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A PRIMER OF PERSIAN

CONTAINING SELECTIONS FOR READING AND COMPOSITION WITH THE ELEMENTS OF SYNTAX

G.S.A. RANKING

OXFORD: AT THE CLARENDON PRESS

Price Two Shillings and Sixpence Net
A PRIMER OF PERSIAN

CONTAINING SELECTIONS FOR
READING AND COMPOSITION
WITH THE ELEMENTS OF SYNTAX

BY

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BALLIOL COLLEGE, OXFORD
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OXFORD
AT THE CLARENDON PRESS
1907
INTRODUCTORY

This little work has been compiled in order to provide the beginner in Persian with a varied selection of passages for reading, and also for translation from English into Persian. Each passage has its own vocabulary attached to it, and in the selection from the Gulistān with which the Persian extracts begin, as also in the extracts from the Shāh’s Diary, all vowel-points have been inserted, as the author knows by experience how much time is wasted by beginners in endeavouring to read unpointed Persian. Extracts from Persian newspapers have been introduced in order to familiarize the student with the journalistic style, as also a few copies of letters which will be useful as examples of correspondence as carried on among friends.

The ordinary course of instruction in Persian has been hitherto confined to so-called ‘classical’ Persian, whereas for practical purposes a knowledge of the language of to-day, modified as it is by foreign elements, is essential for a serviceable acquaintance with Persian. The few pages on Syntax will, it is hoped, supply sufficient material for the beginner in his early attempts at composition.

Oxford:
October, 1907.
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I. PHONOLOGY

The Persians employ the Arabic alphabet, which has been in use among them since the Arab conquest (A.D. 641–651). This alphabet consists of thirty-two letters, which are connected from right to left in forming words. Each letter is subject to slight modification of form according to its position in the word. If the subjoined examples are carefully studied there will be little difficulty in recognizing the various forms of the letters.

The student is requested to read the remarks which follow the alphabetical tables during his study of the alphabet.

With regard to pronunciation it should be borne in mind that in the transliteration adopted in this work the equivalents of the vowels employed are as follow:—

\( a \) has a sound between a short \( u \) and a short \( e \); for example, the word بَس \( bās \) will be something between the English \( bus \) and \( bees \).

\( u \) has the sound of the \( u \) in the English words \( bull, full \).

\( i \) has the sound of the \( i \) in \( pistol \).

The corresponding long vowels are—

\( ā \), which has the sound of \( a \) in \( father \).

\( ū \), which is to be sounded like the \( u \) in \( June \).

\( ī \), like the Italian \( ė \), or the \( ee \) in \( beech \).

The diphthongs which occur are formed when either of the semi-vowels \( ā \) or \( ū \) is combined with the short \( a \) sound represented by the mark \( ḥā \). Thus,

\( ā \) is to be pronounced between the sounds of \( ou \) in \( mouse \) and \( o \) in \( hose \). Ex. حَوْض \( ħauz \), a reservoir.

\( ī \) has a sound between \( ay \) in \( day \) and \( ie \) in \( die \). Ex. مَي \( mai \), wine.
# ALPHABET

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The preceding table gives the forms of the letters as they occur alone, or at the beginning, in the middle, or at the end of a word respectively.

It must not be forgotten that certain letters are not to be joined to the letter following (i.e. to the left). These letters are marked with an asterisk in the table. They will have either the isolated or final form, as the case may be.

For use as initial letters of words the isolated form of those letters which join to the left is to be used in an abbreviated form, as will be seen by reference to the examples given above. It will be recognized that the dots, in the various letters having similar ground forms as, for example, پ ب &c. چ ج &c., are the distinguishing marks by which the letters are recognized, and, speaking generally, the initial form of any letter is restricted to just so much of the character as will serve to identify it. Thus, چ ٰس; ح ُس combined spell ج یس. In deciphering the above examples it will be observed that an oblique mark above a letter (ـ) denotes the short a sound, an oblique mark below the line (ـ) denotes a short i sound, a mark (‘) above the line denotes the short u sound. These vowel-points are called respectively fatḥa, kasra, and zamma. Conjoined with the letters alif, ya, and wao they form either long vowels or diphthongs, as has been noticed. Similarly the absence of any vowel-sound is denoted by the mark (‘) jazm, as in the word ُبٰر qabr, while a doubled consonant has the mark (‘) tashdīd written over it, as in the words ُبٰق shakk, ُبٰث batt.

A careful study should be made of the alphabet and the examples given, special attention being devoted to acquiring an accurate knowledge of the system of transliteration. The sign ـ is called alif.ı. maddūda, 'the prolonged alif.' This mark ـ is not as is often said another alif written horizontally, but is a remnant of the word َم madda, a scribe's mark denoting that the alif above which it was written was to be pronounced with a long sound. The word madd in Arabic means 'prolongation'.

In some works this alif.ı. maddūda is written thus َََ, two alifs following one another.
The sign \(i\) is called alif-hamza, and is, when found at the commencement of a word or syllable, merely a breathing. Its name indicates this quality, as the Arabic word جَمْعُ زِمَّة hamzaa means 'impelling', thus denoting the impulse necessary to the production of the sound. As example we may take the word جُرُّ اطJur'at, pronounced jur'at with a distinct hiatus between the two syllables and a fresh impulse (hamza) before the second half of the word is pronounced.

When occurring as the vowel-sound in words of one syllable, hamza is pronounced with somewhat of a bleating sound: e.g. رَأَس ra's, a head, pronounced raas.

[The student is recommended to practise writing the words given as examples of the alphabet, both in the Persian character and with the transliteration as shown.]

II. SENTENCE CONSTRUCTION

The subject (مُبتدأ) mubtadā) will be a noun or its equivalent, and will stand as a rule first in the sentence, followed by the predicate (حَدَر) khabar), e.g.:—

\[\text{زَيد قَائِم آست} \rightarrow \text{Zaid qā'im ast, Zaid is standing.}\]

The predicate may consist of a verb and a predicate adjective, as:—

\[\text{رُستم زورُوز بُود} \rightarrow \text{Rustam zūrūz būd, Rustam was strong;}\]

or again, of a verb and a predicate noun referring to the subject, as:—

\[\text{قَبَد پَدشَاه بُود} \rightarrow \text{Qubād pādshāh būd, Qubād was a king;}\]

or again, of a verb and an object, as:—

\[\text{صَيْطَان شَیر را کُشَت} \rightarrow \text{ṣaiyyād shīr rā kushīt, the hunter killed the tiger;}\]

or again, of a verb and its object, together with a predicate noun, or predicate adjective referred to the object, as:—

\[\text{بَیِحَار مَلِک را دَشَنام داد} \rightarrow \text{bikhāra malik rā dushnām dād, the unfortunate man abused the king;}\]

\[\text{پَدشَاه اورا وَزیر کرد} \rightarrow \text{pādshāh urā vazīr kard, the king appointed him vazīr.}\]
The subject may not need expression by a particular word in cases where the termination of the verb sufficiently expresses the subject, or in cases where the subject is indefinite, as:

پرستید, he asked.
گفتند, they said.
بنا کرد اند, they (indefinite) have built.
آورد اند, they (indefinite) have said.
بدانند, let them (indefinite) know.
علوم می‌شود, it appears.

**Concord**

The concord of the verb with the subject is simple, that is to say, generally speaking, a singular subject requires a verb in the singular, and a plural verb follows a plural subject, as:

پادشاه اشارت کرد, the king made a sign.
برادران حسد بردند, the brothers bore envy.
خواهرانش گروستند, his sisters wept.

A plural inanimate subject, however, takes a singular verb, as:

کتاب‌ها چاپ می‌شوند, books are printed;

though in such cases also, in modern Persian more especially, the verb may occasionally be put in the plural, as:

بعضی فوارها باهم بلند می‌شوند, several fountains were playing at once.

If, however, the plural inanimate subject be an Arabic plural, the verb must always be in the singular, as:

آشجار اورده است, the trees are in fruit.

1 It should be observed that و following خ, as in خواهر, is not pronounced.
Occasionally also a plural animate subject takes a singular verb in modern colloquial Persian, as:

\[ \text{زَن و مرد زیادی پیدا بود, many men and women appeared.} \]

When the subject has a numerical adjective qualifying it, the verb should be in the singular by classical usage, as:

\[ \text{پنجاه نفر مدرع گشت, fifty people were wounded.} \]

Sometimes, however, in modern usage this rule is not observed, as for instance:

\[ \text{دویست سیصد نفر سروچه گل بست در دست گرفتند, two or three hundred people were holding in their hands noseagays tied to sticks.} \]

The singular verb is, however, more elegantly used. When, however, the plural of the numeral adjective is used to denote large collective numbers the verb must be in the plural, as:

\[ \text{صدها مردم آمدند, hundreds of people came.} \]

A collective noun in the singular takes a plural verb, as:

\[ \text{خلاق از عذاب تو برند, I suffered from your wrath.} \]

Two or more personal subjects, especially when pronouns, take the verb in the plural, as:

\[ \text{من و امیراطور قدری صحبت کردیم, I and the Emperor talked for a while.} \]

Two or more impersonal subjects take the verb in the singular, as:

\[ \text{باغچه و حوض و مهتابیست, there is a garden, a reservoir, and a terrace.} \]

\[ \text{وارث مال و جامست و زرع و تجارت, even though thou possessest riches and honour and lands and merchandise.} \]
THE OBLIQUE CASES

The object of a verb is generally put in the Accusative Case, formed by adding \( r\) to the crude form of the noun or its equivalent, as:

\[\text{dâzd rā giriftār kardand, they arrested the robber.}\]
\[\text{hama rā badargāhī, malik kāzir āwardand, they brought them all to the court of the king.}\]

In cases where there can be no doubt as to the object, \( r\) may be dispensed with, as:

\[\text{malik sar o chashmāsh bibūsid, the king kissed his head and eyes.}\]

The Genitive Case is expressed in Persian most commonly by the use of the īzāfat, which is the name given to the short vowel kasra placed between the two nouns between which the relationship is desired to be expressed, as:

\[\text{pādshāhī, Īrān, king of Īrān.}\]
\[\text{kitābī, mu'allim, the teacher's book.}\]
\[\text{āsāishī, 'umr, comfort of life.}\]

The Dative Case is expressed in two ways:

(a) By adding \( r\) to the crude form of the noun, as:

\[\text{malik rā parwāe ā nabūd, the king had no thought for him.}\]

(b) By means of the preposition \( ba\), as:

\[\text{ba wilāyātī, dīgar raft, he went to another country.}\]
\[\text{kitāb rā ba pisar dād, he gave the book to the boy.}\]

This mode of expressing the dative is convenient in cases where the accusative of the object has to be expressed by the use of \( r\), as in the last example.
The Vocative Case is formed in two ways:

(a) By placing the interjection ای ai before the nominative, singular or plural, as:

ای مردان ai mardān, O men!

(b) By affixing an alif to the nominative singular, as:

دوستا dūstā, O friend!

حیداها khudāyā, O God!

This alif is called alif-i. nidā, 'the alif of calling.'

The Ablative Case is formed by the use of the preposition از az, as:

از خانه به رفته az khāna badar raft, he went out of the house.

بول ازمان گرفته pūl az man girift, he took money from me.

The Locative Case is formed by using one of the prepositions بی ba, در dar, or می bar, as:

در شهر بغداد dar shahr-i. Bagdād, in the city of Baghdad.

بر زمین وفتاده bar zamīn uftāda, fallen to the ground.

In modern colloquial Persian the locative is very commonly expressed by the crude form of the noun alone, with no preposition, as:

اطاقی مادرم است utāq.i. mādaram ast, she is in my mother's room.

اسم را بردا بودم رودخانه آب aspam rā burda būdam rūdkhāna āb bidīham, I had taken my horse to water him at the river.

The Instrumental Case is most conveniently expressed by using the preposition با bā:

با شمشیر گشت bā šamsāhir kūsh, he killed with the sword.

Definition of the Noun

There is no such thing as an article in Persian, definitiveness being obtained by omitting to affix to the noun the sign of indefiniteness. This sign is in the form of the letter ی yā, and is called in
Persian یاء تکیر, 'the ی of indefiniteness.' Thus, اقیل را پرسعند, they asked a wise man. Omitting the ی, and writing اقیل را, the meaning would be 'the wise man'.

After the letter ی this ی takes the form ی (hamza), as:—

بندی, a slave.

THE GOVERNMENT OF THE VERB

The transitive verb in Persian usually takes an accusative of the object, as:

مالکزاده را شیدم, I have heard of a king's son.

این میلک را دشنام داد, this man abused the king.

dar را پیش کن, shut the door.

Many verbs, however, are constructed with prepositions:—

مالک در وی نظر کرد, the king looked upon him.

از من گرفتند, they took (it) from me.

بر اسب نیست, he mounted his horse.

Verbs of giving take an accusative of the object and a dative of the person, as:

دوست را چندان قوت کده, do not give your friend so much power.

If, however, it is essential to define the object by the use of را, the dative is expressed by the preposition ب, as:

اسب را به پیسر بادم مادیان, I gave the horse to Yusuf and the mare to his son.

Impersonal verbs are also in use in Persian, and are used only in the 3rd person singular. Those in most common use are the verbs بایستن, to be necessary or proper, and شایستن shāyistan, to be fitting, which make باید and shāyad
respectively. If the person is expressed it more commonly precedes the verb in the dative case with ی rā, as:—

پادشاه را باید pādshāh rā bāyad, the king ought or must;

but it may be put in the subjective case, as:—

توباید که ده خروار سبب باخترī tū bāyad ki dāh kharwār sīb bikharī, you must buy ten asses' loads of apples.

When the person is not expressed the construction will be as follows:—

باید دانست که bāyad dānīst ki, one should know that.

چه باید کرد chi bāyad kard, what should be done?

where the apocopated infinitive is used. Or the verb is used absolutely, چنانکه باید و شاید shunānki bāyad o shāyad, as is fitting and proper. Or again, the aorist may be used, the person being indicated by the verb itself, as:—

باید بروم bāyad biravam, I must go.

The 3rd person singular of the aorist, present, past, past imperfect or conditional of بایستن bāyistan may be used in this impersonal construction, as:—

بایستی رفت bāystī raft, he ought to have gone.

The 3rd person singular of the aorist (or present) of the verb توانستن tawānīstān, to be able, is also used impersonally with the apocopated infinitive, as:—

بانواع و اقسام که نمی توان شرح داد ba anwā' wa aqsām ki namī tawān shark dād, in various ways which it is impossible to describe.

این طور مرگز نتوان کرد īnṣaur hargīz na tawān kard, one could never act in such a way.

With regard to construction of sentences, an important point to remember is that in many cases where in English a passive construction is used, this is not permissible in Persian. For instance:—

the observatory tower is built upon a high hill, will in Persian appear thus: برج را رصد خانه روي نه بلدی ساخته اند burj i. rasād
khāna rū.i. tapa.i. bulandi sāhiba and, i.e. they have built the observatory tower on a high hill.

For the rest, the construction of the Persian sentence offers no special difficulties.

The Concord of the Persian Adjective

The absence of any grammatical gender in Persian is a great assistance to the beginner, the adjective is indeclinable and undergoes no change for the sex of the qualified word. Thus, nīk, good. A good man, mard.i. nīk, or mard nīk mard. Good men, mardumān.i. nīk, or nīk mardumān.

It will thus be seen that the adjective may precede or follow the noun, with this difference, that when the adjective follows the noun it must be connected with it by an īzāfat.

The comparison of adjectives is effected by addingṯir tar for the comparative, and tizrīn for the superlative, as:

khāna-i. man buzurgtar az khāna-i. āst, my house is larger than his.
khāna-i. Qāzī buzurgtarīn.i. khāna hāšt, the Qāzī's house is the largest of all the houses.

Or we may use another construction for the superlative, and say:

az hama bihtar, best of all.

The Negative (نهی nahi)

Negative statements are made by prefixing nā to the verb:

bradram naraft, my brother did not go.

Prohibitions (نفي nafi) are implied by the prefix nā to the imperative:

hamchā sikhun magū, do not say such a thing.
A PRIMER OF PERSIAN

In modern colloquial Persian prohibition is expressed more commonly by prefixing ńa to the imperative:—

ānja naraǔ, do not go there.

The negative of the infinitive is ńa ńa gutf:n: nā gu País:n, not to say; ńa<kub> nā kard:n, not to mention.

THE INFINITIVE

The infinitive is used—

(a) As subject, as:—

murdu:nt bi: k: mard:m ńa:ri, thy death is better than the oppression of mankind.

(b) As a noun-equivalent, in any case, as:—

s:n:at:i. kush:t girt:nt, the art of wrestling.

f:ida ki az r:sti kard:n:i. sh:n: k:pl shav:dz, the advantages which are reaped from their well-doing.

(c) As object depending on certain verbs:—

kas nay:rt:d zulm o dast dar:st:kard:n, no one will dare to practise tyranny and high-handedness.

(d) As one of two objects, depending on certain verbs:—

ur: p:sh:i. malik āmad:dn n:gu z:std, they would not allow him to present himself before the king.

(e) As a verbal adjective denoting fitness, necessity, &c. With the affix ń (called ńa: liy:qt, 'the ńo of fitness'), the infinitive is used to denote suitability, propriety, sufficiency, &c.

hr:ng:ht kard:n: b:ūd, whatever was to be done.

āb i in j: kh:rd:n: n:st, the water of this stream is not fit to drink.
Conditional Sentences. Condition may refer either to past or future time, consequently two constructions occur in Persian.

For cases in which both protasis and apodosis relate to bygone time the tense called by Persian grammarians مازی شرطی $māzī-y.i.$ شرطی, the conditional past, is used in both clauses, as:—

\[
\text{آگر این دانی بودی کار او با نادان بدیجا نرسیدی}
\]

This is the almost invariable construction in classical Persian.

In modern Persian, however, the aorist is sometimes used in the apodosis:—

\[
\text{آگر بند، نمیتوانستم این کار بکنم چه جهت داشت که قبل کنم و اخرهم شورسار شوم}
\]

Where both protasis and apodosis relate to future time, it is most usual to employ the preterite in the former clause, and the future, simple or compound ¹, in the latter clause, as:—

\[
\text{آگر برادرم آمد بگویم}
\]

In such a case as this, however, the simple future may be used in both clauses, as:—

\[
\text{آگر باید بگویم}
\]

¹ The simple future denotes imminence or proximity, the compound future a more remote contingency.
The following is an example of the use of the preterite in the protasis followed by the compound (remote) future in the apodosis:—

\[
\text{آگر ماندنی شدم البته شرفیاب} \quad \text{agar māndanī shudam albatta sharfyāb}
\]

\[
\text{خواهش شد} \quad \text{khāham shud}, \text{if I should have to stay (in the city) I will certainly have the honour (of paying you a visit).}
\]

The conditional in a negative proposition is similarly constructed:—

\[
\text{باو عاید نداشت و گرنه سفارش} \quad \text{bāo usāid nādsāht va gīrneh safārāsh}
\]

\[
\text{خخصوص نوشت بودم} \quad \text{khāzmus nūshteh budom}, \text{they did not return it to him, otherwise I would have written a special message.}
\]

It will be observed that in this example the preterite is employed in the apodosis instead of the past conditional; this is not infrequent.

**Oratio Recta**

*Reported Speech.* As a general rule the words of the speaker are quoted in their original form introduced by "ki," called by Persian grammarians *kāfī bayānīya* ("the explicatory *kāf"), thus:—

He asked what was the matter with him,

\[
\text{پرسید که اورا چه حالت است} \quad \text{puršīd ki ūrā če hālat āst,}
\]

\[
\text{lit. He asked, saying, What is his condition?}
\]

The following extracts from both classical and modern Persian will serve as exercises in reading, and also as illustrations of the general principles of syntactical construction which have been dealt with in the foregoing pages. A glossary of the words occurring in the extract from the Gulistān of Sa'dī will be found at pp. 22 to 29.
1. مال از نیکفت کشت و بدنگی شد
   غیر از پیر
   گرد
   کرد
   کرد
   مال
   مال
   کاردن.

2. عاطی را پر‌سند که نیکفت کشت و بدنگی شد
   کدام نسبت به کشت آب و خوردن و کشت و بدنگی آن
   اندکی بدنگی و به کشت و خوردن انکه
   گرفت و هشت
   هشت و مرد

3. بیست و یکم ماهی که نهف آن یکو بازگردید

4. دو کس رنج به‌زدید و سعی به فائده کردند - یکی آنکه مال
   اندوخت و خویده و یکی آنکه یکی یکی آمخت و عکل کرد
   علم آن به‌سر پروخته - تو آر از تیزی دُنیا خوردن
   بیت

5. هرکه پرهیز و علم و وحید قروخت
   بهرینی گرد کرد و باک بر سوخت
6. ملک آن خرمشدندان جمال گیرند و دین از پرهیز هرگز کنال
   بدرد - پادشاهان بدنگت خرمشدندان آن آن معتاجی‌ترند که
   خرمشدندان بفترت پادشاهان
   قطع

7. پنجم آخر بشیوه ای پادشاه در همه دفتره ازین بند نیست
   جر خرمشدند مقرراً عمل گرجه عامل کار جردن مند نیست

8. سیزی چیزی بی چیز بوجود نتاین مال بی تجارت و یا
   بخت و ملک بی سیاست

9. رحم آور از پرندان بسنجست بر زیکه‌ان - و عورت کردن از فلایان
   جرست بر مظالمان
10 بُرْوُسْتی‌ پادشاهان اعتماد نباید کرد و تر آواز جُوْشی کُودکان ده‌نَه
نباید شک که این تجوای مُبَتَبل گُرَد و آن تجوای مُتَغیَر
11 دُشْمن قیصر که قر طاقت آیند وُسوستی نباید مُفْصُدْ وی جرآن
نیست که دُشْمن قوی گرگه و گفت‌ه آند که بِرُدْوَسْتی
دُوْسْت‌ان اعتماد نیست تا بُتَبَنِی دُشْمنان جوی رسرد
12 هر که دُشْمن کُدوچه‌ها را حیْشر شَماره بَدان بی‌بناید که آَشِش این‌دنکا را
مُبَهْل می گُنَرَد قِطعه
13 مُعْنی تریبان دود ششْن چَن اَن گُوی که آَشْر دُوْسْت گرگه دَرَدند نشاَشی
قیطعه
14 مرکِی دا دُشْمنان دُوْسْت‌ان خود صُلُح کُنْد سرآَشْر دُوْسْت‌ان دارَد
بیت
15 چُون در اَفْعان کاری مَتَردد باشی آن طرف اِختیار کن که بی آزارتر بَرَائُند
بیت
16 برغیر دُشْمن رَحْمَت مکْن که آَشْر قایدر شَرود بِرْنْد لَعْقَشاید بیت
بیت
17 دو کَس دُشْمن مُلِّه وَدینند بِداشته پی چِلم و زاهد پی چِلم
بیت
بر سر دِلَه مَبادا مَلِک فرمان یه که خُدا را کَبد بِدنه فرمان بِردار
18 حبیب می‌کده دانی که دلی بیازار تنواموش باش تا دیدگری بیازد
’llala مزه بیازار خنی بی‌موم بیاز لذت
19 مارکه تکمیل خود رانی میکند از خود تحقیقتی دیگری محتاج است
20 مارکه در حالت تیوانای نیکی نکنی در وقت ناتوانی سختی بینده
بتیت
21 مارکه با داناتر از خود به کنند تا بیانند که دانا آست پداتند
که ندان آست بیت
چون ترآید به از تونی بسته به چیه به دانی احتیاط مکن
22 مارکه علم خوانده و عمل کنر بدان ماند که گاو راند و چشم تیفساند
23 ملکه آست که حور پنود تا آن که عطاری یکوئید دانا چون طبله عطاریت حاموش و هنر لمای و نادران چون طبل غازیست
بزند آواز و میان بهی
24 آندکه آندکه خیلی شوهد و قطره قطره سیالی کردد يعني آنان که
دست قدرت ندارند سفک حره په نگاه دارند تا بتوان فروست
تمار ازدیام حصم تر آردت
25 دو کسی مروند و خسارت بی فانده بردند یکی آنکه دانست و دخوری دیگر آنکه دانست و تکرر

Vocabulary

<table>
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<tr>
<th>a</th>
<th>That (demonstrative), án</th>
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<tr>
<td>az</td>
<td>That one who, ánki</td>
</tr>
<tr>
<td>azbahr.i</td>
<td>That which, ánchi</td>
</tr>
<tr>
<td>azbarā.i</td>
<td>This, (or in), in</td>
</tr>
<tr>
<td>āsāish</td>
<td>To acquire, andūkhātan</td>
</tr>
</tbody>
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اندوختن
<table>
<thead>
<tr>
<th>English</th>
<th>Farsi</th>
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<tbody>
<tr>
<td>To learn,</td>
<td>آموختن (amākhtan)</td>
</tr>
<tr>
<td>If,</td>
<td>اگر (āgar)</td>
</tr>
<tr>
<td>To bring,</td>
<td>اورد (āwardan)</td>
</tr>
<tr>
<td>Reliance,</td>
<td>اعتماد (ītimād)</td>
</tr>
<tr>
<td>Voice, sound,</td>
<td>آواز (āwāz)</td>
</tr>
<tr>
<td>3 p. sing. pres. of āmadan,</td>
<td>ایاد (āyad)</td>
</tr>
<tr>
<td>To come,</td>
<td>آمدان (āmadan)</td>
</tr>
<tr>
<td>3 p. pl. pres. are,</td>
<td>ان (and)</td>
</tr>
<tr>
<td>Fire,</td>
<td>آتش (ātish)</td>
</tr>
<tr>
<td>Small, little,</td>
<td>الانک (andak)</td>
</tr>
<tr>
<td>Little by little,</td>
<td>اندکه (āndak)</td>
</tr>
<tr>
<td>To-day,</td>
<td>امروز (imrūz)</td>
</tr>
<tr>
<td>Gentle, quiet,</td>
<td>آهسته (āhista)</td>
</tr>
<tr>
<td>Torment, annoyance,</td>
<td>ازور (āzār)</td>
</tr>
<tr>
<td>Oh!</td>
<td>ای (ai)</td>
</tr>
<tr>
<td>Performance,</td>
<td>امضا (imzā)</td>
</tr>
<tr>
<td>Star,</td>
<td>اختر (akhtar)</td>
</tr>
<tr>
<td>Choice,</td>
<td>اخیار (ikhtiyār)</td>
</tr>
<tr>
<td>A bone,</td>
<td>استخوان (ustukhān)</td>
</tr>
<tr>
<td>To afflict,</td>
<td>آزد (āzurdan)</td>
</tr>
<tr>
<td>Afflicting,</td>
<td>ازور (āzār)</td>
</tr>
<tr>
<td>He is, it is,</td>
<td>است (ast)</td>
</tr>
<tr>
<td>Objection,</td>
<td>اعتراض (ītirāz)</td>
</tr>
<tr>
<td>Traversing,</td>
<td>اعتراض (ītirāz)</td>
</tr>
<tr>
<td>Those who,</td>
<td>آنان که (ānān ki)</td>
</tr>
<tr>
<td>To scatter,</td>
<td>افکندان (afkāndan)</td>
</tr>
<tr>
<td>Although,</td>
<td>اگرچه (ārēḵ)</td>
</tr>
<tr>
<td>Kill (imper.),</td>
<td>بکش (bikūsh)</td>
</tr>
<tr>
<td>High, lofty,</td>
<td>بلند (buland)</td>
</tr>
<tr>
<td>Thou mayest be,</td>
<td>باش (bāsh)</td>
</tr>
<tr>
<td>With,</td>
<td>با (ba)</td>
</tr>
<tr>
<td>Be,</td>
<td>باش (bāsh)</td>
</tr>
<tr>
<td>He, it may be,</td>
<td>باشاد (bāshad)</td>
</tr>
<tr>
<td>Wash (imper.),</td>
<td>بشو (bushū)</td>
</tr>
<tr>
<td>He it (is) may be,</td>
<td>بواد (buwad)</td>
</tr>
<tr>
<td>3 p. sing. aor. of barāmadan</td>
<td>برآمد (barāmad)</td>
</tr>
<tr>
<td>To turn out, bar āmadan</td>
<td>بخشود (bakhshūd)</td>
</tr>
<tr>
<td>To forgive, bakhshūdān</td>
<td>بخشود (bakhshūd)</td>
</tr>
<tr>
<td>Thou seest,</td>
<td>بینی (bīnī)</td>
</tr>
<tr>
<td>Moustaches,</td>
<td>بروت (burūt)</td>
</tr>
<tr>
<td>May there be, bād-bādā</td>
<td>باد باد (bād-bādā)</td>
</tr>
<tr>
<td>A servant,</td>
<td>بند (band)</td>
</tr>
<tr>
<td>Nightingale,</td>
<td>بلبل (bulbul)</td>
</tr>
<tr>
<td>Oh! nightingale,</td>
<td>بلبل (bulbul)</td>
</tr>
<tr>
<td>Spring time,</td>
<td>بهار (bahār)</td>
</tr>
<tr>
<td>Owl,</td>
<td>بوم (būm)</td>
</tr>
<tr>
<td>Argument,</td>
<td>بحث (bāhs)</td>
</tr>
<tr>
<td>With that, ba ān = badān</td>
<td>بدنا (badān)</td>
</tr>
<tr>
<td>(Prep.) To, with, ba ْب، ba ْت</td>
<td>برا (barā)</td>
</tr>
<tr>
<td>For,</td>
<td>باهر (bahr)</td>
</tr>
<tr>
<td>Part, lot, sake,</td>
<td>بهر (bahr)</td>
</tr>
<tr>
<td>Bad, evil (pl. badān),</td>
<td>بد (bad)</td>
</tr>
<tr>
<td>Unfortunate, badbakht</td>
<td>بدمخت (badbakht)</td>
</tr>
<tr>
<td>Fortune,</td>
<td>بخت (bakh)</td>
</tr>
</tbody>
</table>
Prefix to imperative,  
Bestow,  dibakhes بخش
To bestow, bakhsidan بخشیدن
Again, back, baz باز
To thee, batu بتو
Vain, useless, bihuda بی‌هویه
To bear, suffer, burdan برد
(Privative) Without, bi بی
Prefix for simple future or subjunctive, bi بی
Thou wilt hear, bishnavi بشنوی
Good, better, bih بی
Better than this, bi az in بی از این
Upon, to, bar بیر
(Impers.) One should, bayad باید
It is fitting, bayad باید
It smells, bizard برید
To smell, bizard برید

Before, pish. پیش
Behind, pas.t پس
Garment, shirt, piraheh پیراهن
Lasting, paaedar پایدار

Thou, tu تُو
Sign of comparison, tar تر
Commerce, tijarat تجارت
Up to, till, that, ta تا
To be able, tawaniest توانست
(Impers.) One can, tavan توان
Hesitation, taraddud تردید
Powerful (in comp.), tavân توان
Power, tavanan توانانی
Empty, tuhi, tilih تَهی، تَلیح
Arrow, tir تیر
Seed, tukhem تُخْم

Beauty, jamal جمال
Except, juz جز
Oppression, jaur جاور
Youth, javani جوانی
Answer, jawab جواب
World, jahan جهان
War, strife, jang جِنگ
Imper. of justan, jü جوی
To seek, justan جستن
A PRIMER OF PERSIAN

Silent,  

\textit{khāmūsh}

To read, learn, \textit{khāndan}  
(often pronounced \textit{khūndan}.)

Much, a deal, \textit{khālī}

Fragments, \textit{khurdā}

Enemy, \textit{khāsm}

Two, \textit{du}

Other, \textit{dīgar}

Religion, \textit{din}

The world, \textit{dunyā}

(Prep.) in, \textit{dar}

A door, \textit{dar}

Records, \textit{daftar}

Friend, \textit{dūst}

Friendship, \textit{dūstī}

Enemy, \textit{dūshman}

Enmity, \textit{dūshmanī}

To pierce, sew, \textit{dūkhtan}  
3 p. sing. aor. of \textit{dāshtan}, \textit{dārad}

To have, hold, \textit{dāshtan}

Rough, difficult, \textit{dūshwār}

Participle and Imper. of  
\textit{dādān}, \textit{dīh}

To give, \textit{dādān}

To know, \textit{dānistān}

Wise, knowing, \textit{dānā}


d

Contemptible, \textit{haqīr}

Clemency, \textit{ḥilm}

Necessity, \textit{ḥājat}

Condition, \textit{ḥālat}

Regret, \textit{ḥāsrat}

To eat, enjoy, \textit{khurduān}

In pass. to suffer, be affected by.

Harvest, \textit{khirman}

Wisdom, \textit{khirad}

Wise, \textit{khiradmand}

Pleasant, sweet, \textit{khūsh}

Blood, \textit{khūn}

Bloodthirsty, \textit{khūnkhar}

Poss. pronoun (relating to principal subject), \textit{khūd}

God, \textit{khudā}

Tidings, \textit{khābar}
Ruin, 
Brain,  
A wall,  

Sign of obj. case and  
also of dative,  
Grief, vexation,  
Mercy, pity,  
3 p. sing. aor. of  
To arrive,  
What then of,  
Mercy,  
Opinion,  
Selfwilled, conceited,  
Day,  
To drive,  

Devotion, abstinence,  
String of a bow,  
To string (a bow),  
To strike, knock,  
To boast,  
Devotee,  

To burn,  
(both trans. and intrans.)  

Three,  
Government,  
Tyranny,  
Word, speech,  
Head,  
To have as one's object,  
Easy, gentle,  
To speak gently,  
Hardship,  
A torrent,  
Stone,  
Pebble,  
Effort,  

To hear,  
(Aor. stem,  
To become,  
To account,  
(A.S.  
Ashamed,  
To wash,  
Imp. of  
3 p. sing. aor.  
of  
Peace,  

&R

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A PRIMER OF PERSIAN

To sell, \textit{farūkhtan} 

Order-giving, \textit{farmān dih}

Order-obeying, \textit{farmān bardār}

Order, \textit{farmān}

To order, \textit{farmūdan}

(A.S. and imp., \textit{farmā})

Opportunity, \textit{fursat}

\textit{qurbat} قربت

Strong \textit{gavī} قوی

Fragment, \textit{qī'ā} قطعه

Powerful, \textit{gādir} قادر

Drop, \textit{qatīra} قطره

Drop by drop, \textit{qatīrat} قطره قدرت

Power, \textit{qudrat} قدرت

Rel. particle, Who, which, \textit{ki}

Particle introducing the words of the speaker, \textit{kā}

Which? \textit{kudām}

Who? \textit{ki}

Because, so that, \textit{kādān}

To do, make, \textit{kādān}

(A.S. \textit{kun} کفن)

Perfection, \textit{kamāl} کمال

\textbf{Weak,} \textit{za'tif} ضعیف

\textbf{Obedience,} \textit{tā'at} طاعت

\textbf{Tray,} \textit{tabla} طبلة

\textbf{Drum,} \textit{tabl} طبل

\textbf{Direction,} \textit{taraf} طرف

\textbf{Oppressor,} \textit{zālim} غلام

\textbf{Oppression,} \textit{zulm} غلام

\textbf{Allotted span of life,} \textit{'umr} عمر

\textbf{Wise man,} \textit{‘āqil} عالی

\textbf{Intelligence,} \textit{aqil} عقل

\textbf{Learning,} \textit{ilm} علم

\textbf{Learned man,} \textit{‘ālim} عالم

\textbf{Practice, rule,} \textit{‘amal} عمل

\textbf{Pardon,} \textit{‘afū} عفو

\textbf{Weakness,} \textit{‘ajz} ضعیف

\textbf{Perfumer,} \textit{‘ottār} عطر

\textbf{To be deceived,} \textit{ghirra shudan} چیره شدن

\textbf{Acrobat,} \textit{ghāzī} غازی

\textbf{Advantage} \textit{fā'idā} فائدة

\textbf{ق}
<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
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</thead>
<tbody>
<tr>
<td>Boy,</td>
<td>کرکد  کرکد</td>
</tr>
<tr>
<td>Little, small,</td>
<td>کچک کچک</td>
</tr>
<tr>
<td>3 p. s. aor. of kardan, kunad</td>
<td>کند کند</td>
</tr>
<tr>
<td>Bow,</td>
<td>کامان کامان</td>
</tr>
<tr>
<td>Work, business,</td>
<td>کار کار</td>
</tr>
<tr>
<td>Person,</td>
<td>کس کس</td>
</tr>
<tr>
<td>To sow,</td>
<td>کشت کشت</td>
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<tr>
<td>Around,</td>
<td>گرد گرد</td>
</tr>
<tr>
<td>To collect, amass,</td>
<td>گرد کردن</td>
</tr>
<tr>
<td>3 p. sing. pret. of</td>
<td>گفت گفت</td>
</tr>
<tr>
<td>To say,</td>
<td>گفتگو گفتگو</td>
</tr>
<tr>
<td>3 p. s. aor. of</td>
<td>گارد گارد</td>
</tr>
<tr>
<td>To become</td>
<td>گردیدن گردیدن</td>
</tr>
<tr>
<td>or</td>
<td></td>
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<tr>
<td>To turn, become,</td>
<td>گاشت گاشت</td>
</tr>
<tr>
<td>3 p. s. aor. of</td>
<td>گیرد گیرد</td>
</tr>
<tr>
<td>To seize, acquire,</td>
<td>گریفت گریفت</td>
</tr>
<tr>
<td>Affix denoting agency,</td>
<td>گار گار</td>
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<tr>
<td>Although,</td>
<td>گارچه گارچه</td>
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<tr>
<td>Imp. of</td>
<td>گزار گزار</td>
</tr>
<tr>
<td>To leave,</td>
<td>گازِشت گازِشت</td>
</tr>
<tr>
<td>Imp. of guftan,</td>
<td>گوی گوی</td>
</tr>
<tr>
<td>Thou sayest,</td>
<td>گوئی گوئی</td>
</tr>
<tr>
<td>Ear,</td>
<td>گوش گوش</td>
</tr>
<tr>
<td>3 p. sing. aorist from</td>
<td>ماند ماند</td>
</tr>
<tr>
<td>Boast,</td>
<td>لاف لاف</td>
</tr>
<tr>
<td>To boast,</td>
<td>لاف زدن لاف زدن</td>
</tr>
<tr>
<td>Property, wealth,</td>
<td>مال مال</td>
</tr>
<tr>
<td>To die,</td>
<td>مردن مردن</td>
</tr>
<tr>
<td>Obligation,</td>
<td>مننیت مننیت</td>
</tr>
<tr>
<td>Kingdom,</td>
<td>ملک ملک</td>
</tr>
<tr>
<td>Needing,</td>
<td>نیت نیت</td>
</tr>
<tr>
<td>Oppressed,</td>
<td>مزلم مزلم</td>
</tr>
<tr>
<td>Changed,</td>
<td>متبدل متبدل</td>
</tr>
<tr>
<td>Altered,</td>
<td>متعزیر متعزیر</td>
</tr>
<tr>
<td>Object,</td>
<td>مقصود مقصود</td>
</tr>
<tr>
<td>Prefix of habitual or present action,</td>
<td>می می</td>
</tr>
<tr>
<td>Prefix, neg. imperative,</td>
<td>ما ما</td>
</tr>
<tr>
<td>Midst, between,</td>
<td>میان میان</td>
</tr>
<tr>
<td>Hesitating,</td>
<td>مترم مترم</td>
</tr>
<tr>
<td>Mankind,</td>
<td>مردم مردم</td>
</tr>
<tr>
<td>Brain, marrow,</td>
<td>مغز مغز</td>
</tr>
<tr>
<td>Kernel,</td>
<td>مغز مغز</td>
</tr>
<tr>
<td>A man,</td>
<td>مرد مرد</td>
</tr>
<tr>
<td>A king,</td>
<td>ملک ملک</td>
</tr>
<tr>
<td>Good tidings,</td>
<td>مزده مزده</td>
</tr>
<tr>
<td>Calamity,</td>
<td>مصیبت مصیبت</td>
</tr>
<tr>
<td>3 p. sing. aorist from</td>
<td>ماند ماند</td>
</tr>
</tbody>
</table>
To resemble,  mānīstan مانستن
To remain,  māndan ماندن
Musk,  mūshk مُشِک
Empty, hollow, miyān میان می‌خی
Neglected,  muhmal مُهمل
May there not be, mabādā مبادا

Not,  na ن
Good,  nik نیک
Fortunate,  nikbakht نیک‌بخت
Imp. of nihādan,  nih نهادن
To place,  nihādan نهادن
Profit,  naf نق
Advice,  nasīḥat نصیحَت
There is not,  nist نیست
Imp. of namūdan,  numāe نمای
To show,  namūdan نمودن

Ignorent,  nādān نادان
To keep,  nīghādāst nésh
to ُو
(Conj.) And,  wa و
Him,  va ُو
Time,  waqt وقت

To leave,  hisht extremist
Every, all,  har هر
All, every,  hama همه
Sense, alertness,  hūsh هُوش
A companion, friend,  ham nīshast هم نشست

One,  yaki, yak یکی
Friend,  yār یار
That is to say,  ya'ni یعنی

Extracts from the Diary of His Majesty Nāṣiru-d-Dīn, Shāh of Persia, Written During his Tour in Europe

I

Description of a House

داخِل یمَارت شُدم بیبایر عالی و وَسیع و پَرْبیورت آست - آطرافی
پُهْکه که بیابایت و تالار پَرْزُگان داخِل میَبند تخصص پید بِرام کُروم های گَن
پُناد جَفید پُودن در این یمَارت اطاقه‌های زیاد و تالار‌های متعددترین آن تالار
A building, 
To enter, 
Very, 
Lofty, 
Spacious, 
Full of rooms, 
Sides, 
Steps, stair, 
Hall, salon, 
Large, 
Specially for, with a view to, 
Reception, 
Vases of flowers, 
Many, 
To arrange, set in order, 
Numerous, 
Reception room, 
Banqueting hall, 
Sleeping apartments, 
Et cetera, 
To have, possess,
A PRIMER OF PERSIAN

Afterwards, then, | To be arranged,
By means of, | Warm air,
Opening, passage (pl. منافذ) | To arrive at, reach,

II

The same continued

حَمَّامِ اَینْ عُمَارَتْ دُرْ مَرْتْبَةُ تَعتَانَيْسَتْ کَی بُوَاشَطة بَلَّة زِبَادِی سَرْجَمَ
میِّرَود سَرْجَمَ پَیِّشَار قَشَکَ است صَنلی و یَمِّر و نِیم قَنَت و آنِیا عَطْرَیات
و گل و غیره، دُر آنْیا اَمَامَ، کُرْدُ بُوُنَدَنَ حَوْیش دُو کُوشَہ اَطَیّا سَرْجَمَ
بُوُد کِی دو شیِّرآب دُر آن جارِی میشَد یکی سرَد و ییگری گَرم کِی بُنَهَ
دِرِجَ قَلّکَ لَّئِم بَاشدآب آنْیوْس را پیتَّو انْکَهْمَک رَبِّتَا بَهْریASHAF
بِرَو یِّمْسْرَارِ یِّم قَرّش کَرْدَن آنْدَ آزِکسْمَت حَمَّام جَنُّد بَلّة جَوُو بیست
و پَوْلاً پَلّة یا دُر پَلّفِّو ایبَسَت کی مَرَوْقَت لَّئِم شوّد آزآنْیا هَوَای گَرم دَاِجَل
فِنْیَا حَمَّام مِیکَنْنَد شِهِرَاتِ آیِ گَرْم و سرَد و مَلَام اِطِّرافِ حَمَّام
زِیاد بُوَد-

Warm bath,
Story,
Lower,
To the bathroom,
Pretty,
Chair, chairs,
Table, tables,
Couch,
Varieties, kinds, pl. of آنِیا عَطْرَیات,
Perfumes,
Ready,

Reservoir, basin,
Water-tap,
To be flowing,
Cold and hot,
One—the other,
Degree,
Heat, warmth,
Necessary,
May be,
One can,
To keep,
Ground-floor,
Matting,
Soft,
To carpet,
Direction,
Several,
Wooden,

Above,
A little door,
Whenever,
It may be,
Expanse, space,
They cause to enter,
Tepid water,
Round the bathroom,

III

A Journey by Rail

Hour,
Evening,
To go,
Railroad,
From in front of,
Landing-place,
A Military Review and Sports

An open carriage,  کالسکه سریاز  
To drive,  راندن

Plain, field,  میدان

Exercise, drill,  مشق
2,000 or 3,000,  
Regular cavalry,  
Cossacks,  
To summon, collect,  
It was cloudy,  
To begin, lay a foundation,  
To rain,  
So that,  
All,  
Clothes,  
Wet, damp,  
To arrive,  
To ride,  
To stop,  
After,  
To dismount,  
Like,  

Foot soldier,  
To fire,  
Circassian,  
Qarābāgh,  
Musliman,  
More than,  
A hundred,  
Individual,  
In my presence,  
Horsemanship,  
Rifle,  
Pistol,  
To fire off (guns),  
Severely, hard,  
To have a fall,  
Very muddy,  
Completion,  
Dwelling-place,  

V

A Banquet

درَ مَنْزلِ اِمَپِریالُ طُورِ بِقَامِ مَوْعَدَ بَوْدَبِمُ - دَرُو وَتَتَشْ رَقِیمِ صَدَ وَ هَفَتَان
نَقْرَ دَعُوتُ شُدَه بَوْدَبِمُ آَز خَانُوادَه سَلَتْنَتُ رُسُلُ شاهِزَ اَدِکُان وَ هَمَّر اَهَان
با چَمیمَتِ زِادَی بَوْدَبِمُ - اَوْلُ بَطَائِی حَلَوَتی رَقِیمِ كَه وَلی عَهَد وَ زَوْجَه ایشان
وِ غَیره بَوْدَبِمُ - قَدِی نَشَتُ بَعِد رَقِیمِ بَسْرُو حَانَه - سَرِ مِنْزَر نَشْتَیم
یَمپِریالُ طُورِ دَسَتِ چَب وَ زَوْجَه وَلی عَهَد دَسَت رَاسِت ما بَوْدَبِمُ - شَام
خُوْرَة شَد - دَر وَسَط شَامِ یَمپِریالُ طُورِ بَرخا سَتِه دَسَت بَرخا سَتیم شَراپی بِسلامتی

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<table>
<thead>
<tr>
<th>Dinner,</th>
<th>Left,</th>
<th>چپ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Invited,</td>
<td>مدعو</td>
<td>راست</td>
</tr>
<tr>
<td>Seventy,</td>
<td>هفتاد</td>
<td>وسط</td>
</tr>
<tr>
<td>To be invited,</td>
<td>دعوت شدن</td>
<td>برخاستن</td>
</tr>
<tr>
<td>Royal family,</td>
<td>خانواده سلطنت</td>
<td>سلامتی</td>
</tr>
<tr>
<td>Companions, staff,</td>
<td>همراهان</td>
<td>At the same moment,</td>
</tr>
<tr>
<td>A large company,</td>
<td>جمعیت زیادی</td>
<td>Fort,</td>
</tr>
<tr>
<td>A private room,</td>
<td>اطاقی خلوقی</td>
<td>Cannon,</td>
</tr>
<tr>
<td>Heir-apparent,</td>
<td>ولی عهد</td>
<td>To fire a cannon,</td>
</tr>
<tr>
<td>Wife,</td>
<td>زوجه</td>
<td>A second,</td>
</tr>
<tr>
<td>They (for respect),</td>
<td>ایشان</td>
<td>دوباره,</td>
</tr>
<tr>
<td>To sit down to table,</td>
<td>سرمه‌زنیستن</td>
<td>دوباره,</td>
</tr>
<tr>
<td>Hand,</td>
<td>دست</td>
<td>To go off well,</td>
</tr>
</tbody>
</table>

VI

*A Drive, and a Display of Fireworks*

کریشی مفصلی کرد، بقره پرفسک سیر تمرودیم، چهار تکنیک متعدد، وجبانانی زیاده، آر چخ باک و ظمه‌بیده، شد، بعد برگشت، در همان پیمان اولی قدری مکت نموده، بار سوار شد، رفیعیم بی‌چادی، پس اول بیده، بودیم جمعی آر فرنگی و ایرانی توان چادر و تماشاچی‌زیدی هم توان کشیمها و قابلیت‌ها و لقب پرده‌خانه بودنده، توان چادر، پسین‌سیم که‌بازی‌ی بی‌مار خویش، شد تازیکی داشت، اسم میارا هم تغییر فارسی نوشته بودنده با علامت‌های و
Perambulation, tour, — گردش
Detailed, roundabout, — مفصل
To drive or walk about, — سیر نمود
About, to the extent of, — بقدر
Here and there, scattered, — تکثیر
Avenue, — خیابان
Excessively, — زیاده از حد
Neat and clean, — پاک و تمیز
To turn back, — برگشت
First (fem. of اول), — اولی
To tarry, — مکت نمود
Tent, — چادر
To see, — دیدن
Franks, Europeans, — فرگی
Inside the tent, — تی چادر
Spectator, — چهار تماشاجی
A boat, skiff, — تابی
On the bank of, — لپ
River, — رودخانه
Fireworks, — آتش بازی
Freshness, novelty, — تازگی
Name, — اسم
In Persian characters, — نگار فارسی
Arms, device, — علامت
Lion and sun, — شیر و خورشید
Correct, correctly, — درست
To read, — خواندن
To return, — مراجعت کردن
Agreeable, pleasant, — باصفا
Summer-quarters, — یلاق
Mint, — ضرائبه
A long bridge, — جسر طولانی
A suspension bridge, — چیش
To cross, — عبور نمود
To sleep, — خوابیدن
A SHORT SELECTION OF PERSIAN LETTERS, WITH A LITERAL TRANSLATION, TO SERVE AS AN EXAMPLE OF FAMILIAR CORRESPONDENCE STYLE

A Primer of Persian

I

جنب فخامت زصاب دوست مکرم مرسک مراسم کرایی بهجت وصول داد وعده شهب سه شنبه آنیه را خواست بودید که صرف شیام با جنابالی بیچود با کمال مسرت و شعف جانب دعوت جنابالی را بذیرفتی و انشا الله شهب مزبور آر دکه مسرت صحبت جنابالی محضوظ و مشغوف خواهم شد زیاده زحمت است

Literal Translation

[FKhamat nisab allied to greatness] Honourable Sir,

Respected friend,

Your valued letter,

Gave (me) the joy of (its) receipt,

To solicit a promise, invite,

The coming Tuesday,

(To take) dinner,

With the greatest pleasure,

And desire of the heart,

To accept an invitation,

If God will,

On the above-mentioned evening,

From the attaining of the pleasure of your Highness's company,

I shall be delighted and charmed,

(To say) more is to trouble you,
قریانتم شوم‌

[The most common beginning] May I be thy sacrifice,
Your Honour's noble health,
Is joined with soundness and stability,
Two or three days ago when I was
at your house,
His Honour the Consul,
[To pay a visit] To arrive in the service of
any one,
I promised that this evening,
it is Friday afternoon,
Now, for one reason that it is the day
of devotion,
And for another that I am suffering from
severe fever,
And offer many apologies,
I beg you to make my excuses (to the Consul),
More than this is daring,

زیاده بین جسارت است
بی‌فرمایید نیامده بین جسارت است
عرض میشود - چراغ ییفتایی رسید آر آمید چنان عالی کمال امتنان دارم
برای شنیا در کتایخانه ما خیلی بکار می‌آید لطف جنابعالی
زیاد باد خیلی شرونده، شدم از کمالت میزاج خیلی خیلی
غصه خوردم دعاوی بودم ویک اینکه مزاحم نباشم عبادت
نکردم

Literal Translation

[I beg to represent] It is represented,

The lamp sent as a present arrived,

[N.B.—Iltifāt is a present made by a superior to an inferior.]

I am exceedingly obliged for your Highness's kindness,

For use at night in my library,

It is (will be) very useful,

May your Honour's kindness be increased,

[This expresses, Your Honour is exceedingly kind.]

I was very much ashamed (at your great kindness),

[I was very sorry] I ate (or suffered) much vexation,

At your Honour's indisposition,

I offered up prayers (for you),

Only that I might not be [lest I might be] troublesome,

I did not visit you. ['Iyādat is visiting the sick.']
IV

[Addressed to] In the service of his honour the repository of greatness, the most glorious,
The splendid English Government,
May his dignity endure!
Safety and healthiness,
You have invited me,
With the perfection of inclination [with the greatest pleasure],
Meeting, visiting,

V

جردت جناب جلالتبار آمل قونسلی دوستت به جنگلیس دامت شوکت

بلا وكه الله میره شریف قربن سلامت و تندروستی خواهد یاد

از پاینده شوگی به شوگی آن به دعوت قرموئه اید با کمال شروق

بنا بالی جنابعالی برای صرف شام خواهم آمد زیاد

زیادت است

Literal Translation

[Addressed to] In the service of his honour the repository of greatness, the most glorious,
The splendid English Government,
May his dignity endure!
Safety and healthiness,
You have invited me,
With the perfection of inclination [with the greatest pleasure],
Meeting, visiting,
Literal Translation

May I be your sacrifice,
Your Honour's kind letter has been received,
Auspicious health,
I am rejoiced,
With regard to Naşrulla Beg's salary,
It has become known,
[My son] This servant's son Mirzā Ḥasan Khan,
To return, to pay,
Otherwise, I would have written a special message,
In accordance with the instruction,
I have drawn a cheque, please find (it),
Kindly forward it to him,

VI

بدریخ 19 شهر ذی چیح 1321
جنب دوست مکرم و رضیء رضید آ تفصیلی که نوشته بودید مستحق شد.
از بابت ناخوشی سیرکار مسبو و زید عصره حقیقه دوستدار هم
خوب مولو و متأمین هم دراینک ایشان بکر مان که امده
اند و درین موقع تب می کنند امید آست که انشا الله
خوب زود رفع نقابل ایشان یکدوک که دو سدار هم خوبی
شاپیق ملاقات ایشان هستم زیاده زمانت است.
A PRIMER OF PERSIAN

Literal Translation

Dated the nineteenth of the month of Zíjja, 1321,
[1321 of the Hijri year corresponds to A.D. 1903.]

With the details of what you have written,
I have become acquainted,
The indisposition of Mr. Wood,
[Sarkär, title of respect. Musiú, Fr. monsieur.]

May his life be prolonged,
I, your well-wisher, also am very sorry and distressed,
That he should have come to Kirmán and taken fever
in this place,
[&c., در اینکه، رفع یقامت ایشان به‌شد
The removal of his illness will take place,
I am very anxious to meet him,
[N.B.—Īshān used by way of respect. They for he.]

Extracts from Newspapers

In reading the following selection of passages from Persian newspapers, the student must be prepared to find a number of foreign words, mostly French, imported into the various telegraphic reports. A translation of the extracts will be found following the selection.

1. تلکراฟی از پرینتوریا با تخت ترانسولال ر수가ه که جنرل بونی در مجلس افتتاحی شورای ملی اظهار داشته که در خصوص مزدوران جینی آمده
31 دسامبر اشاعت یافته سعی است و حکومت را برآن و ثویق کامل حاصل شده که استخوان مزدوران جینی موربی خسارة ترانسولالیان خواهد شد—علاوه بر این مزدور بقدر احتیاج در انتها دستیاب می شود
2 تلگرافی از پترسبرگ رسیده که امرور علی الصباح فرمان شاهی متفسن
یتبند اعفای (دوماً) صادر خواهد شد و در ماه سپتمبر انتخابات جدید،
مقر خواهد گردید که مجلس اولی در ماه نوامبر خواهد شد.
3 کانفرنس هیگ افتتاح پذیرفت مسیر نیلاند برایت میلیوند مجلس منتخب
شد در ضم نطق خود اظهار داشت که اکنون افراد این مجلس این است
که (اولًا) تا اتفاقی که بین دولت واقع میشود زایل نماید تا که میشود به
جدال نشد (ثانیاً) نتایج میهمانی را رفع نماید که با اتلاف نفوس
محاربان نقشان به معنی این شان نرسد.
4 مجدوران معادن (رند) را که در سرکشی استراتس داشتن سیاست جمجمه
رسانیدند، میکشود یکنفر از سرداران شان نازلگر اند ناخداه زنده
برخی شهید نموده و بعضی را با ضرب تریبون مضررب را نکرد.
5 فرمان اعلام شد امر اکثریت روس انفاذ یافته مشعر باید اینک اعضای
(دوماً) جدید باید بالغ از ملت روس باشد از اسایر اتولامهم میتواند
شامل شود اما عده آنها بجای نتواند بود که رایشان دارای تفییض مسائل
خاصه روسیان را نماید از موجبی که اهلی آنها لیاقت فهم امور دو لی
نامزد انتخاب نخواهد شد نظام اندازه انتخابات هم انفاذ میافته شماره اعضای
دوماً را از (۵۰۰) به (۴۴۰) تخفیف داده اند از مضافات پلند و ساپوریا
و کوتاه انتخاب بسیاری کم خواهد شد در ضمن این اعلام نوشته شده
که از کار را انتها اعضا دموا حکومته زیاد متأسف است که آنها شرکت
با اشاره و با ایمان داشتند و بجرم شده ناچار تبدیل شدند اهلی پترسبرگ
از شنیدن تبدیل و کالای دموا ساکت اندر در شواه سیاهان حفظیه معین
شد و وضعی بغاوت ممکن نیست جراید را درین باب از اظهار را مانع
شد بسیاری هم گرفتار شده اند که ۱۰ نفر آنها از اعضا دموا هستند.
6 منبر روزه‌های تهران خبر میده که مزاج مبارک اعلیحضرت همبون
شامشی قدری بهتر میپاشد ولی ضعف برطبیت مبارکان غالب است.
7 واقعه نگار (طرف) از سانفراسکو می‌نویسد چون در تمام مواد مناسب‌های با نازدیکی به فلز مخاطب شود بدون هیچ سبب مغفل دیده خواهد شد و از این رو شرایط مالیاتی ظاهر می‌شود و جمع مهادن مفسد از طبقه عامل جات برخاسته اهل نازدیک سالم طبع انده ول اینک اتفاقی که می‌شود که برکه حضر آورند

8 وزیر خارجه اکلستان در مجلس شورای ملی انگلیس اظهار داشت که از ممالک متحده آمریکا خبری رسیده که دولت انتظار برای انتقال کانگو آماده و مستعد است از استعفای آن خبر حفظ را نهایت مسرب حامل گردیده است.

بعد از اینگونه امری بزنگی ذکر دین ماده فضول است.

9 وزیر خارجه فرانسه در جواب عزیمادشت خلاصیان بیان اظهار داشت که در خواهشات و تکلیفات آنها غور خواهد شد آگر فوراً اطاعت نمایند و بر خدمت خود رجوع کنند از سزا یافتند بی خواهند بود. بعد از اعلان این مقررات از جانب کمیته خلاصیان اشتهای زمانی اطاعتی نمودند و به خدمت خود رجوع می‌نماید. مکارز تلگراف دیگر معلوم می‌شود که آنجیان خلاصیان مارسیس تفهیم این کمیته را منظور نکرده و تا وقتیکه مقدم شان تمام حاصل نشود از خدمت بکنار خواهند بود.

10 تلگرافی از پاریس بطوری نگرمسی رسیده که انتظار راه آهن حبش انجام یافته انتهای آن الی اسپانیا می‌باشد دولت فرانسه و حبش برای مقاله نامه یکما نموده اند.

11 بوجود تلگرافی که از طهران در پرسی آشاعت یافته، واقعی مشتمل بر سواره دیپلوبه و توئیتانه کهی و غیره حساب امور حکومت کرمانشاه جهت جلوگیری سالارالدوله رفته و جنگ در گردش بسایری از طرفین کمته شده اند.

12 مقصد آنجیان خریده بقرار ذل است تاسیس مکتب برای تریبت اولاد ایرانیان دادن خرج دفن و کفن فقرای ایرانیان نگهداری از
بتیبان و بیوه زنان و در ماندگان ایرانیان - دادن خرج معامله بده فقرات
ملت ایرانیان - چه در آنها و اتفاق ایرانیان و تمام مسلمانان تعلیم
و غیره و غیره انشا الله ماه به ماه از نتایج تأسیس این آئین آن‌ها بده تحقیق
پیوست برای اطلاع هموطنان بروز نامه مقدس خواهم فرستاد -

۱۳ هریل از دو تا لین روس و آلمان آماده استقرار ده میلیون لیر میباشند
و در سال ۱۹۱۳ ادا خواهند نمود - سود فیصد چهار سالانه مقرر شده و از
قرار الفیصد ۹۹ نیمی سندات خواهد بود

۱۴ اعلان‌گرای مالک‌پدار انجمن بر اساسه چهار مصوت شاهی با پادشاه
(بمایه) ملاقات کرد، هر دو با اشتیاق تمام مهدی‌گر مصاف‌های نمودند -
سپس پادشاه انجمن قدری با (سیگورن تیتوتی) صحت داشتند - وقت
نهاز پادشاه انجمن جهت بازدید پادشاه (ایتالیا) بر چهار مصوت شان
رفته ملاقات و صرف نهار فروده مراجعه به اون اقطع خانه شان نمودند -
بعنوان نیمی رسمی اعلام شده که ملاقات پادشاهان شفتی بوده افراد
سلطانی به پیچ وجه نبوده -

۱۵ حتری از شنکن‌های سریدی که قطعی در نواحی چنین روز انور زیاد
می‌شد امداد کافی نیست ده میلیون نفوس مبتنی این بلای هستند - سه
میلیون از شدت گریستگی مشرف بوده این ورشه های نباتات را می‌خورند -
ببخشید - بهر روزه هلاک می‌شوند -

۱۶ حرمی مها تعیین در ذخیره‌ی سلیم خانه نولون واقع شده و خساره‌ی زیادی
به قروایان و عمرایان آن وارد شده - بیست نفر سرپا و عامل زخمی شده
ببخشید نقصان چند میلیون فرانک بقلم آمده - سبب این حیرت تا کنون
بروز نموده -

۱۷ خبر (روتر) از تهران خبر می‌دهد که مؤسسان بنگل می‌ری ازاده اینست
که حتی امکان امداد مالی از اقوام غیر و ملک خارجی گرفته نشود و اموالی
که شیع شده که بنگل چند میلی‌آبان با بنگل می‌معاهمد، نموده غفلت است.
18 هم‌نامه روتر از شکنجه‌های خبر می‌دهد که انگلیس کمک کننده از اروپا و آمریکا استفاده نموده، و در شمال (کیپ‌تاون) قربانی‌ها به‌طور هزار میلیون ۶۰۰ میلیون نفوس از گروه‌گری قربان به‌پای گرفته‌اند. می‌توان و اولین خود شانزه‌ها فقاً می‌فر و شند و به نظم در مملکت عمومی گرفته‌است.

19 بخصوص تلگرافیک از اسلامبول رسید دو نفر سربازان محافظ سلطان شهر را مشوک و فقر داشته‌اند. در شاعع عام را، کشتی و اسلامبول بر متردن مسعود شده، شهر را کشیده مردم را می‌پرستند. این واقعه‌ها دو ساعت طول کشیده چه پلیس و فوج را اختیار نیست که بر حفظیان سلطان دست درازی نیاورد.

20 در روسیه، روز دروز پروز قحطی زیاد میشود، و امراض مهله در تمام نواحی منتشر بوده. را بورت أكثر شهرها بسب شدت سرم و پل فارابین زراعت زاستانی بازسر بر باد شده است.

Translation of Newspaper Extracts

1. A telegram has arrived from Pretoria, the capital of the Transvaal, saying that at the opening session of Parliament General Botha announced that the news which was published on the 13th of December with reference to the Chinese labourers, is correct, and that the Government is convinced that the employment of Chinese labourers will lead to injurious consequences for the people of the Transvaal. In addition to this, sufficient labourers to meet all requirements can be obtained locally.

2. A telegram has arrived from St. Petersburg saying that Imperial orders will be issued early this morning directing a change of the members of the Duma, and that in the month of September fresh elections will be held, so that the new assembly will be first held in the month of November.
3. The Hague Conference has been opened, and M. Nelidoff has been appointed President of the Assembly. In the course of his speech he said, 'The most important objects of this assembly are these: Firstly, to allay the disagreements which arise between Powers, in order that they may not lead to war. Secondly, to avert the disastrous consequences of warfare, so that in addition to the loss of the lives of the combatants injury may not be inflicted upon their relatives and dependents.'

4. The workmen of the Rand mines who took part in the riots are being very severely punished. One of their ringleaders who threw a bomb has been executed, a few are under suspicion, and some have been flogged.

5. His Majesty the Emperor of Russia has issued an order stating that a majority of the members of the new Duma must be Russians, people of other nationalities may also be included, but the number of them must not be so great that their votes shall be sufficient to decide questions of specially Russian interests. Members are not to be chosen from those provinces whose people are unable to understand political measures. The warrants for the elections have also been issued, the number of the members of the Duma has been reduced from 524 to 442. Very few will be elected from the dependencies of Poland, Siberia, and the Caucasus. In the course of this notification it is written that the Government is much annoyed at the conduct of the members of the Duma who have allied themselves in a criminal way with ruffians and mutineers—their dismissal has been inevitable. The people of St. Petersburg, on hearing of the change of delegates of the Duma, are silent. Guards of soldiery have been posted in the public streets so that riots cannot possibly occur. The newspapers have been forbidden to express any opinion on this subject. Many people also have been arrested, of whom nine are members of the Duma.

6. Reuter's correspondent sends word from Tehrān, that the health of His Majesty the Shāh is slightly improved, but that there is great weakness.
7. The correspondent of the 'Times' writes from San Francisco: When all the factors of the quarrel with Japan are carefully examined, no valid reason for it will be found. For this reason the mischief made by enemies becomes plain, and the whole of the trouble has arisen from the official class. The Japanese are gentle by nature, even though it may so happen that now and then they show indignation against some one or other.

8. The English Foreign Minister announced in the English House of Commons that tidings had been received from the United States of America, that the United States Government is ready and prepared to enter upon the administration of the Congo. Upon hearing this news members were exceedingly pleased. However, pending a settlement of Belgian affairs discussion of this subject is superfluous.

9. The French Minister of Marine, in response to the petition of the bluejackets, announced that inquiries would be made into their demands and their duties, provided they showed obedience immediately and returned to duty, in which case they would be exempted from punishment. After the publication of this pronouncement, it was announced on behalf of a committee of the bluejackets that they acquiesced and were returning to duty. However, we learn from a further telegram, that the Bluejackets' Union of Marseilles repudiate the settlement by this committee, and will remain away from duty till such time as their objects are fully attained.

10. An unofficial telegram from Paris states that the Abyssinian railway has been opened, and has its terminus at Adīs Abība. The French and Abyssinian Governments have signed the agreement.

11. According to a Tehrān telegram published in Petersburg, a force made up of cavalry, infantry, and mountain artillery, et cetera, in accordance with orders issued by the Government of Kirmānshāh, has started to oppose Sālāruddaulah. A conflict has resulted; many have been killed on both sides.
12. The objects of the Anjuman i. Khairiyeh are these:—
To found schools for the education of the children of Persians.
To provide funds for the burial of Persian paupers.
To care for the orphans, widows, and destitute Persians.
To provide funds for the medical treatment of the Persian poor.
To endeavour to promote unanimity and concord among Persians
and all the Muhammadans of Tiflis, &c. &c.

If God will, I will send to your estimable paper, month by
month, for the information of my countrymen, any trustworthy
tidings of the outcome of the foundation of this Society.

13. Both the Russian and German Governments are preparing
to raise a loan of £10,000,000, to be repaid in the year 1912.
The rate of interest has been fixed at four per cent. per annum,
and the shares will be issued at 99 per cent.

14. His Majesty the King of England, travelling in the royal
yacht, has met King Emanuel. They shook hands cordially with
each other, and afterwards the King of England engaged in
conversation for a while with Signor Tittoni. At lunch time the
King of England proceeded on his own yacht to return the visit of
the King of Italy, and lunched with him—after which they both
returned to their own countries. A semi-official notification has
appeared saying that the meeting of the two monarchs was
personal, and had no political significance whatever.

15. News has arrived from Shanghai that the famine in Chinese
territory is increasing day by day—sufficient relief cannot be
obtained. Ten millions of people are suffering from this calamity.
Three millions are at the point of death from starvation, and are
eating the roots of herbs. It is estimated that 5,000 deaths occur
daily.

16. A severe conflagration has taken place in the arsenal of
Toulon. Great damage has been done to the armoury and its
buildings. Twenty people, soldiers and workmen, have been
injured. The loss is estimated at several million francs. The
cause of the conflagration has not yet been discovered.
17. Reuter’s correspondent sends news from Tebran that the founders of the National Bank (of Persia) intend that as far as possible they will not accept pecuniary assistance from other nationalities or foreign nations. The reports which have been published that the German Oriental Bank has come to an agreement with the National Bank are groundless.

18. Reuter’s correspondent informs us from Shanghai that the committee of investigation into the Famine has asked aid from Europe and America because in the north of Kipangsì nearly fifty thousand square miles of territory has been overwhelmed by a flood and ten million souls are at the point of death from starvation. The poor people are selling their cattle and their children, and the whole country is in disorder.

19. According to a Constantinople telegram two men of the Sultan’s guards had been keeping the city in a state of alarm and terror. They had closed the road between Galata and Constantinople to wayfarers, and were terrifying the populace with drawn swords. This state of things lasted for two hours, because the police and the military are not permitted to interfere with the Sultan’s guard.

20. Famine is increasing daily in Russia, starvation and dire diseases are prevalent in every district. According to reports from most of the towns the winter crops have been entirely ruined by the severity of the cold and scarcity of rain.
PASSAGES FOR TRANSLATION INTO PERSIAN

The student is recommended to work steadily through these translations with the aid of the vocabulary. As a rule the same word or idiomatic expression will not be found more than once, so that it will be a good plan if each exercise with its vocabulary is thoroughly mastered before going on to the next.

(A. S.) means Aorist Stem.

I

Two women were quarrelling about a child, and had no witnesses. Both of them went before the Qāzī and asked for justice. The Qāzī summoned the executioner and ordered, saying, 'Cut this child in two portions and give one part to each of the women.' One of the women when she heard this order remained silent, but the other began to weep and wail, saying, 'For God's sake do not cut my child in half! If this is justice I do not want the child.' The Qāzī knew of a truth that this very woman was the mother of the child. He delivered the child to her, and having flogged the other woman sent her away.

To quarrel, نازارگاَت کردن
Witness, گوا
Justice, انصاف
To ask for, خواستن (خواهان)
To summon, طلَّبیدن (طلَب
Executioner, جَگَد
To cut in two, تاره کردن
Each of, هرکی از
Silent, خاموش
To remain, (A. S. ماندن)
For God's sake, برای خدا
To know of a truth, بیقین
To deliver, (A. S. بِندار
To flog, (A. S. سپردن (بیبار
To send away, (A. S. رانن (ران
No (with negative), هیچ
II

A man brought up a parrot and taught it the Persian language. The parrot in reply to everything (lit. every word) used to say, 'No doubt' (lit. what doubt is there in this?) One day that man took the parrot to the bazâr to sell it, and gave out that its price was 100 rupees. A Mughul asked the parrot, 'Are you worth 100 rupees?' It replied, 'No doubt.' The Mughul was pleased and bought the parrot and took it to his home. Whatever he said to the parrot it used to reply, 'No doubt,' and he got no other answer. He felt ashamed and sorry in his heart, and said, 'I committed a folly in buying such a parrot.' The parrot heard his words, and said, 'No doubt.' The Mughul smiled and set the parrot free.

To bring up, (A.S. بردن) To teach, (A.S. آموزش) To give out, (A.S. ظاهرکردن) To be worth, (A.S. ارزیدن) To take, (A.S. بردن) Folly, [a fool, is حیاتت (اهمت) To smile, (پسندم کردن)

To set free, (A.S. آزاد کردن) No doubt, (درسن چه شک) The Persian language, (ژیان فارسی) To be pleased, (خوششود شدن) Ashamed, (حذیدن (خر)) Sorry, (پشیمان)

III

A thief went to a man's house to steal a horse. It so chanced that he was caught. The owner of the horse said to the thief, 'If you will show me the trick of horse-stealing I will let you go.' The thief agreed, and went up to the horse, undid the foot-rope, then bridled him and mounted on his back and galloped off, saying, 'See, this is the way they steal horses.' In spite of all the efforts they made to follow him the man's servants could not catch the thief. The owner of the horse returned to his house biting the back of his hand with the tooth of regret, but the thief got safe away and was never seen again.
To steal, دزدیدن [but here translate, 'that he might steal'].
(A.S. دزد)
It so chanced that, همجو اتفاق أفتدان که
He was caught, گرفتار شد مردمان اور آرفتند
or مردمان اور آرفتند
Trick, چکّن
To agree, قبول کردن
Up to the horse, تارد اسپ دهنده کردن
To bridle, تیز رانین در جولان اندختن
To gallop off, (i.e. To make gallop.)
In spite of, هرنجد که [followed by the negative clause.]
To let go, رها کردن
To undo, (A.S. کشادن (کشای)
Foot-ropes, رسین يا سوار شدن - برنشستن
To mount, سعی کردن
To make an effort, تعاقب کردن
To follow, دندان چسرت
Tooth of regret, گزیدن گز
To bite, (A.S. گزیدن گز
Got safe away, خوید را بسلامت
Again, بعد از آن

IV

A man was very poor. He had a horse which he kept tied up in a stable. One day he fastened the horse up with its head where the tail generally is, and made a proclamation among his neighbours, saying, 'Oh! my friends, come and see a wonderful sight—a horse with its head where its tail ought to be.' All the inhabitants of the city assembled. Every one who wished to enter the stable to see the sight was made to pay a small sum of money, and they were admitted one by one. When they came out again they were so ashamed at having been deceived by such a trick that no one said a word, and the man was relieved of his poverty.

Poor, بی‌نوا - مُفیلس
Stable, طوله
Head, سر
Tail, دم

To proclaim, مانّادی کردن
Was made to pay, &c. Put this passive construction thus:
'He took from each,' &c.
A hungry man was going along a road and saw an Arab who was eating his food by the side of a pond. He went up to him and said, 'I have come from the direction of your home.' The Arab asked if his wife and children were all well. He replied, 'Yes.' The Arab was satisfied and he did not look at the man again. So he began again, saying, 'That dog now that is sitting beside you, if your dog had lived he would have been just like it.' The Arab raised his head and said, 'What did my dog die of?' He replied, 'It ate too much of your camel's flesh.' The Arab then asked what the camel died of, and the man answered, 'When your wife died no one gave the camel any grass or water or grain.' 'How did my wife die?' he asked. 'She wept so in sorrow for your son, and struck her head and breast with stones.' He said, 'And what did the boy die of?' The man replied, 'Your house fell upon him.' When the Arab heard the circumstances of the ruin of his house he cast dust upon his head, left the food where it was, and started in the direction of his home. The man by this trick got food.
A hungry man, | Flesh,
An Arab, | To die, (A.S. مَّرْضُهُ مِّرْضٍ)
Food, | To eat, خَورَدَن
Pond, | Wife, زُرْعُهَا رَوْحَة
If his wife, &c. Use Or. Recta. | Grass, قَائِقٌ — كُبْرَة
Well, | Grain, غُنْطَةٌ دَانَهُ
Yes, | To weep, (A.S. كَرِيسَتُهُ كَرِيسَتُهُ)
Satisfied, | Sorrow, افْسُوس — غَم
To look at, نَظَرَ لَنْدَخَاتُنْ — دَكْهَةٌ كَرَدُنُ (بر)
So, | And struck, &c. Translate, 'And
He, | struck stones upon her head
Dog, | and breast.'
Beside you, | Stone,
If your dog, &c. Use the past | To strike, (A.S. رُهْنُ)
conditional in both clauses. | Breast, سَبَدُهُ
To live, (A.S. زَنَدُ مَانِدُ) | To fall, (A.S. أَفْتَادُ)
Just, | احْوَالٍ
Like, | خَزَابَي
To raise, | He cast dust, &c., (A.S. انْدازُ)
بلَدَ كَرَدُنُ — افْرَاحُتُنْ (انْدازُ) |
Camel, | Where it was, هَمَانَا |
| To leave, (A.S. كُنَّازُ) |
| To start, رَوْانُ شِلِّي — رَهْسُ شِلْدِن |

VI

Two men entrusted their property to an old woman, and said to her, 'As soon as we both return we will take it back from you.' After some days, one of them came to the woman and said, 'My partner is dead, now give me the property.' The old woman saw no resource but to give it to him. Some days after, the other man
came and demanded his property. The woman said, 'Your partner came and said that you were dead. In spite of all my objections he would not listen to what I said, and took away all the property.' Hearing this, the man took the old woman before the Qāżī and demanded justice. After a full investigation and deliberation, the Qāżī perceived that the woman was not in fault, so he said to the complainant, 'In the first instance you made an agreement that whenever you both came back you would take your property, so now go and bring your partner and take your property; you alone cannot have it.' The man had no answer to give, and went his way.

To entrust, (A.S. پسردن) سپار
An old woman, پرزنی
As soon as, هرجا که و تحقیک
We both, ما هرو
To return, (A.S. بازآمدن) آمد
To take back, باز لرفن (گیر
Partner, شریک
Now, آکون آن حالا
Property, مال
Saw no resource, &c., جر در باز دادین مال چاره ندید
To demand, ابتدا نمودن (نماي) (A.S. طلب کردن
In spite of, &c., هرجند اعتراف کردم
To object, اعتراف کردن
Before the Qāżī, پیش قاضی
Investigation, تحقیق
Full, نام

Deliberation,
Perceived,
Was not in fault, بی تقصیر است
Use the present tense, lit. is without fault.
Complainant,
In the first instance,
Agreement,
That, &c. Use که and repeat the original words of the agreement.
Bring,
And take. Use the plural here of the imperative, as it refers to both partners.

The man, &c.,
Translate, 'The man being without an answer.'
Went his way,
A king ordered a blacksmith, saying, 'Make me a good suit-of-armour.' The blacksmith made it and brought it to the king, who, to test the armour, placed it on the ground and struck it with a sword. It split in half. The king then said to the blacksmith, 'If you ever again make such armour I will split your head in two.' The smith went to his house, and told what had occurred to his daughter. She advised him, saying, 'Make the armour again, but this time I will take it to the king.' In short, the smith made the armour, which his daughter then put on, and, taking a sword in her hand, went into the king's presence and said, 'Now test the armour!' The king inquired why she had put on the armour. She replied, 'Sire! It is customary for armour to be tested on the body; accordingly I put it on. Be pleased to test it.' The answer so pleased the king that he ordered that a reward should be given to the girl.

A king, پادشاه  
To order, (A.S.) فرمودن (فرمای)  
Blacksmith (worker in iron), آهنگر  
Suit of armour, coat of  
mail,  
To bring, (A.S. آور or آور)  
Who. Here the relative in English should be translated by 'the king' repeated as the first word of a new sentence.  
To test (i.e. for the purpose of testing).  
To test, (A.S. آزمودن (آزمای)  
Say, 'Struck a sword upon it.'  
It split in half, دو نям شد  
To make, (A.S. ساختن (ساز)  
Say, 'If you shall have made.'  
What had occurred, ماجرا  
سرگذشت  
Daughter, دختر  
His. Use the reflexive pronoun here.  
To advise, مصیبت دادن  
Again, بار دیگر  
In short, الیک  
To put on, بوشیدن (کر بارکردن)  
And said, و عرض کرد  
Sire! (lit. Godlike), خداوند
It is customary, &c. Translate, 
‘This is the custom that they test.’

Custom, كنور
Body, اندام
Accordingly, بنا بران از نتجهت

Be pleased to test it, بفرمانید
Бязماتيد
Should be given. Translate, ‘That they should give.’

Reward, انعام

VIII

A man came to a darvish and asked him three questions: firstly, Why dost thou say that God is everywhere? I do not see Him anywhere; show me where He is. Secondly, Why are men punished for their faults? Whatever he does, God does; man has no power of himself and can do nothing without the will of God. Had man the power he would do everything better for himself. Thirdly, How can God punish Satan with the fire of hell? because his constitution is itself fiery. What effect can fire have on fire? The darvish took up a clod-of-earth and struck him on the head with it. The man went to the Qâzi in tears and said, ‘I asked a certain darvish three questions, and he hit me so hard on the head with a clod that my head aches, but he gave me no answer to either of my questions.’

Darvish, دریش
Question, سوال (کردن - پرسیدن)
Firstly, this, اول اینک
Why, جر
Everywhere, هرجا - همه جا
Anywhere, همچ چا
To show, نشان دادن - نمودن (A.S.)
Secondly, this, دوم اینک
To punish, سیاست کردن

Fault, خطأ
Fault, خطا
Whatever, هرج
Power, قدرت
Will (volition), intention, ارادة
Satan, شیطان
Hell, دوزخ
Constitution, سیرشته
Effect, آثر
Clod-of-earth, 
He hit me, &c. Translate, 'He struck such a clod on my head.'

To take up, (A.S. برداریش (بردار) 
آبیده گریان

In tears, 
To ache,

A certain, 
Either of,

IX (continuation of VIII)

The Qāzī sent for the darvish and asked him why he had struck the man on the head with a clod, and had given him no answer to his questions. The darvish said, 'That very clod is in itself the answer to his questions. He asserts that he has pain in his head. Bid him show it me, for I do not see it anywhere; then will I show him God. And whereas he complained to your honour against me, whatever I did was the act of God; had God not willed it I should not have struck him—what power have I, human as I am? Again, his constitution is earthy, how can earth have any effect upon him to cause him pain?' Hearing this that man was ashamed, and the Qāzī greatly approved the answer of the darvish.

That very, 
I, human as I am, 

And whereas, 

To complain, 

(A.S. نالیدن (نال) 

Your honour, 

X

A beggar came into the presence of a king and said to him, 'O Lord of the face of the earth, thou art very wealthy, and hast lands and property and servants and horses and camels and money beyond estimate, whereas I who am thy brother (since Adam is our father and Eve is our mother) have nothing. Give me a brother's portion of thy wealth and property.' The king
turned to one of his servants and said, 'Give him a copper.' The beggar said, 'O asylum of the world! what does this mean? Why dost thou not give me a brother's portion?' The king smiled, and said to him, 'Hush! for if the other brothers should hear and make a like demand thou wilt not get even this amount.'

Beggar, دوی زمین
Face of the earth, دوی زمین
I, who am thy brother, بنده که برادرت هستم
Asylum of the world, جهان بناء
To mean, (A.S. معنی داشته دار
To smile, تیم کردن
Hush! خاموش
A like demand, همچنین در خواست

Wealthy, دوی زمین
Lands and property, مال و مال
Beyond estimate, بی قیاس
Eve, حوالع
A brother's portion of, جمعی بر
برادرانه
A copper, پول سیاه
Even this amount, این قدر هم
To get, (A.S. یافت يافتن

XI

They tell this story, that once upon a time an Arab, having lost his way in the desert, was without food or drink for three days and was near dying of hunger and thirst. At last he came to a well where the caravans stop to water the camels, and saw lying on the sand a little leathern bag. He picked it up and felt it and cried, 'Blessed be God! these must be either dates or nuts.' In this hope he hastened to open the bag, but when he put in his hand he drew it out again and cried aloud, 'How unlucky I am! I thought that at least they were nuts, and after all they are only pearls!'

Story, چکایت
To lose the way, راه کردن
Desert, بیابان دشت
Food or drink, کردن
Thirst, نزدیک
Near dying, تریب کردن
At last, آخر الامر
Well, چه
Caravans, كروان - قايله | After all، آخر
To water، آب دادن | Blessed be God！ لله المولى
Sand، ریز | To hasten، (A.S. شیخان (شتاب
Lying، أفتاده | To open، (A.S. (کشای
Bag، كيف - کيسه | To put in، اندر کردن
Leathern، مجره - آژریم | To draw out، پاز کشیدن
To feel، مس کردن | (A.S. (کش
Date، خزما | How unlucky I am！ والی نصیب
Nuts، جوز | To think، گمان کردن
Cried aloud، خروش رد | Pearl، مرورید
At least، حال | Only، فقط

A little boy used to herd sheep, and now and then in fun would cry out, 'Wolf! wolf!' The villagers used to come running up from all directions to rescue the sheep from the wolves. Then the boy would laugh and say, 'What are you making all this hullabaloo for? there is nothing the matter! I called you for fun.' Several times the boy had collected the villagers by his cries, when one day it so happened that a wolf suddenly attacked the flock. The wretched boy fell into a panic and was running here and there crying out, but in spite of his cries and lamentations no one came to rescue him, and the wolf laid hold of the fattest sheep and carried it off. The boy ran off to the village and told his story, but no one would believe him. At last some one ran off to the sheep, and found the flock standing in a corner of the pasture quaking with fear. Then he perceived that the shepherd had spoken the truth, so he ran back to the village and told the villagers how matters stood. Thereupon the owner of the sheep seized the boy, and after chastising him severely dismissed him from his service.
Little boy, (dim. of طفله (طفله) غوستند
Sheep,
To herd, shepherd, شبانی کردن که که لاهی
Now and then, به خوضه از تستر
In fun, بانک زدن
To cry out, گرگک
Wolf,
The villagers, اهل ده اهل ده
To run, (A.S. کویدن (کویدن)
To rescue (use چا with the aorist).
To rescue, روادن رها کردن
To laugh, خندید زدن
Hullabaloo, های هری های وهوی
There is nothing the matter, هیچ خطر نیست
(lit. there is no danger.)
Several times, چند بار
Cries, outcry, غوغا
It so happened that, چنان اتفاق که
Suddenly, نالهای ناگاه چک
Flock, herd, حمله کردن (بر)
To attack, بچاره
Wretched, وحشت
Panic,

Here and there, برسو
Cries and lamentations, گرها و گفان
To utter (cries), برداشتین کردن
Rescue, استخلاص
Fat, قوره
To lay hold of, (A.S. زودن (زودن)
To carry off, (A.S. بردار
To, towards, بطرف
To believe, ابهار کردن (بر) باور

Some one, کس
To the sheep, گوشدن
Corner of the pasture, چرا که
To shake, (A.S. همه تن لرزیدن (لرز
To perceive, معلوم کردن دریافت
Shepherd, شبان چو بان
To speak the truth, راست گفت
(A.S. گوی
To tell, inform, آگاه کردن اگاهی دادن
How matters stood, کبیفت حال
Chastisement, گوشمال گوشمالی
(Daan)
Severely, سخت
To dismiss, برطرف کردن
This story is told of the celebrated Chinese philosopher Confucius, whose name means Master K‘ung, K‘ung being the name of his clan, that when he was fleeing from the state of Lü by reason of the tyranny and disorder of that state, he, together with several of his followers, having reached the state of Tsi, passed by a woman who was weeping and wailing at a grave. The sage stopped and sent one of his disciples to ask the reason of her grief. ‘My husband’s father,’ said she, ‘was killed here by a tiger, and my husband also, and now my son has met the same fate.’ ‘Why, then,’ said the sage, ‘do you not quit so ill-omened and fatal a spot?’ ‘My lord,’ replied the woman, ‘here at least there is no oppression and tyranny from man.’ Thereupon Confucius said to his disciples, ‘Remember this, my children, oppressive government is fiercer and more feared than a tiger.’

Celebrated, مشهور
Chinese, مصين - چینی
Philosopher, حکیم - فیلسوف
Confucius (Kang-Fu-Tsi), گنج فو تی
Means, یتجاوز است از
Master, أستاد
Clan, خانواده
Tyranny, جرود - ظلم
Disorder, إضطرب
He, همراه
Together with, بهمراه
To flee, فرار (فرز. - فرال)
Followers, تابعین
Several of, تینی چند از
To reach, رسیدن (رس .)
State, ولايت - ایالت
To pass by, گذر کردن (به)
To weep and wail, گریه و زارتی
Grave, کور - قبر
To stop, استاندن (ایست)
Sage, حکیم
Disciple, مَریم
To send, فرستادن (فریست)
Reason, وجه - موجب - سبب
Grief, اندوه - گم
Husband, شوهر - شوی
Father, پدر
Was killed by a tiger. Say, ‘A tiger killed.’
Also, نیز
Now, هم آکون - حال - حال
Has met the same fate، دوجار
Why, then, &c.? Translate, 'A place which is so ill-omened and fatal, why dost thou not flee from it?'
A place which، جای که
So, to this degree، این قدر
Ill-omened، بذتیت - کتنوس - ناگون طالع
Fatal، جانگ گاه - مهیله
To flee from، نگران کردن (اژ)
My lord، خداوند
At least، به‌ته حال - آخر
Man، بی آدم
Oppression، جور - بیش - تراز - دستی
My children!
Remember. Translate، 'One should never forget، هم‌گیرش فراموش نباید کرد
Oppressive government. Translate، 'A tyrant sovereign، سلطان یقیم
A tiger. Translate، 'A man-tearing tiger، شیر مردم کر
Fierce, cruel، می‌رحیم
Feared, causing fear، وحشت انگیز

XIV

There are three modes of travelling in Persia. You can ride chāpār، that is، by Government post；you can attach yourself to a caravan and the vagaries of the muleteer؛ or you can escape from this bondage by buying your own beasts of burden and equipment، and hiring the guide and servants who shall take you at your own sweet will out of the beaten track of His Majesty’s post roads. Where speed is of the first consideration you will find it better to ride chāpār. It is of this، the quickest mode of travelling، that I would say something that should be of service to such among you as are adventurous.

Travelling، سفر کردن
Government post، پست دولتی
Muleteer، تاطرچی - تاطردار
Vagaries، تلویثات
Beast of burden، بازرگ - باری‌دار
Bondage، اسرای
Equipment، ساز و سامان - ساز را
Guide، راهبر - دهر
Servant,  ملاذم نوکر
To hire,  کرابه گرفتن (کیار)
A.S.
At your own sweet will,  حسب حواش را
خواید شما
The beaten track,  جاده عام  راه
معمولی
Out of,  خارج
Where speed is, &c. Translate, 'If speed is above all this necessary.'
Necessary,  ضرور
To ride چابار فتن
رو
(A.S.
Quickest,  زود تنین
Adventurous,  سقربر و جهانجو
Of service,  مفيد

XV

The first point to deal with is the question of expense. The cost of this mode of travelling varies with the price of barley, a horse's daily food in Persia. The charge exacted from me in the spring and summer of 1897 was at the rate of one krân per farsakh for each horse required. This is the average charge and may be considered moderate. But it does not always happen that the price of grain is the same in all the provinces of Persia at one and the same moment. Reckoning the farsakh at four English miles, and the pound sterling at fifty krâns, the cost of riding châpâr in the month of December, 1898, was about tenpence per horse for every four miles. You should endeavour to make shift with three horses. To that end you should look to it that your personal effects should fill not more than two kit-bags. These would go behind the châpâr shâgird (post-boy) on his saddle; your servant would take charge of the provisions and cooking gear, and thus you would have a horse left for yourself.

The first point, &c. Translate, 'The first question in this connexion will be with regard to expense.'
Question,  مطلب
In this connexion,  درین باب
With regard to,  دور خصوصی
Expense,  إخراجات
Mode, kind,  نوع
Travelling,  مسافرت
Price,  قیمت
XVI

The organization of a camp for a long march takes some trouble if all is to go right, and we were at work early in the morning to get the whole thing in order. Perhaps it will help to give a clear idea of travelling in Persia if I explain what the system is.

In the first place, to be comfortable it is necessary to have a double set of tents and furniture, so that one set is on the march while the other is being used. In this way you can start in the early morning, and finish the day's march by breakfast-time,
finding a complete camp when you ride in, and having the rest of the day for whatever you want to do. The cook and some of the other servants go on at night, or early in the morning, and get breakfast ready. The tents in which you have slept are struck when you start, and they make a double march, so as to be ready for you on the following day. A lightly-loaded set of mules meanwhile start off, and try to keep with you, so as to bring up dressing-cases and other necessaries which one wants every day and cannot have in duplicate. A caravan thus becomes divided into three parts, called respectively, pishkhāna, vasatkhāna, and vaskhāna.

Organization, تدربک‌یواسب و لوازیه، (lit. the preparation of equipment and necessaries.)

March, کرج
Trouble, میجنت
To go right, دوسته نیست (A.S. نشین)
Early in the morning, ضیمان دود (A.S. افتان)
To set to work, بکار آفراد (A.S. افتادن)
In order, ترتیب
To set in order, آراسته کردن — ترتیب دادن
Idea, خیال
To explain, بیان کردن
Comfort, آرام — راحت
Tent, چادر
Furniture, مبل — استاب — رخت (Fr. meuble.)
Set, دسته
Is being used, ژنریک است

Breakfast-time, وقت نهار — چاشتگاه
Camp (camping ground), مقامگاه
The rest of the day, روز آشیر
Cook, سایر — دیگر
Other,
To get ready, مهیا کردن
To sleep, خوابیدن (خواب)
(A.S. کدن آنک)
To strike (a tent), روانه شدن
To start,
To make a double march,

The following day, روز دیگر
Meanwhile, درز آتنا
Mule, (set of — قاطر، قاطر) کم باشند — اجاره
Lightly-loaded, And try to keep with you.
Translate, 'And as far as
possible keep with you,' To be divided, تقسيم شدن
وحتى اَطْفُدُور برادر شما راه‌میرود
Called. Translate, 'Which they Part,
می‌روند
حرام‌ساختن (ساهمتی, A.S.)
To bring up, دَوَّان‌‌ه... دَوَّان‌ه
In duplicate, نام نهادن - نامیدن,

XVII

On the morning of the twenty-seventh of September the mules were all ready loaded up and the division into KHānas began. We took up our post at a narrow place between the irrigation cuts, where all had to pass; and, with infinite trouble—the mules breaking away, and the muleteers shouting and abusing one another, and running in all directions—we at last succeeded in telling off about forty mules carrying the pāshkhāna, who were to march on two stages. These were collected in the road, their muleteers with them, and the whole party handed over to one of the orderlies, Rīzā Khān, in whose charge they were to be henceforward. I remember this man coming up in an excited way and demanding insāf (justice). It appeared that one of the muleteers had loaded his mule, a fine, powerful beast, with nothing but a tin hat-box. They were always trying these tricks.

A narrow place, تنگ‌گاری
Irrigation cuts, قنوات آب‌پاشی
Had to pass, راه‌بود
To break away, چَلُوکَسَتْ، گرختن
In all directions, همه جا - هرگز
With infinite trouble, به‌هار مشکل‌ها
About forty, چهل و اند - تقیبا
Orderly, جهل و اند - تقیبا
Henceforward, غلام
Party, چَماخت
To remember, یاد داشتن
In an excited way, یا ضطرب تام
Fine and powerful, قوی جهت و نورآور
Hat-box, قاب گلاه
Tin (made of tin), از حبل
And nothing else, دیگر هیچ
Always, همیشه
To try tricks, حیله باری کردن
XVIII

In the afternoon we rode in a carriage and drove round the park in which the palace stands. We saw a large canal like a river which passes through the park and is crossed by handsome bridges. There was also a lake in which were very many fish. When some crumbs of bread were scattered some very large ones showed themselves. I was told that the fish had been in that lake two hundred years. The park and avenues are of great extent, and there was another large lake surrounded by trees and lawns, and having several pretty islands in it, on which were a number of wild geese. On the banks of the lake were numbers of men and women who had come there for pleasure. We alighted from the carriage, embarked on a boat, and made a tour of the lake.

In the afternoon, وقت عصر | Crumbs of bread, ریزه نان
A carriage (Fr. caléche), كالسک | To scatter, (A.S. پاشیدن (پاش (A.S. رنگش (رنگر)
Park, باغ | Two hundred, دویست
Palace, قصر | Avenue, خیابان
Canal, نهر | Pretty, خوب
Passes through the park, از باغ میگذرد | Wild goose, پاز وقی،
Lake, دریاچه | Pleasure, تفرج
Fish, ماهی | To alight, پیاده، شدن
Very many fish, ماهی زیاد | Boat, قایق

XIX

All the food is carefully prepared, and a prince of the royal house is responsible that no tricks are played. Every dish as it is sent from the kitchen is sealed, and the seals are broken in the Shâh's presence. The Shâh, according to etiquette, eats alone. Formerly he squatted, and ate from a big tray placed on the floor. But since coming to Tehrân he has been persuaded to sit upon
a mattress and eat from a table about a foot high. At first a chintz cloth was on the table, but he was told it would be much nicer if he had a white cloth, and so a white cloth is now used. Between fifty and sixty dishes are served, but his Majesty only touches two or three. First he will eat greased rice, followed possibly by a chicken or some grilled morsels of mutton laid between two slices of thin bread; and then, as dessert, perhaps a citron in syrup, quite the ordinary Persian fare. Knives and forks are things unknown at Court, and the King eats everything with his fingers, greased rice, mutton, and fruit. His favourite delicacy is marrow.

Food, غذا (آذین‌های)  
Carefully, باحتیاط تمام  
Responsible, مُشوق (بر)  
Dish, بُشَقاب  
According to etiquette, حسب مَرَأَیم  
Eats, میل طعام میکند | تنوال میکند | صرف طعام میکند  
To squat, مَرَیع نشست  
Formerly, در اواویل  
To come (ceremonious), تشریف فما شدن  
To persuade, ترغیب دادن  
Mattress, یا  
Chintz, تلونکار (فلمکاری) — (of —)  
Nicer, مرغیتر  
To use, استعمال کردن  
Dish, tray, دری  
To serve, بروی سفره چیدن  
His Majesty, اعلیحضرت شاهنشاهی  
To touch, دست زدن (به)  
Greased rice, چلخو  
Possibly, غالبا  
Chicken, چرچه‌های مرغ  
Grilled, پریان - کباب شده  
Slice, لای نازک  
Thin, منبع  
And then, منبع  
Citron in syrup, خر ساب معمولی  
Ordinary fare, کارد  
Knife, چیانکال  
Fork, معدم  
Unknown, میوه از انگشتان  
Fruit, میوه از انگشتان  
With his fingers, بسیار دوست میادند  
He likes very much, میادند  
Marrow, مغز قلم - مغز  
Delicacy, خرشي لذیذ - لذت
In this nineteenth century, which is an age of wonders, the most marvellous of all new inventions is the perfecting of telegraphic communication between different countries. This is undoubtedly the best of all indications of the greatness and perfection of the civilization of this age. Nowadays, judging from what we have been enabled to see and hear of these instruments, we have become so accustomed to them, that we have ceased to regard them with wonder, and we now look upon them as we do upon all other natural phenomena, considering them customary and of everyday occurrence. Moreover, we find it difficult to picture to ourselves a time when we did not yet enjoy this means of communication, in fact when no one even imagined it, and those days appear to us to belong to antiquity; whereas, in reality, it is not so very many years ago that weeks or even months of time and patience were requisite for intercommunication between neighbouring states.

Century,             قرن
Inventions,        اختراع - إبداع
Perfecting,        تكميل
Nation,            ملت (پل) (pl.)
Undoubtedly,       نقیان - بلاشک
Indications,       اثر (اثر) (pl. of)
Greatness,         بزرگی - عظمت
Perfection,        کمال
Civilization,      ندنس
Age,              دوره
Nowadays,           درین ایام

Instruments,  (pl. of آل) آلات (آل)
Wonder,         تعمید
Other,          دیگر سایر
Natural phenomena,        امور طبيعي
Of everyday occurrence,    مبتدئ أول
To picture,  تصویر کردن
A time when, زمانی که در آن
Means,          وسیله
To enjoy,      تمتع کردن (از)
To imagine,    تصویر کردن
Antiquity,     عهد عتيقد
Whereas in reality, Neighbouring,

It is not so very many years ago, Weeks,

Or even, Months,

Inter-communication, Were requisite,

have been. Half a year Mere months

necessary.