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PERSIA.

QUESTIONS AND ANSWERS

FIVE

MISSION CIRCLES AND BANDS.

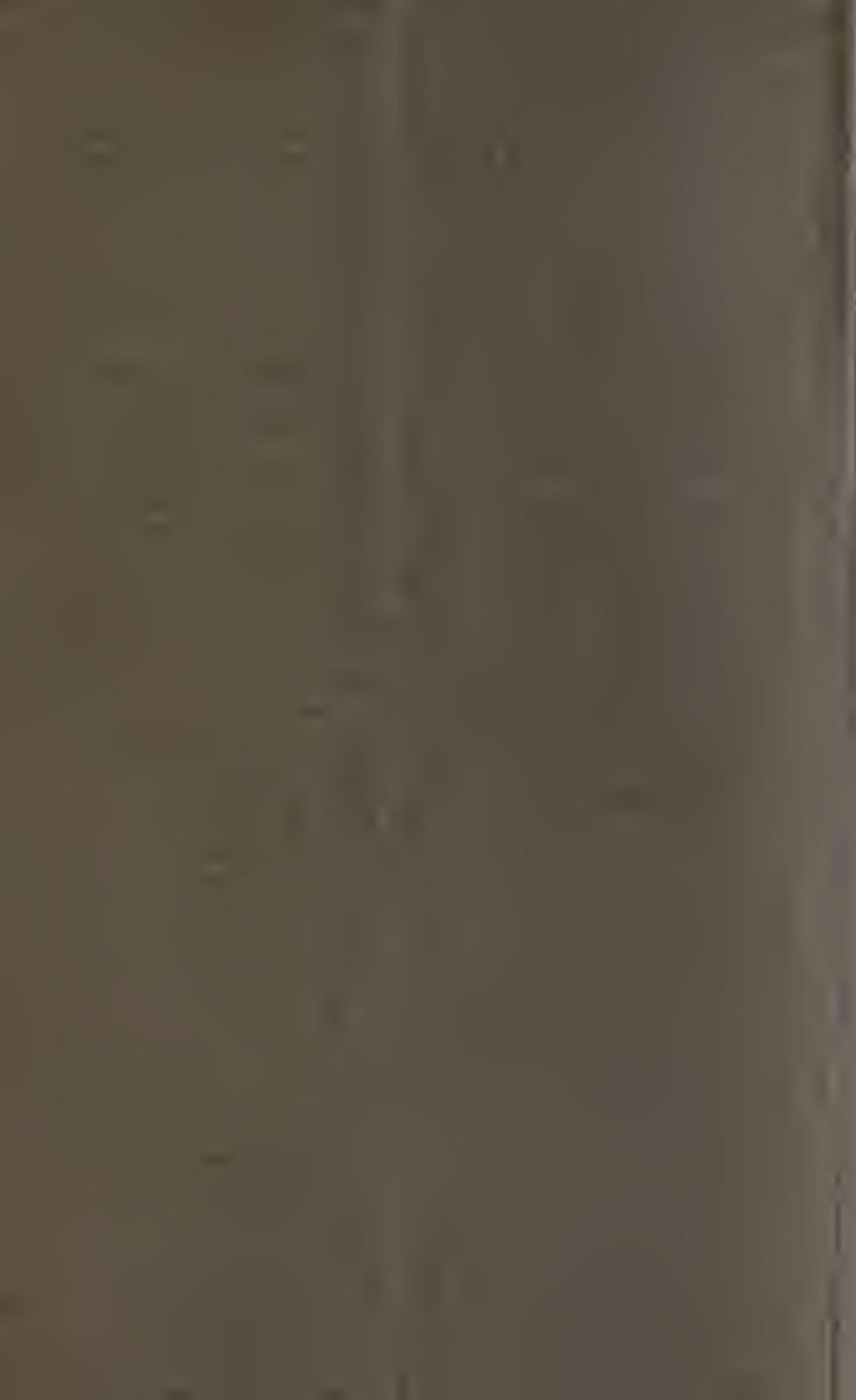
PRICE, FIVE CENTS.

1894.

PHILADELPHIA

WOMAN'S FOREIGN MISSIONARY SOCIETY
OF THE PRESBYTERIAN CHURCH.

NO. 1334 CHESTNUT STREET.



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1. Where is Persia?

In the western part of Asia, extending from Russia and the Caspian Sea on the north, to the Persian Gulf and Arabian Sea on the south, and from Beloochistan and Afghanistan on the east, to Turkey on the west.

2. What interesting historical associations has this land?

History and science combine with the testimony of Scripture to point out this region as the cradle of our race. Persia is notably a Bible land. To it belonged Cyrus the Great, Darius, his son Xerxes (the Ahasuerus of Ezra), Artaxerxes, Esther, Mordecai, and the wise men who were the first of the Gentile world to greet and worship the Messiah. When Assyria had

led the Jews captive to Babylon, it was Persia which humbled that power and restored Judah to her native land.

3. By what other name is Persia now known?

The national emblems of the empire are the lion and the sun, hence it is sometimes called "The Land of the Lion and the Sun." The Persians call their country *Iran*.

4. How do missionaries go to Persia?

The most common route now is from New York *via* England, Germany, across Europe to Odessa or Constantinople, then by steamer across the Black Sea to Batoum, Russia, thence by sail to Tiflis, the capital of ancient Georgia. A week's journey through Armenia takes the traveler to the northern frontier. To Southern Persia one can go *via* the Red Sea and Persian Gulf, and to the north central part *via* the Caspian Sea. The journey occupies between two and three months.

5. What is the area of modern Persia?

About 610,000 square miles.

6. What is the population?

The census is not accurate, but late estimates give the population at 8,000,000. Of this number 23,000 are Nestorians, 19,000 Jews, 43,000 Armenians, 675,000 Koords and Sikhs. The

5

remainder of the population comprises Arabs, Turks, Bohemians, Parsees and Persians.

7. What is the capital of the kingdom?

Teheran, situated in the northern central part of the Empire, with a population of 160,000. The city has a background of magnificent mountains and in consequence presents rather a flat appearance to the traveler. Its principal feature is the number of its gates covered with colored tiles arranged in elaborate patterns.

8. Is Teheran entirely an oriental city?

Among its monotonous mud-built houses occasionally one of European architecture is found. The Boulevard des Ambassadeurs is a long straight avenue with overarching trees lighted by gas and lined with shops with European furniture and glass for sale, all of which has been transported on beasts of burden over the Khargan Pass. Teheran also possesses a tramway, and the only railroad in Persia extending to the tomb of Shah Abdul Azim, six miles from the city.

9. What is the largest city?

Tabriz, which contains 170,000 inhabitants. The great importance of Tabriz is its commercial position. It is the centre of an important traffic between Turkey, Russia and Persia. The bazaars consist of rows of arched corridors. Every trade has a separate quarter.

10. Describe the surface of the country and the climate?

The basin of Lake Oroomiah is a splendid region, well watered, having a climate and soil hardly excelled anywhere, and producing almost every growth of the temperate zone. On the Persian Gulf it is low, sandy, and very hot. Along the Caspian Sea the region is tropical in its fruits and verdure. Elsewhere the kingdom presents an immense plateau, with pure and bracing air, with mountains breaking up the surface in all directions, with vales of beauty, prairies of arable land, and vast salt deserts. On the whole, it is a poor country, dry and thirsty, parched by the drought in summer and desolate in winter.

11. What are the products of Persia?

Wheat, barley and other cereals are grown in great perfection, also sugar cane, rice, tobacco, opium, cotton, madder roots, henna and other dyes.

12. Tell something of the fruits and flowers.

Apples, pears, water-melons, musk-melons, grapes, dates, olives, peaches, plums, figs and nectarines are found in great profusion and so cheap as to be within the reach of the poorest inhabitant. Among the flowers are the rose, marigold, chrysanthemum, hollyhock, iris, aster, tulip, narcissus, tuberosc, convolvulus,

dahlia, white lily, hyacinth and violet. In some localities the roses are cultivated in fields for the manufacture of rose-water. The double-colored orange rose is exceptionally attractive and fragrant.

13. Tell something about the animal life.

The horse, mule, camel, sheep, goat, dog and cat are the principal domestic animals. Among the wild animals are the lion, tiger, leopard, wolf, fox, hare, wild cat, gazelle and mountain goat. The pelican, flamingo, stork and numberless smaller birds are common. Centipedes, tarantulas and scorpions are numerous and troublesome.

14. What are the chief industries?

The people are largely employed in agriculture and herding. The manufacture of opium is increasing steadily, while the silk trade is decreasing in some localities. Carpets are made in many parts of Persia. The finest in Kurdistan; these represent a field of wild flowers in spring with a border of brighter color than the centre. They are made without any machinery, the loom being simply a frame on which the warp is stretched. The celebrated shawls of Kerman are also woven by hand and are made of the wool of a white goat. Wood-carving, silk embroidery and engraving on metal are branches of Persian industry.

15. Describe the Persian houses.

The houses of the poor people contain one long room with a door in one end, no window, and a conical opening in the roof for the smoke to escape and the light to enter. The roofs are flat and in summer the people sleep upon them. The rich live in well-built two-story houses. One and a half million of the population live in tents during the summer. The Persians use no furniture; they eat, sit and sleep on the floors, which are made of hard, smooth earth, covered with matting and carpet. The houses are separated by narrow streets and the cities surrounded by high mud walls.

16. How do the Persians travel?

Almost entirely on horseback. There is only one short railroad, that from Teheran, and very few carriage roads. Merchandise is carried on the backs of camels, oxen, donkeys and horses.

17. Describe the Persian men.

They have fine forms, good features, large dark eyes, dark complexions, and black hair. They are fond of dress and show, very polite, hospitable and obliging. They are kind to their children, respectful to their parents, particularly the father, in whose presence they rarely sit. The advice of the mother is always taken, and an undutiful child is hardly known. Respect is paid to the aged, and the support of parents is

never looked on as a burden. But as a race they are untruthful and procrastinating.

18. How do the men dress?

They wear an unstarched blue or white cotton shirt, with loose sleeves. Their trousers are made of cloth among the higher classes, but for others, cotton material is used and the garments are loose and baggy. This enables the wearer to sit on his heels, chairs being only used by the rich. Over the shirt is worn a vest of quilted chintz, then a coat of colored calico, silk, satin or velvet, according to the wealth of the wearer. The Kullah or hat is of cloth or sheepskin on a pasteboard frame and is sometimes very tall. The fashions in these change yearly. The Mohammedan men shave the head, except a small tuft of hair on the top and behind each ear. All dye the hair, beard and finger tips red with henna.

19. Tell something about the women of Persia

As they are ignorant and superstitious, the moral tone is low. Few know how to read; all smoke the pipe. They are married at the age of twelve, and are regarded as inferiors by their husbands.

20. How do the women dress?

In the house the women wear a sleeveless un-

dergarment, of blue or white cotton, sometimes of silk, with innumerable short wide skirts of silk or gay chintz. With these a short jacket of a bright color is worn, and the head is covered with a square of silk or cotton. The hair is generally dyed red or blue-black. Every woman possesses many necklaces, bracelets and chains. The outdoor costume of the women is quite another thing. Enveloped in a huge blue sheet with a yard of linen as a veil, perforated for two inches square with minute holes, the feet thrust into two huge bags of colored stuff, a woman is perfectly unrecognizable out of doors. The children as soon as they can walk are dressed like little men and women.

21. Tell something about education in Persia.

Every city or town has its schools for boys held in the mosques and taught by the Mullahs. The children study aloud and can be heard a half a block away. They are all taught to read in Persian and Arabic; some of them learn to write, and the use of figures. The instruction in the Royal College at Teheran is thorough; the rudiments of a liberal education are taught by English and French professors to three hundred students.

22. Have the Persians any literature?

There are few books of any kind. The ancient poetry is the principal literature and

the quoting of poetry is universal, being frequently introduced into conversation. Books are highly valued and are bound in elaborately decorated boards.

23. Are the women educated?

There are no schools for girls, but the daughters of the rich are sometimes taught to read and write, and to recite poetry. The policy of the Mohammedan is "not to open the eyes of a woman too wide."

24. Have the Persians any knowledge of science?

The sciences are not known, but astrology is a common study, and no work or journey is undertaken without consulting the astrologers. They have no knowledge of medicine and no physicians.

25. Are there any periodicals?

One weekly newspaper is published in the Capital. The only other periodical in the whole empire is the "Rays of Light," issued in Syriac by the mission press in Oroomiah.

26. How do the Persians reckon the days of the month?

By the lunar months of twenty-eight days.

27. What is the form of government?

The Shah of Persia is regarded as the vice-

gerent of Mohammed, and as such demands implicit obedience. The government is therefore an absolute despotism. The country is divided into four large and six smaller portions, each of which is ruled by a governor appointed by the Shah. These governors have nearly equal power in their jurisdiction. The insecurity of life and property hinders civilization; the taxes are irregular and excessive. The present emperor, Násru'd-Dín Shah, ascended the throne in 1848 at the age of eighteen.

28. Tell something about the modes of punishment used by the government.

Capital punishment is common, and is sometimes inflicted by blowing from the mouth of a cannon or cutting the throat. The bastinado is used. In the year 1877, twenty highwaymen were captured at Shiraz. Nine escaped by bribery, but eleven were walled up alive. Each man was placed in a pillar and a quantity of mortar was plastered over the top of each column. At the end of two days the men were heard crying for water, when the executioner put an end to their misery by cutting their throats. A young slave who had accidentally shot his master's son, was nailed to a wall and lived fifty hours before his sufferings were ended.

29. What has been said by a resident of Persia concerning the state of the country?

“The plague of the land is a bad government, the plague of the government is a bad people, and the plague of the people is an unproductive soil. The people are sorely oppressed and impoverished.”

30. What are the languages of Persia?

The inhabitants are of various nations, each speaking its own language and wearing its own national dress. The Persians proper speak Persian and Turkish. The Koords speak the Koordish, the Armenians the Armenian, the Jews the Hebrew, and the Nestorians the Syriac. The Turkish language is chiefly used in business, and the Persian is used at court. This language is so beautiful and rich in its idioms and tones that Mohammed said he would ask that it might be the language of Paradise.

31. Who are the Koords?

They are the mountain tribes of Koordistan, and are a wild, lawless people, much given to robbery and making raids on other tribes or villages of the plain. Their language is an old Persian patois called the *Kermanji*. The New Testament was printed in this language at Constantinople in 1857. Over one million of the Koords are subjects of the Sultan of Turkey.

The great body of the nation belong to the Sunni sect of Mohammedans.

32. Who are the Nestorians ?

The Nestorians derive their name from Nestorius, patriarch of Constantinople, who lived about A.D. 428. He was deposed for heresy, but his followers found toleration in Persia. The Nestorians of the present day are settled on Turkish soil, mainly in Koordistan, and on Persian soil in the fertile plain to the west of Lake Oroomiah. The date of their settlement in this district is not known, but as early as 1111 A.D. Oroomiah is mentioned as the see of a Nestorian bishop. They have clung to their Bibles with a desperate tenacity, and reverence them as the very Word of God. They tolerate no pictures, images, crucifixes, confessionals, nor worshipping of the Host ; but the masses of the people are very ignorant, degraded and superstitious, leaving the care of their souls for the most part to the priests, and having no just conception of the character and work of Jesus Christ. Part of them acknowledge the supremacy of the Pope of Rome, and are known as Chaldeans.

33. Who are the Armenians ?

They are a Christian sect, and are found in ancient Armenia, with Tabriz as their centre. They adhere to the seven sacraments of the Roman Church, perform baptism by immersion,

believe in the mediation of saints and the worship of images. Their name and some remnant of their ancient faith survives, but their ignorance and superstition and spiritual darkness are almost incredible. Even the priests can scarcely mumble through the appointed prayers in the dead language, and cannot translate a single word.

84. Tell something about Mohammedanism in Persia.

It has existed under two forms—as the orthodox or *Sunni* system until 1492 A. D., and since that time as the heterodox or *Shiah* system, the peculiarity of which is that it regards Ali, the son-in-law and cousin of Mohammed, as the only proper heir and successor of the prophet. In their call to prayer they say, “Mohammed is the prophet of God and Ali the vicar of God.” This breach from the regular faith has caused much contention between the Turks and Persians. The Persians are more liberal than the other Mohammedan nations. It is an almost unheard-of thing for an Arab or a Turk to discuss his religion with a Christian, but the Persian enjoys it. In Persia the Moslem system is divided against itself more than in any other land. The people originally received it at the hands of their conquerors, and with a vigorous protest; and they have never been content under it.

35. What has been the effect of Mohammedanism ?

It has done nothing for the people except to curse them. It knows no sympathy or charity. Its priesthood is vile and profligate and rapacious. It denies the Trinity, the Bible, the incarnation, and teaches formalism, self-righteousness and pride. It knows no heaven except an abode of sensual pleasures. It has oppressed and degraded the people, so that they are open to missionary effort beyond any other Moslem population, and results have been realized from the limited work done among them beyond expectation.

36. What characterizes a Persian mosque ?

There is nothing to distract the mind from prayer ; the only furniture is the pulpit, the floor is covered with coarse matting made of reedy grass. At night those who have no home frequently sleep in the mosques.

37. Do the Persians observe the Sabbath ?

Yes. Friday is the Moslem Sabbath, and the Armenians observe our Sabbath.

38. When is the Persian New Year ?

About the middle of March ; it is observed by feasting and visiting.

39. What is the "Call to Prayer?"

A call given by the muezzins from the roofs of

the mosques, three times a day; at daylight, noon and dusk.

40. What is the Ramazan?

A month of fasting observed by the Moham-medans, when each one is obliged by law to abstain from food and drink, from dawn until dark. Nothing must pass the lips till the sunset gun, but the night can be spent in eating and drinking. While this is easy for the rich, as they can sleep all day, it is a heavy burden on the poor who must work in the day, especially if the fast comes during the farming season. The months being lunar, in course of time the Ramazan would rotate through the year. Many observe this fast faithfully, but often from fear of persecution.

41. What is the Moharrem?

A month devoted to mourning for the persecution and murder of Hassan and Hosain, grandsons of Mohammed. Processions, public readings, exciting shouts and scenic representations infuriate the "believers," until they are ready to suffer death themselves and perpetrate inhuman tortures on imagined enemies.

MISSIONS.

42. Who were the first missionaries in Persia?

The Roman Church was first in the field, its efforts dating back to the fourteenth century. Later on, they tried to proselyte the Armenians, but a small church in Ispahan is the chief existing result of centuries of labor.

43. Who were the early Protestant missionaries?

Modern Protestant missions date from 1811, when Henry Martyn, passing from India, took up his abode in Persia, and spent about eleven months in Shiraz. Here he gave bold and frequent testimony to Christ before the Moham-medans, and translated the New Testament and Psalms into Persian. The next laborer was the Rev. Mr. Pfander, of Germany, whose most important work was a book called the "Balance of Truth," which is still doing a good work among the skeptical Moslems. He was followed by other Germans, who after four years of labor were obliged to leave the country. In 1838, Rev. William Glen, of Scotland, entered the field. He had already spent many years on a translation of the Old Testament into the Persian language. This work he completed in 1847, and, combining his translation with that of Henry Martyn, he returned to Scotland to superintend the printing of them, and at the age

of seventy went back to Persia to aid in circulating the Scriptures.

44. Give a brief history of the beginning of American Missions in Persia.

In 1829, Rev. Messrs. Smith and Dwight were sent by the American Board of Commissioners for Foreign Missions, to explore the regions of northwest Persia. Their hearts were drawn out towards the Nestorians on the plain about Lake Oroomiah, and the American Board determined to establish a mission in Persia with special reference to Nestorians. In 1833, Justin Perkins, a tutor in Amherst College, was appointed the first missionary, and sailed, with his wife, in September of that year. About a year later they reached Tabriz, and soon after occupied Oroomiah as a Mission Station. Dr. Perkins reduced the language of the Nestorians to writing.

45. When was the first school opened?

The first school was opened in 1836, in a cellar, with seven small boys in attendance. On the next day there were seventeen. That school was the germ of the Oroomiah college, which has since sent forth scores of preachers and teachers among the people. During 1893 the students in attendance numbered one hundred and seventy-three; thirteen of these are in the theological class.

About two years later, Mrs. Grant gathered a few little girls as the beginning of a girls' school, which was transformed into a boarding school by Fidelia Fiske, and is now known as Fiske Seminary, with nearly two hundred scholars.

46. When was the mission press sent to Persia?

In 1839 a printing press was sent to Oroomiah and was regarded with great interest and wonder by the people. Besides the Bible, which has been issued in many forms, numerous works, such as "The Pilgrim's Progress," "The Saint's Rest," "Rise and Progress of Religion in the Soul," church history, hymn books, geographies, theological lectures, etc., have been given to the people. The International Sunday-school Lesson Leaves and a monthly religious newspaper are widely circulated.

47. How do Nestorians regard the Scriptures?

With the greatest reverence and affection. Their ancient Syriac translation, known as the *Peshito*, is one of the oldest and most faithful versions. Upon this the first American missionaries based their translation into the modern Syriac spoken by the Nestorians. This translation has been thoroughly revised, and in 1893 a new edition in one volume was printed by the

American Bible Society, and joyfully received by the people.

48. When was this mission transferred to the Board of Foreign Missions of the Presbyterian Church?

In 1871, at which time there were one thousand communicants connected with the churches.

49. Name the stations in connection with the Presbyterian Church.

In the Western Persian Mission, Oroomiah, Tabriz, Salmas, and Mosul, in Turkey; in the Eastern Persian Mission, Teheran, and Hamadan.

50. What is the present outlook of the work at Oroomiah?

Preaching is steadily maintained in the city and at the outstations. Educational work is carried on in Oroomiah College, Fiske Seminary and the village schools. In the college and seminary are industrial departments giving pupils an opportunity of self support. The Press, Woman's Work and Medical Work, have been carried on upon the usual lines with success. At Westminster Hospital hundreds of patients are treated yearly and medical students are trained.

51. Tell something of the work at Tabriz.

This station has been occupied since 1873.

The missionaries have met with more opposition here than at any other point. This was caused by the Armenian priests. Notwithstanding opposition, a large number have confessed Christ, a girls' boarding school and a boys' school have been established. Last year in the midst of success the government ordered the boys' school closed and sealed. When it was re-opened under imperative orders from Teherau, the pupils again returned and confidence was restored. Much attention is given at Tabriz to medical work for women.

52. Is the work at Salmas encouraging?

This station, occupied in 1884, is the centre of the largest Armenian and Papal Nestorian population of Persia. Opposition to missionaries and teachers has died out, and the church and school give promise of vigor and great usefulness. Five outstations are maintained in connection with this station.

53. When was Mosul occupied as a mission station?

In 1889. It is a mountain station among the Kurds, and though in Eastern Turkey is under the control of the Persian Mission. One of the most serious hindrances to the work in the mountains is the spirit of lawlessness and official corruption which prevails. The usual preaching and educational work is carried on. The

total membership of all the churches connected with this station is 224 and the Sabbath-school membership 474. The children of the Presbyterian Church have made generous provision for the building of two missionary residences in Mosul.

54. What do you know of Teheran?

Teheran was opened in 1872, by Rev. James Bassett. There is now a church, a girls' boarding school, a primary school, and several schools for boys. Medical work is also successfully established here, the new hospital being opened Sept. 20, 1893. The work in the Jewish quarter is one of the features of this mission.

55. Give an account of the mission at Hamadan.

This ancient city is supposed to occupy the site of Ecbatana (Ezra vi. 2), where Darius found the roll with the decree of Cyrus for rebuilding the house of God at Jerusalem. Work is carried on here among two classes, the Armenians and the Jews. Among the former there is an organized church and a girls' school of ninety-three boarding and day pupils. Schools for Jewish boys and girls have been established and give promise of large success. The boys' high school, closed several times by order of the government, had in 1893 110 pupils. The new church building, towards which the

Shah contributed 400 *toman*s, is completed, and regularly occupied for religious worship. Two outstations are connected with the work at Hamadan. The reports of work among the women and medical work are gratifying.

56. Do the children in our mission schools learn rapidly?

They compare favorably in this respect with American children, when taught in early childhood.

57. How many children are in the schools?

In both boarding and day schools about 3500 pupils.

58. What are they taught?

The common school branches, with especial attention to moral and religious training. In the boarding schools, girls are also taught sewing and housework and the boys a trade if possible.

59. Are the children taught English?

In some of the schools there are English classes, but nearly all the instruction is given in the language of the country.

60. How many communicants are there in the Presbyterian Church in Persia?

There are 2697.

61. Are there any other missions besides the Presbyterian?

The Church of England has a mission at Ispahan and one at Oroomiah. The Roman Catholic Church has missionaries throughout the country.

62. How are the women reached?

They are visited in their homes, and Bible readings and prayer meetings are held frequently in the mission houses and village chapels.

63. Is it difficult for them to learn?

“From their manner of rearing women in the East, they have not the intelligence of an American girl of ten years. And they are so unaccustomed to application of thought, that all instruction must be of the simplest character, and with the most wearisome repetition, and then much will be seed sown by the wayside. The missionary teacher is often at her wits end to know how to illustrate a truth or clinch an argument. Any appeal to common scientific truths, facts of history, of experience of illustrious persons is useless, for science, history and biography are all unknown, while on their part they will offer tales more absurd than those of the Arabian Nights, as facts not to be gainsayed.”

64. What has been accomplished by Presbyterian Missions in Persia?

Schools have been established for boys and girls in which native teachers and preachers have been trained. The printing press has been introduced and school books, religious books and tracts printed in the language of the people, and distributed among them. Through the Christian physician, hundreds receive medical treatment. Sunday-schools have been organized and hundreds of converts have been baptized and received into the church.

65. Which sect is most accessible to mission work?

The Nestorians are the people to whom the Gospel is preached more fully than to any other on the field. Over 2000 Nestorian boys and girls are taught in the schools. Mission work now embraces nearly all the Nestorian villages and hamlets of Oroomiah. In very many of these villages the Roman Catholics have also opened schools and places of worship and offer many inducements to the people to follow them.

66. What have been some of the marked features in the early history of the missionary work in Persia?

The very great prominence given to Bible instruction, and the honor God has put upon His own word in Pentecostal revivals which have

been a wonder and inspiration to Christians everywhere.

67. Are the Persian Christians subjected to persecution for professing their faith in Christ?

“The absence of religious toleration in Persia and the practical difficulty which every convert from Islam meets in the matter of obtaining an honest living, are very serious obstacles to a profession of the Christian faith. Within the past year a converted Mohammedan and an Armenian in circumstances of the most barbarous cruelty, have sealed their testimony for Jesus with their blood.”

68. Are the modern methods of Christian organization found in the native churches and schools?

For some years the native Christian women have been organized into “mite societies,” working for the redemption of the world with system, liberality, self-denial, Bible study and prayer. The Christian Associations and the Christian Endeavor Societies are proving helpful to the young people in the schools and colleges. The systematic training obtained in these organizations will no doubt show good results in the future Christian work of the Persians.

“HOW THEY SAY IT.”

There are as many languages in Persia as there are nations. “Persians generally speak Persian and Turkish; the former is the court and the latter the business language. The Persian is a language rich in idioms and tones.” Our missionaries generally need to understand two languages, and it is often a great hindrance to missionary work not to be able to speak three or four. Those in Teheran and Hamadan use the Armenian and Persian; in Salmas and Tabriz the Armenian and Turkish; in Oroomiah, modern Syriac and Turkish, and in Mosul the Syriac and Arabic. “A” has the sound of “Ah” when marked, and in the Persian the accent is generally on the last syllable; in Syriac it is on the next to the last syllable. Armenian is read from left to right; Turkish, Persian and Syriac from right to left.

Geographical Names.

	<i>Pronunciation.</i>
<i>Haft Dewan.</i>	Haft-Dewán.
<i>Hamadan.</i>	Ham-a-dán.
<i>Ispahan.</i>	Is-pâ-hân.
<i>Mosul.</i>	Mó sool.
<i>Oroomiah.</i>	O-roo-me ah.
<i>Persia.</i>	Per-shī a.
<i>Salmas.</i>	Sal-más.
<i>Tabriz.</i>	Tab-reez.

	<i>Pronunciation.</i>
<i>Teheran.</i>	Tay-e-rán.
<i>Tiary.</i>	Tee-á-ry.

Coins and their Value.

Toman—about \$1.50.

Krán—(Fifteen cents) 10 Kran in a Toman.

Pen-na-bád—Half a Kran.

Sha-hee—(Copper coin worth about $\frac{3}{4}$ of a cent) 20 Shahee in a Kran.

Weights.

Man, or Bot'—a term for several different weights, $6\frac{1}{2}$, 7 and 34 pounds.

Char-ák—a quarter of some larger weight.

Dirahm (dr-á-m)—nearly a pound.

Measures.

Zar (Zarc)—usually 30 inches.

Ar-sheen—27 inches, and sometimes 42 inches.

Distances.

Farsang—equal to three miles in some places, but longer in other places.

Words used in Missionary Literature.

Pronunciation.

<i>Abba.</i>		Cloak.
<i>Aboona.</i>	Â-boo-na.	Bishop.
<i>Agha.</i>		Landlord, master or Mr.
<i>Ameer-i-Nizam.</i>		Commander of army.

Pronunciation.

<i>Anderoon.</i>	An-de-róon.	The women's apartments in a Turkish or Persian house.
<i>Barevs.</i>	Bar-evs.	Salutations.
<i>Beg.</i>		A title of nobility of lowest degree.
<i>Berun.</i>	Bee-rune.	Men's apartments.
<i>Bheestee.</i>		Water carriers.
<i>Cajavaho.</i>		Boxes slung on each side of a horse, in which passengers are carried.
<i>Chavadar.</i>	Char-va-dar.	Muleteer.
<i>Cnooshya.</i>	Cnoosh-ya.	Presbytery or Assembly
<i>Ferangi.</i>	Fer-áng-ee.	Foreigner.
<i>Henna.</i>	Heu-na.	Juice from a plant, used to stain the hair and finger tips.
<i>Injil.</i>	In-jeel.	New Testament.
<i>Kasha.</i>	Ka-sha.	Pastor or priest.
<i>Ket-Khoda.*</i>		Head man of a village.
<i>Khan.</i>		A titled nobleman.
<i>Ko khá.†</i>		Head man of a village.
<i>Koormah.</i>		Meat cooked and stored for use.
<i>Koorsee.</i>		A low table placed over a vessel of coals, and spread with quilts, around which the Persians sit for warmth.

* Persian.

† Syriac.

Pronunciation.

<i>Lacheeta.*</i>		Head dress.
<i>Mar.</i>		Prefix to Bishop's name —lord.
<i>Mesta.*</i>		Curds.
<i>Moharrám.</i>		Month of mourning among Persian Mohammedans.
<i>Mongol.</i>		Brazier of charcoal.
<i>Mosul.</i>		The city from which comes the word muslin.
<i>Muezzin.</i>	Mu-éz-zin.	Priest who gives the call for prayer three times a day from the roof of the mosque.
<i>Mullah.</i>		Teacher or priest.
<i>No Ruz.</i>	No-rooz.	Persian New Year's day.
<i>Proots.</i>	Protes.	Protestants.
<i>Râbi.</i>	Ra-by.	Teacher.
<i>Rais.†</i>	Ray ces.	Head man of a village.
<i>Ramazán.</i>	Ram-a-zán.	Month of Mohamme- den fasting.
<i>Serparast.</i>		Sub-governor.
<i>Sertib.</i>		General of army.
<i>Shamâsha.</i>	Sham-â-sha.	Deacon.
<i>Shah.</i>		The king of Persia.
<i>Sheikh.</i>		Chief of a tribe or village, and also a religious chief.
<i>Su Hauck.</i>		Colonel.
<i>Tacht-ra-rân.</i>		A closed or curtained con- veyance without wheels,

* Syriac.

† Turkish.

Pronunciation.

with poles extending before and behind like shafts, by which it is slung on horses' backs.

*Yagoórt.**

Curds, a very common article of diet.

Salutations.

“*Salaam*—a lai Koom” (Persian and Turkish)
“Peace to you.”

Shlâmâ tōkh (Syriac—masculine) “Peace to you.”

Shlâmâ lâkh (Syriac—feminine) “Peace to you.”

Khoda Hâfiz—“God keep you.” Persian and Turkish “farewell.”

The Persians salute one another with the right hand raised to the breast, and an inclination of the body more or less profound, as the person saluted is of higher or lower rank.

St. John, 3d Chap., 16th verse.

زیرا خدا جهان را این قدر محبت نمود که بسر
یکای خود را داد تا هر که بر او ایمان آورد
هلاک نکردد بلکه حیات جاودانی یابد

* Turkish.

AFRICA.
CHINA.
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