive, as أَقْبَلَ "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 أَفَاعِيلُ, as: إِبْهَامٌ, pl. أَبَاهِيمُ. The regular feminine plural is commoner.

V STEM تَفَعَّلَ *tafa"al*ª, is formed by prefixing a ت to No. II, of which it may reflect the consequence, as: (وَلَدَ "to give birth to, to beget"—وَلَّدَ "to extract a child (doctor); *also fig.* being the cause of") تَوَلَّدَ "he was born." It also converts it into a reflexive, or gives the idea of doing a thing by degrees, and hence is also passive, as: (جَرَعَ "to drink"—جَرَّعَ "to make to drink") تَجَرَّعَ "to sip": (جَمَدَ "to become frozen, or hard"—جَمَّدَ "to cause to freeze") تَجَمَّدَ "he hardened himself by degrees; (بَرَدَ "it was cold"—بَرَّدَ "to make cold"); تَبَرَّدَ "he cooled himself by degrees"; (كَسَرَ "he broke"—كَسَّرَ "he shattered") تَكَسَّرَ "it was shattered in pieces, etc."; (عَلِمَ "he knew"—عَلَّمَ "he taught, he caused to know") تَعَلَّمَ "to be made to know, to learn"; (وَقَفَ "to stand still; to be acquainted"—وَقَّفَ "to make to stand still, to stop") تَوَقَّفَ "he hesitated, he delayed."

Sometimes, it signifies to give oneself out as, or think oneself something, pretending,[1] as: (كَبُرَ "he became great") تَكَبَّرَ "he thought himself great, he became proud;" تَنَبَّأَ (or less common تَنَبَّأَ) "to give oneself out as a prophet"; تَمَرَّضَ "to pretend to be ill, to feign sickness"; تَزَهَّدَ "to pretend to *zuhd* or monastic life."

It also means, derived from a concrete noun, "to adopt the tenets, etc. of, to become," as: تَنَصَّرَ "to become a *Naṣrāniyy*ª" (Christian)"; تَهَوَّدَ "to become a *Yahūdiyy*ª" (Jew); تَأَسَّدَ "to become bold or fierce as a lion" (أَسَدٌ); تَوَسَّدَ "to be propped, to lean on a وِسَادَةٌ."

Present Part. مُتَفَعِّلٌ *mutafa"il*ª.—Ex.: مُتَفَكِّرٌ "thinking within oneself, being anxious"; مُتَنَبِّي "pretending to be a prophet"; مُتَكَلِّمٌ "speaker, the 1st person in grammar"; مُتَعَلِّمٌ "a student."

[1] But in this sense, No. VI Stem is more common.

Passive Part. مُتَفَعَّل *mutafa''al^{un}*.—Ex.: مُتَبَحِّر "being deeply versed in"; مُتَرَقَّب "expected."

Infinitive تَفَعُّل *tafa''ul^{un}*.—Ex.: تَفَكُّر "thinking"; تَنَبُّه "taking warning"; تَأَمُّل "reflecting."

VI STEM, تَفَاعَل *tafā'al^{a}*, is formed by prefixing ت 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] تَرَامَى "to throw oneself down at full length"; تَعَالَى اللهُ = "God made Himself exalted above all": (ضَرَبَ "he struck, gave blows to") تَضَارَب "to give and receive blows from, to fight"; (كَاتَبَ "he wrote to") تَكَاتَبَ "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: (جَسَرَ "to be bold"—جَاسَرَ "to make another bold") تَجَاسَرَ "to show or pretend to be bold"; تَمَارَضَ "feigning sickness"; تَحَامَى "pretending to have fever"; تَنَاصَرَ "to pretend to be a Christian."

Active Participle مُتَفَاعِل *mutafā'il^{un}*.—Ex.: مُتَرَادِف "being synonymous"; مُتَقَارِب "being close to each other"; مُتَبَاعِد "being distant."

Passive Participle مُتَفَاعَل *mutafā'al^{un}*.—Ex.: مُتَصَاحَب "taken as a companion." This form is not used in Persian.

Infinitive تَفَاعُل *tafā'ul^{un}* .—Ex.: تَنَاقُض "being contradictory"; تَصَادُم "clashing together"; تَمَارُض "feigning sickness"; تَجَاسُر "feigning bravery" (but in Persian "bravery").

VII STEM, إِنْفَعَل, is formed by prefixing إِن *in* to No. I, of which it is *always* a neuter or passive (without any agent being mentioned), as: (كَسَرَ

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[1] In No. III, a second party is possible; in No. VI the reciprocity is necesary.

[2] A meaning sometimes given by No. V.

"he broke") إِنْكَسَرَ "it was broken"; (كَشَفَ "to expose, reveal") إِنْكَشَفَ "he showed himself openly, was revealed or discovered."

The original sense was a reflexive of No. I, as "it broke itself"; but this and other derivative forms have become so habitually used in a passive sense, that the true passives of those verbs in which the form إِنْفَعَلَ is in use, have fallen into disuse.[1] One of the meanings of this form is 'accepting the action of the primary,' as: كَسَرْتُهَا فَانْكَسَرَتْ[2] "I broke it and so it was broken"; فَتَحْتُ الْبَابَ فَانْفَتَحَ "I opened the door and so it became open."

It sometimes implies that a person allows an act to be done to him, as: إِنْجَرَّ "to let oneself be dragged"; إِنْهَزَمَ "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 ر - ل - ن - ت - م - و - ي or *hamzah*, this form is not used: form VIII (إِفْتَعَلَ) takes its place.

(*Active*[3]) *Participle* مُنْفَعِلٌ *munfa'ilun*.—Ex.: مُنْكَشِفٌ "revealed[3]"; مُنْفَرِدٌ "being lonely"; مُنْجَمِدٌ being congealed.

Passive Participle[3], None.

Infinitive إِنْفِعَالٌ *infi'ālun*.—Ex: إِنْهِدَامٌ "being thrown down, demolition"; إِنْحِرَافٌ "turning aside, deflection"; إِنْفِعَالٌ "admitting wrong doing, *hence* shame."

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[1] In some cases for euphony, in other cases to avoid ambiguity. Supposing from نَمَّ, the stem إِنْتَمَّ were in use, the root might be نَمَّ "to backbite", on the form إِفْتَعَلَ.

[2] *Fa-nkasarat.* The ا of the Infinitive in a *hamzatu'l waṣl.*

[3] The form of the Passive Participle is not found in stems with a neuter or passive meaning. *Vide* notes to Stems IV and VIII.

VIII STEM,[1] إِفْتَعَلَ *ifta'al*^{a}, is formed by prefixing إِ to the first radical of No. I, which then loses its vowel, and by inserting *ta* (تَ) 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: إِكْتَسَبَ "to acquire for oneself, earn one's living"; إِجْتَهَدَ "he busied himself, he tried"; إِشْتَغَلَ "he engaged himself, was busy in" (work for himself or another); إِسْتَلَفَ "he borrowed (a thing"); إِشْتَعَلَ "to take fire"; (ضَرَبَ) إِضْطَرَبَ "he was exerting himself violently"; (لَمَسَ "he touched") إِلْتَمَسَ "he sought to touch, he felt for"; (نَصَرَ he helped) إِنْتَصَرَ "he was victorious (by God's help), he was reinforced"; إِمْتَلَأَ "it was full"; (سَبَقَ "he passed by on the road, he excelled") إِسْتَبَقَ "he beat in a race, etc."; إِخْتَصَمُوا "they contended *or* litigated with one another"; إِجْتَمَعَ "to be collected"; إِمْتَزَجَ "to be or get mixed with."

Active Participle[2] مُفْتَعِلٌ *mufta'il*^{un}.—Ex.: مُجْتَهِدٌ "striving"; مُنْتَظِمٌ "managing, manager"; مُنْتَظِرٌ "waiting for"; مُجْتَنِبٌ "shunning."

Passive Participle مُفْتَعَلٌ *mufta'al*^{un}.—Ex.: مُرْتَفَعٌ "elevated, high"; مُشْتَرَكٌ "shared, in common"; مُخْتَصَرٌ "abridged."

Infinitive إِفْتِعَالٌ *ifti'āl*^{un}.—Ex.: إِعْتِرَاضٌ "objecting to, objection"; إِحْتِرَازٌ "avoiding"; إِحْتِرَامٌ "honouring, honour."

[1] Verbs with ي as a first radical, do not appear to have this form. *Vide* Assimilation, § I (*o*).

[2] When this VIII Stem is intransitive, as: إِتَّهَمَ "to be accused," the Active Participle form only is used, with a passive sense, as: *muttahim* (not *muttaham*) "accused." *Vide* also note 1 to IV Stem and note 3 to VII Stem.

IX STEM إِفْعَلَّ *if'alla*. This is formed from the triliteral by prefixing إ; suppressing the first vowel, and doubling the third radical. It expresses the becoming a conspicuous quality, such as colour or bodily defect, as: (صَفِرَ "he had a bilious complexion"; أَصْفَرُ adj., "yellow") إِصْفَرَّ[1] "to be or become yellow, to yellow"; (حَدِبَ "to be hunchbacked", أَحْدَبُ[2] "hunch-backed") إِحْدَبَّ[3] "to become hump-backed"; (عَوِرَ "to be one-eyed", أَعْوَرُ, adj.) إِعْوَرَّ "to become one-eyed." Of this form, one or two of the verbal nouns only are found in Persian.

Active Participle مُفْعَلٌّ *muf'allun*.—Ex. مُحْمَرٌّ "becoming very red."

Passive Participle.—None.

Infinitive إِفْعِلَالٌ *if'ilālun*.—Ex. إِعْوِجَاجٌ[2] "becoming crooked"; إِحْوِلَالٌ[3] "becoming squint-eyed."

X STEM إِسْتَفْعَلَ *istaf'ala*. It implies inquiry, desire, opinion, or tendency, with regard to the matter predicated by the simple verb, as: إِسْتَعْلَمَ "he wanted to know, he inquired"; إِسْتَغْفَرَ "he asked for pardon"; إِسْتَحْسَنَ "he thought it beautiful"; إِسْتَحْقَرَ "he thought him contemptible."

Sometimes it is merely causal, as: إِسْتَحْلَفَ[4] "to make to swear, to administer an oath" = حَلَّفَ.

This form is also a reflexive[5] of No. IV, as: (أَعْلَمَ "he taught") إِسْتَعْلَمَ "he taught himself": إِسْتَوْحَشَ "to feel oneself lonely"; إِسْتَسْلَمَ "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 خَادِمٌ" 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.); إِسْتَحْجَرَ "to become like حَجَرٌ, to petrify."

Active Participle مُسْتَفْعِلٌ *mustaf'ilun*.—Ex.: مُسْتَعْجِلٌ ("wanting to be in a hurry", *i.e.*) "hastening"; مُسْتَقْبِلٌ "coming towards, future"; مُسْتَعْفٍ [1] "wishing to resign"; مُسْتَوْجِبٌ "deserving of"; مُسْتَأْجِرٌ "one who hires or rents, a lessee."

Passive Participle مُسْتَفْعَلٌ *mustaf'alun*.—Ex: مُسْتَعْمَلٌ "brought into use, used"; مُسْتَحْسَنٌ "thought to be good, appreciated, liked"; مُسْتَأْجَرٌ "hired, rented."

Infinitive إِسْتِفْعَالٌ *istif'alun*.—Ex.: إِسْتِعْمَالٌ "using"; إِسْتِغْفَارٌ "asking for pardon"; إِسْتِعْفَاءٌ [2] "tendering one's resignation from office."

[XI STEM, إِفْعَالَّ *if'allā*, is formed from No. IX by inserting an *alif* after the second radical. It intensifies No. IX, as: إِصْفَارَّ "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 مُفْعَالٌّ *muf'allun*.—Ex.: مُحْمَارٌّ "becoming very red."

Passive Participle.—None.

[1] In Persian مستعفي (the definite form) also means "resigner, *i.e.* one who has resigned." The Past. Part. مُسْتَعْفًى *mustafan* (note the absence of the dots under ى) signifies in Arabic "pardoned"; in Persian it is not used.

[2] It is a rule in قرأت, that when a *hamzah* follows a weak letter that is *sākin*, the weak letter has a *maddah* (written or understood); or in other words the long vowel is prolonged in sound; thus غَنَى *ghana* "he sang," but غِنَآءٌ *ghināā'un* (measure فِعَالٌ) "singing" (verbal noun), in Persian غنا.

Infinitive إِفْعِيلَالٌ *if'ilāl^{un}*.—Ex: إِحْمِيرَارٌ "becoming very red."]

[XII STEM, إِفْعَوْعَلَ *if'aw'al^{a}*.

This form is not used in Persian, and is rare in Arabic even. It does not occur in the Quran.]

[XIII STEM إِفْعَوْلَلَ *if'awwal^{a}*.

This form is not used in Persian, and is rare in Arabic even. It does not occur in the Quran].

[XIV STEM, إِفْعَنْلَلَ *if'anlal^{a}* is practically not used.]

[XV STEM, إِفْعَنْلَى *if'anlạ* is practically not used.]

§ IV. Quadriliteral Verbs (رُبَاعِيٌّ).

Quadriliteral verbs are formed as follows: (1) A biliteral root expressing sound or movement may be repeated to indicate repetition, as: زَلْزَلَ "to cause to shake, to make to quiver" (زَلَّ to slip); وَسْوَسَ "to whisper"; حَمْحَمَ "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: بَعْثَرَ "to raise up (dust, or from the dead; from عَثَرَ); شَمْخَرَ "to be proud (from شَمَخَ "to be high"): (3) They may be formed from nouns of more than three letters, some of them foreign, as: جَوْرَبَ "to put socks on a person (from جَوْرَبٌ, Ar. form of Pers. گورب); تَلْمَذَ "to become a تِلْمِيذٌ: (4) They may be the prominent parts of a well-known formula, as: بَسْمَلَ "to say بِسْمِ اللهِ"; حَوْقَلَ "to say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ"; حَمْدَلَ "to say praise be to God."

Remark.—A few derivatives of quadriliterals are found in Persian. There are numerous onomatopoetic quadriliterals as: غَدْغَدَ "to gargle"; وَسْوَسَ "to whisper."

I STEM فَعْلَلَ *fa'lal*^{a}: in formation and conjugation corresponds to II of the Triliteral; it is both transitive and intransitive. Example: ذَبْذَبَ "to cause to swing to and fro."

Active Participle مُفَعْلِلٌ *mufa'lil*^{un}. Ex.: مُزَلْزِلٌ "quivering"; مُذَبْذِبٌ.

Passive Participle مُفَعْلَلٌ *mufa'lal*^{un}.[1] Ex.: مُذَبْذَبٌ "dangled, dangling, hesitating."

Infinitive فَعْلَلَةٌ *fa'lalat*^{un}, or فِعْلَالٌ *fi'lāl*^{un}. Ex.: زَلْزَلَةٌ "quivering, an earthquake"; also زِلْزَالٌ: وَسْوَسَةٌ or وِسْوَاسٌ "whispering of the Tempter."

II STEM تَفَعْلَلَ *tafa'lal*^{a}: in formation and signification agrees with V of the Triliteral. Example: تَذَبْذَبَ "to hesitate"; تَزَلْزَلَ "to quiver"; تَشَيْطَنَ "to act like a شَيْطَانٌ."

Active Participle مُتَفَعْلِلٌ *mutafa'lil*^{un}. Ex.: مُتَزَلْزِلٌ "shaking, fanciful, volatile"; مُتَذَبْذِبٌ "hesitating."

Passive Participle, None.

Infinitive, تَفَعْلُلٌ *tafa'lul*^{un}. Ex.: تَزَلْزُلٌ "quivering; an earthquake."

III STEM إِفْعَلَّ *if'a'all*^{a}. This form is intransitive, as: إِقْشَعَرَّ "to creep with terror (of a person, the skin, or the heart)." It corresponds to VII of the triliteral.

Active Participle, مُفْعَلٌّ *muf'a'ill*^{un}. Ex.: مُطْمَئِنٌّ "being at rest in mind" [from طَمَأَنَ "he leant back (in a chair or on a pillow)]; مُضْمَحِلٌّ "withering."

Passive Participle, None.

Infinitive, إِفْعِلَالٌ *if'i'lāl*^{un}. Ex.: إِطْمِئْنَانٌ "being at rest in mind"; إِضْمِحْلَالٌ "withering, vanishing."

[IV STEM إِفْعَنْلَلَ *if'anlal*^{a}. This form is very rare in Arabic and is not found in Persian.]

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[1] This is also the only form of the *maṣdar*^{u}-*'l-mīmiyy* 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* (مُضَاعَف), as: مَدَّ (for مَدَدَ) "to extend, to help"; فَرَّ "to flee."

2. *Hamzated* (مَهْمُوز), as: أَمَرَ "to order"; سَأَلَ "to ask" (Imperative سَلْ and إِسْأَلْ or إِسْئَلْ); قَرَأَ "to read."

Remark I.—If the first radical is *hamzah*, as in أَنِسَ - يَأْنَسُ "to be social," the III and IV Stems will be identical in form, as آنَسَ[1] (III) "to become familiar, to become at one's ease" and آنَسَ[1] (IV) "to make familiar, set a person at his ease."

Remark II.—If the last radical is *hamzah* (or ي or و) as in قَرَأَ - يَقْرَأُ "to read"; عَمِيَ - يَعْمَى "to become blind"; عَدَا - يَعْدُو (3rd radical و) "to go beyond," the Infinitive of its II Stem is تَفْعِلَةٌ.

3. *Assimilated* or *Weak of the Fā'* (مُعْتَلُّ الفاء يا مِثَالٌ), as: وَعَدَ "to promise"; يَبِسَ "to be dry."

Remark I.—A word cannot begin with *alif*. A verb beginning with ا is *mahmūz*, 'vide' 2.

Remark II.—Verbs with the first radical *wāw*, drop the و in the Imperative, as: عِدْ "promise": the measure of the Imperative is عِلْ. Such verbs *may* have one Infinitive of Stem I عِلَةٌ, as: صِلَةٌ or وَصْلٌ, from وَصَلَ, "to join, unite, reach"; صِفَةٌ or وَصْفٌ, from وَصَفَ, "to praise, describe." In the Infinitive of IV, the و changes to ي, as: إِيْجَادٌ (from وَجَدَ); while in VIII, the و, as also in the case of ي, is assimilated to the ت, that is characteristics of this Stem, as: إِتِّصَالٌ (from وَصَلَ), and إِتِّسَارٌ (from يَسَرَ).

[1] The Infinitive of III is مُؤَانَسَةٌ, and of IV إِيْنَاسٌ.

4. *Hollow*, or *Weak of the 'Ayn* (مُعْتَلُّ العَيْنِ يا أَجْوَفُ), *i.e.* which have in their triliteral infinitive, either of the weak letters و or ى as the second radical, as: قَالَ - يَقُولُ "to say" (from قَوْلٌ "saying"); بَاعَ - يَبِيعُ "to sell" (بَيْعٌ "selling").

The measure of the Imperative is فُلْ, or فَلْ, or فِلْ, as: قُلْ "say"; بِعْ "sell"; خَفْ "fear."

The verbal nouns of Stems IV and X add ة after the third radical, as: إِقَامَةٌ and إِسْتِقَامَةٌ (from قَامَ).

5. *Defective*, or *weak of the Lām* (مُعْتَلُّ اللَّامِ يا نَاقِصٌ), as: غَزَا - يَغْزُو "to raid" (from غَزْوٌ); دَعَى - يَدْعُو "to call"; رَمَى - يَرْمِي "to throw; رَضِيَ *raẓiya* - يَرْضَى *yarẓa* "to be pleased." These have و or ى for their 3rd radical.

In the Active Participles, the terminations are changed into ـٍ, as: دَاعٍ (for دَاعِوٌ) and رَامٍ (for رَامِيٌ). For the Infinitive of II, *vide* Remark II to (2) above. In the Infinitive of III, the ى is changed into *alif*, as: مُلَاقَاةٌ (Inf. of لَاقَى). In the Infinitives of IV, VII, VIII, and X, where the third radical follows an *alif*, the ى is changed into *hamzah*, as: إِلْقَاءٌ (from أَلْقَى); إِسْتِعْفَاءٌ (from إِسْتَعْفَى) 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 عِ as: وَقَى - يَقِي tr. "to save," Imperative قِ *qi*.

Remark II.—The "Doubled" verb is a "Strong *or* Sound" verb (فَعْلٌ سَالِمٌ): the remainder, especially classes (3) to (5) and (*b*) are "Weak" (فَيْرُ سَالِمٍ).

§ VI. Indeclinable Verbs.

These are: (*a*) لَيْسَ "he is not," and عَسَى "perhaps," which have a Preterite only. Both are conjugated in all persons, numbers and genders. (From

أَلَسْتُ بِرَبِّكُمْ "am I not your Lord?" comes the Persian expression روزِ الست "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: هَاتِ "give"; تَعَالَ "come."

(*c*) To these may be added هَلُمَّ "bring" (Imperative); found in the singular and plural masculine, and the singular feminine. The expression هَلُمَّ جَرًّا = "prolong it" = وَغَيْرَهُ[1], etc.

In the same numbers and genders is found حَيَّ (Imperative) "come on, haste." This occurs in the *Aẕān*.

§ VII. Verbal Nouns of Action formed with *M* (أَلْمَصْدَرُ الْمِيمِيُّ[2]).

(*a*) Besides the simple 'Infinitives' or Verbal Nouns, there are some verbal nouns beginning with م, which have exactly the same meaning.

They are of the form of the nouns of time and place[2]:—

I. (فَعَلَ)-مَفْعَلٌ or مَفْعِلٌ; and مَفْعَلَةٌ or مَفْعِلَةٌ. Ex.: مَضْرَبٌ[3] "striking"; مَجْلِسٌ "sitting"; مَرْحَمَةٌ[4] "doing kindness"; مَغْفِرَةٌ.[4] The broken plural of these is regular, on the measure مَفَاعِلُ, as: مَسَاجِدُ; مَرَاحِمُ; مَضَارِبُ.

II. (فَعَّلَ)-مُفَعَّلٌ. Ex.: مُرَكَّبٌ (=تَرْكِيبٌ) "mixing."

III. (فَاعَلَ)-مُفَاعَلٌ. Ex.: مُقَاتَلٌ (ordinary Infinitive مُقَاتَلَةٌ).

IV. (أَفْعَلَ)-مُفْعَلٌ. Ex.: مُكْرَمٌ "honouring."

V. (تَفَعَّلَ)-مُتَفَعَّلٌ. Ex.: مُتَشَدَّدٌ (=تَشَدُّدٌ) "being tight."

VI. (تَفَاعَلَ)-مُتَفَاعَلٌ. Ex.: مُتَحَامَلٌ (=تَحَامُلٌ) "being long-suffering";

[1] In Persian and Urdu, pronounced as the accusative case, *wa ghayr*^{a}-*h*^{u}. In Arabic, the word has the three cases.

[2] These infinitives in *M*, and the noun of time and place, are *always* identical in form; the passive participle too, is the same, except in the simple triliteral.

[3] But مَضْرِبَةٌ "a time or place of striking," as the Aor. has ـِـ as its second vowel.

[4] In Persian مَرْحَمَت and مَغْفِرَت.

VII. (إِنْفَعَلَ) - مُنْفَعَلٌ. Ex.: مُنْقَلَبٌ (=إِنْقِلَابٌ) "change."

VIII. (إِفْتَعَلَ) - مُفْتَعَلٌ. Ex.: مُشْتَكًى (=إِشْتِكَاءٌ) "complaining"; مُقْتَرَبٌ (=إِقْتِرَابٌ) "drawing near."

IX. (إِفْعَلَّ) - مُفْعَلٌّ (for مُفْعَلَلٌ). Ex: مُحْمَرٌّ (=إِحْمِرَارٌ) "being red."

X. (إِسْتَفْعَلَ) - مُسْتَفْعَلٌ. Ex: مُسْتَخْرَجٌ "the deducing."

XI. (إِفْعَالٌ) - *Al-Maṣdar" 'l-Mīmiyy"* not used.

(*b*) If the triliteral begins with *wāw* (و), the measure is مَفْعِلٌ, as: مَوْعِدٌ "promising"; مَوْرِثٌ "inheriting." Also from a few roots that do not begin with *wāw*, the noun is formed on this measure, as: مَرْجِعٌ "returning"; مَيْسِرٌ (يَسَرَ "to be easy") "being easy"; مَيْتَمٌ "being an orphan."

(*c*) In the case of verbs with four radicals also, the *al-maṣdar" 'l-mīmiyy"* is on the measure of the passive participle; as: زَلْزَلَةٌ = مُزَلْزَلٌ etc., etc.

(*d*) The *al-maṣādir" 'l-mīmiyyah*, 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 (أَسْمَاءُ المَكَانِ وَ الزَّمَانِ).

(*a*) The measure from the simple triliteral is the same as for the *al-maṣdar" 'l mīmiyy"*, i.e. مَفْعَلٌ or مَفْعِلٌ[1], and مَفْعَلَةٌ or مَفْعِلَةٌ, as: مَقْتَلٌ "a place of slaughter, a vital spot"; مَحَلٌّ "place of alighting, stage, place"[2]; مَقَامٌ *maqām"n* "place of standing, place", from قَامَ "to stand"; مَقْبَرَةٌ

[1] The second vowel is not constant, thus: *mahlakah* or *mahlikah*; *maqbarah* or *maqburah*. In a few cases only are two such measures found for one word. The pl. of these forms is مَفَاعِلُ as: مَكَاتِبُ pl. of مَكْتَبٌ and مَكْتَبَةٌ, *vide* § IX (*d*).

[2] In Persian also "a palace": مَحَلَّه Ar., Pers., and Urdu, "the quarter of a town."

"graveyard" (also مَقْبُرَة, مَقْبَرَة and مِقْبَرَة); مَهْلَكَة or مَهْلِكَة "place of destruction" *or* "place of execution"; مَدْرَسَة place of study, a college"; مَحْكَمَة "place of giving decision, court"; مَطْبَع or مَطْبَعَة "printing-office." The addition of the ة often gives the idea of "abounding in, as: مَأْسَدَة "a place abounding in lions."

(*b*) (1) For verbs commencing with و or ى, the measure is مَفْعِلٌ and sometimes مِفْعَالٌ,[1] as: مَوْعِدٌ[2] "place or time of promise", and مِيعَادٌ[3] "time or place of fulfilment of promise, rendezvous"; مِيلَادٌ (for مَوْلَادٌ) "place or time of birth, anniversary of birth"; مَوْرِدٌ "watering-place," etc.; مَيْسِرٌ "a betting game at archery" (from يَسَرَ "to cast lots with arrows").

(2) This measure is also formed from some roots that do not commence with و, as: مَسْجِدٌ "mosque"; مَغْرِبٌ "west, sunset"; مَضْرِبٌ "place of striking"; مَنْزِلٌ "place of alighting, a stage." *All the above can be Infinitives as well.*

(3) When the third radical is weak, the second syllable is always pointed with *fatḥah*, as: مَرْعًى (for مَرْعَىٌ) from رَعَى "to graze"; مَاوًى (for مَاوَىٌ) from أَوَى "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-maṣdaru'l-mīmiyyu* also), as:—II. مُصَلًّى (for مُصَلَّوٌ) "prayer carpet";

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[1] مِفْعَالٌ is one of the measures for the noun of instrument, as: مِيزَانٌ (for مِوْزَانٌ *miwzānun*) "scales"; مِفْتَاحٌ "key."

[2] Plural مَوَاعِدُ. From Stem I, on the measure مَفْعَلٌ.

[3] Plural مَوَاعِيدُ. From Stem I, on the measure مِفْعَالٌ.

V. مُتَوَضَّأ "place of ablution"; VII. مُنْحَدَر "place of descent"; VIII. مُتَّكَأ (for مُوتَّكِي) "pillow."

Remark I.—Though neuter verbs have no passive (only the active) participle form, yet for the *al-maṣdar*^{u} *l-mīmiyy*^{u}, 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 مُكْرَم (from أَكْرَم) may have four meanings, (1) "treated kindly" (past partic.); (2) "treating another kindly", *or* "being treated kindly" (*al-maṣdar*^{u} *l-mīmiyy*); *or* (3) "place of —"; or (4) "time of kind treatment" (*i.e.* noun of place or of time): while مُنْقَلَب 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: سِكِّين "a knife"; قَدُّوم "a hatchet, adze." *Vide* also § XI (*a*).

(2) The following forms are from triliterals (I Stem) only: مِفْعَلَة; مِفْعَلَة; مِفْعَال. Examples: مِبْرَد "file"; مِقْطَع "butcher's chopper"; مِخْيَط "a packing needle"; مِصْفَى "a strainer (metal)": مِكْنَسَة "broom"; مِرْوَحَة "fan" (from رَوْح "blowing pleasantly"); مِرْآة (for مِرْآيَة) "a mirror"; مِنْطَقَة "girdle, zone of the earth"; مِصْفَاة (for مِصْفَيَة) "strainer" (= the commoner form مِصْفَى).[1]

(3) When this noun is derived from verbs with و or ى as the medial radical, the weak letter remains unchanged, as: مِقْوَد "halter" (from قَادَ - يَقُودُ "to lead"); مِخْيَط "needle" (from خَاطَ - يَخِيطُ "to sew").

[1] These nouns are readily distinguishable from the Nouns of Time and Place by the *kasrah* with which the prefixed *mīm* is pointed.

(*b*) The two measures مِفْعَلٌ and مِفْعَالٌ of the noun of instrument are also rarely used as adjectives.[1] They convey the idea of doing a thing like a machine and hence sometimes habitually, as: مِسْعَالٌ "coughing habitually"; مِقْدَامٌ "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 مِعْمَارٌ "a builder; an architect."

(*c*) The noun of instrument sometimes indicates the vessel in which something is contained, as: مِجْمَرٌ or مِجْمَرَةٌ "a brazier"; مِحْلَبٌ "a milk-pail."

(*d*) The measure of the broken plural for مِفْعَلٌ and مِفْعَلَةٌ is مَفَاعِلُ, as: مَبَارِدُ "files", مَنَاطِقُ "girdles": of مِفْعَالٌ it is مَفَاعِيلُ, as: مِحْرَابٌ "arch", pl. مَحَارِيبُ.

§ X. Other Verbal Nouns.

(*a*) THE NOUN OF THE NUMBER OF TIMES (إِسْمُ الْمَرَّةِ or مَصْدَرُ الْمَرَّةِ). This signifies the number of times an action is done. It is formed by suffixing a ة to all *Infinitives* that do not already end in ة. It is a form of the Noun of Unity, *vide* § XII.

The *measure* for I Stem is فَعْلَةٌ, as: ضَرْبَةٌ "one blow"; وَعْدَةٌ "one promise"; شَرْبَةٌ "one draught"; جَلْسَةٌ "one sitting"; قَوْمَةٌ "one standing."

Examples: ضَرَبَهُ ضَرْبَةً "I struck him once" (but ضَرَبَهُ ضَرْبًا = "I struck him severely"); جَلَسُوا جَلْسَتَيْنِ "they sat *two* sittings" (= جَلَسُوا); قَامُوا قَوْمَاتٍ مَرَّتَيْنِ "they stood up several times." The plural of this measure is the regular feminine plural, a plural of paucity, and = "several times."

[1] Make no change for gender.

Stems II[1] and III,[2] and the simple Quadriliteral,[3] have two forms of Infinitive, one of each ending in ة; consequently for forming this noun, that form that does not end in ة is selected.

When the ordinary verbal noun ends in ة, a word to limit its meaning is placed after it, as: أَقَمْتُهُ إِقَامَةً وَاحِدَةً "I raised him up once only." *Vide* also Adverbial Numerals.

(*b*) NOUN OF KIND OR MANNER (إِسْمُ صِفَةِ النَّوْعِ or مَصْدَرُ صِفَةِ النَّوْعِ). This indicates the manner of doing an act. From the triliteral, it is of the measure فِعْلَةٌ, as: كِتْبَةٌ "mode of writing, handwriting": (كَتَبْتُ كِتْبَةَ يُوسُفَ "I wrote like Yusuf)." If the verbal noun is already of the measure فِعْلَةٌ (as خِدْمَةٌ), 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: رَكَّبَ تَرْكِيبَةَ الطَّبِيبِ "he mixed it as a doctor does."

§ XI. The Noun (إِسْمُ الذَّاتِ Concrete Noun).

(*a*) PRIMITIVE NOUNS (الْأَسْمَاءُ الْجَامِدَةُ). Primitive nouns are those that cannot properly be referred to any verbal root. They may be triliteral, quadriliteral or quinqueliteral; as: إِبِلٌ "camel"; عُصْفُرٌ "saffron in flower"; سَفَرْجَلٌ "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: فَرَسٌ

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[1] Infinitives تَفْعِيلٌ and تَفْعِلَةٌ.

[2] Infinitives فِعَالٌ and مُفَاعَلَةٌ.

[3] Infinitives فِعْلَالٌ and فَعْلَلَةٌ.

"horse or mare," فَارِسٌ "horseman, good rider"; حَجَرٌ "a stone," تَحَجَّرَ "to petrify"; أَسَدٌ "a lion"; مَأْسَدَةٌ[1] "a place full of lions."

(*b*) DERIVATIVE NOUNS (اِسْمٌ مُشْتَقٌّ) may be derived from nouns or from verbs.

§ XII. Noun of Unity.

NOUNS OF UNITY (اِسْمُ الْوَحْدَةِ) indicate one individual form out of a species, as: حَمَامٌ "pigeon-kind" *or* "doves," حَمَامَةٌ "*a* pigeon *or* dove," (but حَمَامٌ used as singular is the masculine of حَمَامَةٌ and = "a cock pigeon"): ذَهَبَةٌ "a gold coin" *or* "a piece of gold," from ذَهَبٌ "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) فِعَالَةٌ *fi'ālat*un, as: تِجَارَةٌ "trading," خِيَاطَةٌ "tailoring"; كِتَابَةٌ "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 فَعَّالٌ, as: قَصَّابٌ "butcher."

2. PAINS AND DISEASES are فُعَالٌ *fu'ālun* (which is also one of the measures for sound), as: صُدَاعٌ "headache"; زُكَامٌ "catarrh"; سُعَالٌ "cough"; خُنَاقٌ "quinsy."

3. (i) CONTINUOUS OR UNBROKEN SOUNDS are فُعَالٌ *fu'ālun* (also used for some pains of the body), or فُعَيْلٌ *fa'īlun* (also one of the measures for motion, etc.), as: صُرَاخٌ "a cry"; صَفِيرٌ "whistling" (صَفِيرَةٌ "one whistle"); خَرِيرٌ[2] "the sound of running-water, snoring, etc." For these, the regular feminine plural in ت is used.

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[1] *Vide* end of § VIII (*a*), p. 652.

[2] But خُرُورٌ or خُرٌّ (from the same root) generally means "prostration (in worship)."

(ii) BROKEN SOUNDS are فَعْلَلَةٌ, and sometimes فُعْلُلَةٌ, as: قَهْقَهَةٌ "cachinnation, the ha-ha-ha sound of loud laughter"; غَرْغَرَةٌ "gurgling"; مَضْمَضَةٌ "rinsing the mouth"; قُلْقُلَةٌ "gurgling of liquid poured from a bottle." For these, either the regular feminine plural, or else فَعَالِلُ is used, as: مَضْمَضَاتٌ or مَضَامِضُ.

4. MOTION, COMMOTION, EMOTION. فَعَلَانٌ *fa'alānun* and less commonly فَعِيلٌ *fa'īlun* (which is also one of the measures for sound), as: جَرَيَانٌ "running fast; *also* flowing": خَفَقَانٌ "palpitation of heart": رَحِيلٌ "marching, departure": نَقِيلٌ "a torrent; fast-galloper (horse); traveller."

5. FLIGHT OR AVOIDANCE, فِعَالٌ *fi'ālun* (which is one form of the triliteral Infinitive), as: فِرَارٌ "flight": نِفَارٌ "drawing back; aversion": شِرَادٌ "bolting, running away": إِبَاءٌ (for إِبَايٌ) "refusal": حِجَابٌ "veiling," and hence "modesty", *also* a "veil or screen": نِقَابٌ "encountering unexpectedly," *also* "a veil": غِلَافٌ "a sheath."

Remark.—Most nouns of the measure فِعَالٌ, make their plural in فُعُلٌ, as: كِتَابٌ, pl. كُتُبٌ.

6. (i) A SMALL BIT فِعْلَةٌ *fi'latun*, as: كِسْوَةٌ "a broken crust; *also* a broken piece of anything"; قِطْعَةٌ "a fragment"; خِرْقَةٌ "a rag"; فِقْرَةٌ "one of the *fiqrāt* or vertebræ of the back."

These take the regular feminine plural or else فِعَلٌ, as: قِطْعَاتٌ or قِطَعٌ. *Vide* also Collective Nouns (*e*).

(ii) SMALL PIECES, REFUSE فُعَالَةٌ *fu'ālatun*, as: بُرَادَةٌ "filings"; نُشَارَةٌ "saw-dust"; قُرَاضَةٌ "clippings, potsherds"; كُنَاسَةٌ "sweepings." These take the regular feminine plural.

(iii) A SMALL QUANTITY, فُعْلَةٌ *fu'lat*^{un} (also the measure for colour), as: جُرْعَةٌ "a draught of liquid"; قُبْضَةٌ "a handful"; نُبْذَةٌ "a small quantity"; شُرْبَةٌ "small drink" (this may also be the Infinitive with the ة of unity). These take the regular feminine plural, or else فُعَلٌ, as: نُسْخَةٌ "a copy," pl. نُسَخَاتٌ or نُسَخٌ.

7. COLOUR IN THE ABSTRACT فُعْلَةٌ *fu'lat*^{un} (also the measure for a small quantity), as: حُمْرَةٌ "redness"; خُضْرَةٌ "greenness"; سُمْرَةٌ "sun-burntness, brunetteness"; but exceptions are بَيَاضٌ "whiteness"; سَوَادٌ "blackness."

8. VESSEL OR IMPLEMENT فِعَالٌ *fi'āl*^{un}, as: حِلَابٌ "milk-pail"; شِرَاكٌ "throng."

9. AN OFFICE فِعَالَةٌ *fi'ālat*^{un}, as: خِلَافَةٌ "office of *Khalīfah*."

10. MACHINE, OR PLACE WHERE SOMETHING IS OBTAINED فَعَّالَةٌ *fa''ālat*^{un}, as: حَرَّاقَةٌ "fireship"; كَلَّاسَةٌ "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: حَسَنٌ "handsome" (حَسُنَ "to be handsome"); فَرِحٌ (also فَرْحَانٌ) "happy" (from فَرِحَ "to be happy"); حَذِرٌ "cautious" (from حَذِرَ "to be cautious"); عَطْشَانُ "thirsty" (عَطِشَ "to be thirsty"); عُرْيَانُ "naked" (from عَرِيَ-يَعْرَى[1] "to be naked"); صِفْرٌ[2] "empty" (from صَفِرَ); طَيِّبٌ "good" (from طَابَ - يَطِيبُ).

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[1] *Alif maqṣūrah* (ى, for ـَى or ـِى) is written without the dots.

[2] But صَفَرَ "to whistle." Also صِفْرٌ "zero."

(2) The participles are also used as adjectives and nouns, as: مُعْتَدِلٌ "temperate"; مُنْكَسِرٌ "humble"; فَاضِلٌ "accomplished (فَضَلَ "to excel; *also* to remain over"); عَالِمٌ "learned" (from عَلِمَ "to know"); كَاتِبٌ "writing, a scribe"; مَكْتُوبٌ "written, a letter"; مَوْجُودٌ "existing" (وُجِدَ pass. of وَجَدَ "to find"); مَجْنُونٌ "mad."

Remark.—The measure فَاعِلٌ when formed from فَعَلَ and the *transitive* فَعِلَ, is not only a real participle indicating temporary state, but also a substantive or adjective denoting habitual state or continuous action, as: خَادِمٌ, حَاكِمٌ, عَالِمٌ etc. But from the intransitive فَعِلَ, and from فَعُلَ (always intransitive), the measure has the *participle* sense only, as: فَارِحٌ "rejoicing"; جَابِنٌ "being cowardly" (from جَبُنَ); ضَآئِقٌ; "being narrow" (from ضَاقَ): the corresponding adjectives of these are: فَرِحٌ, جَبَانٌ, ضَيِّقٌ.

(*b*) ADJECTIVES (MASCULINE) DENOTING COLOUR OR DEFECT are of the measure أَفْعَلُ, as: أَحْمَرُ "red" (حَمُرَ "he was red"); أَصْفَرُ "yellow" (صَفِرَ[1] "to be yellow"); أَخْضَرُ "green" (خَضُرَ "to be green"): أَحْوَرُ "black-eyed"; أَحْوَلُ[2] "squint-eyed" (حَالَ - يَحُولُ "to be changed, etc., to be squint eyed"); أَهْيَفُ "to be thin in the stomach" (also in good sense of a man, "to be lean in the flank"); أَصَمُّ "deaf"; أَعْمَى *a'ma* (for أَعْمِيٌ) "blind."

This form undergoes no permutation of weak letters; أَبْيَضُ (and not ابَاضَ).

Remark 1.—The *feminine* of this measure, when it signifies *colour* or *defect*, is فَعْلَاءُ[3], as: بَيْضَاءُ "white"; حَوْلَاءُ "squint-eyed"; صَمَّاءُ "deaf"; عَمْيَاءُ

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[1] But صَفَرَ "to whistle." Also صِفْرٌ "zero."

[2] Stem IX of the Verb (*q.v.*) is merely this adjective with the final radica *mushaddad*.

[3] The servile *hamzah* changes to و in the dual: *vide* Declension, § XXI (*i*).

"blind." The termination is also found in substantives, as: صَحْرَاءُ "desert." *Vide* § XVIII (*b*) 3.

Remark II.—The measure of the *broken plural* for the adjective of colour or defect (not elative), masculine or feminine, is فُعْلٌ, as: رِجَالٌ حُمْرٌ and نِسَاءٌ حُمْرٌ; رِجَالٌ عُمْيٌ and نِسْوَانٌ عُمْيٌ.

(*c*) THE ELATIVE (إِسْمُ التَّفْضِيلِ). The same measure أَفْعَلُ gives the masculine elative (*i.e.* comparative and superlative), as: أَحْسَنُ "better *or* best"; أَجَلُّ "more or most majestic" (جَلِيلٌ positive); أَعْلَى "more *or* most high"; أَعْطَشُ "more *or* most thirsty"; أَعْرَى "more *or* most naked." When the positive is already of this form, as in أَبْيَضُ "white," the comparative and superlative are thus expressed: أَشَدُّ بَيَاضًا "more intense as to whiteness"; أَلْأَشَدُّ سَوَادًا "*the* most intense as to black."

(*d*) When the elative is followed by the preposition "than" (مِنْ), it is *comparative* and always remains masculine singular in form, as: هِيَ أَكْبَرُ مِنْهُ "she is greater than he"; otherwise it is superlative, as: هٰذَا ٱلْأَعْظَمُ "this is *the* grandest (of all)"; أَلْأَكَابِرُ "the greatest"; ٱللّٰهُ أَكْبَرُ "God is most Great (of all[1])"; أَشْرَفُ ٱلرِّجَالِ "the noblest of men"; كُبْرَى ٱلْمَدَائِنِ "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 مِنْ, as: ٱلْهَوَاءُ أَلْطَفُ ٱلْيَوْمَ مِمَّا كَانَ (or مِنْهُ) أَمْسِ "the weather is better to-day than it was yesterday": وَلَأَنَا أَهَمُّ بِجِرَاحِ رَسُولِ ٱللّٰهِ مِنِّي بِجِرَاحِي "and verily I was

[1] *i.e.* مِنْ غَيْرِهِ "than any other being."

more concerned about the wounds of the Apostle of God than I was about my own wounds."

Remark II.—The article ال is not a necessary adjunct of the superlative, as: ذِكْرُ اللهِ أَعْلَى وَ أَوْلَى وَ أَعَزُّ الخ. 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 مَاتَ "to die."

Adjectives that express colour or defect do not admit of comparison on this measure, as they are already of the measure أَفْعَلُ.

(*f*) For the elative of the participles of the Derived Forms, a paraphrase is resorted to, as: أَكْثَرُ إِجْتِهَاداً; أَشَدُّ إِنْقِطَاعاً; أَشَدُّ حَرّاً, or better أَشَدُّ حَرَارَةً = أَحَرُّ.

(*g*) The feminine فُعْلَى *fu'la*, 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: (أَلْأَسْمَاءُ الْحُسْنَى "the Most Excellent names of God"[1]; كُبْرَى الْمُدُنِ "the largest of the cities": but هِيَ أَحْسَنُ بَنَاتِي "she *is* the handsomest of my daughters"; (and زَيْنَبُ أَحْسَنُ مِنْهَا "Zaynab is handsom*er* than she is"). Unlike the masculine, the feminine cannot be formed from every triliteral; thus أَعْلَمُ - أَكْرَمُ - أَكْثَرُ - جَمَلٌ etc. have no feminine: the masculine form is used, or else a paraphrase.

The plural of the masculine superlative is أَفَاعِلُ, and of the feminine فُعَلُ, or (rarely) فُعْلِيَاتٌ, as: أَكْبَرُ, pl. أَكَابِرُ; كُبْرَى, pl. أَكَابِرُ or الْكُبْرِيَاتُ. *Vide* § XXIII (*r*) (15).

[1] *i.e.* the Attributes of God (أَسْمَاءُ الصِّفَاتِ). The essential name of God is اللهُ (إِسْمُ الذَّاتِ). The exalted Name of God (أَلْإِسْمُ الْأَعْظَمُ) is known to few: it has magic power.

Remark.—فُعْلَى may be the fem. of adjectives that are not superlatives, as: حُبْلَى "pregnant," br. pl. حُبَالَى; خُنْثَى "hermaphrodite," br. pl. خَنَاثَى and خَنَاثُ.

(*h*) خَيْرٌ "good," and شَرٌّ "evil," are substantives or adjectives: they form the elative in the usual manner. However, their positives are often used for their elatives, as: هٰذَا خَيْرٌ مِنْهُ (or أَخْيَرُ) "this is better than that"; خَيْرُ رِجَالٍ "the best of men."

§ XV. Verbal Intensive Adjectives or Intensive Agents, (إِسْمُ الْفَاعِلِ لِلْمُبَالَغَةِ).

These are adjectives or substantives, and are derived from, *i.e.* take their force from, the triliteral. The commoner forms are:—

(1) فَعَّالٌ an intensive form of فَاعِلٌ. Ex.: قَتَّالٌ "killer of many"; كَذَّابٌ "a great liar"; نَصَّارٌ "a great helper."

Remark.—Professions are generally of this form, as: نَقَّالٌ "a great imitator, a professional story-teller"; حَجَّامٌ "a barber"; أَكَّالٌ "glutton"; سَيَّاحٌ "a great traveller (especially by sea)"; غَدَّارٌ "very treacherous."

(2) فَعِيلٌ. Ex.: صِدِّيقٌ "very truthful" (صَادِقٌ "truthful"; صَدِيقٌ "friend"): سِكِّيتٌ "very silent": قِدِّيسٌ "very holy" (of men; but قُدُّوسٌ[1] of God): سِكِّيرٌ "very drunken."

(3) فَعُولٌ. Ex.: صَبُورٌ (=صَبَّارٌ) "very patient"; غَفُورٌ "very forgiving (of God)"; شَكُورٌ "very thankful; *also* a great appreciator" (said of God with

[1] This form فُعُّولٌ is very rare: كُبَّارٌ "very great"; جُمَّاعٌ "great collector" =جَمَّاعٌ, *vide* (5).

reference to man's few good deeds); عَبُوسٌ "very frowning, looking angry"; أَكُولٌ = أَكَّالٌ "a glutton"; كَذُوبٌ = كَذَّابٌ "a great liar"; جَهُولٌ "very ignorant." Rarely, this form has a passive sense, as: قَبُولٌ = مَقْبُولٌ, (but قُبُولٌ "acceptance"): رَسُولٌ (= مُرْسَلٌ "sent" *i.e.*) "Prophet"; here it has lost its intensive force.

(4) فَعِيلٌ. Ex.: رَحِيمٌ "very merciful" (of God); عَلِيمٌ "very learned" (of God or man; but عَالِمٌ of man only): فَهِيمٌ "very intelligent": أَلِيمٌ "very painful."

This form is not always intensive, as: مَرِيضٌ "sick"; حَكِيمٌ "a philosopher"; حَبِيبٌ "dear"; شَرِيفٌ "noble, of good family"; عَمِيقٌ "deep." In بَخِيلٌ "very stingy, miserly," the intensive meaning is contained in the root.

This form, when not intensive, has often the signification of the passive participle مَفْعُولٌ, as: قَتِيلٌ "slain" (= مَقْتُولٌ); جَرِيحٌ "wounded" (= مَجْرُوحٌ); ذَبِيحٌ = مَذْبُوحٌ. It has sometimes, though rarely, an active meaning, as: شَهِيدٌ "witness"; خَصِيمٌ "quarrelsome" (= مُخَاصِمٌ), and also "enemy."

There are other rare forms.

(5) To a few intensive adjectives, the addition of ة gives still greater intensity, as: عَلَّامٌ [1] "very learned (of God or man)"; عَلَّامَةٌ [1] "the very learned (of man only)": فَهَّامٌ "very intelligent"; but فَهَّامَةُ الْعَصْرِ "the most intelligent of the age": رَاوٍ (أَلرَّاوِي) "a relator of something that *happened*"; رَاوِيَةٌ "a professional story-teller = قَوَّالَةٌ: قَوَّالٌ "talkative," but قَوَّالَةٌ = رَاوِيَةٌ: جَمَّاعٌ "a collector"; جَمَّاعَةٌ "an habitual collector": مَنُونٌ "conferring favours (مِنَّةٌ) on"; مَنَّانَةٌ intensive. *Vide* § XIX (*l*).

[1] No epithet ending in a ة (which resembles the feminine), or in ي (which resembles the *yā'u'n-nisbah*), can refer to the Deity.

In Persian, of this intensive form, perhaps the only words used are عَلَّامَة and فَهَّامَة.

Remark I.—There are other rare forms of the intensive not found in Persian, as: ضَحَّكَة [1] "an immoderate laugher"; but فَارُوق "a great discriminator" (epithet of the Khalīfah 'Umar) and قَيُّوم "Everlasting" are occasionally used in Persian. In the Qoran occurs وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ "woe to every backbiter and defamer." [2]

Remark II.—The *Ism'l-Mubālaghah* (إِسْمُ الْمُبَالَغَة) forms the plural regularly in ـُونَ; except the form with added ة, which has no plural. Ex.: عَلَّامُونَ, pl. of عَلَّام; but عَلَّامَة has no plural.

Remark III.—As stated in § IX (*b*), the two measures of the noun of instrument, مِفْعَل and مِفْعَال, are also used as intensive adjectives: these admit of the intensive ة mentioned in (5), but they make no change for gender; they admit of the usual broken plural مَفَاعِل and مَفَاعِيل.

(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 يّ and rejecting the ة 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: مَكِّيّ "belonging to Mekkah," from مَكَّة; وَالِدِيّ "paternal, maternal, or parental"; حَسَنِيّ "belonging to Ḥasan, or to the *Ḥasanāni*"; حَرَمِيّ "relating to the *Ḥaramāni*" (the sacred precincts of the two mosques in Mekkah and Medinah, or according to some Mekkah and Jerusalem).

[1] Masculine and Feminine.

[2] هُمَزَة "defaming behind a person's back," but لُمَزَة "defaming to a person's face."

(*a*) If the noun itself ends in a يّ preceded by more than two letters, there is no change, as: صُوفِيّ "a *Ṣūfiyy*."

(*b*) If the يّ of the noun is preceded by only one letter, the first ي is marked with *fatḥah*, and the second changed to و, as: حَيّ *Ḥayy*[**] (name of an Arab tribe and a village), حَيَوِيّ.[1]

(*c*) If a noun of three or of four letters ends in ى or يً or اً (as فَتًى - عَصًا), the final letter is changed to و before the suffix, as: عَصًا, rel. adj عَصَوِيّ; فَتًى "youth," فَتَوِيّ; صفا name of a hill in Mekkah, صَفَوِيّ; حَنَّى "John," rel. adj. حَنَوِيّ; مُوسَى "Moses": adj. مُسَوِيّ; عِيسَى, rel. adj. عِيسَوِيّ.[2]

(*d*) If the short final *alif* is the fifth letter, it is dropped, as: مُصْطَفَى "Mustafa" (chosen), rel. adj. مصطفِيّ[3]; حُبَارَى "the hubara bustard," حُبَارِيّ[4]; دُنْيَا (for دُنْوَى, for دُنْيَى), rel. adj. دُنْيِيّ.[5]

But in nouns ending in ىَ with only three letters besides it, if the 2nd radical has a vowel, the ى is rejected; but if the 2nd radical is *sākin*, the ى may be changed into و but is preferably rejected, as: جَمَزَى "a swift ass," rel. adj. جَمَزِيّ; بَرَدَى: "the Barada River," rel. adj. بَرَدِيّ; قُرْبَى "relationship," rel. adj. قُرْبِيّ. or قُرَبَوِيّ.

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[1] Such forms as حَيَاوِيّ - بصروي and صراوي, though used by the Arabs of Baghdad, are incorrect, and are borrowed from the Persians. Modern Persians, for چيني "Chinese", say چيناوي. In Baghdad چيناوي *chīnāwī* (m.c.) means "Chinese silk."

[2] In India and Persia عيسوي for the era, and عيسائي "a Christian." In Baghdad, there is an Arab Christian family known as عيسائي.

[3] Incorrectly, amongst Indians and Persians مُصطفوي

[4] In Persia هوبرّه.

[5] Incorrectly in modern Arabic and in Persian دنياوى and دنيوى.

(*e*) Nouns that end in *alif mamdūdah* (آء) change the final *hamzah* into و, as: سَمَآءٌ "sky," rel. adj. سَمَاوِيٌّ "belonging to the sky," but شِتَآءٌ "winter" becomes شَتَوِيٌّ.

From فَرَنْسَا or فَرَانْسَا "France," are formed فَرَنْسِيٌّ, فَرَنْسَوِيٌّ, and فَرَنْسَاوِيٌّ etc.

(*f*) A و that has been dropped, is restored in the relative adjective, as: أَبٌ (أَبُوٌ) "father," أَبَوِيٌّ ; أَخٌ (أَخْوٌ) "brother," أَخَوِيٌّ ; دَمٌ (دَمْوٌ) "blood," دَمَوِيٌّ ; دَاعٍ (دَاعِوٌ) "missionary," دَاعَوِيٌّ.

(*g*) Occasionally there are certain changes in the short vowels, as: اَلْمَدِينَةُ "Medinah," rel. adj. مَدَنِيٌّ *madaniyy*^{un}; قُرَيْشٌ "*Quraysh*^{un}" (the Prophet's tribe); قُرَشِيٌّ [1] *Qurashiyy*^{un}.

The *kasrah* in the measures فَعِلٌ and فَعِلَةٌ is changed to *fatḥah*, as: مَلِكٌ "a king," rel. adj. مَلَكِيٌّ

(*h*) In the case of a proper noun compounded of two words, one is usually dropped, as: بَكْرِيٌّ from أَبُوبَكْرٍ, and بَعْلِيٌّ from بَعْلَبَكَّ

(*i*) The following are irregular:—[2] يَمَانِيٌّ (from اَلْيَمَنُ); حَنَفِيٌّ "a follower of Abū Ḥanīfah," but حَنِيفِيٌّ "a follower of *Ḥanīf*^{un}" (an epithet of Abraham): before Islam, the Arab tribes styled themselves حَنِيفِيٌّ.

(*j*) Another form of the suffix is انِيٌّ, principally used in technical terms, as: جِسْمَانِيٌّ "corporeal"; رُوحَانِيٌّ "spiritual"; تَحْتَانِيٌّ "lower" (of letters dotted underneath; also of a storey in a building); فَوْقَانِيٌّ.

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[1] In modern Arabic, as well as in India and Persia, قُرَيْشِيٌّ.

[2] A special kind of shoe without heel that comes from Yemen, is now called يَمَنِيٌّ: it therefore annoys a *Yamāniyy*^{un} to be called "*Yamanī*."

(*k*) The *feminine* of the relative adjective is formed in the usual way by adding ة.

Remark.—Persians however distinguish the fem. adj. by a silent *h* (ہ), and the abstract noun [*vide* (*l*)] by a long *t* (ت).[1]

Remark.—Besides the regular masc. pl. [*vide* § XXI (*p*)], broken plurals are found, as: مَغْرِبِيّ "a Moor," pl. مَغَارِبَةٌ; دِمَشْقِيّ "a Damascene," pl. دَمَاشِقَةٌ; بَغْدَادِيّ "a Baghdādī," pl. بَغَادِدَةٌ.

(*l*) THE ABSTRACT NOUN. The feminine of the Relative Adjective serves as an abstract noun[1], as: إِلٰهِيّ "pertaining to God"; إِلٰهِيَّةٌ "divinity": جَاهِلِيّ "foolish"; جَاهِلِيَّةٌ "state of ignorance, the time before Islam": كَيْفَ "how?", rel. adj. كَيْفِيّ, and abstract noun كَيْفِيَّةٌ (= Pers. چگونگی) "the howness, state, etc."; مَاهِيَ, Ar., "what is that?", abstract noun مَاهِيَّةٌ "intrinsic worth, qualities, nature."

Remark.—In theological terms, the termination—*ūt*^{un} وُتْ—is found instead, as: لَاهُوتْ "divinity"; مَلَكُوتْ "kingdom of God"; جَبَرُوتْ "omnipotence of God"; نَاسُوتْ "humanity."

(*k*) COLLECTIVE PLURAL. So, too, a collective plural is formed from some words by adding the fem. ة to the relative adjective (and also to some singulars) as: دَهْرِيّ, relative adjective, "materialist," دَهْرِيَّةٌ "the sect of *dahriyy*"; (جَمَّالٌ, singular noun, "camel-leader, *or* a man who lets out camels on hire," pl. جَمَّالَةٌ "a body of camel-leaders").

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[1] As stated elsewhere, Persians have imitated this form and added the termination to some Persian words, as: سگیّت "dog-naturedness (in a bad sense)."

Indians even write نیچریّت ("everything is *nature*") and in slang say نیتویّت "being a *native*."

§ XVII. The Diminutive (إسم التصغير).

(*a*) The Arabic diminutive, which is very rarely used in Persian, is formed from the triliteral by inserting a quiescent *yā* after the second letter and pointing the first with *zammah* (ـُـ); the measure is فُعَيْلٌ, as: رَجُلٌ "a man", dim. رُجَيْلٌ *rujayl*[un] (used in contempt = Pers. مردک): عَبْدٌ slave, dim. عُبَيْدٌ "a humble slave; also a slave-boy, *or* a little son of a slave." [The diminutive also expresses endearment (بُنَيَّ), and even enhancement (خُبَيْرٌ "the very best")]. From quadriliterals the form is فُعَيْلِلٌ, as: عَقْرَبٌ "scorpion," dimin. عُقَيْرِبٌ, *vide* (*c*) (2). For more letters, the form is فُعَيْلِيلٌ, as: عُصْفُورٌ "sparrow," dimin. عُصَيْفِيرٌ, *vide* (*c*) (3).

Diminutives may be formed from substantives, adjectives, participles, demonstrative pronouns (*e.g.* ذَيَّا from ذَا, and ذَيَّالِکَ from ذَالِکَ; note that the initial vowel is here ـَـ and not ـُـ), relative pronouns (اَلَّذِيَّا from اَلَّذِي), from certain prepositions that are substantives (بُعَيْدَ from بَعْدَ), and from some of the verbs of surprise and wonder (مَا أُحَيْسِنَهُ "how good he is!"), and the numerals.

Remark.—Diminutives cannot be formed from nouns that are already of the measure, such as: كُمَيْتٌ "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 *zammah* (ـُـ) at the beginning, and *kasrah* (ـِـ) at the end:—

تَمْرَةٌ[1] "a date," dimin. تُمَيْرَةٌ; صُغْرَى (fem. of masc. أَصْغَرُ) "smaller," dimin. صُغَيْرَى *ṣughayrą* "dear little one"; حَمْرَاءُ (fem.) "red," dimin. حُمَيْرَاءُ *ḥumayrā*[tu] "dear rosy-cheeked"; أَحْمَالٌ (pl. of paucity) "loads," dimin.

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[1] If the noun has a feminine termination, it is suffixed to the diminutive.

أُحَيْمَالٌ *uḥaymāl*un "little loads"; سَلْمَانُ "*Salmān*u" (prop. name), dimin., سُلَيْمَانُ *Sulaymān*u "(dear) Solomon"; سَكْرَانُ masc., "drunk," dimin. سُكَيْرَانُ *sukayrān*u "slightly drunk; *also* dear little drunkard" (the fem. سُكَيْرَى expresses endearment; of a mistress that has العَيْنُ المَخْمُورَةُ): دَارٌ = دُوَيْرَةٌ, and شَمْسٌ = شُمَيْسَةٌ (from certain fem. triliterals); تَلٌّ "hill" = تُلَيْلٌ; دَمٌ = دُمَيٌّ.

(c) *With weak letters*:—(1) بَابٌ (for بَوَبٌ) "door," dimin. بُوَيْبٌ *buwayb*un: نَابٌ (for نَيَبٌ) "eye-tooth, tush, tusk", dimin. نُيَيْبٌ *nuyayb*un; مِيزَانٌ (for مِوْزَانٌ) "balance, scales," dimin. مُوَيْزِينٌ *muwayzīn*un "small scale"; جِدَةٌ "opulence" (from وَجَدَ), dimin. وُجَيْدَةٌ.

(2) ضَارِبٌ "striker," dimin. ضُوَيْرِبٌ *ẓuwayrib*un; حَيْدَرٌ "lion," dimin. حُوَيْدِرٌ *ḥuwaydir*un; يُوسُفُ "Joseph," dimin. يُوَيْسُفُ *Yuwaysuf*u "dear little Joseph"; غُلَامٌ "boy, *also* slave," dimin. غُلَيِّمٌ *ghulayyim*un (for غُلَيْيِمٌ); قَاضٍ, dimin. قُضَيٌّ; عَدُوٌّ, dimin. عُدَيٌّ (for عُدَيْيٌ).

(3) مِفْتَاحٌ "key," dimin. مُفَيْتِيحٌ *mufaytīḥ*un; عُصْفُورٌ "sparrow" (often applied to any little bird), dimin. عُصَيْفِيرٌ *ʿuṣayfīr*un.

(4) The following should be noted:—

أَبٌ (for أَبَوٌ) "father"; أُبَيٌّ *ubayy*un.

أَخٌ (for أَخَوٌ) "brother"; أُخَيٌّ *ukẖayy*un.

أُخْتٌ "sister"; أُخَيَّةٌ *ukẖayyat*un.

اِبْنٌ (for بَنَوٌ) "son"; بُنَيٌّ *bunayy*un.

اِبْنَةٌ or بِنْتٌ "daughter"; بُنَيَّةٌ *bunayyat*un.

شَيْءٌ "a thing"; شُوَيٌّ or شُوَيَّةٌ, *shuwayy*un or *shuwayyat*un.

أَمَةٌ "slave girl"; أُمَيَّةٌ *umayyat*un.

أُمٌّ "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: سَفَرْجَلٌ "quince", dimin. سُفَيْرِجٌ *sufayrij*un.

(6) Compound nouns take the diminutive in the first part only of the compound, as: عُبَيْدُاللّٰه "humble slave of God" (as a name); خَمْسَةَ عَشَرَ "fifteen", خُمَيْسَةَ عَشَرَ "a mere fifteen"; قَبْلَ ٱلْمَغْرِبِ "before sunset"; قُبَيْلَ ٱلْمَغْرِبِ "a little before sunset."

(7) Diminutives may be formed from regular plurals, masculine or feminine, and also from "plurals of paucity," as: عَالِمُونَ, dim. عُوَيْلِمُونَ; بِذَاتٌ, pl. dimin. بُنَيَّاتٌ.

(8) A few diminutives are very irregular, as: مَغْرِبٌ "sunset," dim. مُغَيْرِبَانٌ; إِنْسَانٌ, dim. أُنَيْسِيَانٌ.

§ 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: فَرَسٌ "a horse *or* a mare"; جَنَاحٌ "a wing."

(*b*) The following are Feminine by form :—

1. Nouns ending in *servile* ة, as: ضَارِبَةٌ "striker" [unless the sense is masculine, as in خَلِيفَةٌ "a Caliph" (pl. خُلَفَاءُ)].

2. Nouns ending in servile ى [1], as: سَلْمَى "Salma" (a woman's name); حُسْنَى "most beautiful" [*vide* Elative, § XIV (*g*)]; ذِكْرَى "remembrance";

[1] فَعْلَى-فُعْلَى-فِعْلَى are feminine, without the *tanwīn*, and make no change for case.

دُنيا *dunyā* (for دُنيَى, for دُنوَى, from دَنَى - يَدنُو "to be low, *also* to be mean *and* to be near") "the world."

If however the ى is radical, it *may* be masculine, as: أَلْفَتَى (فَتًى for فَتَيٌ) "youth"; الضُّحَى (ضُحًى) "morning" (from sunrise till about 9 o'clock); but أَلْقُرَى as a fem. (broken plural of قَرِيَةٌ) "towns" (قُرًى for قُرَيٌ).

3. Nouns ending in آءٌ, as: أَلْخَنْسَاءُ "Khansā" (a woman's name); بَيْدَاءُ "a plain"; أَلْخَضْرَاءُ "the sky"; حَمْرَاءُ "red" (*vide* Adjective); سَمَاءٌ *samāᵘⁿ* "sky"; كِبْرِيَاءٌ "grandeur, magnificence, haughtiness"; صَحْرَاءُ "desert."

(*c*) The following are Feminine by signification:—

1. Proper names of women, towns, and countries,[1] and nouns that denote females, and participles on the measure فَاعِلٌ that are applicable to females only, as: أُخْتٌ "a sister"; مِصْرٌ "Egypt"; حَامِلٌ "pregnant" (*vide* also § XIX (*f*)); عَاقِرٌ "barren"; حَائِضٌ "menstruous."[2]

2. The name of winds, fire, wine, as: رِيحٌ "a strong *or* stormy wind, *also* flatulence": شَمَالٌ "North Wind" (but *Shimālᵘⁿ* "the North, or the left-hand side[3]"): نَارٌ "fire": خَمْرٌ "wine": مُدَامٌ or مُدَامَةٌ "wine": جَهَنَّمُ and سَقَرُ etc., etc., "Hell."

3. The *double* parts of the body, as: يَدٌ "hand"; عَيْنٌ "eye"; كَتِفٌ "shoulder"; رِجْلٌ "foot"; and also سِنٌّ "tooth" (there are an *even* number) are feminine.

Remark.—These, besides the dual, make their plural أَفْعُلٌ or أَفْعَالٌ, as: أَرْجُلٌ "feet"; آذَانٌ "ears" (sing. أُذُنٌ).

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[1] Because أَرْضٌ - مَدِينَةٌ - قَرِيَةٌ are all feminine.

[2] In Persian, and in colloquial Arabic, the feminines are used.

[3] The principal direction is the East or مَشْرِقٌ.

4. Collective Nouns that denote living objects destitute of reason and that do not admit of the ة of unity to indicate an individual, are generally feminine, as: خَيْلٌ "horse-kind," إِبِلٌ "camels." Those that do take the ة, are either masculine or feminine,[1] as: حَمَامٌ[1] "the dove or pigeon tribe"; حَمَامَةٌ "a single dove or pigeon": قَوْمٌ "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: عَصًا "a staff, rod"; بِئْرٌ "a well"; دَارٌ "a house"; نَارٌ "fire" etc., etc.

Remark.—Some grammarians state, that things that the Arabs dislike, or that are injurious, they have made feminine; while things they love they have made masculine. Hence اَلشَّمْسُ "the sun" is feminine, while قَمَرٌ "a moon" is masculine.

Firdaws فِرْدَوْسٌ "Heaven" is masculine; but جَنَّةٌ "Heaven," and سَمَآءٌ "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: بَقَرٌ "cattle"; جَرَادٌ "grasshoppers *or* locusts"; شَجَرٌ "trees"; تَمْرٌ "dates." These are masculine by form but feminine by signification (اَلْجَمَاعَةُ "totality"). *Vide* also Collective Nouns.

2. The names of the letters of the alphabet. (These are usually feminine).

3. Words regarded merely as such: لَفْظٌ is masculine, while كَلِمَةٌ or لُغَةٌ is feminine.

4. A considerable number of nouns incapable of classification, as: سِلْمٌ "peace"; سُلَّمٌ "a ladder"; سُوقٌ "bazaar, market, street"; شَعِيرٌ "barley"; أَرْنَبٌ "a hare" (gen. fem.); سَبِيلٌ "path, road."

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[1] But حَمَامٌ used for a *single* pigeon, is masculine.

§ XIX. Formation of the Feminine from the Masculine.

(*a*) The ordinary method is by suffixing ة (plural ات), as: ضَارِبٌ masc., iker," ضاربةٌ fem.: مَخْدُومَةٌ fem. "served"; مُتَّهِمَةٌ[1] *muttahimat*"" used."

Remark.—ى before ة becomes ا, as: فَتًى "a youth," فَتَاةٌ "a young

(*b*) (1) Adjectives of the measure فَعْلَانُ become فَعْلَى, as: سَكْرَانُ "drunk," سَكْرَى; خَرْفَانُ "an old dotard," fem. خَرْفَى; خَشْيَانُ "timid," fem.

(2) But فَعْلَانٌ (with *tanwīn*) and فُعْلَانٌ make their feminines in the usual as: نَدْمَانُ "repentant," نَدْمَانَةٌ fem.; عُرْيَانُ "naked," عُرْيَانَةٌ fem.

(*c*) (1) أَفْعَلُ as a *superlative* (when defined by the article or a following ive) becomes فُعْلَى,[2] as: (صَغِيرٌ "small") أَصْغَرُ masc. "smallest," fem. ; (كَبِيرٌ "great") أَكْبَرُ masc. "greatest," fem. كُبْرَى.

(2) But أَفْعَلُ denoting *colour or defect* has for its feminine فَعْلَاءُ,[3] as: أَبْيَضُ ite," fem. بَيْضَاءُ; أَشْقَرُ "chestnut, red-haired," fem. شَقْرَاءُ; أَعْرَجُ ne," fem. عَرْجَاءُ; أَبْرَصُ "a white leper," fem. بَرْصَاءُ.

(*d*) فَعُولٌ when it equals فَاعِلٌ (tr. or intr.), and is a predicate to or hed to a substantive singular, makes no change for the feminine, as: إِبِلَةٌ "a contented girl."

It is incorrect in Arabic to write this ة as ت, though even in the Quran such graphy occurs.

Broken plural أَفْعُلٌ. *Vide* also § XIV (*d*) and (*g*).

Plural for both genders فُعْلٌ. The feminine of the dual changes *hamzah* into § XXI (*i*) Remark.

But فَعُولٌ when it equals مَفْعُولٌ, or if no substantive (or pronoun) is expressed, takes the feminine ة, as رَكُوبٌ masc. "a riding animal, camel"; رَكُوبَةٌ fem.

Remark.—The plurals are the regular feminine and masculine plurals.

(*e*) *Vice versa*, فَعِيلٌ, when it equals مَفْعُولٌ, and is under the same conditions as فَعُولٌ makes no change for the feminine, as: إِمْرَأَةٌ جَرِيحٌ "a wounded woman"; بِنْتٌ قَتِيلٌ "a murdered daughter."

But فَعِيلٌ "when it equals فَاعِلٌ, or is an ordinary adjective, takes the usual ة, as: شَفِيعٌ "intercessor," fem. شَفِيعَةٌ; مَرِيضٌ "sick", fem. مَرِيضَةٌ.[1]

Remark.—These take the regular feminine and masculine plurals.

(*f*) Those adjectives or participles of the measure فَاعِلٌ that apply to females only, make no change [*vide* XVIII (*c*) 1], *when they indicate some permanency*, as: طَالِقٌ "divorcee" fem., (but مُطَلَّقَةٌ = طَالِقٌ); حَامِلٌ "pregnant"; مُرْضِعٌ "giving suck" etc. But هِيَ طَالِقَةٌ غَدًا "she *will be* divorced to-morrow."

Remark.—These form the plural regularly in ـاتٌ, as: حَامِلَاتٌ.

§ XX. Note on final ة.

(*a*) In derived and primitive nouns it often forms a feminine[2], as: طِفْلٌ "boy," fem. طِفْلَةٌ "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 فَعُولٌ and فَعِيلٌ.

[2] In verbs, it is تْ, as: ضَرَبَتْ "she struck." In *Persian*, the final servile ة of Arabic nouns is generally written ت; some words are written with ت only, and some either with ت or ة, indiscriminately. Occasionally, in Persian (and Urdu), there is a difference in meaning between the two, as: عَقِيدَة *'aqīda* "religious belief (generally)"; عَقِيدَت *'aqīdat* "belief in a particular saint, etc."; تَعْزِيَة *ta'ziya* "the representation of the shrine of Ḥasan and Ḥusayn," and تَعْزِيَت *ta'ziyat* "condolence."

(*b*) It forms the noun of unity, as: تَمْر "dates," تَمْرَة "*a* date."

(*c*) It sometimes distinguishes a singular from a broken plural, as: هِرَّة "a she-cat," هِرَر pl.; نُسْخَة "a copy, recipe," pl. نُسَخ; قَرْيَة "village," قُرًى pl.; تُحْفَة "a rarity," تُحَف or تَحَائِف pl.; دَابَّة "an animal" (specially a beast of burden), دَوَابّ pl.; صَحِيفَة "a volume," صَحَائِف or صُحُف pl.; رَوْضَة "garden," رِيَاض and رَوْض and رَوْضَات pls.

(*d*) *Vice versa*, it sometimes distinguishes a plural noun from a singular فَاعِل or فَعَّال, or else a feminine collective, as: سَابِلَة "travellers"; شَارِبَة "dwellers on the banks and drinkers of the waters of the same stream"; جَمَّال "a camel-leader (driver)," pl. جَمَّالَة "camel-leaders"; حَصَّان "horse-dealer," pl. حَصَّانَة "horse-dealers"; إِمَام "a leader in prayer, etc.," pl. أَئِمَّة; هِرّ "a tom-cat," pl. هِرَرَة "tom-cats"; صُوفِيَّة the "Ṣufis.[1]"

(*e*) It forms substantives from participles, as: سَاقِيَة "water-channel": دَاعِيَة "a claim; summoning; missionary work."

(*f*) It corroborates a plural, as: صَيَاقِلَة or صَيَاقِل "metal-polishers," pl. of صَقَّال and صَيْقَل; فِرْعَون "a Pharoah," pl. فَرَاعِنَة.

(*g*) It emphasizes intensive adjectives or nouns, as: رَاوِيَة, عَلَّامَة etc. *Vide* § XV (5).

(*h*) It is used as a compensation for a letter dropped, radical or servile, as: زِنَة = وزن "a weight"; صِفَة = وَصْف; تَخْرِجَة for تَخْرِيج "taking out"; إِغَاثَة (for إِغْوَاث) "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 (اَلْمُفْرَد), Dual (اَلْمُثَنَّى), and Plural (اَلْجَمْع). The *tanwīn* marks the indefinite, and the short final vowel the definite noun, as:—

The Singular (اَلْمُفْرَد).[1]

	Indefinite (نَكِرَة).	Definite[2] (مَعْرِفَة).	Definite. with Pronouns.	
رَفْع Nom.	كِتَابٌ "A book."	اَلْكِتَابُ "The book."	كِتَابُهُ "His book."	كِتَابِي "My book."
	kitāb^{un}.	*al-kitāb^{u}.*	*kitābuh^{u}.*	*kitāb-ī.*
جَر Gen.	كِتَابٍ,	اَلْكِتَابِ	كِتَابِهِ	كِتَابِي
	kitāb^{in}.	*al-kitāb^{i}.*	*kitābih^{i}.*	*kitāb-ī.*
نَصْب Acc.	كِتَاباً	اَلْكِتَابَ	كِتَابَهُ	كِتَابِي
	kitāb^{an}.	*al-kitāb^{a}.*	*kitābah^{a}.*	*kitāb-ī.*

A word in the Nominative is called مَرْفُوع; in the Genitive مَجْرُور or مَخْفُوض: and in the Accusative مَنْصُوب.

(*b*) A noun with three cases as above is called a Triptote, or by Arab grammarians, مُنْصَرِف "declinable." Every noun that has ـٌ in the nominative is a triptote. Every noun (undefined) that has ـُ in the nominative is a Diptote (فِيهِ مُنْصَرِف); *vide* (*f*).

(*c*) The words أَبٌ "father"; أَخٌ "brother"; ذُو "possessor"; فَمٌ "mouth" [فُو]; حَمٌ "father-in-law"; and هَنٌ "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 اَلْوَاحِد.

[2] *i.e.* when defined by the Article, by Suffixed Pronouns, or by a following Genitive, as: كِتَابُ الرَّجُلِ - كِتَابُهُ, مِنْ كِتَابِ الرَّجُلِ, etc. etc.

pronoun other than ي "my," as: أَبُوهُ "his father"; أَبِي زَيْدٍ "of the father of Zayd." This is a survival of the ancient declension.

(*d*) The noun ابْنٌ "son," between the name of the son and the father, drops its *hamzah*, and the proper name preceding it loses its *tanwīn*, as: زَيْدُ بْنُ عَمْرٍو *Zaydᵘ 'bnᵘ 'Amrⁱⁿ* "Zayd the Son of 'Amr." But if the word ابْنٌ happens to begin a line, the *hamzah* is not dropped. It is also not dropped when ابْنٌ is used predicatively, as: زَيْدٌ ابْنُ عَمْرٍو "Zayd *is* the son of 'Amr."

In بِسْمِ اللهِ, the *hamzah* of اِسْمٌ is always dropped.

A weak radical, with or without *tanwīn* at the end (قَاضٍ - فَتًى), of course affects the case-ending, *vide* (*k*).

Remark.—The word أَخٌ is also used for "one of a pair, a fellow to," as: هٰذَا نَعْلٌ أَخُو هٰذَا.

(*f*) IMPERFECTLY DECLINED NOUNS (غَيْرُ مُنْصَرِفٍ). Some nouns are imperfectly declined, *i.e.* they do not admit of the *tanwīn*. These take *ẓammah* (ـُ) in the nominative, and *fathah* (ـَ) in both the genitive and the accusative, singular or plural. Such are called Diptotes.[1]

All Diptotes when rendered definite by the Article, or a Possessive Suffix, or a following Genitive, are treated as Triptotes, *i.e.* they take *kasrah* instead of *fatḥah*, as: لِلْأَكَابِرِ (def. with *al*) "for the very great persons," (but لِأَكَابِرَ indef.); لِأَكَابِرِ النَّاسِ (def. without *al*) "for the very great ones *of* the people."

(*g*) Some proper names are triptotes, as: مُحَمَّدٌ; others, diptotes, as: أَحْمَدُ. Some again always require the article, as: الْحَارِثُ.

(*h*) Nouns ending in *alif maqṣūrah* have only the one[1] case, as: مُوسَى *Mūsa*; كُبْرَى (fem. of أَكْبَرُ).

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[1] Words that have only one case like فَتًى or مُوسَى, or any noun joined to ي "my," are not considered *ghayrᵘ munṣarifⁱⁿ* or "indeclinable"; nor are the regular masculine and feminine plurals considered diptotes, nor the plural of ذُو, nor words like قَاضٍ, though they have two cases.

(*i*) The Dual (تَثْنِيَةٌ).

Masculine (مُذَكَّرٌ).		Feminine (مُؤَنَّثٌ).	
Nom.	كِتَابَانِ *kitābān*^{i} "two books."	Nom.	مَلِكَتَانِ *malikatān*^{i} "two queens."
Gen. Dat.	كِتَابَيْنِ *kitābayn*^{i}.	Gen. Dat.	مَلِكَتَيْنِ *malikatayn*^{i}.

In construction, or when followed by an affixed pronoun, the ن is dropped, as: كِتَابَا زَيْدٍ "the two books of Zayd"; فِي كِتَابَيْهِ *fī kitābay-h*^{i} "in his two books."

Remark.—If a noun ends in *alif mamdūdah* followed by a servile *hamzah* (ء), the *hamzah* becomes و in the dual, as: صَحْرَاوَانِ "two deserts" (from صَحْرَاء); إِمْرَأَتَانِ سَوْدَاوَانِ "two black women."

(*j*) Regular, or Sane, Plural (جَمْعُ مُذَكَّرٍ سَالِمٌ).

Masculine		Feminine	
Nom.	كَاتِبُونَ *kātibūn*^{a}.	Nom.[1]	مَلِكَاتٌ *malikāt*^{un}.
Gen. Acc.	كَاتِبِينَ *kātibīn*^{a}.	Gen. Dat.	مَلِكَاتٍ *malikāt*^{in}.

The masc. and fem. dual, and the masc. plural, make no change for the definite form except prefixing ال.

(*k*) A final weak radical affects the case endings.

The word قَاضٍ *qāẓi*^{n} (indefinite) "*a* Qāẓī" (from قَضَى - يَقْضِي "to decide, finish"), is on the measure فَاعِلٌ: its proper forms for the nominative and genitive would be قَاضِيٌ *qāẓiy*^{un} and قَاضِيٍ *qāẓiy*^{in}; and with the definite article, the nominative and genitive would be القَاضِيُ *al-qāẓiy*^{u} and القَاضِيِ *al-qāẓiy*^{i}. But these sounds are considered uneuphonious (ثَقِيلٌ),[2] so they become

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[1] The *h* (ة) of the feminine singular becomes *t* (ت) when followed by an affixed pronoun.

[2] If the ي were *mushaddad*, as in مَدَنِيٌّ, the sound would *not* be uneuphonious.

for both cases, with the *tanwīn* قَاضٍ *qāẓiⁱⁿ*, and without it اَلْقَاضِي *al-qāẓī*. As *fatḥah*[1] over a *yā* that is preceded by a *kasrah* is not considered uneuphonious, the accusative is regular, *viz.* قَاضِيًا *qāziyaⁿ* and اَلْقَاضِيَ *al-qāziyᵃ*. With the affixed pronouns, the Nom. and Gen. become قَاضِيهِ *qāẓī-hⁱ*; and the Acc. قَاضِيَهُ *qāẓiyᵃ-hᵘ*. Only the definite form of such words (without the article) is found in Persian and Urdu. The regular masculine plural is Nom. قَاضُونَ, and Gen. قَاضِينَ.

(*l*) Similarly, فَتًى[2] *fataⁿ* "a youth" (from فَتِيَ—يَفْتَى "to be young"), is on the measure فَعَلٌ, standing for فَتَيٌ *fatayᵘⁿ*, and اَلْفَتَى *al-fatā* is for اَلْفَتَيُ *al-fatayᵘ*. Consequently, according to the rules of permutation or Arab euphony, there is no change for case: all three cases in the singular are فَتِي and أَلْفَتَى. Their declension is *virtual* (تَقْدِيرِيّ), not expressed (لَفْظِيّ). The broken plurals فِتْيَةٌ and فِتْيَانٌ are regularly declined.

(*m*) So too رِبًا "usury or interest" (from يَرْبُو - رَبَا "to increase," intr.), and رِضًا "satisfaction with" (from يَرْضَى - رَضِيَ), are on the measure فِعَلٌ and stand for رِبَوٌ *ribawᵘⁿ* and رِضَوٌ *riẓawᵘⁿ*; they, too, make no change for case.

(*n*) Words like عَصًا and ذِكْرَى follow the same rule.

(*o*) The present participle of all derived forms whose final radical is ى or و, have the terminations of قَاضٍ - قَاضِي, while the passive participle will be like فَتًى - فَتَى. The broken plural of words like جَارِيَةٌ and فَتْوَى make جَوَارٍ and فَتَاوٍ in the Nom. and Gen. Sing., and جَوَارِيَ and فَتَاوِيَ in the Acc. Sing.

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[1] But if the ي (or a و) were preceded by a *fatḥah*, the ي (or و) would become *alif*. Arabs say that *fatḥah* is the most euphonious (خَفِيفٌ) of the short vowels.

[2] Note the absence of the dots under ى to indicate *alif maqṣūrah*. In the Quran however, the dots are omitted under every *yā*. With the affixed pronoun, *alif maqṣūrah* becomes *alif ṭawīlah* for all cases, as: فَتَاهُ.

Remark.—Nouns like فَتًى - قَاضٍ and موسى are called مُنْصَرِفٌ مُقَدَّرُ الحَرَكَاتِ "declined but with the final vowels understood."

(*p*) The REGULAR MASCULINE PLURAL is used for:—

(i) Participles making their feminine in ةٌ and signifying rational beings.

(ii) Proper names of men, provided they consist of one word (and are not compound as عَبْدُ اللهِ), and do not end in ةٌ: and also diminutives of such names.

(iii) Diminutives of masculines that denote rational beings.

(iv) Relative adjectives in يٌّ (qualifying a masculine plural).

(v) The *elative* أَفْعَلُ with comp. or sup. meaning, as: الأَقْرَبُونَ for الأَقَارِبُ.

Remark I.—It cannot be used for adjectives of the measures فَعُولٌ and فَعِيلٌ when these are of common gender (*i.e.* when they do not admit of the feminine ةٌ; [*vide* Intensive Adjectives (3) and (4)].

Remark II.—Adjectives admit of the sound masc. pl., only when they qualify substantives denoting rational beings.

(vi) فَعَّالٌ when it denotes profession, as: نَجَّارٌ "carpenter," pl. نَجَّارُونَ (also نَجَاجِيرُ).

(vii) There are a few exceptions to the above rule,[1] *viz.*: بَنُونَ "sons"; أَهْلُونَ "members of a family" (also "fit"); ذُو "possessed of," pl. ذَوُو and أُولُو; عَالَمٌ "world," عَالَمُونَ "the universe"; أَرْضٌ "land earth," أَرْضُونَ and أَرَضَاتٌ (more commonly[2] أَرَاضٍ); سَنَةٌ "a year," pl. سِنُونَ[3] "years," and some others.

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[1] The plural forms عِشْرُونَ, ثَلَاثُونَ, etc., are not the plural of عَشْرٌ and ثَلَاثٌ (which is أَعْشَارٌ and عَشَرَاتٌ).

[2] A peculiar form. In Persian اراضي.

[3] The oblique case سِنِينَ is used in Persian (of course without the final vowel).

Remark.—As with the dual, *vide* (*i*), the ن 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 ة.

(iii) All feminines ending in ة, as: خَيَّاطَاتٌ "tailoresses" (خَيَّاطَةٌ sing.).

(iv) The feminine *superlative* فُعْلَى (of masc. أَفْعَلُ). (The fem. broken plural is فُعْلٌ أَلْ).

(v) The feminine فَعْلَاءُ (of أَفْعَلُ when it expresses colour or defect). (Plural, both genders فُعْلٌ.)

(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. تَفَاعِيلُ, and Stem IV أَفَاعِيلُ).

(ix) Diminutives for things, or for irrational animals.

(x) Foreign words even when they denote males as: آغَاوَاتٌ (آغا[1] T.); هَزَارَاتٌ (P.) "nightingales"; تِلِّغْرَافَاتٌ[2]

(xi) Feminine adjectives, the masculine of which has a sound plural.

(xii) Verbal adjectives that are used in the plural as substantives, as: كَائِنَاتٌ; مَوْجُودَاتٌ; مُصَنَّفَاتٌ.

(xiii) Feminine nouns in ـى— and ـآءُ—, as: حُبْلَى "pregnant," pl. حُبْلَيَاتٌ; ذِكْرَى "memory", pl. ذِكْرَيَاتٌ; صَحْرَاءُ, pl. صَحْرَاوَاتٌ (also br. pl. صَحَارَى etc.).

(xiv) It is often used for neuter nouns[3], even when the singular does not end in ة, as: حَمَّامٌ[4] masc. a "Turkish bath," pl. حَمَّامَاتٌ; سَمَاءٌ (com.) "heaven" pl. سَمَاوَاتٌ, *vide* (xiii). These have no broken plural.

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[1] In Persian آقا.

[2] In Persian تلگراف.

[3] Imitated by Persians in such Persian words as: دهات - دستآویزات—کاغذات. Indians even say چلّمیات (vulg.) "letters" (for the plural of the Hindi چلّمی), and کهندرات, "ruins."

[4] *Vide* § XXII (*a*) (x).

(xv) A few masculine nouns that have no broken plural take the regular feminine plural, as: حَيَوَان, "an animal, a living thing," pl. حَيَوَانَات.

Remark.—The Regular Feminine Plural is sometimes accompanied by a change in the short vowels, as: حَمْلَة "a charge, attack", pl. حَمَلَات; حُجْرَة. "a room," pl. حُجَرَات and حُجُرَات.

§ XXII. Diptotes.

(*a*) The following classes are Diptotes:—

(i) Proper names of more than three letters that are feminine, or that end in ة, masc. or fem., as: زَيْنَب (a woman's name); مُعَاوِيَة (a man's name); مَكَّة "Mecca"; عَقْرَب "a scorpion," but عَقُوب "'Aqrab" (a man's name).

(ii) Foreign proper names of more than three letters, or foreign triliteral names with the second letter moveable, as: زَكَرِيَّاء - يُوسُف

(iii) Feminine Arabic proper names that are triliteral and have the second letter *sākin*, may or may not be fully declined, as: هِنْد or هِنْ (a woman's name); but مِصْر "Egypt," and مِصْر "a city." But such as have the 2nd radical *mutaḥarrik* are diptotes, as: سَقَر "Hell."

Remark.—مُوسَى 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: ظُفَر *Ẓufar*^{u}, corruption of ظَافِر *Ẓāfir*^{un}.

(v) Proper names that are on the form of any part of a verb, as: أَحْمَد (on أَفْعَل "I do"); يَزِيد (يَزِيد "he increases"); شَلَّم "Jerusalem."

(vi) All proper names ending in ـان, as: عُثْمَان; and compound proper names of one word, as: بَعْلَبَك.

(vii) All adjectives of the measure of أَفْعَل (but not أَفْعَل). [The feminine of أَفْعَل as a *superlative* is فُعْلَى, plural أَفَاعِل; but the pl. أُخَر is an exception]. But أَرْمَل "widower," fem أَرْمَلَة.

(viii) Those adjectives of the measure فَعْلَانُ that have as a feminine فَعْلَى, as: عَطْشَانُ "thirsty," fem. عَطْشَى; (but عُرْيَانُ, "naked" fem. عُرْيَانَةُ) and نَدْمَانُ "table companion," fem. نَدْمَانَةُ).

(ix) Distributive or collective numerals from 1 to 4, as: أُحَادُ or مَوْحَدُ "by ones," etc. (but أَحَادٌ "units").

(x) All nouns in اء in which the final *hamzah* is *zā'id* [i.e. اء not changed from ي or و as in سماء, and not radical, as: بَطْحَاءُ (name of a district)]. But مَاءٌ "water" is declinable because its *hamzah* is not *zā'id*: and in سماءٌ the ء has been changed from و; it is fem. when it means "sky," but figuratively when it means "rain" etc. it is masc.; it was originally سَمَاوٌ; so too نِسَاءٌ was نِساوٌ.

In such broken plurals as أَحِبَّاءُ "friends," and شُهَدَاءُ "martyrs," the *hamzah* is *zā'id*, but in أَسْمَاءُ "names," the *hamzah* is not *zā'id*.

Remark.—حُبْلَى "pregnant" has no masculine form.

(xi) Broken plurals that have two or more letters after a servile *alif*, as: دَرَاهِمُ (pl. of دِرْهَمٌ); دَوَابُّ (pl. of دَابَّةٌ); قَنَادِيلُ (pl. of قِنْدِيلٌ); دَنَانِيرُ (pl. of دِينَارٌ); شَيَاطِينُ (pl. of شَيْطَانٌ). If however a ة is added to such a plural form, the noun is declined, as: صَيَارِفَةٌ (pl. of صَرَّافٌ) "money-changers."

(xii) The numerals ending in ة when they stand also as pure numbers, as: ثَلَاثَةٌ نِصْفُ سِتَّةٍ "three is the half of six."

(xiii) The broken plurals أُوَلُ (from أَوَّلُ "first") and أُخَرُ (from آخَرُ "other").

(*b*) All Diptotes that have ال, or a possessive suffix, or are a *muẓāf*, 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 *tanwīn*. The plural of ذو is not a diptote nor such words as قَاضٍ or ٱلْقَاضِي.

(*d*) Feminine nouns and broken plurals that end in ى or ـٰ, are the same in all cases and have no *tanwīn*, as: بُشْرَى "good news"; هَدَايَا "presents; مَرْضَى "sick men"; عَذَارَ "virgins."

Remark.—Those in which the *alif maqṣūrah* is radical (as in هُدًى "guidance" for هُدَى), 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 (جَمْعُ ٱلتَّكْسِيرِ) 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: وَلَدٌ "a boy, a son," pls. وِلْدَانٌ "boys," and أَوْلَادٌ "sons or descendants": عَيْنٌ "eye, chief, spring of water, the letter ع" (which resembles an eye), pls. أَعْيُنٌ[2] "eyes"; أَعْيَانٌ "chiefs"; عُيُونٌ "springs"; عَيِّنَاتٌ "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 أَفْعُلٌ is generally used for limbs, etc.

(*d*) Arabs count two kinds of broken plurals, "the PLURAL OF PAUCITY (جَمْعُ الْقِلَّةِ)," and "the PLURAL OF MULTITUDE" (جَمْعُ الْكَثْرَةِ)."

The former has four measures, mentioned in the following Persian couplet:—

جمعِ قلّت را چهار است أبنية أَفْعُلٌ و أَفْعَلٌ و فِعْلَةٌ و أَفْعِلَة

All other broken plurals are Plurals of Multitude.

PLURALS OF PAUCITY are:—

(i) أَفْعُلٌ,[1] as: أَرْجُلٌ "feet," sing. رِجْلٌ; the dual could also be used: حَرْفٌ "a letter"; أَحْرُفٌ "some few letters"; (but حُرُوفٌ "many letters").

(ii) فِعْلَةٌ, as: غِلْمَةٌ "some boys," sing. غُلَامٌ (but غِلْمَانٌ "many boys").

(iii) أَفْعِلَةٌ, as: أَدْوِيَةٌ "medicines," sing. دَوَاءٌ "medicine": أَشْرِبَةٌ "a few drinks" from شَرَابٌ "a drinkable" (but شُرُبٌ "many drinks"). This form only occurs in words that have the *penultimate* letter a long vowel.

(iv) أَفْعَالٌ, as: أَحْكَامٌ "orders," sing. حُكْمٌ. This form may be *either a plural of paucity or a plural of multitude.*

Remark.—أَفْعُلٌ and أَفْعَالٌ can have, on the ordinary measure of quadriliterals (*i.e.* أَفَاعِلُ and أَفَاعِيلُ), a second plural formed, which is then a plural of multitude.

(*e*) The Plural of Paucity expresses any number from three to ten[2] inclusive; it cannot, for instance, express 2 nor 11. The plural of multitude denotes any number from ten[3] to infinity.

Some nouns have a DOUBLE PLURAL (جَمْعُ الْجَمْعِ), 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 ال is prefixed or not, as: قَدْ أَفْلَحَ الْمُؤْمِنُونَ

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[1] This form أَفْعُلٌ is generally used for limbs, etc.

[2] Or according to some grammarians 'nine.'

[3] Or according to some grammarians from eleven.

أَلَّذِينَ هُمْ فِي صَلٰوتِهِمْ خَاشِعُونَ ' certainly the Believers are happy who humble themselve in their prayers '': here ٱلْمُؤْمِنُونَ, being definite, is a plural of multitude, while خَاشِعُونَ though without ال 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: شَجَرٌ '' tree-kind,'' شَجَرَةٌ '' *a* tree,'' شَجَرَاتٌ '' some few trees,'' أَشْجَارٌ [1] '' trees: عَلَامَةٌ '' a sign,'' عَلَامَاتٌ '' few signs''; عَلَائِمُ '' 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: رِجَالٌ كِرَامٌ (or رِجَالٌ كُرَمَاءُ) ''noble men,'' as well as by the regular plural, especially if the noun denotes rational beings, as: ٱلْكَفَرَةُ, or ٱلْكَافِرُونَ ٱلظَّالِمُونَ, ٱلظَّالِمُونَ: ٱلصَّافِنَاتُ ٱلْجِيَادُ ''the good horses''; بَقَرَاتٌ سِمَانٌ '' fat cows'': دُرَرٌ غُرُرٌ '' shining pearls.''

An adjective in the broken plural cannot, however, qualify an abstract noun, as: أَفْعَالٌ ذَمِيمَةٌ (and not أَفْعَالٌ ذَمَائِمُ), but we can say ذَمَائِمُ ٱلْأَخْلَاقِ.

(*j*) There are three forms[2] of broken plural: (i) Those that add a letter or letters to the singular, as: رَجُلٌ a ''man,'' pl. رِجَالٌ ''men''; مَالٌ '' property,'' pl. أَمْوَالٌ: (ii) those that reject a letter or letters, as: كِتَابٌ '' a book,'' pl. كُتُبٌ; سَفِينَةٌ '' a ship,'' pl. سُفُنٌ: (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: أَسَدٌ "a lion," pl. أُسْدٌ (also أُسُودٌ) "lions"; عَظِيمٌ "great," pl. عِظَامٌ (also عُظَّامٌ).

(*k*) BROKEN PLURAL OF QUADRILITERALS AND QUINQUELITERALS (not primitive). Examples: جَوْهَرٌ "jewels," pl. جَوَاهِرُ (pl. of pl. جَوَاهِرَاتٌ): مَرْكَبٌ "any conveyance, ship, riding animal, etc.," pl. مَرَاكِبُ; مَكْتُوبٌ "letter," pl. مَكَاتِيبُ; سُلْطَانٌ "emperor," pl. سَلَاطِينُ; مِفْتَاحٌ "key," pl. مَفَاتِيحُ; بُسْتَانٌ (Persian[1]) "garden," pl. بَسَاتِينُ; مَخْزَنٌ "magazine," pl. مَخَازِنُ.

(*l*) BROKEN PLURAL OF PRIMITIVE QUINQUELITERALS, ETC. (exclusive of and the long vowels). As in the case of the Diminutive [*vide* § XVII (*c*) 5)], all letters beyond the fourth are first cut off, as: عَنْدَلِيبٌ "nightingale," pl. عَنَادِلُ; عَنْكَبُوتٌ "spider," pl. عَنَاكِبُ: the rejected radical is generally the last. But foreign words, quadriliteral or quinqueliteral, if they begin with *alif*, are on the measure أَفْعَلَةٌ, otherwise فَعَالِلَةٌ, as: فِرْعَوْنُ, pl. فَرَاعِنَةٌ; أَنْغَارٌ, pl. أَفَاغِنَةٌ; أُسْتَاذٌ, pl. أَسَاتِذَةٌ; قَيْصَرُ, pl. قَيَاصِرَةٌ.

Remark.—Note, too, such plurals as عَبْدُ اللهِ, pl. of عَبَادِلَةٌ.

(*m*) PLURALS OF PLURALS (مُنْتَهَى الْجُمُوعِ).

(1) These are formed on the measure of quadriliterals and quinqueliterals, and indicate a large number, as: كِلَابُ الْمَحَلَّةِ "the dogs of the quarter," but أَكَالِيبُ الْعَرَبِ "the dogs of Arabia." Examples: قَوْلٌ "saying": pl. أَقْوَالٌ "some few sayings"; pl. of pl. أَقَاوِيلُ "many sayings": رُكْنٌ "pillar"; pl. أَرْكَانٌ; pl. of pl. أَرَاكِينُ: يَدٌ "a hand"; dual يَدَانِ "two

[1] مُعَرَّبٌ.

hands''; pl. أَيْدٍ [1] (أَيْدِى) ''some few hands''; pl. of pl. أَيَادٍ [1] (أَيَادِى) ''many hands, *also* assistance, benefits'': صَحِيفَةٌ ''a book''; pl. صُحُفٌ [2] ''books''; pl. صَحَائِفُ ''many books'': مَدِينَةٌ ''a city''; pl. مُدُنٌ; pl. of pl. مَدَائِنُ. 'Vide' (*e*).

(2) Sometimes the regular *feminine* plural is suffixed to the broken plural of a neuter noun, as: جَوْهَرٌ - جَوَاهِرُ - جَوَاهِرَاتٌ: طَرِيقٌ ''road''; pl. طُرُقٌ [3]; pl. of pl. طُرُقَاتٌ.

(*n*) IRREGULAR PLURALS. The following are quite irregular, or are formed from obsolete singulars:—

أُمٌّ ''mother,'' pl. أُمَّهَاتٌ.

فَمٌ ''mouth,'' pl. أَفْوَاهٌ ''mouths; rumour.''

مَآءٌ ''water,'' pl. مِيَاهٌ or أَمْوَاهٌ.

إِمْرَأَةٌ ''woman,'' pl. نِسَاءٌ or نِسْوَةٌ or نِسْوَانٌ ''women.''

إِنْسَانٌ ''man,'' pl. نَاسٌ or أُنَاسٌ (and pl. of pl. أَنَاسِيُّ).

(*o*) EXAMPLES OF BROKEN PLURALS FORMED BY ADDING A LETTER:—

(1) جَبَلٌ *jabal*^{un} ''a mountain,'' pl. جِبَالٌ *jibāl*^{un}.

رَجُلٌ *rajul*^{un} ''a man''
رَاجِلٌ [4] *rājil*^{un} ''a footman'' } pl. رِجَالٌ *rijāl*^{un}.

رِيحٌ *rīḥ*^{un} ''a strong wind,'' pl. رِيَاحٌ *riyāḥ*^{un}.

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[1] In Persian always ايدي and أَيَادِي.

[2] *Not* a plural of paucity.

[3] But طَرِيقَةٌ met. ''road,'' has a pl. طَرَائِقُ.

[4] Also رَجُلٌ: other plurals of ''footman'' are رَجُلٌ - رَجَّالَةٌ - رُجَّالٌ - رِجَالٌ - رُجْلَانٌ.

رِجْلٌ *rijl*un "a foot," pl. أَرْجُلٌ *arjul*un.[1]

(2) مَلِكٌ *malik*un "a king," ,, مُلُوكٌ *mulūk*un.

قَلْبٌ *qalb*un "a heart," ,, قُلُوبٌ *qulūb*un.

دَرْسٌ *dars*un "a lesson," ,, دُرُوسٌ *durūs*un.

بَيْتٌ *bayt*un "a house," ,, بُيُوتٌ *buyūt*un.

(3) نَهْرٌ *nahr*un "river," ,, أَنْهَارٌ *anhār*un.

فَضْلٌ *faḍl*un a "kindness," ,, أَفْضَالٌ *afḍāl*un.

شَجَرَةٌ *shajarat*un[2] "a tree," ,, أَشْجَارٌ *ashjār*un.[3]

لَوْنٌ *lawn*un "colour," ,, أَلْوَانٌ *alwān*un.

رُوحٌ *rūḥ*un "soul," ,, أَرْوَاحٌ *arwāḥ*un.

مَالٌ *māl*un "property," ,, أَمْوَالٌ *amwāl*un.

حَالٌ *ḥāl*un "state, condition," ,, أَحْوَالٌ *aḥwāl*un.[4]

بَابٌ *bāb*un "door," ,, أَبْوَابٌ *abwāb*un.

(4) رَغِيفٌ *raghīf*un "loaf," ,, أَرْغِفَةٌ *arghifat*un.

جَنَاحٌ *janāḥ*un "a wing," ,, أَجْنِحَةٌ *ajniḥat*un.

حِصَانٌ *ḥusān*un "a horse," ,, أَحْصِنَةٌ *aḥsinat*un.

سِلَاحٌ *sīlaḥ*un "weapons," ,, أَسْلِحَةٌ *asliḥat*un.[5]

(*p*) EXAMPLES OF BROKEN PLURALS THAT REJECT A LETTER OR LETTERS :—

(1) كِتَابٌ *kitāb*un "a book," pl. كُتُبٌ *kutub*un.

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[1] Plural of paucity.

[2] In Persian *shajara*. *Shajarāt*un شَجَرَاتٌ, the reg. fem. pl., is a plural of paucity.

[3] شَجَرٌ tree-kind.'

[4] But حَالَاتٌ *ḥālāt*un, plural of حَالَةٌ.

[5] In Persian *arghi'a*, *ajniḥa*, etc. These are, in Arabic, all plurals of paucity.

مَدِينَةٌ *madīnat*^{un} "a city," pl. مُدُنٌ *mudun*^{un}.

سَفِينَةٌ *safīnat*^{un} "a ship," ,, سُفُنٌ *sufun*^{un}.

قَرْيَةٌ *qaryat*^{un} "a village," ,, قُرًى *qura*^{n}.[1]

بَرَكَةٌ *birkat*^{un} "pool," etc., ,, بُرَكٌ *burak*^{un}.

مِلَّةٌ *millat*^{un} "nation," etc., ,, مِلَلٌ *milal*^{un}.

(*q*) EXAMPLES OF BROKEN PLURALS THAT CHANGE A VOWEL:—

كَرِيمٌ *karīm*^{un} "kind," pl. كِرَامٌ *kirām*^{un}.

سَوْطٌ *sawṭ*^{un} "lash, whip for flogging," ,, سِيَاطٌ *siyāṭ*^{un}.

أَسَدٌ *asad*^{un} "lion," ,, أُسُدٌ *usud*^{un}.

وَلَدٌ *walad*^{un} "son, boy," ,, وُلْدٌ *wuld*^{un}.[2]

خَشَبٌ *khashab*^{un} "wood," ,, خُشُبٌ *khushub*^{un}.

فَلَكٌ *falak*^{un} "sky," ,, فُلُكٌ *fuluk*^{un}.[3]

(*r*) THE FOLLOWING MAY BE CONSIDERED REGULAR:—

(1) The singular فُعْلَةٌ *may* always have as one of its plurals فُعَلٌ, as: تُحْفَةٌ "a rarity," pl. تُحَفٌ; جُمْلَةٌ "a sentence," pl. جُمَلٌ; أُمَّةٌ "followers of a particular prophet," pl. أُمَمٌ.

(2) The singular فَعَالٌ *generally* has as one plural فُعُلٌ, as: كِتَابٌ "a book," pl. كُتُبٌ; جِدَارٌ "a wall," pl. جُدُرٌ; حِمَارٌ "a donkey," pl. حُمُرٌ.

But the plural of سَحَابٌ *saḥāb*^{un} "cloud," is also of the form فُعُلٌ, *viz.* سُحُبٌ.

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[1] Also *qaryāt*^{un}=plural of paucity, *vide* (*f*).

[2] The plurals وُلْدٌ or وِلْدَانٌ="boys"; but أَوْلَادٌ "offspring, descendants."

[3] Also أَفْلَاكٌ plural of paucity.

(3) The plural فُعَّال *has always* its singular فَاعِلٌ, as: تَاجِرٌ "a trader," pl. تُجَّارٌ; حَاكِمٌ "Governor," pl. حُكَّامٌ; عَامِلٌ, pl. عُمَّالٌ[1]; جَاهِلٌ "ignorant," جُهَّالٌ.

However, the singular فَاعِلٌ[1] may have other forms of plural, as: جَاهِلٌ, pl. جُهَلَاءُ [as well as جُهَّالٌ *vide* (4)]: عَالِمٌ "learned" has عُلَمَاءُ and عُلَّامٌ, and the regular masculine plural عَالِمُونَ.[1]

(4) When فَاعِلٌ, without a weak letter, is an *irrational* or a *neuter* substantive, *one* of its plurals *may* always be فَوَاعِلُ, as: عَامِلٌ "a governing word (in grammar)," pl. عَوَامِلُ, but عَامِلٌ "a Viceroy," pl. عُمَّالٌ; حَاجِبٌ "eye-brow," pl. حَوَاجِبُ; فَارِسٌ "Cavalier," pl. فَوَارِسُ; شَاهِدٌ "witness," pl. شُهَدَاءُ (and شُهُودٌ and أَشْهَادٌ); but شَاهِدٌ "a proof, sign," pl. شَوَاهِدُ.

(5) The measure فَاعِلَةٌ has, without restriction of meaning etc., always *one* plural فَوَاعِلُ, as: قَاعِدَةٌ "a rule, a capital city," pl. قَوَاعِدُ[2]; حَاشِيَةٌ "margin, marginal note," pl. حَوَاشِي (Nom. and Gen. *ḥawāshiy*, Acc. *ḥawāshiy*^{a}); حَاوِيَةٌ or حَوِيَّةٌ "gut," pl. حَوَاوِي or حَوَايَا; زَاوِيَةٌ "angle," pl. زَوَاوِي (and زَوَايَا *zawāyā*[3]).

(6) The *plural* فَعَلَةٌ *must* have as its singular a verbal adjective فَاعِلٌ, as: طَلَبَةٌ "school-boys," sing. طَالِبٌ "seek*ing*," but طُلَّابٌ *ṭullāb*^{un} and rarely طَلَّابٌ *ṭillāb*^{un} "seek*ers*"; also adult students).[4]

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[1] Also عَامِلُونَ: the reg. masc. and fem. pls. of all participles may be used.

[2] Also the plural of قَاعِدٌ "a woman past the age of child-bearing, an oldish woman."

[3] All three cases the same.

[4] Incorrectly amongst Indians and Persians طُلَبَاءُ: this measure does not exist in Arabic from طَالِبٌ

Remark.—But فَعلَة may be a singular, as: بَقَرَة - شَجَرَة.

(7) The measure فُعَلَة is always a plural of *rational* nouns derived from verbs with the third radical weak, as: قاضٍ *qāẓiⁿ*,[1] pl. قُضَاة (for قُضَيَة); داعٍ "missionary (of any religion)," pl. دُعَاة; رَاعٍ "shepherd," pl. رُعَاة; رَاوٍ "narrator," pl. رُوَاة; غَازٍ[2] "raiding, a warrior," غُزَاة (for غُزَوَة); وَالٍ "Governor," pl. وُلَاة (for وُلَيَة).

(8) From the feminine singular فَعِيلَة from *strong* radicals, a plural فَعَائِل can always be formed, as: مَدِينَة "city," pl. مَدَائِن; قَرِينَة "wife,"[3] قَرَائِن; عَظِيمَة fem., "great," pl. عَظَائِم. But فَعِيلَة from a root with the last radical *weak*, has one plural فَعَالَا *faʿālā*, as: عَطِيَّة (from عَطَا - يَعْطُو), pl. عَطَايَا;[4] بَلِيَّة "calamity," pl. بَلَايَا.[4]

(9) Singular *rational* nouns that end in a *weak letter* and are of the measure فَعِيل have their plural أَفْعِلَاء, as: وَلِيٌّ *waliyyⁿ* "patron, friend,

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[1] In Urdu and Persian, compounds of the form of قاضٍ are incorrectly written and pronounced with ي, as: قَاضِي القُضَاة *qāẓiyⁿ 'l-quẓāt*, for قَاضِ القُضَاة *qāẓⁱ 'l-qūẓāt*: so too with غازي الدين and حامي الدين etc., etc.

[2] In India, Persia, and Turkey also a "religious warrior," being a contraction of the phrase الغازي في سبيل الله.

Remark.—In لُمَزَة and هُمَزَة the final ة (تَاء المُبَالَغَة) is an *addition* to the measure فُعَل, and the words are correct without it.

[3] In Urdu and Persian قرينه 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.

ıt[1]," pl. أَوْلِيَآءُ ; شَقِيٌّ "miserable, hard-hearted, black-guard," pl. أَشْقِيَآءُ. Also rational *muẓā'af* nouns of the measure فَعِيلٌ, or adjectives con-d to rational beings, generally have *one* plural of this form, as: طَبِيبٌ hysician," pl. أَطِبَّآءُ (for أَطْبِبَآءُ).

Remark I.—شَرِيرٌ "wicked" (pls. أَشْرَارٌ and شِرَارٌ) is an exception. The pl. is confined to rational beings, though the singular قَلِيلٌ is not; so too ıشَدِيدٌ.

Remark II.—There are three common measures for the pl. of the verbal ɔctive فَعِيلٌ, *viz.* فُعَلَآءُ - أَفْعَالٌ - فِعَالٌ, as: كِبَارٌ (sing. كَبِيرٌ); أَشْرَافٌ ; فُقَرَآءُ. Other ısures exist, as: قَتِيلٌ "slain," pl. قَتْلَى ; أَسِيرٌ "prisoner of war," pl. أَسْرَى أُسَارَى (and also أُسَرَآءُ).

(10) The verbal adjective فَعْلَانُ (fem. فَعْلَى) has the plurals فَعَالَى and , as: غَضْبَانُ "wrathful," pl. غَضَابَى and غَضْبَى (and also غِضَابٌ).

(11) Those feminine quadriliterals in which the third letter is a long ıscent vowel, servile, have a plural فَعَائِلُ, as: سَحَابَةٌ "cloud," pl. سَحَ ; رِسَالَةٌ "a pamphlet, etc.," pl. رَسَائِلُ, شَمَالٌ "the north wind" and "the left hand," pl. شَمَآئِلُ ; عَجُوزٌ "an old woman," pl. عَجَائِزُ.

Remark.—This pl. is also rare in a few other cases, as: ضَمِيرٌ "pronoun," ضَمَائِ; حَاجَةٌ "a need, a thing," pl. حَوَآئِجُ ; حُرَّةٌ "a free woman," pl. ; لَيْلٌ "night," pl. لَيَالٍ (also لَيَآئِلُ).[2]

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[1] In the meaning of 'saint', it is a contraction of وَلِيُّ ٱللَّهِ. The root meaning is come after, follow"; hence وَلِيُّ ٱلْعَهْدِ "heir apparent."

[2] But لَيْلَةٌ, pl. لَيْلَاتٌ

(12) Quadriliterals (ة not counted), the consonants all radicals, have فَعَالِلُ, as: ثَعْلَبٌ "fox," pl. ثَعَالِبُ; دِرْهَمٌ pl. دَرَاهِمُ; قَنْطَرَةٌ "a bridge," pl. قَنَاطِرُ; جَوْهَرَةٌ "gems," pl. جَوَاهِرُ; كَوْكَبٌ "a star," pl. كَوَاكِبُ.

The same measure is used for the pl. of those quadriliterals (ة not counted) that are formed from the triliterals by prefixing أ - ت or م, as: إِصْبَعٌ "finger," pl. أَصَابِعُ; تَجْرِبَةٌ, pl. تَجَارِبُ; مَنْزِلٌ, pl. مَنَازِلُ; مِخْلَبٌ, pl. مَخَالِبُ; مَحَلَّةٌ, pl. مَحَالُّ.

(13) Quinqueliterals (ة not included) not primitive or foreign, with the penultimate a long vowel, have a plural فَعَالِيلُ, as: سُلْطَانٌ "an emperor," pl. سَلَاطِينُ; صُنْدُوقٌ "a large box or chest," pl. صَنَادِيقُ; زِنْدِيقٌ "infidel, hypocrite," pl. زَنَادِيقُ; مِفْتَاحٌ "a key," pl. مَفَاتِيحُ; مِسْكِينٌ "poor quiet," pl. مَسَاكِينُ.

(14) The *broken* plural of تَفْعِيلٌ is تَفَاعِيلُ, *vide* I Stem; but the regular feminine plural in ـاتٌ— 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 ـاتٌ—, *vide* I Stem.

(15) When أَفْعَلُ is superlative, it has, when used as a noun, its plural أَفَاعِلُ, in the masculine, *vide* § XIV (*g*).

Its feminine فُعْلَى has optionally فُعَلٌ or فُعْلَيَاتٌ. *Vide* § XIV (*g*).

When أَفْعَلُ signifies colour or defect (fem. فَعْلَاءُ), the plural for both masculine and feminine is فُعْلٌ or فُعْلَانٌ, as: أَحْمَرُ "red," pl. حُمْرٌ or حُمْرَانٌ; أَعْمَى "blind," pl. عُمْيٌ and عُمْيَانٌ.

(16) The noun of instrument has optionally مَفْعَلٌ or مِفْعَالٌ, *vide* § IX (*d*).

(17) The noun of time and place has مَفْعَلٌ. *Vide* also § VII (*a*) I.

§ XXIV. Collective Nouns (إسم الجمع), and Class Nouns (شبه الجمع).

There are a large number of words that, like the broken plurals, have a collective signification, as :—

(*a*) Simple collectives (إسم الجمع) that cannot take the ة of unity to indicate a single individual, as: قوم masc., which denotes a whole people, as well as individuals; عسكر "*an* army" and also "the soldiers"; ركب "a band of horsemen," [but ركبة a small band, less than ten; on the measure for a small piece *vide* § XIII (*d*)].

From such nouns, broken plurals are formed. *Vide* (*e*) and § XVII.

(*b*) Collective nouns (إسم الجمع), formed by adding ة to the singular, *vide* § XX (*d*).

(*c*) Inhabitants of a country (إسم الجمع), as: اليهود "the Jews." Such a noun is often identical with the name of the country, as: الهند "India, *or* the Indians"; الروم "Rūm, *also* the people of Rūm."[1]

A single individual is formed by the relative ي. However the plural هنود (the plural of هندي) is restricted to "the Hindus" (not "the Indians"). The plural of رومي is أروام or رومیون.

(*d*) Class nouns (شبه الجمع) from which a single individual is expressed by the feminine ة of unity, as: حمام "dove-kind"; شجر "tree-kind." There are *abstract* collectives.

(*e*) Arabs differ as regards the gender of such nouns. The people of Hijaz generally make them feminine, while the people of Najd make them masculine. In the Quran, قوم is always masculine plural, while نخل is found both masculine and feminine. The general practice seems to be to make those collective and class nouns masculine that primarily suggest the masculine (unless they end in the feminine ة): خيل "horse-kind" is feminine, as it is the mares that Arabs esteem. In practice شجر, حمام, and طير are usually masculine, but in the Quran the last is feminine. *Vide* also under Gender.

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[1] In India, *Rūm* means Turkey. The desert Arabs call Turkey *Rūm*, while the town Arabs call Greece *Rūm*.

§ XXV. Conjugation of the Simple Regular Triliteral Verb.

The Active Voice (المعروف).

There are three tenses: the Preterite (الماضي المطلق), the Aorist (مضارع) and the Imperative (الأمر).

(*a*) The Preterite Active is فَعَلَ, فَعِلَ, or فَعُلَ according to the ve

All three are declined alike, *i.e.* they all have the same tense endings or 'cas in the Preterite, and the same endings or prefixes in the Aorist: these virtually affixed pronouns.

The forms فَعُلَ and فَعِلَ are generally intransitive and denote a stato quality: the former denotes permanent condition, as: حَسُنَ "to be beau ful," the latter temporary condition, as: حَزِنَ "to be sad."

The Passive is always فُعِلَ and is declined in the same way.

Preterite (الماضي).

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فَعَلْنَ	فَعَلُوا[1]	فَعَلَتَا	فَعَلَا	فَعَلَتْ	فَعَلَ
fa'aln[a]	*fa'alū*	*fa'alatā*	*fa'alā*	*fa'alat*	*fa'al*[a]
"They did."		"They two did."		"She did."	"He did."
فَعَلْتُنَّ	فَعَلْتُمْ	فَعَلْتُمَا		فَعَلْتِ	فَعَلْتَ
fa'altunn[a]	*fa'altum*	*fa'altumā*		*fa'alt*[i]	*fa'alt*[a]
"Ye did."		"Ye two did."		"Thou didst."	
فَعَلْنَا		———		فَعَلْتُ	
fa'alnā				*fa'alt*[u]	
"We did."				"I did."	

(*b*) The Aorist may be يَفْعَلُ, يَفْعِلُ, or يَفْعَلُ.

Usually verbs whose 2nd or 3rd radical is a guttural, and verbs of th form فَعَلَ, take ——; while those of the form فَعُلَ take ——.

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[1] Note that this final *alif* is غير الملفوظ or otiose. In a word like قَدَرُوا "they appreciated," were this *alif* not introduced, the final و might be mistaken for the conjunction "and." Consequently, before the affixed pronouns the *alif* is dropped, as it fulfils no useful purpose.

Aorist (الْمُضَارِعُ).

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُونَ	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلُ	يَفْعَلُ
yaf'ulna	*yaf'ulūna*	*taf'ulāni*	*yaf'ulāni*	*taf'ulu*	*yaf'ulu*
"They do *or* will do."		"They two do *or* will do."		"She does *or* will do."	"He does *or* will do."
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلَانِ		تَفْعَلِينَ	تَفْعَلُ
taf'ulna	*taf'ulūna*	*taf'ulāni*		*taf'ulīna*	*taf'ulu*
"Ye do *or* will do."		"Ye two do *or* will do."		"Thou doest *or* wilt do."	
نَفْعَلُ		———		أَفْعَلُ	
naf'ulu				*af'ulu*	
"We do *or* will do."				"I do *or* will do."	

The Aorist Passive is يُفْعَلُ *yuf'alu* 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 ـُ.

(ii) SUBJUNCTIVE MOOD.—To express the Subjunctive, the final vowel of the Aorist changes to *fatḥah* (ـَ), *i.e.* when it is preceded by certain particles; in such a case the final *n*, when preceded by a *long* vowel, is dropped. In the 2nd and 3rd pl., an otiose[1] is added, except when a suffix is attached, as: يَكْتُبُوا "they write," but يَكْتُبُوهُ. The particles are:—أَنْ[1] "that" (with Pret. or. Aor.); لَنْ (= لَا أَنْ) "it *will* certainly not" (for future time only), or أَلَّا (= أَنْ لَا) (for any time); كَيْ "in order that"; كَيْلَا in order that not"; إِذَنْ (= إِذْ أَنْ) "then of course"; لِأَنْ *li'an* = كَيْ = لِكَيْ; لِئَلَّا *li'allā* (= لِأَنْ لَا = لِكَيْلَا) "in order that not"; أَوْ in the sense of "except that, unless" (not in the sense of "or"); فَ when it

[1] There is often an ellipse of أَنْ, especially after فَ - وَ - حَتَّى - لَ and أَوْ. أَنْ *may* take the Indicative, *vide* under Syntax.

means "otherwise, *or* so that"[1]; وَ when it is equivalent to مَعَ أَنْ[1]; لِ (called لَامُ الْكَيْ "the *lām* that equals *kay* in order that"); حَتَّى[2] "until, so much so that."

(iii) JUSSIVE MOOD OR APOCOPATED AORIST.—When the Aorist is preceded by the particles لَمْ "not, never" and لَمَّا "not yet" (which give the Aorist a past sense); لِ "let" (لَامُ الْأَمْرِ "the *lām* of the Imperative"); لَا prohibitive (called لَاءُ النَّهْيِ *lā'u 'n-nahy*); or when it is used as an Imperative, or follows an Imperative (and expresses the *jazā* of a condition), it loses its final vowel, as in: زُرْنِي[3] غِبًّا تَزْدَدْ حُبًّا "visit me less often and you will increase my affection for you" (said by the Prophet to a too-frequent visitor);

The verb كَانَ loses its وَ when the last radical is vowel-less, as: يَكُنْ. In those forms in which there are no inflexional suffixes, it can also reject the *n*, as: يَكُ *yaku*.

Remark.—The following particles and pronouns apocopate the final vowel of *two* Aorists (protasis and apodosis): إِنْ "if"; مَنْ "he who" etc.; مَا "that which, what"; مَهْمَا[4] "whatever"; أَيُّ "whoever" etc. (declined); حَيْثُمَا[5] "wherever"; إِذَا "when"; إِذْمَا[5] "whenever that"; مَتَى "when, if" (only apocopates when conditional, not when temporal[6] or interrogative); أَيْنَمَا = حَيْثُمَا; أَنَّى "where"; أَيْنَ "where"; أَيَّانَ "when"; كَيْفَمَا "however."

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[1] Vide § XLV.

[2] For past time حَتَّى is followed by the Preterite. *Vide* § XLV.

[3] غِبًّا "at intervals, occasionally."

[4] مَهْمَا - مَا - and مَنْ are never joined to مَا but the rest may be joined or not. After an indefinite noun, مَا = "a certain," or "any whatever."

[5] حَيْثُ and إِنْ do not apocopate unless joined with مَا.

[6] مَتَى مَا "whenever" (temporal) does not apocopate.

(iv) ENERGETIC MOOD.—The Jussive may be rendered more emphatic by adding نْ— and نَّ— *an* and *ann*[a] (the second being stronger than the first), as: يَفْعَلَنْ and يَفْعَلَنَّ. These forms have always a *future* sense and are used when the tense is imperative or prohibitive-imperative, and in assevera-tions or oaths: they may be strengthened by prefixing لَ. Before the suffix, the long vowels و and ي are shortened to (ـُـ) and (ـِـ), as: لَيَفْعَلُنَّ[1] *la-yaf'alŭnn*[a] "they will certainly do" (for لَيَفْعَلُونَّ). With the single *n* ter-mination, all the dual and the *feminine* plural terminations are wanting.

(v) THE IMPERATIVE is formed by cutting off the prefix تَ from the second persons of the Apocopated Aorist and substituting a *hamzat*[u] *'l-waṣl*, and, if the second radical has (ـُـ), pointing it also with (ـُـ); and if (ـَـ) or (ـِـ), pointing it with ـِـ:—

Imperative.					
Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
اُفْعُلْنَ[4]	اُفْعُلُوا[4]	اُفْعُلَا[4]		اُفْعُلِي[3]	اُفْعُلْ[2]
uf'ulna	*uf'ulū*	*uf'ulā*		*uf'ulī*	*uf'ul*[2]
"Do ye."		"Do ye two."		"Do thou."	

The remaining persons are formed by prefixing لِ *li*[i] to the Apocopated Aorist with or without the نْ or نَّ, as: لِيَفْعَلْ *li-yaf'al* "let him do"; لِيَفْعَلَنَّ *li-yaf'alann*[a] "let him certainly do." If وَ or فَ precedes these forms, the لِ generally loses its vowel.

(*d*) The Prohibitive Imperative is formed by prefixing لَا to the Apo-copated *Aorist*.

The Imperative itself cannot be used in the prohibitive.

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[1] This لَ *l*[a] "certainly" (called لَامُ التَّأْكِيدِ) has no governing power.

[2] Or اِفْعَلَّ or اِفْعَلَّ.

[3] Or اِفْعَلِّي or اِفْعَلِّي

[4] The vowels may change as in the singular.

§ XXVI. Pronouns.

(*a*) Some pronouns are "separate" (مُنْفَصِل), others "affixed" (مُتَّصِل).

The SEPARATE PERSONAL PRONOUNS expressing the *nominative case* are:—

	Sing. M.	Sing. F.	Dual. Common.	Plural. M.	Plural. Common.	Plural. F.
1. I	[1] أَنَا (common) *anā*.		———	We	نَحْنُ *naḥnᵘ*.	
2. Thou	أَنْتَ *antᵃ*.	أَنْتِ *antⁱ*.	Ye two أَنْتُمَا. *antumā*.	You	أَنْتُمْ *antum*.	أَنْتُنَّ. *antunnᵃ*.
3. He	هُوَ *huwᵃ*.	She هِيَ *hiyᵃ*.	They two هُمَا *humā*.	They	هُمْ *hum*.	هُنَّ *hunnᵃ*.

When both subject and predicate are definite,[2] it is usual, for clearness, to insert the appropriate pronoun of the 3rd pers., as: اللهُ هُوَ رَبُّكُمْ "God, he is thy Lord," or اللهُ هُوَ الرَّبُّ "God, he is the Lord."[2]

This *Pronoun of Separation* (ضَمِيرُ الفَصْلِ) must be carefully distinguished from the *Pronoun of Emphasis* (ضَمِيرُ التَّأْكِيدِ) that contrasts the subject with another subject and so gives it emphasis, as: كَانَ هٰذَا هُوَ السَّبَبَ "*this* was the reason"; كَانَ المُسْلِمُونَ هُمُ الجُنْدَ "the *Muslims* (not the slaves or mercenaries) formed the army."

Even if the subject is a first or a second personal pronoun, the *third* is used to form the copula, as: أَنَا هُوَ الرَّبُّ إِلٰهُكَ "I am the Lord thy God."

If the conjunctions وَ and فَ "and," or لَ "certainly," are prefixed to هُوَ or هِيَ, the ه may optionally lose its vowel, as: وَهُوَ *wahwᵃ*, فَهِيَ *fahyᵃ*: this generally occurs in poetry.

[1] أَنَا is pronounced *ănă*.

[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* :—

	Sing. M.	Sing. Common.	Sing. F.	Dual. Common.	Plural. M.	Plural. Common.	Plural. F.
1	My *or* Me.	ـِي *ī.*		———	Our *or* Us.	ـَا *nā.*	
2	Thy *or* Thee.	ـَكَ *k*ᵃ.	ـِكِ *k*ⁱ.	Your *or* You two.	ـُكُمَا *kumā.*	Your *or* You.	ـُكُمْ *kum.* ـُكُنَّ *kunn*ᵃ.
3	His *or* Him.	ـُهُ *h*ᵘ.	ـَهَا *hā.*	Their *or* Them two.	ـُهُمَا *humā.*	Their *or* Them.	ـُهُمْ *hum.* ـُهُنَّ *hunn*ᵃ.

The affixed pronouns in the Accusative can stand alone, if suffixed to the particle إِيَّا, as: إِعْطَائِي إِيَّاهُ "my giving it to him": *vide* also (*i*) (2). The second persons إِيَّاكَ - إِيَّاكُمْ etc. are used as particles of warning.

(*c*) (1) With verbs, and certain particles, ـِي *ī* becomes ـِنِي *nī*, as: ضَرَبَنِي *ẓarab*ᵃ*-nī* "he struck me"; إِنَّنِي *inn*ᵃ*-nī* or contracted *innī* "verily I—"; مِنِّي *min-nī* "from me." The added ن prevents confusion in verbs.

(2) After a long *alif*, it becomes ـَيَ *y*ᵃ, as: خَطَايَايَ *khaṭāyā-y*ᵃ "my sins."

(3) If the noun ends in ـِي or ـُو (*a-ī*, or *aw-ū*), it becomes *iyy*ᵃ, as: (فَتًى) فَتِيَّ *fatiyy*ᵃ "oh my young man"; قَاضِيَّ *qāẓiyy*ᵃ "oh my Qāẓī"; (بَنُونَ "sons") بَنِيَّ *baniyy*ᵃ [1] "oh my sons"; أَبَوِيَّ *abawayy*ᵃ "oh my parents" (dual, أَبَوَانِ + ـِي).

(*d*) (1) The *ẓammah* (ـُ——) of the 3rd pers. masc., sing. and pl., is changed into *kasrah* (ـِ——) if preceded by a *kasrah* or a *yā*, as: كِتَابِهِ *kitāb*ⁱ*-h*ⁱ "of his book"; عَلَيْهِمْ *'alayhim* "on them."

[1] The diminutive *singular* is بُنَيَّ *bunayy*ᵃ "oh my darling boy."

(2) If a *hamzatu'l-waṣl*[1] follows *hum* or *him* هُمْ "they or them," *kum* كُمْ "you," or *antum* أَنْتُمْ "you," or *-tum* (the verbal ending), then the *mīm* must be pointed with *ẓammah*, as: عَلَيْهِمُ السَّلَامُ *alayhimu's-salāmu*. If هُ is preceded by a long vowel, its *ẓammah* is pronounced short; if by a short vowel, long.

(*e*) As the affixed pronouns make the noun definite, its *tanwīn* disappears. Consequently the termination ةٌ is written ةْ before the affixed pronouns: it is of course pronounced *t*, as it is before all vowels, even when written ة.

(*f*) (1) The preposition لِ *li* becomes لَ *la* before the pronouns, except the first, as: لَكَ *laka*, لَكِ *laki*, لَهُ *lahu* etc., but لِي *lī* "to *or* for me." *Vide* also § XXXII (*b*).

(2) But عِنْدَ "near, with, in the opinion of," makes no change except before the first person, when it becomes عِنْدِي, *'ind-ī* "near me, etc."

(*g*) (1) The final letters نِ of the dual cases, and of the regular masculine plural cases, are dropped before the affixed pronouns, as: كِتَابَاهُ *kitābāhu* "his two books"; ضَارِبُوهُ *ẓāribū-hu* "his strikers (*i.e.* those who beat him)."

(2) Similarly the mute *alif*[2] of the 3rd pers. masc. pl. of the Preterite, or of the apocopated Aorist, is dropped, as: كَتَبُوهُ *katabū-hu* "they wrote it"; لَمْ يَكْتُبُوهُ "they did[3] not write it."

(*h*) Note the force of the pronouns in صَلَّيْتُ لَيْلَتِي "I prayed the whole of

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[1] *i.e.* the *hamzah* in the article ال, the initial *hamzah* of all derived forms of the verb except Stem IV (أَفْعَلَ *af'al*[a]), of إِسْمٌ إِبْنٌ, إِمْرَأٌ إِمْرَأَةٌ, and إِثْنَانِ 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 ا is only styled *hamzah* when it has a *ḥarakat*, or when being *sākin* it is marked with a ء and has a guttural sound (ضَغْطَةُ اللِّسَانِ) as in يَأْسٌ "despair."

[3] With the Aorist, لَمْ gives the sense of the Preterite.

that night"; بَكَى لَيْلَتَهُ "he wept the whole of that night"; بَكَى لَيْلَهُ "he wept all those nights."

(*i*) (1) *Two Accusative Pronouns.*—Two affixed pronouns may be joined to one verb, as: أَعْطَيْتُكَهُ *a'ṭayt"-k"-h"* "I gave thee it." The second may also be written separately if suffixed to the meaningless particle إِيَّا *iyyā*; thus أَعْطَيْتُكَ إِيَّاهُ *a'ṭayt"-k" iyyā-h"*.[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 أَعْطَيْتُهُ إِيَّاكَ.

(2) When for emphasis, a pronoun precedes the verb of which it is the object, it is also suffixed to إِيَّا, as: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ "*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 و (*ū*) is inserted for euphony, as: أَعْطَيْتُكُمْ *a'ṭayt"-kum* "I gave you," but أَعْطَيْتُكُمُوهُ *a'ṭayt"-kumū-h"* "I gave you it"; أَعْطَيْتُمْ *a'ṭaytum* "you gave," but أَعْطَيْتُمُوهُ *a'ṭay-tumū-h"* "you gave it" أَعْطَيْتُهُمُوهُ *a'ṭayt"-humū-h"* "I gave them it."

Remark.—The following are used in Persian:—سَيِّدِي "my master"; مَوْلَايَ "my lord," (and مَوْلَانَا "our lord"); قُرَّةُ عَيْنِي *qurrat" 'ayn-ī*[2] "that which refreshes my eyes" (a son); سُرُورُ قَلْبِي "gladness of my heart" (to a wife or child); يَا حَبِيبِي "oh my friend."

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[1] After verbs of giving, the receiver comes first and then the direct object.

[2] The pronoun ي should not be suffixed to Persian nouns. *Nūrchashmī* نور چشمي is, in modern Persian, used as well as the classical Persian *nūr-i chashm*, as an affectionate epithet for a child. Originally this ي may have been the Arabic suffixed pronoun "my" (*yā-yi mutakallim*), or it may be the *yā-yi tawṣīfī*. Similarly with *qibla-gāhī* قبله گاهي, modern Persian, =قبله گاه a father. Such expressions as قبله گاهي شما كجا است "where is your father?" and نور چشمي شما را فلان جا ديدم, are common in modern Persian and show that the ي is not now, at least, regarded as a pronoun.

(*k*) THE REFLEXIVE PRONOUN is expressed by نَفْسٌ "self" (agreeing number with its noun) joined to the affixed pronouns, as:—

ذَهَبْتُ نَفْسِي (or بِنَفْسِي) "I went myself"; ذَهَبُوا أَنْفُسُهُمْ (or بِأَنْفُسِهِمْ) "they went themselves"; قَتَلَ نَفْسَهُ he "killed himself"; قَتَلُوا أَنْفُسَهُمْ "they killed themselves."

عَيْنٌ (pl. أَعْيُنٌ) "eye, essence" and ذَاتٌ (pl. ذَوَاتٌ), are also used for "self" in the same way as نَفْسٌ.[1]

(*l*) (1) THE DEMONSTRATIVE PRONOUNS are ذَا "this" (or more emphatically هٰذَا), and ذٰلِكَ "that."

	Singular.			Dual.			Plural.		
	M.		F.	M.		F.			
N.	ذَا	ذِهِ, ذِهْ, ذِي		N. ذَانِ		تَانِ	N.	أُولَاءِ or	وَلَى
G.		تِهِ, تِهْ, تِي		*zānⁱ.*		*tānⁱ.*	G.	*ulāᵉ.*	*ūla*
A.	*zā.*	تَا					A.		
		zī, *zihⁱ*, *tī*, *tihⁱ*, *tā.*		G. A. ذَيْنِ		تَيْنِ			
				zaynⁱ.		*taynⁱ.*			

ذَا is seldom used by itself.

It is usually compounded with the demonstrative particle هَا[2] (written هٰ) and is declined thus: Sing. Masc. هٰذَا, and Fem. هٰذِهِ (rarely هٰذِي), for all cases.

Dual Masc. nom. هٰذَانِ, and Fem. هَتَانِ; gen. and acc. Masc. هٰذَيْنِ, and Fem. هَتَيْنِ. Pl. هٰؤُلَاءِ for both genders and all cases.

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[1] According to one authority عَيْنٌ 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 أَنْتُمْ "you and other"; هَا أَنْتَ (أَلَّذِي) قَتَلْتَهُ "it was *you* (*who*) killed him."

(2) The words for "that, those" are formed by adding كَ (in some cases with interpolated لِ) to the simple forms, thus:—

Sing. masc. ذَاكَ or ذٰلِكَ; fem. تَاكَ or تِيكَ or usually تِلْكَ, for all cases.

Dual masc. nom. ذَانِكَ or ذَانِّكَ; gen. and acc. ذَيْنِكَ or ذَيْنِّكَ. Fem. nom. تَانِكَ or تَانِّكَ; gen. and acc. تَيْنِكَ or تَيْنِّكَ.

Plural أُولَائِكَ (and rarely أُولَاكَ or أُولَالِكَ) for both genders and all cases.

(3) In the Qurʿān, the كَ of ذٰلِكَ and تِلْكَ is changed into the 2nd person of the affixed pronoun, singular, dual, and plural, with correct gender, when addressing people, as: ذٰلِكُمْ, ذٰلِكُمَا etc.

(*m*) For the Singular and Plural of ذُو masc. and ذَاتُ fem., "possessor," *vide* § 117 (VII, p. 445) on the *iẓāfat*. The Dual is, N. ذَوَا masc., and ذَوَاتَا (or ذَاتَا) fem.; G. and A. ذَوَيْ *ẕaway* masc., and ذَوَاتَيْ *ẕawātay* (or ذَاتَيْ *ẕātay*) fem.

In pronunciation, the long final vowels of ذُو - ذِي — أُولُو and ذَوُو are shortened before the article أَل.

ذُو is followed by the genitive case, as: ذَاتُ ٱلْبَيْنِ "concord"; ذَاتُ ٱلْجَنْبِ "pleurisy" (*lit.* "having or possessing the side)"; ذَاتُ جَمَالٍ, pl. ذَوَاتُ جَمَالٍ "beautiful (of a woman)"; ذُو جَمَالٍ "handsome (of a man"); ذُو مَغْفِرَةٍ "pardoning (of God)"; ذُو ٱلْفَضْلِ "gracious (of God)". There appears to be no rule for the use or omission of the article: it is usually used after أُولُو, but in the Quran several instances occur without the article, as: أُولُو بَأْسٍ شَدِيدٍ "great warriors" (speaking of extinct races); أُولُو قُوَّةٍ "powerful."

Remark.—Persians ignore case and number, and even prefix ذِي to a few Persian words, as: ذِي حِرد "wise."

(*n*) The RELATIVE (CONJUNCTIVE) PRONOUNS.—ٱلَّذِي *allaẕī* "who" is an

Adjective and is used for *definite* antecedents[1] only: its feminine singular is اَلَّتِى *allatī* (all cases). The Plural is اَلَّذِينَ *allaẕīn*[a] masculine, and اَللَّاتِى *alllātī*[2] or اَللَّوَاتِي feminine (all cases): used for rational beings only. The Dual is, Nominative اَللَّذَانِ[1] *alllaẕān*[i] masc., and اَللَّتَانِ[2] *alllatān*[i] fem.: and Genitive and Accusative اَللَّذَيْنِ *alllaẕayn*[i] masculine, and اَللَّتَيْنِ *alllatayn*[i] feminine. اَلَّذِي is always definite, even when used substantively.

(*o*) OTHER RELATIVES (and the INTERROGATIVES) are (1) مَنْ (as a Conjunctive it is without inflexion) "he who, whoever, such as, those who, whatever (of living things)"; also Interr. "who?" usually (followed by a singular masc.[3] verb); and (2) مَا (without inflexion) "that which, what, a thing that, whatever (of neuter things; also Interr. "what?"). These are used substantively and are either definite or indefinite.

Remark. I.—مَا is also an indefinite pronoun, as: يَوْماً مَا "on a certain day", *also* "some day"; رَجُلٌ مَا "a certain man[4]"; مَا رَأَيْتُ رَجُلاً مَّا "I did not see any man whatever"; Q. أَىَّ قَلَمٍ[5] *ayy*[a] *qalam*[in] "which pen (do you want)?" A. قَلَمًا مَا[6] "any pen you like."

[1] If the antecedent is indefinite, the Relative is omitted. Colloquially however (not classically) the antecedent to اَلَّذِى may be indefinite.

[2] Only two of the ل can be pronounced. The *sukūn* over the first *lām* is never written. Compare اللّٰه. The pron. اَلَّذِي is compounded of the Article اَلْ, the Particle لَ, and the demonstrative ذَا, ذِي.

[3] When the feminine is definitely stated, *man* مَنْ takes a feminine verb. Also the plural verb may be used to remove doubt. *Vide* also § XL (*b*).

[4] A *sākin nūn* before *mīm* is pronounced *mīm*, as: رَجُلٌ مَا = *rajul*[u]*-mmā*; رَجُلٌ مَقْتُولٌ *rajul*[u]*-m-maqtūl*[un], which is sometimes written رَجُلٌ مَّقْتُولٌ. Similarly before *r*, a *sākin nūn* becomes in pronunciation *r*, as: مُحَمَّدٌ رَّسُولُ اللّٰهِ *Muḥammad*[u]*-r-rasūl'llāh*[i]. Before *b*, a *sākin nūn* becomes *mīm*.

[5] *Taṭlab*[u] تَطْلُبُ understood.

[6] *Aṭlub*[u] أَطْلُبُ understood.

Remark II.—الَّذِي is an Adjective: when it follows and qualifies a noun that noun must be definite, as: رَأَيْتُ الرَّجُلَ الَّذِي جَاءَ "I saw the *man who* came"; اَلرَّجُلُ الَّذِي رَأَيْتُهُ "the *man whom* I saw—", *lit.* "the *man who* I saw *him.*" But مَنْ and مَا are Substantives, as: رَأَيْتُ [2] مَنْ [1] جَاءَ "I saw who (*him who*) came." *Vide* § LV.

(3) أَيٌّ *ayy*^{un}, masc., and أَيَّةٌ *ayyat*^{un} 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 مَنْ and مَا, this substantive forms أَيُّمَنْ *ayyuman* "whosoever"; *also* "which of these?"; أَيُّمَا [3] (or أَيٌّ مَا [4]) "whatever," (*also* "what of these?"), the first portion of the compound being declinable. The first of these two must be followed by مِنْ *min* and a definite noun, dual or plural; and the second by a definite noun in the genitive, dual or plural. *Vide* also § XL (*b*).

Followed by the Genitive, أَيٌّ 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: جَاءَنِي زَيْدٌ أَيَّ رَجُلٍ "Zayd came to me—what a man (he is)!"

(4) كُلَّمَا "all that, all which."

(5) كُلُّ مَنْ "every one who, all who."

(*p*) Those relative clauses that do not refer to an antecedent, are introduced either by الَّذِي, or by مَنْ and مَا. *Vide* § XL (*b*).

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[1] *Man* مَنْ may be declined but practically never is: مَا is indeclinable. After some prepositions مَا becomes مَ, as لِمَ "for what? why?"

[2] *Ra'ayt*^{u}: note transliteration.

[3] The addition of *mā* is emphatic.

[4] A *sākin nūn* before *mīm* is pronounced *mīm*, as: رَجُلٌ مَا = *rajul*^{u}*-mmā*; رَجُلٌ مَقْتُولٌ *rajul*^{u}*-m-maqtūl*^{un}, which is sometimes written رَجُلٌ مَّقْتُولٌ. Similarly before *r*, a *sākin nūn* becomes in pronounciation *r*, as: مُحَمَّدٌ رَّسُولُ اللهِ *Muḥammad*^{u}*-r-rasūl'llāh*^{i}. Before *b*, *sākin nūn* becomes *mīm*.

(*q*) INTERROGATIVES.—(1) مَنْ "who?"; masc. and fem.; *e.g.* كِتَابُ مَنْ "whose book?"; مَنْ ذَا "who is that?"; as an *Interrogative* مَنْ may be inflected, but only when it stands absolutely: (2) مَا "what?"; indeclinable; often strengthened by the demons. ذَا, as: مَاذَا "what then?": (3) أَيٌّ, fem. أَيَّةٌ [declinable, *vide* (*o*) (3)] with the following noun in the gen., as: أَيَّةُ بِنْتٍ, أَيُّ رَجُلٍ, together with its compounds أَيُّمَنْ and أَيُّهُمَا, *vide* (*o*); كَمْ "how many, how much?," with the following noun in the acc. sing., as: كَمْ وَلَدًا "how many boys?"

Note the following constructions for "I know which of them is in the house": (1) عَرَفْتُ أَيُّهُمْ (هُوَ) فِي الدَّارِ and (2) عَرَفْتُ أَيًّا (هُوَ) فِي الدَّارِ. In the first case, أَيٌّ is treated as an interrogative, and in the second as a relative. *Vide* § XL (*b*).

Remark.—The *interrogative* كَمْ must be distinguished from the assertory كَمْ "many a," which latter requires a genitive of the singular or of the broken plural, and also the Preterite tense, as: كَمْ غِلْمَانٍ مَلَكْتُ "many a (or how many a) slave have I owned." If however this كَمْ is separated from its noun (مُمَيِّزُ), the latter is in the acc., as: كَمْ نَالَنِي مِنْهُمْ فَضْلًا عَلَى عَدَمٍ "many a bounty have I received from them at the time of want."

(*r*) INDEFINITE PRONOUNS.—أَحَدٌ "any *one*, some *one*," بَعْضٌ (*lit.* a portion "one, some" (sing. or pl.), as: بَعْضُ الشُّعَرَاءِ "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 تَفَاعَلَ; also by بَعْضُهُمْ بَعْضًا etc.:—خُذُوا الثَّأْرَ بَعْضُكُمْ مِنْ بَعْضٍ "take revenge from each other"; سَعَدْنَا بَعْضُنَا بَعْضًا "we helped each other."

(*t*) OTHER PRONOUNS كُلُّ وَاحِدٍ "each"; غَيْرُ "other than," before a genitive noun or affixed pronoun, as: مَاتَ الْمَلِكُ فَمَلَكَ[1] بَعْدَهُ غَيْرُهُ "the king died and

[1] Preposition; but بَعْدُ adverb.

another then reigned in his stead''; لَا أُحِبُّ غَيْرَكَ "I love none other but thee''; كِلَاْنِ masc., and كِلْتَانِ, fem. "both'' (with a gen. dual of a def. noun not inflected except in connection with a pron. suffix; *vide* § LXIII).

NUMERALS (إِسْمَاءُ الْعَدَدِ).

§ XXVII. Cardinals (إِسْمَاءُ الْعَدَدِ الذَّاتِي).

		Masc.		Fem.	
(*a*) ١	...	أَحَدٌ / وَاحِدٌ	...	إِحْدَى / وَاحِدَةٌ	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 ن [1] and governs the gen.sing. It is declined as an ordinary dual.
٢		إِثْنَانِ	...	إِثْنَتَانِ / ثِنْتَانِ	
٣	...	ثَلَاثَةٌ or ثَلَاثَةٌ	...	ثَلَاثٌ or ثَلَاثٌ	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 versâ*: rarely they follow the noun in Apposition but *vide* also (*m*).[2]
٤	...	أَرْبَعَةٌ	...	أَرْبَعٌ	
٥	...	خَمْسَةٌ	...	خَمْسٌ	
٦	...	سِتَّةٌ	...	سِتٌّ (سُدُسٌ سُدُسَةٌ)	
٧	...	سَبْعَةٌ	...	سَبْعٌ	
٨		ثَمَنِيَةٌ or ثَمَانِيَةٌ	...	ثَمَانٍ (ثَمَانِي)	
٩	...	تِسْعَةٌ	...	تِسْعٌ	
١٠	...	عَشَرَةٌ	...	عَشْرٌ	

[1] If it follows its (dual) noun in apposition, it does not lose the ن. It loses its ن in compounds, as: إِثْنَا عَشَرَ "twelve."

[2] As عَشَرَةُ رِجَالٍ or رِجَالٌ عَشَرَةٌ.

١١	إِحْدَى عَشْرَةَ ...	أَحَدَ عَشَرَ ...	Indeclinable مَبْنِيٌّ.
١٢	إِثْنَتَا عَشْرَةَ ...	إِثْنَا عَشَرَ ...	Gen. and Acc. إِثْنَيْ عَشَرَ masc., and إِثْنَتَيْ عَشْرَةَ fem.; declinable مُعْرَبٌ.
١٣	ثَلَاثَ عَشْرَةَ ...	ثَلَاثَةَ عَشَرَ ...	
١٤	أَرْبَعَ عَشْرَةَ ...	أَرْبَعَةَ عَشَرَ ...	
١٥	خَمْسَ عَشْرَةَ ...	خَمْسَةَ عَشَرَ ...	
١٦	سِتَّ عَشْرَةَ ...	سِتَّةَ عَشَرَ ...	Indeclinable مَبْنِيٌّ.
١٧	سَبْعَ عَشْرَةَ ...	سَبْعَةَ عَشَرَ ...	
١٨	ثَمَانِيَ عَشْرَةَ ...	ثَمَانِيَةَ عَشَرَ ...	
١٩	تِسْعَ عَشْرَةَ ...	تِسْعَةَ عَشَرَ ...	
٢٠	عِشْرُونَ ...	masc. and fem.	
٢١	إِحْدَى وَ عِشْرُونَ...	أَحَدٌ وَ عِشْرُونَ...	
٢٢	إِثْنَانِ وَ عِشْرُونَ...	إِثْنَانِ وَ عِشْرُونَ...	
٣٠	ثَلَاثُونَ ...	masc. and fem.	The numerals 20, 30 etc. to 90 are declined as sound plurals. In compounding with units, the unit precedes, the two are connected by وَ, and both are declined.
٤٠	أَرْبَعُونَ ...	,, ,,	
٥٠	خَمْسُونَ ...	,, ,,	
٦٠	سِتُّونَ ...	,, ,,	
٧٠	سَبْعُونَ ...	,, ,,	
٨٠	ثَمَانُونَ ...	,, ,,	
٩٠	تِسْعُونَ ...	,, ,,	
١٠٠	مِائَةٌ ...	,, ,,	
٢٠٠	مِائَتَانِ or مِئَتَانِ		From 100 on (*i.e.* up to 1000) the numerals are substantives, and govern a *genitive singular*.

The numerals 11 to 99 govern an accusative singular.

If an adj. is appended, it may agree, either grammatically with the noun, or logically with the Cardinal (11 to 99).

٣٠٠	...	ثَلَاثُ مِائَةٍ	Such compounds may optionally be written as one word.
٩٠٠	...	تِسْعُ مِائَةٍ	
١٠٠٠	...	أَلْفٌ	
٢٠٠٠	...	أَلْفَانِ	
٣٠٠٠	...	ثَلَاثَةُ آلَافٍ	
٩٠٠٠	...	تِسْعَةُ آلَافٍ	
١٠٠٠٠	...	عَشَرَةُ آلَافٍ	
١١٠٠٠	...	أَحَدَ عَشَرَ أَلْفًا	
١٠٠٠٠٠	...	مِائَةُ أَلْفٍ	
٢٠٠٠٠٠	...	مِائَتَا أَلْفٍ	
٣٠٠٠٠٠	...	ثَلَاثُمِائَةِ أَلْفٍ	In such cases the compound of the hundred is always written as one word.
٤٠٠٠٠٠	...	أَرْبَعُمِائَةِ أَلْفٍ	
١٠٠٠٠٠٠	...	أَلْفُ أَلْفٍ	
٢٠٠٠٠٠٠	...	أَلْفَا أَلْفٍ	
٣٠٠٠٠٠٠		ثَلَاثَةُ آلَافِ أَلْفٍ	

Remark.—An undefined number from 3 to 10 is expressed by بَعْضٌ "a portion," as: بَعْضُ رِجَالٍ "some, a few, men"; فِي بِضْعِ سِنِينَ "in a few years." In later Arabic بِضْعَةٌ is also used. *Vide* (*j*) and (*k*).

(*b*) The numerals compounded with 'ten' both take *fatḥah* 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. عِشْرُونَ - ثَلَاثُونَ are of common gender, and

are declined like regular plurals. The compounds of units with 20, 30, etc., are both declined, as: رَأَيْتُ أَرْبَعَةً وَعِشْرِينَ رَجُلًا.

'A hundred' مِائَةٌ, *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: مِائَتَانِ مِنَ الرِّجَالِ (or مِائَتَا رَجُلٍ).

(*h*) "A thousand" أَلْفٌ, is common gender. Its pls. are آلَافٌ and أُلُوفٌ, 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 آلَافٍ is used: from 10,000 to 99,000, the accusative singular أَلْفًا is used: from 100,000 upwards the genitive singular أَلْفٍ.

Remark.—The last numeral mentioned decides the case of the thing numbered.

(*j*) The Indefinite Numeral بِضْعٌ [1] *biḍ'un* (also بِضْعَةٌ) "some, a small number," indicates a number between 3 and 10 and governs a broken genitive plural, as: بِضْعُ أَيَّامٍ "a few days"; بِضْعَةٌ مِنَ الْخَيْلِ "a few of the horses"; كَانَ عُمُرُهُ عِشْرُونَ وَبِضْعُ سَنِينَ "his age was twenty and odd years." *Vide* (*a*) Remark.

(*k*) An Indefinite number over 10 is expressed by نَيِّفٌ or نَيْفٌ [2]; it may govern the genitive singular, as: عَشَرَةٌ وَنَيِّفٌ "upwards of ten"; نَيِّفٌ وَعِشْرُونَ

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[1] This word must not be confused with بَعْضٌ *ba'ḍun* "some (of any number), one, a portion": أَكَلْتُ بَعْضَ الرَّغِيفِ "I eat a part of the loaf"; قَالَ بَعْضُ الشُّعَرَاءِ "a certain poet says—"; بَعْضُهُمْ أَغْنِيَاءُ وَبَعْضُهُمْ فُقَرَاءُ "some of them are rich, and some poor."

[2] The نَيْفٌ *nayfun*

"twenty and odd"; مِئَةٌ رَجُلٍ وَنَيِّفٌ, or مِئَةٌ وَنَيِّفُ رِجَالٍ "upwards of 100 (and 10) men." *Vide* also § XXIX (*g*).

(*l*) Note the following constructions for "*the* three men."

(*i*) ثَلٰثَةُ الرِّجَالِ, (*ii*) اَلثَّلٰثَةُ الرِّجَالِ, (*iii*) اَلثَّلٰثَةُ رِجَالٍ, (iv) اَلرِّجَالُ اَلثَّلٰثَةُ (apposition).

(*m*) When the numerals 3 to 10 precede a Collective Noun indicating the genus, مِنْ is introduced, as: فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ "then take four birds (four of the genus bird)." Occasionally the Collective is in the gen. sing., as: وَهُمْ أَرْبَعَةُ نَفَرٍ "and they were four persons (in number)."

(*n*) The numerals 3 to 10 agree in gender with the *singular* of the noun numbered, as: سَبْعَةُ أَعْوَامٍ "seven years," but سَبْعُ سِنِينَ (sing. عَامٌ masc., and سَنَةٌ fem.).

(*o*) When the numeral is followed by مِنْ, *vide* (*m*), it agrees in gender with its substantive, even if the substantive be qualified by an epithet fixing the gender, as: أَرْبَعُ مِنَ الْغَنَمِ ذُكُورٌ "four sheep, males," the word غَنَمٌ being fem. If however the epithet divides the numeral from its substantive, the numeral agrees with the gender of the epithet, as: أَرْبَعَةٌ ذُكُورٌ مِنَ الْغَنَمِ "three male sheep (three males among the sheep)."

Remark.—The numerals used as abstract numbers have the masc. gender, as: ثَلٰثَةٌ نِصْفُ سِتَّةٍ, or اَلثَّلٰثَةُ نِصْفُ السِّتَّةِ "three is the half of six."

§ XXVIII. The Ordinals.

(*a*) "*First*" أَوَّلُ, is on the measure أَفْعَلُ, and consequently has for its feminine أُولَى *ūlą*. From "*second*" to "*tenth*", the ordinals are on the measure فَاعِلٌ masc., and فَاعِلَةٌ fem., as: ثَانٍ and ثَانِيَةٌ.

"*Sixth*", however, is سَادِسٌ, but سَادٍ and سَاتٌّ. are also found.

First and *Second* are diptotes. From *Third* to *Tenth* the ordinals are fully declined.[1]

"*Eleventh*" حَادِي عَشَرَ masc., and حَادِيَةَ عَشْرَةَ fem. From *Eleventh* to *Nineteenth* the ordinals are indeclinable[1].

From "*Twelfth*" to "*Nineteenth*", they are formed by adding وَعَشَرَ (or عَشْرَةَ) to the ordinals.

From "*Twentieth*" and upwards, the Cardinals are used, as: عِشْرُونَ بَابًا "twenty chapters", but ٱلْعِشْرُونَ ٱلْبَابُ "the twentieth chapter." The *Ordinals* of the units, however, are used before the cardinals, for the intermediate numbers, as: ٱلثَّالِثُ وَٱلْعِشْرُونَ "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*" ٱلْأَوَّلُ has also a broken plural ٱلْأَوَائِلُ meaning "the first parts, the beginning," just as ٱلْأَوَاخِرُ means "the end parts," and ٱلْأَوَاسِطُ "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: فِي ٱلسَّاعَةِ ٱلثَّالِثَةِ "at three o'clock (at the third hour).[2]" But predicatively, the cardinals are used, as: ٱلسَّاعَةُ ثَلَاثَةٌ "it is three o'clock (the hour is three)." Note that ثَلَاثُ سَاعَاتٍ would mean "three hours, and أَحَدَ عَشَرَ سَاعَةً "eleven hours."

"What time is it?" كَمِ ٱلسَّاعَةُ, or كَمْ ٱلسَّاعَةُ.

"*In* the morning," "*at* midday" etc., are expressed by the adverbial accusative, or else by the preposition فِي as; فِي ٱلصَّبَاحِ or صَبَاحًا: فِي ٱلظُّهْرِ or ظُهْرًا.

(*e*) Age is expressed thus: "How old are you?" عُمْرُكَ كَمْ سَنَةً: "I am twenty" عُمْرِي عِشْرُونَ سَنَةً, or أَنَا ٱبْنُ عِشْرُونَ سَنَةً.

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[1] All make a change for gender.

[2] The hours are counted from sunset.

(*f*) (1) Dates (the year) are expressed by the gen. of the Cardinals after the words فِي سَنَةِ, but for the year of a life or reign the Ordinals are used.

(2) The day of the month is expressed as follows :—

(*i*) أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ "the first of Sha'bān"; أَلْيَوْمُ الرَّابِعَ عَشَرَ شَهْرِ مِنْ رَجَبٍ "the fourteenth of the month of Rajab"; يَوْمَ الْخَمِيسِ الثَّانِيَ وَ الْعِشْرِينَ لِمُحَرَّمٍ "on Thursday the twenty-second of Muḥarram"; أَلْيَوْمُ الثَّالِثُ مِنْ (شَهْرِ) الْمُحَرَّمِ, or الْمُحَرَّمِ (شَهْرِ) ثَالِثُ, "the 3rd of Muḥarram," and so on.

(*ii*) لِأَوَّلِ لَيْلَةٍ, or لِلَيْلَةٍ خَلَتْ مِنْ رَجَبٍ = "the first of Rajab" (*lit.* "on one night of Rajab being past"); لِلَيْلَتَيْنِ خَلَتَا مِنْ رَجَبٍ on the 2nd of Rajab"; لِثَلَاثٍ (لِثَلَاثِ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ "on the 3rd of Rajab," and so on up to the 15th فِي النِّصْفِ مِنْ رَجَبٍ, or فِي مُنْتَصَفِ (or فِي انْتِصَافِ) رَجَبٍ "in the middle of Rajab." But after the 15th, the idiom is "when so many days or nights *remained*," as: لِأَرْبَعَ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ, or لِأَرْبَعَةَ عَشَرَ (يَوْمًا) بَقِيَ مِنْ رَجَبٍ مِنْ مُحَرَّمٍ = "on the 16th Rajab, *lit.* when 14 (days or nights) were left of Rajab," and so on: لِآخِرِ لَيْلَةٍ مِنْ رَجَبٍ = "on 30th of Rajab." *Vide* also § LII (*b*).

Remark I.—The subs. غُرَّةٌ, *lit.* "a blaze on a horse's forehead, a new moon," may be used for the first day of the month and سَلْخٌ for the last day.

Remark II.—On such and such a date may also be expressed by the acc., or by فِي.

(*g*) "One of two" is ثَانِي اثْنَيْنِ; "one of four" رَابِعُ أَرْبَعَةٍ.

(*h*) "He makes a fifth" = هُوَ خَامِسُ أَرْبَعَةٍ (he is a fifth of four), or هُوَ خَامِسُ أَرْبَعَةٍ (he is fifth as to four).

§ XXIX. Other Classes of Numerals.

(*a*) ADVERBIAL NUMERALS: (1) مَرَّةً or نَوْبَةً (or similar words) "once[1]"; ثَانِيَ مَرَّةٍ, or مَرَّةً ثَانِيَةً, "twice," or مَرَّتَيْنِ (dual); ثَانِيًا "secondly or a second time"; سَادِسًا, or مَرَّةً سَادِسَةً, etc., etc.

(2) The إِسْمُ مَرَّةٍ (*vide* § X) may be used to express "once or twice" of an action, as: ضَرَبَهُ ضَرْبَةً أَوْ ضَرْبَتَيْنِ "he struck him once or twice."

If that noun be wanting, the verbal noun is used, as: قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ "he fought once or twice."

(*b*) DISTRIBUTIVE:—These are diptotes, optionally of the measures فُعَالَ or مَفْعَلَ, or are expressed by a repetition of the cardinal, as: أُحَادَ, or مَوْحَدَ, or فُرَادَى (or وَاحِدًا وَاحِدًا) "one by one"; ثُنَاءَ or مَثْنَى, (or إِثْنَيْنِ إِثْنَيْنِ) "two by two"; ثُلَاثَ or مَثْلَثَ "by threes," (or ثَلَاثَةً ثَلَاثَةً); سُدَاسَ or مَسْدَسَ (or سِتَّةً سِتَّةً) "by sixes": مَرَرْتُ بِقَوْمٍ مُثْنَى وَ ثُلَاثَ "I passed by people which were in groups of two and threes."

(*c*) MULTIPLICATIVE:—مُفْرَدٌ = "single, singular number, alone and simple.[2]" The measure for the others is مُفَعَّلٌ the measure of the passive participle of II Stem, as: مُثَنًّى "twofold, double, duplicate"; مُثَلَّثٌ "threefold, triple having three, triangular"; مُسَدَّسٌ "sixfold, six-cornered etc."

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[1] Once = "once upon a time, one day," is يَوْمًا or ذَاتَ يَوْمٍ.

[2] The opposite to مُرَكَّبٌ "compound," is بَسِيطٌ; but اَلْمُفْرَدَاتُ "simple medicines" as opposed to اَلْمُرَكَّبَاتُ

(*d*) ADJECTIVAL (فُعَالِيٌّ):—ثُنَائِيٌّ[1] = *ṯunā'iyy*^{un} "dual, consisting of two"; ثُلَاثٌ "treble, consisting of three," as: أَلْبَابُ الثُّلَاثِيِّ المُجَرَّدِ "the simple triliteral ot," and so on.

(*e*) FRACTIONS:—(1) نِصْفٌ "*a half*," pl. أَنْصَافٌ (but إِنْصَافٌ "dividing to half, justice"). From "*a third*" to "*a tenth*," the ordinary measure is فُعْلٌ. Other optional measures are, فُعُلٌ and فَعِيلٌ. The Pl. is أَفْعَالٌ. Examples: رُبْعٌ - رُبُعٌ, or رَبِيعٌ = $\frac{1}{4}$; سُدْسٌ or سُدُسٌ = $\frac{1}{6}$ etc. Two-thirds ($\frac{2}{3}$) = ثُلُثٌ, and three-fourths ($\frac{3}{4}$) = ثَلَاثَةُ أَرْبَاعٍ. Above $\frac{1}{10}$, the fractions are expressed by a paraphrase, as: ثَلَاثَةُ أَجْزَاءٍ مِنْ أَرْبَعِينَ جُزْءاً "3 parts of 40 parts, $\frac{3}{40}$th."

(2) A whole number and a fraction are coupled by وَ, as: أَرْبَعَةٌ وَ خَمْسَةُ أَسْدَاسٍ four and five-sixths" ($4\frac{5}{6}$ = ٤٥/٦).

(*f*) Recurring numerals:—ثُلْثًا الثُّلُثَ "every third": رِبْعًا الرُّبُعَ "every urth" etc.

(*g*) Approximate numbers:—The following and similar expressions pre-de the numeral:—نَحْوَ "about"; مَا يَزِيدُ عَلَى "what exceeds" etc.

The words أَوْ يَزِيدُونَ "or they exceed" are sometimes added in imitation the following passage in the Qur'an: وَ أَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (*Qur.* XXVII. 147) "and we sent him to a hundred thousand *or more*." *Vide* so § XXVII (*j*) and (*k*).

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[1] A *maddah* is placed over *alif* and pronounced, when a *hamzah* follows *alif*, or hen a doubled consonant follows *alif*, as in حَاجٌّ. This *alif*, (آ) in the middle, t the beginning, of a word is lengthened *ā-ā*. A *maddah* is also placed over و d ى and pronounced, when they are *sākin* and are preceded by their sister-owels and are followed by *hamzah*, as: سُوءٌ *sū-ūs*^{un}; سِيءَ *sī-ī'a* "it was made bad." ut in شَيْءٌ and ضَوْءٌ, the weak consonants are not preceded by their sister-vowels, and have no *maddah*.

§ XXX. Days of the Week.

(*a*) يوم (نهار) السبت[1] The Sabbath, *i.e.* Saturday (the *first* day of the weel of Muslims; but the *last* of Christians and Jews).

يوم (نهار) الأحد Sunday (*lit.* "day of the one"; the first day o Christians and Jews).

يوم (نهار) الإثنين Monday (*lit.* "day of the two").

يوم (نهار) الثلاثاء Tuesday.

يوم (نهار) الأربعاء Wednesday.

يوم (نهار) الخميس Thursday.

يوم (نهار) الجمعة[2] Friday (day of Congregational Prayer).

The word يوم or نهار is often omitted, as: أثلاثاء "Tuesday."

(*b*) In addition to أسبوع[3] "a week" there is عشرة "a period of ten days."

§ XXXI. The Year.

(*a*) The Christian Year is called by Muslims السنة المسيحية "the Messial Year," and *also* by Christians السنة الميلادية "the Birth Year," and السنة الشمسية "the Solar Year."

B.C. is قبل المسيح; and also by Christians قبل الميلاد: (modern ab breviation of latter, ق م).

A.D. is. بعد المسيح; and also by Christians بعد الميلاد: (modern abbrevia tion of latter, ب م, or simply م: Muslims write ع, abbreviation of عيسوى).

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[1] سبت - يسبت "to rest." Muḥammad is said to have fixed on Friday for the Con gregational Prayers, so as to be different from the Christians and Jews.

[2] Also جمعة [3] Also جمعة

A.H. is أَلسَّنَةُ الهِجرِيَّةُ "the Flight Year" (16th July, 622 A.D.), [abbreviation ﻫ (butterfly *h*)]: and also by Christians أَلسَّنَةُ القَمَرِيَّةُ "the Lunar Year."[1]

B.H. is قَبلَ أَلهِجرَةِ (written in full).

(*b*) Muslim Feasts. There are two chief festivals:—(1) أَلعِيدُ الصَّغِيرُ at the beginning of شَوَّالُ, the day after the termination of رَمَضَانُ and its Fast. In India this is known as عِيد, an abreviation of its classical name عِيدُ الفِطرِ ("the festival of breaking the fast"); (2) أَلعِيدُ الكَبِيرُ, or عِيدُ الأَضحَى ("the festival of sacrifice"): this falls on the 10th of ذُو الحِجَّةِ, when the pilgrims offer up sacrifices at Mina, a day's journey from Mekkah.[2]

§ XXXII. Prepositions (حُرُوفُ الجَرِّ), Prepositional Nouns, Exceptive Particles, etc.

(*a*) Prepositions govern the genitive. The noun so governed is styled مَجرُور. Prepositions are 'Separate' (مُنفَصِلُ), or 'Inseparable' (مُتَّصِلُ).

(*b*) INSEPARABLE PREPOSITIONS:—These are five: (1) بِ *bi* "in, by, with"; [prefixed to the affixed pronouns ـهُ - هُم - هُما, it changes the *zammah* (ـُ)

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[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* أَبرِيلُ - مَارِسُ - فِبرَايِرُ - يَنَايِرُ - دِسمِبِرُ - نُوفِمبِرُ - أَكتُوبِرُ - سَبتَمبِرُ - أَغسطُسُ - (or لُولِيُو) يُولِيُو - يُونِيُو - مَايُو - in *Syria*: تِشرِينُ الأَوَّل - أَيلُول - آب - تَمُوز - حِزِيرَان - أَيَّار - نِيسَان - آذَار - شُبَاط - (Jan.) كَانُونُ الثَّانِي - كَانُونُ الأَوَّل - تِشرِينُ الثَّانِي.

[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 عِيدِ قُربَان.

into *kasrah* (——), as بِهِمْ—بِهِ[1]]: (2) لِ *li* "to, for, belonging to,"[2] [b affixed pronouns, except the 1st pers. sing., this is pointed with *fatḥah*, " § XXVI, (*l*) (1); it also changes to *fatḥah* after the vocative *yā*, as: "come to the help of Zayd!"; but لِي *lī* "to me"]: (3) كَ[3] *k*^{a} "li (not used with pron. suffixes): (4) وَ *w*^{a} (a particle of swearing), as: وَاللّٰهِ God!" = بِاللّٰهِ: (5) تَ *t*^{a} = وَ, except that تَ can be prefixed to اللّٰهِ whereas the other can be prefixed to any word; if a verb is used in oath, بِ must be employed. For وَ with the acc. *vide* § XXXIII (*a*) Remark.

(*c*) SEPARATE PREPOSITIONS:—(1) مِنْ "of, from (indicating comm ment); than; some[4]": عَنْ "from, off (indicates separation, substitut after, at, about, on the authority of," etc.; (but عَنِّي "from me"): "to, towards, up to, until": عَلَى[5] "upon against": مِنْ عَنْ "

[1] After إِذَا "see! behold!", ب *may be* used, as: جُلٌ قَدْ أَتَى = إِذَا بِرَجُلٍ قَدْ أَتَى In negative sentences, the predicate, if a noun, has often ب, as: هُوَ بِفَارِسٍ (or فَارِسًا) "he is not a rider": (عَالِمُونَ or) مَا هُمْ بِعَالِمِينَ = "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.

[3] كَ cannot precede a pronoun or a verb; it can precede a noun only: مِثْلُ or must be substituted before a pronoun, and كَمَا or مِثْلَمَا before a verb. كَمَا هُوَ n "as it is, in the same state." كَ is really a noun signifying "similarity."

[4] نَاجِرٌ مِنَ التُّجَّارِ = "a certain merchant"; كُرْسِيٌّ مِنْ خَشَبٍ "a chair (made wood"; مَا كَانَ عِنْدِي مِنَ الْمَالِ "the wealth which I have"; لِنُعُوتٍ بِدَا مِنَ الْمَعْرُوفِ "what you have done to us in the way of kindness" (*i.e.* "the kindness which you done to us"); قَدْ أَرَاكُمْ مِنْ آيَاتِهِ "he has already shown you some of his signs."

[5] Before the affixed pronouns, إِلَى and عَلَى change the final *alif maqṣūrah* inte as: *'alay-k*^{a} عَلَيْكَ "on thee"; *ilay-h*^{i} إِلَيْهِ "towards him"; عَلَيَّ *'alayy*^{a} "on me",

off"; مِنْ لَدُنْ "from near": مِنْ عَلَى "from on"; فِي *fī* "in"; (but فِيَّ "in me," فِيهِ "in him" etc.): مَعَ (rarely مَعْ) [1] "with, besides"; حَتَّى "up to, until, as far as," (also a Conj.[2]): مُذْ or مُنْذُ [3] (for مِنْ ذُو) "since"; لَدُنْ - لَدَى - لَدَا - لَدًا (with suffixes لَدَيَّ - لَدَيْهِ - لَدَيْكَ etc.) "with, near," *vide* § LIII "To Have."

Remark.—To these may be added the noun or particle رُبَّ [4] "often, many a, but few," as it governs the genitive, as: رُبَّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ "many a noble man have I met."

(2) When مِنْ and عَنْ precede the *article*, they are pronounced مِنَ *min^a* and عَنِ *'an^i*; as: مِنَ الوَلَدِ *min^a'l-walad^i*, and حُكِيَ عَنِ الشَّافِعِيِّ "it is told

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[1] مَعَ ذٰلِكَ "in spite of that": مَعَ أَنَّ "in spite of the fact that, although."

[2] Note the phrase أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا "I eat the fish even to its head"; here read either *ra^{s}si-hā*, a genitive governed by the *Preposition* حَتَّى, or else *ra^{s}sa-hā* an accusative as the object of the verb, in which latter case حَتَّى is a *Conjunction*. حَتَّى "[even etc.]" is not used with suffixes: أَقْتُلُكَ أَنْتَ مَعًا "I will kill even you." حَتَّى indicates motion towards and arrival at, whereas إِلَى does not necessarily connote the latter meaning.

[3] Before a noun, either may be used, but without a noun مُنْذُ only, as in مَا رَأَيْتُهُ مُنْذُ "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: مَا كَلَّمْتُهُ مُذْ شَهْرِنَا هٰذَا "I have not spoken to him since the beginning of this month."

[4] The acc. (dependent on the interjection يَا) of رُبَّ "multitude." رُبَّ 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 رُبَّهُ رَجُلًا "many a man." With مَا affixed (رُبَّمَا adv.), it signifies "perhaps, probably, sometimes, frequently," and introduces a sentence. An indefinite gen. often occurs after the conjunction وَ the particle رُبَّ being elided, as: وَكَأْسٍ شَرِبْتُ "many a cup have I quaffed." رُبَّ means "a few," and also "many a." In Urdu اکثر has the same contradictory meanings; *vide* "Hindustani Stumbling Blocks," Supp. VIII, 18.

on the authority of *Ash-Shāfi'iyy*''; but before other connective *alifs*, becomes مِنِ *min*^{i}, as: مِنِ ٱبْنِهِ.

When prefixed to مَنْ or مَا, the final ن becomes م by assimila (إِدْغَامٌ), as: مِمَّنْ, مِمَّا, and عَمَّا.

(*d*) Other separate prepositions are simply nouns in the accusa (or adverbial) case, but without the *tanwīn*. They, too, govern the *geni* and some of them (originally nouns) may also themselves be in the *gen* after a preposition.

بَعْدَ[1] "after" (time or place), (dimin. بُعَيْدَ); قَبْلَ[1] "before" (of tii (dimin. قُبَيْلَ); فَوْقَ "above, over (place or rank), more than (a certain n ber)," (dimin. فُوَيْقَ); تَحْتَ "under, underneath; less than (of a numbei مِنْ تَحْتِ "under, underneath"; قُدَّامَ "before, in front of (of place)"; "round about"; وَرَاءَ "behind, beyond, besides"; نَحْوَ[2] "about (numl for example, in the direction of, according to"; عِنْدَ "with, in possession o the opinion of, at the time of"; مِنْ عِنْدِ "from"; عِوَضَ (or عِوَضًا عَنْ) "ins of, in place of"; غَيْرَ (or بِغَيْرِ declinable[3]); "except, besides"; غَيْرِ "without"; وَسْطَ "in the middle"; بِلَا *bi-lā* "without"; سِوَى "exce (indeclinable): مَا سِوَى "besides"; قُبَالَةَ "opposite"; حِذَاءَ "opposi

[1] But as adverbs, *i.e.* when not followed by nouns, بَعْدُ and قَبْلُ

[2] نَحْوَ ("direction, quarter") is used as a substantive in all its cases with a follc genitive for "like," or "about," as: رَجُلٌ نَحْوُ زَيْدٍ "a man like Zayd"; بِنَحْوِ مِئَةِ رَجُلٍ "I passed by *about* a hundred men."

[3] بِغَيْرِ can be used with either an indefinite or a definite substantive, بِلَا one that is indefinite, only. After لَا غَيْرُ and لَيْسَ غَيْرُ "not otherwise, nothing m ذٰلِكَ is understood, as: عِنْدِي دِرْهَمٌ لَيْسَ غَيْرُ [ذٰلِكَ] "I have a *dirham* on me, no else." *Vide* also (*e*) and § XXXIV (*b*) (2).

مُعَ ، ("placed opposite"); تُجَاهَ or تِلْقَاءَ = حِذَاءَ "opposite"; أَمَامَ "before, opposite" (of place); خَلْفَ "after, behind" (time and place); بَيْنَ[1] (sometimes مَا بَيْنَ[2], and فِيمَا بَيْنَ) "between or amongst"; مِن بَيْنِ "from amongst"; دُونَ "on this side of, under, without[3], less than or worse" (dimin. دُوَيْنَ).

(*e*) The following are used as *nouns* and run through all the cases: نَحْوُ (*vide* p. 772 and note 1); مِثْلٌ[4] subs. "likeness" (= adj. "resembling, like"); شَبِيهٌ adj. and شِبْهٌ subs. "like"; نَظِيرٌ adj. "resembling, like, match for"; as: مِثْلُ زَيْدٍ "like Zayd"; مِثْلُهُ "like him": رَأَيْتُ رَجُلًا[5] شِبْهَ زَيْدٍ (نَظِيرَ or مِثْلَ[4] or) "I saw a man like[5] Zayd." Also غَيْرُ[6] "alteration, difference, non- etc.", as: غَيْرُ العَرَبِ "a non-Arab": غَيْرُ مُمْكِنٍ "impossible": أَلْمَلُوكُ وَغَيْرُهُمْ "kings and others": سِوًى (rarely سِوَى and سِوَاءٌ) "except, other than, another (besides so-and-so)."

[1] If two *substantives* depend on بَيْنَ, the preposition need not be repeated (بَيْنَ زَيْدٍ وَعَمْرٍو); but if one (or both) of the words is a pronoun, the preposition must be repeated (بَيْنِي وَبَيْنَكَ).

[2] مَا بَيْنَ and بَيْنَ sometimes mean, "both—and," or "partly—partly": جَاءَنَا مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ "both rich and poor came to us." بَيْنَ يَدَيْهِ = "in his presence."

[3] In the meaning of "without," بِدُونِ or مِنْ دُونِ may be used for دُونَ; but دُونَكَ and دُونَكُمْ "beware!"

[4] *Miglun* مِثْلٌ etc. is construed as a noun in apposition to the preceding noun and runs through all the cases. *Vide* § LXII. The usage of شِبْهٌ - قَدْرٌ - مِقْدَارٌ and نَظِيرٌ is similar.

[5] شِبْهٌ refers to likeness of *appearance* only, but شَبِيهٌ - نَظِيرٌ and مِثْلٌ are general terms.

[6] After لَا غَيْرَ and لَيْسَ غَيْرُ "not otherwise, nothing more," ذَلِكَ is understood, as: عِنْدِي دِرْهَمٌ لَيْسَ غَيْرُ [ذَلِكَ] "I have a *dirham*, and nothing more." *Vide* also (*d*).

Remark.—These govern a genitive, as do جَمِيعٌ - كُلٌّ and كَافَّةٌ "the whole, all"; and بَعْضٌ "a part, one, some"; قَدْرٌ or مِقْدَارٌ "measure, size, quantity, worth"; زُهَاءٌ "number, computation" (= "about"); كِلَا "both." *Vide* § XXXVIII (*h*) and § LXI (*k*).

(*f*) لَا سِيَّمَا "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: أَعْجَبَنِي ٱلنَّاسُ لَا سِيَّمَا زَيْدٌ (or زَيْدٍ) "all the people pleased me, especially Zayd." The word is compounded of the acc. of سِيٌّ "an equal" and the negative لَا.

(*g*) To imply exception, are used: إِلَّا (particle); خَلَا (مَا) - حَاشَا - عَدَا (مَا) (particles of the nature of verbs); and the nouns غَيْرَ - غَيْرُ (declinable) and سِوَى (indeclinable); *vide* § LIV. مَا عَدَا and مَا خَلَا[1] govern the acc., but if the مَا is omitted, they sometimes govern the gen.: حَاشَا or حَاشَى[2] governs the gen. or acc.

§ XXXIII. Conjunctions (حُرُوفُ ٱلْعَطْفِ).

(*a*) These also are 'Inseparable' and 'Separate.'

INSEPARABLE CONJUNCTIONS are: (i) وَ *w*[a] "and"; فَ *f*[a] "and so" (as a consequence). The latter indicates a less close connection than وَ, and is frequently used for the English full stop: وَ is irrespective of order, but فَ distinguishes it.[3]

With the Subjunctive, فَ = "so that." It also introduces a Nominal clause after أَمَّا "as for" *q.v.*, and is also used in the apodosis of Condi-

[1] مَا خَلَا "what is free from"; مَا عَدَا "what goes beyond."

[2] *Lit.* "be excepted."

[3] Introducing a second nominal sentence, وَ means "while" (وَاوُ ٱلْحَالِ), as: ذَهَبَ زَيْدٌ وَعَمْرٌو بَاقٍ (or يَبْقَى) "Zayd departed, while (*or* and) 'Amr. remained": if the second clause is Verbal, the وَ may be dropped; *vide* also § XLIV (*b*) (3) Remark II and § LVIII. This *wāw* of condition sometimes introduces a nom. sentence that has no Part. or Aor., as: جَاءَ زَيْدٌ وَبِيَدِهِ سَيْفٌ "Zayd came with a sword in his hand." For two verbs coupled by فَ for a verb and an adverbial clause etc. *vide* § XXXIV (*b*) (7).

tional sentences *q.v.* It is often prefixed to particles: فَإِنَّ with a following Nominal clause or a Suffix means "for."

(ii) لِ with the Subjunctive = "so that,"[1] and with the Imperative "let"; *vide* § XXV (*c*) and (*d*). With the particle فَ, it loses its vowel, as: فَلْيَكْتُبْ *fa-l-yaktub.*

Remark.—In the meaning of "with", the Conjunction وَ takes the Accusative, as: زَيْدٌ وَ أَخَاهُ "Zayd *with* his brother."

For وَ with the Genitive *vide* § XXXII (*b*).

(*b*) SEPARABLE CONJUNCTIONS:—The following are the most common:—

ثُمَّ "then, next, *after a little while*[2]" (often followed by إِنَّ) connects words and clauses": فَ indicates a shorter interval of time; also in indicating order, ثُمَّ follows فَ, as جَاءَنِي زَيْدٌ فَعَمْرٌو ثُمَّ بَكْرٌ; here فَ or ثُمَّ could be used in both places, but ثُمَّ could not precede فَ[3].

أَوْ "or", but followed by the Subjunctive = "unless, unless that": إِمَّا - أَوْ "either—or," or إِمَّا - وَ إِمَّا (إِمَّا for إِنْ and مَا); أَعْطِهِ إِمَّا زَيْدًا أَوْ (or وَإِمَّا) عَمْرًا "give it either to Zayd or 'Amr."

أَمْ "or" (in double interrogative clauses, as: أَأَفْعَلُهُ أَمْ لَا "shall I do it or not?").

وَلَا "and not, nor" (مَا جَاءَنِي رَجُلٌ وَلَا امْرَأَةٌ "a man did not come to me, *nor* a woman").

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[1] With the same meaning are لِأَنْ - لِكَيْ; and negatively لِئَلَّا and لِكَيْلَا "so that not." Also a preposition, *vide* § XXXII (*b*).

[2] The Adverb ثَمَّ is connected with ثُمَّ.

[3] If all came in quick succession, فَ should properly be used of both

لٰكِنْ *lākin* and لٰكِنَّ *lākinn*[a] [1] "but"; 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: لٰكِنِّي and لٰكِنَّنِي both used.

حَيْثُ [2] "where," is used to join clauses; حَيْثُمَا [2] = "wherever."

إِذْ "at which time, when, since, because," is used of Past time either Nominal or Verbal clauses; it *connects* clauses (and cannot begin a sen as لَمَّا can [3]); إِذْ مَا [2] "whenever" (conditional; with two apocopated Aor

إِذَا [4] "when, if, as often as" (originally of time, but often of condi always followed by Pret., but generally in sense of Fut., in which case it i duces a Verbal clause, *vide* Temporal Clauses: in indirect questior "whether" = هَلْ): (for إِذْ and إِذَا "Behold," *vide* Interjections). "if ever, when, as soon as" (temporal; with Aor. or Pret.).

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[1] *Lākinn*[a] is one of الْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ.

[2] So too after مَنْ or أَيٌّ "if anyone," مَا "if anything," مَهْمَا "if even anyth كَيْفَ "how," كَيْفَمَا "however," أَيْنَ "where," مَتَى "when," حَيْثُ "where," "wherever," أَيَّانَ "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 أَوْ "or," as: سَوَاءٌ غَابُوا أَوْ حَضَرُوا "it is all the same whether they are abs present."

If the Pret. after إِنْ, أَيٌّ, مَنْ etc. is to retain its meaning, كَانَ or one "sisters" is inserted, as: إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ "if his [Joseph's] sh been torn in front then hath she spoken truly." *Vide* XLIV (*a*), (5) and § LVI tional Sentences.

إِنْ is also a particle of denial; *vide* § XXXIV (*b*) (3) Adverbs, p. 783.

[3] For example مَرَرْتُ بِهِمْ إِذْ هُمْ قُعُودٌ; but لَمَّا مَرَرْتُ بِهِمْ كَانُوا قُعُودًا: لَمَّا must l verb after it.

[4] But إِذًا adv. "in that case, then, therefore."

إِنْ "if" (for probable conditions; followed by Pret. with present or future sense; in direct questions = هَلْ "whether"): وَإِنْ "even if, although"; sometimes = "and if": لَئِنْ "verily if"; إِلَّا (إِنْ + لَا) "if not"; وَإِلَّا "and if not, otherwise." (إِلَّا as a particle of exception = "except but," *vide* § LIV).

لَوْ[1] "if" (for purely hypothetical or impossible conditions); (also used before a verb = "would that," but before nouns and pronominal suffixes لَوْ أَنَّ is used). With Negative, لَوْمَا - لَوْلَا - لَوْلَمْ[1] "if not."

وَلَوْ "although" (= وَإِنْ): وَ لَوْ sometimes = "and if" (in impossible conditions).

أَنْ "that"; with *Verbal* (and sometimes with Nominal) sentences, the verb being generally in the *Subjunctive*,[2] or rarely in the Aor. Indic. or the Preterite; also introduces direct quotations: كَأَنْ "as though"; لِأَنْ "because"; أَلَّا (for أَنْ + لَا) "that not"; إِلَّا أَنْ or غَيْرَ أَنْ "except that"; عَلَى أَنْ "in spite of"; لِئَلَّا "so that not"; أَنَّ "that" with Nominal sentences and a verb in the *Indicative*; the noun immediately following أَنَّ is in the accusative (as with إِنَّ[3] "verily"); with the suffixed pronoun of 1st person أَنَّنِي or أَنَّنِي, أَنَّا or أَنَّنَا etc.; كَأَنَّ and كَأَنَّمَا "just as if, it is as though";

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[1] Of these, لَوْلَا may precede a noun, an affixed pronoun, or a verb; لَوْمَا is used before the Preterite; and لَوْ لَمْ before the Aorist but with a past meaning.

[2] If more than one verb is *dependent* on أَنْ, the Subjunctive is used throughout but أَنْ is not repeated.

For أَنْ with the Indicative *vide* Syntax.

[3] In certain cases either إِنَّ or أَنَّ may be used indifferently.

لِأَنَّ "because"; غَيْرَ أَنَّ or إِلَّا أَنَّ "except that, yet." *Vide* § XLII (*c*) and § XLV.

أَمَّا *ammā* "as for," with a following Nominative (predicate always has فَ).

فِيمَا, or بَيْنَمَا (rarely بَيْنَا) "while, whilst."

مَتَى "when" (conditional); followed by Pret. *vide* p. 776 note 2: مَتَى مَا "whenever, at the time when" (temporal only, does not apocopate). Also adv. = "when?"

حَتَّى "until" (= إِلَى أَنْ); with a Nominal sentence often حَتَّى أَنَّ, *vide* § XLV (*c*). [*Vide* § XXV (*c*) and § XXXII (*c*) and note 2, p. 771].

كَيْ or لِكَيْ "in order that"; takes Subjunctive: كَيْلَا and لِكَيْلَا "in order that not."

لَمَّا "when, after" (followed by the Preterite. generally with Pluperfect meaning; requires a complement, as: نُمْتُ لَمَّا ذَهَبَ زَيْدٌ "I slept when, after, Zayd had gone"). *Vide* note 3, p. 776.

مُنْذُ or مُذْ "since" (former cannot precede a verb; both also used as prepositions), *vide* p. 771, note 3.

مَا "as long as" (followed by Pret. with present or future meaning); مَا دَامَ "as long as" (*mā* "as long as" and *dāma* "he continued"; مَا دَامَ رَاكِبًا = "as long as he rode"; مَا دُمْتُ نَائِمًا "as long as I slept"). *Vide* § XLI (*e*) (13). Often occurs in compound Conjunctions, as: بَعْدَ مَا "after that": قَبْلَ مَا "before that" (always with Aorist). It is often used to generalize, as: كُلَّمَا "as often as": مَتَى مَا "whenever" (temporal only, not conditional; does not apocopate as مَتَى does when conditional): *also* إِذْ مَا "whenever," and إِذَا مَا "if ever" *q.v.*

مِمَّا = مِنْ أَنَّ, *vide* § XLV (*b*).

Remark I.—In generalisations, إِذْ مَا "whenever," إِذَا مَا "if ever," مَتَى مَا "whenever," كُلَّمَا "as often as," are followed by the Preterite or the Jussive, in the sense of the Present.

Remark II.—In Persian and Urdu ما دام is practically a preposition, as: *mādām^{a}'l-ḥayāt* "for life," (but in Arabic مَا دَامَ حَيًّا "as long as he was alive"); the Persian Conjunction is *mā-dām-ki* ما دامکه, or *mā-dām-ī-ki* ما دامیکه.

(*c*) *Vide* also § XXV (*c*), Subjunctive Mood.

§ XXXIV. Adverbs.

(*a*) INSEPARABLE:—أَ interrogative prefixed to the first word of the sentence,[1] as: أَضَرَبَكَ "did he beat you?"; but أَسْمُكَ زَيْدٌ[2] *asm^{u}-k^{a} Zayd^{un}* "is thy name Zayd?": only used when there is no interrogative pronoun, *e.g.* أَهٰذَا (هَلْ فَعَلْتَ or) أَفَعَلْتَ "hast thou done this?", but مَنْ فَعَلَ هٰذَا "who has done this?" *Vide* also § XLIII and § LIV.

سَ (*s^{a}* inseparable) and سَوْفَ[3] *sawf^{a}* (separate), are particles prefixed to the Aorist limiting its action to future time, as: (سوف أَفْعَلُهُ or) سَأَفْعَلُهُ "I shall do it."

لَ *l^{a}* "certainly, truly." This may be prefixed (i) in oaths, as: لَعَمْرُكَ *l^{a}-'um^{r}-k^{a}* "by thy life"; (ii) in a complement to an oath, as: وَاللهِ لَقَدْ خَرَجَ, "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 لَوْ, or لَوْلَا; (v) to the Predicate of a Nominal sentence beginning with إِنَّ.

[1] In negative interrogative clauses, أَلَا - أَلَمْ - أَمَا - أَلَنْ, as: أَلَا أَفْعَلُهُ? "shall I not do it?"; أَمَا فَعَلْتَهُ "hast thou not done it?." But أَلَا, "look here," is an interjection.

[2] For the interrogative أ + إِسْمُكَ (with the *hamzat 'l-waṣl*). A long vowel cannot precede a letter that is *sākin* unless the letter is doubled. Also two *sākin* letters never occur together, except in pause. For أَمْ — أ in a double question see أَمْ.

[3] *Sawf^{a}* سَوْفَ indicates a more remote future than does سَ *s^{a}*, of which the latter is a contraction.

(*b*) SEPARATE are:—(1) Nouns used in the accusative case, as :— كَثِيرًا مَا "often"; إِتِّفَاقًا "by chance"; أَلْيَوْمَ *al-yawma* "to-day"; لَا جَرَمَ, or لَا جُرْمَ "undoubtedly": أَلْآنَ *al-āna* "this moment, now"; حَالًا (in Persian often *ḥālā*) "at once"; أَلْأَمْسِ, (or أَمْسِ, or بِالْأَمْسِ) "yesterday"; دَائِمًا "always"; إِذَا or إِذَنْ[1] "in that case, then," as: إِذًا نَرُوحُ "let us go, then."

To the same class belong حِينَ "at the time of, when," رُبَّمَا "sometimes, perhaps" [§ XXXII (*c*)] (1) Rem., سَوْفَ *lit.* "in the end" [particle of futurity *vide* (*a*)], لَا سِيَّمَا "especially" [*vide* § XXXII (*f*)]; كَيْفَ "how (interr. or condit.[2]), as"; وَحْدَ (used only with suffixes, as: وَحْدَهُ "he alone," وحدهم "they alone"); and بَيْتَ and بَيْنَمَا "whilst, during." For كُلَّ, *vide* Remark to (*h*), § XXXVIII.

(2) Several nouns that are used as prepositions in the accusative without *tanwīn*, ['vide' § XXXII (*d*)], are used as adverbs also, but in this case they are pointed with *ẓammah* instead of *fatḥah*, as: بَعْدُ, or[3] مِنْ بَعْدُ "afterwards"; قَبْلُ, or مِنْ قَبْلُ (but as a preposition مِنْ قَبْلِ.); حَيْثُ[4] "where" (not interrogative); مِنْ حَيْثُ "whence"; بِحَيْثُ أَنَّ "in such a manner that, so that"; حَيْثُمَا "wherever"; لَا غَيْرُ, (or لَيْسَ غَيْرُ) "nothing else" (inflected for case, only if there is an affixed pronoun to it, *vide* p. 772, note 3); مِثْلُ "like" (becomes مِثْلَ before مَا or أَنَّ); عَوْضُ or عَوْضَ, *vide* عَضَّ.

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[1] إِذَا is also a conjunction "when, if since, etc," and an interjection "behold!"; from إِذٌ, an obsolete word for "time"; the genitive of which occurs in حِينَئِذٍ or وَقْتَئِذٍ "at that time," and يَوْمَئِذٍ "on that day." *Vide* p. 776.

[2] كَيْفَ تَفْعَلُ أَفْعَلُ *as* you do, so will I do."

[3] The final *ẓammah* is of course dropped in Persian, but not in colloquial Arabic.

[4] *Vide* p. 776, note 2.

3) Certain particles, as: أَجَلْ "yes, certainly" (confirming a state-), as: مَا قَامَ زَيْدٌ "Zayd did not stand up." أَجَلْ = "that is so, he did [But in reply to a question, نَعَمْ is better].

أَ[1] = لَا "not" + interrogative أَ, *vide* (*a*).

أَوَ[1] = مَا "not" + interrogative أَ, *vide* (*a*).

أَ "or," in a double question, as: أَفْعَلُهُ أَمْ لَا "shall I do it or not?"

إِ "truly, certainly"; introduces Nominal sentences, the subject fol-g being in the Accus.: the Predicate is often strengthened by لَ, as: إِنَّ زَيْدًا, or إِنَّ زَيْدًا عَاقِلٌ "verily, Zayd is intelligent." With pronominal es, إِنَّهُ "verily he"; إِنِّي or إِنَّنِي "verily I"; إِنَّا or إِنَّنَا "verily we."

إِنَّمَا (for إِنَّ + مَا) "only"; always begins a sentence and qualifies the or clause at the *end*, as: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ "the alms are for the *only*"; often corresponds to the Hindustanti تو *to* and هي *hī*.

أَنَّى[2] "how, where, in whatever way, whence?" (interr. or Conditional).

أَيَّانَ[2] and أَيَّانَ مَا "when, whenever" (interr. or Conditional).

أَيْ "*i.e.*, that is" (= يَعْنِي); much used by Commentators.

إِيْ "yes, yea; always followed by an oath, as: إِيْ وَاللّٰهِ "yea, by

أَيْوَا "yes"; vulgar form of إِيْ وَاللّٰهِ.

أَيْنَ "where, whither?" (interr. or condit.[2]); مِنْ أَيْنَ "whence?"; إِلَى أَيْنَ ither?"; أَيْنَمَا "wherever."

In negative interrogative clauses أَلَا - أَلَمْ - أَمَا - أَلَنْ, as: أَلَا أَفْعَلُهُ "shall I not ?"; أَمَا فَعَلْتَهُ "hast thou not done it?"; but أَلَا "look here" is an interjection.

Vide p. 776, note 2.

بَلْ[1] "but rather, no on the contrary, but."

بَلَى "yes, certainly, why not, of course," in reply to a *negative* interrogative, as: أَلَسْتُ بِرَبِّكُمْ - قَالُوا بَلَى "Am I not your Lord? They said, 'Yes.'"

بَيْنَا "while, whilst"; connected with the prep. بَيْنَ.

ثَمَّ (or in pause ثَمَّهْ) "yonder, there"; *vide* p. 775, note 2.

جَيْرِ "yes."

قَدْ, often untranslatable; with the Preterite it signifies the completion or certainty of the action, and may sometimes be translated "now, already, really," as: قَدْ ذَكَرْنَا "we have mentioned (just now)." It signifies that something uncertain or unexpected has happened, as: كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَاءَ "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).

فَقَطْ (for فَ + قَطْ) "only (and that is all)," *lit.* "and enough"; always placed after the noun it modifies.

قَطُّ "never" (of *Past* time); always follows a *negative Preterite* or a *negative Jussive*, as: مَا رَأَيْتُهُ قَطُّ = لَمْ أَرَهُ قَطُّ "I have never seen him": [عَوْضُ, or عَوَضْ, or عَوْضِ "never," (of *future* time); always follows a *negative Aorist*, as: لَا أُفَارِقُكَ عَوْضُ "I will never leave thee": أَبَدًا "never" (of either past or future time) is used with a negative verb].

كَلَّا "not at all, by no means, certainly not"; *vide* also § XXXV (*b*).

لَا[2] "not, no," used with Aorist in Present or Future meaning, as: لَا أَفْعَلُهُ "I do not do it, *or* I shall not do it": or with Jussive in Imperative meaning, as: لَا تَفْعَلْهُ "do not do it": لَا, followed by an accusative noun,

[1] In Persian either بلکه or ولي can be used for enhansive "but"; but in Urdu بلکه only can be used; *vide* Phillott's Hind. Man., p. 210 (*c*).

[2] *Vide* also §§ XLII and XLIII.

expresses complete Denial, as: لَا مَفَرَّ[1] "there is *no* escape at all." Also used as representative of the other negatives after وَ.

لَمْ "not," used with Jussive, to which it imparts a *Past* meaning as: لَمْ يَفْعَلْ "he *did* not do it."

لَمَّا "not yet"; followed by Jussive.

لَنْ (contraction of لَا يَكُونُ أَنْ) "not"; followed by the Subjunctive, which then has a future meaning, as: لَنْ أَفْعَلَهُ "I shall not do it."

مَا[1] "not"; used with either Preterite, or with Aorist as a Definite Present.

إِنْ a particle of Denial, as: إِنْ رَأَيْتُ مِنْهَا أَمْرًا أَعِيبُهُ "I have not seen anything of her, that I despise"; *vide* also § LIV (*e*) Exception. [For إِنْ as a Conjunctive, *vide* § XXXIII (*b*)].

مَتَى "when, at what time?" [Also Conjunction, *vide* p. 778].

نَعَمْ (rarely نَعِمْ) "yes" [derived from نَعِمَ "(what you say) is agreeable"]; affirms any statement or question. *Vide* أَجَلْ.

هَلْ introduces more lively questions than the Inseparable particle أ, *vide* (*a*); introduces direct or indirect questions; in indirect questions = "whether,"[2] as: أَخْبِرْنِي هَلِ انْتَظَرْتَنِي "tell me *whether* thou hast expected me"; not used in alternative questions; gives the Aor. a future sense.[3] *Vide* § LIV.

هَلَّا (= هَلْ + لَا) "not"; used in Interrogative sentences, *q.v.*

[1] *Vide* also §§ XLII and XLIII.

[2] Corresponds to the Hindustani (not Persian) use of *āyā* آیا.

[3] The interrogative particles أ and هَلْ are not used before the interrogative pronouns. Occasionally the two particles are combined, as: أَهَلْ.

Note the idioms: هَلْ لَكَ فِي الشَّرَابِ "wouldst thou like some wine?"; هَلْ لَكَ أَنْ تَنَامَ "doest thou wish to sleep?": in these, some substantive as رَغْبَةٌ or مَيْلٌ must be supplied.

هُنَا "here"; هَاهُنَا (or هٰهُنَا) "just here, right here, this very place," and هُنَاكَ and هُنَالِكَ "there."

(4) Certain adverbial phrases, as: عَنْ قَرِيبٍ "shortly"; ذَاتَ يَوْمٍ (or يَوْمًا, or يَوْمًا مَا) "one day, once"; مِنْ جُمْلَةٍ "from amongst": عَلَى كُلِّ حَالٍ, or عَلَى أَيِّ حَالٍ, "any way, at any rate, in every case"; (أَنَّ or) عَسَى أَنْ[1] "perhaps" لَا سِيَّمَا "especially" (= لَا سِيَّ مَا "there is nothing like whatever," *vide* § XXXII (*f*)); قَلَّ مَا or قَلَّمَا[2] (from قَلَّ, "it was little *or* rare") "seldom," and طَالَ مَا or طَالَمَا[2] (from طَالَ - يَطُولُ[3] "it was long") "not for a long time." *Vide* also § XLII (*c*) "Particles that govern like Verbs."

(5) The "Approximate Verb[1]" كَادَ - يَكَادُ "he was on the point of," signifies "nearly, almost" etc., and is followed by the Aorist, as: كِدْتُ (pronounced *kitt*") أَمُوتُ (أَنْ أَمُوتَ) "I almost died"; كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا "it is very likely that poverty may result in infidelity"; كَادَ يَفْعَلُهُ (أَنْ يَفْعَلَهُ) "he nearly did it." *Vide* also § LXI.

(6) لَيْتَ "would that!", and عَلَّ or لَعَلَّ[4] "perhaps," govern the accusative and also take the suffixed pronouns, as: لَيْتَنِي (rarely لَيْتِي)

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[1] By Arab Grammarians عَسَى is considered an "Approximate Verb" فِعْلُ الْمُقَارَبَةِ and its subject is the clause following أَنْ or أَنَّ. In عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمُ الخ "perhaps (said Moses) your Lord will destroy your enemy—", رَبُّكُمْ is considered to be the subject of عَسَى. This word usually stands first in the clause. The Pers. شايد, "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: قَلَّ مَا جِئْتَنَا "thou hast seldom come to us": طَالَ مَا شَرَّفْتَنَا "thou hast not honoured us for a long time."

[4] These are perhaps verbs.

يَا لَيْتَ بَيْنَكَ وَ ; لَعَلِّي (rarely لَعَلَّنِي) "perhaps I—" etc. ; لَيْتَ بَيْنِي بُعْدَ الْمَشْرِقَيْنِ "would that there were between thee and me the distance of the East from the West!" But if مَا is added to لَيْتَ, the noun *may be* in the nominative; while if it is added to عَلَّ or لَعَلَّ, their governing power ceases. *Vide* also § XLII (*c*).

(7) Note the construction سَجَدَ فَأَطَالَ (= أَطَالَ السُّجُودَ) "he prostrated himself and made long (his prostration)," for "he prostrated himself a long time." Compare § LXII (*a*) (5) Remark.

§ XXXV. Interjections أَصْوَاتٌ.

(*a*) The Vocative is expressed by the particles يَا, and أَيُّهَا or أَيَّتُهَا For Vocative, *vide* Syntax of the cases.

(*b*) Some Interjections are: آ or آهْ or آهًا "ah, alas!"; هَيْهَاتَ هَيْهَاتَ[1] "alas, alas! *or* far from it!"; أُفٍّ لَكَ "fie[2] on thee"; كَلَّا, or more emphatic حَاشَا وَكَلَّا "never," *vide* also § XXXIV (*b*) (3); هَيَّا "make haste" (with prep. ب, as: هَيَّا بِنَا "come let us go!"); بَخٍ بَخٍ, or بَخٍ بَخٍ "bravo!"; طُوبَى لِ (fem. of Elative أَطْيَبُ) "hail!" (as طُوبَاكَ, or طُوبَى لَكَ "hail to thee!"); دُونَكَ or دُونَكُمْ[3] "beware," = إِيَّاكَ or إِيَّاكُمْ; هَا "lo!"; وَيْ "woe!" (with suffixes, as: وَيْكَ "woe to thee!", *vide* (*c*)]; وَا "oh!" (often with the following noun ending in ـَا; or in pause, or for an *alif maqṣūrah* in آ, as: وَا زَيْدَا, or وَا زَيْدَاهْ "Oh Zayd!"; وَا مُوسَاهْ "Oh Moses!"; وَا أَسَفَا "Oh sorrow," and also وَا أَسَفِي "Oh *my* sorrow!"; هَلُمَّ[4] (and pl. هَلُمُّوا) "come

[1] But in pause هَيْهَاتْ

[2] In Persian, أُفْ expresses pain or disgust.

[3] دُونَ is also a Preposition.

[4] هَلُمَّ جَرًّا, *lit.* "take and drag along"="and so on, and so forth, *et cetera*."

here!, bring!, give!'' (sometimes declined like an Impera.); هَاتِ ''give, bring here!'', declined as an Impera.; (properly Impera. IV of أَتَى[1] ''to come)''; حَيَّ ''come!'' (= أَسْرِعْ ''haste,'' *or* إِلْزَمْ ''keep to,'' *or* أُدْعُ ''call'') (with prep. عَلَى, as in حَيَّ عَلَى الصَّلَاةِ ''come to prayers!''); وَاهًا لِ, or وَاهَ, or وَاهٍ (for admiration or regret) ''wonderful! *or* alas!''; صَهْ also صَهٍ) ''silence, hush!''; مَهْ (also مَهٍ) ''stop! let alone!''

(*c*) The substantives وَيْحٌ and وَيْلٌ (formed from وَىْ) are used as follows: وَيْلَكَ ''owe to thee''; وَيْلٌ لِزَيْدٍ ''woe to Zayd''; وَيْلَهُ = وَيْلُهُ ''woe to him.''

(*d*) The measure فَعَالِ gives an interjectional Imperative, as: حَذَارِ ''take care!''; تَرَاكِ ''give it up''; أَنْزَالِ ''come down''; بَطَالِ (m.c.) ''stop work.''

(*e*) إِذَا or إِنْ ''behold''; often used after بَيْنَا or بَيْنَمَا; the former before a Nominal sentence and the latter before a Verbal: in the former case the subject *may have* بِ, as: إِنْ أَتَى جِنٌّ ''behold a jinn came!''; (إِذَا جِنٌّ or) إِذَا بِجِنٍّ قَدْ أَتَى, or إِذَا أَنَا بِجِنٍّ ''when suddenly I found a Jinn by me'': *vide* Conjunctions, for إِذَا.

(*f*) Many nouns in the accusative are interjections, as: مَرْحَبًا ''welcome,'' or مَرْحَبًا بِكَ; سَمْعًا وَطَاعَةً ''willingly''; أَهْلًا وَسَهْلًا ''welcome, you are at home, be easy''; تَبًّا لَكَ ''may'st thou perish''; مَهْلًا ''slowly, gently!'' *Vide* also § XLI (*d*).

(*g*) Many religious phrases are used, as: حَاشَا لِلّٰهِ ''God forbid! far be it from!, this cannot be!''; سُبْحَانَ اللّٰهِ[2] ''praise be to God'' (used for

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[1] Most Arabic verbs denoting ''to come'' are transitive.

[2] سُبْحَانَ مِنْهُ ''how strange! I wonder greatly at it.''

admiration): مَاشَاءَ اللهُ "as God pleases" (to remove the evil eye [1]). اَلْحَمْدُ لِلّٰهِ "thanks be to God!"; إِنْ شَاءَ اللهُ "if God will!" (often stands for the English "I hope so"); أَعُوذُ بِاللهِ or مَعَاذَ اللهِ "God forbid" (*lit.* = "I take refuge in God"); أَسْتَغْفِرُ اللهَ "I ask pardon of God!" (used to decline a compliment and in other cases); لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ الْعَظِيمِ "there is no might and no power save in God the mighty!" (expression of astonishment or alarm): تَعَالَى (IV of عَلَى) "He is exalted!"; and أَللهُ عَزَّ وَ جَلَّ "God, exalted and magnified (be His name)!" (constantly appended to the name of God) etc., etc.

(*h*) There are also numerous calls to domestic animals, and imitative cries and sounds which may be considered as Interjections, such as هَلَا for driving horses; هَجْ or هِجْ or هَجَا for driving a dog away; قُوسِ for calling a dog; جِيْ جِيْ for calling camels to drink; إِيْخِ or هِيْخِ for making camels kneel; طَاقِ the sound of a blow; تَبْ the sound of a stroke; طَقْ the sound of a falling stone; طِقْ sound of splash.

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[1] Also = "many", as: كَانَ لَهُ مِنَ الْأَوْلَادِ مَاشَاءَ اللهُ "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: كِتَابٌ طَيِّبٌ "*a* good book"; مَلِكَةٌ جَلِيلَةٌ "*a* glorious queen."

(2) The loss of *tanwīn*, with the addition of ال, shows that the noun is definite (except in the case of certain proper names, and nouns that are imperfectly declined), as: اَلْكِتَابُ الطَّيِّبُ "*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: بِنْتُ الْمَلِكِ "*the* daughter of the king"; أَبُو زَيْدٍ "*the* father of Zayd"; أَحَدُهُمْ "one of them."

(4) "*A* daughter of the king" is expressed by بِنْتٌ لِلْمَلِكِ ("a daughter, one of the daughters, *to* the king"): غُلَامُ رَجُلٍ "the (or a) slave of *a* man" (= الْغُلَامُ لِرَجُلٍ): بَيْتٌ لِلرَّجُلِ "a house belonging to the man," or بَيْتٌ مِنْ بُيُوتِ الرَّجُلِ "one of the man's houses": غُلَامُ الرَّجُلِ "the slave of the man."

(5) Note the following:—بِنْتُ لِمَلِكٍ "one of the daughters of *a* king"; بِنْتُ مَلِكٍ "*a* or *the*[1] daughter of a king" (according to context); فِنْجَانُ قَهْوَةٍ "*a* cup of coffee," but فِنْجَانُ الْقَهْوَةِ "*the* cup of coffee"; ثَوْبُ حَرِيرٍ = ثَوْبٌ مِنْ حَرِيرٍ "*a* garment of silk": رَجُلٌ مِنَ الْهُنُودِ "*a* Hindu, one of the Hindus."

(*b*) The definite article often denotes *species* or class, as: هُوَ كَمِثْلِ الْحِمَارِ "he is like *a* (the class) ass"; اَلْخَمْرُ جُمِعَ الْإِثْمُ "(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 ال, as: هٰذَا ٱلْكِتَابُ "this book"; but when a noun is a predicate to a demonstrative, the noun may be either definite or indefinite, as: هٰذَا كِتَابٌ "this *is* a book"; هٰذَا هُوَ ٱلْكِتَابُ[1] "this is the book"; هٰذَا كِتَابُكُمْ "this *is* your book," *vide* § XXVI (*a*). In هٰذَا ٱلْيَوْمُ ٱلَّذِي كُنْتُمْ تُوعَدُونَ "this is the day which you were promised," هُوَ might be inserted after هٰذَا for emphasis. *Vide* also § XXXVII (*b*) and § XXXVIII (*e*).

(2) Note the definite article in such phrases as, ٱلسَّاعَةَ (adv.) "this very hour": ٱلْيَوْمَ "today" (*cf.* Scotch "the day").

§ XXXVII. The Copula "Is" etc.

(*a*) The words for "is" and "are" are omitted, as: بَكْرٌ جَمِيلٌ "Bakr (is) handsome"; (or جَمِيلُونَ) ٱلرِّجَالُ جَمِيلَةٌ "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: ٱللهُ هُوَ ٱلْحَيُّ "God he is the eternal"; إِلَّا مَرْأَةٌ هِيَ ٱلْجَمِيلَةُ ٱلرِّجَالُ هُمُ ٱلْجَمِيلُونَ [in this last example, after هُمُ the adjective cannot be feminine singular, *vide* § XXXVIII (*a*)]; ذٰلِكَ ٱلرَّجُلُ 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 ضَمِيرُ ٱلْفَصْلِ is not required, as the predicate is easily distinguished by being in the accusative; but a separate pronoun of the same person etc. may be inserted, as: إِنِّي أَنَا رَبُّكُمْ "I (am) thy Lord"; إِنَّكَ أَنْتَ ٱلْوَهَّابُ "Thou (art) the bounteous giver."

(3) When the *subject* consists of *several words*, it is clear without the

[1] This copula (هُوَ) is "the pronoun of separation" (ضَمِيرُ ٱلْفَصْلِ).

"pronoun of separation" that there is a complete sentence, as: أَلدِّينُ عِنْدَ ٱللّٰهِ ٱلْإِسْلَامُ "*the* religion in God's gift is *al-Islām*."

(*c*) This pronoun must be distinguished from "the emphatic pronoun" (ضَمِيرُ ٱلتَّاكِيدِ), as: كَانَ هٰذَا هُوَ ٱلسَّبَبَ "*this* was (not is) the reason": كَانَ ٱلْمُسْلِمُونَ هُمُ ٱلْجُنْدَ "the Muslims (and not the slaves or mercenaries) formed the army"; وَلٰكِنْ كَانُوا هُمُ ٱلظَّالِمِينَ "but *they* were the doers of wrong": فَأَيْنَ نَصِيبِي أَنَا مِنْ هٰذَا ٱلنَّفَلِ "where then is *my* share of the booty?"; لِمَنْ هٰذَا ٱلْكِتَابُ - لَنَا نَحْنُ "whose is this book? Ours"; compare § LXII.

Occasionally the emphatic لَ is prefixed, as: إِنْ كُنَّا لَنَحْنُ ٱلصَّالِحِينَ "if *we* be the righteous."

(*d*) إِنَّهُ and إِنَّهَا, etc., mean "there is" etc.; إِنَّهُ كَانَ "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: قَوْمٌ ظَالِمُونَ "a tyrannical people"; قَوْمٌ مُتَّحِدٌ "a united people"; قَوْمٌ بُخَلَاءُ "a miserly people." Occasionally a broken plural takes an epithet in the regular feminine plural, as: أَيَّامٌ مَعْدُودَاتٌ "numbered days."

(*b*) كَثِيرٌ, *generally* makes no change for gender, as: رِجَالٌ كَثِيرٌ (or كَثِيرَةٌ), or كَثِيرٌ مِنَ ٱلرِّجَالِ.

(*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: رَأَيْتُ رَجُلًا قَلِيلَ ٱلْعَقْلِ "I

saw a man poor *of* understanding'' = رَأَيْتُ رَجُلاً قَلِيلاً عَقْلُهُ : ''I saw a generous man''; رَأَيْتُ رَجُلاً كَرِيمًا أَبُوهُ ''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 مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبَوَاهُ ''I passed by a man whose parents were generous,'' كَرِيمَيْنِ might be substituted, since a dual noun may either be preceded by a singular, or followed by a dual, verb. Similarly in مَرَرْتُ بِجَارِيَتَيْنِ كَرِيمٍ أَبُوهُمَا ''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 كَرُمَ.

The adjective may also be rendered by a verb or a verbal clause, as: رَأَيْتُ رَجُلاً قَلَّ عَقْلُهُ, and رَأَيْتُ رَجُلاً كَرُمَ أَبُوهُ.

(*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: هَذَا سَيِّدُ ابْنِي ''this son of mine is noble''; هَذَا ابْنُ زَيْدٍ ''this son of Zayd's.''

Note the following هَذَا الْكِتَابُ ''this book'', but هَذَا كِتَابٌ ''this *is* a book'' and هَذَا كِتَابُكُمْ ''this *is* your book'': هَذَا الرَّجُلُ ''this man''; هُوَ الرَّجُلُ ''this *is* the man'' and هَذَا هُوَ الرَّجُلُ الَّذِي جَاءَنِي أَمْسِ ''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 النَّاسُ 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

ذُو العَرْشِ المَجِيدُ—"the glorious possessor of the throne,"[1] the *ẓammah* in المَجِيدُ clearly shows that it is Nominative, and therefore agrees with ذُو. If the phrase were unpointed, the word might stand for المَجِيدِ the genitive, in which case it would agree with العَرْشِ.[2] "The spacious house of the Wazīr" = بَيْتُ الوَزِيرِ الوَاسِعُ = البَيْتُ الوَاسِعُ لِلوَزِيرِ.

(*g*) Generally when several adjectives qualify one noun, the copulative "and" (وَ) is omitted, as: إِنَّهُ تَعَلَّى جَوَادٌ قَدِيمٌ كَرِيمٌ مَلِكٌ بَرٌّ رَؤُفٌ رَحِيمٌ. But if the Adjectives are of the measure أَفْعَلُ they are coupled by وَ, as وَلِذِكْرِ اللهِ تَعَالَى أَعْلَى وَ أَوْلَى وَ أَعَزُّ وَ أَجَلُّ وَ أَهَمُّ وَ أَتَمُّ وَ أَعْظَمُ وَ أَكْبَرُ.

(*h*) (1) Some Arabic *nouns*, such as "all," "every one"; "one, some, a part"; مِثْلُ, *vide* (*e*), Rem. p. 774 "like"; كِلَا masc. and كِلْتَا fem., "both" [*vide* LXIII (*d*)]; غَيْرُ[3] "another than," *vide* § XXXII (*d*) and (*e*); رُبَّ "many a," stand for English adjectives, but in Arabic govern a genitive. A peculiar use of كُلٌّ in apposition is: هُوَ العَالِمُ كُلُّ العَالِمِ "he is a thorough, real, scholar."

Note, that with a definite noun, كُلٌّ = "the whole *or* all," but with an indefinite noun, it = "each *or* every," as: كُلُّ اليَوْمِ "the whole of the day," كُلُّ النَّاسِ "all mankind," كُلُّ الحَيَوَانَاتِ "all the animals": كُلُّ كَيْدٍ "every stratagem," كُلَّ يَوْمٍ "every day," كُلُّ وَاحِدٍ "each single one," كُلُّ مَنْ "every

[1] Sale and Rodwell both translate this "the possessor of the glorious throne." In the Urdu translation of the Qurān this is بزرگ عرش والا, which is ambiguous, as بزرگ may qualify either عرش, or والا عرش.

[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 لِ *li*.

[3] غَيْرُ before an adjective is privative, as: غَيْرُ مُمْكِنٍ "impossible."

one who." Note, too, that كُلٌّ may follow in apposition to a definite noun, as: أَلأَرْضُ كُلُّهَا "the earth, the whole of it"; أَلنَّاسُ كُلُّهُمْ "mankind, all of them."

Remark.—Note the peculiar use of *kull*^{un} كُلٌّ (followed by a genitive) as an English adverb or adjective of excess, as: هُوَ كَاذِبٌ كُلَّ الكَاذِبِ "he is a perfect liar, thoroughly untruthful"; سَعَيْتُ كُلَّ السَّعْيِ "I tried my utmost"; ضَرَبَ كُلَّ الضَّرْبِ "he beat him as much as he could." But without ال,—كُلُّ ضَرْبٍ and كُلُّ سَعْيٍ = "in every kind of way, all kinds of", as: أَكَلْتُ كُلَّ أَكْلٍ "I ate all sorts of dishes."

(2) بَعْضٌ, *lit.* "a part, portion," is followed by a gen. of a pl. or a collective, and means "some one *or* more, a certain one, one," as: فِي بَعْضِ الأَيَّامِ "one day"; بَعْضُ التَّلاَمِيذِ "one of the pupils"; بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضٍ "some evils are easier to be borne than others"; وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا "even though the one of them should aid the other."

(3) Similar to the use of مِثْلٌ etc. is the use of قَدْرٌ or مِقْدَارٌ and زِهَآءٌ etc. [*vide* § XXXII (*e*) notes 4 and 5, and Remark], as: رَأَى فِي المَآءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ "he saw in the water a fish, *measuring* a cubit"; يَكُونُ طُولُ الصَّنَمِ زِهَآءَ ثَلاَثِينَ ذِرَاعًا "the height of the idol is *about* thirty cubits."

(4) For نَحْوٌ and the prep. نَحْوَ *vide* § XXXII (*d*) note 2.

(*i*) An Adjective may govern a genitive, as: رَجُلٌ قَلِيلُ العَقْلِ "a man little *of* understanding." In such cases the *muẓāf*, contrary to rule, may have ال, which is then considered to be a shortened form of ٱلَّذِي; ٱلرَّجُلُ ٱلقَلِيلُ ٱلعَقْلِ = ٱلرَّجُلُ ٱلَّذِي هُوَ قَلِيلُ العَقْلِ "the man (who is) little of understanding." *Vide* Relative Clauses LV (*b*).

(*j*) Note the following constructions:—

(i) زيد حسن وجها "Zayd (is) handsome *as to face*" (i.e. Zayd is handsome) = زيد حسن وجهه "Zayd, his face (is) handsome" = زيد حسن الوجه "Zayd (is) handsome *of the* face."

(ii) الرجل الحسن الوجه "the man, the handsome *as to the* face" (here ال = الذي): (for other constructions and explanation *vide* Relative Clauses § LV).

(iii) زيد طويل بصره "Zayd is long *of his* sight" (*i.e.* Zayd is long-sighted).

(iv) أكثر الناس "the most *of* men, most people"; سرت أسرع سير "I walked, the quickest of walking" (*i.e.* very quickly).

(*k*) Sometimes an adjective is expressed by a substantive *in apposition*, as: جارية بكر "a girl [who is], a virgin;" مساجد عدة "a number of mosques"; ويحبون المال حبا جما "and they love wealth with a great love."

(2) The material of which an article is made may also be so treated, or else put in the gen., as: الصنم الذهب = صنم الذهب (but *not* الصنم الذهب) "the golden image": ثوب حرير = ثوب حرير "a garment of silk, a silken garment."

(3) The Infinitive, without any change for number or gender, is used in apposition, as an adjective, as: رجل عدل and إمرأة عدل, *vide* § LXII (*d*).

(*l*) The natural connection between substantive and adjective may always be broken, the words هو or أعني being understood, as: مررت بزيد [هو] الكريم, and مررت بزيد [أعني] الكريم.

(*m*) (1) Comparatives from transitive verbs of loving, hating, etc. are followed by ل, as: هو أشد طلبا لله منكم, or هو أطلب لله منكم "he seeks more after God than ye do." Verbs of *knowing* take ب.

(2) Comparatives from intransitive verbs take the same preposition as their verb, as: هُوَ أَقْرَبُ إِلَيْكُمْ بِالْمَوَدَّةِ "he is nearer to you in affection (*i.e.* you love him the most)."

(3) When the comparison is between *sentences*, مِنْ with مَا or أَنْ is used, as: خُرُوجُكَ مِنْ هٰذِهِ الْبَلْدَةِ أَحْسَنُ مِنْ أَنْ تُقِيمَ فِيهَا "thy quitting this city is better *than that* thou shouldst remain in it"; هٰذَا الْكِتَابُ خَيْرٌ مِمَّا رَأَيْتَ أَمْسِ "this book is better *than that which* I saw yesterday."

أَلْهَوَاءُ أَلْطَفُ أَلْيَوْمَ مِنْهُ (or مِنْ) أَمْسِ = أَلْهَوَاءُ أَلْطَفُ أَلْيَوْمَ مِمَّا كَانَ أَمْسِ.

(*n*) (1) The SUPERLATIVE may govern an *indefinite* noun in the genitive, in which case it makes no change for gender or number, as: زَيْنَبُ أَحْسَنُ جَارِيَةٍ "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*:—

هُمَا أَفْضَلُ الْقَوْمِ (or هُمَا أَفْضَلَا الْقَوْمِ), "they two are the most accomplished of their tribe"; بَنَاتُهُ أَحْسَنُ (or حَسَنَاتُ) جَوَارِي الْحَيِّ "his daughters are the prettiest girls in the tribe."

Remark.—Note that أَوَّلُ and آخِرُ, which are really superlatives, take the same construction. Either أَوَّلُ يَوْمٍ or أَلْيَوْمُ الْأَوَّلُ is used for "the first day."

(2) The *highest degree* is expressed by the elative followed by مَا or مِمَّا كَانَ, as: أَحْسَنُ مَا يَكُونُ "the very best thing"; وَهِيَ أَجْمَلُ مَا كَانَتْ مِنْ بَنَاتِ[1] الْحَيِّ "she is the most beautiful of the daughters of Ḥayy"; زَيْنَبُ أَجْمَلُ مَا مِنْ بَنَاتِ الْحَيِّ "Zaynab is the most beautiful of the daughters of Ḥayy."

[1] Note the concord of the verb, which follows the regular rule.

Remark.—Note the following methods of expression: أَمِيرُ ٱلأُمَرَاءِ "the Amīr of Amīrs, the Chief of the Amīrs"; and نَفِيسُ ٱلْجَوَاهِرِ, or نَفَائِسُ ٱلْجَوَاهِرِ "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: ضَرَبَ زَيْدًا غُلَامُهُ "Zayd's own slave struck him (Zayd)," while ضَرَبَ غُلَامُهُ زَيْدًا would mean "his (some third person's) slave struck Zayd": a pronoun cannot be prospective. The same order is observed with إِلَّا, as: مَا ضَرَبَ زَيْدًا إِلَّا أَنَا "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: فِي ٱلدَّارِ صَاحِبُهَا (*not* صَاحِبُهَا فِي ٱلدَّارِ) "its owner is in the house"; (iii) when the subject is restricted by إِلَّا, or إِنَّمَا, as: مَا فِي ٱلدَّارِ إِلَّا زَيْدٌ "none but Zayd is in the house"; إِنَّمَا فِي ٱلدَّارِ زَيْدٌ "only Zayd is in the house" (but إِنَّمَا زَيْدٌ فِي ٱلدَّارِ = "Zayd is in the house only").

(*b*) The subject of a Nominal Sentence[1] 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: عِنْدِي كِتَابٌ "I have a book"; فِي ٱلدَّارِ رَجُلٌ "in the house is a man."

(ii) When the subject is introduced by لَ, as: لَرَجُلٌ قَائِمٌ "certainly, a man is standing."

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[1] *i.e.* a sentence or clause beginning with a noun.

(iii) When the subject follows a negative or interrogative particle, as: هَلْ فَتًى فِي الدَّارِ "is there a youth in the house?"; مَا أَحَدٌ فِي الدَّارِ "there is no one in the house": أَرَجُلٌ فِي الدَّارِ أَمِ امْرَأَةٌ "is there a man in the house or a woman?"

(iv) When the sentence expresses a wish or prayer, as: سَلَامٌ عَلَيْكُمْ "peace be upon you!"; وَيْلٌ لِزَيْدٍ "woe to Zayd!"

(v) When the subject is a diminutive (and therefore really contains an adjective), or is an adjective qualifying a noun understood, as: رُجَيْلٌ عِنْدَنَا "there is a mean fellow at our house": مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ (= رَجُلٌ مُؤْمِنٌ = مُؤْمِنٌ) "a believer (= believing man) is better than an unbeliever."

(vi) When the subject is a noun of general signification, as: كُلٌّ (= كُلُّ النَّاسِ) يَمُوتُ "all die."

(vii) If the subject governs another word by means of a preposition, as: رَغْبَةٌ فِي الخَيْرِ خَيْرٌ "a longing for goodness is good."

§ XL. Interrogative and Relative Pronouns.

(*a*) كَمْ "how many, how much?" governs the accusative, as: كَمْ رَجُلًا "how many men?"; كَمْ مُدَّةً "how long?"; عُمْرُكَ كَمْ سَنَةً "how old are you?" = إِبْنُ كَمْ سَنَةً أَنْتَ.[1] *Vide* also § XXVI (*o*) and (*q*).

Remark.—Before the interrogative pronouns, the interrogative particles هَلْ and أَ are not used.

(*b*) أَيٌّ masc. (and أَيَّةٌ fem.) governs the genitive, both as an interrogative, and as a relative, as: أَيُّ رَجُلٍ "which man?"; أَعْطِنِي أَيَّ كِتَابٍ شِئْتَ "give

[1] أَنَا إِبْنُ عِشْرِينَ سَنَةً, or عُمْرِي عِشْرُونَ سَنَةً

me any (whatever) book you like''; قَامَ يُعْجِبُنِي (مَنْ or, الَّذِي or) أَيُّهُمْ "he who is standing pleases me": مَنْ or الَّذِي might imply that there was only one person, but أَيُّ رَجُلٍ implies plurality; *vide* also § XXVI (*o*) and (*q*).

§ XLI. Cases of Nouns; and the Verb *Kān*ª and its 'Sisters' (كَانَ وَ أَخَوَاتُ كَانَ), etc.

(*a*) ABSOLUTE NOMINATIVE. The subject (فَاعِلٌ in a Verbal, and مُبْتَدَأٌ in a Nominal, sentence) may be introduced as an absolute nominative, as: زَيْدٌ مَاتَ أَخُوهُ "Zayd his brother died" = مَاتَ أَخُو زَيْدٍ; ضُرِبَ زَيْدٌ غُلَامُهُ "Zayd's slave was beaten"; بَكْرٌ قَائِمٌ غُلَامُهُ "the slave of Bakr is standing."

The Nominative (رَفْعٌ) is sometimes used for the Vocative, *vide* (*d*).

(*b*) GENITIVE (جَرٌّ or خَفْضٌ). The genitive implies (i) possession; (ii) material, as: سَلْسَلَةٌ ذَهَبٍ (= سَلْسَلَةٌ مِنْ ذَهَبٍ) "a golden chain"; (iii) a part, as: فِنْجَانُ قَهْوَةٍ "a cup of coffee"; قِطْعَةُ لَحْمٍ "a piece of meat" [*vide* § XXXVI (*a*) (5)]; (iv) cause or effect, as: خَالِقُ الْأَرْضِ "the creator of the earth"; حَرُّ الشَّمْسِ "the heat of the sun."

(2) Note the Arabic idiom حِمَارُ وَحْشٍ "a wild ass (an ass of wildness)," where a noun takes the place of an adjective.

Note too the use of words like ذُو - أَهْلُ - صَاحِبُ - أَبُو - أُمُّ - ابْنُ with a following gen., where in English a single adjective would be used, as: أَبُو لِسَانَيْنِ "dissembling" (*lit.* "father of two tongues").

(3) If the genitive refers to two nouns, it follows the first, and the second *muḍāf* has a possessive pronoun, as:[1] نَحْنُ أَبْنَاءُ اللهِ وَ أَحِبَّاؤُهُ "we are the sons

[1] The وَ here, is to indicate the *ẓammah* of the nominative. This وَ is only inserted when the word is a *muḍāf* and is nominative. The accusative is إِبْنَاءَ اللهِ etc., etc.

and beloved of God'' (said by the Jews): أَيْدِي الرَّجُلِ وَأَرْجُلُهُ مَحْبُوبَةٌ ''the man's hands and feet.''

(4) For قَلِيلُ الْعَقْلِ ''little *of* (the) understanding'' = قَلِيلُ عَقْلًا, and صِفْرُ الْيَدَيْنِ ''empty handed'' *vide* § XXXVIII (*j*), and LV (*b*).

(*c*) ACCUSATIVE CASE (نَصْبٌ). (1) The Cognate Accusative or absolute object (الْمَفْعُولُ الْمُطْلَقُ) may be an infinitive, the noun of manner, or of unity, or other noun:—(ضَرَبْتُ زَيْدًا ضَرْبًا شَدِيدًا), or ضَرَبْتُ زَيْدًا شَدِيدًا, ''I gave Zayd a good beating'' (here the direct object زَيْدًا is of course in the acccusative): ضَرَبْتُهُ ضَرْبَةً[1] ''I gave him *a* (one) blow'': ضَرَبَنِي ضَرْبًا أَوْجَعَنِي ''he struck me blows that hurt me''; يَمْشِي طَرِيقَ أَبِيهِ ''he is walking in the path of his father''; مَاتَ مِيتَةَ الْجَاهِلِيَّةِ ''he died the death of (those of) the time of ignorance (*i.e.* of a non-believer)''; يَرْكَبُ أَحْسَنَ رُكُوبٍ[2] ''he rides the best of riding'' (*i.e.* ''he is a good rider'') = يَرْكَبُ رُكُوبًا حَسَنًا: مَشَيْتُ كُلَّ السَّبِيلِ ''I walked the whole of the way'': صَرَّ صُرَرًا مِنَ الرَّمْلِ ''he made the sand into many parcels.''

Sometimes the cognate verb is understood, as: مَهْلًا ''slowly'', for أَمْهِلْ مَهْلًا ''wait a bit''; شُكْرًا لِلَّهِ ''thanks for God'' for أَشْكُرُ شُكْرًا لِلَّهِ.

Even the Passive can be so used, as: ضُرِبَ ضَرْبًا (شَدِيدًا) ''he was struck violently.''

(2) The INSTRUMENT with which an action is performed is in the accusative, as: ضَرَبْتُ زَيْدًا سَيْفًا ''I struck Zayd *with* a sword'' = ضَرَبْتُ زَيْدًا بِسَيْفٍ.

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[1] But ضَرَبَنِي ضَرْبَيْنِ ''he beat me on *two different occasions*.''

[2] Note that, grammatically, أَحْسَنَ is the accusative, and the cognate or logical object is in the genitive.

(3) TIME OF AN ACTION. It expresses details of Time and Place (ظرف), as: أقمت شهرا "I stayed a month"; سافرت شهرا "I travelled for a month"; أتى صباحا "he came early in the morning"; نظر يمينا و شمالا "he looked right and left, he looked around cautiously"; سار ميلا "he journeyed a mile." *Vide* (4).

Remark.—To this class belong many words in the accusative used as Prepositions, as: خلف "behind," فوق "above" etc.

(4) PLACE OF ACTION, when abstract, *definite*, and immediately derived from a verb, as: جلست مجلس زيد "I sat in Zayd's sitting-place, his seat"; (but جلست في مجلس زيد "I sat in Zayd's assembly").

When *vague*, indefinite, or abstract, as: قعدت مكانا "I sat in *a* place."

But when the place is concrete, a preposition *must* be used, as, جلست في مسجد "I sat in a mosque"; قعدت في كرسي زيد "I sat in the chair of Zayd"; سافرت في ارض "I travelled in a land."

(5) To express STATE or CONDITION (حال), as: جاء راكبا "he came riding"; سافر متوجها إلى مكة "he journeyed, turning his face towards Mecca," *i.e.* "he travelled in the direction of Mecca": جاء زيد راكبا أبوه "Zayd came walking, with his father who was riding."

Remark I.—The Accusative of State may be ambiguous: رأيته قائما may mean either, "I saw him while *I* was standing," or "while *he* was standing."

Remark II.—Occasionally the Infinitive is used for the Participle, as: حكم تهمة (for حكم متهما) "he was condemned on a false charge, was falsely charged."

Remark III.—The حال is generally indefinite, but where it involves a condition it may be definite, as:—زيد الراكب احسن منه الماشي "Zayd when he is riding (إذا ركب) looks handsomer than he does when walking" (إذا مشى). The more usual construction would be زيد راكبا أحسن منه ما شيا

(6) The ACCUSATIVE OF SPECIFICATION (تَمْيِيزٌ), as: هُوَ أَقْرَبُ مَوَدَّةً "he is closer as regards friendship"; أَشَدُّ نِفَاقًا = "more of a hypocrite."

The accusative also expresses quantity, as: مَنَوَانِ زَيْتًا "two maunds of olive oil."

(7) The OBJECT FOR AN ACTION, if *indefinite*, as: قُمْتُ تَعْظِيمًا لَهُ "I stood up to show my respect to him"; هَرَبَتْ خَوْفًا "she fled through fear." But if defined by the article ال a preposition must be used, as: هَرَبَتْ مِنَ الْخَوْفِ In construction, either the Accusative is used or else a Preposition, as: هَرَبَتْ مِنِّي خَوْفِي "she fled from fear of me," and هَرَبَتْ مِنْ خَوْفِ الْقَتْلِ or هَرَبَتْ خَوْفَ الْقَتْلِ "she fled from *the* fear of being killed." *Vide* § L (*b*).

(8) The ACCOMPANIMENT OF AN ACTION, as: جَاءَ الْبَرْدُ وَالْجُبَّاتِ "winter came with its overcoats": اِسْتَوَى الْمَاءُ وَالرَّمْلَ "the water is equal with the sand" (*i.e.* "the water is very sandy)." In such cases وَ = مَعَ *ma'*^{a}.

(9) The ACCUSATIVE WITH *TANWIN* is used for the VOCATIVE, when—(i) The person addressed is imagined, as: يَا رَجُلًا "O man," the speaker being in the dark; [but to a stranger in the street يَا رَجُلُ, or يَا أَيُّهَا الرَّجُلُ (nominative)]; (ii) In construction, as: يَا عَبْدَ الرَّحْمَانِ; (iii) When it is a participle governing an accusative, as: يَا حَامِلًا حِمْلًا "Oh thou carrying a load"; or يَا حَامِلَ الْحِمْلِ *yā ḥāmil*^{an} *i 'l-ḥiml*^{a} "oh thou carrying the load." [2]

(10) CAUTIONING: إِيَّاكَ وَالْأَسَدَ "take care of the lion!" (*lit.* "thee[3] and the lion[3]!)"; الْأَسَدَ الْأَسَدَ (= إِحْذَرِ الْأَسَدَ): إِيَّاكَ وَصُحْبَةَ الْأَشْرَارِ "avoid the society of the wicked"

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[1] For a woman أَيَّتُهَا *ayyat*^{a}*-hā*.

[2] But يَا حَامِلَ الْحِمْلِ "Oh carrier *of* the load." *Vide* also § LXII (*c*).

[3] Both are considered to be the accusative.

(11) The DIRECT OBJECT OF A VERB (مفعول به), as: ضربت زيدا "I beat Zayd"; إياك نعبد "*Thee* we serve."

Remark I.—Most verbs denoting "to come," are transitive and govern the acc.

Remark II.—Many verbs take two objects, as: ظننت زيدا حكيما "I thought Zayd (to be) a *ḥakīm*."

Remark III.—The Infinitive and Active Participles may as nouns govern the genitive, or as verbs the accusative.

(12) The Predicate of *Kān*ª 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 يَا is the commonest. Either the Accusative or the Nominative may be used for the Vocative, *vide* (*c*) (9). The particles أَيُّهَا masc. (and أَيَّتُهَا fem.), or يَا أَيُّهَا, may be prefixed to the NOMINATIVE, which must however be defined by أَلْ. Before a compound word, or an indefinite word, يَا is prefixed, without *tanwīn*, or some particle other than أَيُّهَا

In broken plurals however the *tanwīn* is not dropped after *yā*, as: يَا أَوْلَادُ "O boys!" (The *tanwīn* is dropped in collective nouns).

Note the following: يَا أَبَتِ "O my father!"; يَا أُمَّاهْ "O mother!"; يَا رَبِّ "O my Lord!" The *alif* of يَا is sometimes not written before another *alif*, as: يَأَخِي "oh my brother!", يَأَهْ "welcome!"

After يَا "Oh!", the noun has sometimes ْا added, to prolong the voice, when calling to a person at a distance, or for affection.

After وَا (for grief), the noun has ا or ْا added.

(2) The word أَللّٰهُ is seldom used in the vocative, أَللّٰهُمَّ *Allāhumm*ª (= *Yā Allāh*ª), 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*ª AND ITS SISTERS (كَانَ وَ أَخَوَاتُ كَانَ) etc.—The following ten verbs, however, require the Predicate-adjective or Predicate-noun (خَبَر) to be in the *Accusative*. Numbers *two* to *thirteen* are called أَخَوَاتُ كَانَ. (It must be recollected that state or condition is usually expressed by the Accusative). Nos. 3 to 8 may retain their proper meaning, but frequently mean simply 'was' or 'became,' irrespective of the time of day, etc. With the exception of لَيْسَ, they are regularly conjugated, both in the Aorist and Preterite:—

1. كَانَ "was"; *also* "was and still is," as: كَانَ اللّٰهُ عَلِيمًا حَكِيمًا "God is all-knowing and all-wise": كَانَ أَبِي الْمَرْحُومُ عَالِمًا *kānª abī'l-marḥūmᵘ 'ālimᵃⁿ* "my sainted father *was* a learned man." For مَا كَانَ *vide* § XLII (*a*) (2).

2. لَيْسَ (conjugated like a Preterite) "is not," which may also take a Predicate with ب, as: لَيْسَ زَيْدٌ سَارِقًا "Zayd is not a thief." لَيْسَ سَعِيدٌ وَلَدًا (or بِوَلَدٍ) "Sa'id is not a boy."

3. صَارَ (Aor. يَصِيرُ)[1] "became": صَارَ الْفَقِيرُ غَنِيًّا "the poor man became rich"; نَصِيرُ تَعْبَانِينَ "we are getting tired."

4. أَصْبَحَ (or غَدَا) "he passed the morning," as: أَصْبَحْتُ عَطْشَانَ "I passed the morning thirsty," *or* "I became[2] thirsty." (So too with أَسْفَرَ "he does at the dawn, etc.").

5. أَمْسَى (or رَاحَ) "he passed the evening," as: أَمْسَى زَيْدٌ حَزِينًا "Zayd became sorrowful" (not necessarily in the evening).

6. أَضْحَى "to pass the forenoon."

7. ظَلَّ "to continue (the whole day)," as: ظَلَّ وَجْهُهُ مُسْوَدًّا وَ هُوَ كَظِيمٌ his face became black and at the same time he suppressed his anger.

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[1] And also رَجَعَ - آضَ - عَادَ - أَتَى - جَاءَ and قَعَدَ = "to become." For صَارَ أَخَذَ جعل in the sense of "to begin" *vide* § LXI.

[2] In such sentences as أَصْبَحْتُ فَرِيحًا وَ أَمْسَيْتُ حَزِينًا "I passed the morning happily but the evening unhappily," the verbs are taken in their proper meanings.

8. بَاتَ "he passed the night, to become," as: بَاتَ زَيْدٌ يَقْظَانَ "Zayd passed the night awake."

9. مَا زَالَ[1], or لَا يَزَالُ, or لَمْ يَزَلْ "he failed not, ceased not, continued" (Aor. لَا يَزَالُ) may also be followed by another verb, as: مَا زَالَ زَيْدٌ عَدُوًّا لِي "Zayd was always an enemy to me": مَازَالَتِ (or لَمْ تَزَلِ) الْأُمُورُ عَلَى هٰذَا الْحَالِ "matters were still in this condition: (ذَاهِبًا or) زَيْدٌ يَذْهَبُ (لَمْ يَزَلْ) مَازَالَ "Zayd still goes." *Vide* § XLIV (*b*) (5), and Approximate Verbs § LXI.

10. مَا أَنْفَكَّ *m'anfakk*ª "he relaxed *not*" = مَا زَالَ.

11. مَا فَتِئَ "he ceased *not*" = مَازَالَ.

12. مَا بَرِحَ "he departed *not*" = مَازَالَ.

13. مَا دَامَ[2] "as long as it lasted" (requires a second clause), as: قُمْتُ مَا دَامَ الْأَمِيرُ جَالِسًا (or يَجْلِسُ) "I stood as long as the Amir remained sitting."

14. عَادَ[3]-يَعُودُ "to become again, to return," as: بَدَأَ الْإِسْلَامُ غَرِيبًا وَ سَيَعُودُ غَرِيبًا "Islam was a stranger in the beginning, and it will become a stranger again"; مَتَى تَعُودُ مِنْ سَفَرِكَ "when thou returnest from thy journey."

With a negative it signifies "not again", as: مَا عُدْتُ بَاكِيًا "I never wept again"; لَا تَعُدْ تَفْعَلُ كَذٰلِكَ "do not do so again"; لَمْ يَعُدِ الْمَسِيرُ مُمْكِنًا "the journey was no more possible."

15. بَقِيَ - يَبْقَى[3] "to remain," as: بَقِيتُ جَالِسًا "I remained sitting."

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[1] *Mā* مَا adv. "not"; also pronoun "that which." The Preterite زَالَ is used with the negative particles مَا; and the Aorist يَزَالُ with لَا and لن, and with لَمْ (لَمْ يَزَلْ). *Vide* § XLIII.

[2] *Mā* ما adv. "as long as." *Vide* also § XXXIII (*b*) p. 778.

[3] Some Grammarians do not include عَادَ and بَقِيَ amongst the "Sisters of كَانَ[a]": they say the accusative is the "Accusative of State or Condition."

(*f*) The "Sisters of *Kān*[a]" may be followed by an Aorist instead of an Accusative, as: صَارَ لَا يَتَكَلَّمُ "he became speechless"; فَبَقِيَ يَنْظُرُ إِلَيْهَا "he continued looking at her."

(*g*) مَا دَامَ and لَيْسَ are used in the Preterite only. The others may be used in other tenses.

Remark.—دَامَ – يَدُومُ (without مَا) may also be used as an ordinary verb.

§ XLII. Government of مَا and لَا, etc., and the Particles that govern like Verbs.

(*a*) (1) The particles مَا and لَا when they = لَيْسَ, have *in certain cases* the same government as the previous verbs [§ XLI (*e*)], as: مَا زَيْدٌ قَائِمًا = زَيْدٌ لَا قَائِمًا; لَيْسَ زَيْدٌ قَائِمًا = مَا زَيْدٌ قَائِمًا.[1]

(2) The above could also be expressed by: مَا زَيْدٌ بِقَائِمٍ, or لَيْسَ زَيْدٌ بِقَائِمٍ, or زَيْدٌ لَا بِقَائِمٍ. Note this redundant بِ, which is also used with مَا كَانَ, as: مَا كُنْتُ بِنَائِمٍ = مَا كُنْتُ نَائِمًا; the former is better. *Vide* § LIV (*e*) and p. 783.

(*b*) When لَا expresses general negation (نَفْيِ الْجِنْسِ), it governs, before an indefinite noun, the accusative without *tanwīn*, as: لَا إِلٰهَ إِلَّا اللّٰهُ "there is no god but God"; لَا بُدَّ (or لَا مَحَالَةَ) *lā budd*[a] (or *lā maḥālat*[a]) *min*[a]*'sh-shay*[i] مِنَ الشَّيْءِ "it is absolutely necessary (there is no alternative from the matter)"; لَا بَازَ طَائِرٌ "there is no hawk flying."

(2) If the subject of negation is connected with any other word (except a governed genitive), the *tanwīn* is retained, as: لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا "there is no one better than Zayd, in our opinion"; لَا رَاكِبًا فَرَسًا "there is no rider of a horse," but لَا رَاكِبَ فَرَسٍ (ditto); لَا حَسَنًا فِعْلُهُ مَذْمُومٌ "no one is blame-worthy whose deeds are good."

(3) If the noun is either definite, or separated from لَا, there is no

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[1] It is a disputed point whether إِنْ "not" has governing power, but مَا إِنْ has none.

government, as: لَا زَيْدٌ فِي الْبَيْتِ "Zayd is not at home"; لَا فِي الْبَيْتِ رَجُلٌ "there is no man in the house."

(4) With several negations, if لَا 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 لَا after وَ *vide* § LVIII (*b*).

(*c*) The government of مَا and لَا is extended to لَاتَ (= لَيْسَ) and the negative إِنْ, as: لَاتَ سَاعَةَ مَنْدَمٍ "it was not an hour for repentance": إِنْ هُوَ مُسْتَوْلِيًا "he rules over nobody"; *vide* § LIV (*e*).

(*d*) The following PARTICLES RESEMBLING VERBS (اَلْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ) [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 إِنَّ عِنْدَكَ زَيْدًا "verily with you is Zayd."

If the pleonastic مَا is added, the particle loses its governing power, or else this indeclinable مَا may itself be regarded as the subject governed in the acc. and as meaning "the fact is," as: إِنَّ زَيْدًا قَائِمٌ, but إِنَّمَا زَيْدٌ قَائِمٌ.

(1) إِنَّ *inna* "truly, verily"; introduces with emphasis an *independent* nominal sentence, or a direct narration, as: إِنَّ زَيْدًا قَائِمٌ (or لَقَائِمٌ) "verily, Zayd is standing"; قُلْ إِنَّ اللّٰهَ هُوَ الْقَادِرُ "say that 'God is all-powerful'"; إِنَّ مَعَكَ صَاحِبَكَ [2] "your *friend* is with you."

إِنَّ is also used at the beginning of a clause connected with such particles as إِذْ "then," إِذَا "behold," and حَيْثُ where, as: إِجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ "sit where there is Zayd sitting."

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[1] Named also إِنَّ وَ أَخَوَاتُهَا

[2] A transformed nominal sentence.

If the subject of إِنَّ is a suffixed pers. pronoun, it must be repeated in the predicate in its detached form, as: إِنَّكَ أَنْتَ الوَهَّابُ "verily Thou art the Liberal giver."

When the subject immediately follows إِنَّ, the *predicate* may take the corroborative لَ, as: إِنَّ زَيْدًا لَقَائِمٌ, but when the subject is separated by a portion of the predicate, the *subject* may take لَ; *vide* example in Remark to (5). If, however, the predicate is either negative or a Preterite without قَدْ, the لَ is not prefixed to it.

Remark.—If there are several predicates in a nominal sentence, the copulative وَ is usually omitted, as: إِنِّي حَفِيظٌ عَلِيمٌ "I am attentive (and) well-informed."

(2) أَنَّ *ann*[a] "that" and its compounds لِأَنَّ "because" and كَأَنَّ "as though, just as if," introduce a *subordinate* 'Nominal'[1] clause, as: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ "I testify that Muḥammad is the Prophet of God" (here the clause beginning with أَنَّ is the *object*): عَجِبْتُ[2] مِنْ أَنَّكَ كَاتِبٌ "I wonder that thou art writing": كَأَنَّ زَيْدًا أَسَدٌ "as if Zayd were a lion."

Remark.—Either إِنَّ or أَنَّ may be used indifferently after (i) فَ signifying consequence, as: مَنْ يَأْتِنِي فَإِنَّهُ مُكْرَمٌ "if anyone comes to me, then he is honoured"; (ii) after a particle of swearing provided the subject has not لَ, as: وَاللهِ إِنَّ زَيْدًا قَائِمٌ; (iii) after أَمَا "is not?", and لَا جَرَمَ "undoubtedly," as: أَمَا إِنَّ زَيْدًا قَائِمٌ "is not Zayd standing?"; لَا جَرَمَ إِنَّ اللهَ غَفُورٌ "undoubtedly

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[1] A Nominal Sentence (جُمْلَةٌ إِسْمِيَّةٌ) begins with a noun or pronoun; a Verbal Sentence (جُمْلَةٌ فِعْلِيَّةٌ) with a verb. Before a *verbal* clause, أَنْ *an* "that" (and لٰكِنْ "but") are used.

[2] Here the verb governs its complement with a preposition.

God is forgiving"; (iv) after قُلْتُ and the like introducing a direct narration, as: أَوَّلُ قَوْلِي إِنِّي أَحْمَدُ اللهَ "the first thing I say is, 'I praise God.'"

(3) لٰكِنَّ *lākinn*[a] (or وَلٰكِنَّ) "but[1]": introduces a *nominal* sentence.

(4) لَيْتَ[2] *layt*[a] "would that" etc., as: لَيْتَ أَبَاهَا حَيٌّ "oh that her father were alive" = لَوْ أَنَّ أَبَاهَا حَيٌّ = لَوْ كَانَ أَبُوهَا حَيًّا.

(5) لَعَلَّ[2] *la'all*[a] "perhaps"; لَعَلَّ[3] زَيْدًا نَائِمٌ "perhaps Zayd is sleeping."

Remark I.—Note the emphatic order in إِنَّ مِنَ الْبَيَانِ لَسِحْرًا "some words have magic power"—(*Prov.*): the ordinary order would be, إِنَّ سِحْرًا مِنَ الْبَيَانِ = إِنَّهُ سِحْرٌ مِنَ الْبَيَانِ; [إِنَّهُ = "there is" and "the fact is"; *vide* § XXXVII (*d*)].

Remark II.—All these particles are prefixed to a redundant ه if without it they would immediately precede a verb, as: قِيلَ إِنَّهُ كَانَ رَجُلٌ فِي مَدِينَةٍ. In, إِنَّهُ لَقَوْلٌ فَصْلٌ "verily these are decisive words," the ه after إِنَّ is redundant; it is a pronoun referring to "*Qurʾān.*"

(*e*) (1) The lightened forms إِنْ - أَنْ - كَأَنْ and لٰكِنْ (which *must* be used in a *verbal*, and may be used in a nominal sentence) have no governing power, as: عَلِمْتُ أَنْ زَيْدٌ مُنْطَلِقٌ "I know that Zayd is going away."

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[1] But لٰكِنْ *lākin* (which has no governing power), before a *verb*, as: وَلٰكِنَّهُ قَالَ "but he said"; but وَلٰكِنْ قَسَتْ قُلُوبُهُمْ "but their hearts hardened."

[2] *Vide* also Adverbs § XXXIV (*b*) (6).

[3] If "perhaps" immediately precedes a *verb*, a pronoun must follow لَعَلَّ, as: لَعَلَّهُ يَجِي "perhaps he will come."

(2) This إِنْ takes لَ before its predicate, a fact that distinguishes it from the negative إِنْ, as: إِنْ زَيْدٌ لَمُنْطَلِقٌ, "verily Zayd is going away." إِنْ seldom occurs except before the افعال ناسخة (*e.g.* كَانَ وَأَخَوَاتُهَا, and ظَنَّ وَ أَخَوَاتُهَا).

(3) If a verbal sentence is introduced by كَأَنْ, the particles قَدْ or لَمْ must be inserted, as: كَأَنَّ قَدْ قَامَ زَيْدٌ, "as though Zayd had not stood up"; كَأَنَّ لَمْ يَأْتِ زَيْدٌ "as though Zayd had not come."

(4) For أَنْ *vide* § XLV (*a*).

§ XLIII. The Negatives, Interrogative Negatives and Particles of Incitement and Reproof.

(*a*) Before the Preterite, مَا is usual, and before the Aorist لَا: لَمْ[1] is used with the apocopated Aorist (Jussive) in a *past sense*, and is more forcible than مَا with the Preterite; لَمْ يَفْعَلْ = "he *never* did."

(*b*) لَمَّا[1] "not yet" (like لَمْ) precedes the apocopated Aorist (Jussive), and gives it a past sense.

(*c*) لَا prohibitive, is used before the apocopated Aorist (Jussive), or the Energetic, as an Imperative: (the Imperative proper is affirmative only).

In oaths and asseverations, لَا with the Pret. has a *future* signification, as: وَاللّٰهِ لَا فُتِحَتْ هٰذَا الْبَابَ "by God, I *will* not open this door"; but in blessings and curses it has an optative signification, as: لَا رَأَيْتَ شَرًّا "*mayest* thou never see evil!"

لَا precedes a *Preterite* (in its past sense), only when there are two or more verbs, as: فَلَا صَدَّقَ وَلَا صَلَّى "and he[2] neither believed nor prayed"; but in such cases the *first* negative is often مَا.

لَا also signifies simple negation, "no."

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[1] لَمْ يَفْعَلْ is the negation of فَعَلَ, but لَمَّا يَفْعَلْ of قَدْ فَعَلَ.

[2] The infidel (generally).

Remark.—Note that the Energetic increases the force of the "Prohibitive."

(*d*) If لَمْ is used, it must be used before every *verb*; but, if followed by more than one acc., لا succeeds, as: لَمْ أَرَ زَيْدًا وَ لَا غُلَامَهُ "I never saw Zayd, *nor* his slave."

(*e*) لَنْ (= لَا أَنْ) precedes the Subjunctive (Aorist in —), and gives it a negative *future* sense.

(*f*) The interrogative negatives أَلَا and أَمَا with the Aorist (or the copula understood) often mean "truly, verily, certainly" in a present or future sense, إِنَّ being sometimes added, as: أَلَا لَا تَنَالُ الْعِلْمَ إِلَّا بِسِتَّةٍ "certainly thou wilt not attain learning save through six things"; أَلَا إِنَّ الْحَدَاثَةَ لَا تَدُومُ "truly youth does not last for ever"; أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ "verily these are the fools."

(2) أَلَّا - هَلَّا - لَوْلَا - لَوْمَا are "PARTICLES OF INCITEMENT AND REPROOF" (حُرُوفُ التَّحْضِيضِ وَ الْعَرْضِ), and are used with the future tense in encouragement or with the past tense in reproof, as: أَلَّا تُصَنِّفُ كِتَابًا فِي الزُّهْدِ "why dost (or wilt) thou not compose a book on asceticism" = "pray do compose one"; هَلَّا أَعْلَمْتَنِي "why didst thou not inform me?"

مَا is also so used, as: مَا تَقُومُ "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: وَاللهِ لَا أَقَمْتُ بِمَكَّةَ "by God! I shall not remain in Mecca. Hence its use in conditions that express a foregone conclusion, as: إِنْ قُمْتَ قُمْتُ "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) قَامَ عَمْرٌو[2] وَبَعْدَهُ[1] جَلَسَ "'Amr stood and after that sat down"; كَمَا قَالَ الْمُتَنَبِّي "as *al-Mutabnabbiyy* has said."

(2) اَللّٰهُ تَعَالَى "God *was* and *is* Most High"; كَانَ اَللّٰهُ عَلِيمًا حَكِيمًا "God was and is all-knowing and all-wise"; كَمَا قَالَ الْعَرَبُ "as the Arabs *say*"; إِخْتَلَفَ الْعُلَمَاءُ "the learned *have always* disagreed about this point."

(3) أَعْطَيْتُكَ هٰذَا "I *give* you this" (expresses completion of the idea of giving); هَلْ قَبِلْتَ = "dost thou accept this woman to wife?"; قَبِلْتُ = "I do."

(4) رَحِمَهُ اللّٰهُ "*May* God have mercy on his soul"; (also as a statement = "God preserved him," of one who has escaped a danger): لَا رَحِمَهُ اللّٰهُ "May God have no mercy on his soul": لَعَنَهُ اللّٰهُ (= لَعَنَهُ اللّٰهُ عَلَيْهِ) "May God curse him": وَاللّٰهِ لَا مَسَكْتُ يَدَهُ "by God! I *will*[3] *not* touch his hand," (*i.e.* shake him by the hand)! *also* "by God! I will[3] not touch his hand" (*i.e.* stop him, from doing that deed).

Remark.—In such cases, the speaker assumes the fulfilment of the wish; the wish is father to the thought. So, in conditions too, the Preterite indicates a foregone conclusion.

(5) The Preterite is used in Temporal and Conditional Clauses, for time past, or future, or present, with إِذَا "when, if", مَنْ "whoever, if any body," and the particles (conditional) mentioned in § LVI (*e*), as: إِذَا جَاءَ الْعَيْنُ لَمْ تَبْقَ[4] أُذُنٌ وَلَا عَيْنُ مَنْ جَدَّ وَجَدَ "he who strives, succeeds";

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[1] Or بَعْدُ

[2] The *tanwīn* is over the و; the *wāw* is merely added as a sign to distinguish the word from عُمَرُ *'Umaru*.

[3] If مَا instead of لَا were used, the meaning would be Preterite.

[4] For تَبْقَى *tabkay*; after لَمْ the vowel or the weak radical is dropped.

"when the time of death comes, neither ears nor eyes remain" (to the fated individual; *i.e.* he rushes blindly on his fate).

Similarly, the Preterites before and after أَوْ "or," are usually to be rendered by the present, as: سَوَاءٌ غَابُوا أَوْ حَضَرُوا "it is all the same whether they *are* absent or present."

Remark.—If the Preterite is to have a past signification, كَانَ or one of its 'sisters' must be inserted; *vide* § LVI and p. 776, note 2.

(6) The particle قَدْ "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: قَدْ ذَكَرْنَا "we have just mentioned," *or* "we have already mentioned," *or* "we had mentioned." But قَدْ قَامَتِ الصَّلٰوةُ "the prayers are just going to begin" (said by the *Mukabbir* just before the Imām 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 كَانَ to the Preterite with or without قَدْ, as: كَانَ قَدْ أَمَرَكَ زَيْدٌ أَنْ تَعْمَلَ هٰذَا قَبْلَ ذٰلِكَ "Zayd had told thee to do this before that" (or—كَانَ زَيْدٌ قَدْ أَمَرَكَ أَنْ—)

Remark.—The Perfect and Pluperfect are, however, more usually expressed by قَدْ alone with the Preterite. But وَقَدْ means "whereas, notwithstanding, and yet":—لِمَ حَشَرْتَنِي أَعْمٰى وَقَدْ كُنْتُ بَصِيرًا "why hast thou raised me up blind whereas I had sight?" (what the infidels will say to God at the Resurrection); رَبَّيْتُهُ وَقَدْ عَصَانِي "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: كُنْتُ فَعَلْتُ هٰذَا إِنِ اسْتَطَعْتُ (قَدْ) "I *would have* done this, if I had had the power", or لَفَعَلْتُ هٰذَا إِنِ اسْتَطَعْتُ. In the latter example لَ could not be omitted.

If two correlative clauses follow the hypothetical لَوْ [or لَوْ أَنَّ (with nominal clause) - لَوْلَا - لَوْ لَمْ], 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: لَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً "if thy Lord had chosen, He would surely have made mankind one people"; لَوْلَا عَلِيٌّ لَهَلَكَ عُمَرُ "had it not been for 'Ali, 'Umar would surely have perished"; وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ "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: لَوْنَشَاءُ جَعَلْنَاهُ أُجَاجًا "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 سَوْفَ *sawfa*, or its inseparable shortened form سَ *sa*, 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: جَآءَ يَضْحَكُ (= جَآءَ ضَاحِكًا) "he came laughing"; in both these examples the words [1] وَهُوَ *can be* added after جَآءَ for emphasis: جَآءَنِي يَطْلُبُ دِرْهَمًا = جَآءَنِي لِيَطْلُبَ دِرْهَمًا "he came to me to ask for a dirhem"; ذَهَبَ إِلَى الْبَنْكِ يَسْرِقُ "he

[1] Note that this changes the clause to a Nominal one, and *vide* § LV (*e*) and p. 774, note 3.

went to the bank to rob it." A negative verb, however, requires the وَ before it (*vide* also Remark II), as: جَآءَ زَيْدٌ وَمَا يَرْكُضُ "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:—جَآءَ زَيْدٌ وَ فِي يَدِهِ كِتَابٌ "Zayd came with a book in his hand"; جَآءَ زَيْدٌ وَالشَّمْسُ طَالِعَةٌ "Zayd came while the sun was rising." This *wāw* is called اَلْوَاوُ الْحَالِيَّةُ "the *wāw* that expresses condition or state; *vide* § LVIII (*e*).

If the nouns have affixed pronouns, the وَ *may be* omitted. *Vide* p. 774, note 3 and § LV (*o*).

(4) The Aorist expressing Condition or State may stand for an *Imperfect*, as: رَأَيْتُهُمْ يَتَقَاتَلُونَ, or رَأَيْتُهُمْ وَهُمْ يَتَقَاتَلُونَ "I saw them fighting", *or* "I saw them when they were fighting."

The *Imperfect*, however, is usually expressed by prefixing كَانَ, as: مَرَرْتُ بِهِ وَكَانَ يَشْتَرِي جَارِيَةً "I passed him when he was buying a slave girl"; كُنَّا نَخُوضُ مَعَ الْخَائِضِينَ "we used to gossip (heedlessly) with the gossips" (this will be said by the careless at the Resurrection): كَانَ زَيْدٌ يَقُولُ (or زَيْدٌ كَانَ يَقُولُ لِي—) كُلَّ يَوْمٍ كَذَا وَكَذَا "Zayd used to tell me this every day."

Remark.—The *Imperfect* can also be expressed by كَانَ with a following present participle.

(5) The Aorist indicates dependence on another verb, as: طَفِقَا يَخْصِفَانِ مِنْ وَرَقِ الْجَنَّةِ "they (Adam and Eve) began to hide themselves with the leaves of the Garden"; جَعَلَ يَبْكِي "he began to weep"; مَا أَقْدِرُ أَتَكَلَّمُ الْعَرَبِيَّ "I cannot speak Arabic"; مَا زِلْتُ أَمْشِي "I ceased not to walk, I continued to walk." *Vide* also § LXII Approximate Verbs (iii).

(6) The particle قَدْ before the *Aorist* means "sometimes, perhaps," as: قَدْ يَكُونُ هٰذَا "perhaps it may be so." *Vide* also (*a*) (6), and (7) Remark, p. 812.

(7) The Aorist of كَانَ has generally a future meaning.

(8) The *Future Perfect* is expressed by the Aorist of كَانَ with the Preterite, as: يَكُونُ زَيْدٌ وَصَلَ إِلَى ٱلْمَدِينَةِ قَبْلَ أَنْ أَصِلَ 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 وَ "and," كَانَ or the particles قَدْ, سَوْفَ and سَ 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 أَنْ (and its compounds أَلَّا and لَنْ) introduces a fact, *i.e.* something in *present* or *past* time, it takes the Indicative, as: أَعْلَمُ أَنَّ يَنَامُ "I know that he *is* asleep"; أَعْلَمُ أَنَّ قَالَ "I know that he *said*, did say"; but in such cases أَنَّهُ is commoner.

(2) After verbs of wishing, ordering, fearing, necessity, permission, effort, etc., أَنْ is followed by the Subjunctive, as: إِنِّي أَخَافُ أَلَّا يَتْرُكَنِي "I fear he will not leave me"; مَا مَنَعَكَ أَلَّا تَسْجُدَ "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: ظَنَنْتُ أَنْ يَقُومُ "I think he will get up."

Remark I.—In these cases the dependent verb with أَنْ is said to take the place of the *maṣdar*; *vide* (*b*).

(4) أَنْ can be preceded by the prepositions مِنْ - فِي - لِ - كَ - حَتَّى - إِلَى - حَاشَا - عَدَا - خَلَا, as: أَعُوذُ بِاللّٰهِ مِنْ أَنْ أُشْرِكَ بِهِ "I seek refuge with God

from that I might attribute partnership to him"; here مِنْ could not be omitted. In أَتَيْتُكَ لِأَنْ أُسَلِّمَ عَلَيْكَ "I have come *for that* I might salute thee," أَنْ could be omitted.

The ellipse of أَنْ is common after لِ - كَيْ - لِكَيْ - حَتَّى - وَ and فَ.

(5) The predicate of أَنْ must be a sentence, and the subject is very seldom expressed, as: عَلِمْتُ [أَنْ زَيْدٌ قَائِمٌ] "I knew that Zayd was standing" (= عَلِمْتُ أَنَّهُ زَيْدٌ قَائِمٌ "I know that the fact was thus—Zayd is standing)."

If the predicate is a verbal clause with its verb declinable and not precative (مُنْصَرِفٌ غَيْرُ دُعَائِيٍّ), it is *better* to insert as a separating word (فَاصِلٌ), the particles قَدْ - سَوْفَ or سَ, or a negative particle, as: نَعْلَمُ أَنْ قَدْ جَاءَ زَيْدٌ "we know that Zayd has come"; يَعْلَمُ أَنْ سَوْفَ نَقُومُ "he knows that you will stand."

Remark.—'Indeclinable verbs' are those that have only one tense, *vide* § VI.

(*b*) In the Indicative, مِمَّا can take the place of أَنْ after certain verbs, as: عَجِبْتُ مِمَّا (or مِنْ أَنْ or أَنْ) ضَرَبْتَ زَيْدًا "I wonder *from that*, that thou didst strike Zayd" = أَعْجَبُ مِنْ ضَرْبِكَ زَيْدًا[1] "I wonder at thy striking Zayd"; وَ أَنْ تَصُومُوا (= صِيَامُكُمْ) خَيْرٌ لَكُمْ "and that ye fast, is better for you"; here أَنْ تَصُومُوا is the *subject.*

(*c*) When حَتَّى "until, that, so that, etc." denotes a simple time limit, or the mere result of an act, without any implied design or expectation, it is followed by the Preterite or the Aorist Indicative, as: سَارُوا حَتَّى طَلَعَتِ الشَّمْسُ "they journeyed till the sun rose"; مَرِضَ حَتَّى لَا يَرْجُونَهُ "he is

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[1] مِنْ ضَرْبِ زَيْدٍ would be ambiguous, as ضَرْبٌ may be either active or passive in meaning. You cannot say مِنْ ضَرْبِكَ زَيْدٌ as two *muḍāf ilayh*ⁱ cannot come together.

so ill that they have no hope for him." But when حَتَّى expresses the intention of the agent or the object of the act, it is followed of the Subjunctive, as: لَابُدَّ مِنَ التَّأَمُّلِ قَبْلَ الكَلَامِ حَتَّى يَكُونَ صَوَابًا "we must meditate before we speak, in order that words may be appropriate"; فَلَنْ أَبْرَحَ الأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي "I will therefore not quit the land (of Egypt) until my father give me leave."

(*d*) When فَ introduces a clause expressing the result or effect, it is equivalent to حَتَّى 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) زُرْنِي فَأُكْرِمَكَ (or وَأُكْرِمَكَ) "visit me and I will honour thee" (= "if thou visitest me, I will honour thee"): لَا تُؤَاخِذْنِي فَأَهْلِكَ (or وَ أَهْلِكَ) "do not punish me, so that (*or* lest) I perish."

(ii) لَيْتَ لِي مَالًا فَأَتَصَدَّقَ (or وَ أَتَصَدَّقَ) مِنْهُ "would that I had money, that I might give part of it in alms!"; يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ (or وَأَفُوزَ) عَظِيمًا "O would I had been with them, that I might have won great gain!": لَعَلِّي أَحُجُّ فَأَزُورَكَ (or وَ أَزُورَكَ) "perhaps I may go on pilgrimmage so as to visit thee": أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ (or وَ تُصِيبَ) خَيْرًا "wilt thou not alight with us, and thou wilt meet with good treatment": هَلَّا تَأْتِي إِلَيْنَا فَنُكْرِمَكَ (or وَ نُكْرِمَكَ) "will thou not come to us? we will honour thee."

(iii) هَلْ زَيْدٌ فِي الدَّارِ فَأَمْضِيَ (or وَ أَمْضِيَ) إِلَيْهِ "is Zayd at home, that I may go to him?" (= "tell me if, whether, Zayd is at home so that I may go to him").

(iv) لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا (or وَ يَمُوتُوا) "sentence is not passed upon them that they die"; مَا تَأْتِينَا فَتُحَدِّثَنَا (or وَ تُحَدِّثَنَا) "thou never comest to us to tell us something." *Vide* also § LVI (*d*).

Remark I.—The Imperative must not be an interjection like صَهْ "hold thy peace," nor an adverb like سُكُوتًا "hush."

Remark II.—Sentences like the above are often equivalent to conditional sentences.

(*e*) It will be noticed from the above, that وَ takes the Subjunctive in the same circumstances as فَ. It is then styled وَاوُ الْمُصَاحَبَةِ "the *wāw* of simultaneousness"; it introduces an act subordinate to, but simultaneous with, the act in the preceding clause. It is said to be equivalent to مَعَ أَنْ.

(*f*) أَوْ when it is equivalent to إِلَّا أَنْ "unless that," or إِلَى أَنْ, or حَتَّى "until that," takes the Subjunctive, as: لَأَقْتُلَنَّ الْكَافِرَ أَوْ يُسْلِمَ "I will certainly kill the unbeliever unless he turn Muslim": لَأُلَازِمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي "I will stick to thee till thou givest me my due."

(*g*) إِذَنْ or إِذًا "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 لَا or an oath, takes the Subjunctive. For example, to the remark, "I will come to see thee to-morrow," the reply might be إِذَنْ (لَا) أُكْرِمَكَ, or إِذَنْ وَاللهِ أُكْرِمَكَ 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 (إِذَنْ زَيْدٌ يُكْرِمُكَ), as إِذَنْ is separated from the verb by زَيْدٌ; so too in the reply إِذَنْ وَاللهِ لَتَنْدَمُ "then by God, thou wilt assuredly repent it," the Indicative is used, as لَ is interposed.

§ XLVI. Optative Mood.

(*a*) Is expressed by لَوْ with the Preterite, or less commonly with the Aorist. If negative, then لَا precedes these tenses. It is especially used after verbs like وَدَّ and أَحَبَّ "to like," etc.: لَيْتَ or يَا لَيْتَ "is also used." Examples: وَدِدْتُ لَوْ أَتَى "I would he had come"; أَوَدُّ لَوْ يَأْتِي. "I wish he would come";

وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ "and if thou couldst see (= couldst thou but see) when they are set before their Lord!"; لَيْتَ هٰذَا = لَوْ كَانَ هٰذَا الْفَتَى[1] أَخَاكَ الْفَتَى[2] أَخُوكَ "Oh that this were thy brother."

(*b*) An infinitive without a verb may also be used, as: لَعْنَةُ اللّٰهِ عَلَيْهِ "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 (فَعَّلَ or أَفْعَلَ); verbs of giving, thinking, knowing, seeing, finding, making into, and others,[3] as: عَلَّمْتُ زَيْدًا الْعَرَبِيَّ "I taught Zayd Arabic"; حَسِبْتُهُ سَارِقًا "I thought him (to be) a thief"; مَسَخْتُ الرَّجُلَ حِمَارًا "I turned the man into an ass"; رَأَيْتُهُ نَائِمًا "I saw him asleep." In the last example نَائِمًا may be the acc. of state or condition.

(2) Note that سَمِعْتُ الْحَاكِمَ ضَاحِكًا 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: جَاءَنِي زَيْدٌ "Zayd came to me"; دَخَلَ الْمَسْجِدَ "he entered the mosque") but دَخَلَ فِي الْحُجْرَةِ "he closeted himself in the room, he entered and *stayed*"; أُدْخُلُوا الْبَابَ "enter ye the gate" (فِي الْبَابِ could not be said).

Remark —But verbs of *going* generally require a preposition.

(*d*) Some intransitive verbs become transitive with a preposition, as: أَتَاهُ بِالْخَبَرِ "he brought him the news"; ذَهَبَ "he went", but ذَهَبَ بِالْكِتَابِ

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[1] Accusative (الْفَتَى). [2] Nominative (الْفَتَى).

[3] Verbs of thinking, knowing, finding, seeing, counting, are called أَفْعَالُ الْقَلْبِ; or 'Verbs denoting a Mental Process.'

"he took away the book." In the Imperative إِمْضِ بِنَا = لِنَذْهَبْ "let us go" (of *one* or more persons speaking to another).

Such verbs have a passive, always in the masculine singular, as: ذُهِبَ بِالْكِتَابِ "the book was taken away (by some one)"; جِيءَ النَّبِيِّ بِنَاسٍ مِنَ الْعَرَبِ "people from amongst the Arabs were brought to the Prophet." *Vide* § XLVIII (*b*) and (*g*).

Remark.—As أَتَى "to come" takes the acc. of the person, آتَى (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: بَعَثَ خَادِمًا "he sent a servant," but بَعَثَ بِالْكَلْبِ = "he sent the dog" (*i.e.* some one in charge of the dog); the direct accusative could not be used here: أَرْسَلْتُهُمْ "I sent them," but أَرْسَلْتُ إِلَيْهِمْ "I sent *for* them," and أَرْسَلْتُ إِلَيْهِمْ مَكْتُوبًا "I sent a letter to them": شَغَلْتُ بِهِ "I busied myself *with* him (or with it)," but شَغَلْتُ عَنْهُ "I put the matter aside" (*i.e.* occupied myself elsewhere away *from* it): دَعَا لَهُ "he prayed to God *for* him," but دَعَا عَلَيْهِ "he prayed *against* him," (*i.e.* called down curses on him).

(*f*) *Vide* also Participles and the Infinitive § L.

§ XLVIII. The Passive.

(*a*) The Passive is employed when the agent is not known, or cannot be mentioned, as: لَمْ يُقْدَرْ عَلَى أَخْذِهِ "he could not be captured," "but لَمْ يَقْدِرْ[1] السُّلْطَانُ عَلَى أَخْذِهِ, "He was killed by a tiger," must be expressed by the *Active* Voice, as the agent is mentioned.

(*b*) *Intransitives* that indicate *action* and not state, may have a passive, as: ذَهَبَ "he went," ذُهِبَ بِهِ "he was taken away"; سَارَ "he marched," سِيرَ[2] سَيْرَةً "a march was marched," *i.e.* "it was marched a march." *Vide* § 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: قُتِلَ زَيْدٌ "Zayd was killed"; قُتِلُوا "they were killed"; مَا قُتِلَ إِلَّا زَيْدٌ "none was killed except Zayd."

(*ii*) In مُرَّ بِزَيْدٍ "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: صِيمَ رَمَضَانُ "the fast of Ramaẓān was kept" (صَامَ رَمَضَانَ "he kept the fast of Ramaẓān").

(*iv*) A *declinable* noun used adverbially may be the subject, provided it is restricted by an adjective, as: سِيرَ سَيْرٌ حَسَنٌ "a *good* march was marched; سِيرَ سَيْرٌ (without an adjective) would be wrong; but *vide* last example in (*b*). So too, the passive of جَلَسَ لَدَى زَيْدٍ "he sat by Zayd," or of سَبَّحَ سُبْحَانَ اللهِ "he recited the 'glory to God,'" would be wrong as neither لَدَى nor سُبْحَانَ is declinable.

(*d*) If a transitive verb governs two accusatives, the second remains in the accusative in the *Passive*, as: سَمَّى ابْنَهُ مُحَمَّدًا "he named his son Muhammad"; سُمِّيَ ابْنُهُ مُحَمَّدًا "his son was named Muhammad"; أَعْطَى زَيْدًا دِرْهَمًا "he gave Zayd a dirham," but أُعْطِيَ زَيْدٌ دِرْهَمًا "Zayd was given a dirham"; زَيْدٌ مَظْنُونٌ شُجَاعًا "Zayd is thought brave."

For verbs taking two accusatives *vide* § XLVII (*b*).

(*e*) The verb قَالَ 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): يُقَالُ لَهُ مُحَمَّدٌ "he is called Muhammad," stands for مُحَمَّدٌ (هُوَ or) يُقَالُ لَهُ إِنَّهُ "it is said of him 'he is Muhammad'"; note the omission of هُوَ in the first example.

(*f*) When a verb in the active governs with a preposition, the construction is the same in the passive, as: (عَلَيْهَا or) إِدَّعَى عَلَيْهِ "he made a claim against him (or her)"; passive (عَلَيْهَا or) أُدُّعِيَ عَلَيْهِ.

(*g*) The Passive (even of neuter verbs) is sometimes used impersonally (in the *masc. singular*), as: قُضِيَ عَلَيْهِ *lit.* "it was finished on him", *i.e.* "he died"; اَلْمَقْضِيُّ عَلَيْهَا "the deceased woman"; غُضِبَ عَلَيْهِ "he fell under the wrath of"; هِيَ مَغْضُوبٌ عَلَيْهَا = "she is cursed by God"; اَلْمَغْضُوبُ عَلَيْهِمْ "those cursed by God (the Jews)"; هِيَ مَغْشِيٌّ عَلَيْهَا; غُشِيَ عَلَيْهِ "he fainted"; "she has fainted." In عُمِّيَتْ عَلَيْكُمْ "ye have been blinded," the feminine is used, perhaps because أَعْيُنٌ "eyes" is understood. *Vide* also § XLIX.

(*h*) Note the following ways of expressing passive state:—عَجِبْتُ مِنْ اَكْلِ التَّمْرِ "I wonder at the dates being eaten, at the eating of the dates"; زَيْدٌ مَضْرُوبُ غُلَامُهُ "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: عَدَّهُمْ عَدًّا = "He hath numbered them with an exact numbering"; رَضَّ عِظَامَهُ رَضًّا = "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: يُسَارُ إِلَيْهِ فِي وَقْتِ اَلضَّرُورَةِ "they journey to him in the time of necessity"; سِيرَ إِلَيْهِ فِي وَقْتِ ضَرُورَةٍ "they journeyed to him in . . . . "; قِيلَ إِنَّ[1] أَلِلَّهَ ذُو وَلَدٍ, "they [the Christians] say that God has a son."

This impersonal passive must have a complement, such as إِلَيْهِ or إِنَّ etc., as in the examples just given.

[1] إِنَّ must precede a Nominal Sentence; it usually follows the verb قَالَ after which neither أَنْ nor أَنَّ can be used. If a verb immediately follows قَالَ it is direct narration without any introductory particle.

(2) By the 3rd pers. pl. active, as: قَالُوا "they say, it is said"; قَدْ إِتَّفَقُوا فِي هٰذِهِ ٱلْمَسْئَلَةِ "and they (the learned, or people) are agreed about this question."

(3) By the second person singular or plural active, as: هُوَ طَوِيلٌ جِدًّا تَقُولُ إِنَّهُ نَخْلَةٌ "he is very tall, *you* (or one) might say he is a palm-tree" = "he is as tall as a palm"; أَرَأَيْتَ مَنْ يَعْمَلُ ٱلْمَاءَ خَمْرًا "do you (does any one) think it possible that anyone can change water into wine?"

(4) By a cognate subject, as: قَالَ قَائِلٌ [1], or قَالَ = "someone has said"; سَأَلَ سَائِلٌ "it has been questioned"; رَوَى رَاوٍ "it has been related": صَبِيَّةٌ جَمِيلَةٌ لَمْ يَرَ ٱلرَّاوُونَ مِثْلَهَا "a pretty girl, whose like has never been seen."

Remark.—The cognate participle is used in other constructions also, as: لَا أَسْمَعُ نَصِيحَةَ نَاصِحٍ "I don't listen to the admonition of anyone."

(5) By an intransitive, as: مَثَلًا مَنْ ضَحِكَ ضُحِكَ (ذَهَبَتْ or) فَصَارَتْ "hence the proverb, so *it* passed into a proverb; 'he that ridicules is ridiculed'"; the subject to the feminine verb is مَقُولَةٌ or جُمْلَةٌ understood.

(*b*) Such impersonals as "it rains," etc., are expressed by مَطَرَ ٱلْمَطَرُ "the rain rains"; ثَلَجَتِ ٱلسَّمَاءُ "the sky snows." Sometimes the subject ٱلسَّمَاءُ is omitted and the fem. verb only used.

Remark.—In such expressions, as: يَجِبُ "it is necessary," يَنْبَغِي "it is necessary," يَجُوزُ "it is allowed," the subject is the following clause introduced by أَنْ (with the Subjunctive).

§ L. Participles, the Infinitive, and Verbal Adjectives.

(*a*) (1) THE ACTIVE PARTICIPLES may indicate time past, present, or future, as: مَنْ قَاتِلُ زَيْدٍ = "who killed Zayd"; *or* "who is going to kill Zayd?"; إِنِّي صَائِمٌ "I am fasting, or going to fast"; إِنِّي فَاعِلٌ ذٰلِكَ غَدًا "I am

[1] *Vide* footnote 1 on p. 822.

going to do this to-morrow''; أَنَا قَادِمٌ ''I am coming, I am on the point of coming, I will come.''

(2) If used for *past*[1] time, they govern the genitive, but in other cases[2] they may *also* govern the accusative. They may also govern by a preposition. Ex.: هٰذَا ضَارِبُ زَيْدٍ = ''this is the man who *struck* Zayd''; هُوَ ٱلْقَاتِلُ ٱلرَّجُلَ ''he is going to kill the man,'' but هُوَ قَاتِلُ ٱلرَّجُلِ ''he is the killer *of the* man,'' and هُوَ قَاتِلٌ رَجُلًا ''he is going to kill *a* man''; هُوَ عَالِمٌ بِعُلُومٍ عَدِيدَةٍ ''he knows about many arts, etc.''; أَلطَّالِبُ لِلعِلْمِ ''the striver after knowledge''; مَا زِلْتُ مُحِبًّا لِلْإِسْلَامِ ''I have not ceased to love Islam'' = مَا زِلْتُ أُحِبُّ ٱلْإِسْلَامَ: قَاتِلُ ٱلنَّاسِ = ''one that kills people,'' and ٱلْقَاتِلُ ٱلنَّاسَ (or ٱلنَّاسِ) = ''he who kills'' = ٱلَّذِي يَقْتُلُ.

(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: أَنَا كَاسٍ زَيْدًا ثَوْبًا فَاخِرًا ''I will dress Zayd in a splendid robe''; هَلْ أَنْتَ ظَانٌّ عَمْرًا (or ظَانُّ عَمْرٍ) عَاقِلًا ''dost thou think 'Amr intelligent?'': هٰذَا مُعْلِمُ زَيْدٍ عَمْرًا مُنْطَلِقًا ''this one informs Zayd that 'Amr is going away.''

(4) When referring to present or future time (but not to past), the active participle as a *muẓāf* may be defined by أَلْ, as: قَاتِلُ ٱلنَّاسِ or قَاتِلُ ٱلنَّاسَ ''one who kills people''; أَلْقَاتِلُ ٱلنَّاسَ or أَلْقَاتِلُ ٱلنَّاسِ ''he who kills people'' = ٱلَّذِي يَقْتُلُ. So, too, when a suffixed pronoun is a genitive, as: لَائِمِي = يَلُومُنِي ''one who reproaches me,'' and أَللَّائِمِي = أَلَّذِي يَلُومُنِي ''he who reproaches me.''

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[1] The governing word cannot then have أَلْ. [2] The governing word *may* have أَلْ.

(*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 لِ, as: قَتْلُ زَيْدٍ مُحَمَّدًا (or) لِمُحَمَّدٍ (the fact of) "Zayd's killing Muhammad"; حُبِّيَ الْوَطَنَ. (*ḥubbiy*[a] [1] *'l-waṭan*[a]) or حُبِّي لِلْوَطَنِ "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: إِطْعَامُ يَتِيمٍ "feeding an orphan, an orphan's being fed," but أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا "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: وَعِيدُ الْحُبَارَى الصَّقْرَ "the hubara-bustard's threatening the Saker Falcon," where وَعِيدٌ is used for the Infinitive إِيعَادٌ.

(*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: زَيْدٌ مَضْرُوبٌ غُلَامُهُ "Zayd's slave was beaten": زَيْدٌ الْمَضْرُوبُ غُلَامُهُ "Zayd of the beaten slave," (but زَيْدٌ مَضْرُوبٌ غُلَامُهُ "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: بِفَمٍ عَذْبٍ رِيقُهُ "with a mouth whose saliva is sweet"

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1 Prop. *ḥubbī al-waṭan*[a]; but as the *a* of *al* is *hamzat*[u]*'l-waṣl*, it is dropped, and as the *y* of حُبِّي 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 *mutāḥarrik*, either *fatḥah* or *kasrah* is added. Here (after *y*) *fatḥah* is euphonius.

= رَأَيْتُ هُنَا دَوَابَّ مُخْتَلِفَةً أَلْوَانُهَا ; بِقَمٍ عَذُبَ رِيقُهُ "I saw there animals of various colours" = رأيت دواب إختلفت ألوانه : *vide* Adjectives § XXXVIII (*a*) and (*d*).

(2) The INTENSIVE ADJECTIVES or INTENSIVE AGENTS (chiefly فَعَّال and فَعُول) may govern like the vl. noun [*vide* (*b*) (1)], as: ضَرَّابُ عَمْرًا "one who beats 'Amr"; ظَلُومٌ قَوْمَهُ "a great tyrant to his tribe"; جَمَّاعَةٌ لِلْكُتُبِ "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: وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ "even though every sign should come (be shewn) unto them": here the verb agrees with the genitive آيَةٍ.

(*h*) The verbs نِعْمَ "how good" and بِئْسَ "how bad," generally take the masculine form, *vide* § LXI.

§ LII. Prepositions.

(*a*) (1) بِ Verbs denoting to adhere, attach, seize, begin, hang on, believe in, swear by,[1] take بِ. It may be used with a predicate in negative sentences; *vide* § XLII (*a*).

[1] بَلْ and وَ [*Vide* § XXXII (*b*)] are used without any verb.

(2) It may be used with إِذَا "see! behold", as: فَإِذَا هُوَ بِأَسَدٍ "and suddenly a lion appeared"; إِذَا جَانٌّ قَدْ حَضَرَ = إِذَا بِجَانٍّ قَدْ حَضَرَ; *vide* § XXXII (*b*) and footnote. بِأَبِي أَنْتَ وَأُمِّي "may my father and mother be sacrificed for thee, at the price of my father and mother thou art ransomed (= thou art very dear to me)."

(3) (*b*) لِ[1] expresses the Dative. It is used in dates, for 'on': هذَا وَقَعَ لِخَمْسِ لَيَالٍ خَلَوْنَ[2] مِنْ رَمَضَانَ "this happened on the five[3] nights that *passed* from Ramaẓān," *i.e.* "this happened on the *5th night* of Ramazan"; also لِخَمْسٍ[4] خَلَوْنَ مِنْ رَمَضَانَ; *vide* § XXVIII (*f*).

It is used for "by" before the names of editors or authors.

It signifies "for the benefit of" as opposed to عَلَى, as: دَعَوْتُ لَهُ "I prayed for him" (but دَعَوْتُ عَلَيْهِ "I cursed him)": لِي عَلَيْكَ دِينَارٌ "you owe me a dinar."

It denotes the purpose or cause. *Vide* also § LIII "To Have."

Remark.—The phrase لِلَّهِ أَبُوكَ means "what a man thy father was!"; *vide* § LX.

(*c*) عَلَى "over, on, against."

Note the following idioms: عَلَيَّ بِهِ "bring him here to me," but عَلَيْكَ بِهِ "you must stick to him, not leave him"; بِاللَّهِ عَلَيْكَ "I conjure thee by God"; عَلَيْكَ زَيْدًا "seize thou Zayd"; عَلَيْكَ بِطَاعَةِ الْوَالِدَيْنِ "it is incumbent on thee to obey thy parents"; عَلَيْكَ بِالْجَمَاعَةِ "you must

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[1] لِ as a *conjunction* = لِأَنْ "in order that, so that," and takes the Subjunctive.

[2] *Khalawn*[a] 3rd pers. pl. fem. of Pret. of يَخْلُو - خَلَا "to be empty."

[3] In modern Arabic اللَّيْلَةَ الْخَامِسَةَ would be used.

[4] But لِخَمْسَةٍ fem., "on the 5th *day*."

never separate yourself from the majority, you must act as others do''; عَلَيْكَ بِالوَلَدِ ''you must look after the boy''; عَلَيْهِ دَيْنٌ ''he owes me a debt''; إِنْ أَرَدْتَ أَنْ تَصِيدَ بالشَّوَاهِينِ فَعَلَيْكَ بِالبَحْرِيَّةِ ''if you want to train Shāhīns, then you must keep the Peregrine species''; بِنَاءً عَلَى ''according to''; عَلَى أَنَّ ''on the supposition or condition that''; عَلَى قَدْرِ الإِمْكَانِ ''so far as possible''; عَلَى الرَّأْسِ وَ العَيْنِ ''willingly''; عَلَى قَدْرِ المَرَاتِبِ ''according to rank''; عَلَى رُؤُوسِ الأَشْهَادِ ''publicly''; عَلَى رَغْمِ أَنْفِ ''in spite of''; عَلَى ظُلْمِهِم ''in spite of their ill-doing.''

(*d*) عَنْ ''away from'', is used with verbs denoting to flee, avoid, restrain oneself, forbid, hinder, neglect, and defend. With many of these verbs مِنْ 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: عَنْ عُمَرَ أَنَّ رَسُولَ اللهِ قَالَ ''it is related on the authority of 'Umar, that the Prophet of God said —''.

Note the idioms رَضِيَ اللهُ عَنْهُ ''May God be pleased with him!''; فَضْلاً عَنْ ''apart from''; عَنْ قَلِيلٍ ''after a little while''; مَاتَ عَنْ وَلَدٍ صَغِيرٍ ''he died, leaving a young child''; قُتِلُوا عَنْ آخِرِهِمْ ''they were slain to the last man.''

(*e*) (1) مِنْ 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: بَاعَ مِنْهُ فَرَسًا ''he sold *to* him a horse.''

(2) مِنْ ''some of, of, any'', as: شَرِبْتُ مِنْهُ[1] ''I drank some of it''; هَلْ مِنْ إِلٰهٍ ''is there any God?''; مَا مِنْ إِلٰهٍ ''there is not any God, there is no

[1] *Min* is here practically a substantive and the object of the verb.

God" (= لا إِلٰهَ); مَا لَكُمْ مِنْ وَلِيٍّ "ye have no backer"; مِنْهُمْ مَنْ يَقُولُ هٰكَذَا "there are some among them who say thus"; أَنْتَ مِنْهُمْ "thou art one of them."

(3) Note these idioms:—مُذْ سَنَتَيْنِ = مِنْ سَنَتَيْنِ "since two years, two years ago": تَاجِرٌ مِنَ التُّجَّارِ "a certain merchant"; سَلْسَلَةٌ مِنْ ذَهَبٍ "a chain made of gold"; [1] مَا عِنْدِي مِنَ الْمَالِ "all I possess"; مَا تَعْمَلُ مِنَ الْحَسَنَاتِ "whatever good deeds thou doest."

Remark.—A pleonastic مَا is often suffixed to مِنْ - عَنْ and بِ.

(*f*) (1) فِي "in, among," etc., is used with verbs of speaking (about), thinking (over), desiring (for), yearning (after), multiplying (by). "Multiply three *by* seven" is إِضْرِبْ ثَلَاثَةً فِي سَبْعَةٍ.

(2) It sometimes expresses motion into, as: وَقَعَ فِي بِرْكَةٍ "he fell into a tank"; وَقَعَ فِي أَيْدِيهِمْ "he fell into their hands"; تَوَجَّهَ فِي خَمْسِينَ أَلْفًا "he set out with 50,000 men."

(*g*) مَعَ "with, just at, besides, etc.", as: مَعَ طُلُوعِ الشَّمْسِ "exactly at sunrise"; مَعَ كَوْنِي مَرِيضًا "besides (the fact of) my being sick" = مَعَ أَنِّي كُنْتُ مَرِيضًا - مَعَ ذٰلِكَ "in spite of that"; مَعَ هٰذَا "in spite of this, with all this"; مَعَ أَنْ "although, in spite of the fact that"; أَلْخَضِرُ [2] مَعَهُ وَتِدٌ "compared to him Elias [2] is a tent-peg."

Remark.—The accusative مَعًا = "at the same time," (*not* in company with).

(*h*) (1) The preposition بَيْنَ "amongst, between" (a noun in the accusative, but مِنْ بَيْنِ genitive "from amongst") has to be repeated

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[1] But مَا عِنْدِي مِنْ مَالٍ "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: بَيْنِي و بَيْنَكَ "betwixt me and (betwixt) thee"; بَيْنِي وبَيْنَ أَخِيكَ "between me and thy brother." But مَا الفرق بين نبي و رسول "what is the difference between *nabiyy* and *rasūl*?"

(2) مَا بَيْنَ and فِيمَا بَيْنَ are also used for بَيْنَ.

(3) Note the idioms:—بَيْنَ يَدَيْهِ "before him"; جَاءَنِي مَا بَيْنَ فَقِيرٍ و غَنِيٍّ "*both* rich *and* poor came to me"; هُوَ بَيْنَ عَالِمٍ وَ جَاهِلٍ "he is between learned and ignorant, half and half"; بين بين "middling, fair"; اَلْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ "the tribe was partly slain and partly taken captive," *vide* p. 773.

(*i*) دُونَ "on this side of (opp. to وَرَاءَ), under, without, besides, other than, less than," as: دُونَ النَّهْرِ "on this side of the river"; دُونَ كِتَابِكَ قِرْطَاسٌ "under your book is a paper"; لَأَقْتُلَنَّ زَيْدًا وَمَا دُونَهُ مِنَ الْعَرَبِ "I will certainly kill Zayd and all besides him of the Arabs"; ذٰلِكَ (or مِنْ دُونَ, or بِدُونَ) دُونَ "without that"; اَلْعَشَرَةُ وَمَا دُونَهَا "ten or less," (but اَلْعَشَرَةُ وَمَا وَرَاءَهَا "ten or more").

Remark.—دُونَكَ and دُونَكُمْ are interjections and = إِيَّاكَ and إِيَّاكُمْ "beware!" But دُونَكَ followed by a noun equals خُذْ "take," as: دُونَكَ زَيْدًا = عَلَيْكَ زَيْدًا "seize Zayd"; دُونَكَهُ "seize him."

(*j*) نَحْوَ preposition "towards" (and adverb "as for example"), and "according to," as: نَحْوَ قَوْلِهِ "as he says"; but نَحْوٌ as a substantive = مِثْلٌ "like," as: رَجُلٌ نَحْوُ[1] (or مِثْلُ or نَظِيرُ) أَسَدٍ "a man like a lion"; مَرَرْتُ بِرَجُلٍ نَحْوِ[1] أَخِيكَ "I passed by a man resembling your brother."

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[1] نَحْوٌ is seldom used for "like" as it is ambiguous, and liable to be mistaken for the preposition; but نَحْوُ ذٰلِكَ (which may be in any case) is used for "so on, such like."

As a substantive it also means "about" (of numbers).

(*k*) إِلَى "up to," also shows that one thing is added to another, as: ضُمَّ هٰذَا إِلَى هٰذَا "add this to that." It is used with زَادَ "to augment"; with adjectives signifying love or hatred used in a passive sense, as: حَبِيبٌ and مَحْبُوبٌ "dear"; أَحَبُّ "dearer"; أَبْغَضُ "more hateful" etc.; and with قَرِيبٌ etc. signifying "near" as opposed to بَعِيدٌ عَنْ "far from," as: فَإِنَّهُ أَقْرَبُ إِلَى التَّعْظِيمِ "for this comes nearer to reverence."

Note the phrases: إِلَى آخِرِهِ (contracted إِلَخْ) "et cetera, and so forth," إِلَيْكَ عَنِّي or إِلَيْكَ (= تَنَحَّ) "stand off!"; هٰذَا إِلَيْهِ "this is entrusted to him."

(*l*) مُنْذُ (*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: مُنْذُ عَامٍ أَوَّلَ "since last year"; مَا كَلَّمْتُهُ مُنْذُ شَهْرِنَا هٰذَا "I have not spoken to him since (the beginning of) this month"; مُنْذُ يَوْمِنَا or مُنْذُ الْيَوْمِ "since this morning, to-day."

(*m*) For the repetition of a preposition after وَ *vide* § LV (*k*).

(*n*) *Vide* also § LIII.

(*o*) لَدُنْ and مُنْذُ or مُذْ may be directly connected with a following proposition, as: مَا رَأَيْتُهُ مُنْذُ خُلِقَ "I have not seen him since he was born"; مُنْذُ رَحَلَ الْقَوْمُ "since the tribe departed." But the other prepositions require the interposition of أَنَّ - أَنْ or مَا, as: إِلَى أَنْ كَبِرْتُ "till I grew up"; مَعَ أَنَّ الْهَدْمَ أَسْهَلُ مِنَ الْبِنَاءِ "though it is easier to destroy than build"; ذٰلِكَ بِمَا عَصَوْا "that was because they disobeyed"; كَمَا أَرْسَلْنَا[1] إِلَى فِرْعَوْنَ رَسُولًا "as we sent an apostle to Pharaoh"; بَعْدَ مَا قَضَى فُلَانٌ "after So-and-so perished."

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[1] The redundant مَا after كَ is rare.

§ LIII. To Have.

"To have" is expressed by the prepositions لِ - مَعَ-عِنْدَ or لَدَى according to the idea of possession. Thus مَعَ means "in company with *or* about the person," as: مَعِي سَاعَةٌ "I have *with me* a watch," but عِنْدِي سَاعَةٌ "I *have* a watch."

لِ also means actual *possession*, as: لِي سَاعَةٌ "I *own* a watch," but عِنْدِي سَاعَةٌ "I have (my own or some one else's property) a watch"; اَلْمَالُ لِزَيْدٍ "the property that belongs to Zayd."

لِ is used for immaterial things, as: لِي عِلْمٌ "I know"; it also = "of" after an indefinite noun, as: صَاحِبٌ لِي "a friend *of* mine."

عِنْدِي مَالٌ = "I have money (generally, *i.e.* on me or at home)," but لَدَيَّ مَالٌ "I have money with me, on my person."

Remark.—لَدَى differs from عِنْدَ in being restricted to *material* objects, as: هٰذَا الْقَوْلُ عِنْدِي (not لَدَيَّ) صَوَابٌ "this assertion is right, in my opinion."

§ LIV. Exceptive, Adversative, Restrictive and Interrogative Sentences.

(*a*) (*i*) After a *positive* clause, إِلَّا "except" (not a preposition), governs the accusative, as: أَكْرَمَنِي الْقَوْمُ إِلَّا زَيْدًا. After a *negative* clause, the exception is rarely in the accusative; but generally, the same case follows إِلَّا that precedes it, as: مَا سَمِعْتُ بِشَيْءٍ إِلَّا صَوْتَكَ (or مَا سَمِعْتُ إِلَّا بِصَوْتِكَ) "I heard nothing but thy voice, I heard thy voice only."

After the لَا of general negation, the *exception* is nominative, since it is the logical subject, as: لَا إِلٰهَ إِلَّا اللّٰهُ "there is no god but the God."

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[1] From عِنْدَ comes عِنْدِيَّةٌ "opinion, intention."

(*ii*) سِوَى "except" is an ordinary preposition and is indeclinable.

(*iii*) غَيْرٌ ("besides, except, but") is a noun or pronoun *vide* § XXVI (*t*), and is declinable: غَيْرَ is a preposition only: both are used in the sense of 'except.' غَيْرٌ must itself be in the same case as the thing excepted would be if إِلَّا were used, as: قَامَ الْقَوْمُ غَيْرَ زَيْدٍ (= إِلَّا زَيْدًا); and مَا قَامَ أَحَدٌ غَيْرُ زَيْدٍ (= إِلَّا زَيْدٌ)[1]. In مَا جَاءَ غَيْرُ زَيْدٍ "none came but Zayd", غَيْرُ is a noun"; so too in مَا مَرَرْتُ بِغَيْرِ زَيْدٍ: but in مَا مَرَرْتُ بِأَحَدٍ غَيْرَ (or غَيْرِ) زَيْدٍ, the word may be treated either as a preposition or a noun.

(*iv*) عَدَا, خَلَا, and حَاشَا govern either the gen. or the acc.; but مَا عَدَا ("what goes beyond") and مَا خَلَا ("what is free from") usually take the accusative. Rarely is حَاشَا preceded by مَا.

Remark.—حَاشَا is also as a Interjection (*q.v.*) "far be it from."

(*v*) إِنْ may precede any part of speech, and as a particle of denial is frequently followed by an exceptive clause, as: إِنْ مِنْ رَجُلٍ إِلَّا هُوَ مَيِّتٌ "there is none amongst men that does not die"; إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْهُمْ إِلَّا يَخْرُصُونَ "they follow naught but doubt, and they do naught but guess." *Vide* p. 783.

(*b*) ADVERSATIVE CLAUSES:—

(*i*) لَا is used after an affirmative or a command, as: جَاءَنِي زَيْدٌ لَا عَمْرٌو "Zayd came to me, *not* 'Amr"; خُذْ زَيْدًا لَا عَمْرًا "take Zayd, not 'Amr."

(*ii*) لٰكِنْ or لٰكِنَّ (often preceded by وَ) rectify or emend a previous statement and are more particularly opposed to a negative proposition or a prohibition, as: جَاءَنِي زَيْدٌ لٰكِنَّ عَمْرًا لَمْ يَجِئْ "Zayd came to me, but 'Amr did not come." لَا تَضْرِبْ زَيْدًا لٰكِنْ (or بَلْ)[2] عَمْرًا "do not beat Zayd, but (beat) 'Amr."

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[1] This is better than غَيْرَ زَيْدٍ (= إِلَّا زَيْدًا).

[2] لٰكِنْ has no governing power. It has the same meaning as in Persian, and the distinction between it and بَلْ is not drawn as in Urdu, *vide* Phillott's "Hindustani Manual," Lesson 60 (*c*).

(*iii*) [1] بَلْ (= "nay, not so, rather, but") is opposed to an affirmative or a negative proposition, to a command or a prohibition, as: قام زيد بل عمرو "Zayd stood up, nay it was 'Amr"; ما قَامَ زَيْدٌ بَلْ عَمْرٌو "Zayd did not stand up, but (nay rather) 'Amr stood up"; إِضْرِبْ زَيْدًا بَلْ عَمْرًا "beat Zayd, not so—'Amr"; لَا تَضْرِبْ زَيْدًا بَلْ (or) لٰكِنْ عَمْرًا "do not beat Zayd. but (=nay rather) (beat) 'Amr."

(*c*) RESTRICTIVE CLAUSES are introduced by إِنَّمَا; *vide* § XXXIV (*b*) (3), p. 781.

(*d*) INTERROGATIVE CLAUSES.—(i) The particle أَ may be prefixed to فَ - وَ - إِنْ and ثُمَّ. It is used in direct or indirect questions and may introduce a clause containing alternative questions connected by أَمْ or أَوْ, as: ومن العجائب عجب من هو جاهل أهو السعيد أم الشقي أم كيف يختم عمره "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: أنا الملك شئتم [2] أو أبيتم "I am king, whether ye like it or not."

If both clauses depend on the same verb, the verb is placed between, as: كَانَ أَوْ [4] فَقِيرًا [3] غَنِيًّا "whether he be rich or poor"; *vide* also أ under § XXXIV (*a*).

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[1] لٰكِنْ has no governing power. It has the same meaning as in Persian, and the distinction between it and بَلْ is not drawn as in Urdu; *vide* Phillott's "Hindustani Manual," Lesson 60 (*c*).

[2] For أَشِئْتُمْ.

[3] For أَغَنِيًّا.

[4] It is said that أَوْ implies ignorance, in a simple question, as: أَزَيْدٌ عِنْدَكَ أَوْ عَمْرٌو "does either Zayd or 'Amr happen to be with you?"; if أَمْ were substituted it *should* simply that the questioner knows one is with you and asks which of the two it is.

(*ii*) The particle هَلْ may be *preceded* by وَ - فَ and ثُمَّ, but it cannot be prefixed to these particles, nor to إِنَّ. 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 أَمْ or أَوْ in alternative clauses, but before أَمْ it must be repeated, as: هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سُبَّ "did he revile any one, or was he reviled?"; سَآئِلْ أُسَيِّدَ هَلْ ثَأَرْتُ بِوَآئِلٍ أَمْ هَلْ شَفَيْتُ النَّفْسَ مِنْ بَلْبَالِهَا "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, أَلَا and أَمَا and (the particles of incitement and reproof) أَلَا - هَلَّا - لَوْمَا and لَوْلَا; *vide* § XLIII (*f*).

(*iv*) The interrogative pronouns مَنْ "who?" and مَا "what?" may stand in any case, as: مَنْ أَنْتَ[1] "who art thou?" (but مَا أَنْتَ "what art thou, what is thy position, etc."); بِنْتُ مَنْ أَنْتَ "whose daughter art thou?"; مَنْ قَتَلْتَ "whom hast thou slain?"; فِيمَ كُنْتُمْ "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 (عَآئِدٌ or رَاجِعٌ), as: قُلْ مَنْ بِيَدِهِ (= بِيَدِ مَنْ) مَلَكُوتُ كُلِّ شَيْءٍ "Say, In whose hand is the kingdom over everything?"

More lively forms are مَنْ ذَا and مَاذَا, which may occur even before اَلَّذِي, as: مَاذَا (or مَا) تَقُولُ "what is it (that) thou sayest?"; (مَنْ) ذَا الَّذِي أَمَرَ "who is it (that) has given orders?"

Though مَنْ and مَا are substantives, they cannot govern a genitive, nor be used in apposition.

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[1] The relative adjective أَلَمَنِيٌّ = "of what tribe?"

After interrogative مَنْ, the verb is usually masculine but may be feminine, as: مَنْ كانَتْ أُمُّكَ "who was thy mother?"

The *interrogative* مَا is rarely used of persons, but the relative مَا is not infrequently used for مَنْ.

Vide also under Relative Sentences § LV.

(*c*) (*i*) For أَيٌّ *vide* § XXVI (*o*) (3), p. 757, and § XL (*b*), p. 797.

The interrogative أَيٌّ may be used for آيَةٌ fem. and آيُونَ, pl., as: مِنْ أَيِّ قَبِيلَةٍ أَنْتَ "of what tribe art thou?"; وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ "and no soul knows in what land it shall die"; مِنْ أَيِّ النَّاسِ أَنْتَ "of what people art thou?"

(*ii*) When أَيٌّ 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, أَيٌّ agrees with it in case, as: جِئْتَنِي بِرَجُلٍ أَيِّ رَجُلٍ "thou hast brought me a man (and) what a man!" But if the preceding noun is definite, أَيٌّ is put in the accusative of state (حَالٌ), as: جَاءَنِي زَيْدٌ أَيَّ رَجُلٍ "Zayd came to me, what a man he is!" The first substantive may be implied by the verb, as: اِنْتَكَوْا [نَكَايَةٍ] أَيَّ نَكَايَةٍ "how they have been tormented!"

§ LV. Relative Sentences.

(*a*) A relative clause qualifying a *definite* antecedent is introduced by the adjective ٱلَّذِي, and the relative clause generally contains a pronoun (called عَائِدٌ or رَاجِعٌ) referring to the antecedent; this pronoun is either expressed or else contained in the verb, as: جَاءَ الرَّجُلُ ٱلَّذِي هُوَ كَرِيمُ النَّفْسِ; here هُوَ is expressed, as there is no verb in the relative clause: جَاءَ ٱلْفَتَى ٱلَّذِي يُغَنِّي "the youth who

sings, came''; here the pronoun is contained in the verb: جَآءَ ٱلرَّجُلُ ٱلَّذِى ; مَاتَ أَبُوهُ; here the pronoun is expressed, as the pronoun hidden in مَاتَ cannot refer to the antecedent: جَآءَ الرجل ٱلَّذِي ظَنَنتُم أَنَّهُ مَيِّتٌ ''the man came whom you thought dead'': ٱلرجل ٱلَّذِي رَأَيتُهُ ''the man whom I saw'': دُكَّانِي ٱلَّتِي كَانَت لِأَبِي ''my shop which had belonged to my father.''

(*b*) Before adjectives, the article ٱل may stand for ٱلَّذِي, as: جَآءَنِي ٱلرَّجُلُ ٱلحَسَنُ الوَجهِ ''the man came to me the (*who is*) handsome *of* the face'' (= ٱلَّذِي حَسَنٌ وَجهًا, or = جَآءَنِي ٱلرَّجُلُ ٱلَّذِي هُوَ حَسَنُ الوَجهِ), *vide* Adjectives § XXXVIII (*d*).

There is in Arabic no *possessive* ''whose''[1]; ''the man whose beard is long'' is expressed by ٱلرَّجُلُ ٱلطَّوِيلُ ٱللِّحيَةِ ''the man the long *of the* beard''; here ٱل = ٱلَّذِي: this may also be expressed by ٱلرَّجُلُ ٱلَّذِى لِحيَتُهُ طَوِيلَةٌ. Other ways of expressing this are: ٱلرَّجُلُ[2] ٱلطَّوِيلُ ٱللِّحيَةِ ''the man, the long *as to the* beard''; (ٱلرَّجُلُ[2] ٱلطَّوِيلُ لِحيَتُهُ or) ٱلرَّجُلُ[2] ٱلطَّوِيلُ لِحيَةً ''the man, the long *as to* beard (or his beard)''; (ٱلرَّجُلُ[2] ٱلطَّوِيلُ لِحيَتِهِ or) ٱلرَّجُلُ[2] ٱلطَّوِيلُ لِحيَةٍ ''the man, the long *of* bread (or *of his* beard).''

(*c*) Also, before a participle that is a *muẓāf*, ٱل = ''who,'' as: ٱلرَّجُلُ ٱلقَاتِلُ ''*the* killer of *the* man'' = ٱلرَّجُلُ ٱلَّذِي قَاتَلَ الرَّجُلَ; *vide* § L (*a*) (4).

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[1] But interrogatively هٰذَا كِتَابُ مَنْ ''whose book is this?'' = هٰذَا كِتَابُ مَنِ ٱلَّذِي.

Note the following: ''I am at the house of *the same* person as thou art'' أَنَا عِندَ مَنْ أَنتَ; ''I passed by *the same* person Sulayman did'' مَرَرتُ بِالَّذِي مَرَّ سُلَيمَانُ.

[2] Here too the article ٱل = ٱلَّذِي.

(*d*) The pronoun is occasionally omitted in the accusative, as: هٰذا الرَّجُلُ الَّذي ضَرَبْتُ (or ضَرَبْتُهُ) "this (is) the man whom I beat." *Vide* also (*h*).

(*e*) When the antecedent is *indefinite*, there is no relative, as: رَأَيْتُ كِتَابًا كَانَ في يَدِكَ (or يَدِكَ) "I saw *a* book (which was) in thy hand"; كَانَ لَهُ إِبْنٌ سُمِّيَ (or يُسَمَّى) مُحَمَّدًا "he had a son (who was) called Muhammad"; رَجُلٌ يُقَالُ لَهُ مُحَمَّدٌ "a man (who was) called Muhammad"; يَوْمَ قُتِلَ "on the day (that) he was killed": [1] قَوْمٌ يُؤْمِنُونَ "people believing, people that believe" Such a sentence is called صِفَةٌ 'an adjectival sentence.'

The relative is also omitted when the antecedent has the generic article, as: كَمِثْلِ الْخَيْلِ تَشْرَبُ بِالصَّفِيرِ "like *the* horse (horse-kind) that drinks by whistling."

(*f*) Relative clauses that do not qualify a noun, are introduced by مَنْ, or الَّذي, or by مَا, as:.. لَهُمْ جَنَّاتٌ .. إِنَّ الَّذِينَ آمَنُوا "verily they that believe will have gardens"; here, either مَنْ آمَنَ could be substituted, or مَنْ آمَنُوا. *Vide* § XXVI (*p*).

Remark.—When الَّذي stands for مَنْ or مَا, it is a noun and = "he who,[2] that which, whoever, whatever"; but as an adjective it means "who, which, that," referring to an antecedent.

(*g*) The *substantive* مَنْ "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:—

وَمِنَ النَّاسِ مَنْ يَقُولُ . . . وَمَا هُمْ بِمُؤْمِنِينَ يُخَادِعُونَ اللّٰهَ . . . . "and from amongst the people there are *some* who *say* (sing.).... but *these* are not *believers*; *they* deceive God"; وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ "and from amongst them are some who listen (plural) to thee"; مَنْ دَخَلَ الشَّامَ مِنَ الْعَرَبِ "whoever of the Arabs entered (or may enter) Syria....."

[1] Note the concord.

[2] مَرَرْتُ بِالَّذي مَرَّ (بِهِ) سُلَيْمَانُ "I passed by the same person as Sulaymān did."

Note that أَيٌّ and ٱلَّذِي are always definite [for the use of أَيٌّ *vide* § XXVI (*o*) (3), and § XL (*b*)], whilst مَنْ and مَا are either definite or indefinite; thus مَنْ جَآءَ = either "he who comes *or* one who comes"; مَا لِي = either "that which I have *or* something I have."

Though مَنْ and مَا are indeclinable, the pronoun referring to them must agree in gender and number, as: رَأَيْتُ مِنَ ٱلنِّسَاءِ مَنْ لَا تُعْجِبُنِي "I saw a woman who did not please me."

(*h*) The accusative هُ—هُمْ etc. (ٱلْعَائِدُ) can also be omitted after مَنْ, and مَا, as: أَأَسْجُدُ لِمَنْ[1] خَلَقْتَ طِينًا "shall I fall down before one whom thou hast made of clay?"; here خَلَقْتَهُ could be used. *Vide* (*d*).

(*i*) The indeclinable substantive مَا = "that which, all that," as: فَٱنْكِحُوا مَا طَابَ لَكُمْ مِنَ ٱلنِّسَاءِ "marry what pleases you from amongst the women": عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا "I wonder for *what* thou didst strike Zayd"; نَدِمْتُ عَلَى مَا قُلْتُ (or قُلْتُهُ) "I repent what I said"; إِنْ قَضَيْتَ حَاجَتِي كَانَ لَكَ عَلَيَّ مِنَ ٱلْجَمِيلِ مَا لَا تَقْدِرُ مُلُوكُ ٱلْأَرْضِ أَنْ تَفِيَ بِمِثْقَالِ ذَرَّةٍ مِنْهُ "if thou fulfillest my need, I shall be indebted to thee for such a pleasure that the kings of the earth could not repay a grain of it."

(*j*) An indefinite antecedent may be repeated, especially after كُلٌّ, as: رَأَيْتُ حَمَامَاتٍ (وَ) كُلٌّ مِنْهَا (or كُلُّ حَمَامَةٍ) حَمْرَآءُ "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" مَا مَضَى فَاتَ وَٱلْمَوْمُلُ غَيْبٌ وَلَكَ ٱلسَّاعَةُ ٱلَّتِي أَنْتَ فِيهَا;

[1] مَنْ is here in the genitive.

"That is not a thing to be (*which is*) mentioned" لَيْسَ ذٰلِكَ شَيْأً يُذْكَرُ ; "Verily with the measure *with which* you measure it will be measured to you" إِنَّ بِالْكَيْلِ الَّذِي تَكِيلُونَ بِهِ يُكَالُ لَكُمْ ; "This is the boy *to whom* we have given the money" هٰذَا هُوَ الْوَلَدُ الَّذِي أَعْطَيْتُهُ الدَّرَاهِمَ ; "*He whose* tongue is long has little intelligence" مَنْ لِسَانُهُ طَوِيلٌ عَقْلُهُ قَلِيلٌ ; "The girl smiled, she *in whose* hand there was a flower" قَدْ تَبَسَّمَتِ الْإِبْنَةُ الَّتِي فِي يَدِهَا زَهْرَةٌ ; "I saw girls in whose hands were flowers" شَاهَدْتُ بَنَاتٍ فِي أَيْدِيهِنَّ زَهْرٌ ; "This youth, *whose father* we know, is clever" هٰذَا الشَّابُّ الَّذِي نَعْرِفُ أَبَاهُ شَاطِرٌ ; "Mount Lebanon, from the summit *of which* you see the Mediterranean, is a high mountain" جَبَلُ لُبْنَانَ الَّذِي تَرَوْنَ مِنْ قِمَّتِهِ الْبَحْرَ الْمُتَوَسِّطَ جَبَلٌ عَالٍ ; "*Those who* spend their wealth (in alms giving)" اَلَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ; "And *who* does a greater wrong than *he who* hinders the temples of God from having His name mentioned in them?" وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللّٰهِ مِنْ أَنْ يُذْكَرَ فِيهَا اسْمُهُ ; "He made known to me *all that* he was leaving" عَرَّفَنِي بِجَمِيعِ مَا يَتْرُكُهُ ; "*A* day *in which* there shall be no bartering, nor friendship, nor intercession" يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ ; "We were removed to another room, *which* had been sprinkled with rose-water" تَنَقَّلْنَا إِلَى مَجْلِسٍ آخَرَ قَدْ رُشَّ بِمَاءِ الْوَرْدِ.

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: رَأَيْتُ دَوَابَّ مُخْتَلِفَةً أَلْوَانُهَا (= أَلْوَانُهَا مُخْتَلِفَةٌ).

(*l*) *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 حُرُوفُ الشَّرْطِ or Conditional Particles إِنْ or إِذَا[1] (before a verbal clause): if impossible or purely hypothetical, by لَوْ[2] (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 إِذَا مَا, 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, إِنْ كَانَ is used.[3] In impossible conditions, the Preterite, or لَوْ كَانَ with the Preterite, is used for the Pluperfect. After لَوْ the Apodosis may be introduced by لَ.

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 (جَزَاءُ or جَوَابُ) is *generally* introduced by فَ, or less often by وَ.

(*b*) If the Protasis (شَرْطُ) is an Aorist, and the Apodosis a Preterite, the former must be apocopated (Jussive), as: إِنْ تَضْرِبْنِي ضَرَبْتُكَ (or أَضْرِبْكَ) "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: إِنْ ضَرَبْتَنِي أَضْرِبْكَ (or أَضْرِبُكَ).

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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. وَلَوْ = "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: رَبِّ لَوْ لَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَ أَكُنْ مِنَ الصَّالِحِينَ "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 إِنْ "if", مَنْ "if anyone", مَا "if anything", مَهْمَا "whatsoever"; كَيْفَ "how?"; كَيْفَ مَا", "howsoever"; مَتَى[1] "when", مَتَى مَا (or مَتَامَا) "whenever"; أَيُّ "which, if any"; أَيُّمَنْ "whoever"; كُلُّمَنْ "every one who"; كُلَّمَا "whatsoever (*also* whenever[2])"; حَيْثُ "where"; حَيْثُمَا "wherever"; أَيْنَ "where"; أَيْنَمَا "wherever", are considered as Protases, and the Preterite or Jussive is used with them for the English *Present* or *Future*, as: مَنْ جَالَ نَالَ "whoso seeketh findeth, if anyone seeks he finds" = مَنْ يَجُلْ يَنَلْ.

(2) If the Preterite is to have the signification of the *Perfect*, كَانَ or one of its 'sisters' must be inserted *between* the particle and the verb, and the Apodosis (جَزَاء) must be introduced by فَ, as: إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ "if his shirt is (has been) torn in front, she has spoken the truth."

(3) But if the Preterite is to have the signification of the English *Past* (or Preterite) Tense, كَانَ or a 'sister' introduces its clause and is followed by إِنْ, as: كَانُوا إِنْ بَالَغُوا بَلَغُوا "if they exerted themselves to attain an object, they attained it."

Remark.—The temporal clause introduced by إِذَا is often nearly identical in meaning with a clause introduced by إِنْ; but rarely is إِذَا construed with the Jussive like إِنْ. *Vide* § LVII (*a*).

(*f*) The particles mentioned in (*e*) (1) take *two* apocopated Aorists (Jussives).

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[1] *Vide* Conjunctions § XXXIII, p. 776, note 3, and § LVII (*a*).

[2] كُلَّمَا 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 فَ) *may* follow a Conditional Imperative, as: [1] زُرْنِي أُكْرِمْكَ "visit me (= if you visit me), I will honour you.[2]"

(*h*) The Jussive with إِنْ may occur in the Protasis, and the Preterite in the Apodosis. *Vide* (*b*).

(*i*) Unlike إِنْ, the other conditional particles and pronouns require the verbs in both clauses to be in the same tense.

(*j*) "If not" is إِنْ لَمْ or إِلَّا with the Jussive; or for past time لَوْ لَا with the Preterite, or لَوْ لَمْ with the Jussive.

(*k*) The Apodosis is introduced by فَ in the following cases :—

(i) In a nominal clause ;[3] (ii) in a verbal clause where the Preterite expresses past time, especially with قَدْ (were فَ omitted the time would be future); (iii) in a verbal clause beginning with سَوْفَ - سَ - مَا ("not") or لَنْ, or قَدْ; (iv) in a clause expressing a command, prohibition, or wish ; (v) in a final clause after interrogation, as: هَلْ لَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا "have ye any knowledge that ye can show us?"; (vi) in a verbal clause with a defective Preterite (لَيْسَ - عَسَى - نِعْمَ etc.).

(*l*) لَ for فَ is always used in the apodosis after a long or involved protasis. With لَمْ and لَا, the use of فَ is optional. If فَ is inserted, لَا requires the Aorist Indicative.

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[1] Or فَأُكْرِمَكَ *fa-ukrim^a k^a*.

[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: مَنْ سَائِلٌ فَأُعْطِيَهُ دِرْهَمًا = "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 إِنْ, the interjection إِذَا "behold!" may be substituted for فَ,

(*m*) As stated above; لَوْ is followed by the Preterite; rarely, it is followed by the Aorist in the sense of an Imperfect Subjunctive: لَوْ يُؤَاخِذُ اللهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلٰكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُسَمًّى "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*) مَتَى "when" is strictly *conditional*,[1] as: مَتَى تَذْهَبْ أَذْهَبْ "when you go, I'll go" (*i. e.* if you don't go, I won't); but إِذَا "when, if", is also *temporal*, as: إِذَا ذَهَبْتُ إِلَيْهِ وَجَدْتُهُ نَائِمًا "when (if) I go to him, I find him sleeping"; إِذَا always refers to present or future time, even with the Preterite[1]: it may be followed by the Aorist if the action takes place repeatedly, but the verb in the apodosis (if there is one) must always be a Preterite, as:[2] وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى "I swear by the night when it covers, and the day when it shines out." *Vide* § LVI, p. 842 (*e*).

مَتَى and مَتَامَا are followed either by the Preterite or by the Jussive, but إِذَا by the Preterite or by the Aorist Indicative.

(*b*) Note, in the following, the position of إِذَا, and the use of the Preterite instead of the Aorist after كَانَ in the sense of "used to, to be wont to"; كَانَ إِذَا خَرَجَ لَاقَاهُ بِالبَابِ "he *used*, when he went out, *to meet* him at the door."

(*c*) For past time, لَمَّا "when, after," is used, and the verb is usually rendered in English by the Pluperfect. For إِذْ, *vide* § XXXIII, p. 776.

(*d*) حَتَّى can be used, either with the Preterite, or with the Aorist Indic. or Subj., *vide* § XLIV(*c*). Note the حَتَّى, and the order, in the following: تَبِعْتُهُ

[1] مَتَى is also interrogative, "when?"

[2] If إِذَا begins a clause, it is followed by the Preterite.

حَتَّى إِذَا دَخَلَ الدَّارَ أَدْرَكْتُهُ "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: اَلنَّاسُ مَا دَامُوا فِي الْحَيٰوةِ الدُّنْيَوِيَّةِ غَافِلُونَ "men are careless as long as they live in this world"; أَيْنَمَا مَا تَدْعُوهُ أَجَابَ "Care answers, as often as (wherever) you call it." *Vide* p. 778.

If the Preterite is to have a *past* signification, كَانَ is inserted as in § LVI (*e*) (2) and (3).

The negative "as long as not" is expressed by مَا لَمْ with the Jussive.

(*f*) Further examples of Conditional, Concessional, Optative and Temporal sentences: —

كَانَ إِذَا تَكَلَّمَ أَبْلَغَ "When (if) he *spoke*, he spoke eloquently"; فَمَهْدِ الْعُذْرَ "Accept my excuse readily or (at least) be indulgent, if I *have committed* a fault" أَنْتَ ظَالِمٌ إِنْ كُنْتَ أَجْرَمْتَ أَوْ جَنَيْتَ "You are unjust, if you have done it"; مَاذَا تَفْعَلُونَ إِذَا لَمْ نَدَعْكُمْ تَتَمَكَّنُونَ مِنْ ذٰلِكَ "What will you do if we do not allow you to be in a position (to do) that?"; إِنْ شِئْتَ فَأَرْسِلْ أَحَدًا لِيَنْظُرَ إِذَا كَانَ أَحَدٌ قَوْمِكَ رَآهَا "If you wish, send some to see if (whether) one of your people has seen her"; إِذَا أَلَمَّ بِالْإِنْسَانِ مُصِيبَتَانِ فَالْأُولَى أَنْ يَخْتَارَ أَسْهَلَهَا "When two misfortunes befall a man, the best thing is to choose the lighter"; إِذَا بَقِيتَ مُصِرًّا عَلَى عِنَادِكَ فَسَأُذِيقُكَ جَزَاءَ عِصْيَانِكَ إِلَى يَوْمِ مَوْتِكَ "If you remain fixed in your determination, I will make you taste the reward of your rebellion to the day of your death"; لَا تَحْزَنِي عَلَيَّ أَيَّتُهَا الْعَزِيزَةُ إِذَا أَسْقَانِي هٰؤُلَاءِ الْأَشْقِيَاءُ كَأْسَ الْمَنُونِ لِأَنَّنِي إِنْ مُتُّ أَمُتْ شَرِيفًا أَمَامَ عَيْنَيْكِ وَإِنْ قَسَمَ لِي اللّٰهُ نَصِيبًا حَسَنًا فَأَنَا لَكِ وَ "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"

لَوْلَا كَثْرَةُ الضَّابِطِينَ الَّذِينَ كَانُوا حَوْلَهُ أَنَّى لِي ; "If it had not been for the number of officers who were round him, that crowd would have killed him on the road" لَكَانَ ذٰلِكَ الْجُمْهُورُ قَتَلَهُ فِي الطَّرِيقِ ; "If you had not been worse than the two of them, you would not have entered between them" لَوْ لَمْ تَكُنْ شَرًّا مِنْهُمَا لَمَا دَخَلْتَ بَيْنَهُمَا ; "I must consider my neighbour *even if* he act unjustly" يَجِبُ أَنْ أُرَاعِيَ الْجَارَ وَلَوْ جَارَ ; "when the light of the morning had dawned, my spirit was refreshed, *although* I had despaired of deliverance" لَمَّا لَاحَ ضَوْءُ الصَّبَاحِ انْتَعَشَتْ رُوحِي وَإِنْ كُنْتُ قَدْ يَئِسْتُ مِنَ الْخَلَاصِ ; "If he prove obstinate, then woe to him" إِنْ عَصَى فَوَيْلٌ لَهُ ; "If they become Muslims, they *have come* to the right path; and if they turn away, only the bringing of the message is laid upon thee" إِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ : "When[1] 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,'" حَالَمَا عَلِمَ الْعَرَبُ بِقُدُومِنَا أَسْرَعُوا لِلِقَائِنَا فَرِحِينَ وَهُمْ يَصْرُخُونَ بِأَعْلَى أَصْوَاتِهِمْ يَا أَهْلًا بِالضَّيْفِ يَا أَهْلًا بِالضَّيْفِ ; "*O would* that I had died when I was swimming in the sea" يَا لَيْتَنِي مُتُّ لَمَّا كُنْتُ عَائِمًا فِي الْبَحْرِ ; "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" إِنْ وَصَلْتُ إِلَى مَحَلِّ إِقَامَتِي طَرَحْتُ نَفْسِي عَلَى سَرِيرِي وَلٰكِنَّ تَبًّا لَهَا مِنْ لَيْلَةٍ لَمْ أَذُقْ فِيهَا الْكَرَى دَقِيقَةً وَاحِدَةً ; "How can I forget thee when I have seen the tears of love flow from thy narcissus eyes?" كَيْفَ أَقْدِرُ أَنْ أَسْلُوكِ وَقَدْ نَظَرْتُ دُمُوعَ الْمَحَبَّةِ تَذْرِفُ مِنْ عَيْنَيْكِ النَّرْجِسِيَّتَيْنِ ; "And when he rode his steed, it was as though he and the saddle were one piece" وَكَانَ إِذَا رَكِبَ جَوَادَهُ

[1] As soon as.

كَأَنَّهُ وَ السَّرجُ قِطعَةٌ وَاحِدَةٌ : "I had not finished my speech *when*[1] I heard the sound of firing" لَمْ أَنتَهِ مِنْ كَلَامِي حَتَّى سَمِعْتُ صَوْتَ إِطْلَاقِ بَارُودٍ : "Had I known that I should meet thee in this place, I would have done my best to receive thee" لَوْ عَرَفْتُ أَنَّنِي سَأُصَادِفُكَ فِي هٰذَا الْمَكَانِ لَكُنْتُ بَذَلْتُ كُلَّ جُهْدِي فِي اسْتِقْبَالِكَ : "When she shows rebellion, he shows hardness of heart" إِذَا أَظْهَرَتِ الْعِصْيَانَ يُظْهِرُ لَهَا الْقَسَاوَةَ : "And if thou couldst see[2] when they are set before their Lord!" وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ.

§ LVIII. Copulative Sentences, and State or Condition.

(*a*) For the differences between وَ - فَ - and ثُمَّ, *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" حَضَرْتُ أَنَا وَيَعْقُوبُ, or حَضَرْتُ أَنَا وَ حَضَرَ يَعْقُوبُ. Here أَنَا 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: أَكْرَمْتُكَ وَ زَيْدٌ "I and Zayd have honoured thee."

(ii) "Your, and your fathers', Lord" رَبُّكُمْ وَ رَبُّ آبَائِكُمْ: in such cases the governing word (here رَبُّ) is usually repeated. "Thy book and Zayd's" كِتَابُكَ أَنْتَ وَ زَيْدٍ: rare construction.

(iii) "The king's sons and daughters" بَنُو الْمَلِكِ وَبَنَاتُهُ.

(iv) "To me and his brother" لِي وَ لِأَخِيهِ. In such cases the preposition must be repeated.

(v) "He killed him and her" قَتَلَهُ وَ قَتَلَهَا, or قَتَلَهُ وَ إِيَّاهَا.

(vi) For omission of وَ with predicates in a nominal sentence, *vide* § XLII (*d*) (1), Remark, p. 807.

(*b*) The negative لَا after وَ:—

[1] Until.

[2] = Couldst thou but see.

"Neither my father nor my mother remains alive" لَمْ يَبْقَ أَبِي وَلَا أُمِّي: here وَلَا equals وَلَمْ تَبْقَ and saves a repetition. In, "there has been neither combat nor dispute between us" وَمَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ, the first لَا might be omitted.

"It was impossible for me to do anything or to conclude anything" مَا أَمْكَنَنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا: here the وَلَا would usually be inserted, and as in the first example, it saves the repetition of a clause.

(*c*) Single verbs and whole sentences are often connected by وَ and فَ, where in English more definite particles would be used, as: أَللّٰهُ يَعْلَمُ وَ أَنْتُمْ لَا تَعْلَمُونَ "God knows *but* (whilst) ye do not know." This is practically a جُمْلَةٌ حَالِيَّةٌ, *vide* (*e*).

(*d*) Note the use of وَ and فَ in such sentences as سَجَدَ فَأَطَالَ "he prostrated himself for a long time" (= أَطَالَ السُّجُودَ); *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 وَ, as already shown in § XLIV (*b*) (3) and Remark II. and (4). Such sentences vary slightly in construction if the clause indicating state is nominal or verbal, and negative or affirmative. The following exemplify this :—

(i) NOMINAL.—"Zayd rose up weeping" قَامَ زَيْدٌ وَهُوَ بَاكٍ, or قَامَ زَيْدٌ وَ هُوَ يَبْكِي (= the verbal clause قَامَ زَيْدٌ يَبْكِي). "Ye lied wittingly, ye lied knowing the while that ye did so" كَذَبْتُمْ وَ أَنْتُمْ تَعْلَمُونَ: this could be made verbal by the omission of وَ أَنْتُمْ, or by the substitution of وَقَدْ.

Remark.—Occasionally the nominal clause is merely appended, as: لَقِيتُهُ عَلَيْهِ جُبَّةٌ وَشْيٍ "I met him wearing a coat of embroidery"; جَاءَ زَيْدٌ يَدُهُ عَلَى رَأْسِهِ "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 وَقَدْ, as: لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللّٰهِ إِلَيْكُمْ "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 وَمَا, or by لَا (without وَ), or in a past sense by لَمْ or وَلَمْ and the Jussive, as: وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ "but they deceive only themselves, without knowing it."

(iii) VERBAL with PRETERITE.—The clause is generally introduced by وَقَدْ or وَكَانَ; but occasionally وَ or قَدْ, or both, are omitted. Ex. هٰذَا غِنَآؤُهَا وَ قَدْ أَسَنَّتْ "such is her singing, now that she is grown old"; قَالَ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ ٱمْرَأَتِي عَاقِرًا وَ قَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا "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 وَمَا or rarely by مَا, as: جَآءَ زَيْدٌ وَمَا رَكِبَ "Zayd came without having ridden"; جَآءَ زَيْدٌ وَمَا قَامَ أَبُوهُ "Zayd came without his father having stood up."[1]

(*f*) حَتَّى is sometimes a simple copulative (and not a preposition), as: سِرْتُ حَتَّى دَخَلْتُ ٱلْكُوفَةَ = "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: صَالُوا جَالُوا عَلَى ٱلْأَعْدَآءِ "they attacked *and* rushed on the enemy"; قُمْ أُخْرُجْ وَ ٱذْهَبْ إِلَيْهِ "rise, go forth, and go to him"; in these cases فَ or وَ could be inserted before two Imperatives. After several Imperatives without "and", the conjunction وَ is usually inserted before the last.

§ LX. Verbs of Wonder, Surprise, Admiration, etc. (أَفْعَالُ ٱلتَّعَجُّبِ).

(*a*) (1) There are two special forms, to express wonder or admiration, *viz.*, (i) مَا أَفْعَلَ (the 3rd pers. sing. masc. of Pret. Act. of IV) followed by an accusative, as: مَا أَسْرَعَ سَيْرَهُ "how quick is his walking!"; مَا أَحْسَنَ زَيْدًا "what a good man Zayd is! *or* how goodly is Zayd!"; (ii) أَفْعِلْ بِ (the 2nd pers. sing.

[1] *Vide* also XLI (*c*) (5), Remark III.

masc. Imperat. of IV), as: أَكْرِمْ بِزَيْدٍ "how generous is Zayd!" The thing admired must immediately follow these forms.

No. (i) means literally "what has made Zayd (so) good?," and No. (ii) "Try your ability of making good upon Zayd" (*i.e.* "make him more good if you can)."

Past time is expressed as follows: مَا كَانَ أَحْسَنَ زَيْدًا "how good Zayd was!", or مَا أَحْسَنَ مَا كَانَ زَيْدٌ = "what has made good that which Zayd was?"

(2) The complement of these forms may be a clause introduced by أَنْ or مَا, as: مَا أَحْرَى بِذِي اللُّبِّ أَنْ يُرَى صَبُورًا "how fit it is for a man of intellect to seem patient."

Remark I.—Verbs of surprise are formed from such verbs only as express something in which one person may surpass another. They cannot be formed from verbs like مَاتَ or فَنِيَ, which express an act in which one agent cannot excel, nor from negative verbs, nor from verbs defective in inflection like نِعْمَ and بِئْسَ, or defective in meaning as كَانَ; 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 مَا أَحْسَنَهُ "how good, *or* goodly, he is!" (مَا أُحَيْسِنَهُ) occurs, and also of مَا أَمْلَحَهُ "how handsome he is!" and of مَا أُحَيْلَاهُ "how sweet it is!"

(*b*) If the second radical is و or ى, there is no permutation, as: مَا أَلْيَنَ صَوْتَهَا "how soft her voice is!" (not permutated as مَا أَلَانَ): مَا أَجْوَدَ زَيْدًا[1] "how bounteous is Zayd!" (not مَا أَجَادَ).

(*c*) Other forms are: لِلّٰهِ دَرُّهُ فَارِسًا[2] "what a fine horseman he is!";

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[1] From جَادَ - يَجُودُ.

[2] The literal translation appears to be, "To God may his milk be, while he is a horseman."

(here هُ "his" is in the genitive case): لِلّٰهِ دَرُّ زَيْدٍ قَارِئًا "what a good reader Zayd is!": لِلّٰهِ دَرُّ مَنْ قَالَ "how exquisitely the poet has said!"

(*d*) A noun repeated in the genitive and separated by أَيُّ often expresses admiration, as: رَجُلٌ أَيُّ رَجُلٍ "what a man!," *vide* p. 757(3).

§ LXI. Verbs of Praise and Blame (أَفْعَالُ الْمَدْحِ وَالذَّمِّ); and Approximate (and Inceptive), and Potential Verbs.

(*a*) نِعْمَ "how good" and بِئْسَ "how bad" are generally indeclinable, though some grammarians do decline these words:—نِعْمَ الصَّاحِبُ زَيْدٌ "excellent is *the* companion Zayd," *i.e.* "Zayd is an excellent companion." This has the same meaning as: نِعْمَ صَاحِبًا زَيْدٌ "excellent *as a* companion is Zayd." These require a definite agent.

(*b*) Also indeclinable is حَبَّذَا "bravo! *or* how good!"; which is said to be derived from حَبَّ "it is agreeable" and ذَا "that": it must be followed by a nominative, which is in apposition to ذَا.

(*c*) [1] سَاءَ "how bad" must agree with the agent in *gender* and *number*; سَاءَ قَرِينًا "what a bad companion he is!": سَاءَتْ مَصِيرًا "how bad an abode it (Hell, *fem.*) is!"

(*d*) مَا "that, which, what" can be added to all except حَبَّذَا, as: نِعْمَ مَا فَعَلْتَ (نِعِمَّا or) "good is what thou didst!"

(*e*) لَا نِعْمَ etc. = بِئْسَ.

(*f*) حَسُنَ (fully declinable) has the same constructions as نِعْمَ. It may also have the same construction as سَاءَ, and often occurs with this construction in the Quran for نِعْمَ.

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[1] سَاءَ 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 أَنْ).

(i) First, those that express that an action is on the point of taking place ("he nearly, or almost, or well nigh—— "), as: كَادَ - يَكَادُ [أَنْ] (1st pers. sing. Pret. كِدْتُ; Act. Part. كَائِدٌ); rarely followed by أَنْ and the Subjunctive; أَوْشَكَ - يُوشِكُ (أَنْ) (Act. Part. مُوشِكٌ); rarely used in the Preterite, is personal or impersonal: and كَرَبَ used in the Preterite only; is rarely followed by أَنْ with the Subjunctive. Examples: كَادَ الْفَارِسُ يَسْقُطُ "the horseman nearly fell" (*vide* also p. 784); يُوشِكُ أَنْ يَجِيءَ or يُوشِكُ زَيْدٌ أَنْ يَجِيءَ and يُوشِكُ زَيْدٌ يَجِيءُ (both personal), زَيْدٌ (impersonal, the subject of يُوشِكُ being the following clause) "Zayd is on the point of coming."

(ii) Those that express hope, expectation, or possibility, as: عَسَى (أَنْ) (1st pers. sing. عَسَيْتُ, and rarely عَسِيتُ), used personally or impersonally like أَوْشَكَ *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 أَنْ and the Subjunctive; it may also be used with an acc. suffixed pronoun عَسَاهُ "perhaps he" etc.; it is sometimes used with the negative مَا: إِخْلَوْلَقَ أَنْ (rare) "it is likely, probable, that—"; may be used personally or impersonally: حَرَى أَنْ (rare). Examples: عَسَى زَيْدٌ أَنْ يَقُومَ etc., etc. "perhaps Zayd, may, will, stand up"; أَلَزَيْدُونَ عَسَوْا أَنْ يَقُومُوا (or أَلَزَيْدُونَ عَسَى أَنْ يَقُومُوا), etc. "perhaps the Zayds will stand up"; عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ "perhaps ye may be averse from a thing, though it be good for you"; عَسَاكَ أَنْ تَقُومَ, or عَسَاكَ قَائِمٌ (compare لَعَلَّ p. 785).

(iii) Those that express commencement, as: أَنْشَأَ - قَامَ - أَقْبَلَ - عَلِقَ - طَفِقَ - أَخَذَ - جَعَلَ - شَرَعَ, and هَبَّ "to begin." These are used as inceptives, in the Preterite only (followed by an Indic. Aor.), as: جَعَلَ يَلُومُهُ "he began to reproach him"; هَبَّتْ تَلُومُنِي "she began reproaching me." *Vide* also

§ XLIV (*b*) (5), p. 814. Rarely these verbs take a verbal noun with the prepositions بِ or فِى, as: أَخَذْنَا فِى ٱلْمَسِيرِ "we begun to travel." [But أَخَذَ بِ = "to call to account, to capture in the act," when there is no ٱل].

Remark.—It will be noticed that كَادَ and أَوْشَكَ excepted, all the Approximate (and Inceptive) Verbs are used in the Preterite only; that, عَسَى excepted, all must precede the noun, and the noun must precede the predicate; that, if not followed by أَنْ, the Indicative is used.

(*h*) POTENTIAL VERBS.—(i) قَدَرَ - يَقْدُرُ is followed by the Aor. Indic., or by أَنْ with the Subjunctive, as: مَا أَقْدِرُ أَمْشِى "I cannot walk"; لَا يَقْدِرُ يُكْمِلُ هٰذَا ٱلشُّغْلَ "he cannot complete this work"; مَا قَدَرْتُ أَنْ أَقْرَبَ لَهُ "I could not get near him": (ii) أَمْكَنَ "to enable etc.", with a suffixed pronoun, followed by the same constructions, as: مَا يُمْكِنُنِى (أَنْ) أَفْعَلَ "I cannot do it";—يُمْكِنُ أَنْ— "it is possible that —"; غَيْرُ مُمْكِنٍ عَمَلُهُ "it is not possible to do this."

Remark I.—Compare the phrase:—هَلْ لَكَ أَنْ— "can you— ?"

Remark II.—"Can" in the sense of "to know how to do," is expressed by عَرَفَ - يَعْرِفُ, as: يَعْرِفُ يَكْتُبُ "he can write."

§ LXII. Appositives (ٱلتَّوَابِعُ).

(*a*) Words in Apposition are put in the same case, as: جَآءَ زَيْدٌ ٱلْكَرِيمُ "there came Zayd, the generous one."

The Arabs distinguish five kinds of Apposition:—

(1) The Descriptive or Qualificative Apposition (ٱلنَّعْتُ, or ٱلصِّفَةُ). The

idea of رَجُلٌ كَرِيمٌ is "a man, a generous being[1]" rather than "a generous[2] man." Adjectives are therefore considered to be in Apposition to their nouns rather than in concord with them. Further examples are: مَرَرْتُ بِرَجُلٍ كَرِيمٍ "I passed by a man, a generous being" and مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبُوهُ "I passed by a man whose father is a generous being"; *vide* § XXXVIII.

(2) Connective Apposition *or* the Connection of Sequence (عَطْفٌ, or عَطْفُ النَّسَقِ), *i.e.* where words are joined by the particles (conjunctive or disjunctive) وَ "and," فَ "and," ثُمَّ "then," حَتَّى "even to," أَوْ "or" (disjunctive), أَمْ "or" (after "whether"), إِمَّا "either," لَا "not" (simple negation, as in "Zayd came, not Amr"), بَلْ "nay, rather," لٰكِنْ "but."

(3) Explanatory apposition (عَطْفُ الْبَيَانِ) or the asyndetic connection of a substantive with a preceding one which it defines more particularly, as in يُسْقَى مِنْ مَاءٍ صَدِيدٍ "he shall be given to drink water (*i.e.*) pus."

(4) Permutative Apposition *or* the Apposition of Substitution (اَلْبَدَلُ).

(5) Corroborative Apposition (اَلتَّوْكِيدُ) *vide* § LXIII.

Remark.—Even two finite verbs in *the same tense* may be regarded as in Apposition, as in: قَامَ سَجَدَ لَهُ (for قَامَ فَسَجَدَ لَهُ) "he arose (and) prostrated himself before him"; غَنَّى أَحْسَنَ = "he sang well"; compare p. 785 (7) and p. 848 (*d*). In يُرْسِلُ يُعْلِمُ, the second verb may be an example, either of Apposition or of 'State' (اَلْحَالُ). 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.

(1) بَدَلُ ٱلكُلِّ مِنَ ٱلكُلِّ, as; — جَآءَ زَيْدٌ أَخُوكَ "Zayd thy brother came[1]" جَآءَنِي ٱلقَوْمُ كِبَارُهُمْ وَ صِغَارُهُمْ "the people, great and small, came to me."

(2) بَدَلُ البَعْضِ مِنَ الكُلِّ, as; — قَبَّلْتُهُ رَأْسَهُ "kiss him, his hand"; أَكَلْتُ ٱلرَّغِيفَ نِصْفَهُ "I eat the loaf, only half of it."

(3) بَدَلُ ٱلاشْتِمَالِ, as; — مَدَحْتُ زَيْدًا ثَوْبَهُ "I praised Zayd, his garment only."

(4) بَدَلُ ٱلغَلَطِ وَ ٱلنِّسْيَانِ, as: — رَكِبْتُ ٱلفَرَسَ ٱلبَغْلَةَ "I rode the mare, no I mean the mule."

(*c*) A substantive or adjective in apposition to a Vocative, may be in the Nominative or Accusative, as: يَا مُحَمَّدُ ٱلنَّبِيُّ "Oh! Muhammad, the Prophet"; يَا أَخِي ٱلعَزِيزُ. If however the word in apposition governs another word, it must be in the Accusative (*vide* § XLI (*c*) (9)), as: يَا أَخِي عَبْدَ ٱللّٰهِ; يَا إِبْرَاهِيمُ خَلِيلَ ٱللّٰهِ. If إِبْنٌ 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: يَا عُمَرُ بْنَ ٱلخَطَّابِ "Oh 'Umar the son of *Khaṭṭāb*!"

(*d*) The Infinitive as an intensive adjective may stand in apposition to a noun, as: رَأَيْتُ مَلِكَةً عَدْلًا "I saw a queen a personification of justice" (*i.e.* "justice itself"); رَأَيْتُ ٱلمَلِكَةَ ٱلعَدْلَ "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 فَرَسٌ طَوْعَةٌ "a well-schooled mare" are found, though incorrect. This infinitive should be masc. sing. only.

(*e*) Note the following examples of Apposition:—

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[1] But جَاءَ أَخُوكَ زَيْدٌ "thy brother, Zayd, came" (*i.e.* 'not thy brother So-and-so or So-and-so'), is عَطْفُ البَيَانِ.

(1) *Size.* طَرِيقٌ مِائَةُ ذِرَاعًا "a street 100 yards long"; قُمَاشٌ ذِرَاعٌ "a yard of stuff"; قُمَاشٌ ذِرَاعَانِ "two yards of stuff." But رَجُلٌ طُولُهُ سِتَّةُ أَقْدَامٍ "a man six feet high"; (here طول could not be omitted).

(2) *Likeness.* رَجُلٌ مِثْلُ امْرَأَةٍ "a man like a woman"; رَأَيْتُ رَجُلًا مِثْلَ إِمْرَأَةٍ "I saw a man like a woman."

If كَمِثْلِ is substituted, اَلَّذِي هُوَ is understood, as: رَأَيْتُ رَجُلًا [الَّذِي هُوَ] كَمِثْلِ إِمْرَأَةٍ.

(3) *Material.* سَلْسَلَةٌ حَدِيدٌ "a chain made of iron," (= سَلْسَلَةُ حَدِيدٍ). But when the noun is *indefinite*, as in the example, it is better to use مِنْ, as: سَلْسَلَةٌ مِنْ ذَهَبٍ (= سَلْسَلَةُ ذَهَبٍ) "a gold chain." If *definite*, the genitive alone can be used, as: سَلْسَلَةُ الذَّهَبِ "the golden chain."

(4) The substantives *Kull*^{un}, *Kāffat*^{un} and *Jamī'*^{un} كُلٌّ - كَافَّةٌ and جَمِيعٌ, either govern the genitive or else stand in apposition, as: كُلُّ الْبَيْتِ, or كُلُّهُ الْبَيْتُ "the whole house"; كُلُّ النَّاسِ "the whole *of* the people"; كُلُّ نَاسٍ "every people"; اَلنَّاسُ كُلُّهُمْ "all the people" or نَاسٌ كُلُّهُمْ "all the world." *Vide* also § XXXVIII (*h*).

Remark I.—"Every person" = (كُلُّ وَاحِدٍ مِنَ النَّاسِ), or كُلُّ مِنَ النَّاسِ.

Note that before a definite noun, كُلٌّ means "the whole *or* all," as: كُلُّ الْيَوْمِ "the whole day," and كُلُّ الْحَيَوَانَاتِ "all the animals"; but that before an indefinite noun, it means "each *or* every," as: كُلُّ يَوْمٍ "every day."

(5) So too with *Ba'ẓ*^{un} بَعْضٌ "portion" in the sense of "some, a part"; بَعْضُ النَّاسِ, or بَعْضُهُمْ اَلنَّاسُ.

(6) *Ghayr*^{un} غَيْرٌ "another than." جَاءَ رَجُلٌ غَيْرُهُ "another than he came"; جَاءَتْ إِمْرَأَةٌ غَيْرُهَا.

(7) *Ibn*^{un} اِبْنٌ, lit. "son." رَجُلٌ اِبْنُ ثَلَاثِينَ سَنَةً "a man thirty years of age."

(8) *Kunniyyat*^{un} كُنْيَةٌ, 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*^{un} لَقَبٌ "title, nickname," as: أَبُو هُرَيْرَةَ, *lit.* "father of a kitten" (a nickname for one of the Companions who was fond of cats):[1]

§ LXIII. Emphasis or Corroboration (اَلتَّأْكِيدُ or اَلتَّوْكِيدُ).

(*a*) This is also called CORROBORATIVE APPOSITION. It is either: (i) لَفْظِيٌّ, *i.e.* repetition of a word or clause, or repetition by a synonym; or (ii) مَعْنَوِيٌّ, *i.e.* repetition by special words, such as "he himself", "both of them," "all of them."

(*b*) The following examples illustrate the first:—

جَآءَنِي زَيْدٌ زَيْدٌ "Zayd, *Zayd* came to me."

ضَرَبَهُ ضَرَبَهُ زَيْدٌ "Zayd struck him, *struck him.*"

نَعَمْ نَعَمْ "yes, yes!"

جَآءَ رَاكِضاً رَاكِضاً "he came running, *running*[2]."

ضَرَبْتَ أَنْتَ "thou hast struck, *thou.*"

رَأَيْتُكَ إِيَّاكَ
or
رَأَيْتُكَ أَنْتَ[3]
} "I saw thee, *thee.*"

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[1] Such nicknames are also given to animals and lifeless things, as: أُمُّ عَامِرٍ "mother of 'Āmir" (the hyena); اِبْنُ آوَى "son of a seeker of shelter" (*i.e.* the jackal); بِنْتُ اَلْعِنَبِ "daughter of the vine" (*i.e.* wine); أَبُو رُكْبَةَ "father of the knees" (a fever in which there is pain in the knees); أَبُو سَلَامَةَ (local) "father of safety" (*i.e.* the shark). Nicknames given to animals and lifeless things are styled لَقَبٌ.

[2] But in Hindustani *dauṛtā dauṛtā pahunch-gayā* = "he ran the whole way till he arrived."

[3] The pronoun may always be so repeated separately in its nominative form.

مَرَرْتُ بِكَ بِكَ
or
مَرَرْتُ بِكَ أَنْتَ [1] "I passed by thee, *by thee.*"

إِنَّ زَيْدًا إِنَّ زَيْدًا [2] "verily verily Zayd....."

أَنَا صَائِمٌ أَنَا صَائِمٌ "I am fasting, I am fasting."

جَاءَ لَيْثٌ أَسَدٌ "a lion came, a lion."

أَدْبَرَ وَلَّى الْجَيْشُ
or
أَدْبَرَ الْجَيْشُ وَلَّى "the army retreated, *retreated.*"

نَعَمْ جَيْرِ "yes, certainly."

(*c*) In the phrase (نَحْنُ or) إِنَّمَا قَامَ أَنَا "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 (التَّاكِيدُ الْمَعْنَوِيُّ). Such words are نَفْسٌ (pl. أَنْفُسٌ), and عَيْنٌ (pl. أَعْيُنٌ) "self"; كُلٌّ, or جَمِيعٌ, or كَافَّةٌ "totality, all," with an affixed pronoun agreeing with the noun; the elative أَجْمَعُ (a diptote) "altogether"; and the dual noun كِلَا masc., and كِلْتَا fem. "both", with an affixed pronoun. Examples: (كُلُّهُمْ, or أَجْمَعِينَ or) رَأَيْتُ الْقَوْمَ أَجْمَعَ "I saw the people, all of them", or رَأَيْتُ الْقَوْمَ كُلَّهُمْ أَجْمَعِينَ (more emphatic than the previous); (بِنَفْسِهِ or, عَيْنُهُ or) جَاءَ هُوَ نَفْسُهُ "he *himself* came."

Remark.—كُلٌّ is used in the singular only.

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[1] Not بِكَكَ.

[2] Not إِنَّ إِنَّ زَيْدًا

§ LXIV. Paradigms.

TABLE I.

(A.)

PARADIGM OF I STEM OF THE SOUND OR STRONG (سَالِمٌ OR صَحِيحٌ) VERB قَتَلَ, "HE KILLED."

Infinitive قَتْلٌ; Participle قَاتِلٌ.

Active Voice (الْمَعْرُوفُ).

Person.	Number.	Preterite or Perfect Tense (or State).	Aorist Tense (or Imperfect State). Indicative.	Subjunctive.	Jussive,[1] or Apocopated Aorist.	Energ. I.[2]	Energ. II.[2]	Imperative.[3]
3. masc.	Sing.	قَتَلَ	يَقْتُلُ	يَقْتُلَ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلَنْ	——
3. fem.	,,	قَتَلَتْ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلَنْ	——
2. masc.	,,	قَتَلْتَ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلَنْ	اُقْتُلْ
2. fem.	,,	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلُنَّ	تَقْتُلُنْ	اُقْتُلِي
1. c.	,,	قَتَلْتُ	أَقْتُلُ	أَقْتُلَ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلَنْ	——
3. masc.	Dual.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِّ	wanting	——
3. fem.	,,	قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِّ	wanting	——
2. ,,	,,	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِّ	wanting	اُقْتُلَا
3. masc.	Plur.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُنَّ	يَقْتُلُنْ	——
3. fem.	,,	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَانِّ	wanting	——
2. masc.	,,	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُنَّ	تَقْتُلُنْ	اُقْتُلُوا
2. fem.	,,	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَانِّ	wanting	اُقْتُلْنَ
1. ,,	,,	قَتَلْنَا	نَقْتُلُ	نَقْتُلَ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلَنْ	——

For Derived Forms *vide* Table IV.

[1] Strengthened by لِ, it supplies the missing persons of the Imperative. After لَا "not," it expresses prohibition or wish.

[2] The energetic is used in command, prohibition, affirmation, interrogation. For greater emphasis لَ "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.

Person.	Number.	Preterite Tense (or Perfect State).	Aorist Tense (or Imperfect State).					Imperative.	Infinitive.
			Indicative.	Subjunctive.	Jussive or Apocopated Aorist.	Energ. I.	Energ. II.		
3. masc.	Sing.	جَلَسَ	يَجْلِسُ	يَجْلِسَ	يَجْلِسْ	يَجْلِسَنَّ	يَجْلِسَنْ	إِجْلِسْ	جُلُوسٌ
,,	,,	رَفَعَ	يَرْفَعُ	يَرْفَعَ	يَرْفَعْ	يَرْفَعَنَّ	يَرْفَعَنْ	إِرْفَعْ	رَفْعٌ
,,	,,	فَرِقَ [1]	يَفْرَقُ	يَفْرَقَ	يَفْرَقْ	يَفْرَقَنَّ	يَفْرَقَنْ	إِفْرَقْ	فَرَقٌ
,,	,,	خَشُنَ [2]	يَخْشُنُ	يَخْشُنَ	يَخْشُنْ	يَخْشُنَنَّ	يَخْشُنَنْ	أُخْشُنْ	خُشُونَةٌ and خَشَانَةٌ

Note.—If the second vowel of the Preterite is ـُـ it remains ـُـ in the Aorist; but if it is ـَـ, it changes to ـِـ, except in seven verbs, in which it may be either ـَـ or ـِـ, *viz.*: نَعِمَ "it was pleasant"; حَسِبَ "he thought; يَئِسَ "he despaired," يَبِسَ "it dried"; فَضِلَ "he excelled"; قَنِطَ "he despaired"; عَرِضَ "he appeared."

[1] 2nd m. فَرِقْتَ

[2] 2nd m. خَشُنْتَ

TABLE II.

PARADIGM OF SOUND OR STRONG VERB قُتِلَ "HE WAS KILLED"

Infinitive *Nil*[1]; Participle مَقْتُولٌ.

Passive Voice (المجهول).[2]

Person.	Number.	Preterite Tense (or Perfect State).	Aorist Tense (or Imperfect State).		
			Indicative.	Subjunctive.	Jussive.[1]
3. masc... ..	Sing.	قُتِلَ	يُقْتَلُ	يُقْتَلَ	يُقْتَلْ
3. fem.	,,	قُتِلَتْ	تُقْتَلُ	تُقْتَلَ	تُقْتَلْ
2. masc... ..	,,	قُتِلْتَ	تُقْتَلُ	تُقْتَلَ	تُقْتَلْ
2. fem.	,,	قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي
1. c.	,,	قُتِلْتُ	أُقْتَلُ	أُقْتَلَ	أُقْتَلْ
3. masc... ..	Dual.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا
3. fem.	,,	قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا
2. c.	,,	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا
3. masc... ..	Plur.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا
3. fem.	,,	قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ
2. masc... ..	,,	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا
2. fem.	,,	قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ
1. c.	,,	قُتِلْنَا	نُقْتَلُ	نُقْتَلَ	نُقْتَلْ

[1] The Passive lacks the Infinitive and the Imperative, but the want of the latter may be supplied by لِ and the Jussive, as: لِيُقْتَلْ "let him be killed."

[2] All forms of the Verb have an Active and a Passive, except intransitives of the measure فَعُلَ, and the Stems IX (اِفْعَلَّ), XI (اِفْعَالَّ), and XV; and also those verbs of the measures فَعِلَ and فَعَلَ that denote, not a transitive or an intransitive act, but a state or condition.

The difference between the Passive and Stems V (تَفَعَّلَ), VII (اِنْفَعَلَ), and VIII (اِفْتَعَلَ) 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[1] VERB (فَعْلَلَ رُبَاعِيٌّ) قَمْطَرَ "TO TIE UP; BE ASSEMBLED."

Active Voice.

Tense.	I Stem.	II Stem (=5th Stem of triliterals).	III Stem (=9th of triliterals).	IV Stem (=7th of triliterals).
Preterite ..	قَمْطَرَ[2]	تَقَمْطَرَ[3]	إِقْمَنْطَرَ[4]	إِقْمَطَرَّ
Aorist ..	يُقَمْطِرُ	يَتَقَمْطَرُ	يَقْمَنْطِرُ	يَقْمَطِرُّ
Imperative ..	قَمْطِرْ	تَقَمْطَرْ	إِقْمَنْطِرْ	إِقْمَطِرِرْ
Participle ..	مُقَمْطِرٌ	مُتَقَمْطِرٌ	مُقْمَنْطِرٌ	مُقْمَطِرٌّ
Infinitive ..	قَمْطَرَةٌ and قِمْطَارٌ	تَقَمْطُرٌ	إِقْمِنْطَارٌ	إِقْمِطْرَارٌ

Passive Voice.

Preterite ..	قُمْطِرَ	تُقُمْطِرَ	أُقْمُنْطِرَ	أُقْمُطِرَّ
Aorist ..	يُقَمْطَرُ	يُتَقَمْطَرُ	يُقْمَنْطَرُ	يُقْمَطَرُّ
Imperative ..	——	——	——	——
Participle ..	مُقَمْطَرٌ	مُتَقَمْطَرٌ	مُقْمَنْطَرٌ	مُقْمَطَرٌّ
Infinitive ..	——	——	——	——

1 There are numerous onomatopoetic quadriliterals, as: وَلْوَلَ "to howl (in mourning)."

2 Measure فَعْلَلَ. Another example is تَرْجَمَ "to translate."

3 Measure تَفَعْلَلَ. Another example is تَسَلْطَنَ "to become Sulṭan" (from سَلْطَنَ "to appoint Sulṭan").

4 Measure إِفْعَلَلَّ. Another example is إِطْمَأَنَّ "to be quiet, to quiet oneself; to be low (of land)."

TABLE IV.

PARADIGM OF STEMS I TO X OF THE STRONG VERB قَتَلَ.[1]

Tense, etc.	I	II	III	IV	V	VI	VII	VIII	IX	X
Preterite Active	قَتَلَ	قَتَّلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ	إِنْقَتَلَ	إِقْتَتَلَ	إِقْتَلَّ	إِسْتَقْتَلَ
Aorist ,,	يَقْتُلُ	يُقَتِّلُ	يُقَاتِلُ	يُقْتِلُ	يَتَقَتَّلُ	يَتَقَاتَلُ	يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُّ	يَسْتَقْتِلُ
Imperative ,,	اُقْتُلْ	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتَلْ	إِنْقَتِلْ	إِقْتَتِلْ	إِقْتَلِلْ	إِسْتَقْتِلْ
Participle ,,	قَاتِلٌ	مُقَتِّلٌ	مُقَاتِلٌ	مُقْتِلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ	مُنْقَتِلٌ	مُقْتَتِلٌ	مُقْتَلٌّ	مُسْتَقْتِلٌ
Infinitive	قَتْلٌ	تَقْتِلَةٌ - تَقْتِيلٌ	مُقَاتَلَةٌ or قِتَالٌ	إِقْتَالٌ	تَقَتُّلٌ	تَقَاتُلٌ	إِنْقِتَالٌ	إِقْتِتَالٌ	إِقْتِلَالٌ	اِسْتِقْتَالٌ
Preterite Passive	قُتِلَ	قُتِّلَ	قُوتِلَ	أُقْتِلَ	تُقُتِّلَ	تُقُوتِلَ	اُنْقُتِلَ	اُقْتُتِلَ	———	اُسْتُقْتِلَ
Aorist ,,	يُقْتَلُ	يُقَتَّلُ	يُقَاتَلُ	يُقْتَلُ	يُتَقَتَّلُ	يُتَقَاتَلُ	يُنْقَتَلُ	يُقْتَتَلُ	———	يُسْتَقْتَلُ
Participle ,,	مَقْتُولٌ	مُقَتَّلٌ	مُقَاتَلٌ	مُقْتَلٌ	مُتَقَتَّلٌ	مُتَقَاتَلٌ	مُنْقَتَلٌ	مُقْتَتَلٌ	———	مُسْتَقْتَلٌ

[1] See footnote 2 to Table II, p. 861.

TABLE V.

PARADIGM OF I STEM OF DOUBLED (مُضَاعَف) VERB فَرَّ "HE FLED."

Infinitive فَرّ; Participle فَارّ.

Active Voice.

Person.	Number.	Preterite.	Aorist. Indicative.	Aorist. Subjunctive.	Aorist. Jussive.	Imperative.
3. masc.	*Sing.*	فَرَّ	يَفِرُّ	يَفِرَّ	(يَفِرَّ) يَفْرِرْ	—
3. fem.	,,	فَرَّتْ	تَفِرُّ	تَفِرَّ	(تَفِرَّ) تَفْرِرْ	—
2. masc.	,,	فَرَرْتَ [1]	تَفِرُّ	تَفِرَّ	(تَفِرَّ) تَفْرِرْ	(فِرَّ) إِفْرِرْ
2. fem.	,,	فَرَرْتِ [1]	تَفِرِّينَ	تَفِرِّي	تَفِرِّي	(إِفِرِّي) فِرِّي
1. c.	,,	فَرَرْتُ	أَفِرُّ	أَفِرَّ	(أَفِرَّ) أَفْرِرْ	—
3. masc.	*Dual.*	فَرَّا	يَفِرَّانِ	يَفِرَّا	يَفِرَّا	—
3. fem.	,,	فَرَّتَا	تَفِرَّانِ	تَفِرَّا	تَفِرَّا	—
2. c.	,,	فَرَرْتُمَا	تَفِرَّانِ	تَفِرَّا	تَفِرَّا	(إِفِرَّا) فِرَّا
3. masc.	*Plur.*	فَرُّوا	يَفِرُّونَ	يَفِرُّوا	يَفِرُّوا	—
3. fem.	,,	فَرَرْنَ	يَفْرِرْنَ	يَفْرِرْنَ	يَفْرِرْنَ	—
2. masc.	,,	فَرَرْتُمْ	تَفِرُّونَ	تَفِرُّوا	تَفِرُّوا	(إِفِرُّوا) فِرُّوا
2. fem.	,,	فَرَرْتُنَّ	تَفْرِرْنَ	تَفْرِرْنَ	تَفْرِرْنَ	إِفْرِرْنَ [2]
1. c.	,,	فَرَرْنَا	نَفِرُّ	نَفِرَّ	(نَفِرَّ) نَفْرِرْ	—

Note.—So too are conjugated مَدَّ - يَمُدُّ "to prolong"; مَلَّ - يَمُلُّ "to tire of," etc.

It may be noted that whenever the second of the assimitated 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.* فَرِرْتَ or فَرِيتَ.

[2] In the pl. fem., the *hamzatu'l-waṣl* is restored, as a word cannot begin with a quiescent letter.

TABLE VI.

PARADIGM OF I STEM DOUBLED VERB—(*continued*).

Passive Voice.

Person.	Number.	Preterite.	Aorist. Indicative.	Aorist. Subjunctive.	Aorist. Jussive.
3. masc. ..	*Sing.*	فُرَّ	يُفَرُّ	يُفَرَّ	يُفَرَّ - يُفَرَّرْ [1]
3. fem. ..	,,	فُرَّتْ	تُفَرُّ	تُفَرَّ	تُفَرَّ - تُفَرَّرْ
2. masc. ..	,,	فُرِرْتَ	تُفَرُّ	تُفَرَّ	تُفَرَّ - تُفَرَّرْ
2. fem. ..	,,	فُرِرْتِ	تُفَرِّينَ	تُفَرِّي	تُفَرِّي
1. c.	,,	فُرِرْتُ	أُفَرُّ	أُفَرَّ	أُفَرَّ - أُفَرَّرْ
3. masc. ..	*Dual*	فُرَّا	يُفَرَّانِ	يُفَرَّا	يُفَرَّا
3 fem. ..	,,	فُرَّتَا	تُفَرَّانِ	تُفَرَّا	تُفَرَّا
2. c.	,,	فُرِرْتُمَا	تُفَرَّانِ	تُفَرَّا	تُفَرَّا
3. masc. ..	*Plur.*	فُرُّوا	يُفَرُّونَ	يُفَرُّوا	يُفَرُّوا
3. fem. ..	,,	فُرِرْنَ	يُفَرِرْنَ	يُفَرِرْنَ	يُفَرِرْنَ
2. masc. ..	,,	فُرِرْتُمْ	تُفَرُّونَ	تُفَرُّوا	تُفَرُّوا
2. fem. ..	,,	فُرِرْتُنَّ	تُفَرِرْنَ	تُفَرِرْنَ	تُفَرِرْنَ
1. c.	,,	فُرِرْنَا	نُفَرُّ	نُفَرَّ	نُفَرَّ - نُفَرَّرْ

[1] The Energetic forms are يُفَرَّنَّ and يُفَرَّنْ. Pass. Part. m. مُفَرَّرٌ, f. مُفَرَّرَةٌ.

TABLE VII.

PARADIGM OF DERIVED STEMS OF فَرَّ.

Tense, etc.	I	III	IV	VI	VII	VIII	X
Preterite Active	فَرَّ	فَارَّ [1]	أَفَرَّ	تَفَارَّ	إِنْفَرَّ	إِفْتَرَّ	إِسْتَفَرَّ
Aorist ,,	يَفِرُّ	يُفَارُّ	يُفِرُّ	يَتَفَارُّ	يَنْفَرُّ	يَفْتَرُّ	يَسْتَفِرُّ
Imperative ,,	اِفْرِرْ	فَارِرْ	أَفْرِرْ	تَفَارَرْ	اِنْفَرِرْ	اِفْتَرِرْ	اِسْتَفْرِرْ
Participle ,,	فَارٌّ	مُفَارٌّ	مُفِرٌّ	مُتَفَارٌّ	مُنْفَرٌّ	مُفْتَرٌّ	مُسْتَفِرٌّ
Infinitive	فَرٌّ [1]	فِرَارٌ	إِفْرَارٌ	تَفَارٌّ	اِنْفِرَارٌ	اِفْتِرَارٌ	اِسْتِفْرَارٌ
Preterite Passive	فُرَّ	فُورِرَ	أُفِرَّ	تُفُورِرَ	اُنْفُرَّ	اُفْتُرَّ	اُسْتُفِرَّ
Aorist ,,	يُفَرُّ	يُفَارُّ	يُفَرُّ	يُتَفَارُّ	يُنْفَرُّ	يُفْتَرُّ	يُسْتَفَرُّ
Participle ,,	مَفْرُورٌ	مُفَارٌّ	مُفَرٌّ	مُتَفَارٌّ [1]	مُنْفَرٌّ	مُفْتَرٌّ	مُسْتَفَرٌّ

Note.—The remaining Stems present no irregularity. Some verbs, as: قَطَطَ "to be curly"; لَبُبَ "to be intelligent"; شَرُرَ "to be bad"; فَكُكَ "to be in one's dotage," and some others of the measures فَعِلَ or فَعُلَ may also occur in uncontracted forms.

[1] The forms تَفَارٌّ. فَارٌّ, etc. as well as فَارٌّ (for فَارِرٌ), are exceptions to the rule which prohibits a quiescent letter from following a long vowel.

TABLE VIII.

Hamzated (الفعل المهموز) VERBS, DIFFERENT FORMS.

(A.)

Forms having *Hamzah* for the First Radical.

Active Voice.

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	أَثَرَ	يَأْثُرُ	أُوثُرْ [1]	آثِرٌ	أَثْرٌ	to quote,
,,	,,	أَمَلَ	يَأْمُلُ	أُومُلْ	آمِلٌ	أَمَلٌ and أَمْلٌ	to hope.
,,	,,	أَرِجَ	يَأْرَجُ	إِيرَجْ	أَرِجٌ	أَرَجٌ	to exhale strong odour.
,,	,,	أَسُلَ	يَأْسُلُ	[أُوسُلْ]	أَسِلٌ	أَسَلٌ	to be slender.

Passive Voice.

3rd masc.	Sing.	أُثِرَ	يُؤْثَرُ	——	مَأْثُورٌ	——	
,,	,,	أُمِلَ	يُؤْمَلُ	——	مَأْمُولٌ	——	
,,	,,	أُرِجَ	يُؤْرَجُ	——	مَأْرُوجٌ	——	
,,	,,	[أُسِلَ]	[يُؤْسَلُ]	——	[مَأْسُولٌ]	——	

Note.—Speaking generally, when the *alif* supporting the *hamzah* is preceded by ـِ or ـُ characteristic of the form, the *alif* is changed into the corresponding semi-vowel: *vide* Aorists Passive above.

The verbs أَخَذَ "to take," أَمَرَ "to command," and أَكَلَ "to eat," drop their first radical in the Imperative of Stem I, as: خُذْ, etc.

In Stem VIII (إِفْتَعَلَ), the verb أَخَذَ assimilates its *hamzah*, as: يَتَّخِذُ - إِتَّخَذَ.

The tense inflections are the same as those of the Sound verb.

[1] But from يَأْثِرُ - أَثِرَ the Imperative is إِيثِرْ.

TABLE VIII—(*continued*).

(B.)

Forms having *Hamzah* for the Second Radical.

Active Voice.

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	سَأَلَ	يَسْأَلُ يَسْئَلُ	إِسْأَلْ	سَائِلٌ	سُؤَالٌ مَسْأَلَةٌ تَسْآلٌ	to ask.
,,	,,	سَئِمَ	يَسْأَمُ	إِسْأَمْ	سَائِمٌ	سَأْمٌ سَأْمَةٌ سَآمَةٌ	to be averse.
,,	,,	لُؤْمَ [1]	يَلْؤُمُ	أُلْؤُمْ	لَائِمٌ	لُؤْمٌ مَلَامَةٌ لَآمَةٌ	to be of low origin; be miserly.

Passive Voice.

3rd masc.	Sing.	سُئِلَ	يُسْأَلُ	——	مَسْؤُولٌ مَسْئُولٌ	——	to be asked.
,,	,,	سُئِمَ	يُسْأَمُ	——	مَسْئُولٌ	——	——
——	——	——	——	——	——	——	——

Note.—The verb سَأَلَ has in its Jussive يَسْأَلْ (or يَسْئَلْ), and يَسَلْ (without *hamzah*); and in its Imperative سَلْ, fem. سَلِي, etc., as well as إِسْأَلْ, 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 يْ, the dots are omitted.

The inflections are the same as for the Sound verb.

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[1] But يَلْؤُمُ - لَؤُمَ (Inf. لُؤْمٌ) "to dress or bind up a wound, accuse of being low (in character or origin)," and يَلُومُ - لَامَ (Infs. لَوْمٌ - مَلَامٌ - مَلَامَةٌ) "to blame."

TABLE VIII—(*continued*).

(C.)

Forms having *Hamzah* for the Third Radical.

Active Voice.

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	بَرَأَ	يَبْرَأُ	اِبْرَأْ	بَارِئٌ	بَرْءٌ / بُرُوءٌ	to create.
,,	,,	هَنَأَ	يَهْنَأُ	اِهْنَأْ	هَانِئٌ	هَنْءٌ	to congratulate.
,,	,,	خَطِئَ	يَخْطَأُ	اِخْطَأْ	خَاطِئٌ	خَطَاءٌ	
,,	,,	جَرُؤَ	يَجْرُؤُ	اُجْرُؤْ	جَارِئٌ	جَرَاءَةٌ / جُرْأَةٌ	to be brave or bold.
,,	,,						

Passive Voice.

3rd masc.	Sing.	بُرِئَ	يُبْرَأُ	——	مَبْرُوءٌ	——
,,	,,	هُنِئَ	يُهْنَأُ	——	مَهْنُوءٌ	——
,,	,,	خُطِئَ	يُخْطَأُ	——	مَخْطُوءٌ	——
,,	,,	——	——	——	——	——

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.

	II.	III.	IV.	V.	VI.	VII.	VIII.	X.
Preterite Active	أَثَّرَ	آثَرَ	آثَرَ	تَأَثَّرَ	تَأَثَّرَ	Stems V or VIII, or the Passive of I, are substituted. *Vide* § III, Stem VII, Remarks.	إِيتَثَرَ	إِسْتَأْثَرَ
Aorist ,,	يُؤَثِّرُ	يُؤَاثِرُ	يُؤْثِرُ	يَتَأَثَّرُ	يَتَأَثَّرُ		يَأْتَثِرُ	يَسْتَأْثِرُ
Imperative ,,	أَثِّرْ	آثِرْ	آثِرْ	تَأَثَّرْ	تَأَثَّرْ		إِيتَثِرْ	إِسْتَأْثِرْ
Participle ,,	مُؤَثِّرٌ	مُؤَاثِرٌ	مُؤْثِرٌ	مُتَأَثِّرٌ	مُتَأَثِّرٌ		مُؤْتَثِرٌ	مُسْتَأْثِرٌ
Infinitive ,,	تَأْثِيرٌ	إِثَارٌ	إِيثَارٌ	تَأَثُّرٌ	تَأَثُّرٌ		إِيتِثَارٌ	إِسْتِئْثَارٌ
Preterite Passive	أُثِّرَ	أُوثِرَ	أُوثِرَ	تُؤُثِّرَ	تُؤُثِّرَ		أُوتُثِرَ	أُسْتُؤْثِرَ
Aorist ,,	يُؤَثَّرُ	يُوَاثَرُ	يُؤْثَرُ	يُتَأَثَّرُ	يُتَأَثَّرُ		يُوتَثَرُ	يُسْتَأْثَرُ
Participle ,,	مُؤَثَّرٌ	مُوَاثَرٌ	مُؤْثَرٌ	مُتَأَثَّرٌ	مُتَأَثَّرٌ		مُؤْتَثَرٌ	مُسْتَأْثَرٌ

Preterite Active	سَأَّلَ	سَآءَلَ	أَسْأَلَ	تَسَأَّلَ	تَسَآءَلَ	إِنْسَأَلَ	إِسْتَأَلَ	إِسْتَسْأَلَ
Aorist ,,	يُسَأِّلُ	يُسَآئِلُ	يُسْئِلُ	يَتَسَأَّلُ	يَتَسَآءَلُ	يَنْسَئِلُ	يَسْتَئِلُ	يَسْتَسْئِلُ
Imperative ,,	سَأِّلْ	سَآئِلْ	أَسْئِلْ	تَسَأَّلْ	تَسَآءَلْ	إِنْسَئِلْ	إِسْتَئِلْ	إِسْتَسْئِلْ
Participle ,,	مُسَأِّلٌ	مُسَآئِلٌ	مُسْئِلٌ	مُتَسَأِّلٌ	مُتَسَآئِلٌ	مُنْسَئِلٌ	مُسْتَئِلٌ	مُسْتَسْئِلٌ
Infinitive ,,	تَسْئِيلٌ	مُسَآءَلَةٌ	إِسْآلٌ	تَسَأُّلٌ	تَسَآؤُلٌ	إِنْسِئَالٌ	إِسْتِئَالٌ	إِسْتِسْئَالٌ
Preterite Passive	سُوِّلَ	سُوئِلَ	أُسْئِلَ	تُسُئِّلَ	تُسُوؤِلَ	أُنْسِئِلَ	أُسْتُئِلَ	أُسْتُسْئِلَ
Aorist ,,	يُسَأَّلُ	يُسَآلُ	يُسْآلُ	يُتَسَأَّلُ	يُتَسَآءَلُ	يُنْسَأَلُ	يُسْتَأَلُ	يُسْتَسْأَلُ
Participle ,,	مُسَأَّلٌ	مُسَآلٌ	مُسْآلٌ	مُتَسَأَّلٌ	مُتَسَآءَلٌ	مُنْسَأَلٌ	مُسْتَأَلٌ	مُسْتَسْأَلٌ

[1] Also يَتَوَاتَّرُ - تَوَاتَّرَ and so on.

[2] Sometimes contracted to إِتَّتَرَ.

TABLE IX—(*continued*).

	II.	III.	IV.	V.	VI.	VII.	VIII.	X.
Preterite Active	بَرَّأَ	بَارَأَ	أَبْرَأَ	تَبَرَّأَ	تَبَارَأَ	إِنْبَرَأَ	اِبْتَرَأَ	اِسْتَبْرَأَ
Aorist ,,	يُبَرِّئُ	يُبَارِئُ	يُبْرِئُ	يَتَبَرَّأُ or يَتَبَرَّئُ	يَتَبَارَأُ	يَنْبَرِئُ	يَبْتَرِئُ	يَسْتَبْرِئُ
Imperative ,,	بَرِّئْ	بَارِئْ	أَبْرِئْ	تَبَرَّأْ	تَبَارَأْ	إِنْبَرِئْ	اِبْتَرِئْ	اِسْتَبْرِئْ
Participle ,,	مُبَرِّئٌ	مُبَارِئٌ	مُبْرِئٌ	مُتَبَرِّئٌ	مُتَبَارِئٌ	مُنْبَرِئٌ	مُبْتَرِئٌ	مُسْتَبْرِئٌ
Infinitive ,,	تَبْرِئَةٌ [1]	مُبَارَأَةٌ	إِبْرَاءٌ	تَبَرُّؤٌ	تَبَارُؤٌ	إِنْبِرَاءٌ	اِبْتِرَاءٌ	اِسْتِبْرَاءٌ
Preterite Passive	بُرِّئَ	بُورِئَ	أُبْرِئَ	تُبُرِّئَ	تُبُورِئَ	أُنْبُرِئَ	أُبْتُرِئَ	أُسْتُبْرِئَ
Aorist ,,	يُبَرَّأُ	يُبَارَأُ	يُبْرَأُ	يُتَبَرَّأُ	يُتَبَارَأُ	يُنْبَرَأُ	يُبْتَرَأُ	يُسْتَبْرَأُ
Participle ,,	مُبَرَّأٌ	مُبَارَأٌ	مُبْرَأٌ	مُتَبَرَّأٌ	مُتَبَارَأٌ	مُنْبَرَأٌ	مُبْتَرَأٌ	مُسْتَبْرَأٌ

[1] Measure تَفْعِلَةٌ. Defective verbs with their third radical و or ى have also this measure for the Infinitive of Stem II

TABLE X.

PARADIGM OF ASSIMILATED VERBS (فِعْلٌ مِثَالٌ, or مُعْتَلُّ الْفَاء).[1]

First Radical و and ى.

	First Radical و Aorist *i.*	First Radical و Aorist *a.*	First Radical و Aorist *a.*	First Radical ى
I. Preterite Act.	وَصَلَ	وَدَعَ	وَسِخَ	يَسَرَ
	(to arrive)	(to let alone)	(to be dirty)	(to be docile)
Aorist ,,	يَصِلُ	يَدَعُ	يَوْسَخُ	يَيْسِرُ
Imperat. ,,	صِلْ	دَعْ	(اُوْسَخْ, اِيْجَلْ)[1]	اِيْسِرْ
Infinitive	صِلَةٌ - وَصْلٌ وُصُولٌ	دَعَةٌ, وَدْعٌ	وَسَخٌ	يَسَرٌ
Aorist Pass.	يُوصَلُ	يُودَعُ	يُوسَخُ	يُوسَرُ
IV. Preterite Act.	أَوْصَلَ	أَوْدَعَ	أَوْسَخَ	أَيْسَرَ
Aorist ,,	يُوصِلُ	يُودِعُ	يُوسِخُ	يُوسِرُ
Partic. ,,	مُوصِلٌ	مُودِعٌ	مُوسِخٌ	مُوسِرٌ
Infinit.	إِيصَالٌ	إِيدَاعٌ	إِيسَاخٌ	إِيسَارٌ
VIII. Preterite Act.	اِتَّصَلَ	اِتَّدَعَ	اِتَّسَخَ	اِتَّسَرَ
Aorist ,,	يَتَّصِلُ	يَتَّدِعُ	يَتَّسِخُ	يَتَّسِرُ
Pret. Pass.	اُتُّصِلَ	اُتُّدِعَ	اُتُّسِخَ	اُتُّسِرَ
X. Preterite Act.	اِسْتَوْصَلَ	اِسْتَوْدَعَ	اِسْتَوْسَخَ	اِسْتَيْسَرَ
Infinit.	اِسْتِيصَالٌ	اِسْتِيدَاعٌ	اِسْتِيسَاخٌ	اِسْتِيسَارٌ

Note.—Verbs that take *kasrah* (ـِـ) in the Aorist as the characteristic vowel, drop the initial و, as: وَصَلَ "to arrive": Aor. يَصِلُ; Impera. صِلْ.

[1] A division of the Weak verb.

Some with *fatḥah* (ـَـ), have the same peculiarity, as: وَضَعَ "to place"; Aor. يَضَعُ; Impera. ضَعْ. In the Infinitive of most, the و is dropped and ة suffixed.

A few verbs with *ẓammah* (ـُـ) and *fatḥah* (ـَـ) in the Aorist, preserve the و, as: وَجِلَ - يَوْجَلُ "to be afraid." [1] وَبُلَ - يَوْبُلُ to be insalubrious.

Doubled verbs retain the و, as: وَدَّ - يَوَدُّ "to love."

In the Aorist Passive, the و is retained even though lost in the Active, as: وَجَدَ - يَجِدُ "to find"; وُجِدَ - يُوجَدُ "to be found."

The changes in assimilated verbs are, that when a *kasrah* (ـِـ) or a *ẓammah* (ـُـ) precedes a weak letter, the weak letter is changed into the homogeneous weak consonant, as: إِيجَلْ (for إِوْجَلْ), Imperative of وَجِلَ.

In Stem VIII, the و is assimilated to its following ت, as: وَصَلَ "to unite," VIII اِتَّصَلَ "to be continuous," Aor. يَتَّصِلُ: يَئِسَ - يَيْأَسُ "to despair of," VIII اِتَّأَسَ "to despair."

The same rules apply for the formation of nouns; thus from وَلَدَ comes مِيلَادٌ "time of birth" (for مِوْلَادٌ).

[1] وَجِلَ - يَوْجَلُ "to fear": وَسِنَ - يَوْسَنُ "to slumber, *also* to awake."

TABLE XI.

(A.)

PARADIGMS OF HOLLOW[1] VERBS (فَعَلَ أَجْوَفُ); SECOND RADICAL[2] و.

1 Stem of قَالَ (for قَوَلَ) "he said"; Inf. قَوْلٌ; Act. Participle قَائِلٌ.

Active Voice.

Person.	Number.	Preterite.	Aorist. Indicative.	Aorist. Subjunctive.	Aorist. Jussive.	Imperative.
3. masc.	Sing.	قَالَ (فَعَلَ)	يَقُولُ	يَقُولَ	يَقُلْ[3]	——
3. fem.	,,	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	——
2. masc.	,,	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	قُلْ
2. fem.	,,	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قُولِي
1. c.	,,	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	——
3. masc.	Dual	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	——
3. fem.	,,	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	——
2. c.	,,	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قُولَا
3. masc.	Plur.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	——
3. fem.	,,	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	——
2. masc.	,,	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	قُولُوا
2. fem.	,,	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قُلْنَ
1. c.	,,	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	——

Note.—The form فَعُلَ is conjugated in the same way, as: طَالَ (for طَوُلَ) "to be long," Aor. يَطُولُ.

[1] A division of the Weak verb. [2] Weak of the '*ayn*.'

[3] For يَقُولْ; but as two vowelless letters cannot occur together, the و or ى in such cases is dropped. Hence too the Imperative قُلْ (not قُولْ).

TABLE XI—(*continued*).

(B.)

PARADIGM OF HOLLOW VERB; SECOND RADICAL ي.

I Stem of سَارَ (for سَيَرَ) "to march, travel"; Inf. سَيْرٌ - مَسِيرٌ - مَسِيرَةٌ;

Act. Participle سَائِرٌ.

Active Voice.

Person.	Number.	Perfect.	Aorist.			*Imperative.*
			Indicative.	Subjunctive.	Jussive.	
3. masc. ..	Sing.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	——
3. fem. ..	,,	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	——
2 masc. .	,,	سِرْتَ	تَسِيرُ	تَسِيرَ	تَسِرْ	سِرْ
2. fem. ..	,,	سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	سِيرِي
1. c.	,,	سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	——
3. masc. ..	Dual	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	——
3. fem. ..	,,	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	——
2. c.	,,	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	سِيرَا
3. masc. ..	Plur.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	——
3. fem. ..	,,	سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	——
2. masc. ..	,,	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	سِيرُوا
2. fem. ..	,,	سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	سِرْنَ
1. c.	,,	سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	——

TABLE XI—(*continued*).

PARADIGMS OF HOLLOW VERB.

(C.)

I Stem. Second Radical و and ى, Passive Voice.

Passive Voice.

	Aorist.			Preterite.
	Jussive.	Subj.	Indic.	
Sing. 3 m. ..	يُقَلْ	يُقَالَ	يُقَالُ	قِيلَ
,, 3 f. ..	تُقَلْ	تُقَالَ	تُقَالُ	قِيلَتْ
,, 2 m. ..	تُقَلْ	تُقَالَ	تُقَالُ	قِلْتَ
,, 2 f. ..	تُقَالِي	تُقَالِي	تُقَالِينَ	قِلْتِ
,, 1 c. ..	أُقَلْ	أُقَالَ	أُقَالُ	قِلْتُ
Dual 3 m. ..	يُقَالَا	يُقَالَا	يُقَالَانِ	قِيلَا
,, 3 f. ..	تُقَالَا	تُقَالَا	تُقَالَانِ	قِيلَتَا
,, 2 c. ..	تُقَالَا	تُقَالَا	تُقَالَانِ	قِلْتُمَا
Plur. 3 m. ..	يُقَالُوا	يُقَالُوا	يُقَالُونَ	قِيلُوا
,, 3 f. ..	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	قِلْنَ
,, 2 m. ..	تُقَالُوا	تُقَالُوا	تُقَالُونَ	قِلْتُمْ
,, 2 f. ..	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	قِلْتُنَّ
,, 1. c. ..	نُقَلْ	نُقَالَ	نُقَالُ	قِلْنَا

	Participle.
Sing. m. ..	[مَبِيعٌ [2]] مَقُولٌ [1]

[1] For مَقْوُولٌ.

[2] For مَبْيُوعٌ from بَاعَ - يَبِيعُ (= بَيَعَ) "to sell."

TABLE XI—(*concluded*).

(D.)

FURTHER PARADIGM OF HOLLOW VERBS, SECOND RADICAL و AND ى.

قَالَ (for قَوَلَ) "to say,"; خَافَ (for خَوِفَ) "to fear"; سَارَ (for سَيَرَ) "to travel"; قَادَ - يَقُودُ "to lead."

	I 2nd Rad. و (فَعَلَ)	I 2nd Rad. و (فَعِلَ)	I 2nd Rad. ى (فَعَلَ)	IV 2nd Rad. و or ى	VII 2nd Rad. و or ى	VIII 2nd Rad. و or ى	X 2nd Rad. و or ى
Preterite Active	قَالَ	خَافَ	سَارَ	أَقَادَ	إِنْقَادَ	إِقْتَادَ	إِسْتَقَادَ
2nd pers. masc. sing.	قُلْتَ	خِفْتَ	سِرْتَ	أَقَدْتَ	إِنْقَدْتَ	إِقْتَدْتَ	إِسْتَقَدْتَ
Aorist ,,	يَقُولُ	يَخَافُ	يَسِيرُ	يُقِيدُ	يَنْقَادُ	يَقْتَادُ	يَسْتَقِيدُ
Imperative ,,	قُلْ	خَفْ	سِرْ	أَقِدْ	إِنْقَدْ	إِقْتَدْ	إِسْتَقِدْ
Participle ,,	قَائِلٌ	خَائِفٌ	سَائِرٌ	مُقِيدٌ	مُنْقَادٌ	مُقْتَادٌ	مُسْتَقِيدٌ
Preterite Passive	قِيلَ	خِيفَ	سِيرَ	أُقِيدَ	أُنْقِيدَ	أُقْتِيدَ	أُسْتُقِيدَ
Aorist ,,	يُقَالُ	يُخَافُ	يُسَارُ	يُقَادُ	يُنْقَادُ	يُقْتَادُ	يُسْتَقَادُ
Participle ,,	مَقُولٌ [1]	مَخُوفٌ	مَسِيرٌ [1]	مُقَادٌ	مُنْقَادٌ	مُقْتَادٌ	مُسْتَقَادٌ
Infinitive ,,	قَوْلٌ	خَوْفٌ	سَيْرٌ	إِقَادَةٌ	إِنْقِيَادٌ	إِقْتِيَادٌ	إِسْتِقَادَةٌ

Notes.—(i) A few hollow verbs of the measure فَعِلَ preserve their و or ى and are conjugated as sound verbs, as: عَوِرَ - يَعْوَرُ "to be one-eyed"; صَيِدَ - يَصْيَدُ "to have glanders."

[1] For مَقْوُولٌ. So too from بَاعَ (= بَيَعَ) the Passive Participle of I Stem is مَبِيعٌ (for مَبْيُوعٌ).

(ii) Hollow verbs denoting colour or defect always retain their و or ى in Stem IX, as: إِسْوَدَّ "to be or become black", Aor. يَسْوَدُّ; اِبْيَضَّ "to be or become white", Aor. يَبْيَضُّ.

(iii) The و is often retained in X Stem, as: إِسْتَصْوَبَ "to approve," Aor. يَسْتَصْوِبُ.

(iv) Hollow verbs that have و or ى as a third radical always retain their و, as: سَوِىَ "to be worth", Aor. يَسْوَى.

(v) Hollow verbs that have ت or ن as the third radical, assimilate it with a following ت or ن, as: مَاتَ "he died", but مُتُّ (for مُتْتُ) "I died"; كَانَ "he was," but كُنَّا (for كُنْنَا) "we were."

(vi) In the measure أَفْعَلُ, verbs with the 2nd radical weak, use the strong form, as: أَسْوَدُ "black" (not أَسَادُ).

(vii) On the measure فَعُلَ. is طَالَ (for طَوُلَ); Aor. يَطُولُ; Impera. masc. طُلْ, fem. طُولِي.

TABLE XII.

(A.)

PARADIGM OF DEFECTIVE VERB (فِعْلٌ نَاقِصٌ)[1], DIFFERENT FORMS.

غَزَا (= غَزَوَ) "to raid"; Inf. غَزْوٌ. Last Radical و (فَعَلَ).

Active Voice.

Person.	Number.	Preterite.	Aorist.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc. ..	Sing.	غَزَا	يَغْزُو	يَغْزُوَ	يَغْزُ	——
3. fem. ..	,,	غَزَتْ	تَغْزُو	تَغْزُوَ	تَغْزُ	——
2. masc. ..	,,	غَزَوْتَ	تَغْزُو	تَغْزُوَ	تَغْزُ	اُغْزُ
2. fem. ..	,,	غَزَوْتِ	تَغْزِينَ	تَغْزِي	تَغْزِي	اُغْزِي
1. c.	,,	غَزَوْتُ	أَغْزُو	أَغْزُوَ	أَغْزُ	——
3. masc. ..	Dual	غَزَوَا	يَغْزُوَانِ	يَغْزُوَا	يَغْزُوَا	——
3. fem. ..	,,	غَزَتَا	تَغْزُوَانِ	تَغْزُوَا	تَغْزُوَا	——
2. c.	,,	غَزَوْتُمَا	تَغْزُوَانِ	تَغْزُوَا	تَغْزُوَا	اُغْزُوَا
3. masc. ..	Plur.	غَزَوْا	يَغْزُونَ	يَغْزُوا	يَغْزُوا	——
3. fem. ..	,,	غَزَوْنَ	يَغْزُونَ	يَغْزُونَ	يَغْزُونَ	——
2. masc. ..	,,	غَزَوْتُمْ	تَغْزُونَ	تَغْزُوا	تَغْزُوا	اُغْزُوا
2. fem. ..	,,	غَزَوْتُنَّ	تَغْزُونَ	تَغْزُونَ	تَغْزُونَ	اُغْزُونَ
1. c.	,,	غَزَوْنَا	نَغْزُو	نَغْزُوَ	نَغْزُ	——

[1] Or مُعْتَلُّ اللَّامِ.

TABLE XII—(*continued*).

(B.)

PARADIGM OF DEFECTIVE VERB.

Last Radical ى (فَعَلَ).

(رَمَى (=رَمَيَ)) "to throw"; Inf. رَمْيٌ; Act. Part. رَامٍ m., رَامِيَةٌ f.

Active Voice.

Person.	Number.	Preterite.	Aorist. Indicative.	Aorist. Subjunctive.	Aorist. Jussive.	Imperative.
3. masc. ..	Sing.	رَمَى	يَرْمِي	يَرْمِيَ [1]	يَرْمِ	——
3. fem. ..	,,	رَمَتْ	تَرْمِي	تَرْمِيَ	تَرْمِ	——
2. masc. ..	,,	رَمَيْتَ	تَرْمِي	تَرْمِيَ	تَرْمِ	اِرْمِ
2. fem. ..	,,	رَمَيْتِ	تَرْمِينَ	تَرْمِي	تَرْمِي	اِرْمِي
1. c.	,,	رَمَيْتُ	أَرْمِي	أَرْمِيَ	أَرْمِ	——
3. masc. ..	Dual	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	——
3. fem. ..	,,	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	——
2. c.	,,	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	اِرْمِيَا
3. masc. ..	Plur.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	——
3. fem. ..	,,	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	——
2. masc. ..	,,	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	اِرْمُوا
2. fem. ..	,,	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	اِرْمِينَ
1. c.	,,	رَمَيْنَا	نَرْمِي	نَرْمِيَ	نَرْمِ	——

[1] Energ. I يَرْمِيَنَّ and II يَرْمِيِنَّ.

TABLE XII—(*continued*)

(C.)

PARADIGM OF DEFECTIVE VERB.

Last Radical و or ى (فَعِلَ).

رَضِيَ (= رَضِوَ) "to be pleased"; Inf. رِضًى and رِضْوَانٌ and مَرْضَاةٌ; Act. Part. رَاضٍ m., رَاضِيَةٌ f.

Active Voice.

Person.	Number.	Preterite.	Aorist.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc. ..	Sing.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	——
3. fem. ..	,,	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	——
2. masc. ..	,,	رَضِيتَ	تَرْضَى	تَرْضَى	تَرْضَ	ارْضَ
2. fem. ..	,,	رَضِيتِ	تَرْضَيْنَ	تَرْضَيْ	تَرْضَيْ	ارْضَيْ
1. c.	,,	رَضِيتُ	أَرْضَى	أَرْضَى	أَرْضَ	——
3. masc. ..	Dual	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	——
3. fem. ..	,,	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	——
2. c.	,,	رَضِيتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	ارْضَيَا
3. masc. ..	Plur.	رَضُوا	يَرْضَوْنَ	يَرْضَوا	يَرْضَوْا	——
3. fem. ..	,,	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	——
2. masc. ..	,,	رَضِيتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	ارْضَوْا
2. fem. ..	,,	رَضِيتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	ارْضَيْنَ
1. c.	,,	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	——

TABLE XII—(*continued*).

(D.)

Paradigm of Defective Verb.

Last Radical و or ي.

قَضَى - يَقْضِي "to decide"; Inf. قَضَآءٌ and قَضِيَّةٌ; Pass. Part. مَقْضُوٌّ m., مَقْضُوَّةٌ f.[1]

Passive Voice.

Person.	Number.	Perfect.	Aorist.		
			Indicative.	Subjunctive.	Jussive.
3. masc. ..	Sing.	قُضِيَ	يُقْضَى	يُقْضَى	يُقْضَ
3. fem. ..	,,	قُضِيَتْ	تُقْضَى	تُقْضَى	تُقْضَ
2. masc. ..	,,	قُضِيتَ	تُقْضَى	تُقْضَى	تُقْضَ
2. fem. ..	,,	قُضِيتِ	تُقْضَيْنَ	تُقْضَيْ	تُقْضَيْ
1. c.	,,	قُضِيتُ	أُقْضَى	أُقْضَى	أُقْضَ
3. masc. ..	Dual	قُضِيَا	يُقْضَيَانِ	يُقْضَيَا	يُقْضَيَا
3. fem. ..	,,	قُضِيَتَا	تُقْضَيَانِ	تُقْضَيَا	تُقْضَيَا
2. c.	,,	قُضِيتُمَا	تُقْضَيَانِ	تُقْضَيَا	تُقْضَيَا
3. masc. ..	Plur.	قُضُوا	يُقْضَوْنَ	يُقْضَوْا	يُقْضَوْا
3. fem. ..	,,	قُضِينَ	يُقْضَيْنَ	يُقْضَيْنَ	يُقْضَيْنَ
2. masc. ..	,,	قُضِيتُمْ	تُقْضَوْنَ	تُقْضَوْا	تُقْضَوْا
2. fem. ..	,,	قُضِيتُنَّ	تُقْضَيْنَ	تُقْضَيْنَ	تُقْضَيْنَ
1. c.	,,	قُضِينَا	نُقْضَى	نُقْضَى	نُقْضَ

[1] Pass. Partic. of رَمَى is مَرْمِيٌّ m., and مَرْمِيَّةٌ f.

TABLE XII—(*continued*).

(E.)

PARADIGMS, DERIVED FORMS OF DEFECTIVE VERBS, 3RD RADICAL و AND ى.

	I. 3rd Radical و (فَعَلَ).	I. 3rd Radical ى (فَعَلَ).	I. 3rd Radical ي or و (فَعِلَ).	II. 3rd Radical ى or و	III. 3rd Radical و or ى	IV. 3rd Radical ى or و	V. 3rd Radical و or ى	VI. 3rd Radical ى or و	VII. 3rd Radical ى or و	VIII. 3rd Radical و or ى	X. 3rd Radical ى or و
Preterite Active	غَزَا	رَمَى	رَضِيَ	قَضَّى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى	إِنْقَضَى	إِقْتَضَى	إِسْتَقْضَى
Aorist ,, ...	يَغْزُو (يَفْعُلُ)	يَرْمِي	يَرْضَى	يُقَضِّي	يُقَاضِي	يُقْضِي	يَتَقَضَّى	يَتَقَاضَى	يَنْقَضِي	يَقْتَضِي	يَسْتَقْضِي
Imperative ,, ...	اُغْزُ	إِرْمِ	إِرْضَ	قَضِّ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَ	إِنْقَضِ	إِقْتَضِ	إِسْتَقْضِ
Participle ,, ...	غَازٍ	رَامٍ[2]	رَاضٍ	مُقَضٍّ[3]	مُقَاضٍ	مُقْضٍ	مُتَقَضٍّ	مُتَقَاضٍ	مُنْقَضٍ	مُقْتَضٍ[4]	مُسْتَقْضٍ
Infinitive	غَزْوٌ	رَمْيٌ	رِضًى رِضًا	تَقْضِيَةٌ[5]	قَضَاءٌ مُقَاضَاةٌ	إِقْضَاءٌ	تَقَضٍّ[8]	تَقَاضٍ[9]	إِنْقِضَاءٌ	إِقْتِضَاءٌ	إِسْتِقْضَاءٌ

			رِضوان مَرْضَاةٌ								
Preterite Passive ..	غُزِيَ	رُمِيَ	رُضِيَ	قُضِّيَ	قُوضِيَ	أُقْضِيَ	تُقُضِّيَ	تُقُوضِيَ	أُنْقُضِيَ	أُوْقُضِيَ	أُسْتُقْضِيَ
Aorist ,, ...	يُغْزَى	يُرْمَى	يُرْضَى	يُقَضَّى	يُقَاضَى	يُقْضَى	يُقَضَّى	يُقَاضَى	يُنْقَضَى	يُوْقَضَى	يُسْتَقْضَى
Participle ,, ...	[5] مَغْزُوٌّ	[6] مَرْمِيٌّ	مَرْضِيٌّ	[7] مُقَضًّى	مُقَاضًى	مُقْضًى	مُقَضَّى	مُتَقَاضًى	مُنْقَضًى	مُوْقَضًى	مُسْتَقْضًى
				مُقَضَّاةٌ f.	مُقَاضَاةٌ f.	مُقْضَاةٌ f.	مُقَضَّاةٌ f.	مُتَقَاضَاةٌ f.			

Note.—(1) The participles غَازٍ - رَامٍ - رَاضٍ are declined like قَاضٍ : *vide* § XX (*k*).

(2) Verbs whose 3rd radical is و are treated in the derived forms as if their 3rd radical were ي.

(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 غَازٍ, Fem. غَازِيَةٌ [2] For رَامٍ, Fem. رَامِيَةٌ [3] For مُقَضٍّ, Fem. مُقَضِّيَةٌ [4] So too تَسْمِيَةٌ from سَمَّى : *vide* also Table IX, foot-note.

[5] For مَغْزُوٌّ. [6] For مَرْمُوٌّ. [7] For مُقَضًّى. [8] For نَقَضِّيٌّ. [9] For تَقَاضٍ.

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.

آبَ (or ءَ آبَ) "to return"; Inf. أَوْبٌ and إِيَابٌ

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	*Passive* Preterite.	*Passive* Aorist.
3rd masc.	Sing.	آبَ	يَؤُوبُ or يَؤُوبُ يَؤُوبُ	يَؤُبْ	——	آئِبٌ	إِيبَ	——
3rd fem.	,,	آبَتْ	تَؤُوبُ	تَؤُبْ	——			
2nd masc.	,,	أُبْتَ	تَؤُوبُ	تَؤُبْ	أُبْ / أُوبِي			

Note.—So, too, are conjugated آفَ (for أَوِفَ) "to injure"; آلَ (for أَوَلَ) "to come, return"; آدَ (for أَيِدَ) "to be strong," Stem II أَيَّدَ "to strengthen."

TABLE XIII (A)—(*continued*).

II. 1st Radical *hamzah*, 3rd radical و or ي.

أَتَى "to come"; Inf. إِتْيَانٌ

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	*Passive* Preterite.	*Passive* Aorist.
3rd masc.	Sing.	أَتَى	يَأْتِي [1]	يَأْتِ	——	آتٍ [2]	أُتِيَ	يُؤْتَى
3rd fem.	,,	أَتَتْ	تَأْتِي	تَأْتِ	——	——		
2nd masc.	,,	أَتَيْتَ	تَأْتِي	تَأْتِ	إِيتِ (from إِئْتِ) and [3] تِ; fem. إِيتِي etc.			

Note.—Stem IV is آتَى "to bring"; Aor. يُؤْتِي; Juss. يُؤْتِ; Impera. آتِ; *Passive* Pret. أُتِيَ.

(2) So, too, are declined أَبَى "to refuse"; Aor. يَأْبَى: أَدَا "to pay," II Stem أَدَّى (same meaning), Inf. تَأْدِيَةٌ: أَسِيَ "to grieve, mourn."

[1] The Subjunctive is, 3rd m. يَأْتِيَ, 3rd f. تَأْتِيَ, etc. [2] آتِي

[3] At the end of a sentence written تْهْ. In pause, all Imperatives that consist of one letter are similarly written, as: رَهْ for رِ.

TABLE XIII (A)—(*continued*).

III. 2nd Radical *hamzah* and 1st و or ي.

يَئِسَ "to despair"; Inf. يَأْسٌ and يَآسَةٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	*Passive* Preterite.	*Passive* Participle.
3rd masc.	Sing.	يَئِسَ	يَيْأَسُ يَيْئِسُ.	يَيْأَسْ	——	يَائِسٌ	——	——[1]
3rd fem.	,,	يَيْئِسَتْ	تَيْئَسُ	تَيْئَسْ	——	——	——	——
2nd masc.	,,	يَئِسْتَ	تَيْئَسُ	تَيْئَسْ	إِيْأَسْ	——	——	——

IV. 2nd Radical *hamzah* and 3rd و or ي.

رَأَى "to see"; Inf. رَأْيٌ and رُؤْيَةٌ.

PRETERITE.

3rd masc. ..	Sing.	رَأَى	Dual.	رَأَيَا	Plur.	رَأَوْا
3rd fem. ..	,,	رَأَتْ	,,	رَأَتَا	,,	رَأَيْنَ
2nd masc. ..	,,	رَأَيْتَ	,,	رَأَيْتُمَا	,,	رَأَيْتُمْ
2nd fem. ..	,,	رَأَيْتِ	..	..	..	رَأَيْتُنَّ
1st c. ..	,,	رَأَيْتُ				رَأَيْنَا

[1] The verb يَئِسَ being neuter has no Passive Participle. But مأيوس as Passive Participle of آئس is wrongly used by Persians and Indians in the sense of "disappointed."

TABLE XIII (A)—(*continued*).

		Aorist.	Subjunctive.	Jussive.	Imperative.	Active Participle.	*Passive* Preterite.	*Passive* Participle.
3rd masc.	Sing.	يَرَى	يَرَى	يَرَ	——	رَاءٍ [1]	رُئِيَ	مَرْئِيٌّ
3rd fem.	,,	تَرَى	تَرَى	تَرَ	——	——		
2nd masc.	,,	تَرَى	تَرَى	تَرَ	رَ	——	(*Passive* Aorist يُرَى).	
2nd fem.	,,	تَرَيْنَ	تَرَيْ	تَرَيْ	رَيْ			
1st c.	,,	أَرَى	أَرَى	أَرَ	——			
3rd masc.	Dual	يَرَيَانِ	يَرَيَا	يَرَيَا	——			
3rd fem.	,,	تَرَيَانِ	تَرَيَا	تَرَيَا	——			
2nd c.	,,	تَرَيَانِ	تَرَيَا	تَرَيَا	رَيَا			
3rd masc.	Plur.	يَرَوْنَ	يَرَوْا	يَرَوْا	——			
3rd fem.	,,	يَرَيْنَ	يَرَيْنَ	يَرَيْنَ	——			
2nd masc.	,,	تَرَوْنَ	تَرَوْا	تَرَوْا	رَوْا			
2nd fem.	,,	تَرَيْنَ	تَرَيْنَ	تَرَيْنَ	رَيْنَ			
1st c.	..	نَرَى	نَرَى	نَرَ	——			

Note.—(1) In the Aorist and Imperative and in Stem IV, the *hamzah* is dropped.

(2) With a suffix, the forms are: رَآهُ "he saw him"; يَرَاهَا "he sees her," etc.

(3) The following Derived Forms occur: III رَاءَى "to dissemble," Aor. يُرَائِي, Inf. مُرَاءَةٌ and رِئَاءٌ; IV أَرَى "to show," Aor. يُرِي, Juss. يُرِ, Impera. أَرِ, Inf. إِرَاءٌ and إِرَاءَةٌ; VI تَرَاءَى "to look at one another"; VIII إِرْتَأَى "to think."

[1] اَلرَّائِي

TABLE XIII (A)—(*continued*).

V. 3rd Radical *hamzah* and 1st و or ى.

وَطِئَ "to tread"; Aor. يَطَأُ; Inf. وَطْأٌ.

———o———

VI. 3rd Radical *hamzah* and 2nd و or ى.

سَاءَ or سَآءَ (for سَوِأَ) "to be bad"; Inf. سَوْءٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	*Passive* Preterite.	*Passive* Participle.
3rd masc.	Sing.	سَاءَ or سَآءَ.	يَسُوءُ or يَسُوءُ	يَسُؤْ	——	سَاءٍ (السَّائِي).	سِيءَ or سِيَ.	
3rd fem.	,,	سَاءَتْ	تَسُوءُ	تَسُؤْ	——		(*Passive* Aorist يُسَاءُ).	
2nd masc.	,,	سُؤْتَ	تَسُوءُ	تَسُؤْ	سُؤْ			
2nd fem	,,	etc.	etc.	etc.	سُوئِي			

Note.—(1) IV Stem أَسَاءَ "to make bad"; Aor. يُسِيءُ; Imperative أَسِئْ Inf. إِسَاءَةٌ; Act. Part. مُسِيءٌ.

(2) So too from ضَاءَ (for ضَوِأَ) "to shine, be bright"; IV Stem أَضَاءَ "to light."

TABLE XIII (A)—(*concluded*).

جَاءَ or جَآءَ (for جَيَاءَ) "to come"; Inf. مَجِيءٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	*Passive* Preterite.	*Passive* Participle.
3rd masc.	Sing.	جَاءَ or جَآءَ	يَجِيءُ or يَجِي.	يَجِئْ	——	جَاءٍ (اَلْجَائِي).	جِيءَ	
3rd fem.	,,	جَاءَتْ	تَجِيءُ	تَجِئْ	——			
2nd masc.	,,	جِئْتَ	تَجِيءُ	تَجِئْ	جِئْ			
2nd fem.	,,	etc.	etc.	etc.	جِيئِي			

Note.—So from هَاءَ (for هَيَاَ), II Stem هَيَّأَ "to prepare"; Inf. تَهْيِئَةٌ.

———o———

شَاءَ or شَآءَ (for شَيِءَ) "to wish"; Inf. شَيْءٌ and مَشِيئَةٌ.

3rd masc.	Sing.	شَاءَ (or شَآءَ).	يَشَاءُ (or يَشَآءُ).	يَشَأْ	——	شَاءٍ (اَلشَّائِي).	شِيءَ (*Passive* Aorist. يُشَاءُ).	مَشِيءٌ
3rd fem.	,,	شَاءَتْ	تَشَاءُ	تَشَأْ	——			
2nd masc.	,,	شِئْتَ	تَشَاءُ	تَشَأْ	شَأْ			

TABLE XIII.

(B.)

(Two Radicals Weak Letters).

I. 1st and 3rd Radicals Weak.

وَقَى "to guard"; Inf. وِقَايَةٌ and وَقْيٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	*Passive* Preterite.	*Passive* Participle.
3rd masc.	Sing.	وَقَى	يَقِي	يَقِ	——	وَاقٍ	وُقِيَ	مَوْقِيٌّ
2nd masc.	,,	——	——	——	قِ	(أَلْوَاقِي)	(*Passive* Aorist يُوقَى).	
2nd fem.	,,	——	——	——	قِي			
2nd masc.	Plur.	——	——	——	قُوا			

Note.—(1) VIII Stem اِتَّقَى "to fear (God)."

(2) So, too, وَفِي "to be complete, to fulfil (a promise)"; IV Stem أَوْفَى "to fulfil a vow," Aor. يُوْفِي, Impera. أَوْفِ, Inf. إِيفَاءٌ; وَلِيَ (and وَلَى) "to be near," Aor. يَلِي, Juss. يَلِ, Impera. لِ, Inf. وَلْيٌ.

TABLE XIII (B)—(*continued*).

II. 2nd and 3rd Radicals Weak. These retain the 2nd radical. رَوَى "to narrate"; Inf. رِوَايَةٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	*Passive* Preterite.	*Passive* Participle.
3rd masc.	Sing.	رَوَى	يَرْوِي	يَرْوِ	——	رَاوٍ	رُوِيَ	مَرْوِيٌّ
3rd fem.	,,	رَوَتْ	تَرْوِي	تَرْوِ	——	(أَلرَّاوِيَ).	(*Passive* Aorist يُرْوَى).	
2nd masc.	,,	رَوَيْتَ	تَرْوِي	تَرْوِ	إِرْوِ			
2nd fem.	,,	etc.	etc.	etc.	إِرْوِي			

رَوِيَ "to be well watered (of cattle), to quench one's thirst"; Inf. رِيٌّ and رِوًى.

3rd masc.	Sing.	رَوِيَ	يَرْوَى	يَرْوَ	——	رَاوٍ	رُوِيَ	مَرْوِيٌّ
3rd fem.	,,	رَوِيَتْ	etc.	etc.	——			
2nd mas.	,,	رَوِيتَ			إِرْوَ			
2nd fem.	,,	etc.			إِرْوَى			

Note.—So, too, are conjugated سَوِيَ "to be worth"; قَوِيَ "to be strong"; etc.

TABLE XIII (B)—(*concluded*).

حَيِيَ or حَيَّ (for حَيِوَ) "to live"; Inf. حَيَاةٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle	*Passive.*	*Passive* Participle.
3rd masc.	Sing.	حَيِيَ	يَحْيَى يَحْيَا	يَحْيَ	——	حَيٌّ	——	——
[3rd masc.	,,	حَيَّ	يَحَيُّ]		——			
3rd fem.	,,	حَيِيَتْ	etc.		——			
2nd masc.	,,	حَيِيتَ			اِحْيَ			

Note.—II Stem حَيَّا "to let live, greet," Inf. تَحِيَّةٌ; X Stem اِسْتَحْيَا "to spare alive" (but in the sense of "to be ashamed" generally written with one ى, as: اِسْتَحَي), Aor. يَسْتَحِي.

TABLE XIV.

PARADIGM OF TREBLY WEAK VERB OR VERB WITH THREE WEAK RADICALS.

A. 1st Radical *hamzah*.

[1] أَوَى "to take refuge"; Inf. أَوِيّ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	*Passive* Preterite.	*Passive* Participle.
3rd masc.	Sing.	أَوَى	يَأْوِي	يَأْوِ	——	آوٍ	——	——
3rd fem.	,,	أَوَتْ	etc.	etc.	——	(الآوِي).		
2nd masc.	,,	أَوَيْتَ			إِوِ			

Note.—(1) II Stem أَوَّى "to show hospitality to"; IV Stem آوَى (with same meaning).

(2) Such verbs are inflected like أَثَّرَ and سَوِيَ.

[1] أَوَى (form فَعَلَ - يَفْعِلُ) is the only verb with three weak radicals that is in common use.

TABLE XIV—(*continued*).

B. 2nd Radical *hamzah*.

وَأَي "to promise."

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	*Passive* Preterite.	*Passive* Participle.
3rd masc.	Sing.	وَأَي	يَأْيِي	يَأْيِ	——	وَائِ	وُئِيَ	مُوْأًى
3rd fem.	,,	وَأَتْ	تَأْيِي	تَأْيِ	——			
2nd masc.	,,	وَأَيْتَ	تَأْيِي	تَأْيِ	(إِ or) إِ		*Passive* Aorist.	
2nd fem.	,,	وَأَيْتِ	تَأْيِينَ	تَأْيِي	إِي			
1st c.	,,	وَأَيْتُ	أَأْيِي	أَأْيِ	——		يُوْئَى	
3rd masc.	Dual	وَأَيَا	يَأْيَانِ	يَأْيَا	——			
3rd fem.	,,	وَأَتَا	تَأْيَانِ	تَأْيَا	——			
2nd masc.	,,	وَأَيْتُمَا	تَأْيَانِ	تَأْيَا	إِيَا			
2nd fem.	,,	وَأَيْتُمَا	تَأْيَانِ	تَأْيَا	,,			
3rd masc.	Plur.	وَأَوْا	يَأْيُونَ	يَأْيُوا	——			
3rd fem.	,,	وَأَيْنَ	يَأْيِينَ	يَأْيِينَ	——			
2nd masc.	,,	وَأَيْتُمْ	تَأْيُونَ	تَأْيُوا	أُوا			
2nd fem.	,,	وَأَيْتُنَّ	تَأْيِينَ	تَأْيِينَ	إِينَ			
1st c.	,,	وَأَيْنَا	نَأْيِي	نَأْيِ	——			

Note.—Such verbs are inflected like سَأَلَ and وَقَي.

TABLE XV.

The negative substantive verb لَيْسَ "he is not" has no Aorist or Imperative. It is inflected like verbs with the 2nd Radical و and ي.

1 c.	2 fem.	2 masc.	3 fem.	3 masc.	
لَسْتُ	لَسْتِ	لَسْتَ	لَيْسَتْ	لَيْسَ	Sing.
	لَسْتُمَا	لَسْتُمَا	لَيْسَتَا	لَيْسَا	Dual.
لَسْنَا	لَسْتُنَّ	لَسْتُمْ	لَسْنَ	لَيْسُوا	Plur.

TABLE XVI.

Formation of Verbal Nouns from Weak Verbs.

Noun of Time and Place.	Passive Participle.	Agent or Active Participle.	Verbal Noun or Infinitive.	Aorist.	Preter
	مَمْدُودٌ	مَادٌّ	مَدٌّ	يَمُدُّ	
	مَأْثُورٌ	آثِرٌ	أَثَرٌ	يَأْثُرُ	
	مَسْئُولٌ	سَائِلٌ	سُؤَالٌ	يَسْأَلُ	أَلَ
	مَهْنُوءٌ	هَانِئٌ	هَنْءٌ - هَنَاءَةٌ	يَهْنِئُ	أَ
مَوْعِدٌ	مَوْعُودٌ	وَاعِدٌ	عِدَةٌ - وَعْدٌ	يَعِدُ	دَ
		يَانِعٌ	يَنْعٌ	يَيْنَعُ	عَ
مَقَالٌ	مَقُولٌ	قَائِلٌ	قَوْلٌ	يَقُولُ	لَ
مَبِيعٌ	مَبِيعٌ	بَائِعٌ	بَيْعٌ	يَبِيعُ	عَ
	مَخُوفٌ	خَائِفٌ	خَوْفٌ	يَخَافُ	افَ
مَغْزًى	مَغْزُوٌّ	غَازٍ	غَزْوٌ	يَغْزُو	زُ
مَرْمًى	مَرْمِيٌّ	رَامٍ	رَمْيٌ	يَرْمِي	مِ
	مَرْضِيٌّ (or مَرْضُوٌّ)	رَاضٍ	رِضْوَانٌ - رِضًا	يَرْضَى	ضَ
	مَوْقِيٌّ	وَاقٍ	وِقَايَةٌ - وَقْيٌ	يَقِي	قِ
	مَوْجِيٌّ	وَاجٍ	وَجًى	يَوْجَى	جَ
	مَوْلِيٌّ	وَالٍ	وَلْيٌ	يَلِي	لِ
	مَطْوِيٌّ	طَاوٍ	طَيٌّ	يَطْوِي	طِ
	مَرْوِيٌّ	رَاوٍ	رَيٌّ - رِيٌّ	يَرْوِي	رِ

APPENDIX B.

(Continuation of § 125.)

The following examples of the use of the tenses will repay study:—

(1) *Vaqt-ī ki dar ṣaḥrā mī-raft dīd ki hama-yi darakhthā uftāda and* وقتیکه در صحرا میرفت دید که همهٔ درختها افتاده اند; here the plural verb gives the idea of number, but *uftāda ast* افتاده است would also be correct. Instead of the Preterite دید *dīd*, the Historical Present بیند می چه *chi mī-bīnad*[1] might be used by Indians and Afghans, but not by Persians. The Perfect افتاده اند *uftāda-and* shows Indefinite Past time. The Preterite would signify that the trees fell while he was looking on.

(2) *Vaqt-ī ki bachcha būdam hama-yi dandānhāyam uftād* وقتیکه بچّه بودم همهٔ دندانهایم افتاد. Here the Preterite is used because the time is defined. The plural افتادند *uftādand* would not be good.

(3) *Khwāhish-i mā raftan bi-Būshahr būd līkin bī ta'mīr kardan-i jahāz raftan namī-shud* خواهش ما رفتن به بوشهر بود لیکن بی تعمیر کردن جهاز رفتن نمی شد "we wished to go to Bushire but it was impossible to do so without repairing the ship." *Dar shab chunīn āwāzhā-yi muhīb-ī shunīdīm ki raftan bi-sāḥil mumkin na-būd* در شب چنین آواز های مهیبی شنیدیم که رفتن به ساحل ممکن نبود "we heard such terrible noises on the land that it was impossible for us to go to the shore."

The two Infinitives (رفتن *raftan*) are nouns; نمی شد *namī-shud* in Mod. Pers. = ممکن نبود *mumkin na-būd*.

Vulgarly in Persia بساحل رفته نمیشد *bi-sāḥil rafta namī shud* is used. The Afghans frequently use this construction; probably in imitation of the Urdu.[2]

(4) "You ought *to have acted* on my advice" می بایست نصیحت مرا قبول کرده باشید *mī-bāyist naṣīḥat-i marā qabūl karda bāshīd*.[3]

(5) *Shighāl harchi paydā mī-kunad duzdīda va mī-ravad* شغال هرچه پیدا میکند دزدیده و میرود "the jackal steals whatever it finds." Here the Aorist بکند *bi-kunad* would signify that there was a doubt about the jackal finding anything; میکند *mī-kunad* shows that finding is its occupation.

The copula و is wrong or at least a redundancy. Grammarians consider the final ه of the past participle a copula conjunction.

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[1] *Mī-ravad* could be used for *dīd*, but might be mistaken for the Future.

[2] *Taqdīr se laṛā nahīn jātā* تقدیر سے لڑا نہیں جاتا (Urdu) "it is impossible to fight against Fate."

[3] Or classically بایست—قبول میکردید *bāyist*——*qabūl mī-kardīd*.

(6) *Agar janāb-i 'ālī ūrā yak naẓar bi-farmāyīd ummīd ast ki bi-zūdī shifā yābad* اگر جنابعالی اورا یک نظر بفرمایید امید است که بزودی شفا یابد. Here the Subjunctive shows the doubt after 'I hope.' The Future خواهد یافت *khwāhad yāft* could be substituted to show certainty; but in this case it would be better to substitute است یقین *yaqīn ast* for است امید *ummīd ast*.

(7) *Nām-i ān mulk*[1] *ki jahāz bi-ān ravanda būd fulān būd* نام آن ملک که جهاز بان رونده بود فلان بود (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 bi-dānjā mī-bāyis. bi-ravad* که جهاز بدانجا می بایست برود, or *raftanī būd* رفتنی بود; or—*ki jahāz da-shurf-i ḥurakat bi-dānjā būd* که جهاز در شرف حرکت بدانجا بود, or *mushrif*[2] *bi-raftan bi-dānjā būd* مشرف برفتن بدانجا بود.

(8) *Ān-qadr bī-tālī' ast ki agar barāy-i āb khurdan biravad jūb mī-khushkad*, or آنقدر بیطالع است که اگر برای آب خوردن برود جوب می خشکد خواهد خشکید *khwāhad khushkīd* "he is so unfortunate that were he to go to drink water, the stream would dry up." If بود *būd* were substituted for است *ast*, it would be followed by میرفت *mī-raft* and خشکید می *mī-khushkīd*.

(9) "I did not think that he would come to-day" هیچ بخیالم نرسید که او امروز بیاید (or خواهد آمد) *hīch bi-khayāl-am na-rasīd ki ū imrūz bi-yāyad* (or *khwāhad āmad*). From neither of the subordinate tenses is it clear whether he came or did not come.

(10) In, *Shabhā nālīda-am tā marā īn farzand bakhshīda ast* شبها نالیده ام تا مرا این فرزند بخشیده است "I wept many nights till (God) gave me this son," the Preterite would also be right. The Perfect نالیده ام *nālīda am* signifies, indefinite time, and بخشیده است *bakhshīda ast* because the son is still present. *Nālīdam* نالیدم could be used if the year or place had been stated, and it could be followed either by the Preterite بخشید *bakhshīd* or by the Perfect. The Pluperfect نالیده بودم *nālīda būdam*, followed by the Pluperfect, would mean that he had a long time ago wept and then received the blessing. The Pluperfect followed by the Preterite would signify that a long time elapsed between his weeping and receiving the blessing.

(11) *Chi khūb ast ki tā rasīdan-i man bi-Shīrāz zan-am zā'ida bāshad* (or *bi-zāyad*) (بزاید or) چه خوب است که تا رسیدن من بشیراز زنم زائیده باشد. In m.c. both the Pres. and Past Subjunctive are used here with the same signification.

Instead of چه خوب است *chī-khūb ast*, the Future چه خوب خواهد بود *chi khūb khwāhad būd*, or خواهد شد *khwāhad shud*, could be used.

Agar اگر "if" could be substituted for که *ki* "that."

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[1] Better نام ملکی که *nām-i mulk-ī ki*—; the two *ān* sound bad.

[2] In speaking an *iẓāfat* would often be inserted after *mushrif*.

(12) "Whatever people thought, they thought wrong" مردم هر خیالی کردند غلط بود *mardum har khayāl-ī kardand ghalaṭ būd*: the Preterite کردند *kardand* signifies 'on that particular occasion.' But in مردم هر خیالی کرده اند غلط است *mardum har khayāl-ī karda-and ghalaṭ ast*,[1] the Perfect signifies whatever they have thought in the past or are thinking now. Substitute the Past Subjunctive کرده باشند *karda bāshand* and the meaning is "whatever they *may* have thought (but they may or may not have thought anything)—." Similarly هرچه او کرد بیخود کرد *harchi ū kard bī-khud kard* "whatever he did *then*, he did wrong." *Harchi ū karda bāshad bī-khud karda ast* هرچه او کرده باشد بیخود کرده 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[2])?" یعنی من انقدر احمقم که باور میکردم—*ya'nī man ān-qadr aḥmaq-am ki bāvar mī-kardam*[3]*?* Here میکردم *mī-kardam* signifies a past condition, or rather a condition that cannot be fulfilled; بکنم *bi-kunam* or خواهم کرد *khwāham kard* 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—آنقدر احمق بودم که———*ān qadr aḥmaq būdam ki*—.

In the above instances, the meaning of *mī-kardam* or *bi-kunam* is practically the same.

(14) *Kujā būdī?* کجا بودی "where were you (when I called for you)?" *Kujā būda-ī?* کجا بوده "where have you been all this time?" *Ū ḥālā murda* او حالا مرده "he has just expired (I was present or the news has just been brought to me)"; but *ū ḥālā murda ast* او حالا مرده است "he is no longer living, he is already dead."

(15) *Na ānki 'ilāj karda-ī balki mu'jaza karda-ī* نه آنکه علاج کرده بلکه معجزه کرده "its not a *cure* you've done but a miracle." If the time were *fixed* or *mentioned* (as yesterday, last month, last year) the Preterite would be used.

(16) "I would go through fire and water to serve you" من خود را برای شما در آب و آتش می اندازم *man khud rā barāy-i shumā dar āb u ātash mī-andāzam* (not می انداختم *mī-andākhtam* 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—*valī agar fardā bi-man mī-guftīd khud rā dar āb ū ātash mī-andākhtam* ولی اگر فردا بمن میگفتید خود را در آب و آتش می انداختم means "were you to tell me

[1] Not بود *būd*. *Ast* است = 'is wrong still': بوده است *būda ast*='has been wrong but may be right now.'

[2] Said by an enraged wife to her husband; she has overheard a story being made up by him to dupe her.

[3] *Agar mī-guftīd* اگر میگفتید understood.

to-morrow, I would go through fire to serve you''; transfer فردا *fardā* the second clause and میگفتید *mī-guftīd* will give either a past or a fut sense. In *agar dīrūz mī-guftīd—mī-andākhtam* انداختم—می میگفتید دیروز ، the whole supposition becomes past.

(17) ''I forgot it up till to-day'' تا امروز فراموش کرده ام *tā imrūz farām karda am* (not کردم *kardam*), but تا دیروز فراموش کرده بودم *tā-dīrūz farām karda būdam* (not کردم *kardam*).

(18) *Khwāb-ī dīda am. Guft khayr bād; chi dīda-ī*—(Gul.) بی دیده ام گفت خیر باد چه دیدهٔ ''I have had a dream. He said 'I hope it wa propitious one; what did you see?''' Here the Perfect is used as time is indefinite. Later on the addressee says مبارک خواب است که دیدی *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 y brother Ghānim'' کاش که آن جوان دیروزی برادر شما غانم در آمده بود *kāsh-ki javān-i dīrūzī barādar-i shumā Ghānim dar āmada būd* (or در می آمد *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 ti but the adjective دیروزی *dīrūzī* clearly indicates past time. ''Would that young man (now present) were your brother Ghānim'' کاش این جوان برادر شما غانم بود *kāsh īn javān barādar-i shumā Ghānim būd*[1] (or بودی *būdī* میبود *mī-būd*); here the three tenses are indefinite as to time, but demonstrative pronoun این *īn* gives the clue; باشد *bāshad* might be s stituted and would indicate the present or immediate future.

(20) ''Since the time I was born I have never told a lie'' از وقتیکه متولّد شدم تا حالا دروغ نگفته ام *az vaqt-ī mutavallid shudam tā ḥāl darūgh na-gf am.*

Here the Perfect tense نگفته ام, because the effects of the action contin

(21) *Qā'ida-yi man ān ast ki har rūz rūz-nāma bi-khwānam* من قاعده آنست که هرروز روز نامه بخوانم means ''it is my usual habit to read paper daily'' (but I may have omitted to do so occasionally). Substit میخوانم *mī-khwānam* for بخوانم *bi-khwānam* and the meaning is, 'It is custom to read and I do read regularly.'

(22) ''You ought to have sympathized with me in my distres شما می بایست در آنوقت مصیبت با من همدردی کرده باشید *shumā mī-bāyist* (*ki*) *ān vaqt-i muṣībat bā man ham-dardī karda bāshīd.*[2] Instead of بایست *mī-bāyist*, بایست *bāyist* can be substituted, followed by the Imperfect رید *mī-kardīd*, but this construction is used in writing only. In بود که در

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[1] *Būda būd* بوده بود is not used, but would be grammatically correct.

[2] *Bi-kunīd* بکنید might be used but could be incorrect.

خوب بود کی در آن وقت مصیبت دل تان در حق من بسوزد *khūb būd ki dar ān vaqt-i muṣībat dil-i tān dar ḥaqq-i man bi-sūzad*, بود *būd* gives to بسوزد *bi-sūzad* the idea of past time. Also, as کی *ki* in this second sentence is the equivalent of اگر *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.* می سوخت *mī-sūkht* instead of بسوزد *bi-sūzad*. *Mī-sūkht* می سوخت however would in this instance be open to the misconstruction بجهت اینکه می سوخت *bi-jihat-i ānki mī-sūkht* (instead of اگر می سوخت *agar mī-sūkht*) "it was well that you *were* sympathizing with me in——."

(23) *Kāsh mī-āmad* کاش می آمد "I would he had come": کاش فردا می آمد *kāsh fardā mī-āmad* (or بیاید *bi-yāyad*) "would that he would come to-morrow": کاش دیروز می آمد *kāsh dīrūz mī-āmad* (or آمده بود *āmada būd*) "would that he had come yesterday."[1]

(24) *Chi kār kunīm ki ghaflat na-karda bāshīm* چه کار کنیم که غفلت نکرده باشیم (= *ya'nī ba'd az kardan-i ān kār ghaflat na-karda bāshīm* یعنی بعد از کردن آن کار غفلت نکرده باشیم). Here if بکنیم *bi-kunīm* were substituted after غفلت *ghaflat*, there would be no real alteration in the meaning.

(25) *Kāghaz rā navishta kardī* کاغذ را نوشته کردی (Afghan) "have you written the letter (yourself), *or* have you had it written for you"? Similarly نوشته خواهم کرد *navishta khwāham kard* (Afghan).

(26) "How did you imagine that I would agree to this?" چه گونه تصوّر کردید که من این سخن را قبول بکنم (or خواهم کرد) *chigūna taṣavvur kardīd ki man in sukhan rā qabūl bi-kunam* (or خواهم کرد *khwāham kard*)?

(27) *Hargiz na-shunīda-am ki kas-ī ṭālib-i Shayṭān shavad* هرگز نشنیده ام که کسی طالب شیطان شود "I have never heard of any one loving Satan." Here شود *shavad* gives the idea of indefinite time, past or present, but شده باشد *shuda 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" چند روز است که زلزله شده است *chand rūz ast ki zalzala shuda ast* (not شد *shud*[2]); or چند روز پیش زلزله شد *chand rūz pīsh zalzala shud*; or چند روز است از وقتیکه زلزله شد *az vaqt-ī kī zalzala shud chand rūz ast*.

(29) "I *have seen* you going about barefooted for a long time" من می بینم که خیلی وقت است پا برهنه راه میروی *man mī-bīnam ki khaylī vaqt ast pā barahna rāh mī-ravī* (m.c.): here می بینم *mī-bīnam* shows that the

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[1] The Imperfect with کاش *kāsh* may refer to future or past time, but the Aorist with کاش *kāsh* refers to future only; and the Pluperfect with کاش *kāsh* to the past only.

[2] *Shud* شد is m.c., but incorrect.

person addressed is still barefooted. Substitute ام دیده *dīda am* and t meaning *may* be that the person *now* has shoes.

(30) *Īn rā chigūna khwāham kusht* کشت خواهم چگونه این را "in wh manner shall I kill this?", but substitute بکشم *bi-kusham* and the meani is primarily 'I *cant* kill it'; and secondarily 'I intend to kill it, but what manner shall I do so'?

(31) *Wa'da mī-kunam ki biyāyam* بیایم که میکنم وعده "I promise come," but *wa'da mī-kunam ki khwāham āmad* آمد خواهم که میکنم وعده ' promise that I *will* (and *shall*) come."

(32) *Īn ṣadā-yi pā az ū khwāhad būd* بود خواهد او از پا صدای این "th *must* (I feel certain) be his footstep", but این صدای پا از او باید باشد *īn ṣadā-pā az ū bāyad bāshad* "this ought to be (but may not be) his footstep."

(33) *Īnjā kas-ī hast ki Turkī bi-dānad* بداند ترکی که هست کسی اینجا " 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 oft incorrectly substituted,[1] but in this case the meaning might also be "The *is* some one here who knows Turki."

(34) *Ummīd-vār-am shumā bi-yāyīd* بیائید شما آمیدوارم "I hope y may be able to come"; *ummīdvār-am shumā khwāhīd āmad* آمد خواهید شما وارم امید "I hope and know that you *will* come." *Umīdvār būdam shun bi-yāyīd* بیائید شما امیدوار بودم "I hoped you might come[2]": *ummīdvār būda shumā khwāhīd āmad* آمد خواهید شما بودم وار امید "I felt certain you wou come." To express certainty یقین داشتم *yaqīn dāshtam* is to be preferred *ummīd-vār būdam.*

(35) "They should have said *B'ism illāh* but they didn't" بایست ی *mī-bāyist b'ism illāh* بسم الله گفته باشند نگفته اند *gufta bāshand, na-gufta-an* Had the speaker been present at the occasion, he would have said نگفتند *na-guftand.*

(36) *Dar qadīm īnjā daryācha-ī būda ast* است بوده دریاچهٔ قدیم اینجا "there has been (was) a lake here formerly": *būd* بود would signify th the writer has, or had, lived near the lake or else that he knew by traditio that there had been a lake there.

(37) *Maẓanna ki asbāb-i tūy-i 'arrāda ghārat shuda ast*[3] غارت شده است عرّاده توی اسباب که ظنّه "the goods in the wagon *have* probably been stolen" here the Perfect, even after the word 'probably,' signifies it is the convictio

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[1] In *Urdū* the Dubious Present Tense *jāntā 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 شده باشد *shuda bāshad*; شده است *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* شده باشد would mean 'they may have been stolen.'

(38) *Ū 'arīza-ī bi-man dāda ast ki pas parīrūz dar 'arẓ-i rāh-i Tiflīs bā jānvarān-i khud mī-āmada ast* او عریضهٔ بمن داده است که پس پریروز در عرض راه تفلیس با جانوران خود می آمده است. Here داده است *dāda ast* signifies indefinite time: است می آمده *mī-āmada ast*[1] shows that the speaker was not present. *Mī-āmad* می آمد might be substituted, but would not indicate whether the speaker was present or not.

(39) *Gūsh dādam, dīdam hamān ṭawr ast ki khayāl karda am* گوش دادم دیدم همان طور است که خیال کرده ام "I listened and found out it was even as I had thought." Here the Perfect خیال کرده ام *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* کردم would mean as I had thought on one occasion. *Mī-kardam* میکردم as I had thought for some time, or frequently.

(40) *Ay nādān īn rā bād-i tund namī-gūyand: magar bi-jubhā-yi kūchak va nahr-hā-yi khurd safar-karda mī-bāshī* ای نادان این را باد تند نمی گویند مگر به جوبهای کوچک و نهر های خرد سفر کرده میباشی (Afghan) "Simpleton! this is not called a gale. Your voyages have been confined to streams and canals, have they not?" *Safar karda mī-bāshī* سفر کرده میباشی is apt to mislead the student: *safar-karda* سفر کرده is a compound *adjective* like نجات یافته *najāt-yāfta* and میباشی *mī-bāshī* is simply the Present Tense.

(41) *Fulān*[2] *dīrūz dushnām dāda ast* فلان[2] دیروز دشنام داده است "So-and-so abused me yesterday." Here the Perfect shows that the speaker was abused behind his back and that the abuse was reported to him. Had he been present and heard the abuse, he would have said دشنام داد *dushnām dād.*

(42) *Nāmī-dānist ki kujā mī-ravad* نمی دانست که کجا میرود "he didn't know where he was going": نمیدانست که کجا میرفت *namī-dānist ki kujā mī-raft* (not so good and more uncommon) has the same signification. *Dīdam ki mutaghayyir mī-shavad va naṣīhat-i marā bi-karāhat mi-shinavad* دیدم که متغیّر میشود و نصیحت مرا بکراهت میشنود "I saw that he was getting angry and was taking my advice in ill part": here the Present میشود *mī-shavad* might indicate Future time, 'I *thought* he would get angry'; but میشد *mī-shud* would be open to no such interpretation.

(43) *Payghambar gufta ast* پیغمبر گفته است "the Prophet once said" (the speaker not being present). *Payghambar mī-gufta ast* پیغمبر میگفته است "the Prophet used often to say" (the speaker might have been present).

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[1] "Has been coming."

[2] Or *fulānī.*

(44) *Iḥtimāl mī-ravad ki ū khwāhad āmad* احتمال میرود که او خواهد آمد "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 احتمال میرود *iḥtimāl mī-ravad*, as there is a doubt. However یقین دارم که او خواهد آمد *yaqīn dāram ki ū khwāhad āmad* is correct.

(45) *Vaqt-ī ki ranj ziyāda shud* (or *ast*, or *bāshad*) *ṣawāb bīshtar khwāhad būd* (or *mī-bāshad*, or *ast*, or *mī-shavad*; but not *bāshad*); وقتیکه رنج زیاده شد ثواب بیشتر خواهد بود (یا میباشد یا است یا میشود); *vaqt-ī* (*ki mī-āmadam dīdam ki chiragh-i shumā mī-sūkht* (or *mī-sūzad*) وقتیکه می آمدم دیدم که چراغ شما میسوخت (یا میسوزد)

(46) *Agar namī-tarsīdam ki dīr shavad ānjā mī-raftam* اگر نمیترسیدم که دیر شود آنجا میرفتم. 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 دیروز *dīrūz* or فردا *fardā* would fix the time as past or future; also if میروم *mī-ravam* were substituted for میرفتم *mī-raftam*, the Future would be clearly indicated.

(47) *Vaqt-ī ki man bachcha būda am az yak-sālagī ḥarf mī-zada am* وقتیکه من بچه بوده ام از یک سالگی حرف میزده ام. Here حرف میزده ام *mī-zada am* shows continuance of the action up to the present.

(48) *Az qarār-ī ki darvīsh mī-guft ki rūz-ī pādishāh-ī bi-shikār mī-rafta ast shighāl-ī dīd ān rūz rūz-i 'Īd būda ast* از قراریکه درویش میگفت که روزی پادشاهی بشکار میرفته است شغالی دید آنروز روز عید 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] *'Īd.*" *Mī-rafta ast* میرفته است shows that the Darvish might have been present on the occasion; the Imperfect میرفت *mī-raft* could be substituted but would indicate that the darvish was not present. Instead of بوده است *būda-ast*, it would be equally right to say باید بوده باشد *bāyad būda bāshad*.[2]

(49) *'Ajab nīst ki* (or *agar*) *bi-ravad* عجب نیست که (or اگر) برود "it is not strange if he go"; but *'ajab nīst ki* (not *agar*) *khwāhad raft*, عجب نیست که خواهد رفت (not اگر) "it is not strange that he will (or should) go (as he will go)."

(50) *Muddat-ī banda muntaẓir-i mulāqāt-i sharīf būda am* (or *mī-bāsham*) مدتی بنده منتظر ملاقات شریف بوده ام (or میباشم), but *muddat-ī'st banda muntaẓir-i mulāqāt-i sharīf mī-bāsham* (not *būda am*) مدتیست بنده منتظر ملاقات شریف میباشم

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[1] In Afghan Persian, the perfect participle is prefixed to *būda ast* to give the sense of *must*, as: *rafta būda ast* "he must have gone"; *karda būda ast* "he must have done." But *būda būda ast* cannot be said, though by analogy it would be the correct form.

[2] Or *mī-bāyist bāshad.*

(بوده ام not) "I have long been expecting to meet you": if *muddat-ī būd* be written, it must be followed by *būda am.*

(51) *Ba'd az ānki ānjā raftam bi-shumā ittilā'mī-diham* بعد از انکه آنجا رفتم بشما اطّلاع میدهم "after I have gone there I will inform you of my going"; here بروم *bi-ravam* could be substituted for رفتم *raftam*: also vulgarly رفته باشم *rafta bāsham.*

(52) *Kāghaz-ī ki dar fulān tārīkh bi-man navishta būdīd imrūz rasīd* کاغذیکه در فلان تاریخ بمن نوشته بودید امروز رسید "the letter you *wrote* me on such and such date arrived to-day." Here the Pluperfect is used to indicate a time previous to the Preterite, and the Preterite is used to indicate an action just completed.

(53) *Gumān mī-kunam ki chīz-ī az ān qism na-dāram* (or *na-dāshta bāsham*) (or نداشته باشم) گمان میکنم که چیزی از آن قسم ندارم "I dont think I have anything of that sort." *Na-dāram* ندارم is here Present Tense, Indicative.

THE END.

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