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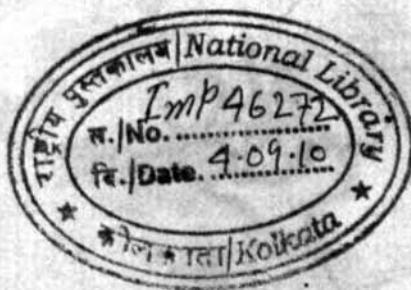
ADVERTISEMENT.

MY situation in the College at Fort William, requiring that I should furnish a grammatical course of instruction for the students of the Persian class; I have in consequence revised the PERSIAN MOONSHEE, and now offer to those gentlemen, a third edition of that work, which I intend for the foundation of my lectures in the approaching term.

FORT WILLIAM,
the 15th December, 1800.

F. G

N. B. The purchasers of the second edition, may exchange it for the present one, without any additional charge, on application to Messrs. Dring and Co. in Calcutta.



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P R E F A C E
TO THE SECOND EDITION.

THE earliest publication on the subject of Persian Grammar, that I have seen, is *Rudimenta linguæ Persicæ* of Lewis De Dieu, printed at Leyden, in the year 1639; which possesses considerable merit, and appears to be an original work. Fifty years afterward Meninski along with his inestimable *Thesaurus*, published at Vienna a Turkish grammar, interspersed with general remarks on the Arabick and Persian languages, but the latter in particular, is treated very superficially. At the end of the last century, Greaves printed at London his *Elementa linguæ Persicæ*, containing very little besides what is to be found in De Dieu. In the year 1701, George Otho, professor of Oriental languages at Madeburg, published at Frankfort his *Synopsis institutionum Persicarum*, wherein he has comprized all that had then appeared in print on the subject, together with some judicious remarks of his own. Sir William Jones's Grammar is most deservedly in the highest estimation for its elegance, correctness, and precision; but he has touched very slightly on the Persian Syntax, and Arabick Grammar, as connected with Persian, did not enter into his plan, although he has pointed out its utility to the Persian student in the strongest terms.*

* "But if he desires to distinguish himself as an eminent translator, and to understand not only the general purpose of a composition, but even the graces and ornaments of it, he must necessarily learn the Arabick tongue, which is blended with the Persian in so singular a manner, that one period often contains both languages wholly distinct from each other in expression and idiom, but perfectly united in sense and construction." *Preface* XVII.

P R E F A C E .

IN the present edition of the *PERSIAN MOONSHEE*, the grammatical part, after careful revision, has been entirely new modelled, much enlarged, and in other respects, considerably improved. The important subjects of Persian Syntax and Arabick Grammar, are here amply discussed by *Mowlawee Ameer Hyder*, a worthy and respectable character, who with great modesty of deportment, possesses an uncommon share of critical skill, the result of extensive reading, matured by good taste and a sound judgment.

WITH these improvements, I presume to hope, that the book may be used with advantage in the *ORIENTAL SEMINARY*, lately established by government at this presidency, under the superintendence of Mr. Gilchrist, so eminently distinguished by his laborious and useful publications on the Hindoostany language.

The great encouragement which Oriental Literature now experiences under the auspices of the Earl of Mornington, by exciting a general spirit of emulation, cannot fail of effecting its rapid advancement; and we may reasonably promise ourselves, that the influence of his lordship's patronage will form an illustrious epoch in the history of learning in this country, like what the *MEDICI* accomplished in *ITALY* through their munificence, erudition, and taste.

Calcutta, 15th August, 1799.

FRANCIS GLADWIN.

THE

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PERSIAN MOONSHEE.

VOL. I.

Gladwin (7)
C

A

GRAMMAR

22

OF THE

PERSIAN LANGUAGE.

THE Persians in common with many of the Eastern nations write from the right to the left. Their Alphabet consists of thirty-two letters, differently shaped according to their position at the beginning, middle, or end of words.

1800

THE PERSIAN ALPHABET.

FINALS.

INITIALS & MEDIALS.

CONNECTED.

UNCONNECTED.

CONNECTED.

UNCONNECTED.

	CONNECTED.	UNCONNECTED.	CONNECTED.	UNCONNECTED.	
Alif	ا	آ	ا	ا	A
Bé	ب	ب	ب	ب	B
Pé	پ	پ	پ	پ	P
Té	ت	ت	ت	ت	T
Sé	ث	ث	ث	ث	Th or S
Jeem	ج	ج	ج	ج	J
Ché	چ	چ	چ	چ	Ch
Hé	ح	ح	ح	ح	Hh
Khé	خ	خ	خ	خ	Kh
Dál	د	د	د	د	D
Zál	ذ	ذ	ذ	ذ	Z
Ré	ر	ر	ر	ر	R
Ze	ز	ز	ز	ز	Z
Zjé	ژ	ژ	ژ	ژ	Zj
Seen	س	س	س	س	S
Sheen	ش	ش	ش	ش	S
Swád	ص	ص	ص	ص	Sh

THE PERSIAN ALPHABET.

FINALS.			INITIALS & MEDIALS.		
CONNECTED.		UNCONNECTED.	CONNECTED.		UNCONNECTED.
Zwád	ض	ض	ض	ض	Z
Tó	ط	ط	ط	ط	T
Zó	ظ	ظ	ظ	ظ	Z
Ine	ع	ع	ع	ع	I. A
Ghine	غ	غ	غ	غ	Gh
Fé	ف	ف	ف	ف	F
Kááf	ق	ق	ق	ق	K
Káf	ک	ک	ک	ک	K
Gáwf	گ	گ	گ	گ	G
Lám	ل	ل	ل	ل	L
Meem	م	م	م	م	M
Noon	ن	ن	ن	ن	N
Wá	و	و	و	و	W. V
Hé	ه	ه	ه	ه	H
Yó	ی	ی	ی	ی	Y

In Persian writing, every letter should be connected with that which follows it, except these seven; 1 *Alif*, 2 *Dál*, 3 *Zál*, 4 *Ré*, 5 *Zé*, 6 *Zjé*, 7 *Wá*, which are never joined to the following letter, as will appear from the words *Burg* a leaf, *Dáwuree* dominion.

Bé, Pé, Té, have the powers of *b, p,*
and *t*.

Sé or *th* is uttered by placing the
tip of the tongue against the up-
per front teeth, but in Hindoo-
tan is seldom or never distin-
guished from a simple *s*.

Jeem is *j*.

Ché is the same as *ch*.

Hé is a strong aspiration like *hh*.

Khé is a guttural like *kh*.

Dál is *d*.

Zál is pronounced by the Persians
like *z*.

Ré is *r*.

Zé or *z*. The difference between
this letter and *j* is that the latter
is uttered more forward on the
palate.

Zjé is uttered by closing the teeth
and forcing the sound thro' them.

Seen is *f*.

Sheen is our *sh*.

Swáid, is also pronounced by the
Persians like *s* or *s*.

Zwáid the Persians also pronounce
like *z*,

Tó is *t*.

Zó is *z*.

Ine is a deep broad guttural *i, a,*
ee, or o, &c.

Ghine sounds like *gh* in *ghost*.

Fé is *f*.

Kááf or *Kúáf* is a deep guttural *k*.

Káf is also *k*, but much less gut-
tural.

Gāw is g hard as in *glafs*.

Noon is n.

Lām is l.

Meem is m.

Hé is h, slightly aspirated.

The eight following letters *ح ص ض ط ظ ع ق* are adopted from Arabick, and never enter into the composition of any word that is not derived from that language. *Firdousee* throughout the *Sháhnámeh* has very seldom introduced words in which any of these eight letters occur.

The Persians again have four letters peculiar to themselves, never used in Arabick, viz. *گ ژ چ پ*.

The great difficulty lies in pronouncing properly those letters, that were originally Arabick, some of which are scarcely utterable with critical exactness but from the mouth of a native Arab. Therefore every Arabick word adopted by the Persians, if not pronounced with the utmost precision, will, to the ear of an Arab, either have no signification at all, as the word *خز* which if spoken properly, signifies *seizing*, but if the *z* *Zal* is pronounced *ز* it has no meaning whatever; or else the word will have a sense different from what is intended as *عاجل* *steeling*, which if pronounced *آجل* signifies *dilatory**

O F V O W E L S.

The long vowels are *ا و ی* and may be pronounced as *a, o, ee*, in the words *call, stole, feed*, as *خان* *khan*, a lord, *اورا* *ora* to him, *نیز* *neez*, also;

but the short vowels are expressed by small marks, two of which are placed above the letter, and one below, and they are called

(ˆ) Fut-heh or Ze-bur زبر for *u* like *á* or *a*, as ب ba,

(ˆ) Kuf-reh or Zair زیر ——— *ee* or *i* — ب bee or bi,

(ˆ) Zum or Paish پیش ——— *o* or *u* — ب bo or bu.

The long vowels are also subject to the points.

The three orthographical signs commonly used are, 1st *Mud* ˆ which placed over an *Alif*, gives it a broad sound as آن *Awn*. 2d, *Hum-zeh* ˆ which supplies the place of *ه* in words that end in *ه*, it therefore sometimes in construction represents the article as نامه *na-meh-ee*, a book, or denotes the former of two substantives as نافه مشک *na-fee-ee moofhk*, a pod of musk; or lastly it marks the second person singular in the compound preterite of a verb as داده ام *da-deh am*, thou hast given. 3d, *Tushdeed* (ˆ) which shews a consonant to be doubled, as توره *turreh*, a lock of hair. 4th, *Fuzm* جزم or *Sá-kin* ساكن expressed by the sign ˆ which denotes amputation, and shews that any letter influenced by it has no vowel, but is connected with that which precedes it, as خداوند *Khodáwund*. In Persian, the last letter of every word is *Sá-kin* excepting in construction, as will be explained in the proper place. *

APPLICATION OF THE VOWEL POINTS.

آ	ا	آخ	اچ	اچ	آث	آت	آب	آب	آ
Uz	Ud	Ukh	Urch	Uj	Ufs	Ut	Up	Ub	Aw
Iz	Id	Ikh	Itch	Ij	Ifs	It	Ip	Ib	
Ooz	Ood	Ookh	Ooch	Ooj	Oofs	Oot	Oop	Oob	
آع	آط	آظ	آض	آص	آش	آس	آز	آز	آر
Aá	Uz	Ut	Uz	Us	Ufh	Us	Uzj	Uz	Ur
éé	Iz	It	Iz	Is	Ith	Ifs	Iej	Iz	Ir
Oo	Ooz	Oot	Ooz	Oofs	Oofh	Oofs	Oojz	Ooz	Oor

اُغ اُف اُق اُك اُك اُك اُف اُغ
 Ugh Uf Uq Uk Uk Uk Uf Ugh
 Ugh Uf Uq Ugh Ugh Ugh Ugh Ugh
 Ugh Ugh Ugh Ugh Ugh Ugh Ugh Ugh

اَي اَي اَي اَي اَي اَي اَي اَي
 Ay Ay Ay Ay Ay Ay Ay Ay
 Ay Ay Ay Ay Ay Ay Ay Ay
 Ay Ay Ay Ay Ay Ay Ay Ay

اَب اَب اَب اَب اَب اَب اَب اَب
 Ab Ab Ab Ab Ab Ab Ab Ab
 Ab Ab Ab Ab Ab Ab Ab Ab
 Ab Ab Ab Ab Ab Ab Ab Ab

اَب اَب اَب اَب اَب اَب اَب اَب
 Ab Ab Ab Ab Ab Ab Ab Ab
 Ab Ab Ab Ab Ab Ab Ab Ab
 Ab Ab Ab Ab Ab Ab Ab Ab

اَب اَب اَب اَب اَب اَب اَب اَب
 Ab Ab Ab Ab Ab Ab Ab Ab
 Ab Ab Ab Ab Ab Ab Ab Ab
 Ab Ab Ab Ab Ab Ab Ab Ab

اَب اَب اَب اَب اَب اَب اَب اَب
 Ab Ab Ab Ab Ab Ab Ab Ab
 Ab Ab Ab Ab Ab Ab Ab Ab
 Ab Ab Ab Ab Ab Ab Ab Ab

هـ	وَب	وَا	نَا	مَآ	لَا	كِب
Ha	Wub Wib Woob	Wā	Kub Nib Noob	Mub Mā Mā	Lub Lib Loob	Gub Gib Goob
					يُب	يَا
					Yub Yib Yoob	Yā Hāb Hib Hoob

These vowel points are seldom written in Persian books, which omission will at first perplex the learner, the sense of the word often depending on them.

Another difficulty arises from the carelessness of transcribers in omitting or misplacing the diacritical points, which entirely alters the sense of a word. Vide Vol. II. *Jami's Poem*, page 159.

The learner must attend to the following particulars, 1st. To discriminate those letters which bear a near resemblance to each other—thus و and ر and و. 2d. The following six letters م ن ت پ ب پ when found either in the beginning or the middle of a word, are sometimes expressed with such fine strokes of the pen, as almost to escape observation, and at other times when final, they are continued with a long sweep towards the left hand. 3d. These two characters س and ش are sometimes found expanded into one curve, when much attention is required to ascertain their respective limits. The diacritical points besides being sometimes misplaced are sometimes lessened in number, as in م and ج two points are sometimes omitted, especially if م immediately follows, as in the word چیز for چیز a thing, پیر for پیر an old man, and three points are sometimes placed under the letter س and sometimes are changed into a figure resembling the Greek circumflex.*

Before the learner proceeds on the rules of Grammar, it will be most advisable for him to perfect himself in the following specimens of Persian writing, by copying them frequently with attention.

بخت بهجت بهشت پنج بلخ بلند
بعید بستر پیغمبر بغیس بخشش بغض
بیض بسیط بیج بقیق پلنگ بخیل
بلغم یکم بطن بین بچو بیضه بنگه بیشکی
تعجب تبیج تقلید تلید تقصیر تقصیر
تفسیر تحسین تفتیش تخصیص تخلص تسلط
تجمع تصنیف تخفیف تحقیق تشک تعجیل
تفضل تقسیم تمکین تلقین تنو تحنه تفتی



جنت حشمت حکمت حقیقت خلقت خلعت

چلچ بعد حمید حمد غلد جعفر حقیر حشر

خمیر خنجر خنجر جلیس جس جنیض جلاط

ظلا حفظ جمیع جیف خیف جتقن خلق

چمک خشک جلیل جمیل جتکل حنظل

جهنم حلیم حکم حکیم خشم جبین جستن

حسن خفتن جلو حضو چمچه جلیفه حلقه

حصه حقنه نیمه غنّه جلیلی حقیقی خصمی

ا ب ت ث ج ح خ د ذ ر ز
س ش ص ض ط ظ ع غ ف
ق ک گ ل م ن و ه ه ه ل ی ی
پ س ص ش ص ط ط ع ف
ق ک ل م ن و ه ل ی ی
ح ح ح ح ح ح ح ح ح ح
ق ک ل م ن و ه ح ح ح ح
س س س س س س س س س س
ق ک ل م ن و ه س س س س

سیب سلب سنج سلح سطح سفید

سطر سلیس سپش سفص سقط سمع

سقت سیف سبق سلک بنجبل

سمم سهم سهکین سهو سفینه هستی

شکت شفقت شج شهید شیر شمشیر شمس

شش شخص شیط شمع شمع شغف شفیق

شک شکیل شکل شلغم شکم شبنم شکستن

شستن شفو شگجه شیشه شیهه شقی شکفتگی

صعب صلیب صحت صحیح صلح ضد
 صد صغیر صغیر صمغ صعیف صقیق
 صمیک صیقل صمیم صحن صو صحیفہ صلیبی
 طلب طیب طبیعت بطیخ طپید
 طیر طنز طشیش طمع طبع طفیف
 طبق طلیق طنک طفل طلیل طلسم
 طوطی طبقہ طنطنہ طعنه طبتی طبتی

عجیب عجلت عصمت عیج عہد عید عطر
عبر عس عکس عشش عطش عصیص عطا
علف عیق عمق علق عشق عینک علیل عقل
علل عمل علم عظیم عجین عفو عجا عجب
فضیلت فیض فصح فصد فخر
فکس فلس فیض فیض فیض
فلک فیصل فیل فعل
ففس ففس ففس ففس ففس

کسب کلب کشت کیفیت کنج کلقتد کنبند کمتر
 کشنیز کهمس کشتش کصیص کشط کلع کثیف کتف
 کلک کلنک کنک کمک کنجشک کحل کلیم
 کمین کفن کشتن کفتن کیسو کفچه کنجفه
 کیسه کله کلکته کشته کشتی کمی کیتی کیفی
 لقب لغت بلج لکد لندر لشکر
 لمس نفس لخش لحيص لغط
 لقط لمع لطیف تعلق لنک لم
 لبن لیکن لو لیمه لقمه لحي یلی

مسبب مطلب منصب مکتب محتسب

متعجب مطیب مصلحت مهلت مشیت

مملکت مبحث مثلث مبتعج مطمح مینج

ملخ مطبخ محمذ مسجد مققد معتمد

منجم مفسد مستعد متفکر معطر مظفر

منتشر مختصر معسکر منظر معتبر

معصفر معجز مکس مجلس

منفلس منش مخلص مشخص منقض

منقبض محیط متمنع مطیع مجمع مطلع
 مینع مبلغ مختلف مصنف متفق
 متعلق منجینق مشق ملک ممسک
 مشک مهمل مفصل میل مشغل
 مخمل معطل متعلم مشکلم منجم مقیم
 مستحکم مسلم متکلم مسمن متعین
 متضمن ممکن محو محکم منطقه مشعلچی
 مصطکی مفتی منشی مغنی مخفی متقی

نسب نصیب نجیب نشیب نقب
 نعمت نصیحت نکہت نیت نج
 نج نقد نشتر نیشکر نظر
 نحس نفیس نفس نیش نقش
 نقش نغض نمط نفع نصف نطق
 نہنک نعل نقل نسیم نیلم نکیں
 نہکن نہفتن نشستن نحو نفقہ نعمہ
 نہفتہ نقطہ نفث نفی نہی نیستی

همت همیت هفت هشت هنکفت

هپچ هند هر همنفس هیش هبط

همیع هلف هیق هشک هلمک هیکل

همم هفتم همن هو هلیله هسته

هلب یفتح یعط یسیر یکسر

کینفس یتفض یلمع یلق یلمک

یعمل یشم یقین یمین یمن

یکسو یخنجه یمنه یکی یکجهتی

THE PARTS OF SPEECH.

The Persian Grammarians adopting the Arabian forms, divide their language into three parts of speech, فعل *Fa-ul* or verb, اسم *Is'm* or noun, and حرف *Hurf*, i. e. adverb, conjunction, preposition, and interjection.

A verb is an action implying one of the three tenses or times, viz. ماضی *Mázy* the past, حال *Hál* the present, and مستقبل *Moostucbil* the future; and it is named after one of the three tenses. Thus گفت *gost*, he spoke, فعل ماضی *Fa-ul Má-zy*, or the past; میگوید *he speaketh*, فعل حال *Fa-ul Hál*, or the present; خواهد گفت *he will speak*, فعل مستقبل *Fa-ul Moostucbil* or the future action.

OF NOUNS.

Nouns or names are of two kinds. Substantives which denotes a substance or thing, as اسب *usf*, a horse, کتاب *kitáb*, a book, دوستی *doastee*, friendship; and adjective which denotes some quality of a substantive, as خوب *khoob*, good, بزرگان *ké-lán*, big.

Nouns in Persian have no difference of termination to distinguish the genders, there being either distinct nouns for masculine and feminine, thus مرد *murd*, a man, زن *zun*, a woman, or the term نر *nur*, a male, and ماده *mádeh*, a female, added or prefixed to nouns, to ascertain their gender, as اسب نر *usf nur*, a stone horse, اسب ماده *usf mádeh*, a mare; نر گاؤ *nur-gáw*, a bull, ماده گاؤ *mádeh gáw*, a cow. The feminine nouns adopted from the Arabick, are sometimes distinguished by their final ه, as معشوق *má-shook*, a friend, *amicus*, معشوقه *má-shoo-keh*, a mistress, *amica*. But in

general, when the Persians adopt an Arabick noun, it becomes neuter, thus شمس the sun, and قمر the moon, the former of which is feminine, and the latter masculine in Arabick, are both neuter when used in Persian.

The Persians have two numbers, singular and plural, but no dual, all animates have the plural ان as مردان *men*, زنان *women*, اسبان *horses*. The plural of inanimates is ت as زر *monies*, کهر *jewels*.

There are however a few exceptions to this rule; the names of animals sometimes making their plural in ت as well as in ان as شتر *a camel*, شتران or شترها *camels*, and on the other hand the names of things sometimes have plural in آن as لب *lip*, لبان *lips*.

Nouns of animals ending in ا or و from their plurals in ان as دانا *a learned man*, دانایان *learned men*; آهو *a deer*, آهوان *the deer species*, and which is read *d-ho-ân* with a *Humzeh*; and those that end in ه are made plural, by changing the last letter into گ with آن as بچه *an infant*, بچگان *infants*, فرشته *an angel*, فرشتگان *angels*.

If the name of a thing ends in ه the final letter is absorbed in the plural before the syllable ت as خانه *khâneh*, a house, خانهها *khâ-né-hâh*, houses, and not خانه or خانهها.

In common writings, we sometimes see plurals ending in ات or in جات

If the singular has a final ه as

Singular.

نوازش *a favour.*

قلعه *a castle.*

Plural.

نوازشات *favours.*

قلعهجات *castles.*

but these are improprieties never committed by any good author.

The various forms of Arabick plurals are given in the annexed Arabick Grammar.

They have not any article, but the noun is restricted to the singular number by adding the letter *سپی* as *سپی* a horse, or the horse.

The Persian substantive has but one variation of case, made by adding the particle *را* *rá* to both the nominatives, and thereby generally answering to the accusative and sometimes to the dative.

When the accusative is used indefinitely, the syllable *را* is omitted, as *گل چیدن* *to gather a flower*, that is any flower; but when the noun is definite or limited, that syllable is added to it, as *گل را چید* *he gathered the flower*, that is the particular flower. There is no genitive case in Persian, but when two substantives of different meanings come together, a *Kuf-reh* or short *e* is added in reading, to the former, and the latter remains unaltered, as, *مشک ختن* *the musk of Tartary*, which should be read *mooshe-khoten*. The same rule must be observed before a pronoun possessive, as *پسر من* *pisu-ré-mun*, my child: and before an adjective, as *شمشیر تابناک* *shum-shé-re-tab-nák*, a bright scymetar. If the first word ends in *ل* or *و*, the letter *بی* is affixed to it, as *میوه* *fruits*, *میوه های شیرین* *me-va-há-ee shée-reen*, sweet fruits, *بوی خوش* *savour*, *بوی خوش* *sweet savour*. If nouns ending in *و* come before other nouns or adjectives, the mark *Humzeh* ' is added between them, as *چشمه حیات* *chufmi-hy-wán*, the fountain of life.*

* Professor Otho, and Sir William Jones.

The other cases are expressed for the most part by the particles placed before the nominative, as

Vocative. ای پسر O son!

Ablative. از پسر from a son.

پدر a father.

Nom. پدر a father.

پدران fathers.

Gen. پدر of a father.

پدران of fathers.

Dat. پدر را to a father.

پدران را to fathers.

Voc. ای پدر O father.

ای پدران O fathers.

Abl. از پدر from a father.

از پدران from fathers.

The adjective has no variation but the degree of comparison: the positive is made comparative, by adding the particle تر and superlative, by adding to it the particle ترین; thus کتان ke-lán, big, کتان تر ke-lán-tur, bigger, کتان ترین kelán-tur-čen, biggest.

OF PRONOUNS.

من I

Singular. من I.

Oblique. مرا Me.

Plural. ما We.

ما Us.

تو Thou.

Singular. تو Thou.

Oblique. ترا Thee

Plural. شما You.

شما You.

او He.

Singular. او He, she, or it.

Oblique. او را Him, her or it.

Plural. ایشان They.

ایشان Them.

این This.

Singular. این This.

Oblique. این را This.

Plural. اینها or اینان These. — اینها را or اینان را These.

آن That.

Singular. آن That.

Oblique. آن را That.

Plural. آنها or آنان Those.

— آنها را or آنان را Those, them.

Nom. که Who.

— کرا Whom.

هر کس and هر کسکه Whosoever.

هر آنچه and هر چه Whatsoever

خود را Plu. خود یا or خود شس or خود شستن Self

Six affixes are used to denote the personal pronouns, one letter for each of the singular, and two letters for each of the plural numbers.*

Singular.	Plural.
Person 1. م	یم
ت	ید
ش	ند

The letter م affixed to a substantive verb or adjective, denotes the first person singular, or من as زرم *my money*, کشودم *my jewel*, آمدم *my arrival*, رفتم *my departure*, عالمم *my learning*, فاضلم *my wisdom*. And when prefix-

* The following remarks on the pronouns, are mostly taken from the dissertation prefixed to the *Furhung Jahangeery*.

ed to a verb, it supplies the place of the oblique case مرا, to me, as
 داد he gave money to me, سپید he gave a horse to me.

Firdoufi says,

پیاده از انم که تنگ آمدم که با حویتی تو مردی جنگ آمدم

I am dismounted because I came in despair; seeing that I have to contend with such an one as yourself.

It is also sometimes used in the same sense at the end of a verb.

Sheikh Sady says,

تو لای مردان این مرز بوم بر انگیستم خاطر از شام و روم

The friendship of the men of this country has estranged my heart from Sham and Room.

And sometimes in construction of a sentence, this م is rejected, as in the following lines of Anwuree :

القصه باز گشتم و آمدن خانه زود در باز کرد و باز بست از س استوار

In short I returned, and came quickly, I opened the door, and again I shut it very firmly.

Another example from Sady.

گفتم که گل بچینم از باغ گل دیدم و مست شد بوی

I said, I will gather a flower from this garden, I beheld a flower and became intoxicated with the fragrance thereof.

The letter **ث** affixed to a noun, denotes the second person singular, or *thou*, as **اسب ت** *thy horse*, **علا مت** *thy slave*, **آمدنت** *thy arrival*, **رفتنت** *thy departure*. When used at the end of a word, it denotes the oblique case or *تر* as **میانگویدت** *he speaketh to you*, **زوت** *he giveth to you*. It is also used thus **زوت** *from him to you*, **کوت** *than he is to you*, as in the following lines of Nizamee:

نہا شد پادشاهی زوت بہتر ہم او را بندگی کن کوت بہتر

There is not a King better suited than he to you; obey him since he is best for you.

The letter **ش** affixed to a noun, denotes the third person singular, or *او*, as **اسبش** *his horse*, **علا مش** *his slave*, **آمدنش** *his arrival*, **رفتنش** *his departure*; and at the end of a verb, it denotes the oblique case *اور* as **میانگویندش** *they say to him*, **گفتمش** *I said to him*.

Example from Firdousi.

عنان باعنان من ایدون بہ بست کہ گشتی بر اسب منشتش نشست

Now he fastened the bridle to my bridle, so that you would say that he was seated upon my horse.

The affix **یم** at the end of nouns and verbs, denotes the first person plural, as **مردانیم** *we are men of valour*, **آمدیم** *we came*, **عالمیم** *we are learned*.

The affix **ید** at the end of nouns and verbs, denotes the second person plural, as **مردانید** *you are valiant*, **آمدید** *you come*, **توانگرید** *you are rich*.

The affix **ند** at the end of nouns and verbs, denotes the third person plural, as **گفتند** *they spoke*, **مردانند** *they are valiant*. But when one of these pronouns is affixed to a word ending in **ہ**, then a *Humzeh*, i. e. *Alif* with

Futteh is introduced between them, to prevent two *Sakins* coming together, as جامه اش *his garment*, قلم اش *his pen*, نامه ات *thy book*, کرده ام *I have done*, گفته اند *they have spoken*, شنیده اید *you have heard*, دانسته ایم *we have known*.

The letters ت and ش being the signs of the second and third persons singular, are made plural by adding the particle آن at the end of the singular, whether the word to which it is joined ends in ه or not, as اسب تان *your horses*, جامه شان *their garments*.

Shâheddeen says,

کجرا تیان همه نمکین دل کباب شان میخواره اند و خون شهیدان شراب شان

The Gujeratians are all salt, and they scorch the hearts of their lovers; they drink wine, and the blood of martyrs is their liquor.

Hafiz says,

عمرتان بادا مراد ای ساقیان بزم جمم کز چه جام مانشد پر می بدوران شما

It is my desire that your lives may be prolonged, O cupbearers, in the banquet of Jum; although our cups have not flowed with wine during your time.

Some Grammarians are of opinion, that the initial *Alif* of these six pronouns is radical, and which from custom has been disused, and resumed only to prevent a hiatus. Others contend, that the *Alif* is no part of their structure, but that in composition, to prevent two *Sakins* coming together, an *Alif* is inserted, and this is the more general opinion, and adopted by the author of the *Furhung Jehangeery* in his prefixed dissertation on the Persian language, from which we have borrowed very freely.

ست is a conjunction used for completing a sentence with the present tense, and *Alif Mustookh* is prefixed to prevent the occurrence of two *Sá-kins*, the same as has been explained above in regard to the pronouns, thus زید فاضل است *Zied is learned*, where زید and فاضل are separate words conjoined by the particle ست with *Alif* prefixed, in order to complete the sentence. It is to be observed, that in the Persian language, the subject and the predicate always require a conjunction, as in the foregoing example, where زید is the subject, فاضل the predicate and است the conjunction. Other conjunctions are بود and شد &c. Sometimes when the subject has more than one predicate, the conjunction is not repeated, but serves once for all, thus زید فاضل است و منجم *Zied is a scribe and astronomer*. Here the subject and first predicate are completed by the conjunction, and the word منجم being superadded, there is no necessity for repeating the conjunction. Sometimes its place is supplied by the subject being read *Kufreh*, thus زید دبیر which implies *Zied is a counsellor*, the sentence being in fact زید دبیر است which requires no *Kufreh*. Sometimes the Persians use سâ-kin at the end of a sentence to serve for a conjunction, such as نیکن خوشن *he is glad and he is virtuous*, instead of نیک است خوش است

The particle ست is a conjunction used for the present tense, thus :

هستیم We are.

هستم I am.

هستید You are.

هستی Thou art.

هستند They are.

هست He is.

It is not a derivative from بودن nor from هستن as some European authors have supposed ; there is no such verb as هستن and بودن is an imperfect verb, wanting the present tense.

O F V E R B S.

They are thus distinguished: those which require an auxiliary, are called *jāmid* (جامد) or unconjugable; thus, نماز کردن *numáz kurdun*, to pray, فگار شدن *fugár shoodun*, to be wounded, there being no such verbs as نمازیدن or فگاریدن. And every (صیغه) tense or inflexion, derived from the radical (مصدر) or infinitive, without the aid of such verbs, is *منصرف* *moonfurif* or conjugable, as شگافتن *shigáftun*, to split, نواختن *nurwákhun*, to carefs, شتابتن *shétáftun*, to run.

An infinitive (مصدر *mufdur*) is a word ending with دن *dun* or تن *tun*; which are the invariable signs of the infinitive. From this infinitive are derived forty inflexions (صیغه) viz. twenty through the means of the third person singular of the preterite, thus, six of the preter imperfect, six of the future tense, and two of the perfect participle; and twenty inflexions through the means of the third person singular of the aorist, in the following order, viz. six of the aorist (which besides its special imperative signification, has also a present and a future meaning,) six of the present tense, two imperative, two prohibitive, one imperfect imperative, and one present particle, together with the two nouns of action.

Formation of the tenses from the infinitive.

The third person singular, of the preter perfect, is formed by dropping the last letter of the infinitive, which is always ن—thus, infin. گفتن *goftun*, pret. گفت *goft*, which moreover contains an infinitive sense, or that of the

PARADIGMA OF VERBS.

verbal noun substantive) as does the second person singular of the imperative, both گفت *goft* and گوی *goe*, meaning also *speech*.

From the third person of the preter perfect, are formed five other inflexions by the application of the affixed personal pronouns, termed ضمائر *zemáir*.* The formative letters representing the pronouns are these.

Singular.				PluaraI.			
I.	من	affix.	م	We.	ما	affix.	یم
Thou.	تو	—	ی	You.	شما	—	ید
He.	او	has no affix.		They	ایشان	—	ند

The affixed sign of the third person plural is ن and و quiescent or immoveable, as گفتند *goftund*, they spoke. The second person singular has the open *yé* (یا ی معروف *yai mároof*) as گفتی *goftée*, thou spokest; and the second person plural has *yé* sharp (یا ی مجهول *yai mujhool*) as گفتید *goftaid*, you spoke: The first person singular affixes م quiescent, as گفتم *goftum*, I spoke: and the first person plural is distinguished by *yé* sharp, as گفتیم *goftaim*, we spoke. This rule applies to all the other tenses wherein these affixes are used.

The particle می *mai* prefixed to the preter, forms the preter imperfect, as میگفت *maigoft*, he was speaking, میگفتند *maigoftund*, they were speaking, میگفتی *maigoftée*, thou wast speaking, میگفتید *maigoftaid* you were speaking, میگفتم *maigoftum*, I was speaking, میگفتیم *maigoftaim*, we were speaking.

The future tense prefixes to the third person singular of the preter the word خواهد *khwáhud*, which is the aorist of the verb خواستن *khwástun*

to desire or will, and for the other inflexions uses the affixed pronouns at the end of this prefixed word, thus:

گفت Goft.	{	خواهم <i>Khwâhum goft,</i>	or, I will speak.
		خواهی <i>Khwâhee goft,</i>	— Thou wilt speak.
		خواهد <i>Khwâhud goft,</i>	— He will speak.
		خواهیم <i>Khwâhaim goft,</i>	— We will speak.
		خواهید <i>Khwâhaid goft,</i>	— You will speak.
		خواهند <i>Khwâhund goft,</i>	— They will speak.

The perfect particle is made by adding *ه* immoveable to the third person singular of the preter, thus *گفته* *goftteh*, spoken; the plural of which is formed by the sign of the plural number *ها* thus *گفته‌ها* *goftéhd*, things spoken.

The sign of the third person singular of the aorist, is the letter *و* immoveable, and the letter preceding it always accented with a *Futheh*. The various forms of this tense will be fully explained in the eleven subsequent chapters. For this place it is sufficient to observe, that the other five persons of this tense, take the affixed signs thus, *گوید* *goyud*, he may speak, *گویند* *goyund*, they may speak, *گویی* *goyee*, thou mayest speak, *گویید* *goyaid*, you may speak, *گویم* *goyum*, I may speak, *گوییم* *goyaim*, we may speak.

The particle *می* *mai* prefixed to the aorist, forms the present tense, as *میگوید* *maigoyud*, he speaks, *میگویند* *maigoyund*, they speak, *میی* *maigoyee*, thou speakest, *مییید* *maigoyaid*, you speak, *میگویم* *maigoyum*, I speak, *میگوییم* *maigoyaim*, we speak.

The imperative is formed from the aorist by dropping the sign و thus گوی *goé*, speak thou; گوید *goyud*, let him speak. To the imperative is sometimes prefixed the inseparable particle ب as بگو *bugoé*, speak thou.*

The imperative is made prohibitive by prefixing the letter accented with a *Fut-heh*, thus مگو or مگوی *mugoé* or *mugó*, speak not thou; مگوید *magoyuid*, let them not speak.

The imperative obtains a continuative sense by prefixing the particle می as میگو *maigoé*, continue thou to speak.

The present participle termed حالیه *há-l-yeh* is made by adding ان to the imperative singular, thus گویان *goyán*, speaking. The same participle, when used as the noun of action, adds نده to the imperative; the first of these letters is quiescent, the second *Fut-heh*, and the last slightly sounded: as گوینده *goyindeh*, a speaker; plu. گویندگان *goyindahgán*, speakers.

An intransitive verb is made transitive by adding to the imperative second person sing. the word اندن *áneedun* thus the second person singular of the imperative with this addition, becomes گویانیدن *góyeáneedun*, to cause to speak; the infinitive of the transitive, or active verb.

The Persian form of the verb being ill calculated for an English learner, we shall give some examples after our models, as far as the two languages can be made to correspond, without offering violence to either.

* The aorist is used for the imperative, as also in a future sense, by *Abulfazel* and many other eminent prose writers; who seldom prefix the letter ب it being a redundancy, introduced by poets to assist their metre.

*A regular Intransitive Verb.**Phonetic* رسیدن To arrive. *معدر*

PRESENT TENSE.

*Sing.*می رسیدم 1 I arrive. *Hall*

می رسیدی 2 Thou arrivest.

می رسید 3 He arriveth.

Plur.

می رسیدیم 1 We arrive.

می رسیدید 2 You arrive.

می رسیدند 3 They arrive.

SIMPLE PRETERITE.

Sing.

رسیدم 1 I did arrive.

رسیدی 2 Thou didst arrive.

رسید 3 He did arrive.

Plur.

رسیدیم 1 We did arrive.

رسیدید 2 You did arrive.

رسیدند 3 They did arrive.

COMPOUND PRETERITE.

Sing.

رسیده ام 1 I have arrived.

رسیده ای 2 Thou hast arrived.

رسیده است 3 He has arrived.

Plur.

رسیده ایم 1 We have arrived.

رسیده اید 2 You have arrived.

رسیده اند 3 They have arrived.

PRETER IMPERFECT.

Sing.

می رسیدم 1 I was arriving.

می رسیدی 2 Thou wast arriving.

می رسید 3 He was arriving.

Plur.

می رسیدیم 1 We were arriving.

می رسیدید 2 You were arriving.

می رسیدند 3 They were arriving.

PRETER PLUPERFECT.

*Sing.**Plur.*

1 I had arrived. رسیدہ بودم

1 We had arrived. رسیدہ بودیم

2 Thou hadst arrived. رسیدہ بودی

2 You had arrived. رسیدہ بودید

3 He had arrived. رسیدہ بود

3 They had arrived. رسیدہ بودند

FUTURE.

*Sing.**Plur.*

1 I will arrive. خواهم رسید

1 We will arrive. خواهیم رسید

2 Thou wilt arrive. خواهی رسید

2 You will arrive. خواهید رسید

3 He will arrive. خواهد رسید

3 They will arrive. خواهند رسید

IMPERATIVE.

*Sing.**Plur.*

1 Let us arrive. برسیدیم

2 Arrive thou. برس

2 Do you arrive. برسید

3 Let him arrive. برسد

3 Let them arrive. برسند

THE CONJUNCTIVE OR AORIST.

*Sing.**Plur.*

1 I may arrive. رانم

1 We may arrive. رانیم

2 Thou mayest arrive. رانی

2 You may arrive. رانید

3 He may arrive. راند

3 They may arrive. رانند

COMPOUND FUTURE.

*Sing.**Plur.*

1 رسیدہ باشم	I shall have arrived.	1 رسیدہ باشیم	We shall have arrived.
2 رسیدہ باشی		2 رسیدہ باشید	
3 رسیدہ باشد		3 رسیدہ باشند	

PARTICIPLES.

<i>Present</i>	—	—	رسان رسیدہ Arriving.
<i>Past</i>	—	—	رسیدہ Arrived.

Intransitive Verb.

رسانیدن To cause to arrive.

PRESENT TENSE.

*Sing.**Plur.*

1 می رسانم	I cause to arrive.	2 می رسانیم	We causeth to arrive.
2 می رسانی	Thou causeth to arrive.	2 می رسانید	He causeth to arrive.
3 می رساند	He causeth to arrive.	3 می رسانند	They cause to arrive.

SIMPLE PRETERITE.

*Sing.**Plur.*

1 رسانیدم	I did cause to arrive.	1 رسانیدیم	We did cause to arrive.
2 رسانیدی	Thou didst cause to arrive.	2 رسانیدید	You did cause to arrive.
3 رسانید	He did cause to arrive.	3 رسانیدند	They did cause to arrive.

PRETER IMPERFECT.

Sing.

Plur.

می رسانیدم 1 I was causing to arrive. می رسانیدیم 1 { We were causing to arrive.

می رسانیدی 2 Thou wast, &c. می رسانیدید 2 You were, &c.

می رسانید 3 He was, &c. می رسانیدند 3 They were, &c.

COMPOUND FUTURE.

Sing.

Plur.

رسانیده باشم 1 { I shall have caused to arrive. رسانیده باشیم 1 { We shall have caused to arrive.

رسانیده باشی 2 You, &c. رسانیده باشید 2 You, &c.

رسانیده باشد 3 He, &c. رسانیده باشند 3 They, &c.

PRETER PLUPERFECT.

Sing.

Plur.

رسانیده بودم 1 I had caused to arrive. رسانیده بودیم 1 { We had caused to arrive.

رسانیده بودی 2 Thou, &c. رسانیده بودید 2 You, &c.

رسانیده بود 3 He, &c. رسانیده بودند 3 They, &c.

FUTURE.

Sing.

Plur.

خواهم رسانید 1 I will cause to arrive.

خواهیم رسانید 1 { We will cause to
arrive.

خواهی رسانید 2 Thou wilt, &c.

خواهید رسانید 2 You, &c.

خواهد رسانید 3 He will, &c.

خواهند رسانید 3 They, &c.

IMPERATIVE.

Sing.

Plur.

1

برسانیم 1 Let us cause to arrive.

برسان 2 Cause thou to arrive

برسانید 2 Cause you to arrive.

برساند 3 Let him cause to arrive.

برسانند 3 Let him cause to arrive.

AORIST, OR SUBJUNCTIVE.

Sing.

Plur.

رسانم 1 I may cause to arrive.

رسانیم 1 We may cause to arrive

رسانی 2 Thou, &c.

رسانید 2 You, &c.

رساند 3 He, &c.

رسانند 3 They, &c.

PARTICIPLES.

رساننده Present. Causing to arrive.

رسانیده Past. Caused to arrive.

THE AUXILIARY VERBS.

شدن and بودن

*Present Tense, Am.**Sing.**Plur.*

۱ می شوم

۱ می شوید

۲ می شوی

۲ می شوید

۳ می شود

۳ می شوند

Preterite Imperfect, Have been.

می بودم

۱ می شدم

می بودیم

۱ می شدید

می بودی

۲ می شدی

می بودید

۲ می شدید

می بود

۳ می شد

می بودند

۳ می شدید

Simple Preterite, Was.

بودم

۱ شدم

بودیم

۱ شدید

بودی

۲ شدی

بودید

۲ شدید

بود

۳ شد

بودند

۳ شدید

Compound Preterite, Have been.

بوده ام

۱ شده ام

بوده ایم

۱ شده ایم

بودی

۲ شده ای

بوده اید

۲ شده اید

بوده است

۳ شده است

بوده اند

۳ شده اند

*Preterpluperfect, Had been.**Sing.*

1 شده بودم

2 شده بودی

3 شده بود

Plur.

1 شده بودیم

2 شده بودید

3 شده بودند

Second Future, Will be.

خواهم بود	1 خواهم شد	خواهیم بود	1 خواهیم شد
خواهی بود	2 خواهی شد	خواهید بود	2 خواهید شد
خواهد بود	3 خواهد شد	خواهند بود	3 خواهند شد

Imperative, Be.

باش	2 شو	باشید	2 شوید
باشد	3 شود	باشند	3 شوند

Subjunctive, or Aorist, May be.

باشم	شوم	باشیم	شویم
باشی	2 شوی	باشید	2 شوید
باشد	3 شود	باشند	3 شوند

*Participles.**Present, Being.* شونده باشنده*Past, Been.* شده بوده

Verb Neuter. سوختن To burn.

PRETER TENSE.

Sing.

Plur.

مي سوژم I burn.

مي سوژيم We burn.

مي سوژي Thou burnest.

مي سوژيد You burn.

مي سوژد He burneth.

مي سوژند They burn.

SIMPLE PRETER.

سوختم I did burn.

سوختيم We did burn.

سوختي Thou didst burn.

سوختيد You did burn.

سوخت He did burn.

سوختند They did burn.

COMPOUND PRETER.

سوخته ام I have burned.

سوخته ايم We have burned.

سوخته Thou hast burned.

سوخته ايد You have burned.

سوخته است He has burned.

سوخته اند They have burned.

PRETER IMPERFECT.

مي سوختم I was burning.

مي سوختيم We were burning.

مي سوختي Thou wast burning.

مي سوختيد You were burning.

مي سوخت He was burning.

مي سوختند They were burning.

PRETER PLUPERFECT.

*Sing.**Plur.*

سوخته بودم I had burned.

سوخته بودیم We had burned.

سوخته بودی Thou hadst burned.

سوخته بودید You had burned.

سوخته بود He had burned.

سوخته بودند They had burned.

FUTURE.

خواهم سوخت I will burn.

خواهیم سوخت We will burn.

خواهی سوخت Thou wilt burn.

خواهید سوخت You will burn.

خواهد سوخت He will burn.

خواهند سوخت They will burn.

COMPOUND FUTURE.

سوخته باشم I shall have burned.

سوخته باشیم We shall have burned.

سوخته باشی Thou shalt have burned.

سوخته باشید You shall have burned.

سوخته باشد He shall have burned.

سوخته باشند They shall have burned.

IMPERATIVE.

بسوزیم Let us burn.

بسوز Burn thou.

بسوزید Burn you.

بشوزد Let him burn.

بشوزند Let him burn.

PARTICIPLES.

Present, سوزنده or بسوزان

Burning.

Past,

سوخته

Burned, or having burnt.

کردن To do.

Used in forming the active voice.

PRESENT TENSE.

Sing.

Plur.

می کنم I do.

می کنیم We do.

می کنی Thou doest.

می کنید You do.

می کند He doeth.

می کنند They do.

SIMPLE PRETER.

کردم I did.

کردیم We did.

کردی Thou didst.

کردید You did.

کرد He did.

کردند They did.

COMPOUND PRETER.

کرده ام I have done.

کرده ایم We have done.

کرده ای Thou hast done.

کرده اید You have done.

کرده است He has done.

کرده اند They have done.

PRETER IMPERFECT.

می کردم I was doing.

می کردیم We were doing.

می کردی Thou wast doing.

می کردید You were doing.

می کرد He was doing.

می کردند They were doing.

PRETER PLUPERFECT.

*Sing.**Plur.*

I had done. کرده بودم

We had done. کرده بودیم

Thou hadst done. کرده بودی

You had done. کرده بودید

He had done. کرده بود

They had done. کرده بودند

FUTURE.

I will do. خواهم کرد

We will do. خواهیم کرد

Thou wilt do. خواهی کرد

You will do. خواهید کرد

He will do. خواهد کرد

They will do. خواهند کرد

COMPOUND FUTURE.

I shall have done. کرده باشم

We shall have done. کرده باشیم

Thou shalt have done. کرده باشی

You shall have done. کرده باشید

He shall have done. کرده باشد

They shall have done. کرده باشند

IMPERATIVE.

Let us do. بکنیم

Do thou. بکن

Do you. بکنید

Let him do. بکند

Let them do. بکنند

CONJUNCTIVE, OR AORIST.

I may do. کنم

We may do. کنیم

Thou mayest do. کنی

You may do. کنید

He may do. کند

They may do. کنند

PARTICIPLES.

<i>Present</i>	کننده and کنان	<i>Doing.</i>
<i>Past</i>	کرده	<i>Done.</i>

The different Classes of Verbs ; and the Anomalies in the Aorist.

Persian grammarians arrange the verbs under eleven classes, there being no verb in this language, but what has one of the following eleven letters preceding the sign of the infinitive, viz. **ی و ن م ف ش س ز ر خ ا**

The verb intransitive, or neuter, they call لازم *lāzimee*, and the transitive, active, or causal, متعدی *mootá-uddee*.

CLASS I. LETTER **ا**.

After forming the aorist by dropping the two last letters of the infinitive, and adding it's own sign **و**, the preceding **ا** *alif* is rejected thus :

Infin. افتادن	To fall.	Aorist افتد	Infin. ایستادن	To stand.	Aorist ایستد
افتادن	<i>the same.</i>	فتد	ایستادن	<i>the same.</i>	استد
افتادن	<i>the same.</i>	افتد	نهادن	To apply.	نهد

In irregulars called شاهز *shāz*, the **ا** *alif*, instead of being dropped, is permuted into **ه**, thus :

Infinitive.	دادن	To give.	Aorist	دهد
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CLASS II. LETTER **خ**

When **خ** precedes the sign of the infinitive, it is changed for **ز** in the aorist, thus :

Infin.	Aorist.	Infin.	Aorist.
افراختن To exalt.	افرازو	ساختن To make.	سازد
افراختن <i>the same.</i>	فرازو	نواختن To carefs.	نوازو
انداختن To throw.	اندازو	انگيختن To excel.	انگيزو
پرداختن To accomplish.	پردازو	گریختن To flee.	گریزو
باختن To play.	بازو	بسيختن To sift.	بيزو
دوختن To sew.	دوزو	تاختن To run fast, also to assault.	تازو
اندوختن To acquire.	اندوزو	گراختن To melt.	گرازو

An imperfect verb is called *مقتضب* *mucktuzub*, as *سختن* *to weigh*, which has only the infinitive.

CLASS III. LETTER ر

When the first letter of the infinitive being ر is retained, to form the aorist.

Infin.	Aorist.	Infin.	Aorist.
بردن To carry, or bear.	برو	فشردن <i>the same.</i>	فشرد
افشاردن To squeeze.	افشارو	افسردن To congeal.	افسرد
افشاردن <i>the same.</i>	فشاردو	فسردن <i>the same.</i>	فسرد
افشاردن <i>the same.</i>	افشردو	گشردن To spread.	گشرد

In the above examples, both the aorist and the preter consist of the same letters, but are accented differently, thus :

Preter *برو* *boord*, aorist *برو* *burud*; it being an invariable rule, that in the aorist the letter preceding it's sign must be accented with a *futheh*

	Aorist.		Aorist.
Also شَرَدَن To shave.	سَترَد	پَرَوَرَدَن To nourish.	پَرَوَرَد
خَوَرَدَن To eat.	خَوَرَد	آزَارَدَن To hurt, to offend.	آزَارَد
آوَرَدَن To bring.	آوَرَد		

IRREGULARS.

کَرَدَن To do. کَنَد

There are also two transitive verbs in common use, کَرَانَدَن and کَنَانَدَن, neither of which are to be found in any good author.

CLASS IV. LETTER ز

When ز precedes the sign of the infinitive, after rejecting the sign of the infinitive, the letter ن is placed after ز to form the aorist, as

Infin. زَدَن To strike. Aorist زَنَد being the only verb, to which this rule is applicable.

CLASS V. LETTER س

When this letter precedes the sign of the infinitive, it is rejected in forming the aorist, thus :

Infin. زِیْسَن To live.	Aorist	زِیْد
گَرِیْسَن AND گَرِیْسَن	}	گَرِیْد
To weep.		

To two last are made transitive, as

گريانيدن	To cause to weep.	گرياند
Also, نگريستن	} To behold.	نگرد
نگريستن		
نگريدن		

Sometimes س is permuted into ه .

کاستن	To lesson.	کاهد
خواستن	To desire.	Aorist. خواهد
جستن	To leap.	— جهد
رستن	To escape.	— رهد

Sometimes the letter س is changed for ي

آراستن	To adorn.	Aorist. آرايد
پيراستن	<i>the same</i>	— پيراييد

In some instances the aorist uses و and ي in place of س thus:

جستن	To search.	Aorist. جويد
رستن	To grow, as a plant.	— رويد
شستن	To wash.	— شويد

When the س is changed for ن

شکستن	To break.	Aorist. شکند
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Imperfect verbs which reject the س in the aorist.

بايستن	To be requisite.	بايد	شايدستن	To suit.	شايد
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IRREGULARS OF THIS CLASS.

خاستن To rise.	Aorist. خیزد	نشستن To sit down.	Aorist. نشیند
پیوستن To unite.	پیوندد	نشانیدن To plant.	نشانند
بستن To bind.	بندد		

CLASS VI. LETTER ش

When this letter precedes the sign of the infinitive, it is changed for ر

کاشتن } To sow.	Aorist. کارو	انپاشتن To fill.	Aorist. انپارد
کشتن }		انگاشتن To suppose.	انگارو
گذاشتن To quit.	گزارو	نگاشتن To write.	نگارو
گذشتن To pass over.	گذرو	داشتن To have.	دارو

IRREGULARS.

نوشتن } To write.	Aorist. نویسد	گشتن To become, also to alter.	Aorist. گردد
AND نبشتن }		هشتن To loosen.	هلد
کشتن To kill.	کشد	شدن To be.	شود

IMPERFECT VERBS.

سرشتن To knead.	Aorist. سرشد	هرشتن To fry.	Aorist. none.
آغشتن To moisten.	none.	رشتن To twist.	none.

CLASS VII. LETTER ف

When this letter precedes the sign of the infinitive, it is sometimes changed for ب in the aorist.

کوفتن To bruise.	Aorist. کو بد	رفتن To sweep.	Aorist. رو بد
یافتن To find.	یابد	شکفتن To be patient.	شکامید
شتافتن To make haste.	شتابد	تافتن To spin.	تابد
آشوفتن and آشفتن	To disturb. آشوبد	فریافتن and فرفتن	To seduce. فریبد

Sometimes the letter ف is changed for و

رفتن To go.	Aorist. رود	شنفتن To hear.	Aorist. شنود
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• REGULARS.

کافتن To dig.	Aorist. کافد	شکفتن To blow (as a flower.)	Aorist. شکافد
شکافتن To split.	شکافد		

IRREGULARS.

خفتن To sleep.	Aorist. خوابد & خفتد	پذیرفتن To accept.	Aorist. پذیرد
سفتن To bore.	سفتد & سنبد	گفتن To speak.	گوید
گرفتن To seize.	گیرد		

IMPERFECT.

نهفتن To hide, which has no aorist.

CLASS VIII. LETTER م

When this letter precedes the infinitive, in forming the aorist, it is changed for می. But there is only one verb of this description, viz.

آمدن To come. آید

CLASS XIX. LETTER ن

When this letter precedes the sign of the infinitive it is mute, but when employed in the aorist, is accented with a *futheh*.

افگندن To throw.	Aorist. افگند	افشاندن the same.	Aorist. افشاند
افگندن the same.	افگند	خواندن To read.	خواند
افگندن the same.	فگند	ماندن To remain.	ماند
کندن To dig.	کند	ستاندن To take.	ستاند
افشاندن To diffuse.	افشاند		

CLASS X. LETTER و

When this letter precedes the sign of the infinitive, in some instances the aorist is regularly formed, and sometimes in the place of و the letter ي and مي are used.

REGULAR FORMATION OF THE AORIST.

غودن To slumber.	Aorist. غود	دودن To reap.	Aorist. دود
بودن To be.	بود	بشنودن To hear.	شنود
The و changed into ي and مي			
کشودن To open.	Aorist. کشاید	فزودن To augment.	Aorist. فزاید
آلودن To pollute.	آلاید	زدودن To polish.	زداید
آسودن To rest.	آساید	اندودن To incrustate.	انداید
نمودن To shew, also to appear.	نماید	پالودن To besmear.	پالاید
فرشودن To decay.	فرساید	پیمودن To measure.	پیماید
سودن To rub.	ساید	فرمودن To order.	فرماید
افزودن To increase.	افزاید		

CLASS XI. LETTER ي

When this letter precedes the sign of the infinitive, it is dropped in forming the aorist.

بریدن To cleave.	Aorist. برد	گنجیدن To contain.	Aorist. گنجید
پریدن To fly.	پرو	غلطیدن To tumble.	غلطد
درویدن To reap.	درو	رهیدن To escape.	ره
پسندیدن To approve.	پسند	جهیدن To leap, to spring.	جه
تازیدن To run.	تاز	پیچیدن To twist.	پیچ
آمرزیدن To forgive.	آمرز	خندیدن To laugh.	خند
پروپیدن To enquire.	پروپ	لغزیدن To flip.	لغز
طلبیدن To call.	طلب	رسیدن To arrive.	رس
مخوشیدن To silence.	مخوش	چیدن To gather.	چید
دوشیدن To milk.	دوش	آفریدن To create.	آفرید
چشیدن To taste.	چش	پرهیزیدن To restrain one's self	پرهیز
جنبیدن To move.	جنب	پناهمیدن To take refuge.	پناهم
جنگیدن To fight.	جنگ	دیدن To see, to look.	دید
جوشیدن To boil.	جوش	گزیدن To choose.	گزید

FORM OF A REGULAR VERB, ACCORDING TO THE PERSIAN GRAMMARIANS.

The infinite.	مصدر رسیدن	To arrive.					
		3d person singular. He arrived.	3d person plural. They arrived.	2d person singular. Thou arrivedst.	2d person plural. You arrived.	1st person singular. I arrived.	1st person plural. We arrived.
Preter.	فعل باضی رسید	He was arriving.	They were arriving.	Thou wast arriving.	You were arriving.	I was arriving.	We were arriving.
Preter imperfect.	فعل استمراری می رسید	He will arrive.	They will arrive.	Thou wilt arrive.	You will arrive.	I will arrive.	We will arrive.
Future.	فعل مستقبل خواهیم رسید	Arrived.					
Participle past.	اسم مفعول رسیده	He may arrive, also Let him arrive.	They may arrive.	Thou mayest arrive.	You may arrive.	I may arrive.	We may arrive.
Conjunctive or aorist.	فعل مضارع رسند	He arriveth.	They arrive.	Thou arrivest.	You arrive.	I arrive.	We arrive.
Present.	فعل حال می رسد	Let him arrive.	Let them arrive.	Arrive, thou.	Arrive, you.		
Imperative.	امر رس	Let him not arrive.	Let them not arrive.	Arrive not thou.	Do you not arrive.		
Prohibitive.	نهی مرسند	Let him continue to arrive.					
Imperative imperfect.	می رس امر مدامی	Arriving.					
Participle present.	حالیه رسان	Arriver.					
Participle active.	اسم فاعل رسانده						

Facing page 18.

<i>Infinitive.</i>	To come.	To go.	To sleep.
	آمدن	رفتن	خفتن
<i>Present.</i>	He cometh.	He goeth.	He sleepeth.
	می آید	می رود	می خسپد
<i>Simp. Pret.</i>	He did come.	He did go.	He did sleep.
	آمد	رفت	خفت
<i>Comp. Pret.</i>	He has come.	He has gone.	He has slept.
	آمده است	رفته است	خفته است
<i>Preter Imp.</i>	He was coming.	He was going.	He was sleeping.
	می آمد	می رفت	می خفت
<i>Imp. Cont.</i>	Let him continue to come.	Let him continue to go.	Let him continue to sleep.
	می آمده باشد	می رفته باشد	می خفته باشد
<i>Preter Plu.</i>	He had come.	He had gone.	He had slept.
	آمده بود	رفته بود	خفته بود
<i>Comp. Fut.</i>	He may have come.	He may have gone.	He may have slept.
	آمده باشد	رفته باشد	خفته باشد
<i>1. Future.</i>	He shall come.	He shall go.	He shall sleep.
	بیاید	برود	بخسپد
<i>2. Future.</i>	He will come.	He will go.	He will sleep.
	خواهد آمد	خواهد رفت	خواهد خفت
<i>Imperative.</i>	Let him come.	Let him go.	Let him sleep.
	بیاید	برود	بخسپد
<i>Aorist.</i>	He may come.	He may go.	He may sleep.
	آید	رود	خسپد
<i>Part. Pres.</i>	Coming.	Going.	Sleeping.
	آمده	رونده	خسپنده
<i>Part. Past.</i>	Come.	Gone.	Slept.
	آمده	رفته	خفته

<i>Infinitive.</i>	To tremble. لرزیدن	To die مردن	To stand. استادن
<i>Present.</i>	He trembleth. می لرزد	He dieth. می میرد	He standeth. می استد
<i>Simp. Pret.</i>	He did tremble. لرزید	He did die. مرد	He did stand. استاد
<i>Comp. Pret.</i>	He has trembled. لرزیده است	He has died. مرده است	He has stood. استاده است
<i>Pret. Imp.</i>	He was trembling. می لرزید	He was dying. می مرد	He was standing. می استاد
<i>Imp. Cont.</i>	Let him continue to tremble. می لرزیده باشد	Let him continue to die. می مرده باشد	Let him continue to stand. می استاده باشد
<i>Preter Plus.</i>	He had trembled. لرزیده بود	He had died. مرده بود	He had stood. استاده بود
<i>Comp. Fut.</i>	He may have trembled. لرزیده باشد	He may have died. مرده باشد	He may have stood. استاده باشد
<i>1. Future.</i>	He shall tremble. بالرزد	He shall die. بمیرد	He shall stand. باستد
<i>2. Future.</i>	He will tremble. خواهد لرزید	He will die. خواهد مرد	He will stand. خواهد استاد
<i>Imperative.</i>	Let him tremble. بالرزد	Let him die. بمیرد	Let him stand. باستد
<i>Aorist.</i>	He may tremble. لرزد	He may die. میرد	He may stand. استد
<i>Part. Pres.</i>	Trembling. لرزان and لرزنده	Dying. میرنده	Standing. استنده
<i>Part. Pass.</i>	Trembled. لرزیده	Dead. مرده	Stood. استاده

<i>Infinitive.</i>	To flee. گریختن	To lament. نالیدن	To rest. آرمیدن
<i>Present.</i>	He flies. می گریزد	He laments. می نالد	He rests. می آرامد
<i>Simp. Pret.</i>	He fled. گریخت	He lamented. نالید	He rested. آرمید
<i>Comp. Pret.</i>	He has fled. گریخته است.	He has lamented. نالیده است	He has rested. آرمیده است
<i>Pret. Imp.</i>	He was fleeing. می گریخت	He was lamenting. می نالید	He was resting. می آرمید
<i>Imp. Cont.</i>	Let him continue to flee. می گریخته باشد	Let him continue to lament. می نالیده باشد	Let him continue to rest. می آرمیده باشد
<i>Preter Plu.</i>	He had fled. گریخته بود	He had lamented. نالیده بود	He had rested. آرمیده بود
<i>Comp. Fut.</i>	He may have fled. گریخته باشد	He may have lamented. نالیده باشد	He may have rested. آرمیده باشد
<i>n. Future.</i>	He shall flee. بگریزد	He shall lament. بنالد	He shall rest. بیارامد
<i>n. Future.</i>	He will flee. خواهد گریخت	He will lament. خواهد نالید	He will rest. خواهد آرمید
<i>Imperative.</i>	Let him flee. بگریزد	Let him lament. بنالد	Let him rest. بیارامد
<i>Aorist.</i>	He may flee. گریزد	He may lament. نالند	He may rest. آرامد
<i>Part. Pres.</i>	Fleeing. گریزنده and گریزان	Lamenting. نالان and نالنده	Resting. آرمنده
<i>Part. Pass.</i>	Fled. گریخته	Lamented. نالیده	Rested. آرمیده

<i>Infinitive.</i>	To fear. ترسیدن	To laugh. خندیدن	To fall. افتادن
<i>Present.</i>	He feareth. می ترسد	He laugheth. می خندد	He falleth. می افتد
<i>Simp. Pret.</i>	He did fear. ترسید	He did laugh. خندید	He did fall. افتاد
<i>Comp. Pret.</i>	He has feared. ترسیده است	He has laughed. خندیده است	He has fallen. افتاده است
<i>Preter Imp.</i>	He was fearing. می ترسید	He was laughing. می خندید	He was falling. می افتاد
<i>Imp. Cont.</i>	Let him continue to fear. می ترسیده باشد	Let him continue to laugh. می خندیده باشد	Let him continue to fall. می افتاده باشد
<i>Preter Plus.</i>	He had feared. ترسیده بود	He had laughed. خندیده بود	He had fallen. افتاده بود
<i>Comp. Fut.</i>	He may have feared. ترسیده باشد	He may have laughed. خندیده باشد	He may have fallen. افتاده باشد
<i>1. Future.</i>	He shall fear. بترسد	He shall laugh. بخندد	He shall fall. بافتد
<i>2. Future.</i>	He will fear. خواهد ترسید	He will laugh. خواهد خندید	He will fall. خواهد افتاد
<i>Imperative.</i>	Let him fear. بترسد	Let him laugh. بخندد	Let him fall. بافتد
<i>Aorist.</i>	He may fear. ترسد	He may laugh. خندد	He may fall. افتد
<i>Part. Pres.</i>	Fearing. ترسان and ترسنده	Laughing. خندان and خندنده	Falling. افتان and افتنده
<i>Part. Pass.</i>	Feared. ترسیده	Laughed. خندیده	Fallen. افتاده

<i>Infinitive.</i>	To eat. خوردن	To drink. نوشیدن	To bring. آوردن
<i>Present.</i>	He eateth. می خورد	He drinketh. می نوشد	He bringeth. می آورد
<i>Simple Pret.</i>	He did eat. خورد	He did drink. نوشید	He did bring. آورد
<i>Comp. Pret.</i>	He has eaten. خورده است	He has drank. نوشیده است	He has brought. آورده است
<i>Preter Imp.</i>	He was eating. می خورد	He was drinking. می نوشید	He was bringing. می آورد
<i>Imp. Cont.</i>	Let him continue to eat. می خورده باشد	Let him continue to drink. می نوشیده باشد	Let him continue to bring. می آورده باشد
<i>Preter Plu.</i>	He had eaten. خورده بود	He had drank. نوشیده بود	He had brought. آورده بود
<i>Comp. Fut.</i>	He may have eaten. خورده باشد	He may have drank. نوشیده باشد	He may have brought. آورده باشد
<i>1. Future.</i>	He shall eat. بخورد	He shall drink. بنوشد	He shall bring. بیاورد
<i>2. Future.</i>	He will eat. خواهد خورد	He will drink. خواهد نوشید	He will bring. خواهد آورد
<i>Imperative.</i>	Let him eat. بخورد	Let him drink. بنوشد	Let him bring. بیاورد and بیاور
<i>Aorist.</i>	He may eat. خورد	He may drink. نوشد	He may bring. آورد
<i>Part. Pres.</i>	Eating. خورنده	Drinking. نوشنده	Bringing. آورنده
<i>Part. Pass.</i>	Eaten. خورده	Drank. نوشیده	Brought. آورده

<i>Infinitive.</i>	To write. نوشتن	To strike. زدن	To bite. گزیدن
<i>Present.</i>	He writeth. می نویسد	He striketh. می زند	He biteth. می گزد
<i>Simp. Pret.</i>	He did write. نوشت	He did strike. زد	He did bite. گزید
<i>Comp. Pret.</i>	He has written. نوشته است	He has struck. زده است	He has bitten. گزیده است
<i>Pret. Imp.</i>	He was writing. می نوشت	He was striking. می زد	He was biting. می گزید
<i>Imp. Cont.</i>	Let him continue to write. می نوشته باشد	Let him continue to strike. می زده باشد	Let him continue to bite. می گزیده باشد
<i>Pret. Plu.</i>	He had written. نوشته بود	He had struck. زده بود	He had bitten. گزیده بود
<i>Comp. Fut.</i>	He may have written. نوشته باشد	He may have struck. زده باشد	He may have bitten. گزیده باشد
<i>1. Future.</i>	He shall write. بنویسد	He shall strike. بزند	He shall bite. بگزد
<i>2. Future.</i>	He will write. خواهد نوشت	He will strike. خواهد زد	He will bite. خواهد گزید
<i>Imperative.</i>	Let him write. بنویسد	Let him strike. بزند	Let him bite. بگزد
<i>Adv. B.</i>	He may write. نویسد	He may strike. زند	He may bite. گزد
<i>Part. Pres.</i>	Writing. نویسنده	Striking. زنان and زننده	Biting. گزان and گزننده
<i>Part. Past.</i>	Written. نوشته	Struck. زده	Bitten. گزیده

<i>Infinitive.</i>	To kill. کشتن	To give. دادن	To break. شکستن
<i>Present.</i>	He killeth. می کشد	He giveth. می دهد	He breaketh. می شکند
<i>Simple Pret.</i>	He did kill. کشت	He did give. داد	He did break. شکست
<i>Comp. Pret.</i>	He has killed. کشته است	He has given. داده است	He has broke. شکسته است
<i>Pret. Imp.</i>	He was killing. می کشت	He was giving. می داد	He was breaking. می شکست
<i>Imp. Cont.</i>	Let him continue to kill. می کشته باشد	Let him continue to give. می داده باشد	Let him continue to break. می شکسته باشد
<i>Preter Plu.</i>	He had killed. کشته بود	He had given. داده بود	He had broke. شکسته بود
<i>Comp. Fut.</i>	He may have killed. کشته باشد	He may have given. داده باشد	He may have broken. شکسته باشد
<i>1. Future.</i>	He shall kill. بکشد	He shall give. بدهد	He shall break. بشکند
<i>2. Future.</i>	He will kill. خواهد کشت	He will give. خواهد داد	He will break. خواهد شکست
<i>Imperative.</i>	Let him kill. بکشد	Let him give. بدهد	Let him break. بشکند
<i>Aorist.</i>	He may kill. کشد	He may give. دهد	He may break. شکند
<i>Part. Pres.</i>	Killing. کشنده	Giving. وان and دهنده	Breaking. شکونده
<i>Part. Pass.</i>	Killed. کشته	Given. داده	Broken. شکسته

<i>Infinitive.</i>	To wash.	To see.	To carry.
	شستن	دیدن	بردن
<i>Present.</i>	He washeth.	He seeth.	He carrieth.
	می شوید	می بیند	می برد
<i>Simp. Pret.</i>	He did wash.	He did see.	He did carry.
	شست	دید	برد
<i>Comp. Pret.</i>	He has washed.	He has seen.	He has carried.
	شسته است	دیده است	برده است
<i>Pret. Imp.</i>	He was washing.	He was seeing.	He was carrying.
	می شست	می دید	می برد
<i>Imp. Cont.</i>	Let him continue to wash.	Let him continue to see.	Let him continue to carry.
	می شست باشد	می دیده باشد	می برده باشد
<i>Preter Plu.</i>	He had washed.	He had seen.	He had carried.
	شسته بود	دیده بود	برده بود
<i>Comp. Fut.</i>	He may have washed.	He may have seen.	He may have carried.
	شسته باشد	دیده باشد	برده باشد
<i>Future.</i>	He shall wash.	He shall see.	He shall carry.
	بشوید	بینید	ببرد
<i>Future.</i>	He will wash.	He will see.	He will carry.
	خواهد شست	خواهد دید	خواهد برد
<i>Imperative.</i>	Let him wash.	Let him see.	Let him carry.
	بشوید	بینید	ببرد
<i>Arif.</i>	He may wash.	He may see.	He may carry.
	شوید	بیند	برد
<i>Part. Pres.</i>	Washing.	Seeing.	Carrying.
	شوینده	بیننده	برنده
<i>Part. Pass.</i>	Wash.	Seen.	Carried.
	شسته	دیده	برده

<i>Infinitive.</i>	To sew.	To scrape.	To spread.
	دوختن	تراشیدن	گسترانیدن
<i>Present.</i>	He seweth.	He scrapeth.	He spreadeth.
	می دوزد	می تراشد	می گستراند
<i>Simp. Pret.</i>	He did sew.	He did scrape.	He did spread.
	دوخت	تراشید	گسترانید
<i>Comp. Pret.</i>	He has sewn.	He has scraped.	He has spread.
	دوخته است	تراشیده است	گسترانیده است
<i>Preter Imp.</i>	He was sewing.	He was scraping.	He was spreading.
	می دوخت	می تراشید	می گسترانید
<i>Imp. Cont.</i>	Let him continue to sew.	Let him continue to scrape.	Let him continue to spread.
	می دوخته باشد	می تراشیده باشد	می گسترانیده باشد
<i>Preter Plu.</i>	He had sewn.	He had scraped.	He had spread.
	دوخته بود	تراشیده بود	گسترانیده بود
<i>Comp. Fut.</i>	He may have sewn.	He may have scraped.	He may have spread.
	دوخته باشد	تراشیده باشد	گسترانیده باشد
<i>1. Future.</i>	He shall sew.	He shall scrape.	He shall spread.
	بدوزد	بتراشد	بگستراند
<i>2. Future.</i>	He will sew.	He will scrape.	He will spread.
	خواهد دوخت	خواهد تراشید	خواهد گسترانید
<i>Imperative.</i>	Let him sew.	Let him scrape.	Let him spread.
	بدوزد	بتراشد	بگستراند
<i>Aorist.</i>	He may sew.	He may scrape.	He may spread.
	دوزد	تراشد	گستراند
<i>Part. Pres.</i>	Sewing.	Scraping.	Spreading.
	دوزنده	تراشنده	گستراننده
<i>Part. Pass.</i>	Sewn.	Scraped.	Spread.
	دوخته	تراشیده	گسترانیده

<i>Infinitive.</i>	To seize.	To pull.	To number.
	گرفتن	کشیدن	شمردن
<i>Present.</i>	He seizes.	He pulls.	He numbers.
	می گیرد	می کشد	می شمرد
<i>Imp. Pres.</i>	He did seize.	He did pull.	He did number.
	گرفت	کشید	شمرد
<i>Comp. Pres.</i>	He has seized.	He has pulled.	He has numbered.
	گرفته است	کشیده است	شمرده است
<i>Pres. Imp.</i>	He was seizing.	He was pulling.	He was numbering.
	می گرفت	می کشید	می شمرد
<i>Imp. Cont.</i>	Let him continue to seize.	Let him continue to pull.	Let him continue to number.
	می گرفته باشد	می کشیده باشد	می شمرده باشد
<i>Preter Plus.</i>	He had seized.	He had pulled.	He had numbered.
	گرفته بود	کشیده بود	شمرده بود
<i>Comp. Fut.</i>	He may have seized.	He may have pulled.	He may have numbered.
	گرفته باشد	کشیده باشد	شمرده باشد
<i>1. Future.</i>	He shall seize.	He shall pull.	He shall number.
	بگیرد	بکشد	بشمرد
<i>2. Future.</i>	He will seize.	He will pull.	He will number.
	خواهد گرفت	خواهد کشید	خواهد شمرد
<i>Imperative.</i>	Let him seize.	Let him pull.	Let him number.
	بگیرد	بکشد	بشمرد
<i>Arif.</i>	He may seize.	He may pull.	He may number.
	گیرد	کشد	شمرد
<i>Part. Pres.</i>	Seizing.	Pulling.	Numbering.
	گیرنده	کشان and کشنده	شمرنده
<i>Part. Pass.</i>	Seized.	Pulled.	Numbered.
	گرفته	کشیده	شمرده

<i>Infinitive.</i>	To search.	To make.	To dig.
	جستن	ساختن	کنندیدن
<i>Present.</i>	He searcheth.	He maketh.	He diggeth.
	می جوید	می سازد	می کندد
<i>Imp. Pres.</i>	He did search.	He did make.	He did dig.
	جست	ساخت	کندید
<i>Comp. Pres.</i>	He has searched.	He has made.	He has dug.
	جسته است	ساخته است	کندیده است
<i>Preter. Imp.</i>	He was searching.	He was making.	He was digging.
	می جست	می ساخت	می کندید
<i>Imp. Cont.</i>	Let him continue to search.	Let him continue to make.	Let him continue to dig.
	می جسته باشد	می ساخته باشد	می کندیده باشد
<i>Preter Plu.</i>	He had searched.	He had made.	He had dug.
	جسته بود	ساخته بود	کندیده بود
<i>Comp. Fut.</i>	He may have searched.	He may have made.	He may have dug.
	جسته باشد	ساخته باشد	کندیده باشد
<i>1. Future.</i>	He shall search.	He shall make.	He shall dig.
	بحوید	بازد	بکندد
<i>2. Future.</i>	He will search.	He will make.	He will dig.
	خواهد جست	خواهد ساخت	خواهد کندید
<i>Imperative.</i>	Let him search.	Let him make.	Let him dig.
	بحوید	بازد	بکندد
<i>Aorist.</i>	He may search.	He may make.	He may dig.
	جوید	سازد	کندد
<i>Part. Pres.</i>	Searching.	Making.	Digging.
	جوینده and جویان	سازنده	کنان and کندنده
<i>Part. Pass.</i>	Searched.	Made.	Dug.
	جسته	ساخته	کندیده

<i>Infinitive.</i>	To appear. نمودن	To dissolve. گداختن	To learn. آموختن
<i>Present.</i>	He appeareth. می نماید	He dissolveth. می گدازد	He learneth. می آموزد
<i>Simp. Pret.</i>	He did appear. نمود	He did dissolve. گداخت	He did learn. آموخت
<i>Comp. Pret.</i>	He has appeared. نموده است	He has dissolved. گداخته است	He has learned. آموخته است
<i>Preter Imp.</i>	He was appearing. می نمود	He was dissolving. می گداخت	He was learning. می آموخت
<i>Imp. Cont.</i>	Let him continue to appear. می نموده باشد	Let him continue to dissolve. می گداخته باشد	Let him continue to learn. می آموخته باشد
<i>Preter Plu.</i>	He had appeared. نموده بود	He had dissolved. گداخته بود	He had learned. آموخته بود
<i>Comp. Fut.</i>	He may have appeared. نموده باشد	He may have dissolved. گداخته باشد	He may have learned. آموخته باشد
<i>1. Future.</i>	He shall appear. بنماید	He shall dissolve. بگدازد	He shall learn. بیاموزد
<i>2. Future.</i>	He will appear. خواهد نمود	He will dissolve. خواهد گداخت	He will learn. خواهد آموخت
<i>Imperative.</i>	Let him appear. بنماید	Let him dissolve. بگدازد	Let him learn. بیاموزد
<i>Aorist.</i>	He may appear. نماید	He may dissolve. گدازد	He may learn. آموزد
<i>Part. Pres.</i>	Appearing. نمایان and نماینده	Dissolving. گدازنده	Learning. آموزنده
<i>Part. Past.</i>	Appeared. نموده	Dissolved. گداخته	Learned. آموخته

<i>Infinitive.</i>	To twist. تسجیدن	To open. کشادن	To shut. بستن
<i>Present.</i>	He twisteth. می تسجید	He openeth. می کشاید	He shutteth. می بندد
<i>Simple Pret.</i>	He did twist. تسجید	He did open. کشاد	He did shut. بست
<i>Comp. Pret.</i>	He has twisted. تسجیده است	He has opened. کشاده است	He has shut. بسته است
<i>Pect. Imp.</i>	He was twisting. می تسجید	He was opening. می کشاد	He was shutting. می بست
<i>Imp. Cont.</i>	Let him continue to twist. می تسجید باشد	Let him continue to open. می کشاده باشد	Let him continue to shut. می بسته باشد
<i>Preter Plu.</i>	He had twisted. تسجیده بود	He had opened. کشاده بود	He had shut. بسته بود
<i>Comp. Future.</i>	He may have twisted. تسجیده باشد	He may have opened. کشاده باشد	He may have shut. بسته باشد
<i>1. Future.</i>	He shall twist. تسجید	He shall open. بکشاید	He shall shut. ببندد
<i>2. Future.</i>	He will twist. خواهد تسجید	He will open. خواهد کشاد	He will shut. خواهد بست
<i>Imperative.</i>	Let him twist. تسجید	Let him open. بکشاید	Let him shut. ببندد
<i>Asif.</i>	He may twist. تسجید	He may open. کشاید	He may shut. بندد
<i>Pass. Pres.</i>	Twisting. تسجیده می‌شود and تسجیان	Opening. کشایند	Shutting. بندند
<i>Part. Pass.</i>	Twisted. تسجیده	Opened. کشاده	Shut. بسته

OF REDUNDANT WORDS IN THE PERSIAN LANGUAGE, WITHOUT WHICH THE SENSE IS COMPLETE, THEY BEING USED EITHER TO EMBELLISH A SENTENCE, OR TO COMPLETE THE MEASURE OF VERSE.

The word مر used with the oblique case, as in the following quatain of Jiláluddeen:

دل وقت سماع بوی دلدار برد جان را بسرا پرده اسرار برد
این زمزمه مرکبی است مروح ترا بردارد و خوشی بعالم یار برد

The heart when in a state of rapture, is lost in contemplating my beloved; the soul is transported within the veil of mystery; this delightful sound is the vehicle of your soul, and conveys you with delight to the sight of your friend.

In the above lines the word مر is a pleonasm.

Sometimes it denotes some special quality; as for example,

مرا و رارسد کبریا و منی که ملکش قدیم است و ذاتش غنی

To him properly belong greatness and self-approbation, since his kingdom is from eternity, and his nature all-sufficient.

The word در Zeheer Faryábee says

نگرفت دست فتنه گریبان ایچکس تا در نیست عشق تو دامن بدامنش

The hand of strife seizes not the collar of any one but through connection; the connection between you and your beloved.

The word بر such as بر خواند and برگفت being the same as خواند and گفت he invited and he spoke. Also the word فرا is in the following lines of Sâdy.

و قتی افتاد فتنه در شام هر کسی گشته فرار رفتند

Once on a time there happening a tumult in Syria, every person sought retirement.

The word فرو دید as فرو ریخت and فرو گفت and فرو خواند and فرو دید meaning ریخت and گفت and خواند and دید *he poured out, he spoke, he invited, he saw.* Example from Nizâmee:

یکی محرم ز نزد یکان درگاه فرو گفت این حکایت جمله با شاه

One of the privy counsellors of high consideration at court, related the story to the King at full length,

The word خود as for example من خود چه کنم ز من که پرسد *I myself of what consequence am I?* Here is خود a pleonasm.

The prefix ب in common use, as بگفت and بر رفت and being the same as گفت *he spoke*, and رفت *he went*; also بشنوی and بگوئی which have the same meaning as شنوی and گوئی *hear thou, and speak thou.* And also it is redundant when it precedes the particle در or بر as in the following lines of Sâdy.

گر خود همه عیبها بدین بنده در است هر عیب که سلطان بپسندد میراست

If this servant was made up of defects, every defect which the King approved, would be deemed a virtue.

Here ب preceding درین used for بر becomes redundant. Also اندر Example from Sady.

گر صاعقه بر سنگ همی کارگر آید تیرش نه از ان کارگر آید سپر بر

Although the thunderbolt smites the rock, his arrow more forcibly penetrates the shield.

یکی را بر سر نهند تلج بخت دگر را بخاک اندر گداز تخت

On the head of one he placeth the crown of prosperity, another he bringeth to the earth from a throne.

Also the word همی as in the following quotation from Sady.

همی رفتی و دیدم قدم پیش

She moved and all eyes were fixed on her feet.

OF LETTERS AND WORDS AFFIXED TO NOUNS AND VERBS TO GIVE VARIOUS SIGNIFICATIONS; BUT WHICH TAKEN SEPARATELY HAVE NOT ANY MEANING.

WORDS SIGNIFYING, MASTER, POSSESSOR, &c.

The word مند as خرومند wife, دانشمند intelligent. And وند as خداوند master, کار as خدمتکار a serving man, ستمکار an oppressor, آموزگار a teacher, سازگار well disposed—ور as تاجور a crowned head, هنرور an artist. Sometimes the و instead of being Futeh is made Sâkin, as رنجور wealthy, گنجور sick, مزدور as hireling, داور powerful.

WORDS INDICATING ABUNDANCE, THE SEAT OF, LAND OF, &c.

لاخ as سنگ لاخ abounding with stones, دیو لاخ abounding with demons, رود لاخ abounding with rivers, سار as بکسار very light, شاخسار very branchy, نمکسار very salt—زار as گلزار abounding with flowers, لاله زار abounding with tulips, سبزه زار abounding with verdure, بار as باران

and رودبار *abounding with rivers*, هندبار *abounding with Hindoos*—ستان
 as گلستان *abounding with flowers*, بوستان *abounding with odours*, سنگستان
abounding with stone; هندوستان *the land of Hindoos*.

WORDS DENOTING SIMILARITY.

دیس as خانہ دیس *like a house*, ترنج دیس *resembling a citron*,
 خور دیس *like the sun*, فراخار دیس *good like*.

Example from Sady.

چه قدر آورده خور دیس که زیر قبا دارد اندام پائیس

What is the value of a slave beautiful as the sun, whose garment covers a leprous body.

Another from Furrókhee.

یکی خانه کرده است فراخار دیس که بهروز داز دیدن آن روان

He erected a good like palace, the sight whereof delighted the heart.

Also the word دس *Unwuree* says.

ندیده نه بیند ترا هیچکس که رزم مثل گه برزم دس

No one hath seen nor will see your equal in war, and at the council board.

Also وان *Umeer Khūfro* says.

مسکساری گزین تا سهل دانی کز جبل پیری که گریه از شتر بهتر تواند رفت بر پلوان

Provide light accoutrements if you travel the hilly road, since the cat can tread firmer on a narrow bank than the camel.

Again from the same author.

عجب نبود که انبار از فرو لغزد آب و گل که بجستی لوک گردد چون گداز باشد به پلوانش

It is not surprising that one heavy laden should sink into the quagmire ; since the camel finds it difficult to proceed on a narrow bank.

The word **آ** as **شیر آ** lion-like ; **مرد آ** man-like, **وار** as **شیرسان** gentleman-like ; **وار** **بزرگ وار** noble-like. Also **سان** as **شیرسان** lion-like ; **سان** **پدنگ سان** tyger-like. Also **ار** as **خاک ار** earth-like ; **ار** **کوه** resembling a mountain. Also **پش** and **فش** and **وش** as **شیرپش** lion-like ; **پش** **شاه** king-like ; **وش** **ماه** moon-like.

WORDS DENOTING THE NOUN OF ACTION.

گر as **کاسه گر** a brazier ; **شیشه گر** a glass-man. Also **ان** as **خندان** laughing ; **ان** **گریان** weeping ; **ان** **افتان** falling ; **ان** **خیزان** getting up. Also **ار** as **خریدار** buying, or a buyer ; **ار** **فروختار** a seller.

WORDS INDICATING DIMINUTION.

چه as **باغچه** a little garden ; **چه** **غلامچه** a little slave—the letter **ک** as **کلامک** a little slave ; **ک** **اسبک** a little horse. The letter **و**, as a poet says

باما نظری نمیکند ای پسر و چشم خوش تو که آفرین باد برو

You cast not towards me, O little boy, your beautiful eyes ; blessing on them.

WORDS INDICATING A CAUSE OR ARGUMENT.

چه as for example :

اندر زش نباید گفت چه اورا گوش شنو او دل بینا نماده

Advice must not be offered to him, for I perceive that he neither listens with his ears, nor understands with his heart !

The word *تعزیرش کردم که نماز نمیکرد* as *که* *I punished him because he did not say his prayers.*

WORDS INDICATING FITNESS.

شاهوار as *وار* *befitting a King*; *گوشوار* *fit for the ear*. It also signifies a sufficient quantity; as *جامه وار* *sufficient for a garment*; *نامه وار* *sufficient to form a book*. Also *مردانه* as *انه* *befitting a man*; *شاهانه* *befitting a king*; *بزرگانه* *befitting a great person*.

WORDS INDICATING CUSTODY, OR GUARDIANSHIP.

پرده دار as *دار* *a chamberlain*; *راهدار* *the guard of a road*; and sometimes it implies a possessor, as *زردار* *a possessor of money*; *مالدار* *a man of property*. Also *فیلبان* as *بان* *an elephant keeper*; *دربان* *a door keeper*. Also *شتروان* as *وان* *a camel keeper*.

WORDS INDICATING THE STATE OF A PERSON OR THING.

غمناک as *ناک* *melancholic*; *سهمناک* *timid*; *دردناک* *sorrowful*. Also *خشمگین* as *گین* *bashful*; *خشمگین* *wrathful*; this word is a contraction of *آگین* *full*.

AFFIXES INDICATING RELATION.

The letter *ی* added to nouns as *عبری* *of the Hebrew nation*; *هروی* *a native of Herah*; *محمّدی* *a Mahomedan*; *بلگرامی* *a native of Belgram*. The letter *ه* as *یکساله* *of one year*; *یکروزه* *of one day*; *یکماهه* *of one month*. Also *سیمین* as *مین* *of silver*; *زیرین* *of gold*.

WORDS INDICATING COLOUR OR COMPLEXION.

پام as مشکپام of a musk colour, عنبرفام of the colour of ambergris, گلوام rose coloured. Also the words گون and گونه as گندمگون the colour of wheat, سرخگون a florid complexion. The words چرده and چرتہ but which are used only after the words سیاه and سیہ as سیاهچرتہ and سیہچرده of a black complexion.

WORDS FORMING THE VERBAL NOUN.

The final ار as رفتار the action of walking, گفتار speech, کردار action. The final گی as بخشیدگی the act of bestowing, شرمندگی modesty.

WORDS INDICATING TIME AND PLACE.

The word دان as قلمدان the place of a pen, or a pen case, سرمه دان a collyrium pot, نمکدان a salt-cellar, شمعدان a candlestick.

OF THE VARIOUS PROPERTIES OF THE LETTERS OF THE ALPHABET IN COMPOSITION.

1

The letter *Alif* which is used at the beginning of words, is of two kinds. First *Uflee* اصلی second *Wuflee* وصلی. The first is again of two kinds, 1. That which cannot on any account be omitted, without destroying the sense of the word, such as اندام body and اعجام conclusion, either of which on being deprived of the initial *Alif*, ceases to have any meaning. 2. That which may be rejected without injuring the meaning, such as استخوان and استخوان and افتان and فتن which suffers no alteration in the sense by rejecting the initial *Alif*.

The *Alif Wuslee* is that which is prefixed to a word beginning with some other letter, and which addition makes no change in the meaning, as *با* and *بر* and *بی*, which when *Alif*, is prefixed as *ابا* and *ابر* and *ابی* retain their original signification, *with, upon, without*. Example of *با* from *Firdowsfee*.

زمین
ابخلعت خوب و بانور می برفتی همی بر نوشتی زمی

Clad in a splendid robe, he proceeded with joyful step, measuring the ground.

Example of *ابر* from *Roadukce*.

تاخوی ابر گل رخ تو کرده شبنمی شبنم شده است سوخته چون اشک ماتمی

When the moisture appeared upon thy rosy cheeks, the dew of heaven dried up like the tears of mourning.

Example of *ابی* from *Sady*.

ابی حکم شرع آب خوردن خطا است اگر خون بفتوی بریزی روا است

To drink water when prohibited by the law is a sin; and if in conformity to the Futwa you shed blood, it is legal.

Nothing but practice can perfect a person in the use of the *Alif Wuslee*, or that which may be rejected or added without altering the meaning. Thus in ordinary discourse we use the words *استخوان* and *افتان* for which *سرخوان* and *فتان* are substituted in poetry only: and in like manner we say *باخلعت* and *برگل* and *بی کرانه* the prefixed *Alif* making *اباخلعت* and *ابی کرانه* being never seen

excepting in poetry. It is thereupon evident that the initial *Alif* of *استخوان* and *افتان* is radical, which is rejected to preserve the measure of verse; and that for the same purpose the *Alif* has been prefixed to *ابا* and *ابر* and *ابی* and *ایداد* &c. as it is not a radical. These alterations are poetical licences *بجوز للشاعر ما لا يجوز لغيره* Some things being allowable in poets, which are not so in other men.

Good poets, however, as well as good prose writers, will be sparing in the use of uncommon words.

The *Alif* which occurs in the middle of a word, is of five kinds. 1. That placed before the last letter of a verb, and which again is of two forts. 1. That which is used for imploring either good or evil. *Sady* says

الهی دشمنت جائی بمیراد که هیچش دوست بر بالین نباشد

Oh God, let thine enemy expire in such a situation, that he may have no friend to attend his pillow.

2d. fort is used instead of *ب* prefixed to a verb, such as *کناد* and *میرام* i. e. *بکنند* and *بمیرام*.

Example from *Sady*.

جهان آفرین بر تو رحمت کناد دگر هر چه گویم فسانست و باد

May the creator of the world bestow mercy on you, whatever else I may say is idle babbling and air.

Example from *Shūfūrdeh*.

گرد سروهای تو چو پروانه دو انم بوسی بده ای شمع که در پای تو میرام

Like the moth I flatter round your person; suffer me to take one kiss, O candle, that I may expire at your feet.

And if *Alif* is brought into the words کناد and میرام and such like, it denotes an imploration of good or evil, as has been said above.

Example from *Firdowsi*.

هزار آفرین بر چنان زن بود هر آن زن که چون او نباشد مباد

A thousand blessings on such a woman; and may thousand, who do not resemble her, perish.

And on account of the common use of the word بود in order to facilitate the delivery, the و is rejected and it is made باد

THE SECOND KIND is redundant, and used by way of embellishment or from poetical necessity, such as ستمگار and پرهیزگار and سبکسار which originally were ستمگر and پرهیزگر and سبکسر

THE THIRD KIND is introduced between double words, and denotes similitude, relation and succession, such as دوشادوش and خداخدا and سیچ سیچ and زودازود

Anwari says

دفع چشم بد جهانی را هم چنان نرم نرم خداخدا

The malevolent glances of an evil world, should be treated with silent contempt.

THE FOURTH KIND is introduced between double words, to shew a complete sense, as in the following distich of *Sady*.

بخدا و سرآپای تو کنزد و ستیت خبر از دشمن و اندیشه دشت نام نیست

I swear by God and your person, such is my friendship for you, that I despise enemies and abuse.

THE FIFTH KIND is used as a conjunction, such as *تکاپوی* and *تکادو* i. e. *تک و دو* and *تک و پوی*. This *Alif* however is used only in these two words; as in the *Musnewee* of *Julāl uddeen*.

جز بد آن کس که بت داد لب خود مکشا جز بسوی که تگت داد تکاپوی مکن

Excepting to that Being, who gave you lips, open them not; neither employ your feet but in service of him, who enabled you to walk.

ب

This letter is used as a conjunction and preposition, and likewise to express an oath; and sometimes it is redundant, or merely ornamental. When it is prefixed to a word accented by *Zum*, it also takes *ضم* *Zum*; but prefixed to any other accent it takes *کسر* *Kufr*, as *گو* and *بگو* *speake thou*; *زن* and *بزن* *strike thou*; *گیر* and *بگیر* *seize thou*.

And sometimes it is redundant, when the word to which it is prefixed is followed by the particle *در* *در* as *در پاد* which is the same as *دریا* *in the river*; and *بر سر* or *بر سر* *on the head*.

It is permuted into *و* as *آب* into *آو* *water*; *خواب* into *خواو* *sleep*; and *سیب* into *سویو* *an apple*.

And sometimes it is changed into *ف* as *زبان* into *زفان* *the tongue*; likewise into *م* as *عرب* into *عرم* *a grape stone*.

It is likewise an inseparable preposition, signifying *with, in, because, for, on account of, by, &c.*

پ

This letter never occurs in any Arabick word. It is permuted into ف as پید into سفید *white*; پیل into فیل *an elephant*. And sometimes it is changed into ب as پرده into برده *the name of a city*.

ت

This letter is used to express the second person singular. When it is initial, and accented with a *Zum*, the word is made complete by the addition of و which is slightly founded, as تو *thou*. But if it is joined to another word, the letter و is not introduced, as ترا *thine*. When ت is final, it is of course quiescent, as کهت *that thou*, بایدت *it behoveth thee*, باشدت *thou must be*. And it is thus used to express the passive voice, as آنکه ترا گفتم *that which I said to thee*. Sometimes it is used for the noun governed, as اینت and آنت *this, or that belonging to thee*. It also frequently stands for the possession pronoun, thus:

گفت بامن فروش باغت را

He said to me, sell thy own garden.

This letter is permuted into د as بت into بد *an idol*, and توت into دود *a mulberry*. When final it is sometimes redundant, as کوست and کوست *a drum*, فراموش and فراموش *forgetfulness*.

But it's proper name which is **ا** is used for annunciation, and also for caution, as

ز صاحب غرض تا سخن نشنوي اگر کار بندی پشیمان شوي
be careful some attention to work

Listen not to the words of an interested person; for if you act in conformity thereto, you will repent it.

And it is very commonly used like the Arabick particle **الى** to signify termination, as *to, until, even to, as far as*. It also points out some object, as

فلان را ز دم تا فلان کار نکند

I struck such an one, in order that he might not do such a business.

ث

This letter never occurs in any word that is not originally either Arabick or Turkish.

ج

This letter is sometimes permuted into the Persian **ژ**; as **کرج** into **کرژ** crooked; **چوچه** into **چوژه** a chicken. It is also sometimes changed into **ش** as **کاج** into **کاش** would to heaven!

چ

This letter is peculiar to the Persian. It is permuted into **ش** as **کاجی** into **کاشی** a kind of painted tiles.