

2000

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.

I. B. *The purchasers of the second edition, may exchange it for the pre-*

sent, without any additional charge, on application to Messrs. Dring and

Co. in Calcutta.

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 art, 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, 16th August, 1799.

FRANCIS GLADWIN.

C O N T E N T S
OF THE
FIRST VOLUME.

A GRAMMAR OF THE PERSIAN LANGUAGE.

A DISSERTATION ON PERSIAN SYNTAX.

ARABICK GRAMMAR.

PERSIAN MOONSHEE.

VOL. I.

A

G R A M M A R

OF THE

PERSIAN LANGUAGE.

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

THE PERSIAN ALPHABET.

FINALS.		INITIALS & MEDIALS.		
CONNECTED.	UNCONNECTED.	CONNECTED.	UNCONNECTED.	
ا	ا	آ	آ	B
پ	پ	پ	پ	P
ت	ت	ت	ت	T
ث	ث	ث	ث	Tb or S
ج	ج	ج	ج	J
چ	چ	چ	چ	Cb
ح	ح	ح	ح	Hb
خ	خ	خ	خ	Kb
د	د	د	د	D
ذ	ذ	ذ	ذ	Z
ر	ر	ر	ر	R
ز	ز	ز	ز	Z
ژ	ژ	ژ	ژ	Z
س	س	س	س	Sj
ش	ش	ش	ش	Sb
ص	ص	ص	ص	S

THE PERSIAN ALPHABET:

	FINALS.		INITIALS & MEDIALS.		
	CONNECTED.	UNCONNECTED.	CONNECTED.	UNCONNECTED.	
Zwâd	ض	ض	ذ	ذ	Z
Tô	ط	ط	ٹ	ٹ	T
Zô	ظ	ظ	ظ	ظ	Z
Ain.	ع	ع	ا	ا	A
Ghâin.	غ	غ	خ	خ	Gb
Fê	ف	ف	ف	ف	F
Kââf	ق	ق	ق	ق	K
Kâf	ک	ک	ک	ک	K
Gâwf	گ	گ	گ	گ	G
Lâm	ل	ل	ل	ل	L
Meem	م	م	م	م	M
Noon.	ن	ن	ن	ن	N
Wâ.	و	و	و	و	W. V
Hô	ه	ه	ه	ه	H
Yê	ی	ی	ی	ی	Y

In Persian writing, every letter should be connected with that which follows it, except these seven; 1. *Alif*, 2. *Dâl*, 3. *Zâl*, 4. *Rê*, 5. *Zê*, 6. *Zje*, 7. *Wâ*, which are never joined to the following letter, as will appear from the words *Barg a leaf*, *Dâwuree domeloo*.

Of Consonants.

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

Sé or *sb* is uttered by placing the tip
of the tongue against the upper
front teeth, but in Hindoostan is
seldom or never distinguished from
a simple *s*.

Jeem is *j*.

Ché is the same as *ch*.

Hé is a strong aspiration like *bb*.

Kbé is a guttural like *kb*.

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 ut-
tered more forward in the palate.

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

Seen is *s*.

Sheen is our *sh*.

Swád, is also pronounced by the Per-
sians like *s* or *s*.

Zwád the Persians also pronounce
like *z*.

Tó is *t*.

Zó is *z*.

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

Gháin sounds like *gh* in *ghost*.

Fé is *f*.

Káaf or *Kuaf* is a deep guttural *k*.

Káuf is also *k*, but much less guttu-
ral.

Gáwif is g hard as in gláff. ك

Lám is l. ل

Meem is m. م

Noon, is n. ن

Hé is b, slightly aspirated. ه

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

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

The great difficulty lies in pronouncing properly these 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 ز which if spoken properly, signifies *seizing*, but if the ; *Zal* is pronounced ; it has no meaning whatever; or else the word will have a sense different from what is intended as عاقل *fleeting*, which if pronounced آجل signifies *dilatory*.*

Of Vowels.

The long vowels are ا و ي and may be pronounced as *a*, *o*, *ee*, in the words *call*, *stole*, *feed*, as خان *khan*, a lord, اورا *ora* to him, نيز *neez*, also; but the short vowels are expressed by small marks, two of which are placed above the letter, and one below it; and they are called

(ˆ) فتحة Futteh or Zub-ir زیر founding like á or a, as ب ba,

(ˆ) كسرة Kussir or Zeer زیر — ee or i, — ب bee or bi,

(°) ضم Zum or Paisb پیش — o or u, — ب bo or bu.

The long vowels are also subject to the varieties of the vowel points. They are said to possess their *hemogeneous* or natural vowels when *Futteh* is placed over or precedes *ا*, *Kussir* over *ي* and *Zum* over *و*; if otherwise they are called *beterogeneous* or dissimilar.

The three orthographical signs commonly used are, 1st, *Mud* which placed over an initial *Alif* gives it a broad sound as *آن* *Aun*. 2d, *Humzáb* which supplies the place of *ي* in words that end in *ه* it therefore sometimes represents the article as *نامِه* *nā-mee-ee*, a book, or denotes the former of two substantives as *نَافِه مَشَك* *nā-fee-ee mushek*, a pod of musk, or lastly it marks the second person singular in the compound preterite of a verb *اَوَدَ*, which would regularly be *اَوَدَ اَي*, thou hast given. 3d, *Tushdeed* (ـ) which shews a consonant to be doubled, as *طَرَه* *turreh*, a lock of hair. 4th, *Juzm* *حزم* or *Sá-kin* *ساكن* expressed by the sign *ه*, 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.-

اُذْ	اُدْ	اُخْ	اُتْ	اُجْ	اُثْ	اُتْ	اُپْ	اُبْ	اُ
Uz	Ud	Ukh	Uth	Uj	Uts	Ut	Up	Ub	Aw
Iz	Id	Ikh	Itch	Ij	Ihs	It	Ip	Ib	
Ooz	Ood	Ookh	Oorch	Ooj	Oofs	Oot	Oop	Oob	
اُعْ	اُظْ	اُطْ	اُضْ	اُصْ	اُشْ	اُسْ	اُرْ	اَزْ	اَرْ
Uz	Uz	Ut	Uz	Us	Uth	Us	Uz	Uz	Ur
Iz	Iz	It	Iz	Is	Ith	Ihs	Izj	Iz	Ir
Oo	Ooz	Oot	Ooz	Oofs	Oofh	Oofs	Oojs	Ooz	O.r

* Sir William Jones's Persian Grammar: and Sir John Richardson's Arabick Grammar.

The Parts of Speech.

The Persian Grammarians adopting the Arabian forms, divide their language into three parts of speech, فعل *Fe-ul* or verb, اسم *Isf* 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 *Māzy* the past, حال *Hāl* the present, and مستقبل *Mustuckbul* the future; and it is named after one of the three tenses. Thus گفت *Goft*, he spoke, فعل ماضی *Feul Má-zy*, or the past, میگوید *he speaketh*, فعل حال *Fe-ul Hāl*, or the present, خواهد گفت *he will speak*, فعل مستقبل *Fe-ul Mustuckbul* or the future action.

Of Nouns.

Nouns or names are of two kinds. Substantive which denotes a substance or thing, as اسب *usp*, a horse, کتاب *kitáb*, a book, دوستی *doashti*, friendship; and adjective which denotes some quality of a substantive, as خوب *khoob*, good, کتان *keldn*, big.

Nouns in Persian have no difference of termination to distinguish the genders, there being either distinct nouns for masculine and feminine, thus مردم *murдум*, a man, زن *zun*, a woman, or the term نر *nur*, a male, and ماده *mádeb*, a female, added or prefixed to nouns, to ascertain their gender, as اسب نر *usp-nur*, a stone horse, اسب ماده *usp mádeb*, a mare; نر گاؤ *nur-gáw*, a bull, ماده گاؤ *mádeb gáw*, a cow. The feminine nouns adopted from the Arabick are distinguished by their final ه, as دوست *má-shook*, a friend, *amicus*, میزبان *má-shook-eh*, a mistress, *amica*. But in general, when the Persians

adopt an Arabick noun of the feminine gender, they make it neuter, and change the final ة into ت thus نعمة *a benefit* is written نعمت and almost all the Persian nouns ending in ت which are very numerous, are borrowed from the Arabick.

The Persians have two numbers, singular and plural, but no dual, all animates have the plural ان as مردمان *men*, زنان *women*, اسبان *horses*. The plural of inanimates is ه as زرها *monies*, کهرها *jewels*.

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

Nouns of animals ending in ي or و form their plurals in يان as انا *a learned man*, انايان *learned men*; and those that end in ه are made plural by changing the last letter into گان 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 ه as خانه *kháneh*, a house, خانهها *kháneeh*, houses.

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

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 *ي* as *اسبی* *a horse or the horse*.

The Persian substantive has but one variation of case, made by adding the particle *را*, *ra* 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 *Kussir* or short *e* is added in reading, to the former, and the latter remains unaltered, as, *مشک ختنی* *the musk of Tartary*, which should be read *moshké khoten*. The same rule must be observed before a pronoun possessive, as, *پسر من* *pi-su-ré mun*, my child: and before an adjective, as *شمشیر تابناک* *Shum-she-re-táb-nák*, a bright scymetar. If the first word ends in *ی* or *و*, the letter *ی* is prefixed to it, as *میوه های شیرین* *Me-va-ha-ee Ske-reen*, sweet fruits, *بوی خوش* *savour*, *بوی خوشی* *sweet savour*. If nouns ending in *و* come before other nouns or adjectives, the mark *Humzab* *ء* is added to them, as *چشمه حیوان* *ches-me-ee by-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 *A-ee pi-sur*, O son!

Ablative. از پسر *Uz pi-sur*, 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 کلان *ke-lán*, big, کلان تر *kelán-tur*, bigger, کلان ترین *kelan-tur-een*, biggest.

Of Pronouns.

Singular. من I. Oblique. مرا Me.

Plural. ما We. ما را Us.

تو Thou.

Singular. تو Thou. Oblique. تیرا Thee.

Plural. شما You. شما را You.

Singular. او He, she, or it. Oblique. او را Him, her or it.

Plural. ایشان They. ایشان را Them.

This

		این This	
Singular.	این This.	Oblique.	این را This.
Plural.	اینها or اینان These.	—	ایشان or اینها These.
		آن That.	
Singular.	آن That.	Oblique.	آن را That.
Plural.	انها or آنان Those,	—	ایشان or انانرا Those, them.
	Nom. که Who.	—	کرا Whom.
	— چه Which.	—	چرا Which.
	هر کس and هر کس Whosoever.		هر چه and هر چه Whatsoever.
	Nom. خود or خودشن Self.		خویش or خویشن Self.
	Sing. خود را or خودشن Self.		خویش را or خودشن Self.
Nom.	من Myself.	Oblique.	ما خود Ourselves.
—	تو خود Thyself.	—	شما خود Yourselves.
—	او خود His, or herself.	—	ایشان خود Themselves.

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 ت ش	هم ی ند

The letter م affixed to a substantive verb or adjective, denotes the first person singular or من, as زدم *my money*, گشودم *my jewel*, آمدم *my arrival*,

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

روشم *my departure*, عالمم *my learning*, فاضلم *my wisdom*. And when prefixed to a verb, it supplies the place of the oblique case مرا *to me*, as دارم *he gave money to me*, سپردم *he gave a horse to me*.

Firdousi says,

پیاده از انم که تنگ آمدم که با جو نشو مردی تنگ 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 Sâdy says,

تو لای مردان این مرز بوم مرا انکسیتیم 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 :

الغصه باز گشتم و آمد بخانه زود در باز کرد و باز به بست از پس استوار

In short I returned, and came quickly, I opened the door, and again I shut it, and afterwards secured it.

Another example from Sâdy.

گفتم که گاهی بچینم از باغ گل دیدم و مست شدم بوی

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

The

The letter ت affixed to a noun, denotes the second person singular, or *thou*, as اسبت *thy horse*, علامت *thy slave*, آمدنت *thy arrival*, رفتنت *thy departure*. When used at the end of a word, it denotes the oblique case or *to* را as میکویدت *he speaketh to you*, زوت ~~be to you~~. It is also used thus from him to you, کوت *that he is to you*, as in the following lines of Nizame :

نباشد پادشاهی زوت بهتر هم اورا بندگی کن کوت بهتر

There is not a King better suited than he to you; obey him since he is preferable to any other that you can have.

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

Example from Firdousi.

منان باعنان من ایدون به بست که گفتی بر اسپ 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 came*, تو گزید *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

pronouns is affixed to a word ending in ة, then a *Humzáb* with *Futteb* is introduced between them, to prevent two *Sákins* coming together, as جامه اش *his garment*, قلمه اش *his pen*, نگاهه ات *thy look*, 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 ة or not, as اسب تان *your horses*, جامه شان *their garments*.

Sháheddeen says,

کجراتیان 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.

Háfiz says,

عمرتان بادا مراد ای ساقیان بزم جم کمرچه 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 *Sá-kins* coming together, an *Alif* is inserted, and this is the more general opinion, and adopted by the author of the *Firbung Jebángeery* 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 second person singular, and *Alif* with *Futteh* 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 شد & بود. 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 an 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 *Kuffir*, thus زید دبیر *which implies Zied is a counsellor*, the sentence being in fact زید دبیر است which requires no *Kuffir*. Sometimes the Persians use ن *Sá-kin* at the end of a sentence to serve for a conjunction, such as نیک است خوش است *he is glad and he is virtuous*, instead of نیک خوش است. The particle است is a conjunction for the third person singular only, and it is not a derivative from بودن nor from استن as some European authors have supposed: there is no such verb as استن and بودن is an imperfect verb, wanting the present tense.*

* Anceer Hyder.

Of Verbs.

They are thus distinguished: those which require an auxiliary, are called *jāmid* (جامد) or unconjugable; thus, نماز کردن *nemāz kurdun*, to pray, زنگار شدن *segār shoodun*, to be wounded, there being no such verbs as نمازیدن or زنگاریدن. And every (صیغه *seegbeh*) tense or inflexion, derived from the radical (مصدر) or infinitive, without the aid of such verbs, is منصرف *munseref* or conjugable, as شکافتن *shigāftēn*, to split, نواختن *nuwāktun*, to carels شتافتن *shetāftun*, to run.

An infinitive [مصدر *musdur*] 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 participle, together with the two nouns of action.

Formation of the tense 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. گفتم *goft*, which moreover contains an infinitive sense, or that of the verbal

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 inflections by the application of the affixed personal pronouns, termed ضمائر *zembyir*.* The formative letters representing the pronouns are these:

Sing.		Plur.	
I.	من affix. م	We.	ما affix. هم
Thou.	تو — می	You.	شما — ید
He.	او has no affix.	They	ایشان — ند

The affixed sign of the third person plural is ن and , quiescent or immovable, as گفتند *goftund* they spoke. The second person singular has the open *yé* [یای معروف *yai maroof*] as گفتی *goftée* thou spokest; and the third person plural has *yé* sharp [یای مجهول *yai mejbool*] as گفتید *gofteid* you spoke: The first person singular affixes م quiescent, as گفتم *goftem* I spoke: and the first person plural is distinguished by *yé* sharp, as گفتیم *gofteim* we spoke. This rule applies to all the other tenses wherein these affixes are used.

The particle می *mee* prefixed to the preter forms the preter imperfect, as میگفت *meegoft* he was speaking, میگفتند *meegoftund* they were speaking, میگفتی *meegoftee* thou wast speaking, میگفتید *meegofteid* you were speaking, میگفتم *meegoftum* I was speaking, میگفتیم *meegofteim* we were speaking.

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

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>Kbwábim goft,</i>	or,	I will speak.
		خواهی <i>Kbwábee goft,</i>	—	Thou wilt speak.
		خواهد <i>Kbwábud goft,</i>	—	He will speak.
		خواهیم <i>Kbwábeim goft,</i>	—	We will speak.
		خواهید <i>Kbwábeid goft,</i>	—	You will speak.
		خواهند <i>Kbwábund goft,</i>	—	They will speak.

The perfect participle is made by adding *o* immoveable to the third person singular of the preter, thus گفتۀ *gofté* spoken; the plural of which is formed by the sign of the plural number *t* thus گفتۀها *goftéba* things spoken.

The sign of the third person singular of the aorist, is the letter *y* immoveable, and the letter preceding it always accented with a *Futteh*. 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 *goyed* he may speak, گویند *goyund* they may speak, گویی *goyee* thou mayest speak, گویید *goyeid* you may speak, گویم *goyem* I may speak, گوئیم *goyum* we may speak.

The particle می *mee* prefixed to the aorist, forms the present tense, as میگوید *meegoyed*, he speaks; میگویند *meegoyund*, they speak; میگویی *meegoyee*, thou speakest; میگویید *meegoyeid*, you speak; میگویم *meegoyum*, I speak; میگوییم *meegoyeim*, we speak.

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

The imperative is made prohibitive by prefixing the letter accented م with a *Futteh*, thus, مگو or مگو *mugoe*, or *mugó*, speak not thou; مگوید *megoyeid*, let them not speak.

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

The present participle, termed حالیه *hályeh*, is made by adding ان *an* to the imperative singular, thus, گویان *goyeán*, speaking. The same participle, when used as the noun of action, adds نده *neh* to the imperative: the first of these letters is quiescent, the second *Futteh*, and the last slightly sounded: as گوینده *goyendéb*, a speaker; plu. گویندگان *goyendebgán*, speakers.

An intransitive verb is made transitive by adding to the imperative second person sing. the word اندن *aneden* thus the second person sing. of the imperative with this addition, becomes گویانیدن *gáyeánceden*, 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, and 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 rhymes.

A regular Intransitive Verb...

رسیدن To arrive.

PRESENT TENSE.

Sing.

Plur.

مي رسم 1. I arrive.

مي رسيم 1. We arrive.

مي رسي 2. Thou arrivest.

مي رسيد 2. You arrive.

مي رسد 3. He arriveth.

مي رسند 3. They arrive.

SIMPLE PRETERITE.

Sing.

Plur.

رسيدم 1. I did arrive.

رسيديم 1. We did arrive.

رسيدي 2. Thou didst arrive.

رسيديد 2. You did arrive.

رسند 3. He did arrive.

رسيدند 3. They did arrive.

COMPOUND PRETERITE.

Sing.

Plur.

رسيده ام 1. I have arrived.

رسيده ايم 1. We have arrived.

رسيده 2. Thou hast arrived.

رسيده ايد 2. You have arrived.

رسيده است 3. He has arrived.

رسيده اند 3. They have arrived.

PRETER IMPERFECT.

Sing.

Plur.

مي رسيدم 1. I was arriving.

مي رسيديم 1. We were arriving.

مي رسيدي 2. Thou wast arriving.

مي رسيديد 2. You were arriving.

مي رسيد 3. He was arriving.

مي رسيدند 3. They were arriving.

PRETER:

PRETER SUBJUNCTIVE.

*Sing.**Plur.*

- می رسیده باشم 1. I may have been arriving. می رسیده باشیم 1. { We may have been arriving.
- می رسیده باشی 2. { Thou may'st have been arriving. می رسیده باشید 2. { You may have been arriving.
- می رسیده باشند 3. { He may have been arriving. می رسیده باشند 3. { They may have been arriving.

PRETER PLUPERFECT.

*Sing.**Plur.*

- رسیده بودم 1. I had arrived. رسیده بودیم 1. We had arrived.
- رسیده بودی 2. Thou hadst arrived. رسیده بودید 2. You had arrived.
- رسیده بود 3. He had arrived. رسیده بودند 3. They had arrived.

FUTURE.

*Sing.**Plur.*

- خواهم رسید 1. I will arrive. خواهیم رسید 2. We will arrive.
- خواهی رسید 2. Thou wilt arrive. خواهید رسید 2. You will arrive.
- خواهد رسید 3. He will arrive. خواهند رسید 3. They will arrive.

IMPERATIVE.

*Sing.**Plur.*

- برس 1. Let us arrive. برسید 1. Let us arrive.
- برس 2. Arrive thou. برسید 2. Do you arrive.
- برسد 3. Let him arrive. برسند 3. Let them arrive.

THE CONJUNCTIVE OR AORIST.

*Sing.**Plur.*

- رسانم 1. I may arrive.
 رساني 2. Thou mayest arrive.
 رساند 3. He may arrive.

- رسانيتم 1. We may arrive.
 رسانيد 2. You may arrive.
 رسانند 3. They may arrive.

POTENTIAL.

*Sing.**Plur.*

- رسيدمي 1. I might arrive.
 — 2. Thou mightest arrive.
 — 3. He might arrive.

- 1. We might arrive.
 — 2. You might arrive.
 رسيدندي 3. They might arrive.

PARTICIPLES.

Present

رسان

رسیده Arriving.

Past

رسنده

Arrived.

Intransitive Verb.

رسانیدن To cause to arrive.

PRESENT TENSE.

*Sing.**Plur.*

- مي رسانم 1. I cause to arrive.
 مي رساني 2. Thou causest to arrive.
 مي رساند 3. He causeth to arrive.

- مي رسانيم 1. We cause to arrive.
 مي رسانيد 2. You cause to arrive.
 مي رسانند 3. They cause to arrive.

SIMPLE

SIMPLE PRETERITE.

Sing.

1. I did cause to arrive. رسانیدم

2. Thou didst cause to arrive. رسانیدی

3. He did cause to arrive, رسانید

Plur.

1. We did cause to arrive. رسانیدیم

2. You did cause to arrive. رسانیدید

3. They did cause to arrive. رسانیدند

PRETER IMPERFECT.

Sing.

1. I was causing to arrive. می رسانیدم

2. Thou wast &c. می رسانیدی

3. He was &c. می رسانید

Plur.

1. We were causing to arrive. می رسانیدیم

2. You were &c. می رسانیدید

3. They were &c. می رسانیدند

PRETER SUBJUNCTION.

Sing.

1. { I may have been causing to arrive. می رسانیده باشم

2. You may &c. می رسانیده باشی

3. He may &c. می رسانیده باشد

Plur.

1. { We may have been causing to arrive. می رسانیده باشیم

2. You may &c. می رسانیده باشید

3. They may &c. می رسانیده باشند

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 had &c. |
| رسانیده بود | 3. He &c. | رسانیده بودند | 3. They had &c. |

FUTURE:

*Sing.**Plur.*

- | | | | |
|--------------|----------------------------|---------------|----------------------------|
| خواهم رسانید | 1. I will cause to arrive. | خواهیم رسانند | 1. We will cause to arrive |
| خواهی رسانید | 2. Thou wilt &c. | خواهید رسانید | 2. You &c. |
| خواهد رسانید | 3. He will &c. | خواهند رسانند | 3. They &c. |

IMPERATIVE:

*Sing.**Plur.*

- | | | | |
|--------|-----------------------------|-----------|-----------------------------|
| 1. | | برسانانیم | 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. |

CONJUNCTIVE OR AORIST.

*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 may &c. |

POTENTIAL

POTENTIAL.

<i>Sing.</i>		<i>Plur.</i>
رسانيديم	1. I might cause to arrive.	1. We might cause to arrive.
	2. Thou might'st &c.	2. You might &c.
	3. He might &c.	رسانيديدي 3. They might &c.

PARTICIPLES.

<i>Present.</i>	رساننده Causing to arrive	<i>Past.</i>	رسانيده Caused to arrive.
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THE AUXILIARY VERBS.

شدن and بودن

*Present Tense, Am.**Singular.*

- 1 مي شوم
2 مي شوي
3 مي شود

Plural.

- 1 مي شويم
2 مي شويد
3 مي شوند

Preterite Imperfect, Have been.

مي بودم	1 مي شدم	مي بوديم	1 مي شديم
مي بودي	2 مي شدي	مي بوديد	2 مي شديد
مي بود	3 مي شد	مي بودند	3 مي شدند

[Simple Preterite, Was.]

بودم	1 شدم	بوديم	1 شديم
بودي	2 شدي	بوديد	2 شديد
بود	3 شد	بودند	3 شدند

Compound Preterite. Have been.

بوده‌ام	۱ شده‌ام	بوده‌ایم	۱ شده‌ایم
بوده	۲ شده	بوده‌اید	۲ شده‌اید
بوده‌است	۳ شده‌است	بوده‌اند	۳ شده‌اند

Preterpluperfect. Had been.

۱ شده‌بودم	۱ شده‌بودیم
۲ شده‌بودی	۲ شده‌بودید
۳ شده‌بود	۳ شده‌بودند

1st Future, Shall be.

۱ باشم	۱ باشیم
۲ باشی	۲ باشید
۳ باشد	۳ باشند

2d Future, Will be.

خواهم بود	۱ خواهم شد	خواهیم بود	۱ خواهیم شد
خواهی بود	۲ خواهی شد	خواهید بود	۲ خواهید شد
خواهد بود	۳ خواهد شد	خواهند بود	۳ خواهند شد

Imperative. Be.

باش	۲ شو	باشید	۲ شوید
باشد	۳ شود	باشند	۳ شوند

Subjunctive

Subjunctive, or Aorist. May be.

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

Participles.

شونده Present, باشنده

شده Past, بود

VERB NEUTER: سوختن To burn

~~PRESENT~~ TENSE,

می سوزم I burn.

می سوزی Thou burnest.

می سوزد He burneth.

می سوزیم We burn.

می سوزید You burn.

سو می زنند They burn.

SIMPLE PRETER.

سو ختم I did burn.

سو ختی Thou didst burn.

سوخت He did burn.

سو ختیم We did burn.

سو ختید You did burn.

سوختند They did burn.

COMPOUND PRETER.

سو ختم ام I have burned.

سو ختمی Thou hast burned.

سوخته است He has burned.

سو ختم ایم We have burned.

سو ختید اید You have burned.

سوخته اند They have burned.

PRETER

PRETER IMPERFECT:

مي سوختم I was burning.
 مي سوختي Thou wast burning.
 مي سوخت He was burning.

مي سوختيم We were burning.
 مي سوختيد You were burning.
 مي سوختند They were burning.

PRETER SUBJUNCTIVE.

مي سوخته باشم I may have been burning.
 مي سوخته باشي Thou mayest have been burning.
 مي سوخته باشد He may have been burning.
 مي سوخته باشيم We may have been burning.
 مي سوخته باشيد You may have been burning.
 مي سوخته باشند They may have been burning.

PRETER PLUPERFECT.

مي سوخته بودم I had burned.
 مي سوخته بودي Thou hadst burned.
 مي سوخته بود He had burned.
 مي سوخته بوديم We had burned.
 مي سوخته بوديد You had burned.
 مي سوخته بودند They had burned.

FIRST FUTURE.

مي بسوزم I shall burn.
 مي بسوزي Thou shalt burn.
 مي بسوزد He shall burn.
 مي بسوزيم We shall burn.
 مي بسوزيد You shall burn.
 مي بسوزند They shall burn.

SECOND FUTURE.

مي خواهم سوخت I will burn.
 مي خواهي سوخت Thou wilt burn.
 مي خواهد سوخت He will burn.
 مي خواهيم سوخت we will burn.
 مي خواهيد سوخت You will burn.
 مي خواهند سوخت They will burn.

COMPOUND

COMPOUND FUTURE.

سوخته باشم I shall have burned.
 سوخته باشی Thou shalt have burned.
 سوخته باشند He shall have burned.

سوخته باشیم We shall have burned.
 سوخته باشید You shall have burned.
 سوخته باشند They shall have burned.

IMPERATIVE.

سوژیم Let us burn.
 سوژ Burn thou.
 سوژد Let him burn.
 سوژید Burn you.
 سوژند Let him burn.

PARTICIPLES.

Present, سوژان or سوژنده Burning.
 Past, سوخته Burned, or having burnt.

کردن To do

Used in forming the active voice.

PRESENT TENSE.

می‌کنم I do.
 می‌کنی Thou doest.
 می‌کند He doeth.

می‌کنیم We do.
 می‌کنید You do.
 می‌کنند They do.

SIMPLE PRETER.

کردم I did.
 کردی Thou didst.
 کرد He did.

کردیم We did.
 کردید You did.
 کردند They did.

COMPOUND PRETER.

I have done. کرده ام

We have done. کرده ایم

Thou hast done. کرده ای

You have done. کرده اید

He has done. کرده است

They have done. کرده اند

PRETER IMPERFECT.

I was doing. می کردم

We were doing. می کردیم

Thou wast doing. می کردی

You were doing. می کردید

He was doing. می کرد

They were doing. می کردند

PRETER SUBJUNCTIVE.

I may have been doing. می کرده باشم

We may have been doing. می کرده باشیم

Thou mayest have been doing. می کرده باشی

You may have been doing. می کرده باشید

He may have been doing. می کرده باشد

They may have been doing. می کرده باشند

PRETER PLUPERFECT.

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

FIRST FUTURE.

I shall do. بکنم

We shall do. بکنیم

Thou shalt do. بکنی

You shall do. بکنید

He shall do. بکند

They shall do. بکنند

SECOND FUTURE.

خواهم کرد I will do.

خواهیم کرد We will do.

خواهی کرد Thou wilt do.

خواهید کرد You will do.

خواهد کرد He will do.

خواهند کرد They will do.

COMPOUND FUTURE.

کرده باشم I shall have done.

کرده باشیم We shall have done.

کرده باشی Thou shalt have done.

کرده باشید You shall have done.

کرده باشد He shall have done.

کرده باشند They shall have done.

IMPERATIVE.

بکن Do thou.

بکنیم Let us do.

بکند Let him do.

بکنید Do you.

بکنند Let them do.

CONJUNCTIVE, OR [AORIST.

کنم I may do.

کنیم We may do.

کنی Thou mayest do.

کنید You may do.

کند He may do.

کنند They may do.

PARTICIPLES.

کننده and کنان Present

Doing.

کرده Past

Done.

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 preceeding the sign of the infinitive, viz. *ي و ن م ف ح س ز ر خ ا*

The verb intransitive, or neuter, the cally *لازمي lazimee*, and the transitive, active, or causal, *مستدري mootâ-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 *alif* is rejected thus:

Infin. او 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 *شاذ shâz*, the *alif*, instead of being dropped, is permuted into, 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:

Infinitive.

Infin.	Aorist.	Infin.	Aorist.
افراختن To exalt.	افرازد	ساختن To make.	سازد
فراختن <i>the same</i> .	فرازد	تواختن To carefs.	توازد
منداختن To throw.	اندازد	انگيختن To excel.	انگيزد
پرداختن To accomplish.	پروازد	کريختن To flee.	کريزد
باختن To play.	بازد	چميختن To lift.	چميزد
دوختن To sew.	دوزد	تاختن To run fast, also to assault.	تازد
اندوختن To acquire.	اندوزد	کداختن To melt.	کدازد

An imperfect verb is called *مقتضب* *muctuzub*, 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.	برد	فشردن <i>the same</i> .	فشرد
افشاردن To squeeze.	افشارد	افسردن To congeal.	افسرد
فشاردن <i>the same</i> .	فشارد	فشاردن <i>the same</i> .	فشارد
افشردن <i>the same</i> .	افشرد	کشيردن To spread.	کشيارد

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

Preter *برد* board aorist *برد* *burud*; it being an invariable rule, that in the aorist the letter preceding it's sign must be accented with a *futtah*.

Aorist.	Aorist.
Also شستن To shave.	نوردرن To nourish.
خوردن To eat.	آزاردن To hurt, to offend.
آوردن To bring.	آورد

IRREGULARS.

کردن To do. کند

There are also two transitive verbs in common use, کنانیدن and کرانیدن 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. زدن To strike. Aorist زند 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. زیستن To live.	Aorist. زند
<div style="display: inline-block; vertical-align: middle;"> کزیتن AND کزستن </div> } To weep.	گزید

To two last are made transitive, as

گزریانیدن

کریاند	To cause to weep.	کریاندین
نگرود	} To behold.	نگریستن
		نگرستن
		نگریدن
Sometimes س is permuted into .		

کاهش	To lessen.	
خواه	To desire.	Aorist.
جهد	To leap.	—
ره	To escape.	—

Sometime the letter س is changed for ي

آراید	To adorn.	Aorist.
پیراید	the same.	—

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

جوید	To search.	Aorist.
روید	To grow, as a plant.	—
شوید	To wash.	—

When the س is changed for ن

شکند	To break.	شکستن
------	-----------	-------

Imperfect verbs which reject the س in the aorist.

باید	To be requisite.	بایستن
شاید	To suit.	شایستن

IRREGULARS OF THIS CLASS.

خاستن To rise. Aorist.	خیزد	نشستن To sit down. Aorist.	نشیند
پیوستن To unite.	پیوندد	نشانیدن To plant.	نشاندد
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.	انپارو
کشتن }		انگاشتن To suppose.	انگارو
گذاشتن To quit.	گذارو	نیکاشتن To write.	نیکارو
گذشتن To pass over.	گذرد	داشتن To have.	دارو

IRREGULARS.

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

IMPERFECT VERBS.

مَرَشتن To knead.	مَرشد	بَرَشتن To fry. Aorist.	none.
آفَشتن To moisten.	none.	رَشتن To twist.	none.

CLASS VII. LETTER ف

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

گوفتن

کوفتن To bruise.	کوبد	رفتن To sweep.	روید
یافتن To find.	یابد	شکفتن To be patient.	شکیند
شتافتن To make haste.	شتابد	تافتن To spin.	تابد
آشوفتن AND آشفتن } To disturb.	آشوبد	فریفتن AND فرفتن } To seduce.	فریبد

Sometimes the letter **ف** is changed for **و**

رفتن To go.	Aorist.	مرو	شنفتن To hear.	Aorist.	شنود
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REGULARS: *Vide page*

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

IRREGULARS.

خفتن To sleep.	Aorist.	خفتد and خوابد	پذیرفتن To accept.	Aorist.	پذیرد
سفتن To bore.		سفتد and 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 **ی**. But there is only one verb of this description, viz.

آمدن To come. آید

CLASS IX. LETTER ن

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

افکنند To throw.	Aorist. افکند	فشانند <i>the same.</i>	Aorist. فشانند
افکنند <i>the same</i>	افکند	خوانند To read.	خوانند
افکنند <i>the same.</i>	افکند	مانند To remain.	مانند
کند To dig.	کند	ستانند To take.	ستانند
افشانند To diffuse.	افشانند		

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, the letters / and ي are used.

REGULAR FORMATION OF THE AORIST.

خندون To flumber.	Aorist. خند	ورودن To reap.	Aorist. درود
بودن To be.	بود	شنودن To hear.	شنود

The و changed into / and ي

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
فرسودن 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.	برو	کنجیدن To contain.	کنجد
پریدن To fly.	پرد	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.	تازد	پیچیدن To twist.	پیچد
آمرزیدن To forgive.	آمرزد	خندیدن To laugh.	خند
پرزو آیدن To enquire.	پرزو	لغزیدن To slip.	لغزد
طالبیدن To call.	طالب	رسیدن To arrive.	رسد
نموشیدن To silence.	نموشد	چیدن To gather.	چید
دوشیدن To milk.	دوشد	آفریدن To create.	آفرید
چشیدن To taste.	چشد	پرهیزیدن To restrain one's self.	پرهیزد
جنبیدن To move.	جنب	پنا آیدن To take refuge.	پناهد
جنگیدن To fight.	جنگد	دیدن To see, to look.	دید
جوشیدن To boil.	جوشد	گزیدن To choose.	گزید

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

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

	گریختن	نالیدن	آرمیدن
<i>Infinitive.</i>	To flee.	To lament.	To rest.
<i>Pres. Pres.</i>	می گریزد	می نالد	می آرازد
	He flies.	He laments.	He rests.
<i>Simp. Pret.</i>	گریخت	نالید	آرمید
	He fled.	He lamented.	He rested.
<i>Compd. Pret.</i>	گریخته است	نالیده است	آرمیده است
	He has fled.	He has lamented.	He has rested.
<i>Pret. Imp.</i>	می گریخت	می نالید	می آرمید
	He was fleeing.	He was lamenting.	He was resting.
<i>Preter Sub.</i>	می گریخته باشد	می نالیده باشد	می آرمیده باشد
	He may have been fleeing.	He may have been lamenting.	He may have been resting.
<i>Preter Plu.</i>	گریخته بود	نالیده بود	آرمیده بود
	He had fled.	He had lamented.	He had rested.
<i>Compd. Fut.</i>	گریخته باشد	نالیده باشد	آرمیده باشد
	He may have fled.	He may have lamented.	He may have rested.
<i>Future.</i>	بگریزد	بنالد	بیارزد
	He shall flee.	He shall lament.	He shall rest.
<i>12. Future.</i>	خواهد گریخت	خواهد نالید	خواهد آرمید
	He will flee.	He will lament.	He will rest.
<i>Imperative.</i>	بگریزد	بنالد	بیارزد
	Let him flee.	Let him lament.	Let him rest.
<i>Aorist.</i>	گریزد	نالند	آرازد
	He may flee.	He may lament.	He may rest.
<i>Part. Pres.</i>	گریزند	نالان AND نالنده	آرمند
	Fleeing.	Lamenting.	Resting.
<i>Part. Past.</i>	گریخته	نالیده	آرمیده
	Fled.	lamented.	Rested.

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

	خوردن	نوشیدن	آوردن
<i>Infinitive.</i>	To eat.	To drink.	To bring.
	می خورد	می نوشد	می آورد
<i>Present.</i>	He eateth.	He drinketh.	He bringeth.
	خورد	نوشید	آورد
<i>Simp. Pret.</i>	He did eat.	He did drink.	He did bring.
	خورده است	نوشیده است	آورده است
<i>Compd. Pret.</i>	He has eaten.	He has drank.	He has brought.
	می خورد	می نوشید	می آورد
<i>Preter. Imp.</i>	He was eating.	He was drinking.	He was bringing.
	می خورده باشد	می نوشیده باشد	می آورده باشد
<i>Preter Sub.</i>	He may have been eating.	He may have been drinking.	He may have been bringing.
	خورده بود	نوشیده بود	آورده بود
<i>Preter. Plu.</i>	He had eaten.	He had drank.	He had brought.
	خورده باشد	نوشده باشد	آورده باشد
<i>Compd. Fut.</i>	He may have eaten.	He may have drank.	He may have brought.
	بخورد	بنوشد	بیاورد
<i>1. Future.</i>	He shall eat.	He shall drink.	He shall bring.
	خواهد خورد	خواهد نوشید	خواهد آورد
<i>2. Future.</i>	He will eat.	He will drink.	He will bring.
	بخورد	بنوشد	بیار AND بیاورد
<i>Imperative.</i>	Let him eat.	Let him drink.	Let him bring.
	خورد	نوشد	آورد
<i>Aorist.</i>	He may eat.	He may drink.	He may bring.
	خورند	نوشند	آورند
<i>Part. Pres.</i>	Eating.	Drinking.	Bringing.
	خورده	نوشیده	آورده
<i>Part. Past.</i>	Eaten.	Drank.	Brought.

	نوشتن	زدن	کزیدن
<i>Infinitive.</i>	To write.	To strike.	To bite.
	می نویسد	می زند	می کزند
<i>Present.</i>	He writeth.	He striketh.	He biteth.
	نوشت	زد	کزند
<i>Simp. Pret.</i>	He did write.	He did strike.	He did bite.
	نوشته است	زده است	کزیده است
<i>Compd. Pret.</i>	He has written.	He has struck.	He has bitten.
	می نوشت	می زد	می کزید
<i>Pret. Imp.</i>	He was writing.	He was striking.	He was biting.
	می نوشته باشد	می زده باشد	می کزیده باشد
<i>Pret. Sub.</i>	He may have been writing.	He may have been striking.	He may have been biting.
	نوشته بود	زده بود	کزیده بود
<i>Pret. Plu.</i>	He had written.	He had struck.	He had bitten.
	نوشته باشد	زده باشد	کزیده باشد
<i>Compd. Fut.</i>	He may have written.	He may have struck.	He may have bitten.
	بنویسد	بزند	بکزند
<i>1. Future.</i>	He shall write.	He shall strike.	He shall bite.
	خواهد نوشت	خواهد زد	خواهد کزید
<i>2. Future.</i>	He will write.	He will strike.	He will bite.
	بنویسد	بزند	بکزند
<i>Imperative.</i>	Let him write.	Let him strike.	Let him bite.
	نویسد	زند	کزند
<i>Aorist.</i>	He may write.	He may strike.	He may bite.
	نویسند	زنند AND زنان	کنند AND کنان
<i>Part. Pres.</i>	Writing.	Striking.	Biting.
	نوشته	زده	کزیده
<i>Part. Pass.</i>	Written.	Struck.	Bitten.

	کشتن	دادن	شکستن
<i>Infinitive.</i>	To kill.	To give.	To break.
	می کشد	می دهد	می شکند
<i>Present.</i>	He killeth.	He giveth.	He breaketh.
	کشت	داد	شکست
<i>Simp. Pret.</i>	He killed.	He gave.	He did break.
	کشته است	دادا است	شکسته است
<i>Compd. Pret.</i>	He has killed.	He has given.	He has broke.
	می کشت	می داد	می شکست
<i>Pret. Imp.</i>	He was killing.	He was giving.	He was breaking.
	می کشته باشد	می داده باشد	می شکسته باشد
<i>Pret. Sub.</i>	He may have been killing.	He may have been giving.	He may have been breaking.
	کشته بود	داده بود	شکسته بود
<i>Pret. Plu.</i>	He had killed.	He had given.	He had broke.
	کشته باشد	داده باشد	شکسته باشد
<i>Compound Fut.</i>	He may have killed.	He may have given.	He may have broken.
	بکشد	بدهد	بشکند
<i>1. Future.</i>	He shall kill.	He shall give.	He shall break.
	خواهد کشت	خواهد داد	خواهد شکست
<i>2. Future.</i>	He will kill.	He will give.	He will break.
	بگذرد	بدهد	بشکند
<i>Imperative.</i>	Let him kill.	Let him give.	Let him break.
	گذرد	دهد	شکند
<i>Aorist.</i>	He may kill.	He may give.	He may break.
	گذرد	دهد	شکند
<i>Part. Pres.</i>	Killing.	Giving.	Breaking.
	گذرد	دهد	شکند
<i>Part. Past.</i>	Killed.	Given.	Broken.

	شستن	دیدن	بردن
<i>Infinitive.</i>	To wash.	To see.	To carry.
<i>Present.</i>	می‌شوید He washeth.	می‌بیند He seeth.	می‌برد He carrieth.
<i>Simp. Pret.</i>	شست He did wash.	دید He did see.	برد He did carry.
<i>Compd. Pret.</i>	شسته است He had washed.	دیده است He had seen.	برده است He had carried.
<i>Pret. Imp.</i>	می‌شست He was washing.	می‌دید He was seeing.	می‌برد He was carrying.
<i>Pret. Sub.</i>	می‌شسته باشد He may have been washing.	می‌دیده باشد He may have been seeing.	می‌برده باشد He may have been carrying.
<i>Pret. Plu.</i>	شسته بود He had washed.	دیده بود He had seen.	برده بود He had carried.
<i>Compd. Fut.</i>	شسته باشد He may have washed.	دیده باشد He may have seen.	برده باشد He may have carried.
<i>1. Future.</i>	بشوید He shall wash.	ببیند He shall see.	ببرد He shall carry.
<i>2. Future.</i>	خواهد شست He will wash.	خواهد دید He will see.	خواهد برد He will carry.
<i>Imperative.</i>	بشوید Let him wash.	ببیند Let him see.	ببرد Let him carry.
<i>Ampl.</i>	می‌شوید He may wash.	می‌بیند He may see.	می‌برد He may carry.
<i>Part. Pres.</i>	شوینده Washing.	بیننده Seeing.	برنده Carrying.
<i>Part. Pass.</i>	شسته Wash	دیده Seen.	برده Carried.

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

<i>Infinitive.</i>	کمرفتن To seize.	کشیدن To pull.	شماردن To number.
<i>Present.</i>	میگیرد He seizeth.	می کشد He pulleth.	می شمارد He numbereth.
<i>Simp. Pret.</i>	کمرگرفت He did seize.	کشید He did pull.	شمارد He did number.
<i>Compd. Pret.</i>	کمر گرفته است He has seized.	کشیده است He has pulled.	شمارده است He has numbered.
<i>Pret. Imp.</i>	می گرفت He was seizing.	می کشید He was pulling.	می شمارد He was numbering.
<i>Pret. Sub.</i>	می گرفته باشد He may have been seizing.	می کشیده باشد He may have been pulling.	می شمارده باشد He may have been numbering.
<i>Pret. Plu.</i>	کمر گرفته بود He had seized.	کشیده بود He had pulled.	شمارده بود He had numbered.
<i>Compd. Fut.</i>	کمر گرفته باشد He may have seized.	کشیده باشد He may have pulled.	شمارده باشد He may have numbered.
<i>1. Future.</i>	بگیرد He shall seize.	بکشد He shall pull.	بشمارد He shall number.
<i>2. Future.</i>	خواهد گرفت He will seize.	خواهد کشید He will pull.	خواهد شمارد He will number.
<i>Imperative.</i>	بگیرد Let him seize.	بکشد Let him pull.	بشمارد Let him number.
<i>Desif.</i>	کگیرد He may seize.	کشید He may pull.	شمارد He may number.
<i>Part. Pres.</i>	گیرنده Seizing.	کشنده Pulling.	شمارنده Numbering.
<i>Part. Pass.</i>	گرفته Seized.	کشیده Pulled.	شمارده Numbered.

	جستن	ساختن	کنیدن
<i>Infinitive.</i>	To search.	To make.	To dig.
<i>Present.</i>	می جوید	می سازد	می کندد
	He searcheth.	He maketh.	He diggeth.
<i>Simp. Pret.</i>	جست	ساخت	کنید
	He did search.	He did make.	He did dig.
<i>Compd. Pret.</i>	جسته است	ساخته است	کنیده است
	He has searched.	He has made.	He has dug.
<i>Preter. Imp.</i>	می جست	می ساخت	می کنید
	He was searching.	He was making.	He was digging.
	می جست باشد	می ساخته باشد	می کنیده باشد
<i>Preter. Sub.</i>	He may have been searching.	He may have been making.	He may have been digging.
<i>Preter. Plu.</i>	جسته بود	ساخته بود	کنیده بود
	He had searched.	He had made.	He had dug.
<i>Compd. Fut.</i>	جسته باشد	ساخته باشد	کنیده باشد
	He may have searched.	He may have made.	He may have dug.
<i>1. Future.</i>	بجوید	بازد	بکندد
	He shall search.	He shall make.	He shall dig.
<i>2. Future.</i>	خواهد جست	خواهد ساخت	خواهد کنید
	He will search.	He will make.	He will dig.
<i>Imperative</i>	بجوید	بازد	بکندد
	Let him search.	Let him make.	Let him dig.
<i>Arif.</i>	جوید	سازد	کندد
	He may search.	He may make.	He may dig.
<i>Part. Pres.</i>	جوینده AND جویان	سازنده	گمان AND کننده
	Searching.	Making.	Digging.
<i>Part. Pass.</i>	جسته	ساخته	کنیده
	Searched.	Made.	Dug.

	نمودن	کداختن	آموختن
<i>Definitive.</i>	To appear.	To dissolve.	To learn.
<i>Present.</i>	می نماید He appeareth.	می کدازد He dissolveth.	می آموزد He learneth.
<i>Simp. Pret.</i>	نمود He did appear.	کداخت He did dissolve.	آموخت He did learn.
<i>Compd. Pret.</i>	نموده است He has appeared.	کداخته است He has dissolved.	آموخته است He has learned.
<i>Prog. Imp.</i>	می نمود He was appearing.	می کداخت He was dissolving.	می آموخت He was learning.
<i>Preter Sub.</i>	می نموده باشد He may have been appearing.	می کداخته باشد He may have been dissolving.	می آموخته باشد He may have been learning.
<i>Preter Plu.</i>	نموده بود He had appeared.	کداخته بود He had dissolved.	آموخته بود He had learned.
<i>Compd. Fut.</i>	نموده باشد He may have appeared.	کداخته باشد He may have dissolved.	آموخته باشد He may have learned.
<i>1. Future.</i>	بنماید He shall appear.	بکدازد He shall dissolve.	بیاموزد He shall learn.
<i>2. Future.</i>	خواهد نمود He will appear.	خواهد کداخت He will dissolve.	خواهد آموخت He will learn.
<i>Imperative.</i>	بنماید Let him appear.	بکدازد Let him dissolve.	بیاموزد Let him learn.
<i>Conj.</i>	نماید He may appear.	کدازد He may dissolve.	آموزد He may learn.
<i>Part. Pres.</i>	نمایان AND نماینده Appearing.	کدازنده Dissolving.	آموزنده Learning.
<i>Part. Past.</i>	نموده Appeared.	کداخته Dissolved.	آموخته Learned.

<i>Infinitive.</i>	تپیچیدن To twist.	کشادن To open.	بستن To shut.
<i>Present.</i>	می تپیچد He twisteth.	می کشاید He openeth.	می بندد He shutteth.
<i>Simp. Pret.</i>	تپیچید He did twist.	کشاد He did open.	بست He did shut.
<i>Compd. Pret.</i>	تپیچیده است He has twisted.	کشاده است He has opened.	بسته است He has shut.
<i>Pret. Imp.</i>	می تپیچید He was twisting.	می کشاد He was opening.	می بست He was shutting.
<i>Pret. Sub.</i>	می تپیچیده باشد He may have been twisting	می کشاده باشد He may have been opening.	می بسته باشد He may have been shutting.
<i>Pret. Plu.</i>	تپیچیده بود He had twisted.	کشاده بود He had opened.	بسته بود He had shut.
<i>Compd. Fut.</i>	تپیچیده باشد He may have twisted.	کشاده باشد He may have opened.	بسته باشد He may have shut.
<i>1. Future.</i>	تپیچد He shall twist.	بکشاید He shall open.	ببندد He shall shut.
<i>2. Future.</i>	خواهد تپیچید He will twist.	خواهد کشاد He will open.	خواهد بست He will shut.
<i>Imperatives.</i>	تپیچد Let him twist.	بکشاید Let him open.	ببندد Let him shut.
<i>Aorist.</i>	تپیچد He may twist.	کشاید He may open.	بندد He may shut.
<i>Part. Pres.</i>	تپیچان Twisting.	کشاینده Opening.	بندنده Shutting.
<i>Part. Past.</i>	تپیچیده Twisted.	کشایده Opened.	بسته Shut.

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* as in the following quartain of *Jellalleddeen*:

ول وقت سماع بوي دلدار برد جان را بسراپرده اسرار برد
 اين زمزمه مرکبي است مروح ترا بردارد و خوش بعالم يار 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 found, is the vehicle of thy countenance, 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.

مر او را رسد کبر يا و مني که ملکش قدسيم است و ذاتش غني

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

The word *در* *Zebur Fariabe* says

نکرفت دست فتنه کريبان به چاکس تادر نبست 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 *بر گفت* being the same as *خواند* and *گفت* *he invited and he spoke*. Also the word *فرا* is in the following lines of *Sady*.

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وقتي

وقتی افتاد فتنه در شام هر کسی کوشه فرار یافتند

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

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

یکی محرم ز نزدیکان درگاه فرو گفت این حکایت جمه 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 *I myself of what consequence am I?* Here خود is a pleonasm.

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

گر خود همه عیبها بدین بنده در است بر عیب که سلطان بر پند نهراست

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

Here ب preceding بدین used for درین becomes redundant. Also بر and اندر Example from *Sády*.

کمر صاعقه بر سنگ همی کار کر آید تیرش به ازان کار کر آید بپیر بر

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

یکی را بر سر بر نهند تاج و تخت و کمر را بجاک اندر آرد ز محنت

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

Also the word همی as in the following quotation from *Sády*.

همی رفتی و دیدم در پیشش

She moved and all eyes were fixed on her feet.

Of letters and words affixed to nouns and verbs to give various signification; but which taken separately have not any meaning.

WORDS SIGNIFYING, MASTER, POSSESSOR, &c.

The word مند as خرمند wife intelligent. And خداند as خداند master; سمازگار as آموزگار a teacher, ستگار an oppressor, خدمتگار as کار well disposed—ور as تاجور a crowned head هنور an artist. Sometimes the و instead of being Futr. b is made Sákin, as گنجور wealthy, رنجور sick, مزدور as hireling, دستور powerful.

WORDS INDICATING ABUNDANCE, &c.

لاخ as سنگ لاخ abounding with stones; دیولاخ abounding with demons; شاخار as بکسار very light; رود لاخ abounding with rivers; زار as نمکار very salt—گلزار abounding with flowers; لاله زار abounding with tulips; بزه زار abounding with verdure—

as دریا بار and رود بار *abounding with rivers*; هند بار *abounding with Hindoos*—گلستان *as گلستان* *abounding with flowers*; بوستان *abounding with odours*; سنگستان *abounding with stone*; هندوستان *the land of Hindoos*.

WORDS DENOTING SIMILARITY.

ترنج ویس *resembling a citron* as خانه ویس *like a house* خورویس *like the sun* فرا خورویس *good like*.

Example from Sady..

چه قدر آورد بنده خورویس که زیر قبادار داندام پیس

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

Another from *Ferocker*.

یکی خانه کرد است فر خورویس که بفروز داز دیدن آن روان

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

Also the word *Arwuree* says.

ندیده نه بیند ترا هیچکس که رزم مثل که رزم و س

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

Also *Amcer Khufroo* says.

سبکساری کنزین تا سهیل دانی کنز جبل پیری که کمر به 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 بآب و گل که بختی لوک کرد و چون کذر باشد به پادوانش

It is not surprizing 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. Also **وار** as **بیرسان** as **بزرگ وار** gentleman-like ; **بزرگ وار** noble-like. Also **سان** as **پانک سان** lion-like ; **پانک سان** tyger-like. Also **سار** as **خاکار** earth-like ; **سار** as **کوه سار** resembling a mountain. Also **وش** and **فش** as **پش** lion-like ; **شاه فش** king-like ; **ماه و ش** 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** as **گریان** weeping ; **افتان** falling ; **خیزان** getting up. Also **ار** as **خریدار** buying, or a buyer ; **فروختار** a seller.

WORDS INDICATING DIMINUTION.

ک as **گلک** a little garden ; **چ** as **چاچ** a little slave—the letter **ک** as a Poet says **یک** 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.

چ as for example :

اندر زش نباید گفت چه او را 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 *as* *که* *as* *که* *نماز نمیگردد* *I punished him because he did not say his prayers.*

WORDS INDICATING FITNESS:

as *شاهوار* *befitting a King*; *گوشتوار* *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 *as* *انده* *befitting a man*; *شاهانه* *befitting a king*; *بزرگانه* *befitting a great person*.

WORDS INDICATING CUSTODY, OR GUARDIANSHIP.

as *پرده 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 *as* *فیل بان* *an elephant keeper*; *در بان* *a door keeper*. Also *as* *شتروان* *a camel keeper*.

WORDS INDICATING THE STATE OF A PERSON OR THING.

as *غمناک* *melancholic*; *سپهناک* *timid*; *دردناک* *sorrowful*. Also *as* *شرنگین* *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*; *هرودی* *a native of Herab*; *محمدی* *a Mohammedan*; *بلگرامی* *a native of Belgram*. The letter *ه* *as* *یکاله* *of one year*; *یکروزه* *of one day*; *یکماهه* *of one month*. Also *as* *نقره* *of silver*; *زرین* *of gold*.

WORDS INDICATING COLOUR OR COMPLEXION.

پام — فام — وام as مشکپام of a musk colour; عذیر فام of the colour of ambergris; کاوام rose coloured. Also the words گون and گونہ as گندم گون the colour of wheat; سرخ گونہ a florid complexion. The words چترہ and چترہ but which are used only after the words سیاه and سیہ as سیاه چترہ and سیہ چترہ 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.

I

The letter *Alif* which is used at the beginning of words is of two kinds. First *Uslee* اصلی Second *Wuslee* وصالی. 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 انجام 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 اوقان and اوقان which suffer 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, injunction*. Example of **با** from *Firdousi*.

ابا خلعت خوب و بانور می برفتی همی برنوشتی ز می

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

Example of **ابر** from *Roudekee*.

تا جوی ابر کل رخ تو کرده شبینمی مشبدم 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 رواست

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 Usslee* and *Wuslee*, or that which may be rejected or added without altering the meaning. Thus in ordinary discourse we use the words **استخوان** and **اقوان** for which **ستخوان** and **قوان** are substituted in poetry only: and in like manner we say **پیداد** and **بی کرانه** and **برگل** and **با خلعت** the prefixed *Alif* making **ابیداد** and **ابی کرانه** and **ابرگل** and **ابا خلعت** being nearer seen,

excepting

excepting in poetry. It is thereupon evident that the initial *Alif* of *استخوان* and *اوتان* 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 *ابي* and *ايداد* &c. as it is not a radical. These alterations are poetical licences *ييجوز لاشا عر مالايجوز 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 sorts. 1 That which is used for imploring either good or evil. *Sady* says

الهي دشمنت جائي بميراد که پيش دوست بر بالين 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 *ميرام* and *گناد*
i. e. *بگند* and *بميرام*

Example from *Sady*:

جهان آفرين بر تو رحمت گناد دگر هر چه گويم 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 *Shufurdeb*.

کمر د سرو پاتي تو چو پروانه دولتم بوسي بده اي شمع که در پاي تو ميرام

Like

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 ب is prefixed to the words کناد and میرام and such like, along with this additional *Alif*, then also it denotes an imploration of good or evil, as has been said above.

Example from *Ferdousi*.

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 بکسار and پرانیزکار and which originally were بکر and پرانیزکر and شمکر

THE THIRD KIND is introduced between double words, and denotes similarity relation and succession, such as خدا خند and دوشادوش and سپیاسیچ and زود ازود

Anwuree says

دفع چشم بد جهانی را هم چنان نرم نرم خدا خند

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*:

خدا

بجدا و بسراپاي تو کز دوستيت خبر از دشمن و اندیشه دشنامم نيست

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

THE FIETH KIND is used as a conjunction, such as گادو and گاپوي i. e. گادو and گاپوي This *Alif* however is used only in these two words ; as in the *Musnewee of Filaledgeen*.

جز بدان کس که لب داد لب خود مکشا جز بسوي که نکت داد گاپوي مکن

Excepting to that Being who gave you lips, open them not ; neither employ your feet but in the 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 *zum* ; but prefixed to any other accent it takes *Kuffir*, as گو and گومو speak thou ; زن and بزَن strike thou ; گير and گير seize thou.

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

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

And sometimes it is changed into *ف* as *زبان* into *زبان* the tongue : likewise into *م* as *عرب* into *عرب* 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 سپید into سفید *white*; پیل into فیل *an elephant*. And sometimes it is changed into ب as پزده into بزده *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 quiescent, as کت *that thou*; بایدت *it behooveth thee*; باشدت *thou must be*. And it is thus used to express the passive voice, as که ترا گفتم *that which I said to thee*. Sometimes it is used for the noun governed, as آنت and اینت *this, or that belonging to thee*. Sometimes it has the same signification as the possessive pronoun تو thus:

گفت بامن فروشش 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 کوس *a drum*; فراموش and فراموشست *forgetfulness*.

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

از صاحب

ز صاحب فرض تا سخن نشنوي اگر کار بندمي پشیمان شوي

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 زدم 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 ; as کج into کمر *crooked* ; چو into چوهره *a chicken*. It is also sometimes changed into ش as کاج into کاشن *would to heaven* !

چ This letter is peculiar to the Persian. It is permuted into ش as ساجي into کاشي a kind of painted tiles.

ح This letter is not used in Persian words, being permuted into ه as هال which originally was حال *quiet, firmness, &c.*

خ This letter is permuted into غ as تاغ into تاغ the name of a tree : and sometimes into ه as خاک and هاک *an egg* ; خیر into خیر *good* ; and approved.

It's name; or **چا** is the imperative of **چایدن** *to chew*; and in composition **چاکنده** *a chewer*.

This letter is used as a final for forming the aorist, as **زند** *he may strike*; **کزارد** *he may quit*. It is permuted into **ت** as **خا** into **خات** *a kite*; **بشواد** into **شوات** *may it be*. Also into **و** as **ادر** into **آذر** *fire*.

This is distinguished from the foregoing letter by the following rule:

When preceded by any immoveable letter, excepting **وای** you read **و**, but when it follows either of these letters, however pointed, or any other accented letter, in these cases it is pronounced **و**; But, in general, it is more correct to read as they occur: the ancient Persians esteemed the **و** most eloquent.

Note. The letters **وای**, which are in fact the broad vowels, or *Matres lectiones*, the Arabian grammarians call **حرف عات** and all the rest, or the consonants, are named **حرف صغیر**.

Is permuted into **ل** as **چار** into **چال** the name of the tree; **ریچار** into **ریچال** *new cheese*; **روخ** into **لoux** a species of grass.

It's name **را** is used in construction to mark the oblique case, as

کسان را نشد ناوک اندر حریر

No one's arrow penetrated the filken garment.

Sometimes it is used to signify *for the sake of* as **خدا را** for God's sake; and sometimes it is redundant as **برای خدا را**.

Is sometimes permuted into the Arabick ج as روز into روج *day*. And into the Persian چ as پزشک into پزشک *a physician*. Likewise into غ as کمریز into کمریز *flight*; and also into س as یاز into یاس *a proper name*. It's proper name ز is the imperative of زاین *to bring forth young*; and serves in forming the present participle زاینده *bringing forth*.

ژ

This letter is peculiar to Persian, and is sometimes permuted into the Arabick ج as کژ and کاج *squint eyed*; and لاژورد and لاژورد *Lapis lazuli*.

س

This letter is permuted into ش as کشتی into کشتی *a boat*, which formerly was written with a س Also فرشته *an angel*, which is a corruption of فرسته or فرستاده *sent, or a messenger*. It is likewise changed into ه as خروس into خروس *a cock*: and sometimes into چ as خروس into خروس *the same*.

ش

This letter is used to express the third person singular of the participle past, as زدش *struck him*. Sometimes it is the sign of the noun governed, as چشمش *his eye*; رویش *his face*. It is permuted into ج as س into کاج *sorrow*: and also into س as شار into سار *the name of a bird*; and شارک into سارک *a bird called in Bengal the Myna*. It is used to express the verbal noun [عاصل مصدر] as دانش *knowledge*; بینش *fight*.

&c. in which case it is added to the imperative. It's name *شین* is the imperative of *شیندن* to *fit*; and in composition *شیننده* a *fitter*.

ع ظ ط ض ص

These five letters occur not in Persian words, but are peculiar to the Arabic language. Formerly the words *صد* and *شست* were written *سد* and *وست*, but modern authors, in order to lessen the confusion occasioned by mistakes in the diacritical points, introduced these letters: For the words *طراز* ornament, *طپیدن* to flounce, *طبانچه* a flap, *طل* gold, and many others, should properly be written with *ت* but as this letter may easily be confounded with *ن* *ث* *پ* *ب* and *ی* the other has been introduced in it's place. For the same reason the letter *ع* whenever found in a Persian word, was originally *ا* Alif.

غ

This letter, having the arithmetical power of 1000, is frequently used in poetry, to signify the *بابل* or *nightingale*, said to have a thousand melodious notes.

It is sometimes redundant, when final, as *کیا* and *گباغ* *grass*, *پهرا* and *پهراغ* *pasture*. Modern authors sometimes change it into *ق* as *ایاغ* and *ایاق* a cup, *جناغ* and *جناق* a saddle-cloth, &c. It is also permuted into the Persian *ک* as *کوچی* and *غوچی* a small-pit.

ف

This letter is permuted into پ and و as کشا سَف into سَف a proper name.

زبان — زبان *the tongue*.

قام — وام *debt*.

It's proper name, or فا it answers to با as فا او گفت and فا او گفت *said to him*.

ق

This letter is not properly used in Persian; but wherever it is found has been substituted for غ or ک as قالیچ originally قالیچ *a carpet*; قند properly قند *sugar-candy*.

ک

This letter serves to express the diminutive, either out of contempt, as مردک *a little despicable man*; or else from affection, as بی پدر *a little orphan*. Sometimes when final, it is redundant, as زلو and زلوک *a leech*; پرستو and پرستوک *a swallow*.

When prefixed as an expletive to an attribute, or before a noun of action, and also when redundant, it is accented with a *Kuffir*; and in order to express the accent, the flight ه is added to it, thus ک when. Sometimes it stands for هر که *whoever*, and کد ام *who? which? what?* as گفت *که گفت* *who spoke, and who heard?* It's proper name or کاف is the imperative of کا فتن *to dig*, and in composition کاوند *a digger*.

This:

ک
This letter is peculiar to Persian. The natives of *Māwurulneher* often confound it with the Arabick ک

Persian.

گشاد *goshād*

سنگ *sung*

خوک *khook*

Māwurulneher.

کشاد *koshād*, he opened.

سنگ *sunk*, a stone.

خوک *khook*, a hog.

ل

This letter and ر are permuted one for the other.

م

This letter sometimes unites the nominative governing the verb, to the first person singular, as او را گفتیم *I spoke to him*, or *I told him*; and at other times the accusative, as فایان کس را گفتیم *such a one told me*.

Sometimes it is struck out by syncope, as

گفتم که کلی بچینم از باغ گل دیدم و مست شدم ببوی

I said I will gather a flower from this garden; I saw a flower; and was intoxicated with it's fragrance.

Prefixed to the imperative, it forms the prohibitive, in which case it is accented with a *Futteh*, as مزن *strike not thou*; مگو *speak not thou*; مگو *go not thou*.

It is an invariable rule, that when two of these letters occur together, one is rejected. Vide page من نیم

This

ن

This letter is prefixed to express negation, as *نکر* *he did not*; *نگفت* *he spoke not*. When it is not joined to another word, the flight *o* is affixed in order to express the *Futteh*, as *ن* *not*. When it occurs after either *ا* or *و*, or *ي* it has a nasal sound, as an *زبان* and *زبان* *a tongue*; *زبون* *bad*. It is also the last letter of the infinitive of every verb, and in this case is preceded by *ت* or *و*,

Whenever in any word *ن* *Sakin* is followed by *ب* the letter *ن* is pronounced *م* such as *عزير* *Umbir*—*جنیش* *foombish*—*انبه* *Umbeh*: but this permutation is merely in speaking; the letter *ن* in such words being retained in writing without any alteration.

و

This letter and *ب* are interchanged for each other. It is *معروف* or *open*, when its preceding letter is accented with a long *Zum* [*ضمه کشیده*] as *تو* and sharp [or *مجهول*] when the preceding *Zum* is short, as *تو*, which difference can only be distinguished by practice and a good ear.

There are three kinds of *و*, which are written but not founded. First, that which is used to express the accent, and complete the word; because no sound can be expressed by less than two letters; and this occurs after *ج* and *ت*, as *دو چو تو*. The second is called *معدول* *Madooleh*, or deviating, because quitting the letter *و*, the one following is chiefly founded, and this but slightly, as *خوش* where the accent principally

pally falls on the last letter. The letter preceding this kind of و is generally accented with a *Futteh*, although sometimes it has *Zum*, as خواب *a blockhead*, and sometimes *Kuffir*, as خویش *self*; this is again subdivided into two kinds: first, when the و is followed by *Alif* as خواب *sleep*: the second when followed by either of these letters ن ش س ز ر or ي as خود *self*, &c. The third kind عطف the conjunction copulative, between two nouns, or two verbs, as محمد و محمود *Mohammed, wé Mahmood*, آمد و رفت *Amud ó ruft*, he came and went, when it is accented with a *Futteh*; but if the preceding letter is accented with *Zum*, then the و is hardly distinguishable, as آمد و رفت *Amud ó ruft*. In Persian prose it is read with a *Futtab*, but in verse it is frequently dropped.

There are two other kinds of و that which is sounded but not written, as سیاوش *Siavoush*: and that which is written as well as sounded, and this is subdivided into متحرک accented, and ساکن quiescent; the first is added at the end of a word to express the diminutive, as پسر *a little son*; the accented is subdivided into that which is sometimes sounded, and sometimes not, as already explained; and the و which is slightly sounded, as ورا گفت *wera goft*, for او را گفت *owra goft*, spoke to him; and the redundant when preceding the letter ي as

باید دید که تو کار خوب میکنی یا من میکنم

Bâyid deed ke tu kâr khoob meeknnnee woo yeá mun mekunnum.

It must be seen if you do business well, or I do it.

This

This letter is of two kinds. *First*, that which is both written and founded, whether it be preceded by a letter accented with either *Zum*, *Futteh*, or *Kuffir*, which is retained in forming the plural (vide page) in the diminutive it is accented with a *Futteh*, as

اندہ *Grief* اندہک *a little grief* ; چہ *a well*, چہک *a little well* ; کرہ *a knot*, کرہک *a small knot*. And in construction, it is accented with a *Kuffir*, as منہ *my grief* ; چہ من *my well* ; کرہ من *my knot*. When the letter preceding ۵ is accented with a *Futteh*, an ۱ has generally been struck out by syncope, as ر۵ *a road*, which originally was ر۵۱ and م۵ *the moon*, which was م۵۱ — and when it is preceded by a *Zum*, a ۵ has generally been rejected, as اندہ *grief* which originally was اند۵۵

Secondly, There are four kinds of ۵ slightly founded; *first*, when used adjectively, as دندان *tooth*, دندانہ *teeth*:—*second*, to ascertain and define time, as یک سالہ *one year*: *third*, is used to express the preter tense, as گفتہ and گفتہ *bespoke*: *fourth*, is used to express the final *Futteh*, to remove doubt in the signification of two words of the same sound, as جام *a cup* ; جام or جامہ *a garment*.

ی

This letter when preceded by another letter accented with a *Kuffir*, if open, is called یای معروف *Yā muroof*, and if sharp, یای مجهول *Yā mujbool*.—

The open *Kuffir* is called خالص *pure*, and the sharp one غیر خالص or mixed. The first kind, or open *Yâ* is used to form the substantive noun [or مصدر حاصل as زر بخشی and زر ریزی *munificence*: and also denotes *fitness*, as نواختنی *meriting fondness*, کشتنی *deserving death*. The sharp *Yâ* restricts the noun to the singular number, as مردی *one man*. It is used to mark respect, as فلان مردیست *such an one is a man indeed*. It is also used for three persons of the continuative form of the preter tense, as has been already exemplified in page 21. Its name, or یا is called کامرید or the *alternative sign*, answering to the Arabick particle ام *either, whether*.

PERSIAN NUMBERS.

CARDINALS.

۱ One .	یک	۱۹ Nineteen	نوزده
۲ Two	دو	۲۰ Twenty	بیست
۳ Three	سه	۲۱ Twenty-one	بیست یک
۴ Four	چهار	۳۰ Thirty	سی
۵ Five	پنج	۴۰ Forty	چهل
۶ Six	شش	۵۰ Fifty	پنجاه
۷ Seven	هفت	۶۰ Sixty	شصت
۸ Eight	هشت	۷۰ Seventy	هفتاد
۹ Nine	نه	۸۰ Eighty	هشتاد
۱۰ Ten	ده	۹۰ Ninety	نود
۱۱ Eleven	یازده	۱۰۰ A hundred	صد
۱۲ Twelve	دوازده	۲۰۰ Two hundred	دو صد
۱۳ Thirteen	سیزده	۳۰۰ Three hundred	سه صد
۱۴ Fourteen	چهارده	۴۰۰ Four hundred	چهار صد
۱۵ Fifteen	پانزده	۵۰۰ Five hundred	پانصد
۱۶ Sixteen	شانزده	۱۰۰۰ A thousand	هزار
۱۷ Seventeen	هفده	۱۰۰۰ A Thousand	ده هزار
۱۸ Eighteen	هجده	۱۰۰۰۰ A hund. thousand	یک — هزار

ORIGINALS

First
Second
Third
Fourth
Fifth &c.

نخستین
دوم
سوم
چهارم
پنجم

ARABIAN

ARABIAN NUMBERS.

CARDINALS.

1	واحد	20	عشرون	عشرين
2	اثنين	30	ثلثون	ثلاثين
3	ثلاث	40	اربعون	أربعين
4	اربع	50	خمسون	خمسین
5	خمسة	60	ستون	ستين
6	ست	70	سبعون	سبعين
7	سبع	80	ثمانون	ثمانين
8	ثمان	90	تسعون	تسعين
9	تسع	100	مائة	مائة
10	عشرة	200	مائتين	مائتين
11	احد عشر	300	مائة	مائة
12	اثنى عشر	400	اربعمائة	اربعمائة
13	ثالث عشر	500	خمسمائة	خمسمائة
14	اربع عشر	600	ستمائة	ستمائة
15	خمسة عشر	700	سبعمائة	سبعمائة
16	ست عشر	800	ثمانمائة	ثمانمائة
17	سبع عشر	900	تسعمائة	تسعمائة
18	ثمان عشر	1000	الف	الف
19	تسع عشر	10000	عشر آلف	عشر آلف

ORDINALS.

First

اولاً

Second

&c. مثلاً

ARABIAN, PERSIAN, AND SYRO-MACEDONIAN MONTHS.

THE ARABIAN MONTHS.

Moherrem	محرم	Rejeb	رجب
Sefer	صفر	Shaban	شعبان
Reby, 1.	ربيع الاول	Ramzan	رمضان
Reby, 2.	ربيع الثاني	Shawal	شوال
Jemády, 1	جمادى الاول	Zilkadeh	ذي القعدة
Jemády, 2.	جمادى الثاني	Zilhejeh	ذو الحجة

THE PERSIAN MONTHS.

Firverdeen (March)	فروردین	Mehr (September)	مهر
Ardidehesht (April)	اردی بهشت	Aban (October)	ابان
Khordad (May)	خرداد	Azer (November)	آذر
Teer (June)	تیر	Dey (December)	دی
Amرداد (July)	امرداد	Behmen (January)	بهمن
Shehryewur (August)	شهریور	Isfendarmooz (Feb.)	اسفند ارمد

THE SYRO-MACEDONIAN MONTHS.

Teshreen, 1. (Oct.)	تشرين الاول	Nisân (April)	نيسان
Teshreen, 2. (Nov.)	تشرين الثاني	Ayer (May)	ايار
Kánoon, 1. (Dec.)	كانون الاول	Hezeran (June)	نيريرن
Kánoon, 2. (Jan.)	كانون الثاني	Temuz (July)	تموز
Shebát (Feb.)	شباط	Aab (August)	آب
Ázár (March)	آزار	Eylul (September)	ايلول

DAYS OF THE WEEK.

	Persian.	Arabian.
Sunday	یکشنبه	يوم الاحد
Monday	دوشنبه	يوم الاثنين
Tuesday	سه شنبه	يوم الثلاثاء
Wednesday	چهارشنبه	يوم الاربع
Thursday	پنجشنبه	يوم الخميس
Friday	آدینه	يوم الجمعة
Saturday	شنبه	يوم السبت

UBJUD اُجْدُ OR ALPHABETICAL NOTATION.

کلب	خطی	هوز	اُجْد
۰۰۰۰۰۰	۰۰۰۰	۰۰۰	۰۰۰۰
ضغ	ثخن	قرشت	سغنص
۰۰۰۰۰۰	۰۰۰۰	۰۰۰۰۰۰	۰۰۰۰

TITLES OF LETTERS ACCORDING TO THE RELATIVE SITUATIONS OF MEN.

از پادشاه ببايعان	از اگابرو اشرف	از خوردان بهزرگان
<i>From Kings to their subjects.</i>	والهلي بمر دمان فرود	<i>From inferiors to superiors.</i>
فرمان Firmán.	<i>From superiors to inferiors.</i>	Urzdáht. عرضداشت
منشور Munshoor.	مراقبه Morá-ka-ah.	Ur-e-zeh. عريضه
پروانه Perwáneh.	ملاطفه Mo-lá-tuf-eh.	Urzee. عرضي
نشان Neeshán.	مفاوضه Mo-fa-wuzeh.	از مردم مساوي المرتبه
خطاب Khé-táb.	ملطفه Molattifeh.	بيكديكر
توقيع Tow-kec-ah	ممنوعه Mofuw-wuzeh.	<i>Between equals.</i>
يرليخ Yurleegh.	مشرقه Moshurrifeh.	Khut. خط
		Mucktoob. مكتوب
		Si-hee-feh. صحيفه
		Ná-meh. نامه
		Mo-la-tuf eh. ملاطفه
از شاهزاده ببايعان	ازوزرا و امارا به مردم فرود	Ruckee-meh. رقيه
<i>From the King's sons to their dependants.</i>	<i>From Ministers of State to inferiors.</i>	Né-mee-keh. نصيحه
مثال Miffál.	پروانه Perwanneh.	Mo-fa-wuzeh. مفاوضه
نشان Neeshán.	شقه Shuckkeh.	Mo-ka-teeb-yeh. مكاتبه
		Mo-ra-ful-eh. مراسله
	عنایت نامه In-á-yát-námeh.	Rooke-há, a small note. رفته

TECHNICAL CLASSIFICATIONS.

زنجیر CHAIN OF	کس PERSON	دست HAND OF
فیل Elephants.	آدم Men,	باز
مهار REIN OR	دور STRING OF	بجری Different species, of
قطار		Hawks.
STRING OF	آهو Deer,	جره
شتر Camels,	شیر Lions,	شکره
رأس HEAD OF	گرگ Wolves,	سپر Shields.
اسب Horses,	سگ Dogs,	مشت FIST OF
اسبر Mules,	سامه کوش Syagoafhes.	تورموتی Toormooter,
گاو Oxen,		شارک Sharooks,
میش Sheep,	قارده COLLAR OF	کبوتر Pigeons.
گوسپند Goat,	سیاه کوش Syagoafhes,	قفس CAGE OF
افس Affes,	یوز Leopards,	بابل Nightingales,
گاومیش Buffaloes.	سگ Dogs.	شارک Sharooks,
رَس STRING OF	طایفه COMPANY OF	طوطی Parrots:
یوز Leopards,	لولیان Dancing Girls,	دبضه HANDLE OF
سگ Dogs,	نقالان Players,	شمشیر Scimitars,
نفر PERSON	دهان کوبان و غیره Musicians,	کارد Knives,
آدم Men,	بازیگران Jugglers.	خنجر Hangers,
شتر Camels,		کمان Bows.

کمربند BELT OF	تخته PLANK OF	دینار Deenars,
پیش قبض Daggers,	شال Shawls.	آبکینه Glaſs,
جدهر Ditto,	عدد NUMBER OF	حقه Hookahs,
خنجر Hangers,	اشرفی Gold Mohurs,	هر قسم میوه Every kind of fruit,
ضرب STROKE OF	روپیہ Rupees,	فرد PIECE OF
بندوق Matchlocks, or Muſquets,	کارو Knives,	شال Shawls,
بان Rockets,	مقراض Sciffars,	چادر بنات Broadcloth.
توپ Cannon.	نیزه } Spears,	شطرنجی Shutrunjee,
دسته BUNDLE OF	برجہی } Bows,	قالیچہ Carpet.
کاغذ Paper,	کمان Bows,	مکاغذ Paper.
قلم Pens,	مشک Skins for holding water,	سوزنی Needlework:
تیر Arrows.	دیک Kettles,	بوریا Mat.
نیزه REED OF	کنگایر Ladles,	جلد VOLUME OF
قلم Pens,	تستہ Pestle and Mortar,	کتاب Books.
برجہی } Spears.	سبوحہ Pots,	دفتر Registers.
بہالا } Spears.	آفتابہ Ewers,	تہہ PIECE OF
منزل MANSION OF	چلمچی Chillumchees,	اپروانہ Perwanneh;
کشتی Boats,	پیالہ Cups,	سند Sunnud,
ارابہ } Carts.	مکالہ Caps,	فرمان Firman,
رتبہ } Carts.	دستار Turbands,	خط Letter,
بہلہ Chariots.	درم Direms,	زمین Land.

خانه Houses.	موزه Boots,	موازي PARCEL OF
باغ Garden:	خاخال Anklets,	زمین Land.
هر قسم جواهر All kinds of jewels.	دست برنجین Bracelets.	طاقه FOLD, &c.
جفت PAIR OF	پایتابه Stockings,	بنات Broadcloth,
شال Shawls.	نعلین Sandals,	اطلس Sattin,
کفش Shoes,	شترنجی Shutrincees,	کیمخواب و غیره Kimkhob, &c.

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P E R S I A N S Y N T A X .

A
DISSERTATION

O N

P E R S I A N S Y N T A X,

TRANSLATED FROM THE ORIGINAL PERSIAN

O F

MOWLAWEH AMEER HYDER.

THE reader is supposed not to be ignorant that in Syntax, (علم نحو *Elma ne-how*) language is divided into words and sentences; for the formation of which the learned have established certain rules; and of these such as are used in Persian, shall be explained in this Dissertation.

It is to be observed that in the language of Grammarians, a word (کلمه *Kul-e-mah*) is a sign used to express a simple meaning, that is, a part of a word does not express part of a meaning, as for example زی *Zi-ed* denotes a person of whom this is the name: but the component parts of the word being زی and می and دو do not denote the parts of the person, or his members. A word is of three kinds, 1st Noun (اسم *Is'm,*) 2d Verb (فعل *Fe-ul,*) 3d Particle (حرف *Hurf.*)

A Noun (اسم) is a word having a meaning of itself, but not including either of the three tenses, past, present, or future; as for instance, the word *الله* *Ullah* signifies God, and which signification is in itself, it not requiring to be joined with another word; neither is either of the three tenses thereby understood.

A Verb (فعل) is a word having a meaning in which one of the three tenses is understood; thus *آمد* *be came*, *می آید* *be cometh*, *خواهد آمد* *be will come*, all point to the word *آمدن* *to come*, in which the inherent meaning is contained, and the words *آمد* and *می آید* and *خواهد آمد* signify the past, present, and future times of that action.

The Particle (حرف) is a word which without being joined to another word, has no meaning at all, such as the word *از* *from*, which in the Persian language is used to express a commencement, but this meaning, without the union of another word, is not understood, thus they say *از مکّه تا مدینه* *se ber kerdam* "I travelled from Mecca to Medina," which sentence signifies that the commencement of the journey is from Mecca, but until the word Mecca *مکّه* is added to the particle *از*, the signification of commencement cannot be made out.

A Sentence (کلام *Ke-lâm*) in the language of Grammarians means a combination of not less than two words, containing a complete sense termed *Ij-nâd* (اسناد), which signifies the relation of one word to another, in such a manner that the hearer acquires complete information, so that he
has

has no need to require any explanation from the speaker ; as for example *استاده زید* *Zi-ed is standing*, comprizing two words *زید* and *استاده*, whereby the hearer is under no necessity to ask any question ; but if they mention only *Zi-ed* *زید* the hearer will be expecting that the speaker will set forth some circumstance of the state of *Zi-ed*, such as standing, sitting, being alive or dead. And without such explanation, the hearer upon hearing the word *Zi-ed* only, would not obtain a complete information : and in like manner if only the word *استاده* is expressed, the hearer will be expecting to hear the name of the person who is standing, without which, his knowledge will be incomplete. It is to be remarked that a sentence consists of two nouns, such as *مهر خوب است* *skill is commendable*, where the word *مهر* is a noun, as is also the word *خوب* and such combination is called *جمله اسمیه* *Jum-leb Is-mee-yub* : or else it consists of a noun and a verb, as *خدا بخشید* *God gave*, where *خدا* is a noun and *بخشید* is a verb. This kind of combination is called *جمله فعلیه* *Jum-leb Fe-u-le-yeb*. The other kinds of combinations will be explained by and by.

Sometimes these two words forming a sentence are both expressed, as has been exemplified above, and sometimes one is expressed and the other not, as *بگو* *Speak*, the imperative of the verb *گفتن* *to speak*; and here the second person singular is not expressed, the implied sense being *بگو فلانی* *Speak such a one*.

CHAPTER I.

SECTION I.

Of the different kinds of nouns.

Of the subject and the predicate. The subject (مبتدا *Mub-te-da*) is a noun termed *Moosnud Illa-beb* مندر اليه, which signifies a word towards which some other word stands related, in order to convey a complete sense to the hearer; for example *Zi-ed is standing* زيد قائم است *Zi-ed* is the subject, because *قائم* is ascribed to him in such a manner as conveys complete information to the hearer. The predicate (*Kubir* خبر) is a noun termed *Moosnud-beb* مندر به because this word has a relation to another word; as in the above example, the word *قائم* is the predicate, which has been ascribed to *زيد* *Zi-ed*. The connection which exists between the subject and the predicate whether *If-bat* اثبات or affirmation; or *Sulb* سلب or negation is called *Nif-but Hook-me-ye* نسبت حکایه or governing relationship, because it points out the circumstance of *ایجابی* being or affirmation, or of *سلبی* not being or negation, which terms will be fully explained in the subsequent examples.

It is also to be observed that in the Persian language every combination of subject and predicate, requires a word that either indicates the being or the not-being, between the subject and the predicate. Thus the conjunctions *است* and *هست* are used for combinations of affirmation (جمله مثبت) and indicate the existence of a relative-ship in the present tense, such as *Zi-ed is writing* زيد نويسنده هست and *زيد نويسنده است*

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is used in negative combinations (جمله منفی) to denote the non-existence of the relative-ship in the present tense, such as خالد قائم نیست *Kha-lid is not standing*. The word بود is used in combinations of affirmation (جمله مثبت) and denotes the existence of the relative-ship in the past tense, such as زید زنده بود *Zi-ed was living*. And the word نبود is used in negative combinations (جمله منفی), and indicates the non-existence of the relative-ship in the past tense, such as زید گوینده نبود *Zi-ed was not a speaker*. The word خواهد شد is used in combinations of affirmation (جمله مثبت) and denotes the existence of relative-ship in the future tense such as زید نویسنده خواهد شد *Zi-ed will be a writer*, and the word نخواهد شد is used in negative combinations, and indicates the non-existence of the relative-ship in the future tense, such as خالد قاضی نخواهد شد *Khaled will not be Cazy*. It is to be observed, that the words بود was and نبود was not خواهد شد will be and نخواهد شد will not be are verbs, but which are also used as conjunctions, and are called روابط زمانی *Re-wa-but Zema-nee, or conjunctions of time*. Of these there are many comprised in the pronouns of the 1st, 2d and 3d persons, such as من in the word بودند and من in the word بودید and من in the word بودیم and تو in the word بودی and تو in the word بودید and تو in the word بودیدم and تو in the word بودیدم . . . In order to avoid prolixity, a detail of all the conjunctions is here omitted.

Sometimes the conjunction is rejected. *Wullee Dufht Byázee* says

لعل خوش آنکه بعد از یک نظر خونریزی و کوشی . بقدر لطف که آزار میکردم چه میکردی

I am glad since with one look you shed my blood, and ask, if I afflict in the same degree that I bestow kindness, what say you?

Here the word مرا is the predicate, preceding the word خوش the subject, and the word است is rejected, the real signification being this مرا خوش است انکه بعد از یک نظر خونریزی و کشتن *I am glad on this account, that after one look, you shed blood and ask.*

Sometimes the conjunction comes between the subject and the predicate. *Zebooree Turfheezy in the Sakce nameh says*

دل است این که عجز و نیاز آورد
ترا بر سر خشم و ناز آورد

Such is the state of my heart that it presents distress and supplication, whilst you shew displeasure and blandishments.

Here the predicate دل precedes این which is the subject, and the conjunction است comes between the subject and the predicate.

Sometimes the word serving for a conjunction precedes both the subject and the predicate. *Mowlawee Jami says*

بواد ی غم منم فتاده زمام فکرت زدست داده نه بخت یاور نه عقل رهبر نه تن توانا نه دل شکوبا

I am bewildered in the desert of sorrow, and have resigned from my hand the reins of reflection; neither fortune favours, nor reason guides me, my body is weak, and my heart impatient.

Here the words عقل and بخت and تن and دل are subjects, the words

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توانا and شکیبا are predicates, and the conjunction *و* signifying *is not*, precedes the subject and the predicate in every clause.

Whenever two combinations or clauses occur close together and in the first clause the conjunction is used, it is most elegant not to repeat it in the second clause. *Sheikh Sady* says

تهی دستان را دست-دلیری بسته است و پنجه شیر می شکسته

With the needy the arm of valour is tied up, and the lion's claw is broken.

Here *است* after the word *شکسته* is omitted. And when the conjunction is introduced in the second clause, it is best not to repeat it in the first clause. *Wushy Yezedy* says

مشکلی دارم که هر اسم از تو یا از ناز تو جملوه خوب می چم و مزخ تمامش می چم بود

I am under a perplexity, shall I consult yourself or your blandishments?

What means this display of your charms, at the same time that you forbid us to behold them?

The word *و* after *چم* having occurred once, is not repeated. The general rule in composition is, that the subject should precede the predicate as has been shewn in most of the foregoing examples. But sometimes the subject is placed after the predicate. An example of which has been given in the distich from *Wullee Zehooree*.

And sometimes the subject is omitted, when the sense is complete without it. *Mirza Sa'eb* says

شور عشقی کو کہ رسوای جهان سازد مرا بی نیاز از نام و فارغ از نشان سازد مرا

Where is the strife of love that it should disgrace me in the world? It makes me regardless of fame and renown.

Here in the first hemistich the subject is omitted, the implied signification being as follows :

شور عشقی کو کہ آن شور رسوای جهان سازد مرا

The word شور having occurred once in the first hemistich is not again expressed, but implied.

Sometimes the predicate also is omitted.

تو از منجباب داری طوق و من از آهن ای قهری بین سرو تو بی رحم است یا سرو من ای قهری

You, O dove, have a yoke of ermine whilst I wear one of iron, behold whither your mistress or mine is most cruel.

Here the word من in the first hemistich is the subject and its predicate, which is دارم, is omitted, the signification being

تو از منجباب داری طوق و من دارم از آهن ای قهری

Sometimes the subject is repeated in order to give force تاکید or that no doubt may remain with the hearer. *Mowlawee Jami* says

خوبان دل و جان مبتلا می خواهند	زخمی که زنند مر جفا می خواهند
این قوم این قوم چشم بد دور این قوم	خون میریزند و خون بهامی خواهند

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The fair require the hearts and souls of their lovers, for these wounds which they inflict, they expect to be praised. This tribe, this tribe, may misfortune be far from this tribe: they shed blood, and they demand the price of blood.

Here the word *این قوم* is the subject which is repeated thrice in the third hemistich, and the words *خون میریزند* the predicate. Now unless the subject had been repeated, the hearer possibly might have suspected that the speaker by the term *خون ریز* might have meant some one else; and that *این قوم* might have accidentally escaped his lips; in short, the subject is reiterated, because that place required very particular explanation.

Sometimes the predicate is repeated, with the same intention. *Sheikh Noor ul Ain Wakef Butaluvce* says . . .

این است که کار همه را باخته این است که شمشیرم آخته این است

This is he who hath drawn the sword of strife; this is he who hath destroyed every one, this is he.

Here *این* beginning both the first and the second hemistich is the predicate, and the words *که شمشیرم آخته* in the first hemistich, and the words *که کار همه را ساخته* in the second hemistich are the subject placed last, and the particle *که* preceding both subjects signifies *who*; and the word *این* in the end of the first and second hemistich is the predicate repeated, because if the predicate had not been repeated, the hearer possibly might have suspected the intention of the speaker was not to have pointed

out the aforeaid person; and that whatever he had said was accidental, so that the repetition of the predicate in that place is extremely necessary.

Sometimes there are several subjects with only one predicate. *Ali Kulee Khan Wallah Dagbistance* says

آب حیات و کیسما عمر دو باره و وفا این همه میرسد بهم یار بهم نمیرسد

The water of immortality, the philosopher's stone, restoration to life, and fidelity, all these may be obtained; but a friend is not to be found.

Here the words آب حیات and the words کیسما and عمر دو باره and وفا are subjects, and the words این همه میرشد بهم are the predicate.

Sometimes there is only one subject with several predicates. A Poet says

حالت دل چه گویمت هست بغم سرشته خون شده شکسته سوخته برشته

Of the state of my heart what shall I relate to you, it is mixed with sorrow, bleeding, broken, scorched, burnt.

Here the subject which is دل is omitted in the first hemistich, the signification of the second hemistich, being really thus بغم سرشته and the words حالت دل چه گویمت دل هست بغم سرشته and برشته and سوخته and شکسته and خون شده are predicates.

And some kinds of predicates are of such a nature, that in composition they are omitted, and the word depending thereon expressed, such as منت خوارا

Here the word منت is the subject, the predicate to which being شاید or some other word of that meaning is omitted, and the particle را signifying برای.

برای *for or unto*, is related to this rejected word, therefore the meaning is *Befitting praise belongeth unto God*: and in like manner in the following combination: *Zied is in the house*. The word *زید* is the subject, and its relative which is *قائم* or *موجود* *standing or present*, or some other word of like signification, is omitted, and the words *در خانه* *in the house* is dependent on this rejected word; consequently the signification is this *Zied is standing or present in the house*. In short the aggregate of what is rejected, and what is expressed is the predicate. And such like Syncope occurs in nouns of time and place, and in words which in Arabick are called *عروض* *Heroof Jir*, the explanation of both of which will be given hereafter. The subject and the predicate are sometimes simple, and sometimes compounded, and the predicate is also sometimes of the combination termed *Jumleh Fe-ri-leyeh* *جمله فعلیه*; consequently what has been said before, that the predicate is termed *Mus-nud-beh* *مستند به* is on account of its frequent occurrence. The detail of these simple and compound forms with other matters, shall be given in the explanation of the different kinds of combinations.

SECTION THE III.

Of the Vocative.

Mo-nā-dā *منادی* is a noun which is called upon by one of the particles now about to be enumerated, such as in the following hemistich of *Seikh Sady*:

که یما بختشای بر حال ما
که هستم اسیر گمندیها

O beneficent, bestow pardon on our condition,

Here the letter *ni* in the word *نی* is the *ni-da* or vocative, and *کریم* is the *منادی* or *invoked*. The signification is, *I invoke you, oh merciful, in order that you may pardon my condition.* And sometimes the *منادی* or *invoked* is omitted. Thus *Aumeer Mohammed Sa-leb* says

ای خوش آندم که فراخ از همه کارم باشد کوشه باشد من باشم و یارم باشد

O happy that time whenever I shall be free from all business: there will be a retreat, I shall be there, and my friend will be there.

In this distich the *invoked* is omitted, or in other words it would be

ای مخاطب خوش آندم است که از همه کار مرا فراخ باشد

And sometimes the vocative particle is omitted. *Suráz uddeen Aly Khán Arzoo Akberábádee* says

گاه آه از تو دارم که چه کرده تو یا من بفلک ترا رساندم که اثر کنی نکر دی

Ah! I have a complaint against you, which is, what have you done for me?

I sent you to the skies that you might make an impression, but you have not effected it.

Or in other words

ای آه گاه از تو دارم.

O ah! I have a complaint against you.

There are three vocative particles in the Persian language, viz. 1st *ای*, 2d *ایا*, both of which have been exemplified, and the 3d *ایا*. *Firdousi* says

ایا شاه محمود کشور کشایی زمین کمر نرسی بترس از خدای

O King Mahmood, conqueror of empires, if you fear not me, fear God.

In Arabick, the particle *يا* is a vocative sign, and which is also so used in Persian. *Wakif* says

یارب هر چه چشم بود محبت که من ازان یک قطره آب خوردم و دریا که یستم

O God! what a fountain is friendship, of which I drank only a single drop, and have wept an ocean.

The particle *يا* is also sometimes used for *Nud-beh* مندبه or lamentation, as well as the particle *وا*.

This kind of vocative is called *Mun-doob* مندوب. And the *Nud-beh*, or lamentation is sometimes for what happens, and sometimes for the loss of something.

The example of the happening of something as *وامصیبت* *Ob! misfortune*. Here the word *وا* proceeds from the presence of some misfortune.

An example of a loss is the following distich of *Wakif*:

سود سر بر قدم یار حنا یا قیست سودن دست شده قیست مایا قیست

The Hinna rubbed itself on the feet of my friend, oh fortune! it has been my fate to rub my hands, oh fortune!

Here the particle *يا* is uttered for grief, on account of the absence of good fortune.

And the reason for using *Alif* after the particle as *وامصیبت* is because in some cases the *Mun-doob* مندوب (lamented) is uttered in a long sound, to

shew

shew the excess of grief, therefore this extension is made by uttering the long *Alif*.

SECTION THE III.

Of the Hál.

The *Hál* (حال) is a noun which expresses the state of the nouns of action and passion, by restricting their sense to a particular circumstance at the time of their giving rise to the verb.

Ameer Khusro on the eulogy of *Lielee Mujnoon*, when describing her funeral says

کریان جگر زمین کشا دند وان گان نمک درونهادند

Weeping they opened the bowels of the earth; and deposited therein this precious relick.

That is to say, the people who opened the bowels of the earth, such was their condition at the time, namely *کریان* weeping, and therefore this word is the state of the agents, or the openers of the earth.

In like manner they say *I saw Rustam valiant in battle*, or in other words *Rustam* رستم که در جنگ دیدم نیستش در آن وقت مردانه بود *whom I saw in battle, his state at that time was* مردانه *valiant*. Here the word *مردانه* is the *Hál* which expresses the state of the sufferer رستم, and it is evident that رستم is the مفعول or sufferer of the verb دیدم *I saw*.

Sometimes the letter و also denotes the state; that is to say, whatever occurs after و is the *Hál* or condition. *Mohammed Koolée Mylee Shirázee* says.

مردم دیر زندگانم رحم می آید که تو خود آن پیداد داری که باما کرده

I died, but the living show compassion on my memory, seeing that you are disposed to those cruelties which you inflicted on me.

Here the combination *بر زندگانم رحم می آید* is the state of the first person singular of the noun of action, of the verb *مردن* in the past tense.

SECTION THE IV.

Of the Tumyeex or expletive.

Tumyeex تمیز is a noun which removes any ambiguity that may have occurred in any part of a sentence. The ambiguity may sometimes be in the relative-ship, such as *زید بزرگ است* *Zied is great*. Here is no ambiguity in the words *زید* and *بزرگ*, it lying in the relative-ship between them, because greatness is of various kinds, and here it is not understood after what manner it is attributed, on which account they use an expletive such as *زید بزرگ است از روی حسب* *Zied is great on account of his own sufficiency*; and this clears up the doubt.

Sometimes the ambiguity lies in the subject of combinations termed *Jumleh Ismeyeh* اسمیه جماعه and on the noun active and passive, of *Jumleh Fe-ul-eyeh* فعلیه جماعه and which ambiguity may be removed by the *Tumyeex* or expletive.

Sometimes Arabick words are used by way of *Tumyeex*, on which occasions the original vowel points and forms of writing are preserved. *Izully Subzwaree* says.

هر که حدیثی از من آن دلنواز پرسد عذر اکرم تغافل شاید که باز پرسد
Whenever

Whenever that delight of my heart asks me a question, I designedly am inattentive, as perhaps she may enquire again.

In this sentence *امد* is the *Tumyeex*; and in Arabick it is a rule for the *Tumyeex* to be made *Futteh* and *nunnated*, and likewise it is a mode of writing, to every noun accented with a *Futteh* and not ending in *ت* to add at the end *Alif*, on which account in this place the word *امد* is made *امدا* and read *A-ma-dun*.

Of this description is the word *قصد* in the following sentence
این کار قصد اکردم *This business I did willingly.*

As is also the word *اماره* in the following sentence
فلا نبي درگار قضا اماره مامور شد

Such a one is actually-nominated to the office of *Cazy*.

Because the word *اماره* ends with *ت* the letter *Alif* is not added: the two diagonal parallel lines which some scribes place over this *Alif* thus, *امدا* and *اماره* is because these two lines are the sign of the *Futteh* and the *nunnation*.

SECTION THE V.

Of the Moostufnah.

The *Moostufnah* *مشتی* is a noun used after the particle *که* and *لا* and some others, to point out the circumstance of the words preceding such particles being contrary, whether in the affirmative or negative.

It is to be remarked that the particles مگر and یا &c. are called particles of distinction (*Huroof iftis na' حروف استثنای*) and the word preceding such particle is termed *Mooshtusnab Min bo* مشتنبی منه; and which sometimes is expressed, and sometimes omitted; as will be shewn in the examples hereafter given. The *Mooshtusnab* or word which follows the particle مگر differing from the word which precedes it in the affirmative, is exemplified in the following sentence of the *Goolistan* of *Sády*:

گفتا بعزت عظیم و صحبت قدیم که دم بر نیارم و قدم بر ندارم مگر آنکه که سخن گفته شود

He said, I swear by the great God, and by our long uninterrupted friendship, that I will neither breathe nor stir a single step unless silence is broken.

In this sentence the word مگر is the particle of distinction, and the *Mooshtusnab Min-bo* which is the word نه بگذا is omitted, the sense being thus:

قدم بر ندارم نه بگذا مگر آنکه که سخن گفته شود

I stir not a step at any time, but at that time that words are spoken.

It is evident that the circumstance dependent on the word نه بگذا is a negative; and the word آنکه is the *Mooshtusnab*, the circumstance belonging to which is affirmative, consequently the *Mooshtusnab* has a signification different from the *Mooshtusnab Min-bo*.

But that which occurs after the particle مگر with a negative difference, will be seen in another example from the same work.

در سایه دولت خداوندی بمکشان را راضی کردم مگر حسود را

Under the shade of your Majesty's protection, I have gained the good will of every one, excepting the envious man.

In this sentence مگر is the particle of distinction, and بمکشان is the *Moosfufnáb Min-bo*, the circumstance belonging to which is affirmative, and حسود is the *Moosfufnáb* with a negative circumstance, the sense being
سود را راضی نکردم

The envious man I have not satisfied; and the *Moosfufnáb* and the *Moosfufnáb Min-bo* differ in that the former is negative, and the latter affirmative.

Another example from the *Goolistan*, where the word following the particle لا differs in the affirmative.

راضی نمی شود الا بزوال نعمت من

“Who cannot be satisfied but by the decline of my good fortune.”

In this sentence لا is the particle of distinction, and the *Moosfufnáb Min-bo* which is چیزی is omitted, the sense being
که راضی نمی شود به هیچ چیز

Who cannot be satisfied with any thing. And the words بزوال نعمت من is the *Moosfufnáb*, which has a circumstance of affirmative, because the meaning is
بزوال نعمت من راضی می شود

“Who is satisfied by the decline of my good fortune.” Consequently the *Moosfufnáb* differs from the *Moosfufnáb Min-bo*, which is negative.

The following quotation from *Wá-kif*, shews what comes after the word *یا* in case of negation.

هر غنچه بشكفت الا دل من اي وادل من اي وادل من

Every blossom expanded, excepting my heart; alas my heart, alas my heart!

In the first hemistich *یا* is the particle of distinction, and *هر غنچه* is the *Moostufsnab Min-bo*, which has a circumstance of affirmative, and *دل من* is *Moostufsnab*, whose circumstance is negative, the sense being *غنچه دل من نشكفت* “that the blossom of my heart did not expand.” Therefore the difference is in this, that the *Moostufsnab* is negative, and the *Moostufsnab Min-bo* affirmative.

It is to be observed that some of the particles of distinction used in Persian, are originally of that language; such as *مگر* and *جز*, and others adopted from the Arabick, such as *الا* and *سوي* and *غير* all of the same meaning.

The *Moostufsnab* is of two kinds, 1 *Moottussel متصل* and 2 *Moorkuttá منقطع*. The first is that formed out of several subjects; that is the conjunction applies to several subjects, some of which are separated, by a particle of distinction; as in the following distich of *Sady*.

بضاعت نیاوردم الا امید خدا یا ز عذوم مکن ناامید

I brought no stock excepting Hope; O God cause me not to despair of pardon.

Here *بضاعت* is the *Moostufsnab Min-bo* and *امید* the *Moostufsnab*, the signification of the former being *بضاعت نجات* “the stock of liberation from sin,” and which consists of various things, of which number are prayer and alms, and hope, in the mercy of God. In the first place the circumstance of not having brought, stands in connection with all kinds of *بضاعت*: after which *امید* is separated from that circumstance.

The second kind or *Moankutta* *منقطع* is that which is not formed of various subjects; in this kind the *Moostufsnab* not being included in the *Moostufsnab Min-bo*, such as *هیچ کس در آن شهر ویران بنظر نیامده مگر درندگان*

In that desolate city no person was to be seen, but only beasts of prey
In this sentence *هیچ کس* is the *Moostufsnab Min-bo* and *درندگان* the *Moostufsnab*, which makes no part of the former, because *کس* applies solely to rational creatures.

SECTION THE VI.

Of the Mo-záf and the Mo-záf A-la-heb.

Mo-záf *مضاف* is a noun governing another noun, and which noun governed is termed *Mo-záf A-la-heb* *مضاف الیه* and this relation between them is called *Is-d-fut* *إضافة*. And it is a rule in the Persian language, that whenever the governing noun precedes the noun governed, the last letter of the former is made *Kuffir*; and in Arabick it is exactly the reverse, the governing noun invariably preceding, and the noun governed being always made *Kuffir*.

It

It is to be observed that the relative-ship is in the sentence; and also in the nouns governing and governed in *Iz-d-fut*,* but the relative-ship which is in the sentence conveys the complete sense termed *Isnad* اسناد which has already been explained; whereas the relation between the nouns in *Iz-d-fut* is not so, the intention hereof being different, as will be explained presently. It is further to be remarked that in such construction of one noun with another, one of the three particles are implied between the noun governing and that governed. 1 The particle برای which in Persian means *for* or *unto*, as *منت خدا* *praise God*, *منت برای خدا* or *praise unto God*. It is evident that praise is given in common to God, and to a human being; but by the *Iz-d-fut* the sense is fixed. 2 The particle از which in Persian signifies a part of some thing, such as *انگشتر سیم* that is *انگشتر از سیم* a ring of silver, where it is evident that the ring is absolutely a piece of silver. 3 The particle در which in Persian has a local signification, such *نشینده در خانه* that is *نشینده خانه* one sitting IN the house. Sometimes the particle is placed between the noun governing and the noun governed, in which case the former is not read *Kuffir*, and these combinations are not reckoned amongst the combinations of *Iz-d-fut*. Such as *منت برای خدا* and *انگشتر از سیم* where the *Iz-d-fut* is not used.

Sometimes the *Iz-d-fut* is used to fix the meaning of the governing noun, and sometimes for discriminating it. The first termed *táy-yeen* تعیین is

* This last kind of regimen is peculiar to the Arabick and Persian, there being nothing similar to it in any other language ancient or modern.

when the noun governed is *Márzab* معرفه or a proper name, as غلام زید *the slave of Zied*. Here زید the noun governed is a proper name, being used for a distinct person; and غلام being put in *Iz-á-fut* construction with it, thereby restricts to a precise meaning. And the other *Tuckfees* تخصیص is when the noun governed is *Na-ke-rab* نکره or a general noun, such as خالده غلام مرد است *Khdled is slave to a man*. Here مرد the noun governed is an abstract noun; being used for an indefinite person, but on being put in *Iz-a-fee* construction with غلام obtains a precise meaning, because the slave which might have belonged either to man or woman is by this construction with *Kbaled*, determined to be in the service of a man.

Grammarians give the following rule for explaining the places wherein the particles برای and از and در are implied: that whenever the noun governing and the noun governed are of different natures, and the latter is the place of the former, then the particle در will be implied; and the signification of being of different natures, is when the noun governing and the noun governed are not of the same quality; and the meaning of being the place, is that the noun governing is the place where the noun governed is formed, as for example, فلانی وعده آمدن فردا کرده *Such an one agreed to come to-morrow*. Here the infinitive آمدن is the governing noun, and فردا the noun governed; and which do not agree in quality, because they cannot be used conversely; and also فردا *to-morrow*, is the noun of time in which *to come* is formed; and from hence it is place that آمدن فردا is the same as آمدن در فردا

to come in to-morrow. And whenever these two nouns do not resemble each other, and the *Zurf* or place of the governing noun is not in the noun governed; then the word *برای* is implied, such as *غلام زید*. Here *غلام* is the governing noun, and *زید* the noun governed, which cannot be used conversely, because we cannot say either *زید غلام* or *غلام زید* and here also the noun is not the place of existence of *غلام*; from whence it is evident that *غلام زید* is in fact *غلام برای زید* the slave belonging unto Zied. In a case where the governing noun is *Aum Mootluck* *عام مطلق*, and the noun governed is *Kbafs Mootluck* *خاص مطلق*, there also the particle *برای* is implied. The signification of the governing noun being *Aum Mootluck* is that it can be applied to the noun governed, as well as to other things; whilst *Kbafs Mootluck* agrees with the governing noun only. Such as *علم فقه* *Elm Fe-keb* or the science of jurisprudence, the word *علم* being the governing noun, and *فقه* the noun governed; but *علم* agrees not only with *فقه* Jurisprudence, but will also apply to Rhetorick, *Mantick* *منطق* Philosophy, *Hickmut* *حکمت*; Jurisprudence and Rhetorick, &c. being all of them sciences; but *فقه* cannot be used with any thing but *علم*, it not agreeing for instance, with such nouns as youth, old age, &c. to which you cannot give the title of science. And from hence it is also clear that *علم فقه* is in fact *علم برای فقه* the science of jurisprudence.

And in cases where the nouns governing and governed sometimes agree, and sometimes do not agree; whilst the noun governed is not the source of the governing

governing noun, that is to say, the latter is not formed out of the former, then also the word برای will be implied. Such as نقره خاتم *a silver ring*, where نقره *silver* is the governing noun, and خاتم *ring* the noun governed, and sometimes silver and ring are the same, that is silver may be called a ring; and which is when the ring is made of silver. And sometimes they cannot be used conversely, for you cannot call silver the ring, at a time when the ring is made of some other metal; and the same in regard to the ring.

Here the governing noun نقره is not formed out of خاتم the noun governed, but on the contrary the latter is made out of the former. And from this explanation it is evident that نقره خاتم means in fact نقره برای خاتم *silver for a ring*. In cases where these two nouns agree, and in others where they do not agree, if the noun governed is the origin of the governing noun, the latter being formed out of the other; the particle از is implied, such as خاتم نقره. Here خاتم is the governing noun, and نقره the noun governed, which may sometimes agree and sometimes not agree: the noun governed, or نقره is the origin of the governing noun, because the ring is made of silver; and from hence it is evident that خاتم نقره is in fact خاتم از نقره *a ring made out of silver*. And this kind of regimen is called *Iz-d-fut* *Bé-yd-nee* : اضافت بیانی.

It is to be remarked that in cases of *Iz-d-fut*, sometimes the governing noun is the object, and sometimes the noun governed. The governing noun is the object when its relation to the noun governed is real, that is to say,

say, the cause of the relation does not depend on imagination, such as *فلام زید* where the object is the word, *فلام* because its relation to *زید* does not depend on imagination. But the noun governed is the object, when the relation is not of that nature; the governing noun being the thing compared to or *Mooshubbeh-beh* *مشبه به* and the noun governed being the *Mooshubbeh* *مشبه* or the thing compared, such as

دایه ابر بهاری را فرمود تا نباتات نبات را در مهد زمین به پرورد

He commandeth the nurse of the vernal clouds to foster the infant plants in the cradle of the earth. *Goolistán*

In this sentence the word *دایه* is the governing noun, and *ابر* the noun governed; and in like manner *نباتات* is the governing noun, and *نبات* the noun governed; and likewise *مهد* is the governing and *زمین* the noun governed. And it is evident that the relation of *دایه* to *ابر* of *نباتات* to *نبات* and of *مهد* to *زمین* is not real, but figurative; clouds being compared to a nurse, and the plants to daughters, and the earth to a cradle. Therefore the objects are the words *ابر* and *نباتات* in the Persian language sometimes the noun governed precedes the governing noun, such as *جهان پادشاهی* which ought to be *پادشاهی جهان* the empire of the world. The word *پادشاهی* being the governing noun, and *جهان* the noun governed; and this kind of arrangement is called *Kulb Iz-á-fut* *قلب اضافت* or *inverted regimen*. And in this case the last letter of the governing noun is never read *Kuffir*. And it is to be remarked, that in some *Iz-á-fee* compositions, it is necessary for the last letter of the governing noun not to be read

Kuffir, of which number are the following. When the governing noun is compounded with the singular affixed pronouns (*Zemâir Moottusseleb* ضمائر متصله) which are *ش* and *ت* and *م* such as *ملکش* and *ملکت* and *ملکم* *his country, your country, my country*. And this rule also applies when *بی* meaning *without*, is the governing noun, such as *بی حکم آمدند* *without order they came*. And also when the governing noun is the word *جز* meaning *besides* as *جز زید آمدند* *besides Zied they came*; also *چو* and *چون* both signifying *like* as *رویش چون ماه است* *her face is like the moon*, *رویش چو ماه است* *her countenance resembles the moon*.

The author of this Dissertation has heard several school-masters assert, that when the governing word is *بر* upon, such as *بر بام رفت* *he went upon the house-top*; and also the word *در* in, as *در کشتی نشست* *he sat in the boat*; and likewise the word *بلا* meaning *without*, as *بلا حکم آمدند* *They came without order*; it is requisite, in all these instances, that the last letter of such governing word should not be read *Kuffir*; but which rule is erroneous, because it is necessary that the governing word should be a noun, but *در* and *بر* and *بلا* as here given are particles, which have no such power.

It is also to be remarked that in some *Iz-d-fee* compositions, the *Kuffir* may be used or not at pleasure. But in fact, this depends frequently on the ear, there being many cases without rule. The following allowances are established. When the governing word ends with *ه*, that is not pronounced, the *Kuffir* is omitted, thus *دسته تیر* *a quiver of arrows*. *Kâ-leem Hamadany* says

محروم باد چشم بکیم از رخ اکر
گلدسته بی تو در نظرش دسته تیر نیست

May the eyes of *Kd-leem* be disappointed in seeing your face, if in your absence a nosegay, in his sight, does not resemble a quiver of arrows.

In this sentence if you read the *Iz-á-fut*, that is to say, if the ه in "ه" is changed into a soft *Humzab*, the measure of the verse is destroyed.

Again, when the pronoun شان is the noun governed. *Kbákáni* in censuring the men of his time, says

دل شان شکسته نور چو شمع و شاق شان دین شان شکسته نام چو اهل حجاب شان

Their hearts are deprived of light, like the candles of their banquets ; their religion is without repute, like their women.

The word دل in the first and دین in the second hemistichs are governing nouns, and which cannot be read *Kuffir* without injuring the measure.

Also when the word سر is the governing noun. *Hussain Beg Caxveene* says

بطفلی دایه دستش می گرفت وزیر لب میگفت که این سر پنجه از خون کسان ماکدون شود روزی

In her infancy a nurse taking hold of her hand whispered : this hand will one day be red with the blood of some one.

Here سر in the second hemistich cannot be read *Kuffir* without injuring the measure.

Also when the word صاحب is the governing noun. Example from *Sády*.

صاحب دلی بمدرسه آمد ز خانقاه بشکسته عهد صحبت اهل طریق را

A religious man came to the college from the monastery, and broke the agreement of association which he had entered into there.

Here in order to preserve the measure, the letter ب in صاحب cannot be read *Kuffir*. Also when سیل is the governing and آب the noun governed. Example from *Háfiz* :

در ره عشق ز سیلاب بلا نیست گذار کرده ام خاطر خود را به تماشای تو نوش

In the road of love, in the inundation of misfortune, there is no passage.

I have delighted my heart with a sight of you.

Here if ل in سیل were to be read *Kuffir*, the measure would be lost:

Also when the governing noun is a word ending with the ی of relation

Example from *Khákani* :

در سیاهی رنگ کعبه روشنائی بین چنانکه نور معنی در سیاهی رنگ قرآن آمده

In the blackness of Kaaba behold light, like as the light of meaning in the black letters of the Koran..

Here if the ی in سیاهی is read *Kuffir*, the verse will be destroyed.

And it is to be remarked that upon every noun ending with the letter *Alif* preceded by a *Futteh* ; or with و preceded by *Zum*, being made the governing noun, a redundant ی must be introduced between the noun governing and the noun governed, as for example ادای معشوق *the blandishments of a mistress*, ابروی محبوب *the eyebrow of my beloved*. In reading, this ی is changed into a soft *Humzab*, for which reason ignorant scribes in such cases do not write the ی but *Humzab* . Whenever these nouns are compounded with adjunctive pronouns, the ی is preserved in its original state, both in writing and in reading, such as ادایش *her blandishments*, ابرویش *her eyebrow*

brow. And whenever a noun ending with ي radical is made the governing noun, the ي in reading is changed into a soft *Humzáb*, as می انگور *grape wine.* And when a noun ending with a hidden ۰ is made governing noun the ۰ is changed into a soft *Humzáb* as کرشمه معشوق *the allurements of a mistress.* And when such noun governs an adjunctive pronoun, *Alif* with a *Futteh* is introduced between the ۰ and the pronoun, such as نامہ ام and نامہ اش and نامہ ات *your, his, or my book.*

Every governing noun ending with ي preceded by *Kuffir* preserves the ي both in reading and in writing; such as مرضی پادشاہ ما اینست *this is our King's pleasure.*

SECTION THE VII.

Of the Mowsoof and the Sé-fut.

Mowsoof (موصوف) is a noun whose quality is declared by another noun, which follows it, and which latter is termed *Sé-fut* صفت or attribute. The difference between the *Sé-fut* and the *Hál* is in this, that the latter describes the state of the Agent (فاعل) and of the sufferer (مفعول) at the time that the verb issues from the former, or acts upon the latter, as has been explained in Section 3; whilst the *Sé-fut* has no relation to the time; as will be shewn hereafter.

The intention of the *Sé-fut* is sometimes to appropriate the *Mowsoof*, by restricting the sense, and which happens when the *Mowsoof* is *Neckareh*, (نکره) or a general noun, such as مرد دقایق آمد *a wise man came to one.*

Here

Here *مرد* the *Mowsoof* is a general noun, and *عاقل* is the *Sé-fut* or attribute, by means of which the governing noun acquires an appropriate meaning, because a man may be either *عاقل* wife or *احمق* stupid, but by using this epithet, the latter is excluded. Sometimes it is used to elucidate the *Mowsoof*, when it is a proper name (*Mârefab* معرفه) as *زید تاجر* *Zied the merchant came to the city*. Here *زید* the *Mowsoof* is a noun proper, and *تاجر* is the epithet. Consequently, where more than one person is named *Zied*, in that case by being qualified with the epithet merchant, he is distinguished from amongst them. And these two kinds of epithets are called *Kied A-te-râ-zee* قید احترامی

Sometimes the *Mowsoof* is restricted to praise, and which also is when it is a noun proper, such as *خداي کريم فضل خود فرمايد* *merciful God, bestow thy kindness*. Here *خدا* is the *Mowsoof*, and also a noun proper, and *کريم* the epithet; but which has here no view to elucidation, whereas in *زید تاجر* there was such intention, because there might be several persons of that name, but the word *خدا* can never apply to more than one, therefore the epithet is only praise.

Sometimes the object of the *Mowsoof* is only to bestow censure, and which also is, when it is a proper name, as *از ابليس کمره پناه بايد جست* *against Eblis, the fallen, we must seek refuge*.

Here *ابليس* is the *Mowsoof*, and also a proper name, and *کمره* is the epithet which has no view to elucidation, because there is only one of that description, so that it solely intends censure. These two last kinds are called *Kied Wâ-kâ-ee* (قید واقعی) It is a rule in the Persian language that when-

ever

ever the *Mowsoof* precedes the *Sé-fut*, the last letter of the *Mowsoof* is read *Kuffir*, such as پادشاه دانشمند *the King who is wise*. Here پادشاه the *Mowsoof* precedes دانشمند, the *Sé-fut*, therefore, the last letter of the *Mowsoof* is read *Kuffir*. But when the *Sé-fut* precedes, it is not proper to pronounce *Kuffir* the last letter of the *Mowsoof*, such as دانشمند پادشاه *the wise King*. Here دانشمند is the *Mowsoof*, and comes after the *Sé-fut*; therefore the final *o* is not pronounced *Kuffir*. And in like manner, whenever a fervile *ی* is added at the end of the *Mowsoof*, it is not pronounced *Kuffir*, as پادشاهی دانشمند. This affixed *ی* very common in ancient authors, is generally omitted by the moderns; and this will be better understood, by consulting the writings of different authors. The composition in which the *Sé-fut* precedes the *Mowsoof*, is called *Kulb Sé-fut* قلب صفت or *inverted epithet*.

Sometimes in composition the *Mowsoof* is not expressed, which happens when it is meant to honour it, that is to say, the speaker thinks himself unworthy to utter the *Mowsoof*; and also when the speaker uses an epithet, that is so appropriate to the *Mowsoof*, that the hearer can apply it to no one else, such as when *Sady* says

بنام جهاندار جان آفرین حکیم سخن بر زبان آفرین

In the name of the possessor and creator of the universe, that all wise being, who gave utterance to the tongue.

Here the *Mowsoof* which is خدا *God* is not expressed, the sense being
بنام خدای جهاندار جان آفرین *In the name of God the possessor and creator of*
the

the universe; and it is clear that the reason for not expressing the *Mowsoof* in this place, is out of veneration, *Saddy* not thinking himself worthy to utter the name of God: or else because most of the epithets used for God, can only be applied to him, such as *سفن برزبان آفرین* and *جان آفرین*

Sometimes one *Mowsoof* has several *Sé-futs*, as has been exemplified above; and sometimes the *Mowsoof* is an *Isá-fee* composition, in which case the *Sé-ut* or epithet occurs after the noun so governed, which is pronounced *Kuffir*; so that there is some appearance of the epithet belonging to the noun governed solely, whilst in fact it belongs to the compound. Example from *Saddy*:

پسران وزیر ناقص عقل بکدامی بر دستار دفتند

The sons of a Vizier of weak understanding, went to a village to beg.

Here *پسران* is the *Mozáf* and *وزیر* the noun so governed, and the compound is the *Mowsoof*, and *ناقص عقل* is the *Sé-fut*, and there seems some doubt as if the epithet belonged to the Vizier, whereas it applies only to the compound, the sons of the Vizier.

Sometimes on account of the measure of verse, there is a separation between the *Mowsoof* and the *Sé-fut*, as in the following lines of *Mirza Abbootoo-ráb Gho-bár*, in answer to the satirical verses of *Mirza Jáfer*.

گویند که بهجو کرد ما را جعفر شیرین و لطیف همچو شیر و شکر
صد شکر که آنچه عیب ما بود عیار امروز برای دیگران کشته ام

They say that *Jáfer* has satirized me in terms delicate as milk and sugar; a thousand thanks, O *Gho-bár*, that what was thy discredit hath now become another's reputation.

Here

Here *هو* is the *Mowsoof* and *شیرین* and *لطیف* *Sé-futs*, and the words *کمر ده مار اجعفر* separate the *Mowsoof* from the *Sé-fut*.

Sometimes the *Sé-fut* applies to something belonging to the *Mowsoof*, such as *زید خوش رو* *Zied of placid countenance*. Here *خوش* is in fact the epithet of *رو* but as the countenance is part of *Zied*, it is also the epithet of himself.

Sometimes a compound being an inverted epithet is made *Mozaf*, and in this case the *Kuffir* of the last letter of the *Mowsoof*, which on account of the inversion had lost that accent, is now restored. Example. *دل ما حزین نکردد* *my patient heart is not sorrowful*.

Here *صابر* is the *Sé-fut* and *دل*, the governing noun coming after the epithet, and the aggregate is the *Mozaf*; and *د* the noun so governed; therefore *دل* is necessarily read *Kuffir*.

In some compounds, the last letter of the *Mowsoof* is not read *Kuffir*; of which number is when the *Mowsoof* is placed between two *Sé-futs*. Example from *Ameer Khusro*.

سپیدارده خسرو خسته را خون ریختن فرموده است خاقانی بمنت یکطرف آن شیوخ تنهایکطرف

The hopeless wretched *Khusro* is commanded to be slain; on one side a multitude intercede, whilst my mistress is singular in opposition.

Here *سپیدارده* is the *Sé-fut* and *خسرو* the *Mowsoof*, and *خسته* is another *Sé-fut*, thus the *Mowsoof* being between two *Sé-futs* the last letter, which is *و* cannot be read *Kuffir* without the measure being lost.

And of this description is when the word *مرغ* is made *Mowsoof* to *آبی* *Steikh Sady* says :

سهمین آبی که مرغابی دروایس نبود کمترین موج آسیاسک از کفارش می ربود

A hideous lake, in which even water fowls were not safe; the smallest wave whereof would drive a millstone to the shore.

Here the last letter of *مرغ* cannot be read *Kuffir*, without destroying the measure.

And also when the *Sé-fut* is a combination beginning with the letter *ک*. *Wákif* says:

دل که یک عمر بخون جگرش پروردم فاقبت بر سرم آورد بلا یا قسمت

That heart which for an age I have nourished with the blood of my liver; at length has overwhelmed me with a calamity. Alas my fate!

Here *دل* is *Mowsoof*, and if its last letter was read *Kuffir*, it would destroy the measure.

Sometimes the letter *ی* is affixed to the *Mowsoof* of such a *Sé-fut*, and which is termed *Ye-á-ee Wus-fee* یای وصفی Example from *Sheikh Sâdy*.

دلی که عاشق و صابر بود مکر سک است ز عشق تا بصوری هزار فرسنگ است

A heart that possesses both love and patience, is but a stone; between love and patience is a distance of a thousand Farsungs.

And every noun ending with *Alif* preceded by a *Futteh*; or ending with *و* preceded by *Zum* when made *Mowsoof* adds *ی* between the *Mowsoof* and the *Sé-fut*, but which is pronounced like a soft *Humzab*, such as *جنای بسیار* great violence, and *خوی خوب* a good disposition.

Also every *Mowsoof* being a noun ending with *ی* radical preceded

by

by *Futteh*, is pronounced in like manner, as می لعل قام *ruby coloured wine*. And when the *Mowsoof* is a noun ending in ي radical, and to which the *Ye-a-ce* *Wusfee* is added, the radical ي is pronounced like a soft *Humzah*.—*Jelalee Khanzāree* in his *Musnewee* entitled *Mahmood Iyāz*, saith :

می کز دی خرد بی برک کردد قسم از یک جرعه شادی مرگ کردد

Wine by whose means reason becomes distracted ; one draught thereof kills sorrow through joy.

And when a noun ending with a hidden ۛ is made *Mowsoof*, the ۛ is pronounced like a soft *Humzah*, as جامه زیبا، نامہ دلکش *a delightful book*, five garment.

It is to be observed that in Arabick the *Mowsoof* and *Sé-fut* should agree in gender ; so that when زید *Zied* is the *Mowsoof* and علم the *Sé-fut*, it is required to be زید عالم ; and to زینب *Zynub* it will be زینب عالمه on which account some, who are not conversant in the genius of the Persian language, suppose that it absolutely requires the same conformity, but which is an error, in this language the agreement or disagreement being both right.

Mirza Sad-ih saith :

مستی و بیخبری رتبه عام است اینجا امجد تازه سوادان خط جام است اینجا

Intoxication and forgetfulness, is a state common to all in this place ; to him who is learning his Alphabet, the letters are as mysterious as those on the cup of *Jumshaid*.

Here the word رتبه is the *Mowsoof* and masculine, and عام is the *Sé-fut* of the same gender ; but if an agreement had been necessary, the Poet

must have expressed himself thus رتبه عامه است اینجا And *Surooree** in his Arabick commentary on the *Goolistan* of *Sâdy*, has also remarked that such agreement is not necessary in Persian, and exemplifies it by the following instance of *Sheikh Sâdy*:

سیاه را دران مدت نفس طالب بود و شهوت غالب *the negroe during that period was sensual and rapacious.* Here *شهوة* and *نفس* the *Mowsofs* are feminine; and *طالب* and *غالب* *Sé-futs* are masculine; so that if the conformity of construction had been required, *Sâdy* would have expressed himself thus سیاه را دران مدت نفس طالب بود و شهوت غالب

SECTION THE VIII.

Of the Ma-toof.

Mâ-toof معطوف is a noun, which is joined to another noun preceding it, by one of the particles which will be given in detail, in order that the relation which is in the sentence, may be imparted to the noun preceding; or in other words, in syntactical composition, they may reciprocally partake on being the doer, or sufferer, or subject.

The word which precedes the *Mâ-toof*, is termed *Mâ-toof A-la-beh* معطوف علامه and these particles of conjunction are termed *Huroof Utf* (حروف عطف) *Sheikh Sâdy* says

دوران بقا چو باد صحرا بگذشت تلخی و خوشی وز شست و زیبا بگذشت
پنداشت ستیگر که ستم بر ما کرد بر کردن او بهماند و از ما بگذشت

* This very curious work written near two hundred years ago for one of the Turkish Emperors, is of singular use in explaining many obscure passages in that charming composition. A complete translation of the *Goolistan* in English is now in the press.

The period of life passed away like the wind over the wilderness, bitterness and sweetness, deformity and beauty passed away: the tyrant imagined that he had committed violence on me, but it has passed from my neck to his own.

In the second hemistich the words خوشی and زشت and زیبا following one another are *Má-toof*, and the word تلخی is the *Má-toof A-la-beh*, and the letter و is the conjunction; and it is plain, that in this instance the relative-ship of کدشتن is with the word تلخی which is the *doer* (فاعل) and in which relative-ship the words خوشی and زشت and زیبا are partakers. A Poet says

خواهی که شود دل تو چون آئینه ده چیز برون کن از درون سینه
بخل حسد و ظلم و حرام و غیبت بغض و طمع و خرص و ریا و کینه

If you wish that your heart should resemble a mirror, banish ten things from your breast; parsimony, envy, oppression, lust, back-biting, hatred, avarice, ambition, hypocrisy, and revenge.

In the third hemistich the words ظلم &c. and حسد following one another are *Má-toof*; and the word بخل is the *Má-toof A-la-beh*; and the word کن in the second hemistich is the verb; the word بخل is *Má-toof A-la-beh*, and the sufferer (مفعول) and the words ظلم &c. and حسد. *Má-toof*, are partakers with it in that relative-ship. *Huzeen* says

تنگی سینه دلم را بفغان می آرد ورنه بانا ز تو خاموشی و فریادیکی است

The sufferings of my breast compel my heart to complain, otherwise with your coquetry, silence, or complaint are equally unavailing.

Here the word *فریاد* is the *Mā-toof*, and *ناموشی* the *Mā-toof A-lā-beb* and both are subjects.

In Persian the following are the particles of conjunction : *پس* — *و* and they are used as follows. The particle *و* is used to give a combined sense, that is to say, by means of this conjunction the *Mā-toof* and the *Mā-toof A-lā-beb* are connected together in one sense, but the arrangement is not learnt from this conjunction, such as in the above example the relation in common of *تلمی* and *خوشی* &c. with *گذشتن* is plain, but it is not understood which happened first ; or whether they occurred all at once.

The particle *پس* points out a combined sense ; with arrangement such as *زید آمد پس خالد* *Zied came, and afterwards Khālid.*

The particle *پس* conveys a combined sense with arrangement, with delay, such as *زید آمد پس خالد پسر محمود* *Zied came, then Khālid, and then Mahmood.* Whereby it is understood that, *Mahmood* came after the arrival of *Zied* and *Khālid*, and that there was some delay in his coming.

The particle *تا* like *پس* is also used to express a combined sense ; the difference between them being in this, that with the particle *تا* it is necessary, that its *Mā-toof* should be a part of the *Mā-toof A-lā-beb*, such as *پیغمبران و آدمیان مردند تا پیغمبران* *men and prophets are subject to death.* Here *پیغمبران* is the *Mā-toof*, and *آدمیان* and the *Mā-toof A-lā-beb*, of which the former are a part. Also in the following example *لشکر یان آمدند تا پیادگان* *the army came, and the infantry* — *پیادگان* is the *Mā-toof* and *لشکر یان* the *Mā-toof A-lā-beb* which includes the former.

The

PERSIAN SYNTAX.

The particle **یا** is used to shew that the connection between the *Ma-toof* and *Matoof Ald-beb* is doubtful. Example from *Febreeh Kai-shee*:

جمال را بگذرم یا کمال را بینم کدام را بگذارم کدام را بینم

I will contemplate either her beauty, or her gracefulness; which shall I quit; or which shall I behold?

Here the dependence of the circumstance of beholding either the beauty or gracefulness, is in a manner doubtful. Sometimes the particle **یا** is repeated between two things, without occasioning any separate meaning. Example from *Sheikh Sady*:

یاد بر دو دست کند خوابه بر کنار یا موج روزی افکندش مرده بر کنار

Either with pearls in both hands, he will be a man of consequence on shore, or else one day the waves will dash him dead upon the beach.

The particle **نه** points out that the connection dependent on the *Ma-toof* *A-la-beb* is not included in this *Ma-toof*. Example from *Sady*:

خزینة بیت المال لقمه مساکین است نه طعام اخوان الشیاطین

The treasure of the *Biet ul Mal* is a morsel for the needy; and not a feast for the fraternity of devils.

It is to be observed that **و** is an Arabick conjunction, equivalent to **یا** in Persian, for which it may be substituted in the above examples. There is also **بل** an Arabick conjunction, which is used in Persian for different purposes, that is to say, if it occurs after a sentence of affirmation, it is used for *Iz-rab* **اضراب**, which means that in this place the particle **بل** points out that the conjunction does not apply to the *Ma-toof* *A-la-beb*, but

to the *Má-toof*, and that the speaker is not apprized of the state of the former, such as *زيد آمد بل خالد* *Zied came, not him but Khalid.*

Here *خالد* is the *Má-toof* and *زيد* the *Má-toof A-la-beh*, and the sense of this sentence is that the circumstance of coming is not applicable to *زيد* the speaker being unapprized of his coming or not coming, the word *Zied* having escaped him unawares, it being applicable to *Khalid*. And sometimes in *Izrab* the circumstance belongs both to the *Má-toof* and to the *Má-toof A-la-beh*, and is used to the former by way of superiority, such as *ام و وزير آمد بل پادشاهم آمد* *the Vizier came to my house, nay the King.* It is evident that the circumstance of coming belongs both to the Vizier and to the King, but in the King's coming there is superiority. And if *بل* occurs after a combination of negation, then some Grammarians say that in this case the intention is also *Izrab* *اضراب* and that there is no difference whether the particle occurs after a combination of affirmation, or of negation. Others again maintain that the intention of using it after a combination of negation is this, that any circumstance which is negative to the *Má-toof A-la-beh*, of course belongs to the *Má-toof*, such as *زيد نيامد بل خالد*. The explanation of this sentence according to the first mentioned opinion is that the circumstance of not coming, does not belong to *Zied*, the speaker being unapprized of his coming or not coming; not coming applying to *Khalid*. According to the other opinion the meaning is that the circumstance of coming applies not to *Zied*, but to *Khalid*; so that it is evident, that according to the first acceptance it is to be understood that *Khalid* did not come, and according to the other that he did come.

In Persian the letter ک is affixed to بل An example from *Sády*:

کوسپند از برای چو پان نیست بلکه چو پان برای خدمت اوست

The sheep is not for the shepherd, but the latter is for the service of the former.

Again *Utf* عطف or conjunction is of two kinds: 1 *Utf Moofrud-bér* *Moofrud* عطف مفرد بر مفرد which is when the *Má-toof* and the *Má-toof A-la-heb* are both simple, as are seen in all the examples already given under this subject. 2 *Utf Jumleb-bér Jumleb* عطف جمله بر جمله when the *Má-toof* and the *Má-toof A-la-heb* are both compounds. Example from *Sády*: خدا می بیند و می پوشد و همسایه نمی بیند و می خروشد *God sees and conceals, but a neighbour sees and proclaims.*

Here the compounds می پوشد and می خروشد are the *Má-toof*; the *Má-toof A-la-heb* are the compounds نمی بیند and نمی بیند

Sometimes there are several *Má-toofs*, in which case it is proper to prefix the conjunction to every one of them; but on account of the measure it is sometimes omitted. An example from *Sády*:

معلمت همه شوخی و دلبری آموخت جفا و ناز و کمرشمر تسکری آموخت

Your tutor instructed you in all the arts of presumption, and fascination; tyranny, coquetry, blandishment, and violence.

Here between the words تسکری and کمرشمر the و is omitted. It is also a rule in Persian not to prefix the conjunction whenever a *Má-toof* begins the second hemistich, on which account it is not prefixed to جفا.

Sometimes one word is used for the *Má-toof* and another for the *Má-toof A-la-beb*, but both having the same meaning, as in the following distich of *Mullick Koomée*.

گنبد خویش و تبار تو ناز و می زیبد بحسن یک تن اگر یک قبیله ناز کند

Your kindred and relations presume, and boast; and it is allowable that on account of the beauty of one person, a whole tribe should value itself.

Here *تبار* is the *Má-toof* and *خویش* the *Má-toof A-la-beb*, both signifying kindred. This kind of *Uzf* is called *Uzf Taf see-ree* *عطف تفییری*

SECTION THE IX.

Of *Tá-keed*.

Tá-keed *تاکید* is a noun confirming and strengthening another noun preceding it, and which is termed the *Mowuckbud* *مؤید*. This confirmation is sometimes in the relationship, that is the *Tá-keed* confirms that the relation and conjunction of something to the *Mowuckbud*, is without doubt, such as *زید خودش آمد* *Zied himself came*. Here *زید* is the *Mowuckbud* and *خودش* the *Tá-keed*, the intention of which is, that the circumstance of coming, should be fixed upon *Zied* in the mind of the hearer—that is to say, if the speaker had said only *زید آمد* *Zied came*, the hearer might suppose that himself did not come, but perhaps his baggage, therefore using the word *خودش* *himself*, removes all doubt.

Sometimes

Sometimes the *Tâ-keed* in the relationship is effected by repeating the word. *Wâkif* faith:

کز بهشت گذرانی چه شود چه شود آه فلانی چه شود

If you were to pass one night with me, what would it be, O such a one, what would it be?

Here چه شود is used the second and the third time by way of *Tâ-keed*.

Sometimes this confirmation is comprehensive, that is to say, it confirms that the relation and conjunction of a thing with the *Mowuckbud* is inclusive: such as اهل محله همه آمدند the people of the street all come. Here اهل محله is the *Mowuckbud* and همه the *Tâ-keed*, which confirms the circumstance of the people, having come one and all, in the manner of comprehension; for if the speaker had said only, that the people of that quarter came, it might have been conceived to express only that many came, but the word همه by making the sense comprehensive, removes the doubt.

Tâ-keed is of two kinds: 1 *Tâ-keed Luf-zee* تاکید لفظی or the repetition of a word, as has been exemplified in the distich of *Wâ-kif*. 2 *Tâ-keed ma-no wee* تاکید معنوی when the sense is signified by a word, and in Persian the word همه is used for this purpose; and which has also been exemplified. Amongst the Arabick words applied to this use in Persian, is *Uj-mâ-een* جمعین signifying the same as همه such as رحمت خدا بر نیکان جمعین the mercy of God be upon the righteous, one and all: Sometimes the *Tâ-keed* is expressed, and the *Mowuckbud* omitted. Example from *Ablee Shirâzee*:

هر چند که از جور تو ام خون رود از دل از در چو درائی همه بیرون رود از دل

Although through your cruelty my heart's blood is shedding; when you enter the door the whole leaves my heart.

Here همه is *Takeed*, and شکایت the *Mowuckud* is omitted, the sense being از در چو درائی شکایت همه بیرون رود از دل when you enter the door, all complaint leaves my heart.

It is a rule that when the word همه precedes a word that has the property of *Takeed*, in that case it is not so termed. Example from *Sba-be-dee Koo-mee*.

دل من از همه خوبان ترا کمر فتار است خراب ناز تو ام ورنه حسن بسیار است

Amongst all the beauties, my heart is your captive; I am ruined by your blandishments, otherwise there is beauty in plenty.

SECTION THE X.

Of the Bud-ul.

Bud-ul بدل is a noun preceded by another noun, and both having in common a relation to something else; but the first noun has not the relation designedly, the design of the relation being necessarily in the second only, the first being by way of *Tumbeed* تمهید or expletive to it, and the first noun is termed *Moobdul Minbo* مبذل منه Such as زید برادر خالد آمد *Zied the brother of Kbalid came*. Here زید is the *Moobdul Minbo*, and برادر is the *Eud-ul*, and the relative-ship of آمد belongs to both; but the design of relative-ship is in برادر خالد *the brother of Kbalid* only; and the reason of expres-

sing.

sing the sentence in this form is, that whenever the *Moobdul Minbo* is not well known, or of consequence in himself, but being related to some one of importance, his name is used along with this relative. From what has been said, it will be understood that the *Moobdul Minbo* is used in the sentence by way of explanation.

The *Bud-ul* is of four kinds, 1. *Bud-ul kool* بدل کل when the *Moobdul Minbo* and the *Bud-ul* both point to one thing, as in the above example, in which the relative-ship is in one and the same person. 2. *Bud-ul Báz* بدل بض when the *Bud-ul* is part of the *Moobdul Minbo*, such as *زید سرش را شکستم* *I broke Zied's head*. Here *زید* is *Moobdul Minbo*, and the *Bud-ul* سر which is a part of him. 3. *Bud-ul Isb-te-mál* بدل اشتمال when there is a relation between the *Bud-ul* and *Moobdul Minbo*, besides the relation of unity (*Ite-bád*, ایتحا) which is in the first kind; and besides the partial relation of the second kind. Such as *زید جامه را کشیدم* *I pulled Zied's garment*. Here *زید* *Zied* is the *Moobdul Minbo*, and *جامه* is the *Bud-ul*, and it is evident that *جامه* is no part of *زید* altho' it is related to him, from being one of his kinds of drefs. 4. *Bud-ul Gbullut* بدل غلط which is, when the speaker expresses the *Moobdul Minbo* unintentionally; such as *آمد زید غلام او* *Zied's slave-came*. Here *زید* is the *Moobdul Minbo* and *غلام* the *Bud-ul*, and the object is to give information about the slave, which is effected in these words *آمد غلام زید* therefore the word *زید* is here a mistake. Sometimes the word *بی* is introduced between such *Moobdul Minbo*, and *Bud-ul* to rectify the mistake, as has been shewn in Section the 8th.

The

The author has heard from school-masters of some repute in their profession, that the last letter of the *Moobdul Minbo*, is to be read *Kuffir*; and which they exemplified in the following quotation from *Sady*:

یکی از ملوک خراسان سلطان محمود سبکتگین را بخواب دید

According to them the word محمود is the *Moobdul Minbo*, and سبکتگین the *Bud-ul*; but herein they are mistaken, because it is the kind called *Bud-ul Kool*, which is required to be one and the same thing with the *Moobdul Minbo*, but here no such unity is to be found سبکتگین being the title of the father of *Sultan Mahmood*, سلطان محمود and the father and the son are different persons; consequently the last letter of محمود being read *Kuffir* is because of the regimen of *I-za-fut*, and not on account of the *Bud-ul* for in Persian the last letter of the *Moobdul Minbo* is never read *Kuffir*.

SECTION THE XI.

Of the Zu-má-ir or Pronouns.

Zu-má-ir ضمائر is the plural of ضمیر *Zum-eer*, or pronoun used to express the first, second, and third persons.

It is to be remarked that in Persian Lexicons, such as the *Ferhung Jeebangeery*, *Resheidy*, and the *Burbaun Kátai*, are to be found details of the pronouns, which makes it unnecessary to repeat the same here; all that is required to be observed being, that grammarians have divided the pronouns into two class. 1. *Mootussul*, متصل and 2. *Moonyussil* منفصل. The first when uttered separately, has no independent meaning, that is to say

say, until it is joined to the word preceding, it has no signification at all. The second class has meaning in itself, it not requiring to be joined to the word preceding. The first kind is sometimes used for the agent (فاعل) or doer, as کردم *I did*, and this is called *Zum-eer Mur-foo-a* ضمیر مرفوع and sometimes it is used for the sufferer (مفعول) as بخشیدش *he gave to him*, and then it is termed *Zum-eer Munsoob* ضمیر منسوب. Sometimes the *Zum-eer Mootufsul* is the *Mo-záf A-la-beh*, as غلامت *thy slave*, when it is termed *Zum-eer Mujoor* ضمیر مجزور. The second class is not used for the *Mur-foo-a*, unless in cases of *Takeed*, as کردم من *I did it*; but it is never used as the *Munsoob* excepting when compounded with one of the particles of conjunction, as گفتیم شما را *I told you..* Here شما is the *Zum-eer Munfussel* compounded with the particle را. And it is often used as the *Mujoor*, as غلام من and غلام او and غلام تو *my slave, your slave, his slave*.

It is to be observed, that the word to which the pronoun alludes is termed *Murjá Zumeer* مرجع ضمیر and in Arabick it is required, that the *Murjá* of the third person should precede the pronoun; and this precedence termed *Tá-kud-dum* (تقدم) is sometimes *Lufzee* لفظی and sometimes *Má-nowee* معنوی. The first, or *Lufzee* is when the *Murjá* is expressed; and *Má-nowee* is when it is not expressed, but implied in the construction of the sentence. *Izmár-kubl-uz Zicker* اذمار قبل الذكر a technical phrase, signifying that in Arabick it is not allowable to place the *Murjá* after the pronoun of the third person, but in Persian all three are allowable. Example of the 1st from *Mylee* :

مدم و دل خرابی بتومی سپارم اورا بچہ کار خواہد آمد کہ نگاہم اورا

Myself and a ruined heart, I commit to you, what use will there be in preserving it.

Here او is a pronoun whose *Murja* is دل and which is expressed in the sentence.

Example of the 2d from *Mylee*:

دم آخر است دشمن بمنش گذار یکدم که بصد هزار حسرت بتو میگذارم اورا

My breath is almost spent, O my rival, spare her to me for an instant, seeing that I resign her to you with a thousand sorrowings.

Here the pronoun منش in the word منش and the pronoun او in the word اورا apply to معشوق which is not expressed, but understood from the construction of the sentence and the context. Example of the 3d.

بایسته نمی ندارم خبری از حالش ظاہر اول بگمندی سر زلفی افتاد

Notwithstanding all my enquiries, I have no tidings of its condition, perhaps my heart is entangled in a lock of her tresses.

Here the pronoun ش in the word حالش applies to دل and which is placed last. Sometimes the pronoun of the third person is not expressed.

Example from *Sba-fa-ee If-fa-ha-nee*:

شفا می را تمامی عمر در راه تومی بینم بگویت میرود یا از سر کویت تو می آید

During my whole life I see *Sba-fa-ee* in your street; either he goes up the street, or he returns from the top of it.

Here in the words رود and آید the implied pronoun applies to شفا می

SECTION THE XII.

Of the Afhareb.

The *Isim Afhareb* اسم اشاره is a noun used to point out something, and the thing pointed out is termed *Moshar A-la-beb* مـشـار الـبه. The difference between the *Zumeer* and the *Afhareb*, is in that the latter is restricted to things that are perceptible, and the former applies both to things imperceptible and those that are perceptible; as for example زید پدر او عالم است *Zied's father, he is learned.* Here او is a pronoun applied to زید who is of the description of things perceptible. Again they say او تعالیٰ فضل خود فرماید *may the great God, bestow his kindness.* Here the pronoun او is applied to God, who is invisible.

In Persian این is used for the *Afhareb Kurreeb* اشاره قریب or the near relation, and آن or the *Afhareb bi-eed* اشاره بعید or distant relation.

The *Moshar A-la-deb* sometimes precedes and sometimes follows the *Isim Afhareb*. Example of the first.

نه سرو و شمشاد با تو ماند تبارک الحمد چه قامت است این
نه قامت است این که آفت است این نه آفت است این قیامت است این

Neither the cypress nor box tree can compare with thee; great God!
what a form is here; it is not a form but a calamity; it is not merely
a calamity, but the day of judgment.

Here the words قامت and آفت and قیامت are *Moshar A-la-beb*, and preceding the relative pronoun.

Sometimes the *Mosbár A-la-beb* is placed last, as in the following distich of *Sady*.

در من این عیب قدیم است بدر می نرود که مرا بی می و معشوق بسر می نرود

I have this inveterate failing which will never quit me; that I cannot exist without wine and my mistress.

Here عیب the *Mosbár A-la-beb* is placed last.

SECTION THE XIII.

Of Compounds.

Moruckkub مرکب is a word compounded of two or more words, and which compound is used as one word. Of the number of compounds are the following. Whenever the imperative is compounded with a noun, and which is placed first, it has one of these three meanings. 1. It is used as the agent فاعل or doer, as دستگیر Here دست is the noun, and گیر is the imperative of the verb گرفتن the sense being *the taker of the band*. Also بخشن Here خطا is the noun, and بخش the imperative of بخشدن and the meaning is *forgiver of sins*. Also پوزش پذیر Here پوزش is the noun, and پذیر the imperative of the verb پذیرفتن and the meaning is *the accepter of excuse, or the pardoner*. *Sady* says

خداوند بخشنده دستگیر که یم خطا بخش پوزش پذیر

Bountiful God ; supporter of the weak, merciful forgiver of sins, readily accepting the excuses (*of the contrite.*)

The second. When it is used for the sufferer (مفعول) as پا مال Here پا is the noun, and مال the imperative of the verb مالیدن and the meaning is *trampled under feet* or *oppressed*. A Poet says

سبز پا مال است در زیر ورخت میوه دار در پناه اهل دولت هست خواری بیشتر

The verdure under a fruit tree, is trampled under feet ; in the vicinity of the great, there is the most danger.

Also دل پذیر Here دل is the noun, and پذیر the imperative of the verb پذیرفتن and the meaning is *heart approved*. Sady says

زبان تابود در دهان جایگیر شنای محمد بود دلپذیر

As long as the tongue preserves its place in the mouth, the praise of Mohammed will be grateful to the heart.

The third. When it is used as an infinitive (مصدر) as پا بوس Here پا is the noun, and بوس the imperative of بوسیدن and the meaning is to *kiss the feet*, as they say دولت پا بوس میسر شد *the honor to kiss the feet has been obtained* : And this expression is to be found in very good authors ; *Ameer Hussein Dehlieve* frequently introduces it in his work, entitled *Ko-wá-ed ul To-wad*.

Also گوش مال Here گوش is the noun, and مال the imperative of the verb مالیدن and the meaning is to *rub the ears*. Sady saith :

برادرانش را بخواند و گوش مال بواجب داد

He called the brothers, and rubbed their ears in a proper manner.

It is to be observed, that whenever a noun and the imperative are compounded, and the speaker does not restrict the compound to a single sentence, in such case it is not used either for the doer; the sufferer, or the action; but the imperative retains its original meaning.

یک کس نتواند بدو کس مرید کرده ای تو به خبردار که عید است و بهار است

One person cannot contend with two; O penitent, take care, for it is a festival and the season of spring.

Here خبر is a noun and دار imperative of the verb داشتن, and it retains its original meaning *take care*; but خبردار may be considered as a compound with the signification of an *intelligencer* or *spy*.

Whenever the *Ye-a-ee* infinitive (یا مصدری) is affixed to a compound used for either the doer or sufferer, these senses do not remain, but a verbal sense is thereby understood, such as خطا بخشی *a pardoning of sins*, and پامالی *a trampling under foot*. Likewise when one noun is compounded with another with the intention of making a comparison, such as داراشکوه and آه چشم in which kind of compounds the meaning intended is, a person who in pomp resembles *Dara*, and a person whose eyes resemble those of a deer.

It is to be observed that in such compounds the *Moshubbeh* is generally placed first, the contrary being very rare. *Sady* says

هر کرا جامه پار ساینی پار سادان و نیک مردانگار

Whomsoever you see in the dress of a *Parfā* consider as such.

Here

Here پار is the *Moshub beb beb* or noun of comparison, and placed after جامه the *Moshubbeb*.

And of this description is when the *Sé-fut* precedes the *Mowsoof*, which compound is applied to a person, such as بلند پایه *a person of high rank*, and خوب روی *a person with a handsome face*. It is to be remarked that in both the above examples the words بلند and خوب are *Sé-fut*, or adjectives; and پایه and روی are *Mowsoof*, or substantives; and from this explanation it is evident that بلند پایه and خوب روی on account of the *Sé-fut* being placed before the *Mowsoof*, obtain a personal signification. But when to such compound an infinitive یی is affixed, a verbal sense is thereby created, as بلند پایگی *a height of dignity*, خوب رویی *beautifulness of face*.

Compounds are of two kinds, one which is used in the real sense, as has been exemplified, and the other in a figurative sense, of which latter are technical terms and metaphors, such as نعل در آتش *the sandal in the fire*, signifying *being in distress*, also آب آتشناک *water dreadful as fire*, i. e. *wine*. Such kind of metaphors which are numerous, are to be found in all dictionaries.

SECTION THE XIV.

Of Ke-ná-yeb or Allusion.

Ke-nd-yut کنایات is the plural of *Ke-ná-yeb* کنایه which is a noun from whence a meaning is obtained; but it does not point the sense directly, the intention

intention being this, that whenever the speaker finds it necessary to be ambiguous in explaining something, he uses a *Ke-nā-yeb* or allusion. Of this description is the word *اند* signifying the ambiguous number from three to nine; such as *اند مردم آمدند* *from three to nine men came.*

Also the word *فلانی* meaning *such a one*. Example from *Wā-kif*.

دل همان روز ترا دشمن بمانی دانست که ترا یار فلانی و فلانی دانست

My heart discovered you to be the enemy of my life on that day, when

I discovered you to be the friend of such an one and such an one.

Likewise the word *قدر* *Sbereef Tebranie* says,

کنه شتم از سر و کفتم نیازم اینقدر است کشید سر ز من و کفتم نیازم اینقدر است

I bad adieu to life, and said such is my submission; she drew back her head from me and replied, such is my pretension.

Also the word *چند* Example from *Oorfed*.

بیای عشق رسوایی جهانم کن که یکچندی نصیحتهای بیدردان شنیدن آرزو دارم

Come, O love! disgrace me in the world, I am desirous of listening for a season to the admonitions of those, who know not thy power.

Likewise the word *بی* in the following example:

درینما که بی ما بسی روزگار بر وید گل و بشکفت نو بهار

بسی تیرودی ماه و اردی بهشت براید که ما خاک باشیم و خشت

Oh alas, that many a day, without me the flowers will blow, and the spring enjoy its blossoms; many months of *Teer*, and *Die*, and of *Ar-dibehesht*, will pass away when I shall be earth, or perhaps a brick.

Also

Also the word با *Sády* says

با نام نیکوی پنجاه سال که یک نام زشتش کند پایمال

Many a good name acquired in fifty years, is destroyed by one single reproach.

And also the word عمر which is used figuratively to denote a long period of time. Example from *Wá-kif*.

عمری گذشت و روز نکردی شب مرا آخری که مهر تو ای آسمان چه شد

An age has passed and you have not converted my night into day: say at length, oh heavens what is thy friendship?

Also the words چنان and چنین as for example طایفی چنین و چنان میگفت
such an one said so, and so.

SECTION THE XV.

Of the Zurf or noun of time and place.

Zurf ظرف is a noun which denotes the time of a thing happening, or the place where it happens; and the thing is termed *Muzroof* مطروف signifying contained or placed: such as تمام روز نوشتم *I write the whole day.*

Here روز *day* is the *Zurf*, because it is the time employed in writing, and نوشتن is the *Muzroof*. Such kind of *Zurf* is called *Zurf Zeman* ظرف زمان noun of time. Also they say آب در کوزه کردم *I put water into the flaggon.* Here کوزه is the *Zurf* because it is the place of the water, and آب is the *Muzroof*; and this kind of *Zurf* is termed *Zurf Mekân* ظرف مکان noun of place.

Sometimes

Sometimes a noun, not strictly either of time or place yet on account of its connection with the thing, is used as the *Zurf* in such manner as the whole includes the part, as for example دست در بدن است *the hand is part of the body.* And such is that of the *species* being included in the *genus*, as we say. انسان در جنس حیوان است *man is a species of animal.*

It is to be remarked, that whenever the *Zurf* has a local signification in regard to something, it must necessarily be connected with the verb or the verbal noun, or the participle, or some other derivative. This kind of *Zurf* is termed *Mufool Feeb* مفعل فيه and which shall be explained in the second chapter. *Sheikh Fuckereddien Irakkee* saith

بطواف کعبه رفتم بحرم رهم ندادند که بروان در چه کردی که درون خانه آیی

I went to encompass the *Kaaba*, but they did admit me even into the enclosure; asking what have you done on the outside of the gate, that you should be admitted within?

Here درون is the *Zurf* dependent on آیی and it is also the *Mufool Feeb*. *Sana Belgrahy* says

چه بالا است شوق افزا شب وصال یارب من و در برت کشیدن تو و از کردن

Oh God! how greatly was my desire increased on the night of interview, when I wanted to embrace you, whilst you was all reluctance.

Here the word بر is the *Zurf* dependent on the کشیدن and also the *Mufool Feeb*. Again they say زید نویسنده است در خانه *Zied is writing in the house.* Here خانه is the *Zurf* dependent on نویسنده and it is the *Mufool Feeb*. And
also

also they say زید زده شده است در خانه *Zied has been beaten in the house.* Here خانه is the *Zurf* dependent on زده شده and it is the *Mufool Feeb*.

Sometimes the dependence of the *Zurf* is not expressed, as has been shewn in the first section.

Whenever the *Zurf* has not a local signification in regard to a thing, but is connected with the verb in such manner, that the verb is founded thereon, then by its positive independence it becomes the agent, and is not the *Mufool Feeb*. Example from *Mirzá Ibraheem Suf-wa-ee*.

گیرم که فلک بدم و دمساز آید ایام نشاط و طرب و ناز آید
یاران موافق ز کجا جمع شوند وین عمر گذشته از کجا باز آید

I agree, that heaven may befriend me, that the season of mirth, pleasure, and delight, may come; but congenial friends, from whence shall they assemble, and the time that is past, from whence shall it return?

Here ایام is the *Zurf*, which from its unlimited power it is also the agent to آید. And if the verb is so related that it has unlimited power over the *Zurf*, it then becomes the *Mufool Feeb*, such as ای وقت تو خوشی که بوقت ما خوش کردی *Ob may your days be happy, seeing that you have made my days happy.*

Here the word وقت, when it occurs the second time in this hemistich is the *Mufool-beb* to کردی and not the *Mufool Feeb*. In like manner whenever the *Zurf* has not a local signification in regard to a thing, it

also becomes the subject, such as the word وقت when used the first time in this hemistich is the subject, and خوش is its predicate.

The difference between the *Isf Zurf* and the *Zurf* is, in that the former is a derivative from the infinitive, denoting the occurrence of an infinitive meaning with the circumstance of time or place; and which time or place, deprived of the infinitive meaning, is the *Zurf*; as for example, ضرب is the *Isf Zurf*, because it is a derivative of the infinitive ضرب striking; consequently the time or place, when or where striking happens, is the *Zurf*. The Persians have no *Isf Zurf* in their language, but have adopted many from the Arabick, such as ضرب the place of striking from ضرب striking; consequently the time or place, when or where striking happens, is the *Zurf*. The Persians have no *Isf Zurf* in their language, but have adopted many from the Arabick, such as مسجد the place of worship * from سجد the place of sitting from جالس the place of shining from مشرق the place of setting from مغرب

In the beginning of this section it has been explained, that the *Zurf* is of two kinds, of time and of place, and now it is to be understood, that sometimes it is restricted and sometimes unrestricted. *Med-dood* محدود or restricted, is when the beginning and the end are evident, such as روز a day, and خانه a house. *Gbair Med-dood* غیر محدود is when the beginning and end are not ascertained, such as بیکام time and جا place. The Persians have adopted several Arabick *Zeroofs*, retaining all their forms of writing and the points. Of this number are اول firstly, and ثانیاً secondly, such as

* The word *Mesque* is a corruption of *Musjid*.

زيد اولاً و خالد ثانياً آمد *Zied firstly and Kbalid secondly*, meaning *Zied came in the first time, and Kbalid the next time*. It is a rule in Arabick to read this kind of *Zurf* with a *Futteh* and nunnation *تـنـوین* and in writing to add an *Alif*, as has been detailed in section the 4th.

SECTION THE XVI.

Of the Mā-ra-feh and Nā-ka-reh.

Mā-ra-feh معرف is a noun used for a particular subject termed. *Zat maa-yen* ذات معین which is when the speaker and hearer have agreed together upon a precise meaning. In Persian there are two kinds of *Mora-feh* or proper nouns: 1 *Moozmarat* مضمرات or pronouns, as *من* I &c. 2 *A-lām* اعلام or proper names, as *Kbalid* خالد a man's name. 3 *Us mā' Is bā-reh* اسمای اشاره relative pronouns, as *این* this. 4 The noun governing either of the foregoing three, as *غلام من* my slave, *غلام خالد* the slave of Kbalid, *خانه این شخص* the house of this person.

Nā-ka-reh نکره or general noun, is that which is *Zat Ghair maā-yeen* ذات غیر معین not being used for a particular subject, as *مرد* man.

SECTION THE XVII.

Of the Musder.

Musder مصدر is a noun used to express some recent occurrence, depending on something else, such as *کردن* to do, or a doing, indicates a recent occurrence depending on some person who is the doer.

It is to be observed that the occurrence depends on something else, after two ways. 1 When the infinitive state proceeds from something else, in which it also subsists. Such as کردن *to do* which subsists in the doer, and proceeds also from him. 2 When the infinitive state does not proceed from something else, but is in itself, such as دراز شدن *being long*, applies to a thing that is long in itself, and which length does not proceed from it. The difference between the *Musder* مصدر or infinitive, and the *Hâffil bil Musder* حاصل بالصدر is that in the infinitive signification a novelty is intended, such as دانستن *to know*, signifying that the knower has acquired knowledge or information recently; whilst the *Hâffil bil Musder* implies a state that is permanent, founded on the infinitive meaning, such as دانش *knowledge*, which has a permanent meaning, acquired subsequently to دانستن *to know*; consequently the latter is an immediate occurrence, and the other a permanent property.

The difference between the *Musder* and the *Isf Musder* is in that from the former, the inflections of the past tense, the aorist, the participles, &c. and other derivatives are formed, and the *Isf Musder* denotes the infinitive meaning, but has no derivatives, such as the word سبحان *praising*, but which has no derivatives. The Persians use the Arabick *Isf Musder* and *Musder* indiscriminately.

And it is to be understood that the agent, and the different kind of sufferers are also nouns; on which account they ought to have been treated of in the first section; but as they are closely related to the verb, they will

come

come more properly under that head. Some grammarians have also considered as articles of Syntax the *Is'm Fâ-il*, the *Is'm Mufool*, the *Is'm Mîshab beh*, and the *Is'm Tufzeel*, but as they will be found fully explained in the annexed dissertation on *Surf*, they are therefore omitted in this place.

CHAPTER II.

Of Verbs and whatever is connected with them:

In the first place is to be observed, that in the verb three things are comprized. 1. A recent occurrence, or infinitive sense. 2. Time. 3. The relation to the agent: such as *زید آمد* *Zied came*, where *آمد* is the verb signifying *coming* in the past tense, and its relation to the agent *زید* is understood.

SECTION THE I.

Of the different kinds of Verbs:

The verb (فعل) has three tenses or times. 1. *Mázee* ماضی 2. *Hâl* حال 3. *Mustuckbul* مستقبل *Mázee* is a verb in the past tense, as *کرد* *he did*. *Hâl* is a verb in the present tense; as *می‌کند* *he doeth*; and *Mustuckbul* is a verb in the future tense, as *خواهد کرد* *he will do*.

SECTION THE II.

Of the verbs Mār-ooḡ and Mujḡool.

The *Mār-ooḡ* معروف or transitive, is a verb whose agent or object is expressed, as

گفت	{	Spoke.
میکوید		Speaketh.
خواهد گفت		Will speak.

زید

Here زید the agent is expressed.

The *Muj-ḡool* مجهول or intransitive, is a verb whose agent or object is not expressed, as

گفته شد *Was spoken.*
 گفته می شود *Is speaking.*
 گفته خواهد شد *Will be spoken.*

Here the agent or speaker is not expressed.

SECTION THE III.

Of the Fá-il.

The *Fá-il* فاعل or agent is a noun connected either with a verb, or one of the participles, or with some other derivative, the sense of the infinitive noun having its existence therein, as for example گفت زید خالد را *Zied killed Khalid.* Here گفت is the past tense, and زید is the agent, because killing کشتن is attributed to him; and the act of killing subsists in him. And in like manner

manner *Zied's brother was killed.* Here *کشته شد* is the verb in the past tense of the intransitive verb, and *برادر زید* the brother of Zied is in fact the sufferer, but as the agent is not expressed, this sufferer is substituted for him, which in Arabick is termed *مفعول الم یسم فاعله*. Again *Zied's father is writing.* Here *نویسنده* is the participle active and *پدر* the agent, because the act of writing is attributed to him, and writing subsists in him. Also *Zied's son has been killed.* Here *کشته شده* is the participle past, and the word *پسر* is the agent, because being killed is attributed to him, and being killed subsists in him.

The difference between the participle active *اسم فاعل* and the agent *فاعل* is that the participle active is an inflection of the verb, pointing out a thing wherein the infinitive meaning subsists, and the agent is that thing; as in the above example *کشت زید خالدر را* the word *زید* is the agent, because killing subsists in him, for *زید* cannot be termed the active participle, because that word is not derived from the infinitive, the active participle being *کشنده*. In short, the participle active, and the agent, cannot be one and the same.

Sometimes the verb, on account of the clearness of the sense, is omitted; as when one person asks another *کدام کس درین خانه می ماند* *what person dwells in this house?* And he answers *زید* *Zied*. In this case the word *زید*

is the agent, and its verb is omitted; the answer being in fact *می ماند زید*
Zied dwells.

Sometimes the agent is omitted for the same reason. *Mylee faith:*

خواست گوید سخنن دید زمانی در پی تا به بیند که نباشد نکرانی در پی

She wanted to speak something and looked a little while behind her, to see if some listener might not be there.

Here *خواست* and *دید* and *بیند* are verbs, whose agent *دوست* is not expressed.

Sometimes the agent is a pronoun, implied in the verb, and applies to a word preceding the verb. Example from *Huzeen*.

ز غم بحر تو بجان کار کمر افتاد امید وصال تو بحر دگر افتاد

Sorrow for your absence has operated on my life like poison; my hopes of meeting you are now transferred to the other world.

Here *افتاد* in both hemistichs is a verb, and in both a pronoun is implied in relation to *زهر* and *امید* and which pronoun is the agent.

Sometimes the agent is used for the ministers of fate and destiny; when the verb is used in the plural number, and in this case the agent is never expressed. Example from *Háfiz*.

در کوی نیک نامی ما را گذر ندادند کز تو نمی پسندی تغییر کن قضا را

They did not suffer me to pass through the street of reputation, if you approve not my conduct, change my destiny.

Here *ندادند* is a verb and its agents, the ministers of fate not expressed.

In like manner when the agents are an indeterminate number, they are not expressed. Example :

بجرم عشق تو ام می کشند و خو غائی است تو نیز بر سر بام آ که خوش تماشا می است

For the crime of loving you, they are going to put me to death, which occasions a tumult ; get you also on the house top, for it is a delightful spectacle.

Here *می کشند* is the verb, and its agents being an indeterminate number, are not expressed.

In Arabick the verb precedes the agent, but in Persian the verb is generally placed after the agent ; therefore if a sentence be put in this form *کشت زید خالد را* it is termed *ترجمه عربی* or *Arabick idiom* ; the manner of expressing it properly in Persian being *زید خالد را کشت* *Zied killed Khâled*. However sometimes in Persian the verb precedes the agent without any inelegance. Example from *Shâbeedy Koomee*.

نخواهد رفت هرگز سرت آن از دل ریشم که غافل بودم و آن بی وفا بگذشت از پیشم

Regret will never quit my afflicted heart, for having through negligence suffered that faithless one to go out of my sight.

Here *نخواهد رفت* is the verb and *سرت* the agent.

The difference in elegant or inelegant composition, chiefly depends on the proper arrangement of the different parts of speech, a proficiency in

which can only be obtained by constant practice ; there being no fixed rules on the subject.

In the Persian language whenever the agents are not rational beings, the verb is made singular, whatever their number may be. Example from *Hâfiz*.

سب حالی ننوشتی و شد ایامی چند محرمی کو که فرستم بتو پیغامی چند

You have not written any account of your situation, for some time ; where is a confidential person, by whom I may convey you some message ?

Here *شد* is the verb in the past tense and singular number, and the agent *ایام* is of the plural number, but not being of rational beings, the verb is not made to agree with the agents.

SECTION THE IV.

Of the Mooful Mutluck.

The *Mooful Mutluck* *مفعول مطلق* is an infinitive preceded by a verb, either expressed or implied, and which is derived from that infinitive, which is the sufferer of that verb.

The author does not recollect ever to have met with any Persian infinitive having the *Mooful Mutluck*, but the Persians having adopted from the Arabick many such infinitives, without any alteration ; it is therefore necessary to say something about them.

In Persian the verb of the *Mufool Mutluck* is never expressed. Of this description is the word مثلاً the whole sentence of which in Arabick being مثلاً I give one of the kinds of examples. Here the *Mufool Mutluck* is employed to repeat the sense.

Also the word ايضاً the whole sentence of which in Arabick is ايضاً be repeated one of the kinds of repetition. Here also the intention is repetition. This word ايضاً is used when a subsequent sentence refers to a preceding one, in a circumstance of affirmation, or negation, such as علم نحو خواندم وايضاً منطق I studied the science of Grammar and also Rhetoric, the meaning of which is study, applicable to both sciences. In Persian, the particles هم and نیز are used in the same sense as ايضاً The Arabick *Mufool Mu-luck* is read with the last letter *Futteb* and nunnated, and at the end of such noun they add an *Alif*; and which the Persians preserve; as has been fully explained in section 4th, of Book the first.

SECTION THE V.

Of the *Mufool-beb*.

The *Mufool-beb* مفعول به is a noun with which a verb has been placed in relation, on account of the infinitive meaning having operated thereon, as for example کشت زيد خالد را Zied killed Khalid. Here خالد is the *Mufool beb* because the circumstance of being killed has happened to him.

The difference between the *Isf Mufool* and the *Mufool beb* is in that the former is a tense, that points out something in which the infinitive signifi-

cation operates, and the *Mufool beb* is that thing; as in the last example *خالد* is the *Mufool beb* because killing has happened to him, and he cannot be termed the *Isf Mufool*, because he is not a derivative of the infinitive; for the *Isf Mufool* would be *کشته شده* and the sum of the matter is, that the *Isf Mufool* and the *Mufool* cannot be one and the same.

In the the Persian language the *Mufool* generally precedes the verb, therefore the arrangement of this sentence will be conformable to the Arabick idiom *کشت زيد خالد را* but the following is good Persian. *زيد خالد را کشت* *Zied killed Khalid*.

But sometimes the *Mufool* is placed after the verb without any inelegance, as in the following lines of *Femálee Deblivee* :

کنز کي بوريادو پوسکي دلکي پر ز درد دوسکي
اين قدر بس بود جمالي را عاشق رند لاو باالي را

A small ell of mat, and another of skin, a little heart susceptible of the power of love; these will suffice for *Femálee*, who is a lover, and a wanderer without sollicitude.

Here *بود* in the third hemistich is a verb, and *جمالي* the *Mufool*.

Sometimes the *Mufool* is expressed, and the verb omitted on account of the clearness of the sense; as if one person asks another *امروز حاکم کدام کس را زد* *whom did the governor chastise to-day?* and the other answers *زيد را* *Zied* he is the *Mufool*, the complete sentence being in fact *زيد را زد be chastised Zied*.

Sometimes the *Mufool* is implied in the pronoun, as in the following lines of *Huzeen* :

کدامین دست خالی داشتیم تا بسم کردانم که دستي رهن ساغر بود و دست سب و دستي

Which hand should I empty in order that I can count my beads ; seeing that in one hand is a little cup, and the other holds a flaggon ?

Here in the word داشتیم, is an implied pronoun applicable to دست, and which pronoun is the *Mufool*.

In the Persian language the particle را is used after the *Mufool*, of which it is the sign ; as has been exemplified in the quatain of *Jemālee*.

Sometimes this particle is omitted after the *Mufool*. Example from *Arzoo*.

کر بروي تو ز ليحانزه وامي کرد آنچه در خواب ندید است تماشامیکرد

If *Zuleika* should open her eye-lids, and look you in the face ; you would behold such a sight as has never even been dreamt of.

Here میکرد is the verb and نزه the *Mufool*, and the particle را is omitted, the complete sentence being نزه را واميکرد

Sometimes the *Mufool* is a combination, as in the following lines of *Mylee*.

سازد خموشش تامن حیرت فزوده را گوید شنیده ام سخن ناشنوده را

In order to impose silence on me overwhelmed with amazement, she says,

I have heard, words which have never been heard.

Here گوید is the verb, and شنیده ام the *Mufool* is a combination.

SECTION THE VI.

* *Of the Mufool Feeb.*

The *Mufool Feeb* منغول فیه is a noun in which the verb is included.

Example from *Mirza Sheeffjehan Casvenee*.

در نامه بجانان من حیران چه نویسم جز اینکه نویسم غم بجران چه نویسم

In the letter to my love, I am puzzled what to write; excepting expressions of sorrow on account of her absence.

Here نامه is the *Mufool Feeb* by means of the particle در denoting the noun of place, and نویسم is the verb.

Zeroof ظروف or adverbs of time and place, are always the *Mufool Feeb*.

Example from *Rushkee Hamadānee*.

چه سان قاصد فرستم تا نماید عرض حال آنجا که رشکم میکشد کمر بگذرد پیک خیال آنجا

How shall I send a courier there to represent my condition; when I am dying of jealousy even in employing the messenger of imagination.

Here بگذرد is the verb, and آنجا is the *Mufool Feeb*, being the adverb of place. An example from *Nazeeree Naishāpooree*.

آن بیره هم خواهی گفت از بهر خدا قاصد که گاهی ای وفا بیکانه من هم آشنا بودم

O courier, for God's sake say to my merciless mistress, O stranger to fidelity, I also have been an acquaintance.

Here گاهی is the *Mufool Feeb*, being the adverb of time; and بودم is the verb.

The relation between the *Mufool Feeb* and the verb is by means of the particle *و*, or *با* which is sometimes expressed in the sentence, and sometimes not; examples of both will be found in the verses cited above.

SECTION THE VII.

Of the Mufool Le-boo.

The *Mufool Le-boo* *له مفعول* is a noun for whose use a verb is formed.

Example:

بهر تو ام کشد و تو آهی نمیکنی ای سنگدل چه آه نکاهی نمیکنی

On your account they slay me, and you utter not a sigh: O heart of stone! why should I expect a sigh, when you bestow not even a look upon me?

Here *بهر تو* is the *Mufool Le-boo* and *کشد* the verb; and it is plain that the slaying of the lover is on account of the mistress.

SECTION THE VIII.

Of the Mufool Mâ-â-boo.

The *Mufool Mâ-â-boo* *مع مفعول* is a noun that is uttered after the letter *و*, signifying *with* or *together*, to denote that there is a connection between the agent or the sufferer in respect to time and place. An example of time.

خدا بشکوه زبان من آشنا نکند من و شکایت و آنکه ز تو خدا نکند

O God suffer not my tongue to be addicted to complaining, lest I should at length complain of thee, my love, which God forbid.

شکایت is the *Mufool Ma-d-bo* and من is the agent, whose verb باشم is omitted; the complete sentence being

باشم من باشکایت دریک زمان این را خدا نکند

I may sometime or other complain, which God forbid. Example of place.

کیمه دل ز تو کیرد کجا نگه دارد من و دل از تو کرفتن خدا نگه دارد

Whosoever receives back his heart from you, where shall he keep it? myself and my heart, which have escaped from you, may God preserve!

Here دل is the *Mufool Ma-d-bo* and من is the agent, whose implied verb is باشم the sentence being in fact باشم من و دل دریک جا این را خدا نگه دارد
May God preserve myself and my heart in one place.

SECTION THE IX.

Of active and passive verbs.

It is to be observed that each of the tenses, past, present and future, are sometimes *Mo-ta-uddee* متعدی or active; and sometimes *Ghair Mo-ta-uddee* غیر متعدی or passive. The sense of the former, or *Mo-ta-uddee*, is not completed by the agent (فاعل) solely; and as long as it is not connected with the sufferer (مفعول) the proper signification is not comprehended, such as

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زيد خالد را کشت *Zied killed Kbalid.* Here کشت the verb زيد the agent, and خالد the sufferer, and the sense of the sentence is comprehended by means of the agent and the sufferer, being both properly expressed. For if they say only زيد کشت *Zied killed,* the sense is incomplete.

Sometimes there are more than one *Mufool* as *I knew* زيد را عالم شناختم *that Zied is learned.* Here زيد is the first and عالم the second *Mufool*. It is to be remarked that there are more than one *Mufool* in combinations termed *Af'aul ke-loob* افعال قلوب or verbs of passion, the term being used for things belonging to the mind; and which do not depend on the external members, such *شناختم* and *دانستم*, both of which depend on the mind, and not in the external members. It is a rule that both the *Mufools* of verbs of passion are in fact subject and predicate, such as the word زيد and عالم are in fact the subject and predicate, and both are *Mufool* to the verb شناختم.

Sometimes some verbs besides the verbs of passion, have more than one *Mufool*, of which description are the tenses derived from the infinitive کرد ايدن. Example from *Mirza Fā-kir Muckeen Allāhābādee.*

که بیمار محبت را سرم و زانو بگرداند مگردد تو زین پهلو بآن پهلو بگرداند

Who will turn the head and knees of the love sick patient, unless his sufferings for you, turn him from side to side?

Here *کروانند* is the verb and *سروزانو* and *بیمار محبت* are *Musfools*.

Of this description are the derivatives from the infinitive *دادن*. Example from *Sanaa Belgramy*.

نه تبسمی نه لطفی نه تکلمی نه حرفی بچه سان دهم تسلی دل بیقرار خود را

Not a smile, not one look, not a word, not a syllable; in what way can I comfort my distracted heart?

Here *دهم* is a verb and *تسلی* and *دل* are *Musfools*.

The *Ghair Mo-tá-uddec* called also *Fe-ul Lá-zum* *فعل لازم* has its signification from the agent solely, the sufferer not being required to complete the sense, such as *زید آمد* *Zied came*.

CHAPTER III.

Of the different kind of particles.

SECTION THE I.

Of the Hurf Jir.

The *Hurf Jir* *حرف جر* is a particle used to connect the sense of the verb with a noun standing near it in the sentence.

Of this number are the particles *ب* and *در*. Example from *Mylee*.

نشوخی که وعده داشت بمن دوش میگذشت گفتیم بخود که بهر چه روز استاده
بر خاستم که در پیشش افتم بنامز گفت بنشین که در خیال محال او قیام ده
گفتم که وعده های تو دارم بگذره گفت میایی برو برو که تو بسیار ساده

My mistress who was under an engagement to me, passed by me last night.

I said to myself, for what are you waiting? I wanted to throw myself
at her feet, when she disdainfully said, sit down, you have conceived
an impossibility. I said, I have your promise. She laughing replied,

Mylee get away, get away, you are a great simpleton.

Here the particle *با* connects the sense داشت with the pronoun *من*
and گفتیم with خود and likewise the particle *در* in the fourth hemistich
connects قیام ده with خیال

Also the particle *از* as in the following distich of *Hyder Kulkootch*.

از خیالم نفسی آنکه نرفته است تو نمی و آنکه هرگز بخیالت نرسیده است منم

You have not been absent an instant from my imagination; whilst I am
he, who has never entered into your thoughts.

Here the particle *از* connects نرفته with خیال

Also the particle *بر*. Example from *Hafiz*.

عیب رندان مکن ای زاهد پاکیزه سرشت که گناه دیگران بر تو نخواهند نوشت

O you devotee of immaculate disposition; censure not the dissolute,
since the sins of others will not be imputed to thee.

Here the particle *بر* conveys the sense نوشت to the pronoun تو and without these particles the sense of the verb would not be conjoined with the nouns.

There are other conjunctions, but these are sufficient for the learner's purpose.

SECTION THE II.

Of particles of interrogation.

Isfēhām استفهام signifies interrogation, and in Persian, for interrogating rational beings, the letter ک is used. Example from *Khālis Isfahānee*.

کمه بشهر آمده کز دیده حیران امروز هر طرف می نگرم آینه باز اری هست

Who has entered the city to day, that the eye is thus struck with wonder! on every side that I look it is a market of looking glasses.

In like manner is used the word *کیست* such as *این شخص کیست* *this person, who is he?*

And for subjects that are not rational, they use the particle *چه* Example from *Sādy*.

چه شایسته کردی که جوئی بهشت نمی زیدت باز باروی زشت

What good action have you performed that you should expect to enjoy Paradise? it does not become you to be vain with an ugly face.

And likewise the word *چیست* such as *اینکار چیست* *what are the circumstances of this business?*

Sometimes however چه is used for rational beings, as in the following lines of *Sády* :

مزید ی گفت پیغمبری را چه کنم از خلایق بزحمت اندرم از بیاری که بزیارتم همی آیند
و اوقات عزیزم از تردایشان تشویش حاصل می شود گفت هر چه درویشانند
ایشان را وامی بده و هر چه تو نکرانند از ایشان چیزی بخواه

A scholar asked a teacher, what shall I do; I am distressed by the multitude of people who come to visit me; which breaks on my valuable time? He answered, to them who are needy, lend money; and from those who are rich, require something.

Here the particle چه which occurs twice after هر applies to درویشان and تو نکران

The word کد is also used as an interrogative both for rationals and irrationals, as for example کد ام کس آمد و کد ام کتاب آورد *what person came, and what book did he bring?*

Also the particle کی is an interrogative of time. *Meer Náját Isfábánee* says

من غلام کسی که گفت بخات ما کی آزاد کرده ایم ترا

I am the slave of that person who saith O *Náját*, at what time did I liberate you?

The particle کجا is used as an interrogative of place. Example from *Wákif* :

از کجای می آیی ای فارت کز جان از کجا : از کجای دشمن کبر و مسلمان از کجا

From whence come you, O despoiler of life; from whence O enemy of

Gueber and of Moslem?

Also the particle *کو* as

کو دل شاد که باطمینان بسر گذرم

Where is the joyful heart, that I should pass my time in ease?

There is also a kind of interrogative which they term *Istefhām Inkāree* استفهام انکاری or negative interrogation, which is when they enquire in the form of a denial, and for this purpose whenever the *نشی* or negative is used, the intention is in appearance to deny, but in fact to affirm. Example from *Huzeen*:

نه بیگانگیها که از من میروشان بچشم آشنایی فلانی نباشی

I swear by the estrangements which you put on towards me, that in my eyes you are a mere acquaintance—are you not such an one?

But when the negative *ن* is not used, the intention is in appearance affirmative, but is in fact negative; as for example:

جوری که بادوستان میکنی بادشمنان کرده

The tyranny which you shew towards your friends, have you exercised the like towards your enemies?

SECTION THE III.

Of the Arabick particles which are used in Persian.

Of this number is the letter و, prefixed to the name of God by way of an oath, such as *وَالله كذب علم خواهم كرد* *I swear by God that I will acquire learning.*

The particle *Hafsha* *حاشا* by way of *Tunze-eb* *تنزيه* which signifies clearing a person from a charge, which the speaker deems unseemly. Example from *Hafiz*.

حاشا که من بهر وسوسه غل ترک می کنم من لاف عقل میزنم این کار کبی کنم

I object to forsaking wine in the season of spring: I boast of my reason, why should I be guilty of such an action?

It is a rule that whenever the particle *حاشا* is prefixed to a combination of affirmatives, it intends a negative; and the contrary when prefixed to a negative.

Also the particle *استدراک* *لکن* which is used by way of *Istidrāk*. *استدراک* which term signifies removing some doubt, which may have appeared in the preceding sentence; such as when several things seem to have one epithet in common, whilst for some of these there is a particular circumstance expressed, and the hearer on account of the commonalty of the epithet, suspects that this circumstance applies also to all the rest; then the speaker removes this doubt, and explains that this circumstance does not apply to the rest.

Example from *Sády*.

اگر با پدر جنگ جوید کسی پدر بیکمان خشم گیرد بسی
و اگر خویش را رضی نباشد ز خویش جو بیکمانش براند ز پیش
و اگر بر رفیقان نباشی شفیق بفرسنگ بگریزد از تو رفیق
و اگر بنده چابک نیاید بگزار عزیزش ندارد و خداوند گار
اگر ترک خدمت کند لشکری شود شاه لشکر کش از وی بری
و لیکن خداوند بالا و پست بعصیان در رزق بر کس نه پست

If any one seeks to quarrel with his father, the father will certainly be much enraged at him; and when one relation is dissatisfied with another relation, they will drive each other away like strangers; or if you are not kind to your companions, they will flee a farfang from your company; and if the slave is not alert in business, his master retaineth no affection for him; moreover if the soldier neglects his duty, the warlike King will be wroth at him. But he is Lord of the high and of the low, he shutteth not the door of sustenance against any one.

It is plain that between پدر and پسر and خویش and رفیق—خویش and رفیق—بنده and خداوند گار and لشکری and شاه لشکر کش there is a relationship in respect to discipline and support, and which relationship is also found between خدا and بندگان consequently it may be suspected that in the same manner that the relationship between پدر and پسر &c. on account of displeasure is broken off; so likewise it may be in regard to خدا and بندگان but which doubt is removed by the word لیکن

The difference between *Istidrāk* and *Istusnāb* is that the *Moosfusnāb* is included in the *Moosfusnāb Minboo*, but not in the *Istidrāk*, the relation is not necessarily a part of the antecedent. The word *La-ken* لکن in its original state has not و prefixed, but which is sometimes used. In the word لکن the Arabians pronounce a *medial Alif*, but which is not used in writing; this *Alif* the Persians have changed into *Ye-a Mujhool* (یا ی مجهول) or sharp. Sometimes of the word و لیکن the ک and ن being rejected, it becomes ولی. Example from *Sādy*:

مخل بندي دانم ولي نه در بستان

I understand something of the cultivation of trees; but I am not a professed gardener.

There is also the particle *A-la'* الا used for *Tumbeesh* تنبيه the signification of which is, when the speaker warns the hearer, and engages his attention in order that he may hear the words properly, and not be negligent. Example from *Sādy*.

کمر اشعر فتوی دهد بر هلاک الا تا نداری زکشیش پاک

Whomsoever the law condemneth capitally, see that thou art not afraid of putting him to death.

The Persian words هین and بان are also used for this purpose. Example from *Sādy*.

بان تا سپرنیفتگی از جمله فصیح کور اجزای این مبالغه مستعار نیست

Take care that you throw not away your shield on being attacked by an eloquent speaker, who possesses nothing but those borrowed trappings.

Mollaná Jelláluddeen Roomi in his *Musnewee* says.

ہن چہ آوردید دستاویز را ار مغن روز رستاخیز را

Take care what document you bring; what rare offering for the day of resurrection.

The Arabick particle *نعم* and *بلی* are both used for *Ee-jab* ایجاب or the affirmative of what has been spoken before. The Persians soften *بلی* into *بی* by permuting the *Alif* into *ی*.

The particle *اما* is sometimes used for *Tufseel* تفصیل or detail, when the speaker first delivers himself summarily, and then descends to particulars, such as

برادران تو آمدند اما محمود پس او را برزک داشتم و اما خالد پس از او روگردانیدم و اما زید پس او را بدر کردیم

Your brothers came, of whom *Mahmood* I respected; from *Khálid* I averted my face; but *Zied* I drove away.

In this case, it is required: that *اما* be repeated. Sometimes this particle is used by way of *Isle-náf* استیناف or the commencement of a sentence, in order to point out something that is positively to be done. The word *اما* which is used in the prefaces of books, is of this description, as for example.

اما بعد این کتابی است در فلان علم

But after (the praise of God, &c.) this is a book on such a science.

The particle *ملا* for the purpose of *Rudda* روع which is when the speaker prohibits a person from doing or thinking something which he con-

ceives to be proper; such as *چاشا وکلاکه زید دزد باشد* it is impossible and inconceivable that Zied can be a thief. In Persian the particle *چا* is never used without being joined to *چاشا*

Of this description is *Tunween* تنوین or *nunnation*, which is placing ن *Sakin* over the last letter of a noun, but which is no part of the word. The Persians have adopted several Arabick nouns of this form, as has been explained under the articles of *Tumyeez*, *Zurf*, and *Mufool Mootluck*.

CHAPTER IV.

Of combinations, which are of two kinds. 1 Khub-ur-e-yeh, and 2 Inshâ-e-yeh.

SECTION THE I.

Of the different kinds of Jumleb Khub-ur-e-yeh.

Jumleb Khub-ur-e-yeh جمله خبریه is a sentence which may possibly be either true or false, because it is the relation of an occurrence. And of this nature is the *Jumleb Isme-yeh* جمله اسمیه which is a compound of the subject and the predicate, both of which may be simple, as *راستی خوب است* truth is good; or else compound as *طاعتش موجب قربت است* whose service is the means of approaching him. Here as far as the words *طاعتش* is the subject and *موجب قربت* the predicate, and they are both compounds in *Izâfee* regimen.

Sometimes one is simple and the other a compound, as in the following lines of *Sady*:

راستی موجب رضای خداست کس ندیدم که کم شد از راه راست

Rectitude is the means of pleasing God; I never saw any one lost in a straight road.

Here *راستی* the subject, is simple, and the predicate *موجب رضای خدا* is a combination.

Sometimes the predicate is a combination, in which case it includes a pronoun related to the subject. Example:

از خوبی حسن تو بعام خرافات و یعقوب شنیدم پسرش از نظر افتاد

The world is apprized of your exquisite charms. I heard that the son of Jacob is no longer admired for his beauty.

Here *یعقوب* is the subject, and the combination *پسرش از نظر افتاد* is the predicate, including the pronoun *پس* in relation to *یعقوب*.

And of this kind is the *Jumleh Fe-u-le-yeh* جمله فعلیه which means a combination of the verb and the agent, such as *محمود آمد* *Mahmood came*.

Sometimes the agent is simple, as in the above example, and sometimes compounded; such as *زید حاکم خالدر اگشت* *Zied the governor put Khalid to death*. Here *زید حاکم* is the agent compounded with a *Séfut*.

Of this description also is the *Jumleh Shir-te-yeh* شرطیه which means that the circumstance of being or not being, depends upon something else; such as *اگر آفتاب طلوع کند روز موجود است* *if the sun rises, day appears*. Here

the circumstance of the day appearing, depends upon the sun's rising. In like manner of not being *اگر شب نشود ستارگان دیده شود* if there was no night, the stars would not be visible. Here the circumstance of the stars not being visible, depends on there not being night. The *Jumleh Shir-te-yeh* in fact comprizes two combinations, as in the first example *اگر شب نشود* is the first combination, and which is termed the *Shirt* or condition, and *ستارگان موجود است* is the second combination, and which is the *Jaza* or deduction. In the Persian language there are three conditional particles ; ۱ *اگر* as exemplified above, and *گر* which is a contraction of it. ۲ *چون* and the contraction *جو*. Example from *Sády* :

چون ندارم ناخن درنده تیز بآبدان آن به کلام گیری سیز

When you have not a sharp lacerating nail, it is most prudent not to contend with the wicked.

۳ *هرگاه* whenever, as for example *هرگاه احمد بیاید اکرام خواهم کرد* whenever Ahmed may come, I will shew him respect.

Sometimes the Persians use *از آنجا* as a conditional particle, such as *از آنجا که محمود نیامد من هم نیامدم* because Mahmood did not come, neither did I come. Also *هر چند* Example from *Wullee Dushy Byáze*.

هر چند میروم که نیایم نمی شود یادیده بر رخ نکشایم نمی شود

Notwithstanding my resolutions to depart and not to return, they are of no avail ; or that I should open my eyes and not behold your face, it cannot be !

Here *میروم که نیایم* is the condition, and *نمی شود* is the consequence.

آلفو اگر چه denotes such a condition that its opposite has a complete relation with the *Feza*, such as *اگر چه زید بی وفا است من محبت بلا و نخواهم گذاشت* although Zied be faithless, I will not cease to love him. Here *زید بی وفا است* is the condition, the opposite to which *بلا و* has a complete relation with *نخواهم گذاشت* the consequent; because the necessary consequence of fidelity is love; for the speaker, by expressing himself in this manner, means that he will not cease to love Zied, whether he be faithless or faithful. The word *هر چند* is also used in the same manner, as in the following example from *Jâmi*.

بر من از دست تو هر چند که بیدار رود چون رخ خوب تو بینم همه از یاد رود

Whatever injury may have been inflicted on me by your hands, when I beheld your beautiful face, the whole escapes my recollection.

The words *بسکه* and *از بسکه* and its contraction *ز بسکه* signifying from the great degree thereof, are also used as conditionals, *Jâmi* says

بسکه در جان فکار و چشم بیدارم توئی هر که آید در نظر از دور پندارم توئی

From your being continually in my wounded heart, and sleepless eyes; whatever I discern at a distance appears to be yourself.

Here in the first hemistich, the words following *بسکه* are the condition, and the second hemistich is the consequence. Example of *ز بسکه* from *Samso Belgramy*.

ضعف پيري ز بسکه بکدامت مرا هر کس که نظر فکند نشاخت مرا
از صحبت من کنون بتان رانک است اين موي سفيد رو سپه ساخت مرا

From the extreme weakness of old age, which has greatly exhausted me,
all my female friends shun my company; and my hoary locks make
my countenance appear more wan.

In the first hemistich, what follows *ز بسکه* is the condition, and the second hemistich is the consequence.

Sometimes the consequence precedes the condition. Example from *Jâmi*.

زیستیم با تو میسر مباد می توانم زیستنم آرزو است

Let me cease to exist, if I wish to exist without you.

Here the first hemistich is the consequence, and the second hemistich the condition.

Sometimes the consequence is not expressed. Example from *Sâdy*.

خدا گشتی آنجا که خواهد برد اگر نا خدا جا مه بر تن درد

God conveys the ship wherefore he pleaseth, altho' the commander
teareth his garments.

Here the consequence is omitted, the complete sentence requiring
هیچ فایده نخواهد کرد it will avail nothing. The first hemistich cannot be made
the consequence, as that would destroy the sense.

It is to be remarked, that combinations are used for several purposes. 1.
In explanation of the preceding sentence, and which is termed *Jumle*

محمود را دیدم او مردی است دانشمند و ماهر علوم عربی و فارسی *fuchas* جمله مفسره
I saw Mahmood, he is a wise man, and expert in Arabick literature.

Here from *است او مردی* to the end of the sentence is the *Jumleh Mo-fuffereh*. 2. Being the cause of the preceding sentence, when it is termed, *Jumleh Mo-ulla-leb* جمله معلله Example

زید مرد خوب است چرا که بیاد خدا مشغول می باشد

Zied is a good man for he keeps God in his remembrance. Here

چرا که to the end of the sentence is the *Jumleh Mo-ulla-leb*. 3. When it occurs in the midst of a sentence, such as between the subject and the predicate, when it is termed *Jumleh Mo-te-re-zeb* جمله منترضة

شیخ سعدی خدایش بیامرزاد سردار فصحا است *Sheikh Sady, God begifted him, he is the father of eloquence.* Here

خدایش بیامرزاد is the subject and *سردار فصحا* the predicate and *شیخ سعدی* is the *Jumleh Mo-a-te-re-zeb*. 4. When it is formed out of the preceding

sentence, and then it is termed *Ne-te-jeb* نتیجه or the conclusion. Example from *Sady*:

هر نفسی که فرو میرود مدحیات است و چون بر می آید مفرح ذات پس در هر نفسی دو نعمت موجود است

The breath when inspired afflits life, and when respired, it elivens nature; therefore every breathing comprizes two blessings.

Here *پس در هر نفسی* to the end is the *Netejeb*, or conclusion, because the praise of two blessings, is the natural consequence of the preceding clause.

SECTION THE II.

Of the different kinds of Jumleh Inshà-e-yeh.

The *Jumleh Inshà-e-yeh* جمله انشائیة is a sentence which cannot possibly be either true or false; and it is of two kinds. 1. *Umr* امر or imperative, such as خدا یا خاتمہ مرا بخیر گردان *Ob God! cause my end to be righteous.* 2. *Nibee* prohibitive, such as خدا یا مرا از رحمت نا امید ساز *Ob God! cause me not to despair of mercy.*

Sometimes the *Jumleh Isba-e-yeh* is formed by prefixing to the *Jumleh Khub-ur-e-yeh* the particle of interrogation, (*Harf Isfah-bâm* حرف استفهام) such as کدام کس آمد (*Hurf Temunnee* تمننی) *What person came?* and کاش خدا خاتمہ مرا بخیر گرداند *I hope that God will*

cause my latter end to be happy.

THE END.

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