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PERSIAN WRITING,

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کتاب شکرستان  
در صرف و نحو پارسی  
تصنیف یونس اوکسفردی

A

# GRAMMAR

OF THE

## PERSIAN LANGUAGE,

BY SIR WILLIAM JONES,

OF UNIVERSITY COLLEGE OXFORD, AND OF THE ROYAL SOCIETIES  
OF LONDON AND COPENHAGEN.

چو عندلیب فصاحت فرورد ای حافظ  
تو قدر او بسخن گفتن دری بشکن

THE NINTH EDITION,

WITH CONSIDERABLE ADDITIONS AND IMPROVEMENTS,  
AND SOME SPECIMENS OF THE FINEST PERSIAN AND ARABICK HAND WRITING,  
FOR THE EXERCISE OF THE STUDENT,

BY THE REV. SAMUEL LEE, B. D.

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OF PARIS: HONORARY ASSOCIATE OF THE ROYAL SOCIETY OF LITERATURE:  
MEMBER OF THE ORIENTAL TRANSLATION COMMITTEE, AND OF THE  
ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND: AND  
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1828.





THE  
P R E F A C E.

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**T**HE Persian language is rich, melodious, and elegant ; it has been spoken for many ages by the greatest princes in the politest courts of Asia ; and a number of admirable works have been written in it by historians, philosophers, and poets, who found it capable of expressing with equal advantage, the most beautiful and the most elevated sentiments.

It must seem strange, therefore, that the study of this language should be so little cultivated at a time when a taste for general and diffusive learning seems universally to prevail ; and that the fine productions of a celebrated nation should remain in manuscript upon the shelves of our public libraries, without a single admirer who might open their treasures to his countrymen, and display their beauties to the light ; but if we consider the subject with a proper attention, we shall discover a variety of causes which have concurred to obstruct the progress of Eastern literature.

Some men never heard of the Asiatic writings, and others will not be convinced that there is any thing valuable in them ; some pretend to be busy, and others are really idle ; some detest the Persians, because they believe in Mahomed, and others despise their language because they do not understand it : we all love to excuse, or to conceal, our ignorance,

and are seldom willing to allow any excellence beyond the limits of our own attainments ; like the savages who thought that the sun rose and set for them alone, and could not imagine that the waves, which surrounded their island, left coral and pearls upon any other shore.

Another obvious reason for the neglect of the Persian language, is the great scarcity of books, which are necessary to be read before it can be perfectly learned, the greater part of them are preserved in the different museums and libraries of Europe, where they are shewn more as objects of curiosity than as sources of information ; and are admired, like the characters on a Chinese screen, more for their gay colours than for their meaning.

Thus, while the excellent writings of Greece and Rome are studied by every man of a liberal education, and diffuse a general refinement through our part of the world, the works of the Persians, a nation equally distinguished in ancient history, are either wholly unknown to us, or considered as entirely destitute of taste and invention.

But if this branch of literature has met with so many obstructions from the ignorant, it has, certainly, been checked in its progress by the learned themselves ; most of whom have confined their study to the minute researches of verbal criticism ; like men who discover a precious mine, but instead of searching for the rich ore, or for gems, amuse themselves with collecting smooth pebbles and pieces of crystal. Others mistook reading for learning, which ought to be carefully distinguished by every man of sense ; and were satisfied with running over a great number of manuscripts in a superficial manner, without condescending to be stopped by their difficulty, or to dwell upon their beauty and elegance. The rest have left nothing more behind them than grammars and dictionaries ; and

though they deserve the praises due to unwearied pains and industry, yet they would, perhaps, have gained a more shining reputation, if they had contributed to beautify and enlighten the vast temple of learning, instead of spending their lives in adorning only its porticos and avenues.

There is nothing which has tended more to bring polite letters into discredit, than the total insensibility of commentators and critics to the beauties of the authors whom they profess to illustrate; few of them seem to have received the smallest pleasure from the most elegant compositions, unless they found some mistake of a transcriber to be corrected, or some established reading to be changed; some obscure expression to be explained, or some clear passage to be made obscure by their notes.

It is a circumstance equally unfortunate that men of the most refined taste and the brightest parts, are apt to look upon a close application to the study of languages as inconsistent with their spirit and genius: so that the state of letters seems to be divided into two classes, men of learning who have no taste, and men of taste who have no learning.

M. de Voltaire, who excels all writers of his age and country in the elegance of his style, and the wonderful variety of his talents, acknowledges the beauty of the Persian images and sentiments, and has versified a fine passage from Sadi, whom he compares to Petrarch: if that extraordinary man had added a knowledge of the Asiatic languages to his other acquisitions, we should by this time have seen the poems and histories of Persia in an European dress, and any other recommendation of them would have been unnecessary.

But there is yet another cause which has operated more strongly than any before mentioned towards preventing the rise of Oriental literature; I mean the small encouragement which the princes and nobles of Europe

have given to men of letters. It is an indisputable truth, that learning will always flourish most where the amplest rewards are proposed to the industry of the learned ; and that the most shining periods in the annals of literature are the reigns of wise and liberal princes, who know that fine writers are the oracles of the world, from whose testimony every king, statesman, and hero, must expect the censure or approbation of posterity. In the old states of Greece the highest honours were given to poets, philosophers and orators ; and a single city (as an eminent writer\* observes) in the memory of one man, produced more numerous and splendid monuments of human genius than most other nations have afforded in a course of ages.

The liberality of the Ptolemies in Egypt drew a number of learned men and poets to their court, whose works remain to the present age the models of taste and elegance ; and the writers, whom Augustus protected, brought their compositions to a degree of perfection, which the language of mortals cannot surpass. Whilst all the nations of Europe were covered with the deepest shade of ignorance, the Califs in Asia encouraged the Mahomedans to improve their talents, and cultivate the fine arts ; and even the Turkish Sultan, who drove the Greeks from Constantinople, was a patron of literary merit, and was himself an elegant poet. The illustrious family of Medici invited to Florence the learned men whom the Turks had driven from their country ; and a general light succeeded to the gloom which ignorance and superstition had spread through the western world. But that light has not continued to shine with equal splendour ; and though some slight efforts have been made to restore it,

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\* Ascham.

## PREFACE.

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yet it seems to have been gradually decaying for the last century ; it grows very faint in Italy ; it seems wholly extinguished in France : and whatever sparks of it remain in other countries, are confined to the closets of humble and modest men, and are not general enough to have their proper influence.

The nobles of our days consider learning as a subordinate acquisition, which would not be consistent with the dignity of their fortunes, and should be left to those who toil in a lower sphere of life ; but they do not reflect on the many advantages which the study of polite letters would give peculiarly to persons of eminent rank and high employments : who, instead of relieving their fatigues by a series of unmanly pleasures, or useless diversions, might spend their leisure in improving their knowledge, and in conversing with the great statesmen, orators, and philosophers of antiquity.

If learning in general has met with so little encouragement, still less can be expected for that branch of it, which lies so far removed from the common path, and which the greater part of mankind have hitherto considered as incapable of yielding either entertainment or instruction : if pains and want be the lot of a scholar, the life of an Orientalist must certainly be attended with peculiar hardships. Gentius, who published a beautiful Persian work called *the Bed of Roses*, with an useful but inelegant translation, lived obscurely in Holland, and died in misery. Hyde, who might have contributed greatly towards the progress of Eastern learning, formed a number of expensive projects with that view, but had not the support and assistance which they deserved and required. The labours of Meninski immortalized and ruined him : his Dictionary of the Asiatic languages is, perhaps the most laborious compilation that

was ever undertaken by any single man : but he complains in his preface, that his patrimony was exhausted by the great expense of employing and supporting a number of writers and printers, and of raising a new press for the Oriental characters. M. d'Herbelot, indeed, received the most splendid reward of his industry : he was invited to Italy by Ferdinand II. Duke of Tuscany, who entertained him with that striking munificence which always distinguished the race of the Medici : after the death of Ferdinand, the illustrious Colbert recalled him to Paris, where he enjoyed the fruits of his labour, and spent the remainder of his days in an honourable and easy retirement. But this is a rare example : the other princes of Europe have not imitated the Duke of Tuscany ; and Christian VII. was reserved to be the protector of the Eastern Muses in the present age.

Since the literature of Asia was so much neglected, and the causes of that neglect were so various, we could not have expected that any slight power would rouse the nations of Europe from their inattention to it : and they would, perhaps, have persisted in despising it, if they had not been animated by the most powerful incentive that can influence the mind of man : interest was the magic wand which brought them all within one circle : interest was the charm which gave the languages of the East a real and solid importance. By one of those revolutions, which no human prudence could have foreseen, the Persian language found its way into India ; that rich and celebrated empire, which, by the flourishing state of our commerce, has been the source of incredible wealth to the merchants of Europe. A variety of causes, which need not be mentioned here, gave the English nation a most extensive power in that kingdom : our India Company began to take under their protection the princes of

the country, by whose co-operation they gained their first settlement ; a number of important affairs were to be transacted in peace and war between nations equally jealous of one another, who had not the common instrument of conveying their sentiments ; the servants of the Company received letters which they could not read, and were ambitious of gaining titles of which they could not comprehend the meaning ; it was found highly dangerous to employ the natives as interpreters, upon whose fidelity they could not depend ; and it was at last discovered, that they must apply themselves to the study of the Persian language, in which all the letters from the Indian princes were written. A few men of parts and taste, who resided in Bengal, have since amused themselves with the literature of the East, and have spent their leisure in reading the poems and histories of Persia ; but they found a reason in every page to regret their ignorance of the Arabick language, without which their knowledge must be very circumscribed and imperfect. The languages of Asia will now, perhaps, be studied with uncommon ardour ; they are known to be useful, and will soon be found instructive and entertaining : the valuable manuscripts that enrich our public libraries will be in a few years elegantly printed ; the manners and sentiments of the Eastern nations will be perfectly known ; and the limits of our knowledge will be no less extended than the bounds of our empire.

It was with a view to facilitate the progress of this branch of literature, that I reduced to order the following instructions for the Persian language, which I had collected several years ago ; but I would not present my grammar to the public till I had considerably enlarged and improved it : I have, therefore, endeavoured to lay down the clearest and most accurate rules, which I have illustrated by select examples from the most elegant

writers ; I have carefully compared my work with every composition of the same nature, that has fallen into my hands ; and though on so general a subject I must have made several observations which are common to all, yet I flatter myself that my own remarks, the disposition of the whole book, and the passages quoted in it, will sufficiently distinguish it as an original production. Though I am not conscious that there are any essential mistakes or omissions in it, yet I am sensible that it falls very short of perfection, which seems to withdraw itself from the pursuit of mortals, in proportion to their endeavours of attaining it ; like the talisman in the Arabian tales, which a bird carried from tree to tree as often as its pursuer approached it. But it has been my chief care to avoid all the harsh and affected terms of art which render most didactic works so tedious and unpleasant, and which only perplex the learner, without giving him any real knowledge. I have even refrained from making any enquiries into general grammar, or from entering into those subjects which have already been so elegantly discussed by the most judicious philosopher,\* the most learned divine,† and the most laborious scholar of the present age.‡

It was my first design to prefix to the grammar a history of the Persian language from the time of Xenophon to our days, and to have added a copious praxis of tales and poems extracted from the classical writers of Persia ; but as those additions would have delayed the publication of the grammar, which was principally wanted, I thought it advisable to reserve them for a separate volume, which the public may expect in the course of the ensuing winter. I have made a large collection of materials for a

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\* See Hermes.

† A short Introduction to English Grammar.

‡ See Grammar prefixed to the Dictionary of the English Language.



general history of Asia, and for an account of the geography, philosophy, and literature of the Eastern nations, all which I propose to arrange in order, if my more solid and more important studies will allow me any intervals of leisure.\*

I cannot forbear acknowledging in this place the signal marks of kindness and attention, which I have received from many learned and noble persons; but General Carnac has obliged me the most sensibly of them, by supplying me with a valuable collection of Persian manuscripts on every branch of Eastern learning, from which many of the best examples in the following grammar are extracted. A very learned Professor † at Oxford has promoted my studies with that candour and benevolence which so eminently distinguish him; and many excellent men that are the principal ornaments of that University have conferred the highest favours on me, of which I shall ever retain a grateful sense; but I take a singular pleasure in confessing that I am indebted to a foreign nobleman ‡ for the little knowledge which I have happened to acquire of the Persian language; and that my zeal for the poetry and philology of the Asiatics was owing to his conversation, and to the agreeable correspondence with which he still honours me.

Before I conclude this preface, it will be proper to add a few remarks upon the method of learning the Persian language, and upon the advantages which the learner may expect from it. When the student can read the characters with fluency, and has learned the true pronun-

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\* See the *History of the Persian Language*, a *Description of Asia*, and a *Short History of Persia*, published with my *Life of Nader Shah*, in the year 1773.

† Dr. HUNT.

‡ BARON REVISKI.

ciation of every letter from the mouth of a native, let him peruse the grammar with attention, and commit to memory the regular inflexions of the nouns and verbs ; he need not burden his mind with those that deviate from the common forms, as they will be insensibly learned in a short course of reading. By this time he will find a dictionary necessary, and I hope he will believe me, when I assert from a long experience, that, whoever possesses the admirable work of Meninski,\* will have no occasion for any other dictionary of the Persian tongue. He may proceed by the help of this work to analyse the passages quoted in the grammar, and to examine in what manner they illustrate the rules : in the mean time he must not neglect to converse with his living instructor, and to learn from him the phrases of common discourse, and the names of visible objects, which he will soon imprint on his memory, if he will take the trouble to look for them in the dictionary ; and here I must caution him against condemning a work as defective, because he cannot find in it every word which he hears ; for sounds in general are caught imperfectly by the ear, and many words are spelt and pronounced very differently.

The first book that I would recommend to him is the *Gulistán*, or *Bed of Roses*, a work which is highly esteemed in the East, and of which there are several translations in the languages of Europe : the manuscripts of this book are very common ; and by comparing them with the printed edition of Gentius, he will soon learn the beautiful flowing hand used in Persia, which consists of bold strokes and flourishes, and cannot be imitated by our types. It will then be a proper time for him to read some short and easy chapter in this work, and to translate it into his native

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\* This was written before Richardson's Dictionary was published.

language with the utmost exactness ; let him then lay aside the original, and after a proper interval let him turn the same chapter back into Persian by the assistance of the grammar and dictionary : let him afterwards compare his second translation with the original, and correct its faults according to that model. This is the exercise so often recommended by the old rhetoricians, by which a student will gradually acquire the style and manner of any author, whom he desires to imitate, and by which almost any language may be learned in six months with ease and pleasure. When he can express his sentiments in Persian with tolerable facility, I would advise him to read some elegant history or poem with an intelligent native, who will explain to him in common words the refined expressions that occur in reading, and will point out the beauties of learned allusions and local images. The most excellent book in the language, is, in my opinion, the collection of tales and fables called *Anwāri Suhaili*, by Hussein Vaés, surnamed Cashefi, who took the celebrated work of Bidpai or Pilpay for his text, and has comprised all the wisdom of the Eastern nations, in fourteen beautiful chapters. At some leisure hour he may desire his Munshi or writer to transcribe a section from the Gulistán, or a fable of Cashefi, in the common broken hand used in India, which he will learn perfectly in a few days by comparing all its turns and contractions with the more regular hands of the Arabs and Persians : he must not be discouraged by the difficulty of reading the Indian letters, for the characters are in reality the same with those in which our books are printed, and are only rendered difficult by the frequent omission of the diacritical points, and the want of regularity in the position of the words : but we all know that we are often at a loss to read letters which we receive in our native tongue ; and it has been proved that a man who has a perfect knowledge of any language, may with a proper attention decypher a

letter in that idiom, though it be written in characters which he has never seen before, and of which he has no alphabet.

In short, I am persuaded that whoever will study the Persian language according to my plan, will in less than a year be able to translate and to answer any letter from an Indian prince, and to converse with the natives of India, not only with fluency, but with elegance. But if he desires to distinguish himself as an eminent translator, and to understand not only the general purport 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. This must appear strange to an European reader; but he may form some idea of this uncommon mixture, when he is told that the two Asiatic languages are not always mixed like the words of Roman and Saxon origin in this period, “The true law is right reason, conformable to the nature of things, which calls us to duty by commanding, deters us from sin by forbidding;” \* but as we may suppose the Latin and English to be connected in the following sentence; “*The true lex is recta ratio, conformable naturæ, which by commanding vocet ad officium, by forbidding à fraude deterrat.*”

A knowledge of these two languages will be attended by a variety of advantages to those who acquire it: the Hebrew, Chaldaic, Syriac, and Ethiopian tongues, are dialects of the Arabick, and bear as near a resemblance to it as the Ionic to the Attic Greek; the jargon of Indostan, very improperly called the language of the Moors, contains so great a number

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\* See Middleton's *Life of Cicero*, vol. iii. p. 351.

of Persian words, that I was able, with very little difficulty, to read the fables of Pilpai which are translated into that idiom ; the Turkish contains ten Arabick or Persian words for one originally Scythian, by which it has been so refined that the modern kings of Persia were fond of speaking it in their courts : in short, there is scarce a country in Asia or Africa, from the source of the Nile to the wall of China, in which a man who understands Arabick, Persian, and Turkish, may not travel with satisfaction, or transact the most important affairs with advantage and security.

As to the literature of Asia, it will not, perhaps, be essentially useful to the greater part of mankind, who have neither leisure nor inclination to cultivate so extensive a branch of learning ; but the civil and natural history of such mighty empires as India, Persia, Arabia, and Tartary, cannot fail of delighting those who love to view the great picture of the universe, or to learn by what degrees the most obscure states have risen to glory, and the most flourishing kingdoms have sunk to decay ; the philosopher will consider those works as highly valuable, by which he may trace the human mind in all its various appearances, from the rudest to the most cultivated state ; and the man of taste will undoubtedly be pleased to unlock the stores of native genius, and to gather the flowers of unrestrained and luxuriant fancy.\*

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\* Want of encouragement, as the Author has already remarked, has made it impossible that works of this kind could hitherto be produced to any considerable extent. Of late, however, a project has been set on foot, and carried into execution, principally by the zeal and intelligence of Colonel Fitz Clarence, by which every Oriental work of value and interest not yet published, is likely to be brought before the British Public. See a *Report of the Proceedings of the first General Meeting of the Subscribers to the Oriental Translation Fund, London, 1828.* EDITOR.

## THE EDITOR'S PREFACE.

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HAVING been requested to superintend another Edition of this work, and having deemed it necessary to make some additions to its matter, as well as alterations in its arrangement, it is necessary here to state what those additions and alterations are.

When I undertook to revise the last Edition, it appeared to me that the application of the vowels to the Persian examples, and an abstract of the Arabick Grammar, were absolutely necessary to insure a sound and rapid progress in the learner. All I have seen or heard on this subject since that period, has only tended to confirm the opinion I had formed: and, the consequence has been, every thing then added has now not only been retained, but augmented and in other respects improved.

The additions made are these, viz. 1. An account of the changes which occasionally take place in the letters. 2. Rules with appropriate examples for the introduction of the *و* of *unity*, *ascription of greatness, particularity, &c.* 3. A more compendious method of deducing the form of the Imperative and Aorist from the Infinitives of verbs, for which I am indebted to the suggestions of an ingenious and learned friend. 4. Some additional forms in the tables of the conjugation of verbs, as well as in the derivation of the nouns. 5. An entirely new tract on the Syntax, much more copious than that given by Sir William Jones, and which, it is hoped, will be found more useful to the Student.

6. An Introduction to the Prosody of the Persians, not more extensive perhaps than that given originally by the Author of the Grammar, but certainly more conformable with the usage of the Orientals, and perhaps more easily reducible to practice. 7. A brief view of the principles of the Arabick Syntax. This I have deemed it important to add, because the Student will occasionally meet with entire periods of Arabick composition in the Persian books he may have to consult, and which he will never be able to understand without such assistance; and because the Arabick and Persian Syntax will serve mutually to illustrate each other: it being a fact that the Persians have now for some ages been cultivating their own language upon the grammatical principles of their neighbours the Arabians. Augmentations, too, will be found in almost every page of the work; but those illustrative of the forms of the Arabick nouns, trilateral and plurilateral, may be pointed out here as the most considerable.

The alterations made are chiefly these. 1. Instead of supplying every vowel to the examples, as in the last edition, the system adopted by Mr. Professor Shakespear, in his Grammar of the Hindustani, has been taken as being the simplest and best hitherto proposed: because, as it diminishes the number of vowels to be printed, so does it also diminish the number of errors of the press which might otherwise occur. It also affords an opportunity for expressing the **وار** and **يای**, termed **مجهول** majhūl, which cannot be done in the other system; and leads the student in some measure towards reading without the vowel marks, which he must sometime do.—I may here remark, that although the distinctions of **وار** and **يای** **مجهول** just mentioned, do not appear to be generally made in Persia, and need not therefore be regarded by

persons who may have to reside in that country, they are nevertheless in Hindustan, whether right or wrong is not for me to say: I have on this account preserved them, as far as my means of information would allow me. The learner, therefore, will be at liberty to adopt them or not; just as he may think proper, or as his teacher may advise.

Another alteration is a new and more literal translation of all the examples; another the application of numbers to all the paragraphs, which has been done in order to facilitate reference: and another, the removal of the Abstract of the Arabick Grammar to an Appendix, by which the Student will be enabled to study either that or the Persian Grammar without any interruption. In the last Edition I followed the example of Mr. Lumsden: but, from my own conviction, as well as the advice of some friends, on whose judgment I could rely, the present arrangement has been adopted: and, for the sake of uniformity, the Prosody, Praxis, and Vocabulary, form the three Appendixes following.

The works consulted in preparing this Edition have been: 1. The elaborate and valuable Persian Grammar by Mr. Lumsden,\* a work of which the Student ought at some period to make himself perfect master; for, although I differ in opinion in some respects from its estimable and learned Author, I have no hesitation in affirming, that it is the best work on this subject, that has hitherto appeared in Europe, and perhaps in the East itself.—2. The Persian Grammar attached to the King of Oude's Persian Dictionary, entitled the Seven Seas (هفت تارم). This work

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\* A Grammar of the Persian Language, Calcutta, 1810, in two volumes, folio.

† A Dictionary and Grammar of the Persian Language by his Majesty the King of Oude, Lucknow, 1822, two volumes, large folio.



contains some good remarks, with an extensive list of very valuable examples, of which I have occasionally availed myself. It also contains a good tract on the Prosody, which appears generally to be copied from that of Saifee,\* and a very valuable and elaborate account of the different sorts of Persian Poetry.—3. I have made the greatest use, perhaps, of a very excellent Persian Grammar and Commentary, printed apparently at Calcutta,† a few years ago, under the title of شرح قصيدة جواهر التركيب. The text is given in Persian verse from the pen of Shiva Ram, the Commentary is by Hayder Ali. This is certainly the best Eastern production on Persian Grammar that I have ever seen: and, although some of its rules do not appear universally to prevail, it is highly deserving of the attention of the Student, and I think of being reprinted, translated, and illustrated, for the sake of Oriental Literature generally. Among its rules, which appear not to be universal, are those copied into this edition (at Artt. 154, 206), stating that the Iẓāfat does not take place before nouns ending in the ياي نسبت, and the termination انه. This is one of the instances in which Doctors may be said to disagree: but, as this grammar was composed in Hindustan, it is highly probable that these rules prevail there: I have on that account, thought it advisable to give them. This work originally belonged to Mr. Lumsden, but is now deposited in the Public Library of Cambridge, (under the class marks Zz, 20, 88.)—4. Another work which I have occasionally consulted, is a small Persian Grammar, written at Calcutta at the suggestion

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\* A work on Prosody, of which some use was made by Mr. Gladwin in his work on the Rhetoric and Prosody of the Persians.

† The copy here referred to has no date or place mentioned.

of Sir Gore Ouseley,\* entitled *Chihār Gulzār* (چهار گلزار). This is a valuable little work, and particularly in the short tract on Prosody, which is appended to it.—5. I have also consulted the grammatical treatise prefixed to the *Burhāni Kātia* (برهان قاطع), a Persian Dictionary so called, as also a few of the Scholiasta, and the last edition of Meninski, of which the Student will find some mention made as he proceeds. To the remarks made on the former edition, particularly those by the Baron de Sacy, I have paid every attention, and have adopted them, or not, as their justness seemed to require. One of the readings, however, recommended by M. de Sacy as proper to be inserted in the Praxis, namely, جانرا in the phrase معطر دماغ جانرا, to be translated, *perfuming the sensorium of the Genii*,† I have not been able to admit; because, not

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\* Printed at Calcutta in 1818.

† Journal de Sçavans for April, 1824, p. 203. There are a few other remarks in that critique to which I cannot accede, and which ought to be mentioned here:—they are these. M. de Sacy says (at p. 197) respecting the Persian title found at the head of the title page, “ Il est singulier que ni W. Jones, ni les éditeurs qui lui ont succédé, ne se soient aperçus qu’il falloit écrire در نحو زبان پارسی et non نحوي avec un ي.” I remark, M. de Sacy is certainly right in stating that the ي ought not to have appeared; and I confess I am surprised that such an oversight could have been committed: still, it is far from certain, whether even the کسراه ought to have appeared. But M. de Sacy should have gone further: the word زبان ought not to have been inserted: نحو can there mean nothing but the Syntax, &c. of Grammar, and grammar can apply to nothing but language. For this reason it is, perhaps, that نحو زبان, *the Syntax of Language*, never occurs in the Persian, as far as

only do I find no manuscript, printed edition, or even phraseology, to sanction it, but the opinions of intelligent and learned Persians whom I have had the opportunity to consult, directly against it.

I know : and, until I am informed to the contrary, I shall contend that M. de Sacy left this phrase nearly as bad as he found it. But the phrase is in other respects wrong; نحو is applied generally to the Syntax. To make this title suit the work, therefore, we should have *در صرف و نحو پارسی*\* as it has been given in this edition, and not *در نحو زبان پارسی* which is not Persian phraseology. There is another trifling mistake in M. de Sacy's article, which is in the measure he gives of some verses occurring in the Praxis, (p. ib. 202), Gram. p. 198. The measure he gives is *مفاعیلن مفاعیلن مفاعیلن*, which will neither suit the verse in question, nor his own scansion of it as given a little lower down; viz. *Ghūlēsč sīrū-[bī zābi sīn-]dēghānī*, where it is impossible, as I conceive, to make *dēghānī*, equal in measure to *مفاعیلن*, i. e. the quantity *˘ - -* equal to *˘ - - -*; but this must be an oversight. There is still another trifling mistake made by us both in the word *عطر* (p. 203) which he writes *at-rī*, instead of *it-rī*, (*عطر*) as given by Golius and the Author of the *Kāmoos*, and which I have corrected in this edition. We differ in one instance more. It is the second example given at p. 197 of the Grammar. The measure proposed by M. de Sacy is *مفعولُ فاعلَاتُنْ مفاعیلُ فاعلَاتُ*, which, I am sorry to say, is like that proposed by myself, to be found in no treatise on the Persian Prosody, although the verses in question may be scanned by either of them. The proper measure is *مفعولُ فاعلَاتُ مفاعیلُ فاعلَاتُ*, and is to be found in Mr. Gladwin's work in p. 124.

\* I have in one place written, &c. *در تصریف*, which is not quite so good.

In the Arabick department, the Grammars of Mr. Lumsden, M. de Sacy, and Martelotto, have principally been followed. The doctrine here exhibited on the use of the tenses of the Arabick Verb, given for the first time in Europe in my Hebrew Grammar (pp. 341-363) has been taken from the native Commentators on the Arabick Grammar, and cannot fail, it is presumed, very much to facilitate the acquisition of that language, as also as to throw great light on the Persian, which is cultivated on precisely the same principles.

The plates inserted in the last edition, through the kindness of Dr. Wilkins will be found in this, with an additional one containing some good specimens of Arabian writing, for which also he is entitled to the thanks of the Public. With respect to myself, I will only say, that I have spared no pains in endeavouring to render this work subservient to the great end for which its admirable Author intended it, namely, public utility: and, in the instances in which I may have failed (for I am not vain enough to suppose, that the work is yet perfect) I must request the indulgence of the learned reader, assuring him, that any hint offered either publicly or privately, by which it may be improved, will be received with gratitude, and duly acknowledged, provided it come in the shape and spirit which will entitle it to regard.

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کتاب  
شکرستان  
در تصريف و نحو پارسي

A

GRAMMAR

OF THE

PERSIAN LANGUAGE.

---

OF THE LETTERS.

1. **T**HE learner is supposed to be acquainted with the common terms of Grammar, and to know that the Persians write their characters from the right hand to the left.
2. There are thirty-two Persian letters.

B

## V. IV. III. II. I.

## EXEMPLIFICATIONS. FINALS. INITIALS and MEDIALS.

Final Unconnect.	Final Connect.	Med.	Init.	Con- nected.	Uncon- nected.	Con- nected.	Uncon- nected.	Power.	Name. Oriental.	English.
ذ	با or	بار	اير	ا	ا	ا	ا	a	الف	alif
اب	شب	صبر	بر	ب	ب	ب	ب	b	با or بي	bā or bē
تاپ	چپ	سپر	پر	پ	پ	پ	پ	p	بي	pē
مات	دست	ستر	تپ	ت	ت	ت	ت	t	تا	tā tē
روث	عبث	بشر	ثور	ث	ث	ث	ث	th or ḡ	ثا	thā, thē, or ḡe
تاج	کچ	شجر	جبر	ج	ج	ج	ج	j	جيم	jīm
بوچ	هيچ	بچه	چب	چ	چ	چ	چ	ch	چيم	chīm chē
راح	صبح	بحر	حر	ح	ح	ح	ح	h	حا	hā hē
باغ	يخ	تخم	خر	خ	خ	خ	خ	kh	خا	khā khē
صاد	صد	فدا	در	د	د	د	د	d	دال	dāl
بود	کاغذ	نذر	ذم	ذ	ذ	ذ	ذ	z	ذال	thāl or zāl
مار	مر	مرد	رم	ر	ر	ر	ر	r	را	rā rē
باز	گز	بزم	زر	ز	ز	ز	ز	z	زا	zā zē
کاژ	پاژ	غوب	ژرف	ژ	ژ	ژ	ژ	z	ژا	zhā zhē
باس	بس	فستق	سر	س	س	س	س	s	سين	sīn
باش	پيش	نشد	شد	ش	ش	ش	ش	sh	شين	shīn
خاص	نص	قصد	صد	ص	ص	ص	ص	ṣ	صان	swād
غاض	بعض	حضر	ضد	ض	ض	ض	ض	ẓ	ضاد	zwād

V. IV. III. II. I.

EXEMPLIFICATIONS.				FINALS. INITIALS and MEDIALS.				Name.		
Final Unconnect.	Final Connect.	Med.	Init.	Con-nected.	Uncon-nected.	Con-nected.	Uncon-nected.	Power.	Oriental.	English.
ط	بطن	خط	or	خا	ط	ط	ط	ṭ	طا	tō
ظ	ظفر	نظر	حفظ	صا	ظ	ظ	ظ	ẓ	ظا	zō
ع	عسل	بعد	صنع	راع	ع	ع	ع	ʿ	عين	ain
غ	غسل	بني	تبيخ	باغ	غ	غ	غ	gh	غين	ghain
ف	في	سفر	كف	كاف	ف	ف	ف	f	فا في	fā fē
ق	قي	سقر	بقي	باق	ق	ق	ق	q	قاف	qāf
ك	كن	بكن	يك	باک	ك	ك	ك or ك	k	كاف	kāf
گ	گر	جگر	رنگ	راک	گ	گ	گ	g hard	گاف	gāf
ل	لب	علم	گل	دال	ل	ل	ل	l	لام	lām
م	من	چمن	ستم	سام	م	م	م	m	ميم	mīm
ن	نم	چند	صحن	سان	ن	ن	ن	n	نون	nūn
و	وجد	پور	بو	رو	و	و	و	v, w	واو	wāw
ه	هنر	بها	نه	راه	ه	ه	ه	h	ها هي	hā hē
ي	يد	چيد	بي	وي	ي	ي	ي	y	يا يي	yā yē
لا	لايق	بلا	بلا	بالا	لا	لا	لا	lā	لام الف	lām-alif

3. The second and fourth columns of these letters, counting from the right hand, are used only when they are connected with a preceding letter; as, محمد Muhammad. Every letter may be connected with

that which follows it, except these seven ; ا alif, د dāl, ذ zāl, ر rē, ز zē, ج jē, and و wāw, which are never joined to the following letter, as will appear from the words برگ barg, *a leaf*; دāvārī دāvārī, *a dominion*.

Though the true pronunciation of these letters can be learned only from the mouth of a Persian or an Indian, yet it will be proper to add a few observations upon the most remarkable of them.

#### OF THE CONSONANTS. حُرُوفِ تَهَجِّي

4. The consonants ا, و, and ي, occasionally become quiescent, as will be explained hereafter. ا, when a consonant, is said to be a slight aspirate like our *h* in *humble, hour, &c.* و has the power of *v*, or *w*; and ي, that of *y*.

5. These letters, are, in words purely Persian, occasionally changed for others: e. g. ا alif for ي yē, as ارمغان armaghān or یرمغان yarmaghān, *a present*; so, و for ب, پ, and ف; as, نوشته nawishtah or نبشته, *a writing*; وام or پام wām or pām, *a debt*; یاه or یافه yāvah or yāfah, *obscure*. Alif ا too is often omitted in the beginning of words; as, شکم shikam, for اشکم ishkam, *the belly*; so in English, *stablish* or *establish*. This alif is termed الفِ وصل alifi waṣl, *alif of connection*. The letters, ا, و, and ي, will occasionally coalesce with the preceding vowels, so as entirely to lose their power as consonants.

6. The letter ب is pronounced like our own *b*. It will occasionally

change in Persian words to ف, or و; as زبان zubān, or زنان zufān, *the tongue*; نهیب nahīb, or نهیو nahīv, *fear*.

7. The پ has the power of our *p*, and is occasionally changed into ف; as پیل pīl, or فیل fīl, *an elephant*.

8. ت is the dental *t* of the French and Italians. Arabick nouns terminating in this letter (which generally has the form *t̄* in that language,) sometimes take silent *s*, when used in the Persian. It is occasionally redundant, as بالشت for بالش, bālisht for bālish, *a pillow*.

9. ث has the power of *th* in *thin*, but is often pronounced like *s*, in *sin*.

10. ج has the sound of our *j*. It is sometimes changed into ژ, ز, د, ت, ش, or ک: as تارات tarāt, for تاراج taraj, *spoil*; چوزه chūzah for جوجه chūjah, *a chicken*; کز kazh for کج kaj, *crooked*; کاش kāsh for کج kaj, *would!* اخشیک or اخشج, akhshīk, or akhshīj, *contrary*.

11. چ is pronounced like our *ch* in *church*, and occasionally changes with ژ, ز, د, ت, ش, or ص; as پچشک pichishk, or پزشک pizishk, *a physician*; کچ kāch or کز kāzh, *a pine tree*; کاجی kāchī, or کاشی kāshī, *a vessel*, so called; چین chīn, or صین fīn, *a wrinkle*.

12. ح is a very strong aspirate, and may be expressed in our characters by ḥ (with a dot under it, to distinguish it from *s*), as حال ḥāl, *a condition*. The letters ح ط ظ ط ض ص ح occur only in words originally Arabick.

13. خ is formed in the throat, and produces that kind of inarticulate vibration which is made in preparing to expectorate. The Germans have the sound, and express it by *ch*; we use *kh* as its substitute; as, خان *khān*, a lord. This letter changes into غ, ق, or خ, as, ستیح *ṣatīkh* or ستیح *ṣatīgh*, an arrow; چخماخ *chakhmākh*, or چتماق *chakmāq*, a flint; خاک *khāk*, or هاك *hāk*, an egg.

14. د, answers to our *d*, except that it is dental; i. e. is pronounced with the tip of the tongue against the fore-teeth. When preceded by a vowel, it is occasionally written and pronounced like the following ذ, as گنبد or گنبد ذ *gumbad* or *gumbath*, a tower. It is sometimes changed to ت, as دراج *durāj*, or تراچ *turāj*, the name of a certain bird.

15. ذ. This letter, which the Arabs pronounce like *th* in the word *thine*, is sometimes pronounced like *z*. For this reason, perhaps, they write گذشتن or گزشتن *gužashṭan*, to pass.

16. ر *rē*, has the power of our *r*, and is sometimes changed into ل *lām*, as الوند *alwand*, or اروند *arwand*, a mountain, so called.

17. ز *zē*, has the sound of our *z*, as لاله‌زار *lālahzār*. It is occasionally changed into ج, س, or غ; as روز *rōz* (or *rūz*), or روج *rōj*, the day; اياز *ayāz*, or ایاس *ayās*, a proper name; گریز *gurīz*, or گریغ *gurīgh*, flight.

18. ژ *zū*, This letter has the sound of our *s* in the word *pleasure*, *treasure*; and corresponds precisely with the soft *g* of the French in *gens*, or *j* in *jour*. It may be expressed in our characters by *j* with two



dots, as جالہ jālah, *dew*. It occasionally changes into ج, as کج kāj, or کج kāj, *squinting*.

19. سین sīn, is our *s*, as سلیم salīm, *Salim*. It changes into ج, ش, or س, as خروس khurūs, or خروج khurūj, *a cock*; فرشته firīštah, or فرشته firīštah, *an angel*; اماس amās, or اماء amāh, *a swelling*.

20. ش shīn, is pronounced like our *sh*, and changes into ج, چ, or س, as کاش kāsh, or کج kāj, *would*; پاشان pāshān, or پاچان pāchān, *sprinkling*; شار shār, or سار sār, *a bird so called*.

21. ظ, ط, ض, ص. These four letters are pronounced by the Arabs in a manner peculiar to themselves; but, in Persian, they are confounded with other letters. ص differs little from س as صد در sad dar, *the name of a Persian book*; and ط has nearly the same sound with ت as عطر eitṛ, *essence*; a word often used in English, since our connexion with India, to denote the precious perfume called *otter of roses*. The word is Arabick, as the letters ع and ط sufficiently prove. ض and ظ differ very little from ز; as نظامی Nizāmī, *the name of a poet*; خضر Khiḏar, *the name of a prophet in the eastern romances*.

22. ع and غ gh. These two letters are extremely harsh in the pronunciation of the Arabs. The sound of ع, says Meninski, *est vox vituli matrem vocantis*. It is an extremely deep guttural, without any audible aspiration; but, as no letters can convey an idea of its force, we have, in imitation of Meninski, used the Arabick form in combination with the

Roman and Italic characters, as in the word عرب *ʿarab*, *the Arabians*; عين *ʿayn*, *a fountain*. As to غ, it is pronounced something like our hard *gh* in the word *ghost*, as غلام *ghulām*, *a boy, a servant*; approaching the sound which is produced in gargling. This letter is occasionally changed into ق or ك, as اياغ *ayāgh*, or اياق *ayāq*, *a cup*; لغام *lighām*, or لگام *ligām*, *a bridle*.

23. ف *fē*, has the sound of *f* in *fall*, as فال *fāl*, *an omen*. It occasionally changes into و, as فام *fām*, or وام *wām*, *debt*.

24. ق *kāf* ك *kāf*. ق is another harsh Arabick letter, sometimes confounded with ك, which has the sound of our *k*, as کرمان or کرمان *ḡarmān*, *the province of Carmania*. It is pronounced before ر *rē* with a slight admixture of *i*, as کرد *kīard*, not *kard*. This letter sometimes changes into خ or غ, as شاماکچه *shāmākchah*, or شاماکچه *shāmākchah*, *a woman's breast-band*; کزکار *kazhkāv*, or غوزار *ghazhghāv*, *a species of bullock*.

25. گ *gāf*. When ک has a small stroke over its upper member, or three points above it, the Persians give it the sound of *g* in the word *gay*, as گلستان *gulistān*, *a bed of roses*; they occasionally pronounce it with a slight admixture of *i*, as in the last, as گرد *gīard*, not *gard*. The upper stroke, however is very rarely found in the manuscripts. The letter *g*, without any mark, is its natural representative. This letter is found to change with ا, ب, ج, د, غ, and ق, as گستاخ *gustākḥ* or استاخ *ustākḥ*,

or **بستاخ** bustākh, *proud*; **اړگ** awg, or **اوج** awj, *the summit*; **گلوله** gulūlah, or **غلوله** ghulūlah, *a bullet*; **سرگین** sargīn, or **سرفین** sarkīn, *dung*.

26. **ل** lām, has the power of our *l*: it occasionally changes to **ر**, as **زلو** zālū, or **زرو** žarū, *a leech*.

27. **م** mīm, is pronounced like our own *m*: it is sometimes changed into **ن**, as **بام** bām, or **بان** bān, *an upper floor*.

28. **ن** nūn, when commencing a syllable, takes the sound of our *n*; terminating one after a long vowel, it takes a scarcely perceptible nasal sound, which may be represented by *n̄*: before **ک**, and ending a syllable, this sound is quite audible, as in our word *king*; but, when preceding **ب**, similarly situated, it is pronounced like *m*, as **سنبل** sūmbul, *a hyacinth*. Nūn, with this nasal power, is termed **نُونُ غَنَّة** nūnāy ghunnah.

29. **ه** he, is a slight aspiration, as in **بهار** baḥār, *the spring*; in this case it is termed **مظہر** mužḥar, i. e. *apparent*. At the end of a Persian word it is often unspirated, as **کہ** keh, which has the same pronunciation as the Italian *che, what*. In this case it is termed **مخفی** khafī, **مخفئی** mukhtafī, *hidden*, or **مخفف** mukhaffaf, *made light*. In the first case it may be represented by **h̄**, in the second by **h**. When it has two dots over it, thus **ہ**, it is pronounced as **ت** t. This letter interchanges with **ا**, **ج**, or **ح**, as **ہیچ** ḥīch (or ḥech), or **ایچ** ich (or ēch), *any*; **ماہ** māḥ, or **ماج** māj, *the moon*; **ہیز** ḥīz, or **حیز** ḥīz, *a coward*.

## THE VOWELS. حركات (motions.)

30. The short vowels are expressed by small marks, two of which are placed above the letter, and one below it; as, **بُ بِ بٍ**.\*

These marks, viz. (´) called فَتْحَة faṭḥah, or زَبْر zābar; (◌) كَسْرَة keṣrah, or زَيْر zayr; (◌) ضَمَمَة ḡammah, ضَم ḡam, or پِش paysh, not followed by either of the letters و, or ي, represent the short vowels *a*, *i*, and *u* respectively; thus, **بُ** forms the syllable *bă*; **بِ**, *bĭ*, (or *bĕ*); and, **بٍ**, *bŭ*. In this system, however, the consonant must always begin the syllable. But, if و, or ي, be found to follow the marks (´) faṭḥah, (◌) ḡammah, or (◌) keṣrah, respectively, the syllable so formed will then be long; as **بَا** *bā* (occasionally *bū*),† **بُو** *bū*, and **بِي** *bī*. In this case و, or ي, are said to be *quiescent* and *homogeneous* with the vowels preceding them.

31. When, however و, or ي, follows faṭḥah (´) not being homogeneous with either of them (Art. 30), the syllable so formed will be a diphthong; thus, **بَو** *bau* or *baw*, where *aw* is sounded as *ow* in *cow*, **بَي** *bai*, where *ai* has the sound of *i* in *bite*.

32. When ا commences a syllable, and is accompanied by either of

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\* According to Erpenius (◌) and (◌) will, when over the last letter of words, or over the letters ح, خ, ص, ض, ط, ظ, ع, غ, be pronounced as *a* open, or *o* obscure, respectively: when over any other letters, the (◌) will take the sound *ay* in *day*; the (◌) the obscure *o* of the Dutch and Italians.

† That is, when a ن follows; as, **نَان** *nān* or *nān*, *bread*: but this is rarely heard except in Persia.

the vowel marks, the combination thus formed will be equivalent to our *a*, *i*, or *u*, respectively; as  $\overset{\cdot}{\text{أ}}$ ,  $\overset{\cdot}{\text{إ}}$ ,  $\overset{\cdot}{\text{و}}$ .

33. The vowels are, in this case, often accompanied also by an additional mark called (  $\overset{\cdot}{\text{ه}}$  )  $\overset{\cdot}{\text{همزة}}$  *ḥamzah*, which is only another form of alif, as  $\overset{\cdot}{\text{أ}}$  or  $\overset{\cdot}{\text{إ}}$ ,  $\overset{\cdot}{\text{ه}}$ ;  $\overset{\cdot}{\text{و}}$  or  $\overset{\cdot}{\text{و}}$ ,  $\overset{\cdot}{\text{أ}}$ ;  $\overset{\cdot}{\text{و}}$ , or  $\overset{\cdot}{\text{و}}$ ,  $\overset{\cdot}{\text{و}}$ . Whenever a syllable is concluded, and by the accident of the Grammar it is necessary to add another, beginning with a vowel, the *ḥamzah* (  $\overset{\cdot}{\text{ه}}$  ) must be prefixed, in order to enounce such accidental vowel; as,  $\overset{\cdot}{\text{بدي}}$  *bad-i*, *badness*;  $\overset{\cdot}{\text{رئيس}}$  *ra-is*, *chief*;  $\overset{\cdot}{\text{داود}}$  *dā-ūd*, *David*. In this case, the *keṣrah* may be placed either above or below such word, provided it be beneath the (  $\overset{\cdot}{\text{ه}}$  ) *ḥamzah*; as,  $\overset{\cdot}{\text{بدي}}$  or  $\overset{\cdot}{\text{بدي}}$ . This mark, when softened in the pronunciation of a Persian, is termed  $\overset{\cdot}{\text{همزة ملينه}}$  *ḥamzahay mulaiyinah*, softened *ḥamza*.

34. When the vowel marks are doubled thus, (  $\overset{\cdot}{\text{و}}$  ) or (  $\overset{\cdot}{\text{و}}$  ) (  $\overset{\cdot}{\text{و}}$  ) they take the sound of *un*, *an*, or *in*, respectively. This is called  $\overset{\cdot}{\text{تنوين}}$  *tanwīn*, or nunnation.

35. When  $\overset{\cdot}{\text{و}}$  or  $\overset{\cdot}{\text{ي}}$  is preceded by (  $\overset{\cdot}{\text{و}}$  ) *ẓam*, or (  $\overset{\cdot}{\text{و}}$  ) *keṣrah*, respectively, the first will sometimes take the sound of *o*, the second of *ay*, as in the words  $\overset{\cdot}{\text{روز}}$  *rōz*, *day*, and  $\overset{\cdot}{\text{شير}}$  *sher*, *a lion*; where the *o* and *ay* are pronounced, the first as *o* in *rose*, the second as *ay* in *day*. These sounds of  $\overset{\cdot}{\text{و}}$  and  $\overset{\cdot}{\text{ي}}$  are unknown to the Arabs, and are therefore called  $\overset{\cdot}{\text{واو وياي}}$ ,  $\overset{\cdot}{\text{مجهول}}$  *wāw* and *yā* unknown. In the other cases they are termed  $\overset{\cdot}{\text{معروف}}$ , or *known*.

36. The sounds to be given to the English vowels in these examples are, a, as *u* in *bun pun*; ā, as *a* in *all*; u, as *oo* in *good*; ū, as *oo* in *boot*; i, as *i* in *bid*; ī, as *ee* in *greet*; ai, as *i* in *bite*; ay, as *ay* in *day*; and aw, as *ow* in *cow*.

37. There are, moreover, some cases in which the letter و entirely loses its sound. This happens when it follows و having the vowel faṭḥah, (and sometimes ḳaṣrah or ẓam), and is succeeded by ا, which is also followed by either ب, د, ر, ز, س, ش, ي or ص, quiescent, (i. e. having no vowel). In this case it is called وَاوِ مَعْدُولَه wāway ma'dūlah, or وَاوِ اِشْمَامِ wāway Ishmām : as, خَوَابْ pronounced khāb, not khwāb, *sleep*; خَوَانْ khān, *a table*. According to some the و is slightly sounded.

38. The mark (◌◌) called سُكُونٌ suḳūn or جَزْمَةٌ jazmah, placed above any consonant, shows that the syllable ends there, as سَمَرْقَنْدِي Sa-mar-ḳan-di, *a native of Samarcand*.

39. The other orthographical marks are medda (◌◌), teshdīd (◌◌), and waṣlah (◌◌).

40. Medda is only another form of ا alif,\* as اَنْ for اَن ān.

41. Teshdīd (◌◌) which is nothing more than an abridgment of the

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\* The ancient Syriac form of alif is ܐ, which, leaving out the stroke ܐ, becomes ܐ, is still preserved in Medda. Hence words given in the native dictionaries with two alifs, as اَمَدْن, are always found written in other books with ا alif and medda; thus اَمَدْن, which amounts to the same thing.

word **شدّ** *strong*, shows that the consonant, over which it is placed, is to be doubled, as **طرّ** *turrah*, a lock of hair.

**Waṣlah** (ـ) is only an abridged form of the word **صلة** *conjunction*, (the **ل** *lām* being omitted, and the **س** taking the form **ـ**, which it often does), is used in the Arabick only, for the purpose of connecting the last vowel of any word, with the initial syllable of the following one : thus, **عَفَاكَ اللَّهُ** *ʿafāka'llāh*, *God forgive thee*; where the **فَ** *fathāh*, with which the former word ends, is joined by **waṣlah** to the succeeding **ل** *lām*; so that the intervening **ا** *alif* becomes entirely mute, and the two words are read as one.

42. As the vowels will not all be given in this edition, it is necessary here to inform the reader how he is to supply them. First, every Persian word will end in a quiescent consonant, i. e. a consonant followed by no vowel. Secondly, **و** or **ي**, following any consonant, and having no orthographical mark, will be read as *o* in *rose*, or *ay* in *day*, respectively; i. e. they will stand for **و** or **ي** *majhūl* (Art. 35). In the next place, every consonant, (except these last-mentioned) having no orthographical mark, will be read with a (') **فَ** *fathāh*. Sufficient exemplifications will presently be given.

43. The letters of the alphabet have also numerical values, which are frequently used in dates and books of science. The following arrangement

forms a sort of *memoria technica*, and gives the letters in the order in which they are numbered.

کَلِمَن	حَطِي	هَوَز	اَبْجِد
50 40 30 20	10 9 8	7 6 5	4 3 2 1
ضَطْف	تَنَحْد	قَرِشْت	سَعْنَص
1000 800 600 400	500 300 100	400 300 200 100	80 70 60 50

44. The method of combining the letters together according to their values, as here given, is called *حِسَابِ جَمَل*, of which the following is an example;

مَجْمَعُ الْفَضْلِ بُو عَلِيٍّ سَيْنَا      دَر شَجْعِ آمَدِ از عَدَمِ بُو جَوْدِ  
 دَر شِصَا كَرْدِ كَسْبِ جَمَلُهُ عُلُومِ      دَر تَكْزِ كَرْدِ اِيْنِ جِهَانِ پَدْرُوْدِ

“The assemblage of every excellence, Bū ʿalī ʿīnā, in Shajāʿ, (373 of the Higerā) sprung from non-existence into life: in Shaṣā (391) he studied all the sciences; and in Taḳāz (427) he bade the world farewell.”—*Lumsden's Grammar*, Vol. I. page 38. For the several sorts of composition of this kind, see the Grammar attached to the King of Oude's Persian Dictionary, p. ۱۲۵.

45. As the vowels are seldom written in either Persick or Arabick manuscripts, and as those points which serve to distinguish several of the letters are often omitted by the transcribers, recourse has been had to the following method, in order to preserve the correct pronounciation of words.



46. When a word occurs, the true pronunciation of which it is important to retain, the writer first gives the word, and then describes every letter and vowel in it. In the *Burhāni Kāṭiḡ* (a Persian dictionary so called), for instance, in the section commencing with شد, we have بیان بیانِ هشتم در شین نقطه دار با دال بی نقطه (words with) a pointed shīn (ش) with unpointed dāl (د)."

The first example given is شد, which is thus described ; بضم أول وسکون ثاني. The first letter with *ẓam*, the second with *ṣukūn* : the word then, is to be pointed شد, and pronounced *shud*.

47. We shall now notice the methods usually employed by the lexicographers and scholiasts of Persia and Arabia, by which they designate the various letters. It will be seen that several of the letters differ only in having, or not having, points ; or, in the different position and number of the points. Those which have no points, but are similar in form to others which have, are ع ط ص س ر د ح. These are, therefore, said to be بی نقطه, غیر منقوطة, مهمله, or the like. Those which are similar to others in form, but differ in having points, as خ, &c. are said to be نقطه دار, منقوطة, معجمه.

48. Other letters which are peculiar to the Persians only, as چ, پ, ژ, ک, are called فارسی or عجمی, i. e. *Persian* ; others, which are common to both the Persians and Arabians, are termed تازی or عربی i. e. *Arabick*.

Those, again, which differ from others only in the number and situation of the points, as ب, ت, ث, &c. may be described either by mentioning the word of the *أبجد* (or *memoria technica*, Art. 43,) in which they are found, or by a description of the number or situation of the points; ب, for instance, may be termed either *بأبي تازي*, *بأبي أبجد*, or *بأبي مؤحده* or *بأبي مؤحده عربي*, i. e. *The bā of Abjad, the Arabian bā, or the bā with one point*. The ت may be described by *تأبي مشات فوقاني*. *The ت having two points above it*, or *تأبي قرشت*, *the ت of the class قرشت*, and so of the rest; excepting ق and ف, which are usually designated simply by their names, or by that of the word in *Abjad*, in which they occur.

49. The letters of the alphabet have been divided by the Arabian grammarians into several classes. The four following only, need be noticed in this place: viz. 1. The radical letters (*أصلية*). 2. The servile (*زوائد*). 3. The solar letters (*شمسية*); and 4. The lunar letters (*قمرية*). The radical letters, may be any letters of the alphabet; but of these, those contained in the words *يتسمنوا بفلك* may occasionally be servile; that is, they may be employed in forming some part or other of the conjugation of the verb, or of the derivative nouns. In searching for a root, therefore, if a word exceed three letters (generally), and one or more of these letters occur in it, it is usual to strike them out.

50. The letters termed *solar* are د, ت, ث, ذ, ر, ز, س, ش, ص, ض,

ط, ظ, ل, and ن. This distinction is to show, that when any one of these happens to follow the Arabick definite article ال, *the*; the ل of the article loses its own sound, and takes that of the solar letter which follows it; so that the solar letter is considered and pronounced as being doubled; as <sup>شَمْسُ</sup> الشمس *Ashshamsu, the sun*. The remaining letters of the alphabet are said to be lunar.

OF THE FIGURES. <sup>تَرْخِيمُ</sup> Tarkhīm and <sup>إِمَالَةٌ</sup> Imālah.

51. By the first, a ن may be cut off from the beginning of any word; as, <sup>شَيْبٌ</sup> شَيْبٌ for <sup>نَشَيْبٌ</sup> نَشَيْبٌ; by the second, an ا alif, preceded by (ـ), may be read as ي preceded by (ـ), for the mere purpose of rhyming with some other word, as, <sup>نِقَابٌ</sup> نِقَابٌ for <sup>نَقِيْبٌ</sup> نَقِيْبٌ. These take place only in poetry.

52. I would advise the learner not to study the parts of speech until he can read the Persian characters with tolerable fluency, which he will soon be able to do, if he will spend a few hours in writing a page or two of Persian, in English letters (following the system of orthography used in the following example), and restoring them after a short interval to their proper characters by the help of the alphabet. In reading, he should be careful not to take more than one syllable at a time, which he will easily do by observing where the (◌) sukūn is placed. I shall now close this section with a piece of Persian poetry written both in the

Asiatick and European characters : it is an ode by the poet Hafiz ;—a translation of it will be inserted in its proper place.

اگر آن ترک شیرازی بدست آرد دلِ مارا  
بخالِ هندویش بخشم سمرقند و بخارا

Agar ān turkāy Shīrāzī badašt ārad dilay mārā

Bakhālay hindavish bakhsham Samarkān-do Bukhārārā.

یده ساتی می باقی که در جنت خواهی یافت  
کنار آب رُکناباد و گلگشت مصلرا

Bidih sāki ma-ay bāki kih dar jannaṭ nakh'āhi yāft,

Kanā-ray ā-bāy ruknābā-do gulgash-tay muṣallārā.

فغان کین لولیان شوخ شیرینگار شهر آشوب  
چنان بردند صبر از دل که ترکان خوان یغمارا

Fighān kīn lūliyā-nay shō-khay shīringā-ray shaḥr āshūb

Chunān burdandi ṣābraṣ dil kih turkān kh'ā-ni yaghmārā.

ز عشقِ ناتمام ما جمالِ یارِ مستغنیست  
باب و رنگ و خال و خط چه حاجت روی زبیرا

Zi tish-kay nātamā-may mā jamā-lay yā-rāy muṣtaghništ

Ba ābū ran-gu khā-lū khatt chih ḥajāṭ rō-āy zībārā.

حدیث از مطرب و می گو و راز دهر کمتر جو  
که کس نکشود و نکشاید بحکمت این معمرا

Hadīthāz mutri-bū may gō wa rā-żay dahray kamtar jō  
Kih keş nag'shū-do nag'shāyad bahikmat in mutammārā.

من از آن حُسنِ روز افزونِ که یوسف داشت دانستم  
که عشق از پرده عصمت بیرون آرد زلیخارا

Manāz ān huş-nāy rōz-afzūn kih Yūşuf dāşti dāniştam

Kih eṣḥkaż pardah-ay eṣmat birūn ārad žulikhārā.

نصیحت گوش کن جانا که از جان دوستتر دارند  
جوانان سعادتمند بند پیر دانارا

Nasīhat gōshāy kun jānā kihāz jān dōstītar dārand

Jawānā-nay saḥādatman-day pan-day pi-rāy dānārā.

بدم گفتمی و خرسندم عفاک الله نیکو گفتمی  
جواب تلخ میزید لب لعل شکر خوارا

Badam gufti wa khursandam tafākallah niķū gufti

Jawā-bay tal-khay mīżībad la-bay laḥ-lay shaķar kh'ārā.

غزل گفتمی و در سفتی بیا و خوش بخوان حافظ  
که بر نظم تو انشانند فلک عقد ثریارا

Ghażal gufti wa durr sufti biyā ū khush bakh'ān hāfiż

Kih bar nāż-may to afshānad falak eķday thuraiyārā.

53. In this specimen of Persian writing the learner will observe a few combinations of letters, which he must by no means forget; the most difficult of these are formed with ح, چ, ج, or خ, which have the singular

property of causing all the preceding letters to rise above the line, as بخارا bukhārā, نخچیر nakhchīr, تصحیح taṣḥīḥ. The letters that precede م *m*, are also sometimes raised. And, as the vowels are here applied according to the rules of prosody, he will find a few vowels lengthened, as well as some contractions made, not hitherto accounted for. In future examples the prosody will be disregarded. Some of the contractions, however, should be explained; و, for example, is often pronounced in connection with the preceding word, as <sup>سمرقند</sup> و سمرقند samarkan-do; for which, perhaps, no better reason can be given than, that facility of pronunciation requires it to be so. The | in از, also receives its vowel from the preceding word; because it has no proper vowel of its own. In this case | is called the conjunction alif. (Art. 5.)

54. The Arabick characters, like those of the Europeans, are written in a variety of different hands; but the most common of them are, the نسخی Niṣkhī, the تعلیق Taʿlīq, *hanging*, or *common place*; and the شکسته Shikēṣtah, or *broken*. Most books are printed in the Niṣkhī hand, and all Arabick manuscripts, as well as many Persian and Turkish histories, are written in it; but the Persians write their poetical works in the Taʿlīq, which answers to the most elegant of our Italick hands. As to the Shikēṣtah, it is very irregular and sometimes very inelegant; it is chiefly used as the cursive hand for business and correspondence:

but this hand, however difficult and barbarous, must be learned by all men of business in India, as the letters from the Princes of the country are seldom written in any other.

OF THE NOUNS, <sup>أَسْمَا</sup>  
AND FIRST OF GENDERS, <sup>جِنْسِ</sup>.

55. The reader will soon perceive with pleasure a great resemblance between the Persian and English languages, in the facility and simplicity of their form and construction; both have no difference of termination to mark the gender, either in substantives or adjectives: all inanimate things are neuter; and, animals of different sexes, either have different names, as پسر *pişar*, a son, a boy; <sup>کَنِيز</sup> *kaniz*, a girl; <sup>اَسْب</sup> *asp*, a horse; <sup>مَادِيَان</sup> *mādiyān*, a mare; or are distinguished by the words <sup>نَر</sup> *nar*, male, and <sup>مَادَه</sup> *mādah*, female; as <sup>شِيرِ نَر</sup> *shēray nar*, a lion; <sup>شِيرِ مَادَه</sup> *shēray mādah*, a lioness; these particles, however, are usually applied to irrational beings.

56. Arabick words indeed are often made feminine by receiving a silent (<sup>خَفِي</sup> Art. 29) final *s*, as <sup>مَعشوق</sup> *maʿshūq*, a friend; *amicus*, <sup>مَعشوقَه</sup> *maʿshūqah*, a mistress; *amica*, as in this verse:

گُل در بَر و مَيِّ بَر کَفِّ و مَعشوقَه بکامست

The rose in my bosom, the wine on my palm, and the beloved is to my desire.

57. But, if such noun do not signify a rational being, they consider it

as neuter, and change the final *ī* into ت, and drop the (°) tanwīn, as نِعْمَةٌ *niḡmatun*, a benefit, نِعْمَت : and, indeed, nouns ending in ت, are, for the most part, borrowed from the Arabs.

OF CASE. اَعْرَاب

58. Persian nouns have no variety of termination corresponding with the “cases” of European Grammars; but, when it is necessary so to construe them as to give a sense equivalent to these cases, we may either use a particle, or add the vowel *keṣrah* to the preceding word. This *keṣrah* is generally termed كَسْرَةٌ تَوْصِيفِي, the *keṣrah* of description.

59. An equivalent to a nominative will stand in need of no such addition. A genitive will be obtained, either by adding the *keṣrah*, as above, or by using a particle, as مَرْدِ خُودَا *marday khudā*, a man of God; or از زر خاتمی *khātamay az zar*, a seal of gold; where از is equivalent to *of*, or *out of*: or اسپر ازین *asprā zīn*, the horse's saddle; where را is equivalent to *to*, or *for*.

60. But if the preceding word end in silent *s*, (Art. 29) *keṣrah*, when added, must receive the soft *hamzah* (Art. 33) as چشمه حیوان *chashmay haiwān*, the fountain of life. If, however, such word terminate in the aspirated *s* (Art. 29), then the *keṣrah* will be added, as before: e. g. راه باغبان *rahāy bāghbān*, the path of the gardener.

61. If the preceding word end in either و, or ی, quiescing in its homogeneous vowel, respectively (Art. 30), the soft *hamzah* will also be



used, but will be followed by the میوهایی شیرین (Art. 35) یایی مجهول  
 maywahā-ay shirīn, *sweet fruits*; من روی من rū-ay man, *my face*; نیکی خدا  
 naykī-āy khudā, *the goodness of God*. But, if و have a (´) fathah pre-  
 ceding, or be doubled, the *ḳesrah* will be added as before (Art. 59),  
 e. g. پرتو شما partawāy shumā, *your light*. But ی, in this case, will re-  
 ceive *ḥamzah*; as, باقی می ma-āy bākī, *the remaining wine*.

62. The force of a dative case may be given, either by prefixing the  
 particle به bah, *to, for, &c.* or, by adding را rā; as, به پسر, or, more  
 usually, پسر پسر, or پسر را pisarrā, *to, or for, the boy*.

63. — That of an accusative, by adding را only; as, پسر را, *the boy, pue-  
 rum*. In this case the particle مر is sometimes also prefixed; as, مراورا  
 دیدم mar ōrā دیدم, *I saw him*. Of this, more hereafter.

64. A vocative is made either by placing ای ay before any word,  
 or poetically, by adding ا alif: e. g. ای پسر ay pisar, or پسر ا pisarā, *O  
 boy*. The following is an example from Saṭdī:

بَلْبَلَا مُرْدَهٗ بَهَارِ بِيَارِ      خَبَرِ بَدِ بِيَوْمِ بَازِ بِنِگَارِ

*Bring, O NIGHTINGALE, the tidings of spring; leave the bad news to  
 the owl.*

The next is from Hāfiẓ.

سَاتِي بِيَارِ بَادِهٗ كِهٖ آمَدِ زَمَانِ كُلِّ  
 تَا بِشَكْنِيْمِ تَوْبَهٗ دِگَرِ دَرِ مِيَانِ كُلِّ

حَافِظِ وَصَالِ كُلِّ طَلَبِي هَمَّجُورِ بَلْبَانِ  
 جَانِ كُنْ فِدَايِ خَاكِ رَهْ بَاغْبَانِ كُلِّ

*Cupbearer, bring the wine, for the season of the rose is come, that we may again break (our vows of) repentance in the midst of the roses. O Hafiz, thou desirest, like the nightingales, the enjoyment of the rose : make (thy) soul the ransom of the dust of the path of the garden-keeper of the rose.*

I shall in this manner quote a few Persian couplets, as examples of the principal rules in this Grammar ; such quotations will give some variety to a subject naturally barren and unpleasant,—will serve as a specimen of the Oriental style,—and will be more easily retained in the memory than rules delivered in mere prose.

65. An equivalent to the ablative case will be formed by placing the particle *از*, *from*, *by*, &c. before any noun ; as, *از پسر*, *from the boy*.

OF WORDS THAT ARE INDEFINITE, EXPRESSIVE OF UNITY,  
 GREATNESS, &c.

66. Persian nouns being, for the most part generic, and being definite in their significations, may be made indefinite, or to express unity, by adding the *یای مجهول* (Art. 35.) Example of the first case :

رَفْتَمِ بِيَاغِ صَبْحَدَمِي تَا چِينَمِ كُلي  
 آمَدِ بَكُوشِ نَاكِهِمِ آوَازِ بَلْبَلِي

(On) *▲ morning I went into the garden that I might pluck ▲ rose ; suddenly the voice of ▲ nightingale came to my ear.*

—Of the second, or unity.

که بر خاطرِ پادشاهان غمی  
پریشان کند خاطرِ عالمی

*For, ONE vexation (only) upon the mind of Kings,*

*Desolates the happiness of ▲ (whole) world.*

67. Without this *ی*, such words would either remain definite or take their generic signification ; as,

می خَواه و کُل افشان کُن

*Call for the wine, and scatter the flowers.*

68. If, again, any noun be first introduced in the indefinite form, and be again referred to, it will then retain its original form ; as,

درویشی بمقاسی رسید . . . . . درویش راه بیابان قطع کرده &c.

*A CERTAIN DARVESH arrived at ▲ place . . . . THE DARVESH having traversed the way of the desert, &c.*

69. If, however, any qualifying word be added, this *ی* need not be used ; as,

پادشاهِ زاده را شنیدم

*I have heard of the son of a King.*

E

Here the word پادشاه qualifies the word زاده, which therefore becomes definite to a certain extent.

70. Nearly allied to this, is the يائي اشارة, تخصیص, تعظیمي, تحقیر, نداء, تحقیر, تعظیمي, تخصیص, يائي اشارة, and رحمت; for, if we can suppose *unity* to intimate any thing *rare* or *uncommon*, we can also suppose it to intimate, *notability*, *peculiarity*, *greatness*, *smallness*, *endearment*, *reverence*, or the like:\* and such seems to be the character of the examples usually given under these heads.

1st. يائي اشارة THE ي OF INTIMATION.

71. This also is a يائي مجهول, and is sometimes termed يائي صفت, the ي of description, at others, the يائي مضمرة the occult ي, and then said to be equivalent to the word آن, that, such, &c. It is always followed somewhere in the sentence by كه that, which is then termed يائي تفسیر, the ك of explanation. This ي may be attached to nouns either singular or plural:—Example with a noun singular:

يادِ وصالِي كه دِل از هجرِ خبَردارِ نبُو  
در ميانِ اِين تن ويرانِ شُدِه دِيوارِ نبُو

*The remembrance of SUCH A MEETING, (or of the meeting is such) that.*

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\* So the Arabick noun of unity عَلَمَةٌ, a *singularly learned man*; جَلْسَةٌ, a *peculiar mode of sitting*.

*the heart has been unmindful of absence : between this desolated body, the wall (of partition) remained not.*

—With a noun plural :

حکایاتی کہ موقوف علیہ مقصدِ اصلی است

RELATIONS SUCH, *that upon them (our) original object depends.*

In the first case, *A meeting so singularly happy, &c.* ; in the second, *Relations so uncommon, or singular, that, &c.*

OF THE **يَايِ تَخْصِيصِ وَ تَعْظِيمِ**, THE **يِ** OF PARTICULARITY, AND OF  
DESCRIPTION OF GREATNESS.

72. This **يِ** will, like the preceding **مَجْهُولِ**, be attached to nouns either singular or plural ; as,

جامهٔ کہ زنان بر سر کنند

*The (particular) GARMENT which women put on their heads.*

With a plural noun :

آن ایمانی کہ کردند اجتهاد  
رحمتِ حق بر روانِ جمله باد

*Upon the whole of THOSE (particular, or great), IMĀMS, who carried on religious warfare, may the mercy of the true ( God ) flow.*

OF **يَايِ تَحْقِيرِ** THE DIMINUTIVE **يِ**.

Example :—

شاهبازی بشکارِ مگسی می آید

Where, according to the King of Oude's Grammar, the ي attached to the first word, is the يَّايُ تَعْظِيمِ; that to the last, the يَّايُ تَحْقِيرِ. The translation will, therefore, be;

*A GREAT hawk hunts A LITTLE FLY.*

OF THE يَّايُ نِدَا, THE ي OF SUPPLICATION, AND THE يَّايُ رَحْمَتِ.

THE ي OF ENDEARMENT.

The ي is, in each case, مَعْرُوفٌ (Art. 36). In the first, it is found attached to one word only; viz. إِلَهَ, *God*. Example of the first:

إِلَهِ غُنْجَهْ أُمِيدِ بَكْنَا

(Gracious) *God!* open thou the bud of hope.

—Of the second:

نُورِ جَشْمِي

*Light of (my) eye!\**

73. Besides the uses of ي here enumerated, we have also the يَّايُ نَسْبِ, the يَّايُ زَائِدِ; the يَّايُ إِضَافَتِ, the يَّايُ مَصْدَرِي, and the يَّايُ لِيَاقَتِ.

74. The يَّايُ نَسْبِ, or ي of *relation*, is nothing more than the Arabic patronymic, of which some account will be given hereafter.

75. It may be necessary here to state, that this ي is مَعْرُوفٌ (Art. 36);

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\* Some analogy may perhaps be perceived between this and the English *Deary, Tommy*, and the like.

and, that it will be retained in the construction termed اِضَافَت as, *مَرْدِ هِنْدِي*, an *Indian man* : but, in this case, the first word will not take *kesrah* (as in Art. 59) : and, that after the silent *s*, (Art. 29), it is sometimes represented by *hamzah* ; as in the word *بِسْتِه*, *embroidery* ; *بِسْتِه*, *belonging to embroidery* ; at others, it changes the *s* into *گ* ; as, *خانِه*, a *house* ; *خانِگِي*, *belonging to a house*.

76. The *يَايِ زَانْد* has no vowel, and is found attached to words ending in *ا* or *و* quiescent, for the sake of euphony only ; as, *جَايِ* or *جَا*, a *place* ; *خُدَا* or *خُدَايِ*, *God* ; *بُخْشَايِ* for *بُخْشَا*, *forgive* ; *مُو* or *مُوِي*, *hair*, &c.

77. The *يَايِ اِضَافَت* has been noticed in Article 59. The *يَايِ مَصْدَرِي* and *لِيَاقَت*, will be noticed hereafter.

78. It must be remembered, that, in all these cases, whenever the preceding word ends in any quiescent or silent letter, *hamzah* must be used before this *ي* ; as, *خُدَا*, *God*, *خُدَايِ* ; *رُو*, *the face*, *رُوِي* ; *بَد*, *badness* ; except in the case of silent *s* where *گ* happens to take its place. (See Art. 75.)

79. Any word ending in silent *s*, and receiving *ي* by *د*, and coming before *اِست*, will require that this word be written *اِيسْت*, taking the vowel of the preceding word ; as, *اِيسْتِ اَفْتَابِه* *āftabah-ayst*, *there is a vessel*.

80. We often find mention of a *يَايَ مُتَكَلِّمٍ*, a *ي* of the first person, in the native Grammars; as in *قَبْلَهُ كَاهِي*, *MY place of worship*; meaning *MY father*. Where *ي* is supposed to have this power; so, *خُدا يگاني*, *MY only deity*; *مُشْفِي*, *MY friend*; *خُداوندي*, *MY Lord*, &c.

## OF NUMBERS, اعداد.

81. The Persian plural is formed by adding *آن* or *ها* to the singular: but these terminations are not wholly arbitrary; on the contrary, they are regulated with great precision. The names of animals generally form their plural in *آن*; as,

*گُرگ* gurg, the wolf.      *گُرگان* gurgān, wolves.  
*پلنگ* palang, the tiger.      *پلنگان* palangān, tigers.

82. But, words which signify things without life, make their plurals for the most part by adding the syllable *ها*; as,

*بال* bāl, the wing.      *بالها* bālḥā, wings.  
*ساحل* sāḥil, the shore.      *ساحلها* sāḥilḥā, shores.

Both these plurals occur in the following elegant distich:

شب تاریک و بیم موج و گردابی چنین هائل  
 گجا دانند حالی ما سبکباران ساحلها

*The night is dark; the fear of the waves, and a whirlpool, so dreadful!*

*How should those, WHO BEAR LIGHT BURDENS ON THE SHORE,  
 know our situation?*



83. There are, however, a few exceptions to these rules : the names of animals sometimes make their plurals in ها, as well as in ان ; as, شُتُرُ shutur, a camel ; شُتُرُهَا shuturḥa, and شُتُرَانُ shuturān, camels ; and, on the other hand, the names of things sometimes have plurals in ان, as لب lab, a lip ; لبان labān, lips.

84. Substantive nouns, or attributives used as such, ending in ا or و, form their plurals in يان ; as, دانا dānā, a learned man ; دانایان dānāyān, learned men ; پَرِیْرُو پَرِیْرُو, fairy-faced, pl. پَرِیْرُو یان. Those which end in silent s, signifying rational beings, are made plural by changing that letter into گان, as بچه bachah, an infant ; بچگان bachagān, infants ; sometimes written separately ; as, فرشته farishtaḥ, an angel ; فرشته گان farishtaḥ gān, angels.

But if such word end in the aspirated s, (Art. 29), the termination ان or ها, will be regularly added ; as, پادشاه پادشاهان, the king ; kings ; راه راه, way ; ways.

If, however, a noun signifying any thing irrational end in silent s, this letter will be rejected in forming the plural ; as, خانه خانه, the house ; خانه ها, houses.

85. In some modern Persian books, as the life of Nādir Shāh, and others, the plural often ends in ات ; or, in جات, if the singular has a silent final s.

Sing.	Plur.
نَوَازِشَ nawāzish, <i>a favour.</i>	نَوَازِشَاتِ nawāzishāt, <i>favours.</i>
قَلْعَه kalcāh, <i>a castle.</i>	قَلْعَجَاتِ kalcajāt, <i>castles.</i>

which may, perhaps, be considered as attempts to imitate the feminine plural of the Arabs, which ends regularly in أَت.

86. It must not be omitted, that Arabick substantives frequently have two sorts of plurals ; one formed according to the analogy of the Persian nouns, and another after the irregular manner of the Arabians ; as, عَيْبَ ʿayb, *a vice* ; عَيْبَاهَا ʿaybhā and عَوَائِبَ ʿawā-ib, *vices* ; قَلْعَه kalcāh, *a castle* ; قَلْعَاهَا kalcahā and قَلْعَاتِ kilāʿ, *castles* ; نَائِبَ nā-ib, *a viceroy* ; plur. نَوَابٍ nuwāb, *a Nabob*. This may be termed a plural of respect. So اَزْدَهَا ʾazdahā, *serpents, for, a great serpent*, in the Persick. We occasionally have the Arabick dual termination, دَيْنَ dīn, as well as those of the plural رَيْنَ rīn and دَيْنَ dīn ; even when the composition is not purely Arabick ; as, جَانِبَيْنِ jānibayn, *both sides* ; صَالِحِينَ ṣāliḥīn or صَالِحُونَ ṣāliḥūn, *holy men*. This is one argument out of a great number to prove the impossibility of learning the Persian language accurately without a moderate knowledge of the Arabick ; and, if the learner will follow my advice, he will peruse with attention the Arabick Grammar of Erpenius, before he attempts to translate a Persian manuscript.—To avoid the trouble and expense of referring to that work, an abstract of the Arabick Grammar has been inserted in the first Appendix of this.

## OF PERSIAN ADJECTIVES OR ATTRIBUTIVES, صفات.

87. THE Persian adjectives, when used as such, i. e. for the purpose of qualifying other words, admit of no variation, except in the degrees of comparison. The positive is made comparative by adding to it تر, and superlative by adding ترین; as, خوب khub, *fair*; خوبتر khubtar, *fairer*; خوبترین khubtarin, *fairest*. Arabick attributives, when applied to the Persian language, frequently form the comparative and superlative degrees in the same manner; as, صعب, *difficult*; تر صعب, *more difficult*; صعبترین, *most difficult*. These are termed اسمای تفصیل.

88. But, when these attributives are to be construed as substantives, which is often the case, they form their plurals just as the substantives do: e. g. مردان نیک, or نیکان,\* will signify *good men*. The same holds good with compound epithets; as, پری رویان, *the fairy-faced (ones)*. This is also the case with the demonstrative pronouns آن, *that*, and این, *this*.

89. Our *than*, after a comparative, is generally expressed by the preposition از, *as*;

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\* So in the English, a *good man*, or *good men*; but, when *good* is used as a substantive, we say, in the plural, *goods*.

بِیاضِ رُویِ تو روشنتر از رخِ روز  
سَوادِ زلفِ تو تاریکتر از ظلمتِ داج

*The whiteness of thy face (is) more splendid than the cheek of day :  
the blackness of thy locks (is) darker than the darkness of night.*

ماه نیکوست ولی رُویِ تو زیباتر ازوست  
سرو دلجوست ولی قدِ تو دلجوتر ازوست

*The moon is beautiful, but thy face is more becoming THAN it ; the  
cypress is pleasing, but thy shape is more pleasing THAN it.*

Examples of attributives used as substantives :

فرو مانند پری رویان زآن عارض  
خجل گشتند سمن بویان زآن کاکل

*(The damsels with) faces like fairies, are dejected at that cheek ; the  
jessamine-scented (nymphs) were disconcerted at that curl.*

### OF THE SEPARATE PRONOUNS, ضمائر منفصله.

90. The PERSONAL PRONOUNS are the following :

*First Person, ضمیر متکلم.*

من man, I.

Sing. من man, I.

Oblique, مرا marā, me.

Plur. ما mā, we.

مارا marā, us.

Second Person, ضمير مخاطب.

تُو tū, thou.

Sing. تو tū, thou. Obl. تورا or ترا tūrā, thee.

Plur. تان tān, or شما shumā, you or ye.\* شما shumārā, you.

Third Person, ضمير غائب.

او ō, وې wai, or اوې oy, he.

Sing. اوې ōy, } he, she, or it. Obl. اورا ōrā, } him, her, or it.  
or وې wai, } or وېرا wairā, }

Plur. ایشان ayshān, } they.† ایشانرا ayshānrā, } them.  
or شان shān, } or شانرا shānrā, }

Examples:—

همیرفتم و کوفتم مغزیشان  
تہی کردم از پیگر نغزیشان

*I went, and beat their brains; I made their beautiful faces void of form.*

\* مایان and شمایان, are sometimes found as plurals of the pronouns of the first and second persons, but never in any good author.

† Occasionally, but rarely ایشان, which, however, is used only when the persons spoken of are absent. ایشان is perhaps a compound of این and شان; شان and او of ایشان.

چون شاه جهاندار بنمود روی  
زمینرا بیوسید و شد پیش اوی

*When the world-possessing king showed his face, (the general) kissed the ground, and went before him. Firdausi.*

91. After the preposition **بَ** *in*, the letter **د** is sometimes inserted to prevent the hiatus, as **بدو** *badō*, for **بَؤ** *ba-o*, *to him*; the same may be observed of **بدان** *badān*, for **بَآن** *ba-ān*, *to that*; **بدین** *badīn*, for **بَاین** *to this*.

92. The **POSSESSIVE PRONOUNS** are the same with the personals, and are distinguished by being put after their substantives; or, they may be represented by the forms **مَ** — or **أَم**, **تَ** — or **أَت**, **شَ** — or **أَش**, respectively; as,

**جامه ام** *my garment*, or **دِلم**, or **دِل من** *my heart*.

**جامه ات** *thy garment*, or **دِلَت**, or **دِل تو** *thy heart*.

**جامه اش** *his, &c.* or **دِلش**, or **دِل او** *dili o*, or **دِل وِی** *his or her heart*.

Plur.

**دِلهاي ما** *our hearts*.

**دِلهاي شما** or **تان** *your hearts*.

**دِلهاي ايشان** or **شان** *their hearts*.

It will be seen, that the occurrence of the silent *s* in some cases, occasions an *alif* being prefixed to these pronouns: this is done for the

purpose of enunciating the vowel proper for the pronouns, which the silent *r* is incapable of doing.

The latter forms never occur in a separate state. With nouns, therefore, they must necessarily be possessives; with verbs, objective cases; and they may then be followed, if necessary, by the particle *را*, (See Art. 63).

93. These pronouns may be joined to any word in the sentence which the poet finds convenient; thus, in the following couplet, the pronoun *ش*—*it*, is added to *زَوَال*; and in the next distich, *ت*—*thee*, is placed after the conjunction *گر* *gar*, *if*:

خوشا شیراز و وضع بی مثالش  
خداوندا نگه دار از زوالش

*Joy* (be to) *Shiraz* and *ITS* incomparable situation! *O Lord*, preserve *IT* from decay!

بمئی سجاده رنگین کن گرت پیر مغان گوید  
که سالک بی خبر نبود ز راه و رسم منزلها

*Tinge* the sacred carpet with wine, if the senior of the magicians bid *THEE*; for the traveller should not be ignorant of the rule and custom of the inns.

RECIPROCAL PRONOUNS, ضمائر مشترکه.

94. OUR reciprocal pronouns *own* and *self*, are expressed in Persian

by the following words, which are applicable to all the persons and sexes ; as,

Nom.	khud, خُود or خُودش	Oblique,	خُودِرا
	khishtan, خُویشتن or خُویش		خُویشِرا or خُویشتنِرا
	or خُوي		

Thus we may use

خُود, من خُود, <i>I myself.</i>	ما خُود, <i>we ourselves.</i>
تو خُود, <i>thou thyself.</i>	شُما خُود, <i>you yourselves.</i>
او خُود, <i>he, his or herself.</i>	ایشان خُود, <i>they themselves.</i>

خُود is also joined, like the Latin *ipse*, to every person of a verb ; as,

Sing.	Plur.
خُودِ آمدم <i>ipse veni.</i>	خُودِ آمديم <i>ipsi venimus.</i>
خُودِ آمدِي <i>ipse venisti.</i>	خُودِ آمديد <i>ipsi venistis.</i>
خُودِ آمد <i>ipse venit.</i>	خُودِ آمدند <i>ipsi venerunt.</i>

Example : —

دائي چه گفتم مرا آن بلبلِ سحرِي  
تو خُود چه آدمي کز عشقِ بي خبرِي

*Dost thou know what that early nightingale said to me ? (as to)*

*“ You YOURSELF, what man are you, that you are ignorant of love ? ”*

When خُود is used as a pronoun possessive, it answers to the Greek σφέτερον, and signifies *my, thy, our, your, his or her, and their,*



according to the person and number of the principal verb in the sentence, as in this couplet of Hafiz ;

مَحْرَمِ رَازِ دِلِ شَيْدَائِي خُودِ  
كَسِ نَمِي بَيْنِمِ زَخَاصِّ وَعَامَرَا

(As to) a confidant of the secret of (my) own afflicted heart, I perceive not the person to be (either) of the nobles, or the populace.

95. The DEMONSTRATIVE PRONOUNS, اِسْمَائِي اِشَارَه, are the following :

اَيْنِ in, this.

Sing.	اَيْنِ this.	Oblique cases.	اَيْنَرَا
Plur.	اَيْنَانِ these, (rational beings.)		اَيْنَانَرَا
	or اَيْنَهَا (irrational.)		or اَيْنَهَارَا

اَنْ اَن, that.

Sing.	اَنْ that.	Oblique cases.	اَنْرَا
Plur.	اَنْانِ those, (rational beings.)		اَنْانَرَا
	or اَنْهَا (irrational.)		or اَنْهَارَا

When اَيْنِ in, is prefixed to a noun, so as to form one word, it is frequently changed into اِم im; as, اِمَشَبِ imshab, to night.

تَعَالَى اَللّٰهُ جِهَ دَوْلَتِ دَارِمِ اِمَشَبِ  
كِهَ اَمَدِ نَاگِهَانِ دِلْدَارِمِ اِمَشَبِ

May God be exalted! What fortune have I to night! for this night is my beloved come unexpectedly!

and امروز imrōz, *to-day* ;

روز عَیْشُ و طَرَبُ و عَیْدِ صِیَامَسْتِ اِمْرُوزِ  
کامِ دِلِ حَاصِلِ و اَیْمِ بَکَامَسْتِ اِمْرُوزِ

*A day of mirth and joy, and the holy-day of the fast is this day :  
the desire of the heart (is) obtained ; and times are to (my) wish  
to-day.*

96. The words آن and از آن, prefixed to pronouns *personal*, change them into *possessives*, and are read with a short vowel, آنِ تو āni tū, or از آنِ تو az āni tū, i. e. *thine* ; as,

ماهِ کَنعَانَ مِنْ مَسْنَدِ مِصْرِ اَنْ تُو شُدْ

*Moon of Canaan ! (O Joseph), the throne of Egypt is THINE !*

97. The relatives (اسْمَائِ مَوْصُولِ), and interrogatives (اسْمَائِ اِسْتِفْهَامِ); are supplied by the invariable pronouns كه keh and چه cheh, of which the former usually relates to persons, and the latter to things : in the oblique cases of these pronouns the final and silent s, is absorbed before the syllable را ; as,

Nom. كِه who.

Oblique. كِرَا whom.

چِه which.

چِرَا which.

98. كِي kī and چِي chī, are interrogatives, and are very often joined to the verb اِسْتِ, as كِيَسْتِ who is it ? چِيَسْتِ what is it ?

یا رَبِّ آن شاهوش ماه رُخ زُهره جبین  
در یکتایِ که و گوهر یكدانه کیست

*O heaven ! whose precious pearl, and whose inestimable jewel, is that royal moon-faced, venus-foreheaded (damsel) ?*

کدام kudām (properly *which, whether* ?) is also an interrogative pronoun ; as,

مَبْخَوَارِهٖ و سرگشته و رِنْدِيمُ و نَظْرُ باز  
و آنکس که چندان نیست در این شهر کُدامست

*Wine-bibers, wanton and dissolute are we, and with open eyes ; but, who is that person in this city, who is not so ?*

99. Our *soever* is expressed in Persian by هر har, or هرآن harān, prefixed to the relatives ; as,

هرآنکه or هرکه *whosoever*.  
هرآنچه or هرچه *whatsoever*.

### OF THE PERSIAN VERBS, افعال.

100. The Persians have active (مُتَعَدِّي), and neuter (لَازِم), verbs like other nations ; but many of their verbs have both an active and neuter sense, which can be determined only by the construction. They have also a species of derivative verbs, which may be termed causals, (also مُتَعَدِّي). These verbs have properly but one conjugation, and only two

changes of tense, the aorist, and the preterite; all the other tenses being formed by the help of the particles می *mī* or همی *hamī*, and the auxiliary verbs هستن *haстан*, or بودن *būdan*, *to be*, and خواستن *kh'āستان*, *to desire, will, or be willing*. The passive voice is formed by adding the tenses of the substantive verb شدن *shudan*, to the participle preterite of the active; as, خوانده شد *kh'āndah shud*, *it was read*. The inflexions of these auxiliaries will be here exhibited.

\* مصدرٍ منصرفٍ *variable maṣdar*, or Infinitive بودن *būdan*, *to remain, or be*.

101. The present tense of this verb is irregular, but very easy; it should be carefully remembered, as it is the model for the variations of persons in all tenses.

INDICATIVE MOOD, Present Tense, صیغه حال.

Sing.	Plur.
ام <i>am</i> , <i>I am</i> .	ایم <i>aym</i> , <i>we are</i> .
* or ای <i>ā</i> , <i>thou art</i> .	اید <i>ayd</i> , <i>ye are</i> .
است <i>ašt</i> , <i>he is</i> .	اند <i>and</i> , <i>they are</i> .

\* If this infinitive be formed upon a word taken from any other language, as طلبیدن *to seek*, from the Arabick word طلب *to request*, it is then termed مصدرٍ جعلی *an artificial infinitive*.

This tense joined to nouns, pronouns, or adjectives, often coalesces with them, and then loses the initial short *ā* alif: e. g. with pronouns.

Sing.	Plur.
منم manam, <i>ego sum.</i>	مائیم māaym, <i>nos sumus.</i>
تویی tō I, <i>tu es.</i>	شُمائید shumāydy, <i>vos estis.</i>
اوست oost, <i>ille est.</i>	ایشانند ayshānand, <i>illi sunt.</i>

102. — With adjectives,

شادم shādām, <i>I am glad.</i>	شادیم shādaym, <i>we are glad.</i>
شادی shādī, <i>thou art glad.</i>	شادید shādayd, <i>you are glad.</i>
شادست shādast, <i>he is glad.</i>	شادند shādand, <i>they are glad.</i>

103. The negatives are formed by prefixing نه nah or ن na; as, نه ام, *I am not*, &c. but نه است is commonly written نیست, *it is not*; as,

راهیست راه عشق که هیچس گزاره نیست  
 آنجا جز آنکه جان بسپارند چاره نیست

*The path of love is such a path that it has no boundary: there, except that (men) give up the soul, is no remedy.* Hafiz.

104. Present tense حال of the defective verb, هستن haстан, *to be, remain, or exist.*

Sing.	Plur.
* هستم <i>I am.</i>	هستیم <i>we are.</i>
هستی <i>thou art.</i>	هستید <i>you are.</i>
هست <i>he is.</i>	هستند <i>they are.</i>

Simple Preterite, ماضی مطلق.

بودم <i>I was.</i>	بودیم <i>we were.</i>
بودی <i>thou wast.</i>	بودید <i>you were.</i>
بود <i>he was.</i>	بودند <i>they were.</i>

Preterite Imperfect, ماضی استمراری or تمنی.

&c. و می بود or بودی و می بودم or بودی و می بودید or بودید

Compound Preterite, ماضی قریب.

Sing.	Plur.
بوده ام <i>I have been.</i>	بوده ایم <i>we have been.</i>
بوده ای or بوده باشی <i>thou hast been.</i>	بوده اید <i>you have been.</i>
بوده است <i>he has been.</i>	بوده اند <i>they have been.</i>

\* The difference between this verb and *ام*, (Art. 101), is, that this signifies *I exist*, whereas the other is mostly used as the logical copula, to connect the extreme terms of a proposition, as also to form the preterite tenses of other verbs, &c.

Future, مُسْتَقْبَل.

Sing.	Plur.
بُودِ خَواهِم <i>I will be.</i>	بُودِ خَواهِمِمْ <i>we will be.</i>
بُودِ خَواهِی <i>thou wilt be.</i>	بُودِ خَواهِید <i>you will be.</i>
بُودِ خَواهِد <i>he will be.</i>	بُودِ خَواهِند <i>they will be.</i>

Imperative, اَمْر, or Precative, دَعَاوِي.

باشم, or مِی باشم, or بوم <i>let me be.</i>	باشیم, or مِی باشیم <i>let us be.</i>
باش, or مِی باش, or بُو <i>be thou.</i>	باشید, or مِی باشید <i>be ye.</i>
باشد, or مِی باشد, or بُواد <i>let him be.</i>	باشند, or مِی باشند <i>let them be.</i>

Subjunctive, or Aorist, مُضَارِع.

بُوم, or باشم, } <i>I be, or may be.</i>	بُومِمْ, or باشیم, } <i>we be, may be, &amp;c.</i>
or مِی باشم }	or مِی باشیم }
بُوی, باشی, or مِی باش <i>thou beest, &amp;c.</i>	بُوید, باشید, &c. <i>you be, &amp;c.</i>
بُود, باشد, or مِی باشد <i>he be, &amp;c.</i>	بُوند, باشند, &c. <i>they be, &amp;c.</i>

Conditional or Potential, شَرْطِي, or ماضِي اِسْتِمْراري.

بُودِ مِی, or بُودِ مِی <i>I might, would, &amp;c. be.</i>	بُودِ مِی <i>we would, &amp;c. be.</i>
بُودِ مِی, &c. <i>thou wouldst, &amp;c. be.</i>	بُودِ مِی, or بُودِ مِی <i>ye would, &amp;c. be.</i>
بُودِ مِی, &c. <i>he would, &amp;c. be.</i>	بُودِ مِی, or بُودِ مِی <i>they would, &amp;c. be.</i>

Future Subjunctive, مَاضِي مُشْكُوت.

Sing.	Plur.
* $\left. \begin{array}{l} \text{بوده باشم} \text{ or } \text{مِي بوده باشم} \\ \text{I shall} \\ \text{have been.} \end{array} \right\}$	$\left. \begin{array}{l} \text{بوده باشیم} \text{ or } \text{مِي} \\ \text{we shall} \\ \text{have been.} \end{array} \right\}$
$\left. \begin{array}{l} \text{بوده باشي} \text{ or } \text{مِي} \\ \text{thou shalt} \\ \text{have been.} \end{array} \right\}$	$\left. \begin{array}{l} \text{بوده باشید} \\ \text{you shall} \\ \text{have been.} \end{array} \right\}$
$\left. \begin{array}{l} \text{بوده باشد} \text{ or } \text{مِي} \\ \text{he shall} \\ \text{have been.} \end{array} \right\}$	$\left. \begin{array}{l} \text{بوده باشند} \\ \text{they shall} \\ \text{have been.} \end{array} \right\}$

Infinitive, مصدر.

Present, بودن by contraction بُد to be or remain.

فَاعِل	Participles.	مَفْعُول
باشا <i>being, (rare.)</i>		بوده <i>been, having been.</i>

105. شدن *shudan, to be or become.*†

used in forming the Passive voice.

Indicative or Subjunctive Present, صيغه حال.

مِي شوم <i>I am, or may be.</i>	مِي شويم <i>we are, &amp;c.</i>
مِي شوي <i>thou art.</i>	مِي شويد <i>you are, &amp;c.</i>
مِي شود <i>he is, &amp;c.</i>	مِي شوند <i>they are, &amp;c.</i>

\* This form sometimes goes by the name of the مَاضِي اِسْتِمْرَارِي مَظْنُون.

† *گردیدن* and *گشتن* are synonymous with this verb, and are in some instances substituted for it.



Simple Preterite, ماضی مطلق.

Sing.	Plur.
شدم <i>I was.</i>	شدیم <i>we were.</i>
شدی <i>thou wast.</i>	شدید <i>you were.</i>
شد <i>he was.</i>	شدند <i>they were.</i>

Preterite Imperfect, ماضی استمراری.

ومی شد, می شدی or می شدم, می شدی or می شد, &c.

Compound Preterite, ماضی قریب.

شده ام <i>I have been.</i>	شده ایم <i>we have been.</i>
شده ای or شده باشی <i>thou hast been.</i>	شده اید <i>you have been.</i>
شده است <i>he has been.</i>	شده اند <i>they have been.</i>

Preterpluperfect, ماضی بعید.

شده بودم <i>I had been.</i>	شده بودیم <i>we had been.</i>
شده بودی <i>thou hadst been.</i>	شده بودید <i>you had been.</i>
شده بود <i>he had been.</i>	شده بودند <i>they had been.</i>

Future, مستقبل.

خواهم شد <i>I will be.</i>	خواهیم شد <i>he will be.</i>
خواهی شد <i>thou wilt be.</i>	خواهید شد <i>you will be.</i>
خواهد شد <i>he will be.</i>	خواهند شد <i>they will be.</i>

Imperative, *أمر*, and *دُعَاوِي*, precative.

Sing.

Plur.

بِشُوم or مِيشُوم, شُوم *let me be.*

بِشُومِ or شُومِ, شُومِ *let us be.*

بِشُو or شُو, مِيشُو, *be thou.*

&c. &c. شُويد *be ye.*

بِشُود or شُود, مِيشُود, شُود *let him be.*

&c. &c. مِيشُوند *let them be.*

Subjunctive, or Aorist, *مُضَارِع*.

بِشُومِ or شُومِ *I be.*

بِشُومِ or شُومِ *we be.*

&c. &c. شُوي *thou beest.*

&c. &c. شُويد *you be.*

&c. &c. شُود *he be.*

&c. &c. شُوند *they be.*

Infinitive, *مُصَدَّر*.

شُدن *to be.*

Participles.

(rare) شُوا *being, becoming.*

شُدْدا *having been or become.*

106. خَواستَن kh'āstān or خَواهِيدَن kh'āhīdan, *to be willing.*

Aorist, *مُضَارِع*.

used in forming the Compound Future of verbs.

بِخَواهِمِ or خَواهِمِ *I will.*

بِخَواهِمِ or خَواهِمِ *we will.*

&c. خَواهِ *thou wilt.*

&c. خَواهِيد *you will.*

&c. خَواهد *he will.*

&c. خَواهند *they will.*

The other tenses are formed like those of the regular verbs.

## OF THE TENSES.

107. It will here be useful to shew in what manner the tenses of Persian verbs are deduced from the infinitives, which are considered by Oriental grammarians as the spring or fountain of all the moods and tenses : and hence they are termed the مصدر *maṣḍar*, or *source*.

108. All Persian infinitives end in *دن*, or *تن* ; as, رسیدن *raṣīdan*, to arrive ; نالیدن *nālīdan*, to grieve ; گفتن *gūftan*, to say : just as the preceding letter happens to be a sonant or a surd respectively.\*

109. The third person <sup>sonant</sup> of the simple preterite is formed by rejecting *ن* from the infinitive ; as, رسید, *he arrived* ; نالید, *he grieved* ; گفت, *he said*. Examples :—

گفتم مگر صبا ز چمن رسید  
یا کاروان مشک ز راه ختن رسید

*I said, but the zephyr is arrived from the garden, or the caravan of musk has come from the road of Khoten.*

110. The letter *ب*, often prefixed to this tense, is redundant, as

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\* By a sonant is meant any letter, in the first formation of which, by the organs of speech, the voice is distinctly heard ; by a surd, any other in which this is not the case. Hence all vowels will be sonants, as will *b*, *d*, and the like ; while *p*, *t*, &c. will be surds.

جامه را ببرد و برفت, *he took the mantle, and departed.* In this case the vowel following ب, is often omitted; as, بنشست for بنشست, *he sat.*

111. From the preterite is formed the imperfect tense, by prefixing the particles *می* or *همی*, as *میرسید* or *همی رسید*, *he was arriving.* These particles, however, imply continuity.

112. It is also sometimes expressed by adding *ی* (عجول) to the preterite, as *نالیدی*, *he was grieving*; *نالیدندی*, *they were grieving*: this form is common in prose; as,

بطرب و نشاط مشغول بودندی و نغمه ترانه از زبان چنگ و چغانه استماع نمودندی.

*They were engaged in pleasure and delight, and were continually listening to the delightful modulation of the tongue of the lute and cymbal.*

113. The same letter *ی*, added to the persons of the past tense, forms the potential mood; as, *نالیدمی*, *I might, could, should, or would grieve*; so Firdausi in a love song,

شبی در برت گر بر آسودمی  
سر فخر بر آسمان سودمی

*Could I rest one night in thy bosom, I should (seem to) touch the sky with my delighted head.*

And Hafiz,

آن طَرّه که هر جَعْدش صد نانه چین آرزو  
خوش بودی اگر بودی بُویش از خوشخوی

*That lock, each curl of which is worth a hundred musk-bags of China, would be sweet if its scent were from sweetness of temper.*

114. The participle preterite is formed from the infinitive by changing ن into ة; as, رسیده, *arrived*; گفته, *said*; from which participle, and the auxiliary verbs بودن and شدن, are made several compound tenses, as well as the passive voice; as, پاشیده ام, *I have sprinkled*; پاشیده بودم, *I had sprinkled*; پاشیده باشم, *I shall have sprinkled*; پاشیده شدم, *I was sprinkled*.

هم جان بدان دو نرگسِ جادو سپرده ایم  
هم دل بدان دو سنبلِ هندو نهاده ایم

*We also HAVE given up our soul to those two enchanting narcissuses (eyes); we also HAVE placed our heart on those two black hyacinths (locks of hair).*

115. The Persians are very fond of the preterite participle; and it is very often used by their elegant writers to connect the members of a sentence, and to suspend the sense till the close of a long period: in poetry, as well as prose, it sometimes is used like the third person preterite of a verb, as in this fine couplet:

فَرُورِغِ جَامُ و قَدَحِ نُورِ مَاهِ پَرُوشِيدَه  
عِذَارِ مُغَبَّجِگَانِ رَاهِ آفتابِ زده

*The splendour of the cup and goblet has obscured the light of the moon ;  
the cheek of the magian-children (young cup-bearers) has stolen the  
splendour of the sun.*

116. In the ode from which this couplet is taken, every distich ends with the word زدہ,\* for زد, *he struck*.

117. In composition, the infinitive is contracted by rejecting ن, as خَواہم شُد, *I will be* ; so Hafiz,

نَفْسِ بَادِ صَبَا مُشَكِّتِ فِشَانِ خَواہد شُد  
عَالَمِ پِیْرِ دِگَرِ بَارَهٗ جَوَانِ خَواہد شُد

*The breath of the western gale will be musk-shedding ; the old world  
will again be young.*

118. This short infinitive is likewise used after impersonal verbs ; as, تَوَانِ کَرْد, *it is possible to do* ; بَايَدِ کَرْد, *it is necessary to do* : thus Hafiz, the Anacreon of Persia ;

بَسَعِي خُودِ نَتَوَانِ بَرْدِ گُوهرِ مَقْصُودِ  
خَيَالِ تُسْتِ كِه اَيْنِ كَارِ بِيحَوَالِهٗ بَرِ آيَدِ

\* The *z* terminating this kind of words, is nothing more than the relative *z*, so روزه, *daily* ; ساله, *belonging to the year* ; مردانه, *manly, like men* ; &c. See Hyder Ali's Com. on the جَوهرُ التَّرکِيبِ, p. ٦٩

*It is impossible to bear away the jewel of thy wish by thy own endeavour; thy vain imagination is, that this will come without assistance.*

And the poet quoted in the history of Cazvini,

روزگار نامه کردارِ شماسْت  
بر آنجا کردارِ نیکو باید گماشت

*Your conduct is a register: it is necessary to place there good actions.*

119. In order to form the imperative mood of a Persian verb, recourse has been had to the following expedients. It has been found that one or other of the seven sonant letters, viz. و, د, م, ز, ر, ا, or ی, will precede دَن, and that one of the four surds, viz. خ, س, ش, or ف, will precede تَن, of the infinitive. (Art. 108). The verbs have then been divided into eleven classes, having one or other of these letters, taken in this order, preceding the termination of the infinitive for its respective *characteristic*: and the following rules have been devised accordingly for finding the imperative.

#### GENERAL RULE.

120. The terminating syllable of the infinitive دَن or تَن will always be rejected.—And, *specially*, by this process alone, the imperatives of all verbs of the *second*, the *fifth*, and of some of those of the *eleventh* classes, will be found. Example of the *second* class, in which ر precedes

دن, and is therefore the characteristic of that class, پروردن, *to cherish*. Imperative, پرور, *cherish thou*: of the *fifth*, in which ن is the characteristic, کندن, *to dig*, Imper. کن, *dig thou*: of the *eleventh*, in which ف is the characteristic, شکافتن, *to split*. Imper. شکاف, *split thou*.

SPECIAL RULES FOR THE REMAINING CLASSES.

121. All verbs of the *first*, *seventh*,\* and *ninth* classes, form their *infinitives* by also rejecting their characteristic letters. Example of the *first*, in which ا is the characteristic, ایستادن, *to stand*. Imper. ایست, *stand thou*: of the *seventh*, where ی is, دوشیدن, *to milk*. Imper. دوش, *milk thou*: of the *ninth*, where س is the characteristic, زیستن, *to live*. Imper. زی, *live thou*.

122. One verb only is generally given of the *third* class, i. e. having ز for its characteristic; † as, زدن, *to strike*. Imper. زن, *strike thou*.

123. The *fourth* class having م for its characteristic, presents only one verb; as, آمدن, *to come*. Imper. آ or آی, *come thou*. ‡

124. Verbs of the *sixth* class, having و for their characteristic, change that letter into آي; as, سُوْدن, *to wear*. Imper. سَآي, *wear thou*.

\* The causal verbs ending in یدن, come under this class, and are all regular.

† Meninski also gives ازدن or آزدن, *to plunge a knife*. Imp. از. (See ازیدن.)

‡ آرامدن, *to rest*, takes the imperative of آرامیدن; as, آرام, *rest thou*.



125. All verbs of the *eighth*, *tenth*, and some of those of the *eleventh*, classes, change their characteristics, viz. *ش*, *و*, or *ف*, into *ر*, *ز*, *ب*; respectively. Example of the eighth; *انداختن*, *to throw*. Imper. *انداز*, *throw thou*; of the tenth, *کاشتن*, *to sow*. Imper. *کار*, *sow thou*: of the eleventh, *کوفتن*, *to beat*. Imper. *کوب*, *beat thou*.

EXCEPTIONS.

126. In verbs of the *first*, *seventh*, and *ninth* classes.—Of the *first*, *دادن*, *to give*. Imper. *د*, *give thou*; *ستاندن*, *to take*, (for *ستاندن*\*). Imper. *ستان*, *take thou*, (from *ستاندن*).

— Of the *seventh*:

<i>گزیدن</i> <i>to choose</i> .	Imper. <i>گزین</i> .	<i>دیدن</i> <i>to see</i> .	Imper. <i>بین</i> .
<i>چیدن</i> <i>to gather</i> .	<i>چین</i> .	<i>شنیدن</i> <i>to hear</i> .	<i>شنو</i> or <i>شنو</i> .
<i>آفریدن</i> <i>to create</i> .	<i>آفرین</i> .		

— Of the *ninth*:

<i>پیوستن</i> <i>to adhere to</i> .	Imper. <i>پیوند</i> .
<i>بستن</i> <i>to bind</i> .	<i>بند</i> .

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\* Though the regular imperative of this verb, viz. *ست*, perhaps never occurs, the aorist, as well as the present tense formed from it, does; as, *ستد*, or *می ستد*, *he takes*; *آمان*, *to be prepared*, has no imperative: some other verbs, having this characteristic, take their imperatives from verbs of the sixth class; as, *گشادن*, *to open*. Imp. *گشای* from *گشودن*.

شکستن <i>to break.</i>	Imper. شکن
خاستن <i>to rise.</i>	خیز.
نشستن <i>to sit.</i>	نشین.
گُستن <i>to break.</i>	گُسل.

The rest of the verbs usually given as irregulars under this class, viz. کاستن, *to lessen*; خواستن, *to desire*; جستن, *to leap*; رستن, *to escape*; شستن, *to wash*; جستن, *to seek*; رستن, *to grow*, will appear sufficiently analogous, if we can allow in the four first, the addition of a silent *s*, as in the words که and چه, in order to prevent their ending in a vowel; for, striking off the terminating syllable with the characteristic, we shall have کا, خوا, &c. and adding *s*, we have کاه, خواه, چه, ره, which are their imperatives. In the three last, if we strike off the characteristic with the terminating syllable, and add و followed by the زائد یای (Art. 76), we shall have شوی, جوی, and روی, for their respective imperatives. The two آراستن and پیراستن, *to adorn*; have regularly آرا and پیرا, for the imperatives, and adding the زائد یای, آرای, and پیرای, *adorn thou*.\*

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\* Meninski also gives ریستن, *to spin*. Imper. ریس, as also نشاستن, *to cause to sit*; Imper. نشان: but the latter may have its imperative regularly from نشانیدن. This is most likely the case; and, that all the irregular imperatives have thus been derived. Whenever, therefore, the learner cannot find the form

127. Exceptions under the *second*, *fifth*, and *eleventh*, classes.

— Under the *second* :

آوردن <i>to bring.</i>	Imper. آر and آور	bring thou.
بردن <i>to bear.</i>	بر	
مردن <i>to die.</i>	میر	
کردن <i>to do.</i>	کن	
شمردن <i>to count.</i>	شمار	(from شماریدن).
آفشدن <i>to suck.</i>	آفشار	(آفشاردن)
سپردن <i>to give up.</i>	سپار	(سپاریدن).

— Under the *fifth* :

فرگندن <i>to dig a canal.</i>	Imper. فرگند	(from فرگندیدن).
گندن <i>to rot.</i>	گند	(گندیدن).

— Under the *eleventh* :

گرفتن <i>to take.</i>	Imper. گیر
پذیرفتن <i>to accept.</i>	پذیر
رفتن <i>to go.</i>	رو
گفتن <i>to say.</i>	گو or گوی

of the imperative under one class, he must try another. It is desirable, indeed, that he should have a complete list of all substitutions of this kind: but hitherto no such list, I believe, has been made out. The Grammars present only the most usual; and the Dictionaries are quite silent on the subject.

سُفْتَن <i>to bore.</i>	Imper. سُنَب (سُنَيْدَن).
خُفْتَن <i>to sleep.</i>	خُسَب (خُسَيْدَن).
شُكْفَتَن <i>to blossom.</i>	شُكَيْب.
نُهْفَتَن <i>to conceal.</i>	none.

128. EXCEPTIONS under the *sixth* class.

سُدَن <i>to become.</i>	Imper. شَو or شُو.	شُنُو <i>to hear.</i>	شُنُو
غُنُوَدَن <i>to slumber.</i>	غُنُو or غَنُو.	بُوَدَن <i>to remain.</i>	بُو or باش
دُرُوَدَن <i>to reap.</i>	دُرُو or دَرُو.		

129. EXCEPTIONS under the *eighth* and *tenth* classes.— Under the *eighth* :

شَنَاخْتَن <i>to know.</i>	Imper. شَنَاس.	سُخْتَن <i>to weigh.</i>	سُخ
فَرُوخْتَن <i>to sell.</i>	فَرُوَش.	دُوخْتَن + <i>to milk.</i>	دُوَش
كُسَبِخْتَن <i>to break.</i>	*كُسَبِل.		

— Under the *tenth* :

نُوشْتَن or نَبِشْتَن <i>to write.</i>	Imper. نُوَيْس.
هَشْتَن <i>to quit.</i>	هَل (هَلِيدَن).

\* Meninski also gives آخْتَن, *to draw a sword*, Imper. آخ. آهِيخْتَن id. Imp. آهِيج. (See آهِيجِيدَن).

† When this verb is used in the sense of *sewing*, the imperative is regular ; as, دُوَز, *sew thou* : so فَرُوخْتَن, when it means *to kindle* or *inflame*, has the imperative فَرُوَز.

کُشتن <i>to kill.</i>	کُش.
گُشتن <i>to revolve.</i>	گُرد (اگر دیدن).
اُفراشتن <i>to exalt.</i>	اُفراز (اُفراختن).
سِرِشتن <i>to mix.</i>	none.
آعِشتن <i>to dissolve.</i>	none.
کُشتن <i>to sow.</i>	none.*

130. The letter ب is often prefixed to the imperative ; as, بگو, *say thou* ; بترس, † *fear thou* ; so Firdausi in his noble satire against a king who had slighted him :

آیا شاه محمود کشور گشای  
 زمین گر نترسی بترس از خدای  
 خدیزیدی چرا خاطر تیز من  
 نترسیدی از تیغ خون ریز من

*O king Mahmud, conqueror of regions, if thou fearest not me, FEAR God! Why hast thou excited my wrathful temper? Dost thou not dread my blood-dropping dagger?*

131. It must here be observed, that the negatives نه nah, and ن na,

\* But here, as in many other cases, the imperative of کاشتن, *to sow*, i. e. کار, may be used.

† And then, as in Art. 110, the following vowel is often omitted ; as, بکشیم for بکشندیم.

are changed in the imperative into *مه* mah and *م* ma, in the second persons, singular and plural; as, *مپرس*, *do not ask*; but, in all the rest, *ن* will generally be used; as *نپرسد*, *let him not ask*.

دَرْدِ عِشْقِي كَشِيدِه اَم كِه مِپَرَس  
 زَهْرِ هَجْرِي چَشِيدِه اَم كِه مِپَرَس

*I have drained the dregs of one love; ASK NOT whose; I have tasted the poison of one absence: ASK NOT whose.*

132. Verbs commencing with a single or short *ا* alif, and prefixing one of these letters; viz. *ب*, *م*, or *ن*, will change the alif into *ي*, as *انداخت*, *he threw*; *بينداخت*, *throw*; *ميينداز*, *throw not*, &c. But, if such initial alif have medda (ـ), and consequently represent two alifs, (Art. 40), then the first will be changed to *ي* as before, and the second will remain; as, *آر* or *بيار*, *bring thou*; *ميآر* *bring not*; *نيآرد*, \* *he brought not*. Examples:

ساقياً ساغرِ شرابِ بيار  
 يكدو ساغرِ شرابِ نابِ بيار

*Cupbearer, BRING a cup of wine; BRING a cup or two of pure wine.*

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\* In this case, if the measure of the verse should require it, the *ي* will be rejected; as, *نآورد* *sekandar nāmah*, p. ۷, Edit. Calc.

گو شمع میارید در این جمع که امشب  
 در مجلس ما ماه رخ دوست تمامست  
 در مجلس ما عطر میامیز که جانرا  
 هر دم ز سر زلف تو خوش بوی مشامست

*Say, BRING NOT the taper into this assembly ; for, to night, the moon of my beloved's cheek is (at its) full in our banquet ; mix not perfume in our assembly ; for, from the extremity of thy locks, sweet fragrance is every moment perceptible to the soul.*

133. A precative form is made by inserting ۱ alif, preceded by (ـ), between the terminating letter of the third person singular of the aorist and the root ; as, گرداناد, *may he cause (it) to become !* پردازاد, *may he perform (it) !* and, occasionally in the first person ; as, میرام, *let me die !* It is used also with the particles ب, م, or ن. (Artt. 130-1).

Example :—

آوازه نوبتت بهر کس برسد  
 لیکن مرсад نوبت از تو بکسی

*MAY the fame of thy lot come to every person ; but may the lot not pass from thee to any one !*

134. The contracted participle, used in compound epithets, is exactly the same with the imperative ; as, انگیز, *excite thou ;* عشرت انگیز, *mirth exciting ;* افروز, *inflame thou ;* گیتی افروز, *world inflaming ;* Gayti-afrōz, the name of a fairy in the Persian tales, translated by Colonel Dow.

135. The participles of the present tense are formed by adding  $\hat{\text{آ}}$ -,  $\hat{\text{ان}}$ -, or  $\hat{\text{نده}}$ -, to the imperative; as,  $\text{رسان}$ ,  $\text{رسان}$ , and  $\text{رسنده}$ , *arriving* or *arriver*; which are, the last in particular, often used for nouns.

136. From the imperative also is formed the conjunctive tense or aorist, by adding to it the usual personal termination, as, from  $\hat{\text{آی}}$ , *come thou*,  $\hat{\text{آیم}}$ , *I may or will come*.

جُو آفتابِ مِی از مشرقِ پیاله بر آید  
زباغِ عارضِ ساقِ هزار لاله بر آید

*When the sun of the wine arises from the east of the cup, a thousand tulips arise from the garden of the cup-bearer's cheek.*

By this affected, yet lively allegory, the poet only means, that "the cup-bearer will blush, when he shall present the wine to the guests."

For the most part, this form of the Persian verb, which the grammarians properly call the aorist, or indefinite tense, answers to the potential mood of other languages, and is governed by conjunctions, as in Latin and English: this will be seen more clearly in the following example taken from the life of Nādir Shāh;

بر دانا یانِ رموزِ آگاهی و دقیقه یابانِ حکمت‌هایِ الهی واضح است که در هر عهد و آوان که اوضاع جهان مختلف و پریشان و چرخ ستمگر بکام ستمکیشان گردد خداوند یگانه که مدبّر این کارخانه و مقلب اوضاع زمانه است از فیض بی منت‌های خود سعادت‌مندیرا مویّد و در عرصه گیتی مبسوط آید کند که بمرام



مَرَّاحِمُ وَرَافِتٍ بِأَلْتِيَامِ جِرَاحَاتِ قُلُوبِ سِتْمِدِيدِگَانِ پَرْدَازُ وِ مَذَاقِ تَمَنَائِي  
تَلْخَكَمَانِ زَهْرِ حَوَادِثَ رَا بَشْهَدِ عَدَالَتِ شِيرِينِ سَازُ

*To (those) learned in the mysteries of knowledge, and (to) the subtilty-discoverers of the divine sciences, it is evident, that in every age and time, in which the affairs of the world are various and disordered, and the cycle of the oppressor revolves to the wishes of the oppressive, the only Lord, who is the governor of this workhouse, and the subverter of the circumstances of time, aids from his own unlimited bounty, and makes powerful upon the area of the world, some happy (being) who, with the healings of mercies and comfort, acts for the closing up of the wounds of the oppressed, and sweetens the palate of those embittered by the poison of events, with the honey of justice.*

In this period, the words گُردد, کُند, پَرْدَازُ, and سَازُ, are the aorists of گَرْدِيدَن, کَرْدَن, پَرْدَآخْتَن, and سَاخْتَن, governed by the conjunction کِه, that.

The present tense is formed by prefixing مِي or هِمِي, to the aorist; as, مِيدَانَم, *I know*; مِيدَائِي, *thou knowest*; مِيدَانَد, *he knoweth*:

أَيُّ بَادِ صَبَا بِيْغْدَرِ أَنجَا كِه تُو مِيدَائِي  
وَ أَحْوَالِ دِلَمِ بَه كُو پَيْدَا كِه تُو مِيدَائِي

*O' western gale, pass by the place which THOU KNOWEST, and speak openly the circumstances of my heart, which THOU KNOWEST.*

زین خوش رقم که بر گل رخسار میکشی  
خط بر صیفهء گل گلزار میکشی

*With that sweet character which THOU DRAWEST on the rose of thy cheek, THOU DRAWEST a line over the leaf of the garden-rose.*

The particles *می* and *همی*, are sometimes joined to the verb, and sometimes separated from it, according to the pleasure of the writer ;\* as,

بعیش کوش که تا چشم میزنی برهم  
خزان همیرسد و نو بهار می گذرد

*Be engaged in pleasure, for, while THOU ART STRIKING thy eye (lid) together, the autumn ARRIVES, and the new spring PASSES away.*

137. The letter *ب*, prefixed to the aorist, restrains it to the future tense ; as, *برسم*, *I will, would, or may arrive* :† thus Nakhshébi in his work called the *طوطی نامه*, or *the Tales of a Parrot*, Night 35.

نخشبى جد و جهد باید کرد  
چونکه مردم بیار خود برسد  
هر که در کارها کند جهدى  
عاقبت بر مراد خود برسد

\* They are used only to imply continuity (Art. 111), and may be omitted, when that is not intended.

† But, in this case, the first vowel of the verb is often omitted. (See Artt. 110-130).

*Nakhshebi! When men would arrive at their beloved, it becomes (them) to make effort and endeavour. Every one who makes an effort in (his) affairs, will arrive at last at his object.*

138. After having given this analysis of the Persian verb, it will be necessary to add a table of the moods and tenses, as they answer to those of European languages.

ACTIVE VOICE, معروف.

پرسیدن, *to ask.*

Indicative Mood, Present Tense, صیغه حال.

واحد Sing.	جمع Plur.
پرسم <i>I ask.</i>	پرسیم <i>we ask.</i>
پرسی <i>thou askest.</i>	پرسید <i>you ask.</i>
پرسد <i>he asks.</i>	پرسند <i>they ask.</i>

Simple Preterite, ماضی مطلق.

پرسیدم <i>I asked.</i>	پرسیدیم <i>we asked.</i>
پرسیدی <i>thou askedest.</i>	پرسیدید <i>you asked.</i>
پرسید † <i>he asked.</i>	پرسیدند <i>they asked.</i>

\* We sometimes have this form here; viz. پرسیدستی, پرسیدست, پرسیدستیم, &c. but this is rare.

† Occasionally with a redundant ا; as, گفتا, *he said*: but this is done mostly by the poets.

## Compound Preterite, ماضی قریب.

واحد Sing.	جمع Plur.
ام پرسیده <i>I have asked.</i>	ایم پرسیده <i>we have asked.</i>
تو پرسیده <i>or</i> ای پرسیده <i>thou hast asked.</i>	اید پرسیده <i>you have asked.</i>
او پرسیده <i>or</i> است پرسیده <i>he has asked.</i>	آند پرسیده <i>they have asked.</i>

## Preterite imperfect, ماضی استمراری.

* می پرسیدم <i>I was asking.</i>	می پرسیدیم <i>we were asking.</i>
تو می پرسیدی <i>thou wast asking.</i>	تو می پرسیدید <i>you were asking.</i>
او می پرسید <i>he was asking.</i>	آنها می پرسیدند <i>they were asking.</i>

## Preterpluperfect, ماضی بعید.

بودم پرسیده <i>I had asked.</i>	بودیم پرسیده <i>we had asked.</i>
تو بودی پرسیده <i>thou hadst asked.</i>	تو بودید پرسیده <i>you had asked.</i>
او پرسیده بود <i>he had asked.</i>	آنها پرسیده بودند <i>they had asked.</i>

## First Future, or امر حاضر.

+ بپرسم <i>I shall ask.</i>	بپرسیم <i>we shall ask.</i>
تو بپرسی <i>thou shalt ask.</i>	تو بپرسید <i>you shall ask.</i>
او بپرسد <i>he shall ask.</i>	آنها بپرسند <i>they shall ask.</i>

\* This form has a continuative sense, and is equivalent to what is here also termed "the Potential."

† This form is also used for the imperative; as, بپرسم, *let me ask, &c.*

Second Future, مُسْتَقْبَل.

واحد Sing.	جمع Plur.
خواهم پرسید <i>I will ask.</i>	خواهیم پرسید <i>we will ask.</i>
خواهی پرسید <i>thou wilt ask.</i>	خواهید پرسید <i>you will ask.</i>
خواهد پرسید <i>he will ask.</i>	خواهند پرسید <i>they will ask.</i>

Imperative, امر حاضر, or دعاوی, precative.

بپرسم OR بپرس <i>let me ask.</i>	بپرسیم <i>let us ask.</i>
پرس OR بپرس <i>ask thou.</i>	پرسید <i>ask you.</i>
پرسد OR بپرسد <i>let him ask.</i>	پرسند <i>let them ask.</i>

Conjunctive or Aorist, مضارع.

پرسم <i>I may ask.</i>	پرسیم <i>we may ask.</i>
پرسی <i>thou mayst ask.</i>	پرسید <i>you may ask.</i>
پرسد <i>he may ask.</i>	پرسند <i>they may ask.</i>

Potential, ماضی استمراری, or ماضی تشکیک.

پرسیده‌ی <i>I might, &amp;c. ask.</i>	پرسیده‌ی <i>we might, &amp;c. ask.</i>
پرسیدی <i>thou mightest ask.</i>	پرسیدیدی <i>you might ask.</i>
پرسیدی <i>he might ask.</i>	پرسیدندی <i>they might ask.</i>

\* The first and second persons plural of this form are omitted by some, but retained by other, Grammarians. See Hyder Ali's Comment. on the

جوهر التركيب, p. ۶۸

Compound Future; or, according to some, a doubtful preterite, or,

ماضِي تَشْكِيكٌ.

واحد Sing.

جمع Plur.

* پَرَسِيْدَه باشم	<i>I shall have asked.</i>	پَرَسِيْدَه باشيم	<i>we shall have asked.</i>
پَرَسِيْدَه باشي	<i>thou shalt have asked.</i>	پَرَسِيْدَه باشيد	<i>you shall have asked.</i>
پَرَسِيْدَه باشد	<i>he shall have asked.</i>	پَرَسِيْدَه باشند	<i>they shall have asked.</i>

Infinitive, مصدر.

Present, پَرَسِيْدَن *to ask*, contracted پَرَسِيْد.

Preterite, پَرَسِيْدَه بُوْدَن *to have asked*.

Participles, اِسْمِ فَاعِلٍ and اِسْمِ حَالِيَه.

Present, پَرَسَان and پَرَسِنْدَه *asking, who asks*.

Preterite, اِسْمِ مَفْعُولٍ پَرَسِيْدَه *asked, or having asked*.

- 
- By prefixing مِي to this tense, we have a continuative imperative (اَمْرٌ مُدَامِي), as, مِي پَرَسِيْدَه باشم, *let me (constantly) have asked, &c.* Or, if taken as a preterite (ماضِي اِسْتِمْرَارِيَه مَظْنُون), *a supposed continuative preterite.* (See p. 46, note.)

139. PASSIVE VOICE, مجهول.

Indicative Present, صيغة حال.

واحد Sing.

جمع Plur.

پرسیده می شوم <i>I am asked.</i>	پرسیده می شویم <i>we are asked.</i>
پرسیده می شوی <i>thou art asked.</i>	پرسیده می شوید <i>you are asked.</i>
پرسیده می شود <i>he is asked.</i>	پرسیده می شوند <i>they are asked.</i>

Preterite, ماضی مطلق.

پرسیده شدم <i>I was asked.</i>	پرسیده شدیم <i>we were asked.</i>
پرسیده شدی <i>thou wast asked.</i>	پرسیده شدید <i>you were asked.</i>
پرسیده شد <i>he was asked.</i>	پرسیده شدند <i>they were asked.</i>

Imperfect Tense, ماضی استمراری.

پرسیده می شدم <i>I was then asked.</i>	پرسیده می شدیم <i>we were then asked.</i>
پرسیده می شدی <i>thou wast then asked.</i>	پرسیده می شدید <i>you were then asked.</i>
پرسیده می شد <i>he was then asked.</i>	پرسیده می شدند <i>they were then asked.</i>

or,

* پرسیده شده‌ام <i>I had been &amp;c. asked.</i>	پرسیده شدیم <i>we had been asked.</i>
پرسیده شدی <i>thou hadst been asked.</i>	پرسیده شدید <i>you had been asked.</i>
پرسیده شد <i>he had been asked.</i>	پرسیده شدند <i>they had been asked.</i>

\* See note p. 67.

## Compound Preterite, ماضی قریب.

واحد Sing.

جمع Plur.

پرسیده شده ام	<i>I have been asked.</i>	پرسیده شده ایم	<i>we have been asked.</i>
پرسیده شده ای	<i>or thou hast been asked.</i>	پرسیده شده اید	<i>you have been asked.</i>
پرسیده شده است	<i>he has been asked.</i>	پرسیده شده اند	<i>they have been asked.</i>

## Preterpluperfect, ماضی بعید.

پرسیده شده بودم	<i>I had been asked.</i>	پرسیده شده بودیم	<i>we had been asked.</i>
پرسیده شده بودی	<i>thou hadst been asked.</i>	پرسیده شده بودید	<i>you had been asked.</i>
پرسیده شده بود	<i>he had been asked.</i>	پرسیده شده بودند	<i>they had been asked.</i>

## Doubtful Preterite, ماضی تشکیک.

پرسیده شده باشم*	<i>I may have been asked.</i>	پرسیده شده باشیم	<i>we may have been asked.</i>
پرسیده شده باشی	<i>you may have been asked.</i>	پرسیده شده باشید	<i>you may have been asked.</i>
پرسیده شده باشد	<i>he may have been asked.</i>	پرسیده شده باشند	<i>they may have been asked.</i>

\* Or ماضی استمراریء مظلون پرسیده می شده باشم &c. will form the *I may have been (constantly, continually) asked.* See p. 68, note.



Aorist, مضارع, used also as an imperative.

واحد Sing.	جمع Plur.
پرسیده شوم <i>I may be asked.</i>	پرسیده شویم <i>we may be asked.</i>
پرسیده شوی <i>thou mayst be asked.</i>	پرسیده شوید <i>you may be asked.</i>
پرسیده شود <i>he may be asked.</i>	پرسیده شوند <i>they may be asked.</i>

Second Future, مستقبل.

پرسیده خواهم شد <i>I shall be asked.</i>	پرسیده خواهیم شد <i>we shall be asked.</i>
پرسیده خواهی شد <i>thou shalt be asked.</i>	پرسیده خواهید شد <i>you shall be asked.</i>
پرسیده خواهد شد <i>he shall be asked.</i>	پرسیده خواهند شد <i>they shall be asked.</i>

Continuative Imperative, امر مدامی.

پرسیده می شده باشم { <i>let me be</i> (always) asked.	پرسیده می شده باشیم { <i>let us be</i> asked.
پرسیده می شده باشی { <i>be thou</i> (always) asked.	پرسیده می شده باشید { <i>be you</i> asked.
پرسیده می شده باشد { <i>let him be</i> (always) asked.	پرسیده می شده باشند { <i>let them</i> be asked.

Infinitive, مصدر.

Present, پرسیده شدن *to be asked.*

Preterite, پرسیده شده بودن *to have been asked.*

140. A prohibition will prefix م to the second persons of the imperative; a negation نَ or نِ to any other person, mode, &c. (See Art. 131); as,

Sing.	نَبِي دَانِم	<i>I do not know,</i>	nescio.
	نَبِي دَانِي	<i>thou dost not know,</i>	nescis.
	نَبِي دَانَد	<i>he does not know,</i>	nescit.
Plur.	نَبِي دَانِيْم	<i>we do not know,</i>	nescimus.
	نَبِي دَانِيْد	<i>you do not know,</i>	nescitis.
	نَبِي دَانِنْد	<i>they do not know.</i>	nesciunt.

ندانم از چه سبب رنگِ آشنائی نیست  
سہی قدانِ سیہ چشمِ ماہِ سیمارا

I KNOW NOT *from what cause there is not the hue of friendship to the cypress-shaped, black-eyed, moon-faced (damsels).*

#### THE CAUSAL VERB, فَعْلٌ مُتَعَدِّي.

141. This verb is formed from the primitive by adding to the second person singular of the imperative the syllable اَنْدَن or اَنْبِيْدَن; as, رس, *arrive thou*; رسانْدَن or رسانِیْدَن, *to cause to arrive*; ره, *escape thou*; from رِهَانِیْدَن, *to release*. This infinitive is termed مصدرِ فرعی, *a derived masdar*. Their imperatives are formed according to the rules given under Classes V. and VII. and they are then regularly conjugated.

Example : —

یا رَبِّ آن آهوی مُشکین بختن باز رِسان  
وَأَنْ سَهی سُرُو خرامان بچمن باز رِسان

*O Heaven! BRING that musky fawn back to Khoten; BRING back that tall waving cypress to the garden.*

The contracted participles, as it has been before observed, (Art. 134), are of great use in the composition of words; as, *عَشْرَتِ أَنْگیز*, *mirth-exciting*; from *عَشْرَت*, which in Arabick signifies *mirth*, and the participle of *انگیزختن*, *to excite*: but of these elegant compounds I shall speak at large in the next section.

OF THE COMPOSITION  
AND  
DERIVATION OF WORDS.

142. ONE of the chief beauties of the Persian language is its frequent use of compound adjectives; in the variety and elegance of which it surpasses not only the German and English, but even the Greek. These compounds may be multiplied without end, according to the pleasure and taste of the writer; they are formed either by a noun and the contracted participle; as, *دل فریب* or *دلفریب*, *heart-deceiving*; or by prefixing an adjective to a noun; as, *خوشبوی*, *sweet-smelling*; or lastly, by placing one substantive before another; as, *گل‌بازار*, *rose-cheeked*.

143. Since one of the nouns in a compound word is often borrowed from the Arabick, a man who wishes to read the Persian books with satisfaction, ought to have a competent knowledge of both languages. I shall subjoin a list of the most elegant compounds that I can recollect; but I must express most of them in English by circumlocutions: for though we have some compound epithets which give a grace to our poetry, yet, in general, the genius of our language seems averse to them. Thus *آهو چشم* from *آهو*, *a fawn*; and *چشم*, *the eye*; a Persian epithet which answers to the Greek *ἐλικώπις*, seems very harsh in English, if we translate it *fawn-eyed*; Lady Wortley Montague's translation

*stag-eyed*,\* is not much better, and conveys a different idea from what the Eastern poets mean to express by this epithet.

## I. صِفَاتِ عَارِضِي.

## 144. Adjectives compounded of nouns and participles.†

كُلُّ أَفْشَانٍ <i>shedding flowers.</i>	مُرَادٌ أَوْرٌ <i>fulfilling the desire.</i>
دُرٌّ أَفْشَانٍ <i>sprinkling pearls.</i>	دَلِ أَوْرٌ <i>brave.</i>
كَوْهَرٌ أَفْشَانٍ <i>shedding gems.</i>	جِهَانٌ أَرَا } <i>adorning the world.</i>
خُونٌ أَفْشَانٍ <i>dropping blood.</i>	وَعَالَمٌ أَرَا } <i>and</i>
دَلِ أَزَارٍ <i>afflicting the heart.</i>	مَجْلِسٌ أَرَا <i>gracing the assembly.</i>
جَانٌ أَزَارٍ <i>wounding the soul.</i>	دَلِ أَرَامٍ <i>giving rest to the heart.</i>
تَابٌ أَفْكَنٍ <i>darting flames.</i>	نَبْرَدٌ أَزْمَا <i>experienced in battle.</i>
بَيْسَحٌ أَفْكَنٍ <i>tearing up roots.</i>	رُوحٌ أَسَا <i>appeasing the spirit.</i>
سَتَكٌ أَفْكَنٍ <i>casting stones.</i>	جَانٌ أَسَا <i>giving rest to the soul.</i>
كُوزٌ أَفْكَنٍ <i>throwing down mountains.</i>	خُونٌ أَلُودٌ <i>sprinkled with blood.</i>
مَرْدٌ أَفْكَنٍ <i>overthrowing heroes.</i>	غُبَارٌ أَلُودٌ <i>covered with dust.</i>
عَنْبِرٌ أَكِينٍ <i>full of ambergris.</i>	خَطَاٌ أَلُودٌ <i>stained with crimes.</i>
سُرُورٌ أَكِينٍ <i>full of pleasures.</i>	رُوحٌ أَفْرَا <i>refreshing the spirit.</i>

\* See her Letters from Constantinople.

† We sometimes find the last word of the compound separated from the foregoing, by some word or words intervening; as, رَنُگِ از دِلِ رَبَائِي for رَنُگِ رَبَائِي از دِلِ, *one stealing the colour (blood) from the heart.*

افزای increasing cheerfulness. رنگ آمیز mixed with colours, that

شهر آشوب disturbing the city; is, deceitful.

elegantly applied to beauty, to which پرتو انداز darting rays.

likewise the poets give the following دهشت انداز striking with fear.

epithet, آتش انداز casting out fire.

روز افزون increasing daily. تیر انداز shooting arrows.

سر افراز raising his head. ظلمت اندوز gathering darkness, an

کردن افزاز exalting his neck. epithet of the night.

عالم افزوز } enlightening the world. عمیرت اندوز obtaining example.  
or جهان افزوز } انگیز excitement.

افروز گیتی enflaming the universe. خلوص انگیز promoting sincerity.

معرکه افروز kindling the fight. فتنه انگیز raising a tumult.

بوستان افروز inflaming the garden, a خجالت انگیز causing blushes to rise.

beautiful epithet for the anemone. خفقان انگیز making the heart beat.

دانش آموز skilled in science. ارشاد انگیز producing instruction.

کار آموز expert in affairs. مردم آوار devouring men.

مرد آمیز mixed with joyful tidings. جان آفرین that created the soul.

This participle آمیز is used in a great دل بر a ravisher of hearts.

variety of compounds.

سایه پرور bred in the shade, an

راحت آمیز giving rest. epithet for an ignorant young man

who has not seen the world.

ستم آمیز full of threats.

شَهْد آمِيز mixed with honey.	عِلْمًا پَرور cherishing learned men.
تَن پَرور nourishing the body.	خُوشخَوان sweetly singing.
عِشْق باز sporting with love.	جِهَانْدَار possessing the world.
پُوزِش پذِيز accepting an excuse.	نَكْتِه دَان skilful in subtleties.
تِرَانِه پَرْدَاز composing tunes, a musician.	خُرْدِه بِيِن seeing minute objects.
سُخْن پَرْدَاز composing sentences, an orator.	سُخْن رَان lengthening his discourse.
نَقْل بِنْد compiling narratives, an historian.	كَاْمِرَان gaining his desires.
عَدُو بِنْد that enslaves his enemies.	خُون رِيز shedding blood.
فِتْنِه بِيَز spreading sedition.	شَكْر رِيز dropping sugar.
عِطْر بِيَز shedding perfume.	كُهْر رِيز scattering jewels.
نَاْدِرِه پِيرا collecting memorable events.	اَشْك رِيز shedding tears.
اَسْمَان پِيُونْد reaching the sky.	غَمَزْدَا dispersing care.
عَالْمَنَاب inflaming the world, an epithet of the sun.	ظَلْمَت زْدَا dispelling darkness.
دَوْلَتِجُورِي wishing prosperity.	رَهْزَن infesting the way a robber.
گُل چِيِن gathering roses.	بِخْمَر سَاز preparing enchantments.
شِكُونِه چِيِن cropping flowers.	دِلْسْتَان ravishing hearts.
	دِلْسُوز inflaming the heart.
	جَان شِكَار a hunter of souls.
	عُمْر شِكَاْف destroying life.

چین سخن جمع <i>collecting words, an in-</i>	صف شکن <i>breaking the ranks.</i>
former.	انجم شمار <i>equal to the stars in</i>
صبح خیز <i>rising in the morning.</i>	number.
کار شناس <i>skilful in business.</i>	دلکشا <i>rejoicing the heart.</i>
شکر فروش <i>selling sugar.</i>	کشورگشا <i>conquering provinces.</i>
خود فروش <i>boasting of himself.</i>	اورنگ نشین <i>sitting on a throne.</i>
ناظر فریب <i>deceiving the beholder.</i>	ویرانه نشین <i>inhabiting a desert.</i>
چگر گداز <i>melting the heart.</i>	رهنما <i>showing the way.</i>
صما گداز <i>dispelling a calamity.</i>	نواز غریب <i>kind to strangers.</i>
ضیا گستر <i>spreading light.</i>	بربط نواز <i>tuning a lute.</i>
عالمگیر <i>subduing the world.</i>	کامیاب <i>who finds what he desires.</i>

## II.

## 145. Words compounded of adjectives and nouns.

خوب روی <i>with a beautiful face.</i>	خوب آواز <i>with a good voice.</i>
پاکیزه خوی <i>having pure intentions.</i>	خوب رائحه <i>with a pleasing scent.</i>
خوشخوی <i>of a sweet disposition.</i>	خوش الحان <i>with sweet notes ; an epi-</i>
پاکدامن <i>with unblemished virtue.</i>	thet of the nightingale ;

as in this elegant distich,

رونی عهدِ شبابست دگر بستانرا  
میرسد موده کُل بلبل خوش الحانرا



*It is the brightness of the season of youth again to the gardens ; the tidings of the rose arrives to the sweet-singing nightingale.*

رفتار خوش walking gracefully. شیرین دهن with a sweet mouth.  
شیرینکار with gentle manners. سیاه چشم black-eyed.

The compounds of this form are very numerous, and may be invented at pleasure.

III.

146. Adjectives compounded of two nouns.

Each of these epithets is a short simile.

پری روی } with the face of a fairy.	غنچه لب with lips like rose-buds.
پری، پیکر }	سمن بوی with the scent of jessamine.
پری رخسار with the cheeks of a fairy.	سمن بر with a bosom like jessamine.
جمشید کلاه with the diadem of Gemshid.	گل رخ with cheeks like roses.
دارا حشمت with the troops of Darius.	گل روی with a rosy face.
سپهین ساق with legs like silver.	مشکبوی with the scent of musk.
شکر لب with lips of sugar.	یاکوت لب with lips like rubies.
طوطی گفتار talking like a parrot	شیر دل with the heart of a lion.

147. When we consider the vast number of epithets that may be compounded after these three forms, and that those epithets are often used for substantives without a noun being expressed, we must allow that the Persian language is one of the richest in the world. These compounds

are thought so beautiful by the Persian poets, that they sometimes fill a distich with them; as,

ماه رُوی مُشکبُوی دِلکشِی  
جان فزای دِلقریبی مَهوشی

*A moon-faced, musk-scented, heart-alluring, soul-delighting, heart-deceiving, moon-like (beauty).*

148. The particles *هم* and *تاش*,\* *together*, prefixed to nouns, form another elegant class of compounds implying *society* and *intimacy*; as,

همایشان	<i>of the same nest.</i>	همخوابه	<i>sleeping together.</i>
همانگ	<i>of the same inclination.</i>	همدم	<i>breathing together.</i>
همبزم	<i>of the same banquet.</i>	خواجه تاش	<i>of the same master, school-</i>
همبستر	<i>lying on the same pillow.</i>		<i>fellow.</i>

149. The particles *نا*, *not*; *کم*, *little*; and *بی*, *without*; are placed before nouns to denote privation; as, *نا امید*, *hopeless*; *نا شناس*, *ignorant*; *نا شگفته*, *not yet blown*; *کم بها*, *of little value*; *کم عقل*, *with little sense*; *بی باک*, *fearless*; *بی امان*, *merciless*: this particle is often joined to Arabick verbs; as, *بی تأمل*, *inconsiderate*; *بی ترتیب*, *irregular*.

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\* This particle is Turkish.

Example :—

بَعْدَ اَزِیْنِ نَامِتْرَا دَرِ هَرْگِجَا خَوَاهَمِ نَوِشْت  
بِی حَقِیْقَتِ بِی مَرُوْتِ بِی وَفَا خَوَاهَمِ نَوِشْت

Henceforth, wherever I shall write thy name, I will write FALSE, IN-  
HUMAN, and FAITHLESS.

### ON THE FORMATION OF NOUNS.

150. Names of agents (أَسْمَاءُ فَاعِلٍ) are generally participles active ending in نَدَ ; as, سازنده sâzandeh, a composer ; or they are formed by adding گر gar, گار gār, بان bān, جِی or جِی\* to a substantive ; as, زرگر, a goldsmith ; تلمگار, a writer ; باغبان, a gardener ; ایلیچی, an ambassador ; میانچی, a mediator.

151. Adjectives (صِفَاتٍ) implying possession or plenty are formed by adding to nouns the termination سار, گین, آگین, مند, وار, ناک, دور, ی or ی. as, چرده † ; as, شرمسار, bashful ; غمگین, sorrowful ; شرم آگین, ashamed ; دانشمند, learned ; زهرناک, venomous ; امیدوار, hopeful ; جانور, having life ; هندی, Indian † ; سیاه چرده, blackish : also the terminations ا, as, دانا, wise, بویا, odorous :—ور ; as, آزور, covetous, رنجور, sorrowful :—آور ; as, تناور, robust, دلآور, courageous.

\* These are rather Turkish than Persian terminations.

† This is a Turkish adjunct.

‡ With یائی نسبت. See Art. 74.

152. The Arabick words **أهل**, **أرباب**, **صاحب**, **دُو**, put before nouns, form likewise adjectives of possession ; as, **دُو جلال**, *majestic*, *dignitate præditus*, **صاحب جمال**, *beautiful*, *venustate præditus*, **أرباب صورت**, *persons of exterior form*, *formâ gaudentes*, **أهل حكمت**, *wise*, *sapientiâ præditus*. We may here observe, that the Indians use a great variety of phrases purely Arabick, some as proper names and titles of chiefs and princes, and others as epithets or constant adjuncts to substantives ; such are the names **سراج الدوله**, **شمس الدوله**, **نجم الدوله**, **شجاع الدوله**, which signify in Arabick, *the force*, *the star*, *the sun*, and *the lamp of the state* ; such also is the title which they gave Lord Clive, **زبدة الملك**, *the cream of the kingdom* ; in the same manner they seldom mention the province of **بنگاله**, without adding, by way of epithet, **جنت البلاد**, *the paradise of regions* ; an Arabick title given to that province by **اورنگ زيب** Awrangzēb.

153. Some adjectives are formed from nouns by adding **ين** in ; as, **آتشدین**, *fiery* ; **زرین**, *golden* ; **زمردین**, *made of emeralds*.

154. The termination silent **ه**, (**مُحَفَّف**) applied to the end of nouns either in the singular or plural number, forms a class of relative nouns, coming very near in signification to those formed by the **بیای نسبت**, or relative **ی**, (Art. 151), as, **دست**, *the hand* ; **دسته**, *belonging to the hand*, *a handful* ; or the like. **مردان**, *men* ; **مردانه**, *like men*, *courageously* ;

بادشاهان, *kings*; بادشاهانه, *like kings, royally*. Words of this class, when they happen to be the last of two in construction, do not require that the foregoing have kesrah; as, پارچه زنانه, *not پارچه زنانه, clothing proper for, or belonging to, women*.

155. Adjectives of similitude are formed by adding آسا, سا, or وش, to substantives; as, عنبر آسا, *like ambergris*; مشک آسا, *like musk*; آسا جنت, *like paradise*; سحر آسا, *like magic*; وش غنچه, *like a rose-bud*; قمروش, or مهروش, *like the moon*.

156. Some adjectives and adverbs are formed by nouns doubled, with the letter ا alif put between them; as, لبالب, *lip to lip*; سراسر, *head to head*; رنگارنگ, or گوناگون, *colour to colour, i. e. to the top, entirely, variegated*.

Example: —

رَوْضَةُ مَاءٍ نَهْرِيهَا سُلْسَالٌ  
 دَوْحَةٌ سَجْعٌ طَيْرِيهَا مَوْزُونٌ  
 آن پر از لالهائی رنگارنگ  
 وین پر از میوهائی گوناگون

*A garden, the water of whose rivulets (is) rippling; an orchard, the melody of whose birds (is) weighed (measured), that full of many coloured tulips, and this full of fruits (of) various hues.*

The two first lines of this tetrastich are in pure Arabick.

157. The termination فام, as well as گون, denotes colour; as, گلفام or گلگون, *rose coloured*; زمردفام, *emerald colour*.

اسمائی تصغیر, DIMINUTIVE NOUNS.

158. These nouns are formed by adding the syllables بچه, چه, كت, or واو معروف, to the primitive.

159. The syllable ك is generally added to primitives signifying animated beings; as, مرد, *a man*; مردك, *a little man*; بچه or چه, to nouns signifying either animate or inanimate beings; as, باغ, *a garden*, باغچه, *a little garden*; بز, *a goat*, بزچه, *a little goat*.

160. If the primitive end in silent ه (هاي مخفف) preceded by a long syllable, the ه is changed into ك; as, جامه, *a garment*; جامك, *a small garment*. But if a long syllable do not precede, the diminutive is formed by changing ه into كي; as, مزه, *taste*; مزكي, *some taste*.

161. ه is applicable to inanimate beings only; as, دان or دانه, *a grain*; دانچه, *a small grain*. يزه is sometimes found to form the diminutive; as, آتش, *fire*; آتشيده, *a fire fly*.

162. The diminutive in واو معروف, occurs but seldom; as, پسر, *a son*; پسرو, *a little son*; دختر, *a daughter*; دختره, *a little daughter*. شه, هه, and او, are terminations of the diminutive noun; but they occur very rarely.

## OF THE HĀṢILĪ MAṢḌAR, حاصل مصدر.

163. From the compounds above mentioned, or any other adjectives, compounded or simple, may be formed abstract substantives, by adding (معروف) \* ي.

شرمسار *bashful*.

شرمساری *bashfulness*.

دانشمند *learned*.

دانشمندی *learning*.

سیاه *black*.

سیاهی *blackness*.

But if the adjective end in (های مضعف) the silent *s*, the abstract is made by changing *s* into گي; as, بیگانه, *strange*; بیگانگی, *strangeness*, بی علاقه, *unconnected*; بی علائگی, *want of connection*. If the primitive end in (های مظهر) the aspirated *s*, ي only is added; as, پادشاه, *a king*; پادشاهی, *royalty*.

Many abstract nouns are formed in this manner, expressing the qualities of the primitives from which they have been derived; as, خر, *an ass*; خری, *stupidity*; گرگ, *a wolf*; گرگی, *the ravenous disposition of that animal*. مرد, *a man*; مردی, *manhood*, &c. (This is another office of the یای نسبت).

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\* It must not be inferred, however, that words not terminating in this ي, are not abstract in signification, for قدمبوس is perfectly equivalent to قدمبوسی, *kissing the feet*.

164. If the word end in alif ا or و, the soft ḥamza must be introduced before the final ي; as, دانا, *wise*; دانائي, *wisdom*; بينا, *seeing*; بينائي, *sight*; گل رو, *rosy-faced*; گل روئي, *being rosy-faced*; سيه مو, *having black hair*; سيه موئي. But if واو follow faṭḥah (و), ḥamza is not introduced; as, نو, *new*; نوي, *novelty*. (See Art. 33.) This ي is termed ياي مصدرى, *the ي of the maṣḍar*.

165. Another class of these nouns is formed from the third person preterite of a verb; as, خريد و فروخت, *buying and selling*; آمد و شد, *coming and going*.

166. A third class of the ḥāṣili maṣḍar is formed from the imperative of verbs; as, گوي, *conversation*; جوي, *search*; from گفتن, imperative گو, *(with ياي زائد, Art. 76.)*

167. A few of these nouns are formed by adding silent ه (هاي مخفف) to the primitive; as, آتش زنه, *a flint*. (See Art. 154).

168. A noun denoting fitness, (لياقت), is often derived from Persian infinitives by the addition of ي (معروف, Art. 35); as, خوردني, *fit to be eaten*; کردني, *fit to be done*. (This is termed ياي لياقت, Art. 73.)\*

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\* As there are also cases, in which the ياي تنكير is added to the infinitive, the student must be careful rightly to distinguish them. (See the Commentary on the مسکندر نامه, Calcutta, 1812, p. ٦).



169. Others are made, either by adding *أر* to the third person of the past tense; as, دیدار, *sight*; گفتار, *speech*; رفتار, *motion*; or, by adding *ش* or *اکت* to the contracted participle; as, آسایش, *rest*; ستایش, *praise*; دانش, *learning*; پوشاک, *clothing*.

170. The letter *ا* alif added to some adjectives, forms other abstracts; as, گرم, *warm*; گرما, *warmth*; درازا, *length*, from دراز, *long*, &c.

171. Nouns denoting place, (اسمائی ظرف) are formed by the terminations *استان*, *دین*, *دان*, *مان*, *زار*, *گاه*, *کده*, or *جا*;—and *بار*, *سار*, *لانج*, or *ا*, so added to words will imply abundance: e. g.

نگارستان *a gallery of pictures.\**

دودمان *a family.*

بهارستان *the mansion of the spring.*

عبادتگاه *a place of worship.*

گلستان *a bower of roses.*

نزهتگده *a place of pleasure.*

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\* The five following of these names are the titles of as many excellent books: the *Bahāristān* and *Gulīstān*; are poetical compositions by *Jāmi* and *Sāṭid*; the *Nigāristān* is a very entertaining miscellany in prose and verse; and the *Shahardan* is a miscellaneous work in Arabick upon the history of Egypt; as to the *Sumbulīstān*, I have seen it quoted, but recollect neither the subject, nor the name of its author. The Greeks sometimes gave these flowery titles to their books; thus Pamphilus published a treatise on different subjects, which he called *Λειμών* چمنزار, *a meadow*; and Apostolius compiled an *Ἴωνιά* راز بنفشه راز, *a garden of violets*, or a collection of proverbs and sentences.

گلبن <i>rose bush.</i>	خواب جا <i>a place of sleep, a bed.</i>
شکردان or شکرستان } <i>a chest of sugar.</i>	رود بار <i>a place abounding in rivers.</i>
سنبلستان <i>a garden of hyacinths.</i>	کوهسار <i>mountainous.</i>
شیرستان <i>the country of lions.</i>	دیولان <i>a place abounding in de- mons.</i>
جنستان <i>fairy-land.</i>	
گلزار <i>a bed of roses.</i>	آتش لان <i>a place abounding in fire.</i>
لاهزار <i>a border of tulips.</i>	خوشا <i>very happy.</i>

The learner must remember, that, when these compounds are used as distinct substantives, the termination ان of the plural, and را of the oblique case, will be added to them as occasion may require ; as,

Sing. Nom.	شیرین دهن	} <i>(a girl with) a sweet mouth.</i>
Obl.	شیرین دهنرا	
Plur. Nom.	شیرین دهنان	} <i>(girls with) sweet mouths.</i>
Obl.	شیرین دهنانرا	

172. The Persian verbs are compounded either with nouns and adjectives, or with prepositions and other particles.

173. The verbs chiefly used in the first sort of composition are کردن, *to do* ; کشیدن, *to draw out* ; آوردن, *to bring* ; داشتن, *to have* ; ساختن, *to make* ; فرمودن, *to order* ; خوردن, *to devour* ; زدن, *to strike* ; بردن, *to bear* ; نمودن, *to show* ; گردیدن or گشتن, *to become* ; آمدن, *to come* ;

دیدن, *to see*; گرفتن, *to take*; and یافتن, *to find*. The most common of these is کردن, which is joined in all its inflexions to a multitude of Arabick maşdars, or verbal nouns, as well as to Persian adjectives and participles: these are termed, مصادر غیر منصرفه, *invariable maşdars*.

Examples: \* —

اقرار کردن <i>to confess.</i>	پر کردن <i>to fill.</i>
انتظار کردن <i>to expect.</i>	ترک کردن <i>to leave.</i>
رجوع کردن <i>to return</i>	طلوع کردن <i>to rise (oriri).</i>
تمام کردن <i>to complete.</i>	انتظار کشیدن <i>to expect.</i>
هجوم آوردن <i>to assault.</i>	ترساختن <i>to moisten.</i>
یاد آوردن <i>to remember.</i>	التفات نمودن <i>to esteem.</i>
عجب داشتن <i>to wonder.</i>	مدهوش گشتن <i>to be astonished.</i>
معذور داشتن <i>to excuse.</i>	غمناک گردیدن <i>to be afflicted.</i>
حسد بردن <i>to envy.</i>	پدید آمدن <i>to appear.</i>
اعتقاد بردن <i>to believe.</i>	احسان دیدن <i>to be benefited.</i>

\* It should be observed that the Persians, in adopting words from the Arabick, frequently alter the vowels, and sometimes the consonants, in order to adapt them to their own vicious pronunciation: thus we have تقاضا for تیرا, تقاضی for تیرا, &c. constantly: so, also معنی for معنی, جمادی for جمادی, &c. to which many others might be added.

غم خورْدَن *to grieve.*                      پرورش یافتن *to be educated.*  
 سوگند خورْدَن *to swear.*                      قرار گرفتَن *to be confirmed.*  
 روشن ساختن *to enlighten.*

Thus Hāfiz ;

صَبَحَسْتُ سَاعِيَا قَدَحِي بِرِ شَرَابِ كُنْ  
 دَوْرِ فَلَکِ دِرَنگِ نَدَارِدِ شِتَابِ كُنْ  
 خورشيدِ مِي زَمَشْرِقِ سَاغَرِ طُلُوعِ كَرْدِ  
 گر برگِ عَيْشِ مِيطَلَبِي تَرَكِ خَوَابِ كُنْ

*It is morning ; cup-bearer, FILL a cup with wine ; the rolling of the heavens makes no delay ; BE QUICK. The sun of the wine HAS ARISEN from the east of the cup ; if thou seekest the leaf of pleasure, LEAVE sleep.*

174. The verbs *زَدَن* and *فَرَمُودَن*, are very frequently used in composition ; as, *نَعْرَه زَدَن*, *to call aloud* ; *فَنَكْرَ فَرَمُودَن*, *to consider* : the latter, however, is generally put into the mouth of a superior : thus Jalāluddīn Rōzbaḥār ;

تا بَحْمَدِ تُو نَعْرَه زَدِ بَلْبَلْ  
 همه گوشم چُونِ دِرَخْتِ گُلْ

*Until the nightingale have sung aloud in thy praise, I am all ear like the rose-tree.*

And Hāfiz ;

فِكْرٍ مَعْقُولٍ بِفِرْمَا كَلِّ يَبْخَارِ كُجَاسْتِ

*Command (or deign to afford) the consideration of the intelligent ; where is the rose without a thorn ?*

175. Some of the particles, with which verbs are compounded, are significant, others redundant and ornamental ; as,

در آمدن <i>to enter, (to come to the door).</i>	بر آسودن <i>to rest.</i>
در آوردن <i>to bring in.</i>	باز داشتن <i>to withhold.</i>
در خواستن <i>to require.</i>	فروید آمدن <i>to descend.</i>
در یافتن <i>to understand.</i>	واپس داشتن <i>to detain.</i>
بر آمدن <i>to ascend.</i>	سر دادن <i>to banish, to confine to a place.</i>
بر گشتن <i>to return.</i>	

176. In the present tense of a compound verb, the particle *می* is inserted between the two words of which it is composed ; as, *پر کردن, to fill.*

Sing.	Plur.
پر می کنم <i>I fill.</i>	پر می کنیم <i>we fill.</i>
پر می کنی <i>thou fillest.</i>	پر می کنید <i>you fill.</i>
پر می کند <i>he fills.</i>	پر می کنند <i>they fill.</i>

177. Sometimes the two words, of which a verb is compounded, are placed at a great distance from each other; as,

صبا بلطف بگو آن غزالِ رعنا را  
که سر بکوه و بیابان تو داده مارا

*O western breeze, say in kindness to yon tender fawn, thou hast confined us to the hills and deserts;*

where سر داده, the simple preterite of سر دادن, *to confine*; reléguer, is separated by three words. The noun سر has a number of different senses, and is therefore a difficult word in the Persian language; it signifies *the head, the top, the point, the principal thing, the air, desire, love, will, intention, &c.* and sometimes, its meaning is so vague, that it seems a mere expletive, though the Persians undoubtedly feel its force.

OF PERSIAN AND ARABICK NUMERALS, اَسْمَاءِ عَدَد.

178. The numerals and invariable parts of speech belong more properly to a vocabulary than to a grammar ; but, for the use of such as will take the trouble to learn them by heart, I will here subjoin the most common of them.

Cyphers.	Persian.	Arabick.	
		Masc.	Fem.
۱	يَكْ <i>one.</i>	وَاحِدٌ, اَحَدٌ	وَاحِدَةٌ, اَحَدِي*
۲	دو <i>two.</i>	اِثْنَانِ	اِثْنَانِ
۳	سه <i>three.</i>	ثَلَاثَةٌ	ثَلَاثٌ
۴	چهار <i>four.</i>	اَرْبَعَةٌ	اَرْبَعٌ
۵	پنج <i>five.</i>	خَمْسَةٌ	خَمْسٌ
۶	شش <i>six.</i>	سِتَّةٌ	سِتٌّ
۷	هفت <i>seven.</i>	سَبْعَةٌ	سَبْعٌ
۸	هشت <i>eight.</i>	ثَمَانِيَةٌ	ثَمَانٌ
۹	نه <i>nine.</i>	تِسْعَةٌ	تِسْعٌ
۱۰	ده <i>ten.</i>	عَشْرَةٌ	عَشْرٌ
۱۱	یازده <i>eleven.</i>	اَحَدَ عَشَرَ	اَحَدِي عَشْرَةَ

\* The *tanwin* (°), or any vowel following the last letter, as here applied to the Arabick numerals, is generally omitted when those numerals are used in the Persick.

Cyphers.	Persian.		Arabick.	
			Masc.	Fem.
۱۲	دوازده	<i>twelve.</i>	اثنا عشر	اثنتا عشرة
۱۳	سیزده	<i>thirteen.</i>	ثلاثة عشر	ثلاث عشرة
۱۴	چهارده	<i>fourteen.</i>	اربعة عشر	اربع عشرة
۱۵	پانزده	<i>fifteen.</i>	خمسة عشر	خمس عشرة
۱۶	شانزده	<i>sixteen.</i>	سته عشر	ست عشرة
۱۷	هفده	<i>seventeen.</i>	سبعة عشر	سبع عشرة
۱۸	هشده	<i>eighteen.</i>	ثمانية عشر	ثماني عشرة
۱۹	نوزده	<i>nineteen.</i>	تسعة عشر	تسع عشرة
۲۰	بیست	<i>twenty.</i>	عشرون	عشرون
۲۱	بیست و یک	<i>twenty-one.</i>	واحد وعشرون	واحدة وعشرون
۳۰	سی	<i>thirty.</i>	ثلاثون	ثلاثون
۴۰	چهل	<i>forty.</i>	اربعون	اربعون
۵۰	پنجاه	<i>fifty.</i>	خمسون	خمسون
۶۰	شست	<i>sixty.</i>	ستون	ستون
۷۰	هفتاد	<i>seventy.</i>	سبعون	سبعون
۸۰	هشتاد	<i>eighty.</i>	ثمانون	ثمانون
۹۰	نود	<i>ninety.</i>	تسعون	تسعون
۱۰۰	صد	<i>a hundred.</i>	مائة	مائة
۲۰۰	دو صد	<i>two hundred.</i>	مائتان	مائتان



Cyphers.	Persian.	Arabick.	
		Masc.	Fem.
۳۰۰	سیصد <i>three hundred.</i>	ثَلَاثُ مِائَةٍ	ثَلَاثُ مِائَةٍ
۴۰۰	چهارصد <i>four hundred.</i>	أَرْبَعُ مِائَةٍ	أَرْبَعُ مِائَةٍ
۵۰۰	پانصد <i>five hundred.</i>	خَمْسُ مِائَةٍ	خَمْسُ مِائَةٍ
۶۰۰	ششصد <i>six hundred.</i>	سِتُّ مِائَةٍ	سِتُّ مِائَةٍ
۷۰۰	هفتصد <i>seven hundred.</i>	سَبْعُ مِائَةٍ	سَبْعُ مِائَةٍ
۸۰۰	هشتصد <i>eight hundred.</i>	ثَمَانِيَّ & ثَمَانِ مِائَةٍ	ثَمَانِيَّ & ثَمَانِ مِائَةٍ
۹۰۰	نهصد <i>nine hundred.</i>	تِسْعُ مِائَةٍ	تِسْعُ مِائَةٍ
۱۰۰۰	هزار <i>one thousand.</i>	أَلْفٌ	
۱۰۰۰۰	ده هزار <i>ten thousand.</i>	عَشْرَةُ الأَلْفِ	
۱۰۰۰۰۰	صد هزار <i>one hundred thousand</i>	مِائَةُ الأَلْفِ	
	or لک		

179. ORDINALS, الأَسْمَاءُ الْمَشْتَقَّةُ مِنَ العَدَدِ عَلَي وَزْنِ فاعِلٍ

Persian.		Arabick.	
		Masc.	Fem.
نَهْسْتَمِ	<i>first.</i>	أَوَّلٌ	أَوَّلِيَّ
دومِ	<i>second.</i>	ثَانِي	ثَانِيَّةٌ
سومِ	<i>third.</i>	ثَالِثٌ	ثَالِثَةٌ
چهارمِ	<i>fourth.</i>	رَابِعٌ	رَابِعَةٌ
پنجمِ	<i>fifth.</i>	خَامِسٌ	خَامِسَةٌ

All the other Persian ordinals are formed in the same manner by adding م to the cardinal numbers.

180. Arabick numerals of fraction and alternation are of the forms <sup>س</sup>فعل, <sup>س</sup>فعل, <sup>س</sup>فعل, and <sup>س</sup>فعل; as, <sup>س</sup>ثُلُث or <sup>س</sup>ثُلُث or <sup>س</sup>ثُلَيْث, a *third*; (the last is the diminutive form), and <sup>س</sup>ثُلُث, *every third* (hour, day, &c.)

181. Numerals of the form <sup>ع</sup>فعل imply multiples of any thing; as, <sup>ع</sup>ثَلَاثِي, *containing three*; <sup>ع</sup>رُبَاعِي, *containing four*. Distributives are formed by the mere repetition of the cardinal numbers; <sup>س</sup>وَاحِدٌ <sup>س</sup>وَاحِدٌ, *one by one*.

## PERSIAN ADVERBS.

182. We have no forms peculiar to adverbs, either in this or in the Arabick language: words used for this purpose being nouns construed with, or without particles, as occasion shall require, e. g.

بسیار *much*. اندک *little*. اینجا *this place, here*. آنجا *that place, there*.

جان نیز اگر فرستم آنجا  
آن تحفه، مختصر چه باشد

*If I could also send my soul (to) THAT PLACE; that trifling present, what would it be!*

از اینجا *hence*. از آنجا *thence*. اینسو *hither*. آنسو *thither*.

کجا *where* or از کجا *whence*. هر کجا *wheresoever*.

*whither*.

بیرون *without*. درون *or* اندرون *within, to which many*

others might be added.

نوازنده بلبل بیغ اندرون  
گرازنده آهو براغ اندرون

*The warbling nightingale (is) within the garden ; the deer proudly walking within the meadows.*

فرو or فرود *below.* بالا *above.*

آن بلا نبود که از بالا بود

*That would not be an evil which comes from above.*

سحرگاه or سحر (in) the morning.

شامگاه (in) the evening.

دی *yesterday.* فردا *to-morrow.* پیش *before.* پس *after.*

اکنون *now.* آنگاه *then.* چون *when.* هماندم *directly.*

هرگز *ever.* نه ..... *never.* هنوز *yet.* بعد از آن *afterward.*

تا *until.* همیشه *always.* باری *once.* دیگر بار *again.*

هم *also.* نیز *even.* هم and بهم *together.* تنها *alone.*

The following adverbs are nearly synonymous, and signify, *as, like, in the same manner as, &c.*

چنان, چنانکه, چنانچه, همچنین, چندان, همچون, همچو,  
&c. مثل, مثل آنکه, مانند, چو, چون

183. INTERROGATIVES, اسمای استفهام

کو *where ?* چرا *wherefore ?* چند *how many ?*

از بهر چه *on what account ?* چون *how ?* چگونه *how or what.*

## 184. CONJUNCTIONS, حُرُوفِ عَطْفِ or مَوْصُولِ.

و or و and. هم or نیز also. یا or. اگر or اگر.  
 اگرچه or اگرچه though. اما, لیکن, بل, بلکه but, moreover.  
 هرچند or هرچندکه although. بنابراین therefore. پس then, so.  
 که since. زیرا because. مگر unless. جز except.  
 مبادا lest by chance. خواه whether.

## 185. PREPOSITIONS, حُرُوفِ جَرِّ or مَعْنَوِي.

از or از from, by, of. بر or بر upon. پس after. پیش before.  
 به or ب joined to the noun, to. با with. بی without.  
 پهلوئی near. در in. برای or بجهت for, or account of.  
 از بهر or از بهر on account of. میان between. سوی toward.  
 فرود beneath. زیر under. زبر above. نزد near.

## 186. INTERJECTIONS, اصوات.

ایا or ایها oh! آه ah! دریغا or دریغا alas!  
 اینک behold! کاش would.

Thus in the tale of the merchant and the parrot by Jalāluddīn Rūmī.

ای دریغا وای دریغا وای دریغا  
 کائچنان ماهی نهان شد زیر میخ

*Alas! alas! alas! that such a moon should be hidden under the cloud!*

فغان and افسوس are likewise interjections that express grief: thus in a tetrastich by the sultan Togrul Bin Erslān ;

دیروز چنانِ وصالِ جانِ فروزی  
 و امروز چنینِ فراقِ عالمِ سوزی  
 افسوس که بر دفترِ عمرم ایام  
 آنرا روزی نویسد اینرا روزی

*Yesterday, such a soul-delighting enjoyment! and to day, such a world-inflaming absence! alas! that time upon the register of my life, writes that one day, this one (another) day!*

This great hero and poet was the last king of the Seljukian race: he was extremely fond of Firdausi's poetry, and in the battle in which he lost his life, he was heard to repeat aloud the following verses from the *Shāhnāmah* :

چو بر خاست از لشکر گشن گرد  
 رخ نامداران ما گشت زرد  
 من این گرز یکرخم برداشتم  
 سپهرا هم آنجای بگذاشتم  
 خروشی بر آورد اسبم چو پیل  
 زمین شد پریشان چو دریای نیل\*

\* These lines are quoted by d'Herbelot, p. 1029, but they are written differently in my manuscript of *Firdausi*, which I have here followed.

*When the dust arose from the numerous army, the cheeks of our name-possessing (heroes) turned pale ; I raised this mace, (and with) a single stroke, I left the foot-soldiery in that place ; my steed raged like the elephant, and the ground became agitated like the river Nile.*

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## OF THE PERSIAN SYNTAX.

## ON THE USE OF NOUNS.

187. **NOUNS** being the names of things or events taken either simply or metaphorically, may be arranged under two heads: viz. generic and specific. Generic nouns, whether simple or compound, substantive or attributive, (See Art. 299, note), are those which designate whole genera, species, classes, or the like, either of things or events. *Specific* nouns are those which designate individuals as such: of this sort are proper names of men, places, kingdoms, &c.

188. Generic nouns may be considered as definite, so far as they distinguish the genera, species, &c. of persons or things, for which they are used. Specific nouns will always be definite, unless made vague for the purpose of expressing the character of some one person or thing generally: e. g. *گل* will mean *the rose* generally, including the whole species of flowers so called; so *خار*, *the thorn*. When we speak thus far definitely of these, we may say, *گل بی خار نباشد*, *THE ROSE is not without THE THORN*; i. e. every rose, or the whole species of the rose, has its thorn.

189. But if we wish, in any way, to limit ourselves in the use of these nouns, we must use some other word or particle for this purpose. If we

would express the idea of *one*, or *any*, in a vague sense, we must use the *يَايُ وَحَدَّتْ*, or *تَنكِير*, (Art. 66, &c.) if other shades of meaning, then such qualifying words as will suit our purpose : e. g.

بچه کار آیدت ز گل طبقي  
از گلستان من ببر ورقي

*For what purpose comes to thee A BASKET of roses ?*

*From my rose-garden bear (away) ONE LEAF.*

In this example, *گل* signifies *the rose*, or *roses* generally, as before : *طبقي*, has the *يَايُ تَنكِير*, attached to it, and therefore will signify *a basket*, *any basket*, or *one basket*, the same may be said of *ورقي* (from *ورق*). In the next place, in the phrase, *گلستان من*, *my rose garden*, the word *گلستان*, is restricted by the addition of the pronoun *من* ; the *كسره توصيفي* intervening. (Art. 58).

190. Nouns, already introduced into any discourse, (1st.) or (2nd.) Nouns implying things with which we are familiar, will require no restricting particles or words : (Art. 68.) e. g.

1st. بادشاهي را شنيدم — ملك پرسيد

*I have heard of A KING, &c. — THE KING asked, &c.*

2nd. پدر بخنديد — و برادران بجان برنجيدند

*THE FATHER smiled . . . . and THE BROTHERS were pained to the soul.*



191. Abstract generic nouns, unrestricted, are used in the singular number only ; as,

عمر برفست

LIFE IS (as) *the snow*.

192. Other generic nouns may be used, either in the singular or plural ; as,

زاهد با طمع رهن است

*The religious with avarice is a highway-robber.*

Or,

عابدان جزای طاعت خواهند

THE WORSHIPPERS *require the reward of (their) obedience.*

193. Of two nouns in construction, the Persians seem to prefer the first's being in the singular number ; as, نعمت بزرگان, THE FAVOUR, or favours, of the great : but the plural is sometimes used ; as, مکارم اخلاق, excellent manners.

194. Collective nouns, as لشکر, an army ; قوم, a people ; طائفه, a tribe, &c. are nothing more than generic nouns, and are used in the same way, i. e. may be considered as singulars or plurals, as the writer may choose, and may be qualified just as other nouns are.

195. Specific nouns, such as proper names, will necessarily be applied like others taken definitely ; but, when they are made indefinite by receiving the یای تنکیر, &c. they will be considered as other indefinite

nouns ; as, *أبراهيمي*, *an Abraham, one like Abraham, faithful, &c.* so *حاطمي*, *a Hātim, liberal, &c.*

196. Proper names (علم) are such as *زيد*, *Zaid* ; or they may be titular (كنيت) or patronymic, (منسوب) ; as, first, *تاج الدولة*, *crown of the state* ; *أبو الفضل*, *Abul Fuzl* : secondly, *أبو عمر*, *father of Omar, &c.*

#### CONSTRUCTION OF THE NUMERALS, *أسماء عدد*.

197. In conformity, perhaps, with the principle that generic nouns involve whole species, and consequently *plurality* in their signification, it is, that when construed with the numerals they are invariably placed in the singular number ; as, *یک مرد*, *دو مرد*, *سه مرد*, *one man, two men, three men* ; *صد هزار کس*, *a hundred thousand persons* ; and so on, in which the numeral generally precedes. If, however, the thing numbered precede, it receives the *تکثير* ; as, *فصلی دو*, *two sections*. The word *چند* requires the same government ; as, *چند روز*, or *روزی چند*, *some days*.

198. As ordinals, they are construed like other attributives ; and taken as fractions, *یک* *one* is preceded by the number required ; as, *سه یک*, *a third* ; *ده یک*, *a tenth, &c.*

#### OF NOUNS QUALIFYING ONE ANOTHER.

199. Substantives or attributives, used as substantives, (Art. 299, note), may be qualified by others following placed in apposition ; as, *گل افشان*,

*rose scattering* ; *خوب روی*, *good (of) face* ; *پری روی*, *fairy (in) face* ;  
(Art. 144, &c.)

200. An alif is sometimes introduced (Art. 156) between two such words ; as, *سرپا*, *head (to) foot* ; *برابر*, *breast (to) breast, level, &c.* when *addition, progress, entireness*, or the like seems to be intimated. These are usually considered as compounds.

201. Substantive nouns, or attributives used as substantives, may qualify one another, in the relation of the genitive case. When this takes place, and the qualifying word follows in the order, the foregoing one will receive the vowel *keṣrah* : (Art. 59), e. g. *مرد نیک* *a good man* ; *خانه بزرگ*, *a great house* ; *راه راست*, *a true or right way* ; *پادشاهان*, *kings of the earth* ; *خانه های خراب*, *ruined houses*.

202. This holds good however the qualifying words may be formed, or, how numerous soever the words subsequently qualifying one another may be ; as, *پادشاهان عدالت شعار*, *justice-renowned kings* ; *مدبران*, *the governors of the regions of those parts* :—or, with any of the separate pronouns following ; as, *دفع مضرت ایشان*, *the repelling of the injury of them*. So also, *تار زلف بیجان—بت هندي نراد*, *the web of those who twist the ringlets—idol of Indian extraction—characterized by inflaming and blamishment—bitter-worded—sweetly-accented, &c.*

203. The infinitive being a noun, is subject to the same construction; as, *بُخْشِيدِنِ خُونِ اَر*, *the pardoning of his blood*:—and to the declension and construction of nouns generally

204. If, however, the qualifying word stands first in the order, the *keṣrah* is not added, (i. e. the *انصاف*, does not take place), as *نیکِ مرد*, *a good man*; *جهانِ شاه*, *world-king*, for *king of the world*.

205. So the demonstrative pronouns *آن* *that*, and *این* *this*, which always stand first in the order; as also the words *صاحبِ دل*; e. g. *صاحبِ دل*, a *sāhibdil*, i. e. a *Sūfi*, so styled; *سر*, in such compounds, as *سرگذشت*, *an event*; *سرانگشتی*, *a dish of barley-meal*, so called, &c.

206. So also words construed with attributives ending in *انه*, or the *یایِ نسب*, although these follow in the order; as, *پارچه زانه*, not *پارچه زانه*, *women's clothing*; *مردِ هندی*, not *مردِ هندی*, *an Indian man*: (Art. 75-154); words preceding the relative *که*; as, *مردِ که*, *the man who*: as also all the particles, except *بعد*, *after*; *پیش*, *before*; *نزد* and *نزدیک*, *near*; *بهر*, *on account of*; *جهت*, *on account of*; *میان*, *between*; *سُو*, *towards*; *زیر*, *below*; *بالا*, *above*; *همراه*, *with*; *پس*, *behind*; *دُنْبَال*, *after*.

207. According to the Oriental Grammarians, when one word is added for the purpose of qualifying another in the relation of the genitive, neither of them need have the *یایِ تنکیر*, (Art. 69). Cases of the contrary

however, seem to occur; as, سالی دو, *two years*; تنی چند, *some persons*; درویشی مُجَرَد, *a naked Darvoesh*: (if this ی does not really represent the اِضافت, which I suspect is the case). When, however, the order is preserved, the ی is not added; as, مَلِك زَادِرا شَنِیدم, *I heard of a king's son*. But, if these words be considered as compounds, the ی will be regularly added to the last; as, فَرِيدُون حَشْمَتِي جَمَشِيد جَاهِي, *A FERIDŪN in pomp, a JEMSHĪD in dignity*.

208. This relation is often marked by the addition of a particle; as, پَسْرَزِيد را, *son to Zaid, or Zaid's son*. (See Art. 59.)

209. The inseparable pronouns are added with (ـِ); as, اَسْمِمْ, *my horse, &c.* But, if the preceding word end in ا, or in و, not preceded by (ـِ), ی will be added; as, قَضَائِمِ, *my fate*; رُوَيْشِ, *his face*. If the silent *s* precede, ا will be added; as, جامه ام, *my garment*. (Art. 92).

OF THE USE OF THE COMPARATIVE AND SUPERLATIVE DEGREES,  
or OF THE اَسْمَائِ تَفْصِيلِ.

210. The superiority of one of any two things, &c. compared, may be intimated by the insertion of the particles از, که, or of the اِضافت, which last seldom occurs: as,

تازه تر از نهالِ کامرانی

*More fresh THAN the young branch of desire.*

کوتاهِ خردمند به که نادانِ بلند

*The intelligent dwarf (is) better THAN the tall dunce.*

با کوچکترِ خود همسری نباید کرد

*With one less THAN self, it is improper to institute equality.*

211. But, when these words are construed as nouns with others, the *اضافت*, will be used, as in other cases : e. g.

بدترین مردمان کسیست که بنا بر سوء ظن بر کسی اعتماد نکند

*THE WORST OF MEN is the person, who, grounded on bad opinion, trusts no one.*

212. In this case we sometimes have an ellipsis, as in other languages : e. g.

فردوسی فصیح ترین طوس است

*Firdausi is the most eloquent of Toos, i. e. فصیح ترین اهل طوس, the most eloquent of THE PEOPLE of Toos.\**

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\* This, Mr. Lumsden says, may be construed to mean the best of the Persian poets, taking *طوس* to signify merely the place of his residence. If this be the case, it may be thus construed : *Firdausi is the most eloquent : he is of Toos :*

## OF THE RELATIVES.

213. These particles (termed by the Persians *اَسْمَائِ مَوْصُولِ*, *connectives*), *که* and *چه* (Art. 97), may have any noun or pronoun whatever for an antecedent; as, *مردِ که* or *مردِیکه*, *the man who*; *هرچه*, *او که*, *منکه*, *هر آنچه*, &c. as the context may require.

214. In a few instances *چه* is used for *که*; as, *هرچه درویشانند ایشان را*, *as, whoever are Darvoeshes, to them lend*. And, *vice versa*, *که* is sometimes used to imply something inanimate; as, *آنچه که*, *that which*, &c.

215. Where no ambiguity would arise, the antecedent may be omitted; as, *چه باشد میسر بُرودنی فرست*, (*as to*) *whatever may be ready, send (it) quickly*, for *هرچه* or *هر آنچه*, *whatever*. And, after *هر* or *کجا*, the re-

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thus, *فردوسی فصیح ترین است از طوس اوست*, which Mr. Lumsden gives thus: *فردوسی از افراد طوس افصح الشعرائ فارس است*; i. e. *Firdausi of Toos, is the best of the Persian poets*," which is incorrect in more respects than one. For, first, instead of *افصح الشعرائ فارس*, he ought to have written, &c. *افصح شعرائ*, it being contrary to the rules of the Arabick Grammar to give the article to the first of two nouns in the state of construction. And, secondly, if he meant to say *the poets of Persia*, as it is evident he did, he should have used *ایران*, not *فارس*, *Fars* being only a province, and one in which *Toos* is not situated. (Pera. Gram. Vol. II. p. 279, &c.)

lative itself may be omitted ; as, هرکس بکعبه طلبت رو نهد, *every person (who) places his face towards the temple of seeking thee, for هرکسکه* ; so هرکجا سلطان عشق آمده, *every place (to which) the sovereign of love has come ; for هرکجا که*.

216. Whenever a relative pronoun (and here nouns of time and place may also be included), is used as a subordinate subject in any proposition, the corresponding demonstrative pronoun may be inserted in some following part of the sentence, or not, as the intention of the writer, or perspicuity, may require : e. g. چه باشد میسر بزودی فرست, (as to) *whatever may be ready, send (IT) quickly*. Here آن را may be added after the word میسر ; but the sentence is sufficiently clear without it.

217. In the following, آنچه زر ندارد بیعی نشمارندش, (as to) *that (man) who has no gold, they esteem HIM (good) for nothing*. It may be doubtful whether a person or a thing is meant, without the addition of the pronoun ش, *him* ; its omission, therefore, would be a fault.

218. But, if these relatives stand in a different relation, the construction will differ accordingly ; as,

در سرائی دنیا که بقا ندارد آرام نیاید کرد

*In the inn of the world, which has no permanency, it is not proper to take rest.*



219. With the noun of place, however, taken as a subordinate subject, the correlative will be inserted.

سرایِ دُنیا که بقا ندارد در آن آرام نباید کرد

(As to) *the inn of the world, which has no permanency, IN IT it is improper to take rest.*

220. On this principle, the insertion or not of the particle را after the antecedent will be regulated: e. g.

هرکس که ادرا طامع بینی طالبِ خیر نیست

(As to) *any person, whom you may perceive (to be) avaricious, he is not a seeker of virtue.*

If the construction differ from this, را will be necessary.

هرکرا طامع بینی طالبِ خیر نیست

*Whomsoever you perceive (to be) avaricious, he is not a seeker of virtue.*

221. In the first case the verb بینی, does not affect the antecedent هرکس, hence را cannot be inserted: but, as the verb must have an objective case, ار must be introduced, and it must take را. In the second, the verb affects the antecedent, it therefore takes را, and no necessity exists for the introduction of the pronoun. If Mr. Lumsden had observed the operation of this principle, he would have saved himself and his reader a world of trouble. (Pers. Gram. Vol. II. pp. 95-106.)

222. It will be seen from the above examples, that where the antecedent happens to stand as the objective case to two verbs, one in the former, the other in a subsequent part of the construction ; or, when it is an objective case to the one, and a nominative to the other, no correlative noun will be introduced, unless perspicuity should require it : e. g.

آنرا که بخواند بدر کس ندواند

*That (person) whom he calls, he causes not to run to the door of any one.*

not                      &c. آنرا که بخواند اورا بدر کس ندواند

Or, as in another example cited above,

هرکرا طامع بيني طالب خیر نیست , او طالب خیر نیست

That is, wherever words can be spared, they ought not to be inserted.

#### ON THE SUBJECT AND PREDICATE OF PROPOSITIONS.

223. As the Persian language has no terminations to mark the gender or case of nouns, and is sparing in the use of articles, it is sometimes difficult to determine which is the subject, and which the predicate. Mr. Lumsden \* has laid it down as a rule, that, the subject will generally come first in the order, because it has naturally the first place in the mind. The native Grammarians, however, affirm that no reliance can be placed on this rule ; but, that we must ascertain which of the two is

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\* Pers. Gram. Vol. II. p. 152, &c.

the more definite, the better known, or the most consonant with the mind of the writer we may be consulting. The following are the rules given in the *جوهر التركيب*. 1. Of a noun substantive and attributive, the substantive will be the subject. 2. Of two substantive or attributive nouns, that which is definite. 3. Of two such nouns equally indefinite in form, that which is less general in signification. 4. Of the *compared*, and the *compared with*, the compared. 5. If both have the indefinite *ي*, the context must determine. 6. Of such two, that of which the signification is least known. 7. When every thing else fails, we must have recourse to the context. The examples given are these :

1. آب سرد است *Water is cold.*
2. لب ار باده آمد *His lip became (red as) wine.*
3. شوخ ما پر کار است *Our insolence is full of toil.*
3. انسان حیوان است *Man is an animal.*
4. رعیت بیخ و سلطان درخت است } *The people (are) the root ; the sultan is the tree.*
5. مردی بود با تو یا زنی *Was a man with you, or a woman ?*
6. نار آتش است } *Nār is fire, (supposing the word نار to be less known than the other.)*
7. گر بدریا رخ بشوید آن مه پیمانہ نوش } *If that destructive beauty should wash the cheek in the sea, the fisherman's boat would become (sweet as) a perfumer's shop.*

In this last, if we take *خانہ عطار*, as the subject, the verse would imply censure, and not praise, which does not seem to be the intention of the poet: we must, therefore, take *گلبد ماہی فروش*, for the subject.

OF THE CONCORDANCE OF THE SUBJECT AND PREDICATE.

224. The next question will be, how is the concord between the subject, predicate, and the logical copula to be regulated? The answer is, by two considerations. 1st. By the form of such words, which may be termed *formal*. 2dly. By the meaning, which may be termed *logical*.

225. The formal agreement, by which both the subject and predicate will be in the same number, takes place, 1st, when the subject intimates any living being or beings; or, 2dly, if in the plural number it terminates in *ان*, though inanimate: in these cases, the predicate, if a verb, may be in the plural number; but, if not a verb, it may, with the copula, be either singular or plural, optionally: Examples:—

1. ایشان توانگر اند or ایشان توانگر اندند, *they are rich*.
- ما بیچاره ایم or ما بیچاره گانیم, *we are helpless*.
2. درختان سبز شدند or rarely درختان سبز شد, *the trees had become fresh*.

226. The same will be the case when *همه*, *جمله*, *جميع*, or the like accompanies a collective noun; or, when several such nouns are connected by the conjunction *و*. In every other case, the predicate will

take the singular number : inanimate nouns, being rather taken as collectives, and construed *logically* as singulars : though cases occur, even here, in which the predicate takes the plural form.

227. The subject moreover, is often placed *absolutely*, i. e. has no grammatical connection with the predicate ; and may be considered as an elliptical independent sentence. This the Hebrew Grammarians have termed “ the nominative absolute.” And, perhaps, it is on this account, that the Arabs have termed it the *مبتدا*, or *beginning* ; because, it is generally placed first in the order. In this case the concord, &c. will be as before, either *formal* or *logical*. Examples : —

مَحْرَمِ رَازِ دِلِ شَيْدَائِي خُودِ  
كَسْ نَمِي بَيْنَمِ زَخَاصُ وَعَامِّ رَا

(As to) *a confidant of the secret of my distracted heart, the person I see not (either) of the nobles or the vulgar.*

اَرِسْطُو كِه دَسْتُوْرِ دَرْگَاهِ بُوْد      بَهْرِ نِيكَتْ وَدِ مَحْرَمِ رَازِ شَاهِ بُوْد  
سَكَنْدَرِ بَتْدَبِيْرِ دَا نَا وَزِيْر      بَكْمِ رُوْزگَارِي شُدْ اَفَاقِ گِيْر

(As to) *Aristotle, who was the prime minister of the court, he was the confidant of the secrets of the king in every thing good and bad.*

(As to) *Alexander, by the counsel of his learned minister, he in a little time, became possessor of the world.*

We have some examples of this construction in English, which Lowth,

Murray, and other Grammarians, have precipitately, perhaps, condemned as erroneous. See Lumsden's Pers. Gram. Vol. II. pp. 155, &c. This construction is very common in Arabick, and is found also in the Sanscrit and Bengālee.

228. The copula is often elegantly omitted : e. g.

آثارِ بزرگی در ناصیه او پیدا

*The impressions of greatness (were) apparent on his forehead.*

فرقت میان آنکه یارش در بر  
با آنکه دو چشم انتظارش بر در

*There is a difference between him, whose beloved (is) in his bosom,  
With him, whose two eyes of expectation (are) upon the door.*

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## OF THE SUBJECT OF VERBS,

### ACTIVE AND PASSIVE.

229. THE subject, or nominative to a verb, may be the subject of a proposition, except in those cases, in which the nominative is said to be *absolute*,\* (Art. 227), and in that case it will be in apposition with the

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\* If Mr. Lumsden had observed this distinction, I believe he would have paid much less regard to the suggestions of his learned native than he has done. (See Pers. Gram. Vol. II. p. 169, &c.) The distinction he makes is, that the

nominative. In every case, therefore, the concordance will be that of the subject with the predicate of sentences. (See Artt. 224-6.) More examples need not be given.

230. Examples however are numerous, in which no definite nominative is expressed; as, *آوردند*, *they have related*; *گفتند*, *they have said*.

231. The nominative to a passive verb is never expressed in the Persian language; and hence the object of such verb is termed *مفعول*. *ما لم یسم فاعله*. If it be thought proper to express the agent, the active voice of the verb can always be used: but, if it be deemed necessary to conceal it, the passive may be had recourse to: as, first, *عمر زیدرا*, *Omar killed Zaid*: in the second, *زید کشته شد*, *Zaid was slain*. Mr. Lumsden tells us, that if the nominative be expressed, it must be accompanied by some intervening word expressive of the instrument; as, *زید از دست عمر کشته شد*, *Zaid was killed by THE HAND of Omar*.

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*مبتدا*, or nominative absolute, is the subject of a nominal sentence; while the *فاعل*, or agent, is the subject of a verbal sentence only. If Mr. Lumsden had trusted to his own understanding, he surely would never have been thus imposed upon. Take, for example, this sentence in Lokman's Fables. *امراة كانت لها* (as to) *a woman, she had a hen*: where *امراة* is the *مبتدا*, and the verb *كانت*, occurring, will constitute a verbal sentence, which is opposed to the whole of his reasoning.

## ON THE GOVERNMENT OF VERBS.

232. Verbs which are neuter or passive, will have no objective case, as in other languages; but their influence upon other words will be marked by the insertion of such particles, as may suit the cases required; as,

پادشاهی با غلامِ عجمی در کشتی نشسته بود

*A certain king was sitting WITH a Persian slave IN a boat.*

لرزده بر اندامش افتاد

*A trembling fell UPON his body.*

ملک را عیش از او منقص شد\*

*The king's pleasure was disturbed BY him.*

زید بکلکته رفت

*Zaid went TO Calcutta.*

233. Active and transitive verbs, will either prefix one of the particles or postfix را for the purpose of marking the objective case, whenever the omission would be productive of obscurity: but, when this would not be the case, no particle whatever will be introduced.

Examples:—

بر او حسد بردند

*They bore envy TOWARDS him.*

\* Is not this an instance of a passive verb construed with از before the agent, without any noun of instrument intervening? See Art. 231.



دُشْمَنِي بِرِ سِرِّ اَيْشَانِ تَاخْتِ

*An enemy made an attack UPON them.*

فِي الْجَمَلِهِ وَزِيرًا بِسُرًّا بِخَانِهِ بَرْدٌ

*Upon the whole, the Vizier carried THE BOY TO THE house.*

وَزِيرِ اَيْنِ سُنَّحِنِ بِشْنِيدِ طَوْعًا وَكَرْهًا بِهِ بِسَنْدِيدِ

*The Vizier heard THIS WORD, (and) willingly or unwillingly approved.*

234. Of the first and second examples nothing need be said ; the necessity of the particles being obvious. In the third, as either the subject (وزیر), or the object (پسر), may be the nominative or accusative to the verb برد, the necessity of some distinguishing particle must be evident : and, as the sense of the passage will not allow of one of the prepositions, را is here postfixed to the objective. In the last example, as there is no possibility of mistaking سُنَّحِنِ for the nominative to the verbs بِشْنِيدِ and بِسَنْدِيدِ, while the word وزیر is so near, the introduction of any particle would be only to multiply words without any necessity : a thing which is never done in Persian. It must be remembered, that in no case can a preposition and the particle را be used for the same purpose. In the example (Art. 227), كَسْ نَمِي بَيْنَمِ زَخَاصِّ وَعَامِّ رَا, the more regular construction would be كَسْ رَا نَمِي بَيْنَمِ زَخَاصِّ وَعَامِّ, but, from a propensity which the more modern writers have, to place this particle after the

last word in the construction, this trifling irregularity has been introduced.

235. When the verb is causal, two objective cases are often required. In this case, a preposition will if necessary precede the one, and را will be attached to the other; or, if no obscurity would arise, the one or the other may have no mark affixed: e. g.

خدا . . . . مرا مالک این مملکت گردانیده است

*God . . . . has made ME GOVERNOR of this kingdom.*

If, however, it be necessary to introduce the person acted upon by the causal verb, as well as other objective cases, then, according to Mr. Lumsden,\* such person must be preceded by the preposition از: as,

زید از بکر فرش گسترانید

*Zaid caused the carpet to be spread BY Bakr.*

#### THE حال, OR TERM OF CIRCUMSTANCE.

236. This sometimes corresponds with our adverbs, at others with our adjectives. Its office is to qualify any noun whether it be the subject or object to a verb, and with this it may occasionally be considered as being in apposition. It often takes (1) a participial form, but may (2) also be any word qualified by a suitable particle, and in that case

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\* Pers. Gram. Vol. II. p. 357.

it may have the *Izāfut* اِضَانَت. It very frequently (3) is an Arabick word in the objective case. Examples :

1st. تَفْرِجُ كُنَانَ بِدِيرُونَ رَفْتَمُ

MAKING (my) *pleasure* I went out.

2nd. يَكِي رَا بَتَجَسِّسِ اِيْشَانَ بَرِ گُمَاشْتَنْدُ

*They commissioned some one FOR THE WATCHING of them.*

3rd. طَوَعَا وَكْرَهًا بِيَسْنَدِيْدُ

WILLINGLY or UNWILLINGLY he approved.

1st. and 3rd. اِتِّفَاقًا شِكَارِ كُنَانَ اَز لَشْكَرِ جُدَا اَفْتَادُ

BY CHANCE, BEING A HUNTING, he happend to be distant from the army.

In imitation of this last form, the Persians sometimes affix the particle را to any word so situated : as,

قَضَارَا اَز كَسَانِ اَوْ يَكِي حَاضِرُ بُوْدُ

BY FATE (i. e. by chance), one of his people was present.

ON THE NOUN OF DISCRIMINATION, or تَمْيِيزُ.

237. The only difference between this and the preceding is, that the *حال* must always be an *attributive*, the تَمْيِيزُ, a *noun substantive* : many of the Persian compounds afford instances of this construction : as, *خوب رُوِي*, good (as to) face ; i. e. beautiful. *پا کدامن*, clean (in) the skirts ; i. e. pure, unblemished, &c. We have a remarkable instance of

this construction, with the ي of unity following the last in the compound, in the following example :

فَرِيدُونِ حَشْمَتِي جَمَشِيدِ جَاهِي سِڪَنْدَرِ شَوڪَتِي دَارَا پَنَاهِي

A *Feridūn* (in) POMP, A *Jemshīd* (in) DIGNITY, AN *Alexander* (in) GLORY, A *Darius* (as to) REFUGE.

Here, each pair is considered as one compound epithet, and the indefinite ي is necessarily added to the last.

Names of things *numbered, measured, weighed,* and the like, are subject to this construction, and do not admit of the اِضَافَتِ ; as, صد هزار کس, *a hundred THOUSAND PERSONS*, (Art. 197). مَهْمَانِد سَالَهَا اَيْنِ نَظْمِ. *this verse will remain (for) YEARS*. كَسِي پيشده شِكَارِ اَيْنِ مَقْدَارِ غُورِ نَنْمُودِه. *any person had not (to) THIS DEGREE, deeply studied the art of hunting, i. e. no\* person had so profoundly studied the art of hunting.* So, دو گز پارچه, *two YARDS (of) CLOTH, &c.*

238. But, if the preceding noun should be used to signify one or more of a class, sort, &c. or, if it should signify the material out of which any thing is made, either the اِضَافَتِ, or a particle will be used, e. g. حَاتِمِ زَرِينِ, or حَاتِمِي از زَرِ, *a seal of gold*. يَكِي از مَلُوكِ, *some one of THE KINGS, &c.*

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\* It must be remembered that the Persians never negative the noun, but the verb, in sentences of this kind. To say, NO PERSON *had done this or that*, would with them be considered (as it is truly is) an absurdity.

## OF CORROBORATION, تَاكِيد.

239. This is nothing more than a species of the two preceding, and is found to consist merely in the repetition of the حال or تَمَيُّز, for the purpose of strengthening the expression, or rendering it more clear and definite; as, دستِ همه را یگان یگان بر کتف بستند, *the men bound the hands of all, ONE (by) ONE, upon their shoulders.* So گفتَم من, *I said, I.* گفتَم من خود, *I said, I myself:* and other expressions of the same kind: in all of which the sense would be complete without such additional words, though not sufficiently strong or definite for the author's purpose.

## OF EXCHANGE, or بدل.

240. As this is nothing more than a species of the *discriminative noun*, or تَمَيُّز, very little need be said about it here. An example or two will therefore suffice; as, زید برادر تو آمد, *Said THY BROTHER is come.* The example, زید دستش را گرفتم, (as to) *Zaid, I seized his hand*, adduced under this head by Mr. Lumsden, and proscribed by him as being unclassical, (Pers. Gram. Vol. II. p. 230), belongs properly to another place; namely, to that which treats of the *nominative absolute*. (Art. 227.) And, in this point of view, no objection can be made to its authority: Mr. Lumsden himself having defended this sort of construction, even in the English language. (See Pers. Gram. Vol. II. pp. 155-166.)

241. In many cases, in which this construction is resorted to, the word *يعني*, (*he or it means*), or *اعني*, (*I mean*), is introduced ; as, *بطيئت يعنى*, *he is slow*, IT MEANS, *he makes much delay*.

ON THE USE OF THE TENSES OF THE VERB.

242. We find in analysing the Persian verb, that there really are no more than two primitive forms to be found in each root, (Art. 100) ; the one constitutes the aorist, the other the simple preterite ; and, that from these, by the addition of other words, all the varieties known are formed. But the aorist is also a participial form ; as, *كُن*, *making*, or *maker* ; *دَد*, *giving*, or *giver*. (See Art. 134.) This then is a concrete noun. The simple preterite is of the form of the contracted infinitive, or *maṣḍar* ; as, *كرد*, *آمد*, *شد*, &c. which, therefore, should seem to be an abstract : and the fact is, it is used as such, (See Art. 165.) If then the terminations added during the process of conjugation, be abbreviated forms of the personal pronouns, which the native Grammarians universally affirm to be the case, we shall have *كُن* for *اُم كُن*, and so on ; and the sense will be, *I (am) making*, or *(am) a maker* : \* and with *مي* or *همي*, † prefixed ; *I (am) continually making*, &c. Hence, this form may be

\* So also with attributives *شادم*, *شادي*, &c. (Art. 102.)

† Supposing *مي* to be an abbreviated form of *همي* : and this to be similar in signification with *هميشه*, *always*, &c.

very properly taken to designate a *present tense* generally. But, why the other, (شد, کرد, &c.) has been taken for a preterite it is out of my power to say. I can only add, therefore, that it has been allowed to do so; and, that the particle می or همی, gives the idea of continuity to this, just as it does to the other form. The imperative, will, in this view of the subject, be nothing more than a participial noun, enounced with some energy, and may receive these particles like the tenses just mentioned, for the same reasons.

## ON THE USE OF THE PRESENT TENSE.

243. This tense, (either with or without the particle می or همی, as the case may require), will express (1), either the time present with that in which any narration is made, or (2), with any other, which may be introduced by the narrator, like the historical present of the Greek, Latin, &c. This will (3) sometimes be regulated by the general import of the context; at others, (4) by the insertion of particles pointing out the time meant.

Examples:—

1st. بهارِ عالمِ حُسنش دِل و جان تازه می‌دارد  
برنگِ اصحابِ صورتِ ترا بُو اربابِ معنی‌را

*The spring of the world of his beauty EVER REFRESHES the heart and soul—with hue, the men of (i. e. who admire exterior) form—with*

*fragrance, those of meaning, (i. e. who contemplate it spiritually, Art. 152.)*

2nd. پلنگ بچه دید که طاقِتِ مُقاومت ندارد

*The young tiger saw, that he HAS (had) not the power of resistance.*

سِتْمِ بَرِضَعِيفانِ مِسْكِينِ مَكُنْ  
كِه ظالِمِ بَدوزخِ رَوْدِ بِي سَخْنِ

*Exercise not oppression upon the weak poor ;*

*For, the oppressor GOES (will go) to hell, without a word (doubtless).*

3rd. هَر كِه خُورِد مِيوَدَه زانِ دِرِخْتِ  
نِشانَنْدِه رَا كَوِيْد اَي نِيكَبَخْتِ

*Whoever eats (generally, or may eat, or shall eat) the fruit of that tree, says (will say, or may say, as the context may require) to the planter, O fortunate !*

4th. تا كِي دَر يَك آشيانه بسر بَرِيْم و دَر يَك كاشانه روزگار كُذَرانِيْم

*How long DO WE (shall we) continue in one nest, or (shall) PASS our time in one dwelling ?*

244. The distinctions of *may, can, ought, will*, or the like usually ascribed to the potential mode, or the future tense, are made for the most part by introducing the verbs, *بايد, it is proper ; توان, able ; خواهد, will, or wishes, &c.* in the tense and person required, and putting the following verb in the contracted, or full, form of the infinitive ; *as, بايد,*



کردن or کرد, *it is proper to do*; کردن, or توان کرد, *it, or he, is able to do*; کردن, or خواهد کرد, *he will, wishes, or will, do, &c.* (Art. 118.)

## OF THE SIMPLE PRETERITE TENSE.

245. This tense is used like the preterite in other languages; except (1) in sentences enouncing general opinions, as also (2) in those which are hypothetical, the simple preterite will often occupy the place of the present tense: and, (3) when events believed to be certain of occurrence are mentioned, this preterite may stand for the future. Examples: —

1. هرگه بنهاد خوانِ کرم بشد نامدارِ جهانِ کرم

*Whosoever HAS PLACED (places) the tray of generosity, HAS BECOME (becomes) famous (in) the world of generosity.*

2. چو کردی با کُلُوح انداز پیکار سر خود را بنادانی شکستی

*Whenever YOU HAVE MADE (may make) war with the apertures of a battlement, you HAVE BROKEN (will break) your own head through ignorance.*

3. ناسزای را چو بینی بختیار عاقلان تسلیم کردند اختیار

*When you see an unworthy person flourishing, (then) the intelligent HAVE GIVEN UP, or (will give up) their free will.*

246. The first two cases may be explained by stating, that the Orientals generally speak of facts, rather than of opinions; and, on that account, the verbs will stand naturally in the preterite tense. The third is thus explained; of what has come to pass, there can naturally be no

doubt. In order, therefore, to enounce a future, which shall appear to be free from contingency, the preterite will generally be employed.

**ON THE USE OF THE PRETERIMPERFECT AND POTENTIAL TENSES.**

247. These two tenses appear to have the same, or very nearly the same force, so that they may generally be used the one for the other. They evidently imply a past tense; and may be rendered in English, by *had, always, ever, would, usually,* or the like, with such nominatives and verbs, as the context may present. Examples from the *Anwāray Soheilī* :

چو رای خردۀ دان در کار بستنی  
 بیک تدبیر صد لشکر شکستی  
 چو کار مملکت را نظم دادی  
 بیک مکتوب اقلیمی گشادی

*When he WOULD CONFINE (his) nicely judging opinion to business,*

*He WOULD BREAK a thousand armies by one arrangement :*

*When he WOULD ADJUST the business of the kingdom,*

*He WOULD SUBDUE a (whole) climate by one dispatch.*

رای عالم آرایش شمع شبستان مملکت بودی و فکر صواب اندیش او بیک تأمل  
 هزار عقدهء مشک بر گشودی کشتی دریا فتنه را حلیم گران سنگ او در  
 گرداب اضطراب ساکن ساختی و شاخهای دامن گیر خارستان بیدار تند باد  
 سیاست او از بیخ بنیاد بر انداختی . . . نه بی اجازت او در میدان رزم کمر

مُحَارِبَتِ مِي بَسْتُ وَنَه بِي إِشَارَتِ اَوْ دَرِ أَيَوَانِ بَزْمِ بَرِ مَسْنَدِ عَیْشُ وَعِشْرَتِ  
مِي نَشْتِ

*His world-adorning opinion HAD ALWAYS BEEN the taper of the night of the kingdom : his rightly-judging thought WOULD by one consideration EVER UNLOOSE a thousand knots of difficulty : his preponderating mildness WOULD ALWAYS SET AT REST the boat of insurrection on the whirlpool of disorder : and, branches laying hold of the skirt of the thorn-forest of injustice, the strong gale of his government WOULD CONSTANTLY throw down from the (very) root of the foundation . . . . nor, without his permission, WOULD (the king) EVER BIND on the girdle of warfare in the field of battle ; nor, without his signal, WOULD HE SIT in the court of assembly on the throne of pleasure and delight. (See also Art. 112.)*

248. These tenses are very often used in hypothetical sentences ; as,

شَبِي دَر بَرْتِ كَر بَرِ اَسُوْدَمِي      سَرِ فَخْرِ بَرِ اَسْمَانِ سُوْدَمِي

*COULD I HAVE rested one night in thy bosom,*

*My delighted head WOULD HAVE TOUCHED THE SKY.*

249. Here a case is put, and a consequence stated as certain ; but, when any doubt is implied, the aorist will mostly be used ; as,

دِلَا كَرِ تَوَاضِعِ كُنِي اِخْتِيَارِ      شَوْدِ خَلْتِ دُنْيَا تَرَا دَوَسْتَدَارِ

*O (my) heart, if you CHOOSE humility,*

*The people of (this) world WILL (possibly) BE friendly to you.*

250. This tense is frequently used after interjections ; as,

کاش کان روزِ که در پائی تو شد خارِ اجل  
دستِ گیتی بزدی تیغِ هلاکم بر سر

*Would that, on the day (in) which the thorn of death was in thy foot, the hand of the universe HAD STRUCK the dagger of destruction upon my head!*

کاش که او بحانهء من آمدی چه خوش بودی

*Would that he HAD COME to my house! how happy WOULD IT HAVE BEEN!*

#### ON THE USE OF THE PERSONS.

251. The Deity will be spoken of, and addressed, in the singular number only ; as,

خدایا جهان پادشاهی تراست

*O God! the kingdom of the world is THINE.*

ستودن نداند کس او را چو هست

*No one knows (how) to worship HIM AS HE EXISTS.*

252. Superiors will often express themselves to inferiors in the plural number.

مرحمت فرمودیم حراستِ آندیار

*WE HAVE graciously ORDERED the guarding of that country.*

253. Equals addressing each other, or inferiors addressing superiors, will ascribe to themselves the terms implying inferiority ; as,

بندۀ امیدوارست کہ . . . . .

*The slave is hopeful that . . . .*

عرضہ داشت خیر خواہ حقیقی . . . . احوالِ این مسکین

*The petition of the true well-wisher . . . . the circumstances of this  
POOR (person), &c.*

254. In addressing, or speaking of, a superior, the third person plural will often be taken rather than the second; as,

اگر فرمایند تا از آنجا بردارند و راه خالی سازند مناسب مینماید

*If THEY COMMAND (i. e. the king) that he take (it) from that place  
and make the road empty, it would seem proper.*

This use of the plural prevails principally in letter-writing; it is also often found in the histories, &c. written in Hindūstān.

#### ON THE USE OF THE PARTICLES.

255. After what has been said on the general construction of words one with another, it cannot be necessary here to give rules and examples, as to the use of the particles: for, notwithstanding all that Mr. Lumsden has said to the contrary, nothing can be more probable, than that they were originally nouns, just as significant in their own right as other nouns can be; as, *نزد من* or *نزدیک من*, *the* (place or thing) *near me*; *پیش قاضی*, *before the kāzī*, or *front of the kāzī*, or judge. So, in the Arabick, *عَلَى الْمَسْجِدِ*, *over the mosque*, i. e.

*the high (part) of the mosque.* Where in each case, we have the marks proper for the construction of nouns in the relation of the genitive case. In other cases, where this does not take place, as in *از من*, *from me*; the construction may be that of apposition. (Art. 199.) To arrive at the original meanings of these words now, is perhaps, just as impossible as it seems absurd to contend, that they never had any.—But, we have no room here for discussions of this kind.

256. To attempt to give the various acceptations of these words, would also exceed our limits; we must, therefore, refer the student to the lexicographers and scholiasts, whose proper business it is to do so; believing it to be the duty of the Grammarian rather to unfold the principles, than to detail the practice, found to prevail in language.

257. As the examples here given are numerous, and some of them of considerable length, it is left to the industry of the student to examine for himself the order of the words, the nature of interrogative, relative or parenthetical sentences, and the manner in which the sense is occasionally suspended, by the use of the participles, &c. (Art. 115).

END OF THE PERSIAN SYNTAX.

## APPENDIX I.

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### ON ARABICK VERBS AND NOUNS.

258. In order to avoid the difficulty and trouble of referring to other Grammars, it has been thought advisable to give a brief account of the Arabick verbs and nouns in this place. In treating of the verb, the regular trilateral verb only will be given, with its various inflections, accompanied with a few observations on the defects found in others. The verb has been introduced in order to shew the learner how the nouns are derived; and, also to enable him to construe such Arabick sentences as he will meet with in almost every piece of Persian composition.

#### ON THE VERB, <sup>فعل</sup>الفعل.

259. The Arabick verb has but two tenses, *the preterite*, and *the present*. The first of these in the third person singular masculine, is usually taken for the root of the verb. The conjugations, or rather species of the conjugation, usually given, are thirteen in number.

Each tense has a singular, dual, and plural number: the persons are both of the masculine and feminine genders. The *imperative* is formed from the present; and, what has usually been termed the *infinitive*, is

a mere verbal noun. We shall take the verb فعل, *he did*; as a paradigm for all others, since from it, as a mere formula, are taken all the measures of the nouns, as well as of the feet in prosody, usually cited by the native grammarians.

### 260. PARADIGM OF THE FIRST CONJUGATION.

#### ACTIVE VOICE, معروف.

##### Preterite, الماضي.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
فَعَلْنَ	فَعَلُوا	فَعَلْنَا	فَعَلَا	فَعَلْتُ	فَعَلْتَ	3 Person.
فَعَلْتُمْ	فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتُمَا	فَعَلْتِ	فَعَلْتِ	2 - - -
فَعَلْنَا	فَعَلْنَا	فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	فَعَلْتُ	1 - - -

##### Present, المضارع.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يَفْعَلْنَ	يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلَانِ	يَفْعَلُ	يَفْعَلُ	3 Person.
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلَانِ	تَفْعَلِينَ	تَفْعَلُ	2 - - -
نَفْعَلُ	نَفْعَلُ	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	أَفْعَلُ	1 - - -

##### Imperative, الأمر.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
أَفْعَلْنَ	أَفْعَلُوا	أَفْعَلَا	أَفْعَلَا	أَفْعَلِي	أَفْعَلْ	2 Person.



Verbal Noun **المصدر** (or Infinitive), **فعل**, **فعل**, &c.

Participle, **الفاعل**.

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
فاعلات	فاعِلون	فاعِلتان	فاعِلين	فاعِلة	فاعِل

261. The first and last vowels in the leading persons of both tenses are the same in all verbs ; the second vowel is determined by usage alone, and is always given in the best Dictionaries. It may, therefore, be either **žum**, **kesrah**, or **faḥah** : and, when this is once determined, that vowel will remain throughout the conjugation, just as the medial (') **faḥah** does in the above table.

262. When **نَـ** or **نِـ** is added to the persons of the present, some emphasis is given to the meaning : as,

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يفعلنّان	يفعلنّ	تفعلنّان	يفعلنّان	تفعلنّ	يفعلنّ	3 Person.
تفعلنّان	تفعلنّ	تفعلنّان	تفعلنّان	تفعلنّ	تفعلنّ	2 - - -
نفعلنّان	نفعلنّ	نفعلنّان	نفعلنّان	أفعلنّ	أفعلنّ	1 - - -

2nd.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
	يفعلنّ		none.	تفعلنّ	يفعلنّ	3 Person.
	تفعلنّ			تفعلنّ	تفعلنّ	2 - - -
نفعلنّان	نفعلنّ	نفعلنّان	نفعلنّان	أفعلنّ	أفعلنّ	1 - - -

When the particles *أَنَّ*, *that*; *لَنْ*, *by no means*; *لِي*, *لِي*, or *لِ*, *in order that*; *إِذَنْ*, *إِذَنْ*, or *إِذَا*, *so, therefore*; *حَتَّى*, *so that*; *وَ* or *فَ*, *and, so*; and a few others precede the persons of the present tense, the final (') of those in the singular, will be changed to (')—the *ن* of the second person feminine singular, as also that of the third and second persons dual, and of the third and second persons masculine plural, will be rejected: and, in the last two cases, alif will be added. But, if *لَمْ*, *not*; *لَمَّا*, *not yet*; *لِ* giving an imperative signification, *أَنْ*, *if*, precede, then (') will take the place of the last vowel in the singular: and in the dual and plural, the persons will be formed, as in the last. It should be remembered, that, in forming the imperative, the middle vowel proper for the present, will always be taken: and that, if this be *žum* ('), the alif which is prefixed, will take *žum* likewise; but, if it be any other vowel, *keşrah* (ـ) will then accompany this alif: which, however, when following any other word in a discourse, will take *its* terminating vowel; as, *فَأَفْعَلْ*, not *فَأَفْعَلْ*. But, when the first radical letter has not the *jezma* ('), which will be the case in most of the defective verbs, this \ alif will not be added; as, *قُلْ*, *say*, not *قُلْ*.

263. The participle designates the agent, and is used as the participles in Greek and Latin; except only, that it is considered as involving a substantive, and not, as a mere adjective noun. All Arabick and Persian attributives are of this character.

FIRST CONJUGATION.

264. PASSIVE VOICE, مَجْهُولٌ of the Verb فَعَلَ.

Preterite, الْمَاضِي.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
فُعِلْنَ	فُعِلُوا	فُعِلْتَا	فُعِلَا	فُعِلْتُ	فُعِلَ	3 Person.
فُعِلْتُمْ	فُعِلْتُمْ	فُعِلْتُمَا	فُعِلْتُمَا	فُعِلْتِ	فُعِلْتَ	2 - - -
فُعِلْنَا	فُعِلْنَا	فُعِلْنَا	فُعِلْنَا	فُعِلْتُ	فُعِلْتُ	1 - - -

Present, الْمَضَارِعُ.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
يُفَعَلْنَ	يُفَعَلُونَ	تُفَعَلَانِ	يُفَعَلَانِ	تُفَعَلُ	يُفَعَلُ	3 Person.
تُفَعَلْنَ	تُفَعَلُونَ	تُفَعَلَانِ	تُفَعَلَانِ	تُفَعَلِينَ	تُفَعَلُ	2 - - -
تُفَعَلُ	تُفَعَلُ	تُفَعَلُ	تُفَعَلُ	أُفَعَلُ	أُفَعَلُ	1 - - -

Participle, الْمَفْعُولُ.

Plural.		Dual.		Singular.		
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	
مَفْعُولَاتُ	مَفْعُولُونَ	مَفْعُولَتَانِ	مَفْعُولَانِ	مَفْعُولَةٌ	مَفْعُولٌ	Past tense.

265. The vowels here accompanying both tenses are constant, whatever they may be in the active voice. The only exception is, that the last vowel in the present tense will be affected by the particles as in the active voice. (Art. 262.) The participle is used, as the past participles are in Greek and Latin. (See Art. 263.)

266. There are a few verbs which have four letters in the root, and are thence called quadriliteral; but, as they are of rare occurrence, we need not notice them here. We now proceed, therefore, to make a few observations on the irregular and defective verbs.

267. It has already been remarked (Artt. 5-30), that, when certain vowels precede the letters **ا**, **و**, and **ي**, these letters will coalesce with the vowels, and, therefore, lose their powers as consonants. In other cases, when the concurrence of certain vowels with either of these letters would produce a combination difficult to be pronounced, some change must necessarily take place. Upon either of the letters **ا**, **و**, or **ي**, therefore, being one or more of the original letters of a root, and coming in contact with the vowels in one or other of the ways just mentioned, some variation from the regular paradigm is found to take place, in the process of conjugation.

It is also a rule, in the Arabick, to which, however, there are many exceptions, that two quiescent letters shall not follow the same vowel. When, therefore, this would happen in conjugating these verbs, the first of such quiescents is rejected; and, hence a defect in the verb will arise. Again, the repetition of the same consonant will generally be avoided in pronunciation, unless some emphasis be intended; and, by writing no more than one, a defect will also arise. Now the

roots قول and رمي, should, according to the above tables, be conjugated قَوْلٌ, قَوْلَتْ, &c. رَمَيْتُ, رَمَيْتِ, &c. but, instead of that, قَوْلٌ becomes قَالٌ, قَالَتْ, &c. رَمِي becomes رَمَيْتُ, رَمَيْتِ, &c. A vowel is merged in both cases; because the letters و and ي, having lost their power as consonants, are unable to act upon one: and, in the first, و is changed into that letter, which is homogeneous with the preceding vowel, and which is here fathah. Similar anomalies arise in the Present, from the same causes: and, as the penultimate vowel is in both tenses regulated by usage alone, the changes taking place in the letters, subject to the rules alluded to, will be finally regulated by usage likewise. In the present, of قول, for instance, the vowel in the penultimate is found to be (') žamma; according to the table, therefore, يفعل must be pointed يَفْعَلُ, and يقول يَفْعَلُ, but, the و is not allowed to act upon the (') žamma, for the sake of euphony, perhaps; the žamma will then be drawn back to the preceding radical letter, and the verb will become يَقُولُ. In the passive voice, likewise, what should have been يَقُولُ, becomes يُقَالُ. In the same manner, any verb having ا, و, or ي, for the first, second, or third radical; or, having two, or all the radicals, consisting of these letters, will be subject to the same laws: but, when ا alif is one of them, the (') hamzah is usually written to show, that an alif was originally in the root. When, therefore, defects occur, not to be accounted for by the

above tables, recourse must be had to one or other of these expedients, in order to find the root, and to account for the form of the word. For a full consideration of these points, however, the learner must have recourse to the larger treatises on the Arabick Grammar.

268. Verbs having their two last radical letters the same will reject one, whenever the last radical letter (see the above tables) has not the mark **سُكُون** over it; as, for **مَدَد**, we have **مَدَّ** (and **مَدَّدَتْ** regularly), for **يَمُدُّ**, **يَمُدُّ**, &c.; but, as the teshdīd (") is generally written, it will immediately be seen, that the root is of this description.

269. The trilateral verb is termed by grammarians **ثَلَاثِي**, the quadrilateral **رَبَاعِي**. Those which have **ا**, **و**, or **ي**, for either of their radicals, are termed generally **أَعْلَال**, *infirm*. Those having **و**, or **ي**, for their first radical **مِثَال**, *similar*; because they undergo but little change in conjugation: those which have **و**, or **ي**, for the middle radical are termed **أَجْوَف**, *hollow*: those which have **و**, or **ي**, for their final letters, **نَاقِص**, *defective*: those of which **ا** with ḥamzāh is one or other of the radical letters, **مَهْمُوز** ḥamzated: those which have the two last radicals the same **مُضَاعَف**, *doubled*; and those which have any two of the letters **ا**, **و**, or **ي**, in the root, are termed **لَمِيف**, *mixed*.

270. A table of the leading forms of the Derivative Conjugations of the Trilateral Verb, which are termed *المزیدُ فیہ*, *augmented*.

ACTIVE VOICE, معروف.

Verbal Noun.	Participle.	Imperative.	Present.	Preterite.
تَفْعِيلٌ	مُفْعِلٌ	فَعِّلْ	يُفْعِلُ	فَعَّلَ 2.
مُفَاعِلَةٌ	مُفَاعِلٌ	فَاعِلْ	يُفَاعِلُ	فَاعَلَ 3.
أَفْعَالٌ	مُفْعِلٌ	أَفْعِلْ	يُفْعِلُ	أَفْعَلَ 4.
تَفْعَلٌ	مُتَفَعِّلٌ	تَفْعَلْ	يَتَفَعَّلُ	تَفَعَّلَ 5.
تَفَاعُلٌ	مُتَفَاعِلٌ	تَفَاعُلْ	يَتَفَاعَلُ	تَفَاعَلَ 6.
أَنْفَعَالٌ	مَنْفَعِلٌ	أَنْفَعِلْ	يُنْفَعِلُ	أَنْفَعَلَ 7.
أَفْتَعَالٌ	مُفْتَعِلٌ	أَفْتَعِلْ	يُفْتَعِلُ	أَفْتَعَلَ 8.
أَفْعَالٌ	مُفْعِلٌ	أَفْعِلْ	يَفْعِلُ	أَفْعَلَ 9.
أَسْتَفْعَالٌ	مُسْتَفْعِلٌ	أَسْتَفْعِلْ	يَسْتَفْعِلُ	أَسْتَفْعَلَ 10.
أَفْعِيَالٌ	مُفْعَالٌ	أَفْعَالِ	يَفْعَالُ	أَفْعَالَ 11.
أَفْعِيَعَالٌ	مُفْعَوِعِلٌ	أَفْعَوِعِلْ	يَفْعَوِعِلُ	أَفْعَوِعَلَ 12.
أَفْعَوَالٌ	مُفْعَوِلٌ	أَفْعَوِلْ	يَفْعَوِلُ	أَفْعَوَلَ 13.

## 271. PASSIVE VOICE, مَجْهُولٌ.

Participle.	Present.	Preterite.	
مُفْعَلٌ	يُفْعَلُ	فُعِلَ	2.
مُفَاعِلٌ	يُفَاعِلُ	فُوِعِلَ	3.
مُفْعَلٌ	يُفْعَلُ	أُنْفِعِلَ	4.
مُتَفَعِّلٌ	يُتَفَعِّلُ	تُفَعِّلُ	5.
مُتَفَاعِلٌ	يُتَفَاعِلُ	تُفُوِعِلُ	6.
مُنْفَعِلٌ	يُنْفَعِلُ	أُنْفِعِلُ	7.
مُنْفَعِلٌ	يُنْفَعِلُ	أُنْفَعِلُ	8.
مُسْتَفْعَلٌ	يُسْتَفْعَلُ	أُسْتَفْعِلُ	10.
مُفْعَوْلٌ	يُفْعَوْلُ	أُفْعَوْلُ	12.
مُفْعَوْلٌ	يُفْعَوْلُ	أُفْعَوْلُ	13.

272. When the first radical letter happens to be ن, the characteristick ن of the seventh conjugation coalesces with it by teshdīd; as, أَنْصَرَ, نَصَرَ. Some verbs beginning with م, take a similar form; as, أُنْمَلَسَ for أَمْلَسَ. When the first letter of any root happens to be ص or ض, the characteristick ت of the eighth conjugation becomes ط; as, أَضْطَرَبَ, ضَرَبَ. When it is ط, that letter is doubled; as, أَطْبَعَ, طَبَعَ. When it is ز, it becomes د; as, أَزْدَادَ, زَادَ. When it is د, that letter is doubled; as,



أَدْرَكَ، دَرَكْتُ. When it is ت, ث, or ي, the characteristick ت is doubled by teshdid; as, اَثَبْتُ، ثَبَّتَ، اَتَّقِي، رَقِيَ، اَتَّكِي، تَكَّى. In the fifth and sixth conjugation, the præformative ت frequently coalesces with the characteristick ت; as, تَكَسَّرُ، for تَكْسَرُ، تَتَّبَعْدُ، for تَبْعَدُ.

273. No verb is found in all the conjugations. What conjugations are in use, and what precise signification is to be attached to them, can only be known by usage, which is always given in the best Dictionaries. Some general rules, however, may be given, as to the force of the several conjugations. The first, for example, has the sense in which the root is found to prevail. The second makes that transitive, if not so in the first; or gives some emphasis to it, if it is. The third implies association, as in the Latin verbs prefixing *con*. The fourth is causative. The fifth means affectation of the action implied by the root. The sixth implies reciprocity of action. The seventh is mostly passive. The eighth implies acquisition, or is passive. The ninth and eleventh imply excess; and are used only in verbs signifying colour, deformity, and the like. The tenth implies petition or request. The twelfth and thirteenth are very seldom used; but, when they are, they generally denote excess. The conjugations occurring most frequently are, the first, second, fourth, eighth and tenth.

274. In conformity with these tables, are conjugated all the irregular

and defective verbs already alluded to, respect being had to the changeable properties of the letters ا, و, and ي.

275. In the derivative conjugations, it should be remembered, the vowels will always be affixed according to the tables (Artt. 270-1); the only deviation that can arise, will be from the mutable character of the letters ا, و, and ي.

276. In filling up these tables, the learner has only to supply such personal additions as are to be found in the first conjugation; and when he can do this with some degree of facility, he may take such verbs as ضَرَبَ يَضْرِبُ ضَرْبٌ, *he struck*; عَلَّمَ يَعْلَمُ عِلْمٌ, *he marked*; عَلِمَ يَعْلَمُ عِلْمٌ, *he knew*; كَرَّمَ يَكْرُمُ كَرَمٌ, *he was liberal*, and fill them up throughout all the conjugations, for the mere purpose of practice; and, when he can do this accurately, without recurring to the tables, he may rest assured that he has made progress sufficient for the present. In these examples, the word first given is the preterite, the second the present, and the third the verbal noun or infinitive: all of which are generally given in the Dictionaries.

#### ON ARABICK NOUNS, الْأَسْمَاءُ.

277. It will be seen by a recurrence to the tables (Artt. 260-4), that the active and passive participles, as well as the verbal nouns or infinitives, in all the derivative conjugations, (Artt. 270-1), are regularly

derived from the verb. There are, indeed, a few verbs which are themselves derived from nouns; but these may be passed over for the present.\*

278. The Arabick verbal nouns or *maḥḍars* مَصَادِرٌ ثَلَاثِي مُجَرَّد, of most frequent occurrence in the Persian Language, are those of the first conjugation. The forms of these nouns are extremely numerous: Erpenius has given thirty-three, M. De Sacy thirty-seven, and Mr. Lumsden sixty; the following are the most usual.

279. TABLE OF THE FORMS OF THE MAḤḌARS OR INFINITIVES OF THE FIRST CONJUGATION.

Forms.	Examples.	
1. فَعْلٌ	فَهْمٌ <i>comprehension.</i>	سَعْيٌ <i>endeavour.</i>
2. فَعْلٌ	عِلْمٌ <i>knowledge.</i>	عِزٌّ <i>strength.</i>
3. فَعْلٌ	حَسَنٌ <i>beauty.</i>	حُبٌّ <i>friendship.</i>
4. فَعْلٌ	طَلْبٌ <i>desire.</i>	أَذْيٌ <i>injuring.</i>
5. فَعْلٌ	فُلْظٌ <i>grossness.</i>	زَنَاٌ <i>adultery.</i>
6. فَعْلٌ	قُدْسٌ <i>holiness.</i>	رَحْمٌ <i>showing mercy.</i>

\* For my own part, I believe that all verbs are derived from nouns; and, under this view, I have treated this subject in my Hebrew Grammar. The Oriental Grammarians differ on this point, although they agree in calling the verbal noun *the source* الْمَصْدَرُ.

Forms.		Examples.	
7. فَعْلٌ	هُدًى	direction.	عَلِيٌّ eminence.
8. فَعْلَةٌ	رَحْمَةً	mercy.	تَوْبَةً repentance.
9. فَعْلَةٌ	حِكْمَةً	science.	دِقَّةً smallness.
10. فَعْلَةٌ	قُدْرَةً	power.	قُوَّةً strength.
11. فَعْلَةٌ	حَرَكَةً	motion.	طَاعَةً obedience.
12. فَعْلَةٌ	سَرِقَةً	theft.	كَذِبَةً lying.
13. فَعَالٌ	صَلَحٌ	peaceableness.	وَفَاءً faithfulness.
14. فَعَالٌ	حِسَابٌ	reckoning.	صِيَامٌ fasting.
15. فَعَالٌ	سَوَالٌ	request.	دُعَاءٌ prayer.
16. فَعَالَةٌ	بَلَاغَةٌ	eloquence.	عِدَاوَةٌ enmity.
17. فَعَالَةٌ	عِبَادَةٌ	worship.	رَوَايَةٌ relating.
18. فَعَالَةٌ	رُفَاعَةٌ	height.	فُجَاءَةٌ suddenness.
19. فَعُولٌ	قَبُولٌ	accepting.	رُضُوءٌ ablution.
20. فَعُولٌ	سُجُودٌ	prostrating.	عُلُوٌّ height.
21. فَعُولَةٌ	صُعُوبَةٌ	difficulty.	عَذُوبَةٌ sweetness.
22. فَعُولَةٌ	ضُرُورَةٌ	necessity.	مَوْدِنَةٌ subsistence.
23. فَعِيلٌ	دَيْبٌ	walking.	دَلِيلٌ showing.
24. فَعِيلَةٌ	جَرِيمَةٌ	crime.	خَطِيئَةٌ sin.
25. فَاعِلَةٌ	قَاعِدَةٌ	rule.	فَائِدَةٌ gain.
26. فَعِلَانٌ	عِرْفَانٌ	knowledge.	رِضْوَانٌ acquiescing.

Forms.	Examples.	
27. فَعْلَانٌ	خُسْرَانٌ	losing.      قَرَأَانَ reading.
28. فَعْلَانٌ	خَفْقَانٌ	palpitation.      طَيَّرَانَ flying.
29. فَعَالِيَةٌ	كِرَاهِيَةٌ	abhorring.      رَفَاهِيَةٌ ease.
30. فَعْلِيٌّ	دَعْوِيٌّ	asking.      فَتْوِيٌّ decree.
31. فَعْلِيٌّ	ذِكْرِيٌّ	relating.      فِكْرِيٌّ reflexion.
32. فَعْلِيٌّ	قَرِيبِيٌّ	nearness.      شُورِيٌّ consultation.
33. فَعْلِيٌّ	خَطْفِيٌّ	walking fast.
34. فَعْلُولَةٌ	بَيْتُولَةٌ	lodging.      صَيْرُورَةٌ becoming.
35. مَفْعَلٌ	مَقْصَدٌ	scope.      مَنَامٌ sleep.
36. مَفْعَلَةٌ	مَرْحَمَةٌ	mercy.      مَخَافَةٌ fear.
37. مَفْعَلَةٌ	مَحْمَدَةٌ	praise.      مَعْذِرَةٌ apology.
38. مَفْعَلَةٌ	مَقْدِرَةٌ	power.      مَعُونَةٌ help.
39. مَفْعُولٌ	مَفْتُونٌ	distraction.      مَعْقُولٌ understanding.
40. تَفْعَلَةٌ	تَهْلِكَةٌ	perdition.
41. فِعْعَالٌ	قَيْتَالٌ	slaughter.      ضَيْرَابٌ beating (each other.)

280. Forms and examples of pluriliteral infinitives or masdars.

Forms.	Examples.	
1. فَعْلَلَةٌ	زَخْرَفَةٌ	adorning.      بَعَثَرَةٌ exciting.
2. تَفَعَّلٌ	تَدَحْرَجٌ	revolving.      تَسَلَّسَلٌ linking.
3. اِنْفَعَلَالٌ	اِحْرَاجَامٌ	assembling.      اِطْمِنَانٌ tranquility.
4. اِنْفَعَلَالٌ	اِضْمَحَالٌ	vanishing.

281. *Forms and examples of attributives, not found in the Tables*

(Artt. 260-4, 270-1.)

Forms.	Examples.			
1. فَعِيلٌ	جَرِيحٌ	wounded.	قَتِيلٌ	killed.
2. فَعَالٌ	حُطَامٌ	fragment.	قُدَامٌ	front.
3. فَعُولٌ	تَقْبُولٌ	accepted.	رَسُولٌ	sent.
4. أَفْعَلٌ	أَعْظَمٌ	greater.	أَبْكُمٌ	dumb.
5. فَيْعِلٌ	سَيِّدٌ	chief.	ضَيِّقٌ	narrow.
6. فَعَلٌ	صَعْبٌ	difficult.	حَقٌّ	true.
7. فَعِلٌ	حَبِرٌ	intelligent.	لِصٌّ	a thief.
8. فَعْلٌ	صَلْبٌ	hard.	حُلُوٌ	sweet.
9. فَعَلٌ	حَسَنٌ	beautiful.	جَارٌ	neighbour.
10. فَعِلٌ	فَرِحٌ	glad.	زَمِنٌ	aged.
11. فَعَالٌ	جَبَانٌ	a coward.	خَرَابٌ	desolate.
12. فَعَالٌ	بَرَّاقٌ	splendid.	جَمَّازٌ	swift (camel.)
13. فَعْلَانٌ	نَدَمَانٌ	penitent.	فَرِحَانٌ	glad.

282. Arabick pluriliteral attributives are not much used in the Persian language: the following are given by Mr. Lumsden: viz. <sup>س</sup>بَسْمَدٌ, *eternal*, of the measure <sup>س</sup>فَعْلَلٌ, <sup>س</sup>تَمَقَامٌ, *a chief*, measure <sup>س</sup>فَعْلَلٌ; <sup>س</sup>سَبِجَلٌ, *corpulent*, measure <sup>س</sup>فَعْلَلٌ, <sup>س</sup>قُدْعَمِلٌ, *corpulent*, measure, <sup>س</sup>فَعْلَلِلٌ.

283. *Attributives implying excess, (أَسْمَاءُ الْمُبَالَغَةِ) are generally of the following forms: viz.*

Forms.	Examples.
1. فَعَالٌ عَلَامٌ	<i>very learned.</i> عَيَاشٌ <i>very pleasant.</i>
2. فَعُولٌ غُفُورٌ	<i>very forgiving.</i> جُهُولٌ <i>very foolish.</i>
3. فَعِيلٌ عَلِيمٌ	<i>very learned.</i> رَحِيمٌ <i>very merciful.</i>
4. فَعِيلٌ صَدِيقٌ	<i>very true.</i> فَكِيرٌ <i>great thinker.</i>
5. مَفْعَالٌ مَنَعَامٌ	<i>very beautiful.</i> مَكْثَارٌ <i>great talker.</i>

284. *Forms, &c. of Pluriliteral participial Nouns.*

Forms.	Examples.
1. مَفْعَلٌ مُتَرْجِمٌ	<i>a translator.</i> مُهَنْدِسٌ <i>a geometrician.</i>
2. مَفْعَلٌ مَتَرْجِمٌ	<i>translated.</i> مُسَلْسَلٌ <i>linked.</i>
3. مَفْعَلٌ مُتَدَحِّرٌ	<i>rolling.</i> مُتَسَلْسِلٌ <i>linked.</i>
4. مَفْعَلٌ مُجْتَمِعٌ	<i>assembled.</i>
5. مَفْعَلٌ مُضْمِلٌ	<i>vanishing.</i> مُطْمِئِنٌ <i>tranquil.</i>

285. FORMS AND EXAMPLES OF THE NOUNS WHICH ARE TERMED

JĀMIDS,\* (جَامِدٌ).—*Of Triliteral Jāmid.*

Forms.	Examples.
1. فَعْلٌ فَلْسٌ	<i>a coin so called.</i> بَقْلٌ <i>garden herbs.</i>
2. فَعْلٌ فَرَسٌ	<i>a horse.</i> بَقْرٌ <i>an ox.</i> ثَمَرٌ <i>fruit.</i>

\* Nouns are generally considered as being of three sorts; viz. 1. (مَصَادِرُ), *maṣḍars*, or *sources*, which are abstracts. 2. (صِفَاتٌ), *attributives*; and 3. (جَوَامِدُ) *Jāmid*, or names of substances.

Forms.	Examples.	Forms.	Examples.		
3. <sup>س</sup> فَعَلٌ <sup>س</sup> كَتَفٌ	<i>the shoulder.</i>	<sup>س</sup> فَحْذٌ	<i>the thigh.</i>		
4. <sup>س</sup> فَعَلٌ <sup>س</sup> عَضِدٌ	<i>the arm.</i>	<sup>س</sup> رَجُلٌ	<i>a man.</i>	<sup>س</sup> ضَبَعٌ	<i>a hyena.</i>
5. <sup>س</sup> فَعَلٌ <sup>س</sup> حَبْرٌ	<i>ink.</i>	<sup>س</sup> عِرْقٌ	<i>a vein.</i>	<sup>س</sup> قَطْرٌ	<i>copper.</i>
6. <sup>س</sup> فَعَلٌ <sup>س</sup> عِنَبٌ	<i>a grape.</i>	<sup>س</sup> ضَلَعٌ	<i>ribs.</i>		
7. <sup>س</sup> فَعَلٌ <sup>س</sup> اِبِلٌ	<i>a camel.</i>	<sup>س</sup> اِطْلٌ	<i>the waist.</i>	<sup>س</sup> اِبْطٌ	<i>arm-pit.</i>
8. <sup>س</sup> فَعَلٌ <sup>س</sup> قَتْلٌ	<i>a lock.</i>	<sup>س</sup> بَرْجٌ	<i>a tower.</i>	<sup>س</sup> غَصْنٌ	<i>a branch.</i>
9. <sup>س</sup> فَعَلٌ <sup>س</sup> عُنُقٌ	<i>the neck.</i>	<sup>س</sup> خَلْقٌ	<i>the temper.</i>	<sup>س</sup> اُنٌ	<i>the ear.</i>
10. <sup>س</sup> فَعَلٌ <sup>س</sup> صَرْدٌ	<i>a bird, so called.</i>	<sup>س</sup> عَمْرٌ	<i>a proper name.</i>		

## 286.—Of Increased Triliteral Jāmid.

Forms.	Examples.	Forms.	Examples.
1. <sup>س</sup> فَعَالٌ <sup>س</sup> غُرَابٌ	<i>a raven.</i>	2. <sup>س</sup> فَعَالٌ <sup>س</sup> دِمَاعٌ	<i>the brain.</i>
3. <sup>س</sup> فَعَالٌ <sup>س</sup> غَزَالٌ	<i>a fawn.</i>	4. <sup>س</sup> فَاعُولٌ <sup>س</sup> نَاقُوسٌ	} <i>a musical instrument, so called.</i>
4. <sup>س</sup> أَفْعَلٌ <sup>س</sup> أَصْبَعٌ	<i>a finger.</i>	5. <sup>س</sup> فَعِيلٌ <sup>س</sup> بَطِيخٌ	
6. <sup>س</sup> أَفْعِيلٌ <sup>س</sup> أَقْلِيمٌ	<i>a climate.</i>	7. <sup>س</sup> أَفْعَلَةٌ <sup>س</sup> أَمَلَةٌ	<i>finger-ends.</i>
8. <sup>س</sup> أَفْعَالٌ <sup>س</sup> أَعْصَارٌ	<i>a whirlwind.</i>	9. <sup>س</sup> أَفْعُولٌ <sup>س</sup> أَصْبُوعٌ	<i>a finger.</i>
10. <sup>س</sup> أَفْعُولَةٌ <sup>س</sup> أَعْجُوبَةٌ	<i>a wonder.</i>	10. <sup>س</sup> أَفْعَلٌ <sup>س</sup> أَفْرَنْدٌ	<i>temper (of a sword.)</i>

## 287.—Of Quadriliteral Jāmid.

Forms.	Examples.	Forms.	Examples.
1. <sup>س</sup> فَعْلَلٌ <sup>س</sup> جَعْفَرٌ	<i>proper name.</i>	2. <sup>س</sup> فَعْلَلٌ <sup>س</sup> خُنْصِرٌ	<i>the little finger.</i>
3. <sup>س</sup> فَعْلَلٌ <sup>س</sup> قَلْزَمٌ	<i>κλυσμα, the red sea.</i>	4. <sup>س</sup> فَعْلَلٌ <sup>س</sup> دِرْهَمٌ	<i>a coin, so called.</i>
5. <sup>س</sup> فَعْلَلٌ <sup>س</sup> بَرْقَعٌ	<i>a veil.</i>	6. <sup>س</sup> فَعْلَلٌ <sup>س</sup> تَمَطْرٌ	<i>a book case.</i>



288.—*Augmented Quadriliteral Jāmid*s.

Forms.	Examples.	Forms.	Examples.
1. فَعْلَالٌ	قِرطاسٌ <i>paper</i> .	2. فَعْلُولٌ	عَصْفُورٌ <i>a sparrow</i> .
3. فَعْلَلِيلٌ	زَهْرِيْرٌ <i>great cold</i> .	4. فَعْلِيلٌ	دَهْلِيْزٌ <i>a lobby</i> .
5. فَعْلَلْنٌ	زَعْفَرَانٌ <i>saffron</i> .	6. فَعْنَلَلٌ	غَضَنَفْرٌ <i>a lion</i> .
7. فَعْلَالٌ	قَمَقَامٌ <i>the sea</i> .	8. فَعْيَلَلٌ	سَمِيْدَعٌ <i>a chief</i> .
9. فَعْلَلَلٌ	جَهَنَّمٌ <i>hell</i> .	10. فَعْنَلِيلٌ	خُنْدَرِيْسٌ <i>old wine</i> .

289.—*Of Quinquiliteral Jāmid*s.

Forms.	Examples.	Forms.	Examples.
1. فَعْلَلَلٌ	سَفْرَجَلٌ <i>a quince</i> .	2. فَعْلَلَلٌ	خُرْعَبِيْلٌ <i>foolish thing</i> .
3. فَعْلَلَلٌ	جَحْمَرِيْسٌ <i>decrepidly old</i> .	4. فَعْلَلَلٌ	جِرْدَحَلٌ <i>fat camel</i> .

290.—*Augmented Quinquiliteral Jāmid*s.

Forms.	Examples.	Forms.	Examples.
1. فَعْلَلُولٌ	عَضْرَفُوْطٌ <i>a sort of lizard</i> .	2. فَعْلَلُولٌ	قِرْطَبُوْسٌ <i>a misfortune</i> .
3. فَعْلَلِيلٌ	دُرْدَبِيْسٌ <i>a misfortune</i> .	4. فَعْلَلِيلٌ	خُرْعَبِيْلٌ <i>a foolish thing</i> .

291. Maṣḍara, which imply unity of action, or some specific mode of it, are called الْمَصَادِرُ لِلْمَرَّةِ, and الْمَصَادِرُ لِلنَّوْعِ, respectively, and are

\* The tanwīn has here been preserved, as has also the Arabick final ة of feminines: for, although the tanwīn is rejected in adopting Arabick words in the Persian, and the ة changed either to ت or ي (Artt. 8, 56-7); yet, as pure Arabick sentences occasionally occur with these marks, it is proper that they should be presented to the student in their original forms.

formed on the measures *فَعْلَةٌ* and *فَعْلَةٌ*; as, *ضَرْبَةٌ*, *one blow*; *جَلْسَةٌ*, *a peculiar mode of sitting*.

### THE NOUN OF SUPERIORITY, *اسْمُ التَّفْضِيلِ*.

292. This noun in Arabick supplies the place of the comparative and superlative in other languages : it is usually formed on the measure *أَفْعَلٌ* for the masculine, and *فَعْلِيٌّ*, for the feminine gender, from attributes of the forms of *فَعِيلٌ*, *فَاعِلٌ*, &c. : *عَظِيمٌ*, *great*, for example, becomes *أَعْظَمٌ*, *greater*, or *greatest*, in the masculine, and *عُظْمِيٌّ*, in the feminine, gender. Attributives implying colour or deformity do not admit of this formation, because *أَفْعَلٌ* is their original form : in this, and other cases, *أَشَدُّ*, *more*, or *most*, or the like, is usually added.

### NOUNS OF INSTRUMENT, TIME, AND PLACE.

#### *أَسْمَاءُ الْأَلَةِ وَظُرُوفِ الزَّمَانِ وَالْمَكَانِ*.

293. These are derived from verbs in the following manner. The first, namely, the noun of instrument, *أَسْمُ الْأَلَةِ*, is formed on the measure *مَنْعَلٌ*, or *مَنْعَالٌ*; as, *مِفْتَاحٌ* or *مِفْتِاحٌ*, *a key*, from the verb *فَتَحَ*, *he opened*. There are also a few formed on the measure *مَنْعَلَةٌ*, and some others; as, *مَنْسُحَةٌ*, *a besom*. This noun is derived from the trilateral verb only.

294. The noun of time and place, called *ظَرْفُ الزَّمَانِ وَالْمَكَانِ*, is formed from the leading person of the present tense, by substituting *م* for *ي*; as,

يَجْلِسُ, *he sits*; مَجْلِسٌ, *a place or time of sitting, i. e. an assembly*; يَشْغَلُ, *he is occupied*; مَشْغَلٌ, *the time or place of occupation*. When zam ( ' ) happens to be in the penultimate it will become ( - ) in forming this noun: other verbs having either kesrah or fathah in the penultimate, will preserve that vowel.

The measures therefore will be مَفْعَلٌ or مَفْعِلٌ, and sometimes, but rarely, مَفْعَلَةٌ. This noun when formed from one of the derivative conjugations, will take the form of the participle passive. The following are exceptions:

مَشْرِقٌ <i>the east.</i>	مَسْكِنٌ <i>the time or place of residence.</i>
مَغْرِبٌ <i>the west.</i>	
مِرْفَقٌ <i>the elbow.</i>	مَطْلِعٌ <i>the place of the rising of a star.</i>
مَنْبِتٌ <i>the time or place of vegetation.</i>	مَنْسِكٌ <i>the place of performing divine worship.</i>
مَجْرَرٌ <i>the time or place of sacrificing a camel.</i>	مَنْجَرٌ <i>the nostrils.</i>
مَسْقَطٌ <i>the time or place of falling.</i>	مَسْجِدٌ <i>a mosque.</i>
مَفْرَقٌ <i>the place of separation.</i>	

295. Nouns which are said to be correlative of those of time and place, (called مَلْحَقَاتٌ), are formed on the measure مَفْعَلَةٌ; as, مَأْسَدَةٌ, a

place abounding with lions ; *مَنْصَرَةٌ*, a place wherein many victories have been obtained. This noun is called *أَسْمُ الْكَثْرَةِ*, the noun of abundance.

### THE NOUN OF EXCESS, *أَسْمُ الْمِبَالَةِ*.

296. Examples of these have been given in the table (Art. 283). It will only be necessary here to state, that the addition of *ī* seems to augment their force, by attaching to them the notion of unity : as, *عَلَمَةٌ*, a singularly or most learned (man). Nouns of the form of *فَعَالٌ*, also imply trade or occupation ; as, *خَبَّازٌ*, a baker ; *نَجَّارٌ*, a carpenter.

### THE DIMINUTIVE NOUN, *أَسْمُ مَصْغَرٍ*, or *التَّصْغِيرِ*.

297. When a word, of which the diminutive form is required, consists of three letters, the measure is *فَعِيلٌ* ; as, *رَجُلٌ* a man, *رَجِيلٌ* a little man ; but, if the word consist of four letters, the measure is then *فُعَيْلٌ* ; as, *عَقْرَبٌ*, a scorpion ; *عَقِيرَبٌ*, a little scorpion. In feminine nouns, however, the terminations *ة*, *ا*, or *آ*, are not reckoned ; such words are therefore referable to the measure *فَعِيلٌ* only.

When a feminine noun has a masculine termination as in *أَرْضٌ* the earth, or *شَمْسٌ* the sun, the measure of the diminutive is *فُعَيْلَةٌ* ; as, *أَرِيضَةٌ*, *شَمِيسَةٌ*.

Nouns of the form of نَاعِلٌ make the diminutive on the measure فَوَيْعِلٌ; as, فَوَيْرِسٌ, from فَارِسٌ, a *horseman*.

Words of the measure مَفْعَالٌ form their diminutives on that of مَفْيَعِيلٌ; as, مَفْتَاخٌ a *key*, مَفْيَيْتِيحٌ, a *little key*.

Nouns having ا, و, or ي, quiescent between their second and third radicals, take the measure فَعِيلٌ for the diminutive; as, غُلَامٌ a *slave*; غُلَيْمٌ a *little slave*.

Nouns derived from the irregular or defective verbs, form their diminutives on the above measures, after restoring such letters as may have been dropt or changed in the root, respect being had, at the same time, to the rules of permutation already alluded to. (Art. 267.)

#### OF THE FORMATION OF THE FEMININE FROM THE MASCULINE NOUN.

298. The feminine noun is mostly formed from the masculine by the addition of ة, the tanwīn (°) of the masculine being suppressed; as, عَظِيمٌ *magnus*; عَظِيمَةٌ *magna*. Verbal nouns of the form of أَفْعَلٌ, form their feminines on the measure فَعْلَاءٌ; as, أَصْفَرٌ *yellow*: fem. أَصْفَرَاءٌ. Comparatives and superlatives of this form, have the feminine of the measure فَعْلَائِيٌّ; as, أَكْبَرٌ *greater* or *greatest*, fem. أَكْبَرِيٌّ.

Some nouns of the form of فَعْلَانُ, will make the feminine فَعْلَانِي; as, غَضَبَانُ *angry*; غَضَبِي, fem. Others of the measure فُعْلَانٌ, will have فُعْلَانِي; as, عَرِيَانٌ, عَرِيَانِي *naked*.

The forms فُعُولٌ and فَعِيلٌ when derived from intransitive verbs are common to both genders; but, when derived from transitive ones, generally form the feminine by the addition of ة-; as, رَسُولٌ *an apostle*; fem. رَسُولَةٌ.

Nouns of the forms, فَعَالَةٌ, فَعَالَةٌ, فَعُولَةٌ, فَعُولَةٌ, مَفْعَلَةٌ, مَفْعَلَةٌ, and مَفْعِيلٌ, are generally common, except مَسْكِينٌ, fem. مَسْكِينَةٌ. Those of the forms فَعَالٌ, فَعَالٌ, فَعِيلٌ, and مَفْعَلٌ, form their feminines in the usual way.

The Arabians have no neuter gender; for this the feminine is generally substituted.

#### ON THE RELATIVE NOUN, اِسْمُ الْمُنْسَوْبِ

299. This, in the grammars of Europe, is termed the *patronymic* or *gentile* noun\*, and in these, as well as in those of Arabia, serves to

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\* These are, in our grammars, *adjectives*, properly so called. In the Arabick and Persian, however, this sort of word seems not to be recognized; for, although they term such words صِفَاتٌ, (*descriptions* or *describers*), they are, nevertheless, treated as substantives, like our words *fool*, *dwarf*, *giunt*, and the like; i. e. they are supposed to involve a real substantive noun together with its

express some relation to the country, family, or sect, &c. of the person, to which it is applied. Its formation is extremely easy in the Arabick which is this: after dropping the tanwin (ة) if there be any, add ي to the primitive; as, اَرْضُ, *earth*; اَرْضِيّ *earthy*, مِصرَ *Egypt*, مِصْرِيّ *an Egyptian*.

If, however, the primitive ends in تـ, or ية, these terminations will be dropt, and the ي, annexed to the preceding letter; as, مَكَّةَ *Mecca*, مَكِّيّ, *a native of that place*; اَفْرِيقِيَّةَ, *Africa*; اَفْرِيقِيّ, *an African*.

In forming this noun from duals and plurals, the terminations اِن and اِنون, are also to be rejected; as, اِثْنَانِ, *two*; اِثْنَانِيّ, *twenty*; عِشْرِيّ. Proper names ending in اَت, will reject it; as, عَرَفَات, *a mountain so called*; عَرَفِيّ, *a native of that place*.

In nouns of the forms فَعِيل and فَعِيلَةٌ, both the ي and (.) kesrah are dropt; as, صَلِيبٌ, *a cross*, سَفِينَةٌ, *a ship*; relative noun سَفِينِيّ, صَلِيبِيّ. In many cases, however, both are preserved; as, مَسِيحِيّ, صَلِيبِيّ.

Proper names of the form فَعِيل and فَعِيلَةٌ, generally drop the ي in

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characteristick properties. We shall, therefore, term them attributives. See my Heb. Gram. p. 298, note. The Commentary on the جَوْهَرُ التَّرَكِيبِ, by Hyder Ali, p. 55. Freytag's Hamasa, p. 3.

forming the relative noun; as, قُرَيْشٌ, a tribe so called; قُرَشِيٌّ, one of that tribe.

Nouns of the forms نَعُولٌ, نَعُوْلَةٌ, نَعِيْلٌ, and نَعِيْلَةٌ, derived from defective verbs; as, عَدُوٌّ, an enemy; نَبِيٌّ, a prophet, &c. will lose one or other of the double letters و or ي, with which they end, and the second radical letter will take fathah; the letter preceding ي final will then be و; as, نَبِيٌّ, عَدُوٌّ.

If a primitive word end in ḥamzah (◌ْ) with medda (◌~) in the place of a radical و or ي, such ḥamzah will either be retained, or changed to و, at pleasure; as, سَمَاءٌ, heaven; سَمَائِيٌّ, or سَمَائِيٌّ, heavenly. If, however, this termination already designate the feminine gender as in عَذْرَاءٌ, a virgin, the relative noun will take و in the place of ḥamzah; as, عَذْرَائِيٌّ, belonging to a virgin.

A few nouns form the relative by adding أَنِيٌّ; as, جِسْمٌ, the body, جِسْمَانِيٌّ; رُوحٌ, the spirit, رُوحَانِيٌّ; نُورٌ, light, نُورَانِيٌّ; جِسْمَانِيٌّ.

In such compounds as عَبْدُ اللَّهِ, عَبْدُ شَمْسٍ, &c. sometimes the first, and sometimes the second, word will be dropt; and the ي of the relative noun added to the other; as, عَبْدِيٌّ, or شَمْسِيٌّ; at others, two letters of each will be taken, to which the ي will be annexed; as, عَبْسِيٌّ; but, in these cases, usage alone can determine what is to be done.



## THE ARTIFICIAL INFINITIVE, المَصْدَرُ الْجَعْلِيُّ.

300. From the relative noun may be formed another, which is termed the artificial infinitive, or مَصْدَرٌ جَعْلِيٌّ, the forms of which will, of course, vary with those of the primitives from which they are derived. This noun is formed merely by adding تَ- to the relative noun; as, خَادِمٌ, a servant, relative noun خَادِمِيٌّ, the artificial infinitive, خَادِمِيَّةٌ, service; كَيْفٌ, how; كَيْفِيَّةٌ, mode or quality; مَا, what; مَاثِيَّةٌ, quality.

## OF NUMBER, الأَدَدُ.

301. The Arabians have three numbers, the singular وَاحِدٌ or مُفْرَدٌ; the dual, ثَنِيَّةٌ or مَثْنَاءٌ; and the plural, جَمْعٌ.

The Dual is formed from the singular by dropping the tanwīn (°), and adding the syllable أَنْ; and, in the oblique case (hereafter to be explained) يْنِ; as, رَجُلٌ, a man; رَجُلَانِ, and رَجُلَيْنِ, two men; مَدِينَةٌ, a city; مَدِينَتَانِ, and مَدِينَتَيْنِ, two cities.

When a short ا, or ي, occurring at the end of a word of three letters only, occupies the place of a radical, و, or ي, it will, in forming the dual number, be restored; as, عَصَاً, a staff; فَتًى, and عَصَوَانِ, a boy; فَتَيَانِ; but, if the word exceed three letters; as, مَرَضِيٌّ, the dual will then be formed thus, مَرَضِيَّانِ, and not مَرَضَوَانِ.

In feminines of the form of فعلايَ, the dual becomes فعلاوانِ ; as, صفرايَ, *yellow*; صفراوانِ.

If ḥamzah ( ʾ ) occur at the end of a word instead of either of the radical letters و or ي, it may be retained, or changed to و, in forming the dual; as, ردايَ, for ردايَ, *a garment*; dual رداوانِ, or رداوانِ; but, if the ḥamzah be radical, it must be retained; as, قرايَ, *a reader*; قراوانِ.

302. The plural number is of two kinds, 1st. the regular plural, جمعٌ, or صميمٌ, or سالمٌ; and 2nd. the irregular or broken, جمعٌ مكسرٌ\*, or جمعٌ التفسير. The regular plural is formed in the masculine, by dropping the tanwīn and adding ونٌ to the singular, and in the feminine gender اتٌ; as, masculine, سارقٌ, *a thief*; plural, سارقونَ. Feminine, سارقاتٌ, plural سارقاتٌ.

If, however, a noun end in ي quiescent after either fatḥah or keṣrah, or, if the ي be dropt, on account of its being derived from a defective root, it will also be dropt in forming the plural number; as, موسى, *Moses*; plural قاضونَ. قاضي, *a judge*; قاضونَ.

Diminutive nouns form their plural regularly; as, رجيلٌ, *a little man*, رجيلونَ.

\* These are, perhaps, more properly termed *collective nouns* by some.

Feminine nouns of the forms *فَعْلَة* and *فَعْلَةٌ*, form their plurals on the measure *فَعْلَاتٌ*; as, *دَعْدَاتٌ*, *دَعْدٌ*, the proper name of a woman; *تَصَعَاتٌ*, *تَصَعَةٌ*, a saucer, *تَصَعَاتٌ*. Others of the form *فَعْلَةٌ* or *فَعْلَةٌ*, take *فَعْلَاتٌ*, *فَعْلَاتٌ*, or *فَعْلَاتٌ*. And others of the forms *فَعْلَةٌ*, and *فَعْلَةٌ*, become either *فَعْلَاتٌ*, *فَعْلَاتٌ*, or *فَعْلَاتٌ*.

303. All the *maṣḍars* or verbal nouns of the derivative conjugations, will form their plurals in *أَتٌ*; as, *تَعْرِيفٌ*, *تَعْرِيفَاتٌ*, definition, *أَصْطِلَاحٌ*, *أَصْطِلَاحَاتٌ*, technical language, *أَصْطِلَاحَاتٌ*. Feminines ending in either short or long alif, generally form their plurals by the addition of *أَتٌ*; as, *حُبْلَى*, *حُبْلَىَاتٌ*, pregnant, *نُفْسَاءٌ*, *نُفْسَاءَاتٌ*, a woman in child-bed, *نُفْسَاءَاتٌ*.

304. The broken plurals are found to prevail in a great number of nouns both masculine and feminine, and are regulated very much by usage. The Arabian grammarians divide them into two classes; viz. the plural of paucity, *جَمْعُ الْقَلَّةِ*; and the plural of multitude, *جَمْعُ الْكَثْرَةِ*. The first is said to signify any number not exceeding ten; the last, any number above ten. This rule however appears not to be much regarded, particularly by the Persians.

It would be almost endless to give tables and examples of all the forms of these plurals; and, as they are given in the best Dictionaries, it will be unnecessary. The following forms occur most frequently.

305. PLURALS OF PAUCITY, **جمع اقله**.

Form.		Examples. Singular.	Plural.
Singular.	Plural.		
فعل	أفعال	لوح, <i>a table.</i>	الواح
فعل		حكم, <i>an order.</i>	احكام
فعل		ملك, <i>property.</i>	املاك
فعل		حجر, <i>a stone.</i>	احجار
فعل		عقب, <i>the heel.</i>	اعقاب
فعل		عجز, <i>the buttocks.</i>	اعجاز
فعل		عنق, <i>the neck.</i>	اعناق
<hr/>			
فعال	أفعاله	مكان, <i>a place.</i>	امكنة
فعال		حمار, <i>an ass.</i>	احمرة
فعال		غراب, <i>a raven.</i>	اغربة
فعليل		بعير, <i>a camel.</i>	ابيرة
فعلول		عمود, <i>a pillar.</i>	اعمدة
<hr/>			
فعل	أفعال	فلس, <i>a small coin.</i>	افلس
فعال		عناق, <i>a female kid.</i>	اعنق
فعال		شمال, <i>the left hand.</i>	اشمل
فعال		كراع, <i>a cow's hoof.</i>	اكرع
فعليل		طريق, <i>a road.</i>	اطرق

306. THE PLURAL OF MULTITUDE, جمع الكثرة.

Form.		Examples, Singular.	Plural.
Singular.	Plural.		
أفعل	فعل	أحمر, <i>red.</i>	أحمر
فعلاء		أحمرأ, <i>red, fem.</i>	أحمر
فعل		أجمل, <i>a camel.</i>	أجمل
فعله		أبدنه, <i>do. for sacrifice.</i>	أبدن
فَاعِل		أبازل, <i>do. having cut his fore teeth.</i>	أبزل
<hr/>			
فَعَال	فعل	أصناع, <i>an artificer.</i>	أصنع
فَعَال		أحصار, <i>an ass.</i>	أحصار
فَعِيل		أرغيف, <i>a cake of bread.</i>	أرغف
فَعُول		أعمود, <i>a pillar.</i>	أعمد
فَاعِل		أعادل, <i>just.</i>	أعدل
<hr/>			
فَعْلَة	فعل	أنكته, <i>a subtilty.</i>	أنكت
فَعْلِيل		أوللي, <i>the first, fem.</i>	أول
<hr/>			
فَعْلَة	فعل	أنعمه, <i>bounty.</i>	أنعم
فَعْلَة		أنخيمه, <i>a tent.</i>	أنخيم

Form.		Examples.	Plural.
Singular.	Plural.	Singular.	
فَاعِلٌ	فَعْلَةٌ	حَافِظٌ, <i>a guardian.</i>	حَفِظَةٌ
	فَعْلَةٌ	غَازٍ, <i>a warrior.</i>	غُزَاةٌ
	فَعْلٌ	رَاكِعٌ, <i>bowing.</i>	رُكْعٌ
	فَعَالٌ	عَاشِقٌ, <i>a lover.</i>	عُشَاةٌ
	فَعْلَانٌ	رَاهِبٌ, <i>a monk.</i>	رُهَبَانٌ
<hr/>			
فِعَالٌ	فَعْلٌ	حَبْلٌ, <i>a rope.</i>	حِبَالٌ
	فَعْلٌ	حَبْلٌ, <i>a hill.</i>	جِبَالٌ
	فَعْلٌ	رِمحٌ, <i>a spear.</i>	رِمَاحٌ
	فَعْلَةٌ	بُقْعَةٌ, <i>a place.</i>	بُقَاعٌ
	فَعِيلٌ	كَرِيمٌ, <i>noble.</i>	كِرَامٌ
	فَعِيلَةٌ	كَرِيمَةٌ, <i>do. fem.</i>	كِرَامٌ
	فَعْلَةٌ	خِصْلَةٌ, <i>disposition.</i>	خِصَالٌ
	فَعْلَةٌ	رَقَبَةٌ, <i>the neck.</i>	رِقَابٌ
<hr/>			
فَعُولٌ	فَعْلٌ	عَقْلٌ, <i>understanding.</i>	عُقُولٌ
	فَعْلٌ	عِلْمٌ, <i>science.</i>	عُلُومٌ
	فَعْلٌ	أَثَرٌ, <i>a vestige.</i>	أَثَرٌ
	فَعْلٌ	بُرْجٌ, <i>a turret.</i>	بُرُوجٌ

Form.		Examples.		Plural.
Singular.	Plural.	Singular.		
فَعِيلٌ أَفْعَالٌ فَعْلٌ	فَعَالٌ	رَغِيفٌ, <i>a cake.</i>		رَغْفَانٌ
		أَحْمَرٌ, <i>red.</i>		أَحْمِرَانٌ
		بَلَدٌ, <i>a city.</i>		بَلْدَانٌ
فَعِيلٌ فَاعِلٌ	فَعَالٌ	حَكِيمٌ, <i>a philosopher.</i>		حُكَمَاءٌ
		فَاضِلٌ, <i>excellent.</i>		فُضَلَاءٌ
فَعِيلٌ	فَعَالٌ أَفْعَالٌ	جَرِيحٌ, <i>wounded.</i>		جُرْحِيٌّ
		صَفِيٌّ, <i>pure.</i>		أَصْفِيَاءٌ

OF THE LAST OF PLURALS, مُنْتَهَى الْجَمْعِ.

307. It is peculiar to the Arabick to form plurals from nouns already in the plural number; as, فِرْقَةٌ, *a tribe or sect.* First plural فِرْقَانٌ, second ditto, أَفْرَاقٌ, and third ditto, أَفْرَاقِيٌّ. The last of these, from which it is not allowable to form another, is called مُنْتَهَى الْجَمْعِ, *the last of plurals.* The following, which will be sufficient for our purpose, are Mr. Lumsden's general rules for their formation. (Pers. Gram. vol. i. p. 344). The measure of the singular being فَعِيلٌ, that of the plural will be فَعَالٌ; as, دَفْتَرٌ, *a book,* plural دَفَاتِرٌ; and so also of مَفْعَلٌ, and مَفَاعِلٌ; as, مَسْجِدٌ, and مَسَاجِدٌ; or تَفْعَلَةٌ and تَفَاعِلٌ; as, تَهْلُكَةٌ, and تَهَالِكٌ; or نَفِيْعَةٌ, and

فَعَالٌ ; as, فَضِيلَةٌ, pl. فِضَالٌ ; or مِفْعَالٌ, and مَفَاعِيلٌ ; as, مَقْدَارٌ, and مَقَادِيرٌ ;  
or فُعْلَانٌ, and فُعَالِينٌ ; as, سُلْطَانٌ, and سُلْطَانِينٌ, &c.

### ON THE DECLENSION OF NOUNS, الأعرابُ.

308. In the declension of Arabick nouns, there are only three cases, which are thus formed :

#### SINGULAR NUMBER.

##### Masculine.

Nominative, رَفَعٌ,	Genitive, خَفَضٌ,	Accusative, نَصَبٌ.
رَجُلٌ, a man.	رَجُلٍ	رَجُلًا.

##### Feminine.

رَفَعَةٌ, a saucer.	رَفَعَةٍ	رَفَعَةً
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Any noun having the (°) tanwīn, loses it when that noun becomes definite either by construction الأَصَانَةُ, or by the article الْمَعْرُفَةُ, being prefixed ; as,

الرَّجُلُ, Nominative,	الرَّجُلِ, Genitive,	الرَّجُلَ, Accusative.
عَبْدُ الْمَلِكِ, the King's servant,	عَبْدِ الْمَلِكِ	عَبْدَ الْمَلِكِ.

309. Nouns not having the tanwīn (°) غَيْرُ مُتَصَرِّفَةٍ, have only two cases : nominative عُثْمَانُ, *Othman* ; genitive and accusative, عُثْمَانَ.

These nouns are, 1st. broken plurals having four syllables, of which the two first have fathāhs, the third keṣrah ; as, عَجَائِبٌ ; 2nd. such as end in يَ ; as, بُشْرَى ; 3rd. others ending in long alif and ḥamzah ; as, عُذْرَاءٌ ;



but, if hamzah belong to the root, the tanwin is preserved. 4th. Broken plural of the forms *فَعْلَانِ*, *فَعْلَائِي*. 5th. Comparatives and superlatives of the form *أَفْعَلُ*, provided they do not form the feminine by the addition of *ة*. 6th. Nouns of the form *فَعْلَانُ*, of which the feminine is *فَعْلَانِي*. 7th. Proper names of women ending in *ة*, as well as masculine nouns having the same termination. 8th. Foreign names having more than three letters, or having no more, but the second followed by a vowel. 9th. Also, proper names formed from quadrilateral appellatives; as, *عَقْرَبُ*, a scorpion; *عَقْرَبُ*, a man so called. 10th. Proper names of the forms *فَعْلُ*, *فَعِلُ*, or of any person of the present tense; as, *يُرِيدُ*, *أَحْمَدُ*. 11th. All proper names compounded of two words; as, *حَضْرَمَوْتُ*, *Hadramaut*; and 12th. Adjectives derived from the numerals and some other appellatives, &c. It should be remembered, however, that these, receiving the article, a pronoun, or being the first of two in construction, will take *keṣrah* in the genitive case.

310. DECLENSION OF THE DUAL NUMBER.

Nominative.	Gen. and Acc.
<i>رَجُلَانِ</i> , two men.	<i>رَجُلَيْنِ</i> .

When the noun becomes definite by construction, the *ن* is rejected; as,

<i>فَاعِلَا الشَّرِّ</i> , doers of wickedness.	<i>فَاعِلِي الشَّرِّ</i> .
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There is no irregularity in the Dual in these respects, whatever be the form of the noun.

## 311. DECLENSION OF THE REGULAR MASCULINE PLURAL.

Nominative.	Gen. and Accus.
نَاصِرُونَ, <i>assistants.</i>	نَاصِرِينَ.

And in construction,

نَاصِرُوا زَيْدًا, *the assistants of Zaid.* زَيْدٍ نَاصِرِي.

And with the pronouns,

نَاصِرُوكَ, <i>thy assistants.</i>	نَاصِرِيكَ.
نَاصِرِيَّ, <i>my assistants.</i>	نَاصِرِيَّ.

## THE REGULAR FEMININE PLURAL.

نَاصِرَاتٌ, <i>female assistants.</i>	نَاصِرَاتٍ.
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312. When the noun becomes definite, the tanwīn is superseded by the single vowels, viz. (ة) by (ة) and (ة) by (ة), and اَ by (ة).

The broken plurals, both masculine and feminine, are declined like the singular masculine above given, respect being had to the terminating vowel.

All nouns in the Arabick language are said to be indefinite, نَكْرَةٌ or مُنْكَرٌ, unless restricted either by the addition of the article اَلْ, by construction, or by the addition of one or other of the pronouns. In either of the two last cases, both the tanwīn of the singular (if there be any) and the terminating ن of both the dual and the regular plural masculine, will disappear.

ON THE ARABICK PRONOUNS.

313. The Arabick pronouns are of two kinds; viz. separate and affixed. The separate pronouns may be considered as in the nominative case; the affixed pronouns, as in the genitive or accusative.

THE SEPARATE PRONOUNS, <sup>ذوات</sup> ضمائر المنفصلة

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 Person.	أنا	أنا	نحن	نحن	نحن	نحن
2 - - -	أنت	أنت	انتما	انتما	انتم	انتن
3 - - -	هو	هي	هما	هما	هم	هن

THE AFFIXED PRONOUNS, <sup>ذوات</sup> ضمائر المتصلة

314. These are found attached to both verbs and nouns : in the first case, they represent the accusative; in the second, the genitive or possessive case.

	Singular.		Dual.		Plural.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 Person.	ني ي	* ني ي	نا	نا	نا	نا
2 - - -	ك	ك	كما	كما	كم	كن
3 - - -	ه	ها	هما	هما	هم	هن

315. In affixing these pronouns to nouns, the tanwin is rejected, as is also the final ن of the dual and regular plurals. In verbs also, the

\* This is the form attached to verbs; as, ضربني, *he struck me.*

final **ا** in the third person masculine plural of the preterite, and the **ن** of the dual, and frequently in the plural of the present tense, are rejected. Examples in the noun, **كِتَابٌ**, *a book*; **كِتَابِي**, *my book*; **نَاصِرُونَ**, nominative, **نَاصِرِينَ**, genitive and accusative, *assistants*; **نَاصِرِيكَ**, **نَاصِرُوكَ**, *thy assistants*; **نَاصِرَانِ**, nominative, genitive and accusative, *two assistants*; **نَاصِرَيْكَ**, **نَاصِرَاكَ**, *thy two assistants*. In the verb, **نَصَرُوا**, *they assisted*, **نَصَرُونِي**, *they assisted me*; **يَنْصُرَانِ**, *they two (masc.) assist*; **يَنْصُرَاكَ**, *they two assist thee*, &c.

If a noun end in ḥamzah (ء), the ḥamzah will become **و**, or **ي**, when the construction shall require *ẓammah* or *keṣrah*; as, **نِسَاءٌ**, *women*, nom. **نِسَاءٍ**, or gen. and accus. **نِسَائِهِ**, *his women*.

In the second person plural masculine, a **و** will precede the affixed pronoun; as, **نَصَرْتُمْ**, *ye assisted (masc.)*, **نَصَرْتُمُوهُ**, *ye assisted him*.

**ي** quiescent after *fathah*, becomes **ا**, as **رَمَى**, *he threw*, **رَمَاهُ**, *he threw him*; except in the particles, where it takes *ṣukūn*; as, **عَلَيْ**, *upon*; **عَلَيْهِ**, *upon him*.

**ي** following either of the letters **ا**, **و**, or **ي**, will take the vowel *fathah*; and in the two latter cases will coalesce, by *teshdīd*, with the foregoing letter, (**و** in this case becoming **ي**); as, **خَطَايَا**, *sins*; **خَطَايَايَ**, *my sins*; **غُلَامَانِ**, *two slaves*; **غُلَامَايَ**, *my two slaves*, gen. and accus. **مُسْلِمِينَ**, *Moslems*; **مُسْلِمِيَّ**, *my Moslems*; **غُلَامِيَّ**, *my Moslems*.





أَيُّ makes the feminine أَيَّةُ, and is regularly declined in the singular ; but has neither dual nor plural. It is often found with مَا, as أَيَّمَا, *whatsoever*.

مِنْ is the same in both genders, and is indeclinable.

### ARABICK ADVERBS, اَسْمَاءُ الْحَالِ.

320. These are nothing more than nouns put in the accusative case ; as, دَاخِلًا *within*, خَارِجًا *without* ; كَثِيرًا *much*, قَلِيلًا *little* ; which will necessarily be numerous.

#### ADVERBS OF PLACE, ظُرُوفُ الْمَكَانِ.

هِنَا or هَاهُنَا *here*. هُنَاكَ, هَاهُنَا, هُنَاكَ, or هُنَاكَ *there*. حَيْثُ *where* ; أَيْنَ *where ?* لَدُنِي, لَدُنْ *near*. قَبْلَ *before*. أَمَامَ and قُدَّامَ *before*. يَمِينَ *above*, تَحْتِ *beneath*. فَوْقَ *above*, عَلَيَّ *above*, خَلْفَ *behind*, وَرَاءَ *behind*, يَسَارَ *towards the right hand*. شِمَالًا *towards the left*. ثَمَّ *there*.

#### OF TIME, ظُرُوفُ الزَّمَانِ.

321. الْآنَ *now*, إِذَا, *when*. حِينَ, *when*. أَيَّانَ, *when ?* أَمْسَ *yesterday*. لَمَّا *when, after, never*. عَرَضَ *sometime*. مَنذُ or مُذُ *since*. قَدْ *already*. أَوَّلًا *first*. ثَمَّ *then*, رُبَّمَا *often*. قَطَّ *ever*. كَلَّمَا *as often as*. حِينَئِذٍ *then*. يَوْمَئِذٍ *on that day*. وَتَنَازُلًا *at that moment*.

## PREPOSITIONS, حُرُوفُ الْجَمْرِ.

322. Prepositions universally require a genitive case to follow them, and are called حُرُوفُ الْجَمْرِ : they are either attached to the nouns which they govern, or are written separately. Of those attached are the following: *ب* in, for, to, &c. *ت* by, of swearing. *ك* like. *ل*, *لِ* to, for. *ع* (for *عَنْ*) from. *م* (for *مِنْ*) out of.

The separate prepositions are, *إِلَى* to. *حَتَّى* even to. *حاشا*, *خلا*, and *عدا* excepting. *عَنْ* from. *عَلَى* upon. *فِي* in. *لَدُنْ* near. *مُنْذُ*, *مُنْذُ* since. *مِنْ* from. *عِنْدَ* at. *مَعَ* with. *دُونَ* under. *تَحْتَ*, *دُونَ* above. *غَيْرَ* besides. *قَبْلُ*, *بَيْنَ* about. *حَوْلَ* after. *بَعْدَ* behind, &c. *وَرَاءَ*, *خَلْفَ* before. *أَمَامَ*, *قَدَّمَ* between. *شَطْرَ* towards. *عَبْرَ* beyond.

## CONJUNCTIONS, حُرُوفُ الْعَطْفِ.

323. *كَأَنَّ* as if. *لِأَنَّ* and *لِأَنَّ* so that. *فَإِنَّ* in effect. *كَأَنَّ* and *كَأَنَّ* so that. *لَوْلَا* and *لَوْلَا* unless, except, *لَوْلَا*, *لَوْلَا*, *لَوْلَا*, *لَوْلَا* and *لَوْلَا* lest. *وَأَنَّ* although. *إِنَّمَا* although. *فَإِنَّ* therefore, and. *إِنْ* if. *أَمْ* or, whether. *أَمَّا* as it respects. *أَمْ* whether. *أَمْ* or. *أَنَّ*, *أَنَّ* that, certainly. *إِنَّ*, *إِنَّ* that, because. *لَ* certainly. *لَكِنْ*, *لَكِنْ* but. *بَلْ* but, rather. *لَكِنْ*, *لَكِنْ* but. *وَأَمَّا* and. *أَمَّا* only, because. *بَلْ* but, rather. *لَكِنْ*, *لَكِنْ* but. *كَيْفَ* and *كَيْفَ* thus. *أَيْ* that is to say. *بَلَى* yes. *سَيِّمًا*, *سَيِّمًا* or *سَيِّمًا* principally. *لَا جَرَمَ* without doubt. *لَعَلَّ* perhaps. *غَيْرَ*



besides. قط, فقط *only*. كَلَّا *certainly not*. كما *like as, just as*, لا, ما, لم, لن *no, not, by no means*. مَهْمَا *as often as*. كَيْفَ *how?* كم *how many?*  
هل *whether*. لِمَا or لِمَ *for that, because*. لَمَّا *when, since, not yet*.

### INTERJECTIONS, اصْوَاتٌ.

324. أَهْ, أَهَّ, أَهَّ *ah!* يَا فِئَة! *fie!* يَا وَرَا, يَا أَيُّهَا or أَيُّهَا, preceding masculines:  
يَا أَيَّتُهَا or أَيَّتُهَا preceding feminines, *O, observe, &c.* أَيْ or أَيَّ *O*, if the  
person addressed be near. هَاهُنَا, هَاهُنَا, هَاهُنَا *see, behold*.

325. It would be almost endless to give examples of this kind, but it is not necessary to do so. Every one will see, that some of these are simple, others compound, expressions: and, that they are either nouns or fragments of nouns, it is perhaps equally clear, if we except the interjections. In this point of view then, they will come more properly to be considered in the Syntax.



accusative case : e. g. ضَرَبَ وَجْهًا, *he struck (I speak as to) a face*. Again, if this word be an attributive, it may then stand as an adverb (or حال) ; as, قَامَ خَارِجًا, *he stood (I speak as to) without* : i. e. whether we consider the first as a verb or a noun, the second having in each case a similar relation to it, will become its qualifying term.

328. As all particles are either nouns, or fragments of nouns, they may always be construed with any following noun, in the relation of the genitive case : e. g. بَوَّجِهَ, *in a face, &c.* If then we substitute this for the second term of the above examples, we shall have حَسَنٌ بَوَّجِهَ, *a man handsome in face*, which will be perfectly equivalent in meaning to either of them, and may be substituted for it.

329. In these examples both words are indefinite. But, if it be required to make either of them definite, the article ال may be added, or, they may be made definite in some other way, as the sense or the grammatical construction of the passage may require : e. g. we may say, حَسَنُ الْوَجْهِ, or الْحَسَنُ وَجْهٌ, or الْحَسَنُ الْوَجْهَ, by the first mode ; or, حَسَنُ الْوَجْهِ, or الْحَسَنُ الْوَجْهَ, by the second ; or, حَسَنُ الْوَجْهِ, or الْحَسَنُ وَجْهًا, or الْحَسَنُ الْوَجْهَ, by the third ; or, by using the particle بِ, حَسَنٌ بِالْوَجْهِ, or الْحَسَنُ بِالْوَجْهِ, *the handsome in face, &c.* Some of these constructions are preferred to others, but examples of them all may be found.

330. It must be remembered, however, (1st.) that of two substantive nouns in the relation of the genitive case, the last only can be made definite, either by affixing the article *ال*, or otherwise : but if (2ndly.) an *attributive* be the first of such nouns, both may be made definite : as, will be the case, (3dly.) when nouns are in the state of apposition, i. e. both will be made either definite or indefinite : e. g.

1st. *عَبْدُ الْمَلِكِ* the *servant of the king*, not *الْعَبْدُ الْمَلِكُ*.

2nd. *الضَّارِبُ الْعَبْدَ* the *striker of the servant*.

3rd. *الضَّارِبُ الْعَبْدَ* the *striking servant*—

but in this case, as the qualifying word must generally come last in the order, we shall have *الْعَبْدُ الضَّارِبُ* ; and in the dual and plural, *الْعَبْدَانِ الضَّارِبَانِ* and *الْعِبَادُ الضَّارِبُونَ*.

331. And generally, when the word to be qualified signifies a *rational being*, the qualifying word will agree with in number, case, and gender, (if possible) ; but, if it signifies an irrational one, or be a broken plural or collective noun, then the qualifying word may be in the feminine singular, or even in the masculine singular : e. g. for *الْعَبَادُ الضَّارِبُونَ*, we may write *الْعِبَادُ الضَّارِبَةُ* or *الْعَبَادُ الضَّارِبُ*. The reason of this seems to be, that what are termed broken plurals, are really *collective abstract nouns*, and therefore do not signify rational agents, but, it may be, the aggregate of such. Hence their qualifying words

may agree with them, either as to grammatical form, or as to signification. This kind of agreement is termed by the native grammarians, *لفظي*, belonging to the word, i. e. to its grammatical form; and, *معنوي*, belonging to signification, i. e. as to its logical acceptation: e. g. The word *Parliament* will be a *singular* noun as to its grammatical form (*لفظي*); but, a *plural* according to its logical acceptation (i. e. *معنوي*.)

332. And, generally, the concordance (1st.) of the predicate with the subject: (2nd.) of the verb with its nominative: and (3rd.) of attributives with the substantives they are intended to qualify, will be regulated by these principles. Examples.

1st. *اللَّهُ أَعْلَمُ* God (is) most wise. (Formal accordance.)

2nd. *النَّاسُ لَا يَشْكُرُونَ* men (are) not thankful. (Logical do.)

*فَرِيقٌ يَخْشَوْنَ النَّاسَ* a part (they) fear men. (Logical do.)

*مَلَائِكَةٌ يَتَعَاقَبُونَ* angels succeed each other. (Logical do.)

333. When the predicate immediately precedes the subject, and relates to a natural masculine or feminine singular noun (i. e. not so by mere grammatical form), it will mostly agree in number and gender with the subject; as,

*أَنَسَاءُ الشَّيْطَانِ* the devil caused him to forget.

*قَالَتْ امْرَأَةٌ* a woman said.

334. But, if any word intervene, the predicate may be masculine ; as,

يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ } *there will be (masc.) to men against you a*  
 decision, (fem.)

غَرَّ مِمَّنْ وَاحِدَةً *one of you (fem.) hath seduced (masc.) him.*

335. If (1st) the subject be a broken plural, or signify collectively a whole class or nation, the predicate will be in the feminine singular ; but if (2nd) it be a dual or regular plural masculine, or signify an intelligent agent, the predicate may be in the masculine or feminine singular.

Examples :

قَسَتْ قُلُوبَهُمْ *their hearts were hard.*

كُذِّبَتْ رُسُلٌ *prophets were belied.*

قَالَتِ الْيَهُودُ *the Jews have said.*

2nd. قَالَتِ نِسَاءٌ *women have said.*

قَالَ رَجُلَانِ *two men have said.*

قَالَ الزَّيْدُونَ *the Zaid's have said.*

آمَنَ السُّفَهَاءُ *the fools believed.*

336. The predicate is seldom made dual or plural, except the subject precede, and be a rational agent. (See Art. 333.)

337. The subject and predicate being only a compendious method of expression, may be thus resolved : e. g. اللَّهُ أَعْلَمُ, *God (is) most wise*, for اللَّهُ أَلَدُّ أَعْلَمُ, *as to God, (I speak of God) a God most wise (is he).*

From this analysis it will readily be perceived, that a noun which must agree with the subject, and with which the predicate must be in apposition, is omitted by the ellipsis. Hence the relation between the subject and predicate will be seen. And, as collective nouns or broken plurals, may supply this by *جميع*, *جماعة*, or the like, a reason will be seen why the predicates, in these cases, may be of the feminine or masculine gender, and in the singular number. As the concordance of substantives with their attributives are regulated entirely by these principles, it will be unnecessary to give further examples.

ON THE OBJECTIVE CASES OF VERBS.

338. The influence of verbs upon their objects will be either immediate or mediate. Immediate (1st.) when the sense requiring no qualifying particle to intervene, the accusative case will be used: mediate (2nd.) when this is not the case. Examples.

- |      |   |   |
|------|---|---|
| 1st. | { | <p>قتل زيداً <i>he slew Zaid.</i></p> <p>اعطى زيداً ديناراً <i>he gave Zaid a dinar.</i></p>  |
| 2nd. | { | <p>خرج إلى خراسان علي يحيى } <i>he went out INTO Khorāsān AGAINST Yahya.</i></p> <p>دخلنا إلى الهيكل <i>we entered INTO the temple.</i></p> |

## ON THE USE OF THE TENSES OF THE ARABICK VERB.

339. The Arabick verb has but two tenses, the *past* and the *present*. In applying these, we may reckon (1st.) either from the period in which we write or say any thing, or (2nd.) from any other period already introduced into the discourse :\* e. g.

1st.	{	مَاتَ الرَّشِيدُ بِطُوسَ	Rashid	DIED	in	Toos.	
		لَوْ يَمَسُّ الْبَخِيلُ	should	the miser	TOUCH.		
2nd.	{	كَانَ خَرَجَ إِلَى خُرَّاسَانَ	HE WAS	(so circumstanced that)	he	went out into Khorāsān.	
		أَتَى إِلَيْهِ حِرْدُونَ يَمْشِي عَلَى ظَهْرِهِ	(there)	came to him	a lizard,	he	WALKS upon his back.
		أَيْنَمَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ	wherever	YOU BE	(or shall be)	death	TAKES

In the first example, the author dated the tense of مَاتَ from the time in which he wrote. In the second the verb يَمَسُّ, seems to be present to any time. In the third we have two preterites, and the second being preterite to the first, will form what we generally term a pluperfect. In the fourth, يَمْشِي, is evidently present with the preterite

\* See the notes to my Hebrew Grammar, pp. 344-5, &c.



أَنِي, which precedes it. And in the last, the particle أَيُّمًا, seems evidently to throw the present tenses following into futurity.

340. The preterite is often used (1st.) in prophetical, or (2nd.) in hypothetical sentences : in the first case, for the purpose of implying *certainty* ; and, in the second, by introducing the mention of one past event, to indicate the certain occurrence of another : examples.

1st.	$\left. \begin{array}{l} \text{لَا لَقَيْتُمْ مَا بَقِيْتُمْ ضَرًّا} \\ \text{دَامَ مَلْكُهُ} \end{array} \right\}$	<p><i>nor SHALL YOU MEET, as long as you SHALL REMAIN, an injury.</i></p> <p><i>his kingdom shall remain, or (precatively) MAY IT REMAIN.</i></p>
2nd.	$\left. \begin{array}{l} \text{لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ} \end{array} \right\}$	<p><i>HAD GOD DIRECTED us, we HAD DIRECTED you, i. e. putting the case upon this issue, the consequence mentioned would as surely have followed.</i></p>

341. The present tense will also be occasionally used in these senses, but then contingency will be implied. The preterite tense too of intransitive verbs will often be understood in the present, as in other languages.

ON WORDS USED TO MODIFY OR DETERMINE THE ACTION &c. OF VERBS, TERMED THE **حَال**, CIRCUMSTANCE, AND **تَمْثِيل**, NOUN OF DISCRIMINATION.

342. These modifying words are applied on one and the same principle, the only difference being, that the **حال** must be an *attributive*,

the *تمثييز*, a *substantive, noun*; but, as both these amount to the same thing in their grammatical application (Art. 327), they are necessarily regulated by the same principles.

343. The rule generally given is, that when a proposition is once complete, if any qualifying words are to be added, they must either stand in the accusative case, and so be (1) the *حال* or (2) the *تمثييز* or they must have some particle in order to show their connection, and of what sort it is, with such proposition: e. g. 1st. of the *حال*.

جاء زيد ركباً *Zaid came RIDING.* مات جاعاً *he died HUNGERING.*

2nd of the *تمثييز*  $\left. \begin{array}{l} \text{طاب زيد نفساً} \\ \text{مات جوعاً} \end{array} \right\} \text{Zaid is happy (as to his) PERSON.}$   
*he died a HUNGERING.*

3rd. with a particle. ما زيد كاذباً or يكاذب *Zaid is not a liar.*

344. Nouns following others which signify *weight, measure, number, &c.* (provided the number exceed ten, but not ninety-nine), will require that the person or thing so designated be put in the accusative case, and in the singular number: e. g.

رطل زيتاً *a pound (of) olive-oil.*

مدان سعيراً *two measures (of) barley.*

عشرون رجلاً *twenty men.*

These cases may all be resolved into that exemplified in *حسن وجهاً*

(Art. 327), which indeed will account for all adverbial expressions found in this language.

345. If, however, the numeral express a number from *three* to *ten* inclusive, the construction may take either of the two forms following. 1st. The numeral may be construed as a noun substantive governing that implying the thing &c. numbered, in the relation of genitive case plural, which, if possible, should be a broken plural of paucity, (Art. 304-5), e. g.

أَرْبَعَةٌ رُسُلٍ *four prophets.*  
ثَلَاثَةٌ أَيَّامٍ *three days.*

2ndly. The numeral may be treated as an attributive agreeing in case and gender with the person or thing numbered; as,

ثَلَاثَةٌ بَنُونَ وَخَمْسٌ بَنَاتٌ *three sons and five daughters.*

346. With respect to the numbers under three. When the thing &c. numbered is expressed, the singular or dual number, respectively, will suffice for determining the number; but, when it is not expressed, أَحَدٌ will be used for the masculine, and أَحَدِيٌّ for the feminine: and, if it be necessary to specify the class &c. of such beings, its name will be added in the relation of the genitive case; as, أَحَدُ النَّاسِ *one of the men*, أَحَدِيُّ النِّسَاءِ *one of the women.*

In like manner اِثْنَانٍ masc. or اِثْنَانِيٌّ fem. is sometimes added to express

the dual number : in that case it will follow the name of the thing numbered, and will agree with it in gender, case, &c. as, رَجُلَيْنِ اِثْنَانِ *two men*, اِمْرَءَتَيْنِ اِثْنَانِ *two women*.

347. The abstract verbs كَانَ *he was*, صَارَ *he became*, اَصْبَحَ *he was, or became, in the morning*, اَشْحَى *he was at noon*, اَمْسَى *he was, or became, in the evening*, بَاتَ *he remained during the night*, ظَلَّ *he remained during the day*, لَيْسَ *he was not*, مَا زَالَ, مَا اِنْكَتَ, مَا فِتِيَ *he ceased not*, when used as such, will require their qualifying term, or, what is predicated of their subject, to stand in the relation of the *حال* or تَمْثِيلِ ; as,

اِنْ كُنْتُمْ صَادِقِينَ

*If you are SPEAKERS OF THE TRUTH.*

اَمْسَى الظِّلُّ طَوِيلاً

*IN THE EVENING the shadow BECAME long.*

مَا زَالَ اَمِيْرًا زَيْدٌ

*Zaid DID NOT CEASE (to be) AN EMIR.*

These verbs may, however, be construed with the predicate in the nominative case, as other verbs are ; but this takes place only when they are not used as abstracts ; as, كَانَ الامرُ *the affair existed*.

348. It was remarked (Art. 262), that certain particles preceding the

persons of the present tense, would have the effect of altering, or entirely rejecting, the final vowel. Those which change the vowel (') to (-) are أَنْ or اَنْ that, لَنْ by no means, كَيْ or لَيْ so that, اِنَّ well, حَتَّى until, لِ in order that, اَوْ until, وَ and, preceded by a command, prohibition, negation, interrogation, wish, or representation, فَ so that, &c. as in the case of وَ:—Examples.

أُرِيدُ أَنْ نَخْرُجَ *I desire THAT YOU WILL GO OUT.*

لَنْ يَفْعَلَ *he will by no means do (it).*

لَأَصْبِحُ أَبَدًا أَوْ تَسْمَعُ لِي *I will surely cry out for ever, UNTIL YOU HEAR ME.*

اقْتُلْ زَيْدًا وَتَأْخُذْ مَالَهُ *kill Zaid, AND TAKE his property.*

اتِّبِعِي فَاكْرِمَكَ *come to me, so THAT I MAY HONOUR thee.*

The particles which cause the final vowel to be rejected are, لَمْ not, لَمْأ not yet; لِ used to express a command, لَا a prohibition, and اِنْ as,

لَمْ يَخْرُجْ *he went not out.*

لَمْأ يَخْرُجْ *he is not yet gone out.*

لِيَخْرُجْ *let him go out.*

لَا يَخْرُجْ *let him not go out.*

اِنْ تَكْرَمِي اَكْرِمَكَ *if you honour me, I will honour you.*

The same will be the case when some of these particles are not expressed, but understood : and hence M. de Sacy has made these terminations distinctive of a subjunctive and conditional mode.\* I very much doubt, however, whether this has simplified the matter.

#### ON THE CONSTRUCTION OF PASSIVE VERBS.

349. The passive voice of a verb is termed *مجهول* *unknown*, because the agent is never mentioned, or remains unknown : e. g.

حُبَّ زَيْدٍ *Zaid was loved.*

قُتِلَ رَجُلٌ *a man was killed.*

If it be necessary that the agent be known, the active voice may be used ; as, instead of saying, *Zaid was struck by his servant*, we shall have *ضَرَبَ الْعَلَامُ زَيْدًا* *the servant struck Zaid* ; or, placing the word *الْعَلَامُ*, as a nominative absolute, (Art. 227), *الْعَلَامُ ضَرَبَ زَيْدًا* (as to) *the servant, he struck Zaid.*

#### OF PARTICLES WHICH AFFECT THE CASES OF NOUNS.

350. It has already been remarked (Art. 328) that particles used as prepositions will require a genitive case to follow them : in other words, as these are either nouns, or fragments of nouns, they will always

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\* See his Gram. Arabe. Vol. I. p. 113.

require the noun following to be in the relation of the genitive case. It will be superfluous to give examples.

351. Some other particles will require the following noun to be in the accusative case ; and, when going before propositions, will require the subject to be in the accusative, and the predicate in the nominative case. These particles are <sup>أَنَّ</sup> *ان* or <sup>أَنَّ</sup> *ان* *certainly, that*, <sup>لَكِنَّ</sup> *لكن* *but*, <sup>كَأَنَّ</sup> *كان* *as if*, <sup>لَيَتَّ</sup> *ليت* *would !* <sup>لَعَلَّ</sup> *لعل* *perhaps*.—Examples.

<sup>أَنَّ</sup> *ان* <sup>الانسان</sup> *الانسان* <sup>كاذب</sup> *كاذب* *CERTAINLY man is a liar.*

<sup>بَلَّغَنِي</sup> *ان* <sup>زيدا</sup> *زيدا* <sup>منهم</sup> *منهم* *it has come to me, THAT Zaid (is) running away.*

<sup>جَاءَنِي</sup> *امرؤ* <sup>لكن</sup> *زيدا* <sup>بعيد</sup> *بعيد* *Amrw is come to me, BUT Zaid (is) far away.*

<sup>كَأَنَّ</sup> *ان* <sup>الانسان</sup> *الانسان* <sup>فارس</sup> *فارس* *AS IF man (were) a horse ;*

And so on, by substituting the rest of these particles in the place of either of them.

352. The negative particle <sup>لَا</sup> *لا* *not*, will require the noun immediately following it to be in the accusative case, provided it be indefinite ; and, in that case the tanwin will be rejected ; as, <sup>لَا رَجُلَ فِي الدَّارِ</sup> *لا رجل في الدار*, (there is) *not a man in the house.*

353. The particle <sup>إِلَّا</sup> *إلا* *if not, except*, will in every case, excepting that in which it comes between the subject and predicate, or occurs in a negative proposition, require the noun following to be in the accusative, (unless some preposition be expressed or implied :) e. g.

<sup>مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدًا</sup> *ما جاءني احد الا زيدا* *no one came to me except Zaid.*

## OF THE VOCATIVE PARTICLES.

354. The particles *يا ايها*, *يا ايها*, *يا ايها* or *يا ايها* *O, Holla, &c.* (Art. 324), will require the following noun to be in the nominative case, provided it have the definite article, and the person addressed be supposed to be near; as, *يا الرجل* *O man!*

355. But if the noun have not the definite article, or the person &c. so addressed, be supposed to be at a distance, it will be put in the accusative case; as, *يا رجلاً* *O man!*

The same will be the case if the noun be in the relation of the genitive case with another; as, *يا عبد الله* *O servant of God!*

356. An intensitive vocative is made by adding *اه* to the accusative so placed; as, *يا غلاماه* *O slave!* *يا زيداه* *O Zaid!* For *يا ابي* *O my Father*, we occasionally have *يا ابت*, *يا ابة*, *يا ابتاه*, or *يا اباه*.

ON THE USE OF THE DEFINITE ARTICLE, *أل*.

357. *Particularity* seems to be the general force of this particle; and if so, perhaps it is nothing more than the Hebrew word *ל* *strong*, &c. whence *ל* *this*, &c. It is said by the native grammarians to have two properties, one whereby it makes the noun to which it is prefixed definite; as, *الرجل* *the man*, (already introduced to notice) or, strongly to mark its character or properties; as, *الأسد* *the lion*, a *VERY*



*lion* : just as we use the indefinite article in English, *he was a man* ; i. e. *truly a man* ; or, in other cases, to particularize the noun so marked, as in the phrase, THE FOX and THE GRAPES, where, the animal and fruit so designated, are not made definite in the usual acceptation of that term, but contradistinguished from all others. In this last case, it is often prefixed to abstract nouns ; as, الْعَقْلُ *the intellect*,\* &c. For its application in *construction*, see Art. 330.

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\* See my Hebrew Grammar, p. 307.

THE END OF APPENDIX I.

## APPENDIX II.

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### THE PERSIAN PROSODY, عِلْمِ عُرُوضِ.

#### ON THE QUANTITY OF THE SYLLABLES.

358. Every syllable in Persian prosody ending in a quiescent letter will be long; as, بَا bā, بُو bū, بُو bō, بِي bī, بِي bāy, بُو bāw, بِي bai, بَدَّ badd, بَدَّ badd, &c. The same is the case in the Arabick, as also in words ending in the tanwīn; as, لَفْظًا lafẓā. In the last six instances, the syllables are long by position.

359. This is also the case when more than one quiescent letter follows any vowel; as, دَسْتِ dast, چِیسْتِ chīst, or with واو معدوله (Art. 37), as, خَوَابِ khāb, خَوِشِ khīsh, &c.

360. The silent ه (های مُخَفَّف), however not occurring at the end of a line, will be excepted, or not, at the pleasure of the writer; as, خَنَدَه khāndā or khāndāh; as will also the words دُو dū, تُو tū, جُو jū, هَمِچُو hamīchū, read tō or tō, dō or dō, &c. but, generally short: in this case, these letters are omitted in scansion (تَقْطِيع), as, خَنَدَ d, تَ t, &c.

361. Alif with medda آ is resolved into two alifs in scansion; as, اَمَدَّ amadd

for آمد *āmād*, which, however, gives the same measure in both cases. In like manner, letters doubled by teshdid are written out at length in scansion : as, خُرْم, خُرْم.

362. Any syllable long by position, (Art. 358) may, upon taking a subsequent vowel, become short; so دِل with the *izāfut* will become دِلِ *dili*, as in دِلِ مَنِ *mā-ay bā-kī*, of مَنِ; but, this vowel (however originating) may be made long by what is termed اشباع كسرة; as, دِلِي مَنِ *dilāy man*; as may also any other short vowel.

363. Two quiescent letters cannot, generally, follow the same vowel. Whenever, therefore, this would take place, recourse is had to one or other of the following expedients.

1st. If the first of such letters be ا or و, it may be dropt; as, شَه for شَاه, بُد for بُدُ. This is termed اِختِصَار *abbreviation*.

2ndly. The last of two quiescents, the first being either و, ا, or ي, may take the short vowel *kegrah*, if not at the end of a line; as, اَفْتَاب or اَفْتَابِ for اَفْتَاب; so, دُورِ for دُور; دَارِ for دَار; دِيرِ for دِير. The same may take place, when the second is any other consonant; as, دَسْتِ for دَسْت, &c.

3rdly. The last of such quiescents, not following و, ا, or ي, and not occurring at the end of a line, may be rejected in the scansion; as, دَسْتِ for دَسْت, &c. This will also hold good, when there are three

quiescents, the first of which is ا, و, or ي, as in چيست, دوست, گوشت, و چيس, دوست, گوش, &c. in which cases, read چيس, دوست, گوش, نيست, &c.

364. The letter ن however, (see Art. 28), will always be cut off after ا, و, or ي, quiescent, unless a vowel can be made to follow, for in that case it may take the vowel *ķeṣrah*, as before: e. g. دا for دان, عي for عي, for عو, عو, عو, عو, &c. or نان من.

365. A medial ي may be cut off at pleasure; as, برون, ديگر for ديگر, برون for برون. This, however, takes place only in a few words.

366. The letter و with همزه (◌) is long; as, داود read dā-ūd (داود); as is also *zum* (◌) or *ķeṣrah* (◌) with the Arabick pronouns; as, له lāhū, به bīhī. The former of these is termed اشباع *ضمه* *the filling up of zum*.

367. The *الف وصل*, (Art. 5.) may be neglected (1st), or not (2nd), in the scansion of a verse, at the pleasure of the writer; as, (1st) كزين for كزين, or (2nd) ناته را از, measure, nāḵāhrā āz.

368. Contractions in the vowels, &c. will frequently take place; as, هستيش for هستيش, کو, kō, for او, kīh o.

369. The vowel attending the conjunction (و) may be long or short at pleasure: e. g. دل و دلدار, dīlō dīldār; or, dīlō dīldār.

370. A quiescent ي followed by ا will be disregarded; as, كي آزاري, read ک آزاري kā āzārī. (Art. 368).

371. The letter *s* is frequently omitted in the middle of words; as,  
چهل for چهل, چار for چار.

ON THE اَرْكَان STANDARDS, OR FEET EMPLOYED IN PERSIAN PROSODY.

372. The original number of these standards is eight: namely,  
1. فَعُولٌ fā-ū-lān. 2. فَاعِلٌ fā-ī-lūn. 3. مُفَاعِلٌ mū-fā-ī-lūn. 4. مُسْتَفْعِلٌ  
mūs-tāf-ī-lūn. 5. مُفَاعِلَتُنْ mū-fā-ī-lā-tūn. 6. مُتَّفَاعِلٌ mū-tā-fā-ī-lūn.  
7. فَاعِلَاتُنْ fā-ī-lā-tūn. 8. مَفْعُولَاتٌ māf-ū-lā-tū. It must be remembered,  
that the length of the vowels is the only thing to be regarded in these  
measures; and, that the prosodial marks - long, and ˘ short, are ap-  
plied here like the corresponding measures in European Prosodies, in  
this point of view only.

373. But, as these measures would be too few for all the purposes  
of poetry, others have been formed from them, by either adding to,  
diminishing, or otherwise varying, their forms. These variations are  
generally designated by the term زحاف *sliding, dragging, &c.* (as a  
camel), or عِلَّت *infirmity*: the particulars respecting which may be  
seen in Clarke's Arabick Prosody, Oxon. 1661, pp. 15-35. A table  
exhibiting their changes may also be seen in Mr. Gladwin's work on  
the Rhetoric and Prosody of the Persians, p. 90.

374. These artificial اَرْكَان or feet, may be represented by one or other  
of the following measures: viz. 1. فَعْ 2. فَعْلٌ 3. فَعُولٌ 4. فَعُولٌ 5. فَعْلٌ,

6. مَفْعُولٌ, 7. فَعَلَاتٌ, 8. فَاعِلَاتٌ, 9. فَاعِلَاتٌ, 10. فَعَلْتَنُ, 11. فَعَلَاتِنُ, 12. مَفْعُولُ,  
 13. مَفَاعِلَاتِنُ, 14. مَفَاعِلَاتِنُ, 15. مَفَاعِيلُ, 16. مَفْتَعِلُنُ, 17. مَفْتَعِلَاتِنُ, 18. مَفَاعِلَاتِنُ,  
 19. مَفْتَعِلَاتِنُ, 20. مَفْتَعِلَاتِنُ, 21. مَفْتَعِيلَاتِنُ, 22. مَفْتَعِلَاتِنُ. We have not  
 here given all the forms in which these measures are in every case  
 exhibited; their values will suffice for our purpose.

ON THE MEASURES (بُحُورِ seas) OF THE DIFFERENT KINDS OF VERSE.

375. As Mr. Gladwin's dissertation on the Rhetoric and Prosody of the Persians\* is accessible to all, and the Grammar attached to the King of Oude's Persian Dictionary to many, it will be superfluous here to exhibit all the different kinds of verse, and to discuss their different measures.. We shall confine ourselves, therefore, to the scansion of a few of the examples contained in this work, and of a few others extracted from some of the more popular poems of the Persians.

376. The first specimen then, is found in Art. 52. It is composed in the species of verse termed بَحْرُ هَزَجِ, and contains four feet of the measure مَفَاعِيلُ in each line; as,

اگر آن ترک شیرازی بدست آرد دلِ مارا  
 بنجالی هندویش بخشم سمرقند و بخارا

\* London, 1801.

تَنْطِيعِ Scansion

<sup>3.</sup> <sup>2.</sup> <sup>1.</sup>  
 اگَر اَترِ کِ سِیراِزِیِ بَدَسْ اَردِ دِلیِ مارا  
 مَفَاعِیلِ مَفَاعِیلِ مَفَاعِیلِ مَفَاعِیلِ  
<sup>6.</sup> <sup>5.</sup> <sup>4.</sup>  
 بَخَالِیِ هَذِ دَوِیشِ بَخِشِ مِرمَقَنْدِوِ بَخَاراِرا

For numbers 1 and 2, See Art. 361; for 3 and 4, Art. 362; for 5, 368; for 6, 369. Of the same measure are the couplets at Artt. 82, 93.

377. The next example we shall take, occurs in Art. 64, which may thus be scanned.

<sup>2.</sup> <sup>1.</sup>  
 سَاتِیِ بِیاِ رِیِ بادِہِ کِہِ اَآمَدِزِماِ نِگَلِ  
<sup>3.</sup>  
 تَا بَشِکَنِیِ مِیِ تَوْبِہِ دِیِ گَرْدِرمِیاِ نِگَلِ  
<sup>4.</sup>  
 حَافِظِ وِصَاِ لِیِ کُلِ طَلَاِ بِیِ هَمِچُوْبُلِ بَلانِ  
<sup>6.</sup> <sup>5.</sup>  
 جَاکُنْ فِداِ یِ خَالِکِ راِ هِیِ باغِباِ نِگَلِ  
 مِستَفَعِلِنِ مِستَفَعِلِنِ مِستَفَعِلِنِ مِستَفَعِلِنِ  
 مِستَفَعِلِنِ مِستَفَعِلِنِ مِستَفَعِلِنِ مِستَفَعِلِنِ  
 Measure. فَعولُ

Numbers 1 and 3, Art. 363-2, 362; n. 2, Art. 361; n. 4, Art. 362; n. 5, Art. 364; n. 6, Art. 362.

378. We shall now proceed to the Fable, immediately following this Appendix. The first poetical specimen we have is the following:

گِلِسْتَانِي <sup>1.</sup> چُو گِلَزَارِي جَوَانِي  
 گِلَسِ سِيرَا <sup>2.</sup> بِ زَا اَبِي زَن دِگَانِي  
 نَوَائِي عِنْد <sup>3.</sup> دِلِيبِشِ عِشْتِ رَتِ اَنگِيزِ  
 نَسِيمِي عِط <sup>4.</sup> رِ سَايشِ رَا حَتِ اَمِيرِ  
 مَفَاعِيلُنْ <sup>5.</sup> مَفَاعِيلُنْ فَعُولُنْ  
 Measure.

Number 1, Art. 360; n. 2, Artt. 367, 361; زَا for زَا for زَا; n. 3, Art. 367; n. 4, Artt. 367, 361.

379. گِلْ بَزِيرِي <sup>1.</sup> لَبِ نَمِيدَا <sup>2.</sup> نَمِ جِهْ مِیگو <sup>3.</sup> یَدِکِهْ بَازِ  
 بَلْبَلَانِي <sup>4.</sup> بِي نَوَارَا <sup>5.</sup> دِرْفَعَامِي <sup>6.</sup> اَورِدِ  
 مَفَاعِلَاتُنْ <sup>7.</sup> فَاعِلَاتُنْ <sup>8.</sup> فَاعِلَاتُنْ  
 Measure.

Number 1 and 3, Artt. 363-2 or 362; n. 2, Art. 360; n. 4, Art. 364; n. 5, Art. 361.

380. تَاکِي آزارِي مَرَا يَا رَبِّ نَمَانِي آيِ رَقِيبِ  
 تَابَكِي پُوشِي رُخْشِ يَا رَبِّ بَرِ اَنْتِي آيِ نِقَابِ

In Scansion, در تقطیع.

تَاکِ آزارِي مَرَا يَا رَبِّ نَمَانِي آيِ رَقِيبِ  
 تَابَكِي پُوشِي رُخْشِ يَا رَبِّ بَرِ اَنْتِي آيِ نِقَابِ  
 مَفَاعِلَاتُنْ <sup>1.</sup> فَاعِلَاتُنْ <sup>2.</sup> فَاعِلَاتُنْ <sup>3.</sup> فَاعِلَاتُنْ <sup>4.</sup> فَاعِلَاتُنْ  
 Measure.





Example Shāh Nāmāh :

فَعُولٌ فَعُولٌ فَعُولٌ فَعُولٌ Measure.

Scansion, تَقْطِيعٌ.

Example.

بِنَامِ	خُدَاوَنْدِ	جَانِ	وَخِرْدِ	بِنَامِ	خُدَاوَنْدِ	جَانِ	وَخِرْدِ
كَزَيْنِ	بُرْتَرِ	أَنْدِيشِه	بِرِ	كَزَيْنِ	بُرْتَرِ	أَنْدِيشِه	بِرِ
ذَرَنْ	شَبْرَنْگِ	تِرَانْدِي	كَزِي	ذَرَنْ	شَبْرَنْگِ	تِرَانْدِي	كَزِي

*In the name of the Lord of the soul and of wisdom,*

*Above which imagination cannot pass (go).*

383. The Mathnavi of Mawlawi Rūm, of Attār, and the counsels of Attār,\* are on the following measure : viz.—Example from the Mathnavi of Mawlawi Rūm.

فَاعِلَاتٌ فَاعِلَاتٌ فَاعِلَاتٌ

Scansion, تَقْطِيعٌ.

Example.

بِشْنَوَانِي	چُونِ	حِكَايَتِ	مِيكَنْدِ	بِشْنَوَانِي	چُونِ	حِكَايَتِ	مِيكَنْدِ
وَزْجَدَايْهَا	شِكَايَتِ	مِيكَنْدِ	وَزْجَدَايْهَا	شِكَايَتِ	مِيكَنْدِ	وَزْجَدَايْهَا	شِكَايَتِ
مِيكَنْدِ	هَاشِكَايَتِ	مِيكَنْدِ	مِيكَنْدِ	هَاشِكَايَتِ	مِيكَنْدِ	مِيكَنْدِ	هَاشِكَايَتِ

*Hear from the reed when it tells a tale ;*

*And of separations it laments.*

\* Printed by M. de Sacy, Paris, 1819. A fault in this edition, of which the student should be warned, is, that we often have ك for ك, and *vice-versa*. In other respects the edition is very valuable.

384. Example from the Yūsuf and Zulīkhā of Jāmi.

In Scansion, در تقطیع.

Example.

	1.			
	دِ بَکْشَا	جَیْ اُمِّی	اَلْهٰی غُنْ	اَلْهٰی غَنَجَهْ اُمِّیْدِ بَکْشَایْ
	دِ بِنَمَا	ضِیْ جَاوِی	کُلِیْ اَز رَوْزِ	کُلِیْ اَز رَوْزِ جَاوِیْدِ بِنَمَایْ
Measure.	فَعُولُنْ	مُفَاعِلُنْ	مُفَاعِلُنْ	

*O God! open thou the bud of hope;*

*Show thou one rose from the eternal garden.*

1. In this case the short vowel ( ' ) is lengthened (Art. 362), by doubling the consonant following, as اُمِّیْدِ for اُمِّیْدِ.

The student will find the Shāh Nāmāh, the Secāndar Nāmāh, the Tīmūr Nāmāh of Hātifi, the Bōstān and Pand Nāmāh of Saṭdi, the Mathnavī of Mawlawi Rūm, and the works of Attār, just cited, much more easy and regular in their measures, than the Odes &c. of Hāfiz; and, with these he had better commence.

THE END OF APPENDIX II.

## APPENDIX III.

### PRAXIS.

#### A PERSIAN FABLE.

باغبان و بلبل

#### THE GARDENER AND THE NIGHTINGALE.

آورده اند که دهقانی باغی داشت خوش و خرم و بوستانی تازه‌تر از گلستانِ ارم  
هوای آن نسیم بهار را اعتدال بخشیدی و شامه ریحان روح افزایش دماغ  
جانرا معطر ساختی

نظم

گلستانی چو گلزار جوانی  
گلش سیراب ز آب زندگانی  
نوآیی عندلیبش عشرت انگیز  
نسیمِ عطر سایش راحت آمیز  
و بر یکت گوشه چمنش گلبنی بود تازه‌تر از نهال کامرانی و سر افرازتر از شاخ  
شجره شادمانی هر صباح بر وی گل رنگین چون عذارِ دلفریبان نازکت خوی

وَرُخْسَارِ سَمْنِیَرَانِ یَاسَمِینِ بُوی بِشِکُفْتَنِ وَ بَاغْبَانِ بَلَا آن کُلِّ رَحْمَتِ عِشْقِ بَارِیِ اَعَاظِ  
نَمُودِه کُفْتَنِ

بیت

کُلِّ بَزِیرِ لَبِ نَمِیدَانِمِ چِه مِیگویدِ کِه باز  
بَلْبَلِ بِنِ نَوَارِا درِ رِغَانِ مِی آوردِ

بَاغْبَانِ رُوزِی بِرِ عَادَتِ مَعْمُودِ بِتَمَاشَايِ کُلِّ اَمَدِه بَلْبَلِیِ دِیدِ نَالَنِ کِه رُوزِی درِ  
مِجِیْفِه کُلِّ مِی مَالِیدُ و شِیرازِه جِلْدِ زَرَنگَارِ اُورَا بِمِنقَارِ قَنِزِ ازِ یَکْدِیگَرِ مِی  
کَسَبَت

بیت

بَلْبَلِ کِه بَکَلِ درِ نِگَرْدِ مَسِتِ شُودِ  
سَرِ رِشْتِه اِخْتِیَارِشِ ازِ دَسْتِ شُودِ

بَاغْبَانِ پَرِیْشَانِیِ اُورَايِ کُلِّ مَشاْهَدِه نَمُودِه کَرِیْبَانِ شِکِیْبَانِیِ بَدَسْتِ اِمطِرَابِ  
چَاکِ زُدِ و دَاْمَنِ دِلَشِ بِنخَارِ جِگَرِ دُوزِ بِنقَرَارِیِ درِ اَوْسُخْتِ رُوزِیِ دِیگَرِ هِمَانِ  
حَالِ وُجُودِ کَرِفْتِ و شُعْلَه فِرَاقِ کُلِّ

مِصْرَاع

دَاغِ دِگَرِشِ بِرِ سَرِ اَنِ دَاغِ نِهَادِ  
رُوزِ سِیُومِ بِحَرِکَتِ مَنقَارِ بَلْبَلِ

ع

کُلِّ بَتَارَاجِ رِفْتِ و خَارِ مَیَانِه

خَارخَارِیِ ازِ اَنِ بَلْبَلِ درِ سِیْنِه دِهقانِ پَدِیدِ اَمَدِه دَامِ نِیَبِیِ درِ رَاهِ وِیِ نِهَادِ

و بدانند حیل اُورا صید کرده در زندانِ قفسِ محبوس ساخت بلبل بیدل طوطی  
 وار زبان بگشان و گفت آی عزیز مرا بجه موجب حبس کرده از چه سبب  
 بعقوبت من مائل شده اگر صورت بجهتِ استماعِ نعمت من کرده خود  
 آشیانه من در بوستانِ تست دمِ سحر طربخانه من اطرافِ گلستان تو و اگر  
 معنی دیگر بخیال گذرانیده مرا از ما فی الصمیر خود خبر ده دهقان گفت

تاکی آزاری مرا یا رب نمایی آی رقیب

تابگی پوشی رخس یارب برافتی آی نقاب

هیچ میدانی که بروزگار من چه کرده و مرا بمفارقت یار نازنین چند بار  
 آزرده سزای آن عمل بطریقی مکانات همین تواند بود که تو از یار و دیار محروم  
 مانده و از تفرج و تماشا محجور شده در گوشه زندان می زاری و من هم درد  
 هجران کشیده و درد فراق جانان چشیده در گلبه احزان می نام

بیت

بنال بلبل اگر با مخت سر یاریست

که ما دو عاشتی زاریم و کار ما زاریست

بلبل گفت ازین مقام در گذر و بر اندیش که من بدین مقدار جریمه که گلی را  
 پریشان کردم محبوس گشته ام تو که دلی را پریشان می سازی حال تو چون  
 خواهد بود

نظم

گنبد گردنده ز روی قیاس

هست به نیکی و بدی حتی شناس

هر که نیکوئی کند آتش رسید

وهر که بدی کرد زیانش رسید

این سخن بر دل دهقان کارگر آمده بلبل را آزاد کرد بلبل زبان بازادی گشاد و  
 یگفت چون با من نیکوئی کردی بحکم \* هل جزاء الإحسان إلا الإحسان \* مکافات  
 آن باید کرد بدان که در زیر همین درخت که ایستاده آفتابه ایست پر از زر  
 بردار و در حواصی خود صرف کن دهقان آن محل را بکارید و سخن بلبل درست  
 یافت گفت آئی بلبل عجب که آفتابه زرا در زیر زمین می بینی و دام در  
 زیر خاک ندیدی بلبل گفت تو آنرا ندانسته که  
 إذا نزل القدر بطل العذر

ع

با قضا کارزار نتوان کرد

چون قضای الهی شرف نزول یابد نه دیده بصیرت را روشنی ماند و نه تدبیر و

خرد نفع رساند

## PRAXIS.

## ANALYSIS.

بَاغِبَانُ وَبَلْبَلٌ *the gardener and the nightingale.* بَاغِ comp. of باغ *a garden*, and بان (Art. 150). و copulative conjunction عَطْفٌ بَلْبَلٌ *a nightingale.* جامِد (Art. 287, &c.)

آوردند که دهقانی باغی داشت خوش و خرم

*They have related that a husbandman had a delightful and pleasant garden.*

آوردند 3 pers. plural, comp. pret. of آوردن *to bring, relate, &c.* که *that*, conjunction مَوْصُولٌ دِهْقَانِ *a villager*, indefinite noun (with Art. 66) of دهقان. Form فِعْلَالٌ. Root دِهَقَنَ *he set up the pre-*fect of a village, باغی indefinite noun of باغ *garden* (Art. 66). داشت 3 pers. sing. simp. pret. of داشتن *to have.* خوش *delightful, &c.* attributive صِفَتٌ خَرَمٌ *cheerful, &c.* For the construction, see Artt. 230, 227, 236.

و بوستانی تازه تر از گلستانِ اِرم

*And a garden more fresh than the rose-garden of Iram.*

و conj. and بوستانی indefinite noun of بوستان *garden.* تازه تر comparative form of تازه *fresh* (Art. 87). از *from, than.* (89). گلستان comp. of گل *a rose*, and اِستان *place.* (Art. 171). اِرم *Iram*, the name (عَلْمٌ) of



a celebrated garden, said formerly to have existed in Arabia Felix.

These two words are in construction.

هَوَايَ آن نَسِيمٍ بِهَارًا اِعْتَدَالَ بَخْشِيدِي, *the air of it equalized the gale of the spring.* هَوَا air, &c. Arab. form نَعَلَ. Root هَوَى it blew (i. e. the wind). This word being in construction with آن takes ي with the vowel *keṣrah*, (Art. 60). آن demonstrative pronoun *that*. نَسِيمٍ air, gale. Arab. form فَعِيلٌ. Root نَسَمَ it blew gently. بِهَارًا spring. رَا is the sign of the objective case, (Art. 63) and properly belongs to the preceding word; but when nouns are in construction it is always added to the last of them. (Art. 234). The following verb requires this objective case, (Art. 233): اِعْتَدَالَ بَخْشِيدِي *it equalized.* اِعْتَدَالَ equalization. Maṣdar or verbal noun of the 8th conjugation active of عَدَلَ *he did justly.* بَخْشِيدِي *he or it gave.* 3 pers. sing. potential mood of بَخْشِيدِنَ *to give.* Comp. verb. (Art. 173).

شَمَامَةٌ رِيحَانِ رُوحِ اَنْزَائِشِ دِمَاغِ جَانَرَا مَعْطَرُ سَاخْتِي. *The scent of its spirit-refreshing odoriferous herb perfumed the sensorium of the soul.*

شَمَامَةٌ scent. Form فَعَالَةٌ. Root شَمَّ *he smelled.* رِيحَانِ an odoriferous herb, sweet basil. Form فِعْلَانٌ. Root اَنْزَائِشِ رُوحِ *its spirit-refreshing.* اَنْزَائِي spirit. Arab. form فَعَلَ. Root رَاحَ *he rested, &c.* اَنْزَاوِي augmenting, &c. contracted participle of اَنْزَوَدَنَ *to augment, &c.* (Art. 135). For similar compounds, see Artt. 146-199. ش conjunct. pronoun.

3 pers. sing. (Art. 92). دِمَاغِ *the brain, sensorium, &c.* جَانِرَا *the soul*. These two last words are in construction, and the syllable *را* is added to the latter, to mark the objective case of the following verb. مَعْطَرٌ *perfumed*. Participle passive of the 2nd Arab. conjugation of عَطَرَ *it was odorous*. سَاخَتِي *it made*. 3 pers. sing. potential mood of سَاخَتَن *to make, do, &c.* to which شَمَامَه is the nominative.

نَظْمٌ *a string of pearls, verse*. Arab. form نَظَّمَ. Root نَظَّمَ *he arranged, &c.*

كُلِّسْتَانِي چو گلزارِ جوانِي  
كُلشِ سِيرَابِ ز آبِ زندگَانِي

*A rose garden like the rose bed of youth.*

*Its rose (is) moistened with the water of life.*

كُلِّسْتَانِي indefinite form of كُلِّسْتَانِ *like*. چو *like*. گلزارِ *place abounding in roses*. Comp. of كُلِّ and زار (Art. 171), جوانِي *hāṣili maṣḍar of جوانِ young*. (Art. 163). كُلشِ *its rose, &c.* سِيرَابِ *moist, fresh; ز for از of, from, prep.* آبِ *water*. زندگَانِي *life*. Hāṣili maṣḍar from زندگانِ *living, &c.* (Art. 163) plural of زنده *Art. 84.*

نَوَائِي عِنْدَلَيْبِشِ عِشْرَتِ اَنگِيزِ  
نَسِيمِ عِطْرِ سَائِشِ رَاحَتِ آمِيزِ

*The modulation of its nightingales exciting delight ;  
Its odour-like gale mixing tranquillity.*

For the scansion of these verses, see Art. 378.

ش *sound, &c.* in construction. (Art. 61). *nightingale*. *عندليب* *ش*  
conjunct. pronoun, *his, its, &c.* *عشرت* *delight, &c.* Arab. form *فَعْلَةٌ*.  
Root *عشَرَ* انگیز, contracted participle of *انگیزختن* to *excite*, (Art. 134).  
*عطر* *perfume*. *سا* particle of similitude, (Art. 155), the *ي* is added on  
account of the following pronoun *ش*. (Art. 209). *راحت* *tranquillity,*  
&c. Form *فَعْلَةٌ*. Root *روح* *آمیز* *mixing*, contr. part. of *آمیختن* to  
*mix*.

*بود* *and in one corner of his garden there*  
*was a rose-bush.*

*ش* *garden.* *چمن* *corner.* *یک* *one, گوشه* *in, upon, prep.* *بر* *and.* *و*  
*his.* *گلبنی* *a rose-bush, indefinite form of گلبن.* *بود*, 3rd pers. simp. pret.  
sing. of *بودن* to *be, remain.*

*تازه تر از نهال کامرانی* *more fresh than*  
*the young plant of desire, and more elevating than the branch of the*  
*tree of mirth.*

*تازه تر* *more fresh, as above, از* *than, نهال* *the young plant, کامرانی* *de-*  
*sire, comp. of کام* *desire, and ران* *contr. part. of راندن* *to drive, سرافرازتر*  
*comp. of سر* *the head, and افراز* *contr. part. of افراختن* *to elevate. تر* *as*

before. شاخ *branch*. شجرة *tree*. Arab. form. نَعَلَّ. Root شَجَرَ *he changed*, &c. شادمانی *hāṣili maṣdar* of شادمان *glad, happy, &c.* (Art. 163).

هر صبح بر روی گلبن *every morning upon the face of the rose-bush*. هر *every*, صباح *morning*. Form نَعَالَ. Root مَجَّ. بر *upon, prep.* روی *the face*. گلبن *the rose-bush*.

گل رنگین چون عذار دلفریبان نازک خوی و رخسار سمنبران یاسمین بوی بشکفتی *a coloured rose, like the cheek of heart-deceiving damsels of gracious disposition, or (like) the cheek of the jessamine-bosomed scented with jessamine, blossomed*. گل رنگین *a rose of colour*. چون *like*. عذار *the cheek*. Arab. form نَعَالَ. Root عَذَرَ *he excused*. دلفریبان *comp.* دل *the heart*, and فریب *contr. part. of فریفتن to deceive: plural number*. نازک خوی *comp. of نازک gracious, and خوی disposition*. رخسار *the face*. سمنبران *comp. of سمن jessamine, and بر the bosom. Pl. num.* یاسمین *jessamine*, بوی *scent*. بشکفتی, *third pers. sing. potential of بشکفتن to blossom, with ب prefixed, which is merely pleonastic.*— (Art. 110).

رَعْنَا عِشْقَ بَازِي آغَازِ نَمُودِه كُفْتِي *the gardener beginning the game of love with that beautiful rose, said*. با *prep. with*. رَعْنَا *beautiful*. Form نَعَلَّ. Root رَعَنَ *he adorned himself*. عِشْقَ *love*. Form نَعَلَّ. Root عَشِقَ *he loved*. بَازِي *game*. هَاشِلِي مَاصِدَارِ *of باز contr. part.*

of باختن *to play*. آغاز *the beginning*. نموده *making*, &c. pret. part. of نمودن (Art. 173). گفتی 3rd pers. sing. Potential mood of گفتن *to say*.

گل بر زیر لب نمیدانم چه میگوید (As to) *the rose, I know not what he is saying under the lip*, (imperceptibly). (Art. 227). زیر comp. of به *in, to, &c.* زیر *under*. لب *the lip*. نمیدانم *of نه not*. می continuative particle, and دانم *I know*. 1st pers. sing. pres. of دانستن *to know*. چه *what*. میگوید 3rd pers. sing. pres. of گفتن *to say*.

که باز بلبلان بی نوارا در فغان می آورد *that he brings back the helpless nightingales in lamentation*. که *that, conj.* (Art. 184.) باز می آورد *he brings back*. باز *back*. می آورد 3rd pers. sing. pres. of آوردن *to bring*. بلبلان *nightingales, pl. of بلبل*. بی نوارا *helpless*. بی prep. *without*, and نوا *help*. را shews this word to be the objective case to the verb. (Art. 233). در *in, into, &c.* فغان *lamentation*. For the scansion, see Art. 379.

باغبان روزی بر عادت معهود بتماشای گل آمد *the gardener, (upon) a day, by established custom, came to see the rose*. روزی *on a day, indefinite form of روز day*. بر prep. *upon, &c.* عادت *custom*. Form فعله. Root عاد, عود *he returned, &c.* معهود *established, part. pass. form* معهود *of عهد he appointed*. به *to, for*. تماشای *the sight*. آمد 3rd pers. sing. simp. pret. of آمدن *to come*.

بَلْبَلِي دِيدِ نَالَانِ كِه رُويِ دَرِ صَحِيفَه كُلِ مِي مَالِيدِ *he saw a nightingale lamenting, which continued rubbing his face upon the leaf of the rose.*  
 دیدِ *he saw.* 3rd pers. sing. simp. pret. of دیدنِ *to see.* نَالَانِ part. pres. of نَالِيدِنِ *to lament* (حال Art. 236). صَحِيفَه *leaf, page.* Form نَعِيَلَةٌ.  
 Root صَحَفَ. مِي مَالِيدِ 3 pers. sing. pret. imperf. of مَالِيدِنِ *to rub.*

شِيرَازَه جِلْدِ زَرِنِگَارِ اُورَا *the binding of its gold-coloured volume.* شِيرَازَه *binding, sewing.* جِلْدِ *volume.* Arab. زَرِنِگَارِ *gold-coloured, comp. of زر gold, and نِگَارِ painting, contract. participle of نِگَارِيدِنِ to paint, &c.* اُورَا oblique case of اُو *he, it, governed by the following verb, کُسيختَ.*

بِمَنْقَارِ تِيزِ *with sharp bill.* مَنْقَارِ (مَنْعَالِ) noun of instrumentality from the verb نَقَرَ *he perforated,* Arab. (Art. 293). تِيزِ *sharp, a Persian attributive qualifying the foregoing word* (Art. 201).

دِيگَرِ يَكِ اَزِ *from each other.* اَزِ prep. *from.* يَكِ *one, numeral.* دِيگَرِ *other.*

مِي كُسيختَ *he tore,* pret. imperf. 3rd. pers. sing. of كُسيختِنِ *to tear.*  
 دَرِ نِگَرِدِ *looks upon, comp. of دَرِ and نِگَرِيسْتِنِ to look upon, 3rd pers. sing. pres. (مِي is frequently omitted, (Art. 243), agreeing with the nominative كِه preceding.*

شُودِ مَسْتِ *becomes intoxicated.* مَسْتِ *intoxicated.* شُودِ *he becomes.*  
 3rd pers. sing. pres. or aorist of شُدِنِ.

سرشته *the thread*, comp. of سر *the head, summit, extremity, &c.* and رشته *thread*, (Art. 177).

اختیارش *his power, choice, &c.* اختیار verbal noun or maṣḍar of the 8th Arab. conjugation, from the root خیر or خار *he was in a good condition*. ش is the inseparable pronoun 3rd pers. sing.

باغبان پریشانیِ اوراقِ گل مشاهده نموده *the gardener witnessing the scattered condition of the leaves of the rose*. پریشانی *hāṣili maṣḍar of scattered, perplexed, &c.* اوراق collective Arabick form of ورق *a leaf*. (form افعال) مشاهده maṣḍar of the 3rd conjugation of the verb شهد *he witnessed*, comp. with نمودن, (Art. 173) &c.

ز جاک گردانِ شکیبائی بدستِ اضطراب *he tore the collar of patience with the hand of distress*. گردانِ شکیبائی *the collar*. شکیبائی *patience*. Hāṣili maṣḍar from شکیبا *very patient*. بدست *with the hand*. اضطراب *distress*. Maṣḍar of the 8th Arab. conjugation of ضرب *he struck*, where ط is inserted after the first radical instead of ت. (Art. 272). جاک زد *he tore*. (comp. verb. Art. 173).

دوامِ دلش بخارِ جگر دوزِ بیقراری در آویخت *and suspended the skirt of his heart upon the liver-piercing thorn of instability*. دامِ دلش *the skirt of his heart*. Nouns in construction, with the pronoun ش

attached to the latter; بخار *on the thorn*. prep. به *to, on, &c.* and خار *a thorn*. دوزِ جگر *liver-piercing*. جگر *the liver, jecur*, and دوز contr. part. of دوختن *to sew, stitch, &c.* بیقراری *instability*, comp. of بی prep. *without*, and قراری *stability, &c.* Hāṣili maṣdar of قرار Arab. *firm, solid, &c.* form فَعَالٌ. درآویختن *he suspended*. 3rd pers. simp. pret. of درآویختن (comp. verb Art. 175).

روزِ دیگر همان حال وجود گرفت (On) *another day the same circumstance assumed existence*. روزِ دیگر (on) *another day*, nouns in construction. همان همان *the same circumstance*. همان comp. of هم *even, also*, and آن *that*. حال *state, circumstance, &c.* Arab. form فَعَلٌ from the root حول or حال *to go round about*. وجود *existence*. Maṣdar of the form فُعُولٌ from the verb وجدَ *he found*. گرفت *it took, assumed*. 3rd pers. sing. simp. pret. of گرفتن *to take*.

—وَشَعْلَهُ فِرَاقِ كُلِّ . . . داغِ دِگَرش بر سرِ آن داغِ نِهَاد *and the flame of the separation of the rose, placed him another scar upon the head of that scar*. شعله *a flame*. Arab. form فُعَلَةٌ. Root شَعَلَ *he kindled a flame*. فِرَاقِ *separation*. Arab. form فِعَالٌ. Root فَرَقَ *he separated*. كُلِّ *a rose*. The two first of these nouns are in construction with those which follow them respectively. داغ *a scar*. دِگَر for دیگر *another*, with the conjunct. pronoun ش *his, &c.* بر *upon*. prep. سر *the head, summit, &c.* آن داغ



of that scar. نهاد *he, or it placed.* 3rd pers. sing. simp. pret. of the verb نهادن *to place.*

In the above instances : viz. گریبانِ شکیبائیِ دلش, دامنِ دلش, and داغِ دگرش the *را* which marks the objective case has been omitted, because, the nominatives and objectives being of different kinds, no ambiguity will arise from its omission (Art. 233).

The مصراع i. e. *hemistich*, is here inserted in the middle of a sentence, which is often the case.

روزِ سیوم (on) *the third day.* Prepositions are rarely added in cases like this. (Art. 237).

بِحَرَكْتِ مَنقَارِ بُلْبُلٍ *by the motion of the nightingale's bill.* بَ or بِه prep. *by, to, &c.* حَرَكْتِ *motion.* Arab. form فَعَلَةٌ. Root حَرَكْتِ *he moved.* مَنقَارِ *bill,* as above.

كُلُّ بَتَارَاجٍ رَفُتٌ وَخَارِ بِمَانِدٍ *the rose went in plunder, but the thorn remained.* بَ, بِه *to, for, &c.* تَارَاجِ *plunder.* رَفُتٌ *went.* 3rd pers. sing. simp. pret. from رَفْتَنُ *to go.* وَخَارِ *and, but, the thorn,* بِمَانِدِ *of به or بَ pleonastic, and مانِدِ.* 3rd pers. sing. simp. pret. of مانَدَنُ *to remain.*

پَدِيدِ آمَدِه از آن بُلْبُلِ در سینه دِهقانِ پَدِيدِ آمَدِه *inquietude having appeared in the breast of the husbandman on account of the nightingale.* پَدِيدِ آمَدِه *inquietude.* Hāṣili maṣdar خَارِخَارِ *unquiet, &c.* پَدِيدِ آمَدِه *comp.*

verb of پدید manifest, &c. and آمدن having come. Participle past. of آمدن to come. در سینه دهقان in the bosom of the husbandman. سینه the breast, bosom. بلبل از آن بلبل from, or on account of, the nightingale.

دام فریبی در راه وی نهاد he placed the trap of deception in his way. دام a trap. فریبی deception. Hāṣili maṣdar of فریب contracted participle of فریفتن to deceive. در راه وی in his way. وی his, him, &c. (Art. 90). نهاد he placed, as above.

و بداندء حیل اُورا صید کرده در زندان قفس محبوس ساخت and, having taken him with the seed (grain) of deception, he confined him in the prison of a cage. حیل deception. حیل دانه seed, grain, &c. ب with. Arab. maṣdar of the form فعل from the verb حیل deceive. صید کرده having taken, participle past of صید کردن to hunt, take by hunting, &c. اُورا oblique case of او him: governed by the verb صید کرده. زندان a prison. قفس a cage, in construction. محبوس. Participle passive of حبس منقول of حبس he imprisoned. ساخت he made; i. e. he made imprisoned.

دل بی و بیدل طوطی وار زبان بگشاد و گفت the heartless nightingale opened his mouth like a parrot, and said. بیدل comp. of بی without and دل heart, heartless. بگشاد opened (his) tongue. زبان tongue. بگشاد, ب pleonastic. گشاد 3rd pers. sing. simp. pret. of گشادن to open, (vowel

omitted by Art. 110). وار طوطي *parrot-like*. طوطي *a parrot*, and وار *a particle*, (Art. 151).

آي عزيز مرا بچه موجب حبس کرده *O sir, for what reason have you imprisoned me ?* آي *O*, interjection. عزيز *Sir*. Arab. form فَعِيلٌ. Root عَزَّزَ *powerful*, &c. مرا *me*, oblique case of من, (Art. 90), governed by the following verb. بچه *prep.* and چه *what*. موجب *cause*, active participle of the fourth conjugation Arab. from وَجَبَ *it was necessary*. حس کرده *thou hast imprisoned*. 2nd pers. sing. comp. pret. of حس کردن *imprison*, comp. verb. (Art. 173).

از چه سبب بعقوبت من مائل شده *for what reason have you been inclined to punish me ?* سبب *cause, reason*. Arab. form فَعَلٌ from the root سَبَّ *he cut*, &c. مائل *participle active of the verb ميل* *he inclined*. شده *you have become*. 2nd pers. sing. comp. pret. of شدن *to become*. بعقوبت من *literally, for my punishment*. ب *prep. to, for*. عقوبت *punishment*. Form فُعُولَةٌ from the verb عَبَّ *he followed, injured*, &c.

اگر صورت بجهت استماع نغمت من کرده *if you have figured (to yourself) the purpose of hearing my song*. اگر *if*. صورت کرده *you have made a form, i. e. figured*. صورت *form*, from the root صَوَّرَ *he inclined towards*, &c. form فُعُولَةٌ. کرده 2nd pers. sing. comp. pret. of

وَجِهَتِ اسْتِمَاعٍ, بِجِهَتِ اسْتِمَاعٍ, *to do, &c. comp. صورت کردن to form, devise, &c.* بِجِهَتِ اسْتِمَاعٍ, *for, on. side, part, purpose, &c. from وجه he turned the face towards, &c. Form فَعَلَّةٌ, but, as the first radical is dropt, the word is defective. استماع hearing, Maṣdar of the eighth conjug. Arab. root سَمِعَ he heard. نَعْمَتِ مِنِ my song. Root نَعَمَ he read or sung in a low voice, form فَعَلَّةٌ.*

خُودِ خود آشیانه من در بوستانِ توست *my nest is in thy own garden.* خود reciprocal pronoun, *self, own, &c. آشیانه nest. توست contraction for تُوأَسْتُ thine is.*

دَمِ سحر طربخانه من اطرافِ گلستانِ تو *at the time of dawn, my musical house (are) the borders of thy rose-garden.* دمِ سحر *breath, moment of, dawn. Arab. سحر. Form فَعَلٌ. Root سَحَرَ it was early, &c. طربخانه music-house. Of طرب music, delight. Arab. form فَعَلٌ. Root طَرَبَ moved, gently, &c. and خانه house. Pers. اطراف parts, sides, &c. collective form اَفْعَالٌ from طَرَفٌ, in construction with the word گلستان.*

وَاگر مَعْنِي دِیگر بَخِیَالِ کُذْرَانِیْدِه *but, if you have caused another object to pass in (your) imagination. مَعْنِي (مَعْنِي, see Art. 173, note), meaning, object, &c. Form مَفْعَلٌ. Root عَنِ intended, in construction. بَخِیَالِ in imagination. خَالِ, خِیَالِ prep. خِیَالِ. Form فَعَالٌ. Root خِیَلِ he*

*imagined.* گذرانیدند 2nd pers. sing. comp. pret. of the verb گذرانیدن  
causative verb of گذشتن *to pass.*

ما فی الصمیر خود خبر ده *acquaint me with what (is) in thy  
mind.* خبر ده *give intelligence, imperative, 2nd pers. sing. of the com-  
pound verb خبر دادن (Art. 126) to give intelligence.* ما از *of, from.* ما  
*that, which, &c.* Arab. فی *in, prep.* Arab. الصمیر *the mind.* ال *the de-  
finite article (see Art. 50).* ضمیر *mind.* Form فعیل. Root ضمّر, in the  
fourth conj. *he thought.* خود *reciprocal pronoun, own, &c.*

دهقان گفت تاکی آزاری مرا یا رب نمایی ای رقیب *the husbandman  
said, how long do you injure me? O Lord! remain not, O rival!* تا  
*that, so that, until, &c.* کی *how long.* آزاری 2nd pers. sing. pres. or  
aorist of the verb آزاردن *to afflict, injure, &c.* مرا *objective case of* من,  
*governed by the verb آزاری.* یا *O!* Arab. interjection, رب *God.*  
نمایی comp. of نه *not,* and مایی *remain thou.* 2nd pers. sing. aor. of  
ماندن *to remain, mayst thou not remain!* ای *O,* interjection. رقیب  
*rival.* Form فعیل of the verb رقب *he watched, &c.*

بر آفتی ای نقاب *for how long wilt thou cover  
his face? O Lord! fall O veil!* بکی comp. of به *to, for, and* کی  
پوشی 2nd pers. sing. pres. or aor. of پوشیدن *to cover.* رخس comp. of رخ *the  
face,* ش *the insep. pron.* بر آفتی 2nd pers. sing. aor. of the verb بر آفتادن

to fall. نقاب *a veil*, read, by the figure اِماله (Art. 51), for the purpose of rhyming with رقیب رقیب. For the scansion of this couplet, see Art. 380.

هیچ میدانی که بر روزگار من چه کرده *do you not know what you have done against my fortune ? هیچ any thing*, mostly used with a negative, and always implying one. میدانی *you know*, 2nd pers. sing. pres. of دانستن *to know*. روزگار *time, fortune, &c.* in construction with من *my*. چه *what*, as above.

و مرا بمفارقت یار نازنین چند بار آزرده *and how often you have injured me by a separation from my amiable friend ? چند بار how often ?* آزرده, 2nd pers. sing. comp. pret. of مرا *you have injured me*. بمفارقت *separation*, prep. *by, in, &c.* یار *friend, lover*. نازنین *delicate, amiable*.

سزای آن عمل بطریق مکافات همین تواند بود *the due punishment of that action, by way of retribution, may be even this*. سزا *desert, reward, &c.* عمل *action*, Arab. form فَعَلَ. Root عَمِلَ *he did, &c.* بطریق *by, in*. طریق *way, road, &c.* Arab. form فَعِيلٌ. Root طَرَقَ *he came by night, &c.* مکافات *retribution*. Form مَفَاعَلَةٌ, maṣdar, 3rd conj. of همین *comp. of هم even, also, and این this*, كَفَى *it was sufficient, &c.*

*the same, &c.* تواند 3rd pers. sing. aorist of توانستن *to be able.* بود 3rd pers. sing. simp. pret. of بودن *to be.* (Art. 118).

که تو از یار و دیار محروم مانده و از تفرج و تماشا محجور شده *that you, remaining excluded from friend and country, and being separated from pleasure and show.* یار و دیار *friend and country.* Arab. دار. Form فعل.

Root دار دور *he went round about.* دیار plural of multitude of دار.

Form فعل محروم *forbidden, excluded, part. pass.* Arab. of حرم *he forbade, &c.* مانده *having remained, part. past of ماندن to remain.*

تفرج maḥdar of the fifth conj. Arab. *taking pleasure, of فرج he divided, opened, &c.* تماشا *show, amusement, &c.* محجور *separated.* Part. pass. of هجر *he left, deserted, &c.* شده *being, part. past of شدن to be, become.*

در گوشه زندان می زاری *in the corner of a prison you continue (to) complain.* گوشه *a corner.* می زاری 2nd pers. sing. pres. of زاریدن *to complain, with the particle می.* (Art. 111).

و من هم درد هجران کشیده و درد فراق جانان چشیده *and I also, drawing out the dregs of desertion, and tasting the pain of separation (from my) beloved.* هم *also.* درد *dregs.* هجران *desertion.* Arab. form فعلان.

Root هجر *he deserted, &c.* کشیده *drawing out, part. past of کشیدن.*

درد *pain.* فراق *separation, &c.* Arab. form فعالة. Root فرق *he separated.*

جانان plural of جان *soul, a term of respect* (Art. 86). چشیده *having tasted. part. past of چشیدن to taste.*

در کلبه احزان می نالم *I continue to grieve in the cell of sorrows.*  
 کلبه cell. احزان broken plural, form افعال of حزن. Root حزن *he was sad, &c.* نالم 1st pers. sing. pres. of نالیدن *to grieve.*

بنال بلبل اگر با منت سر یاریست *(O) nightingale if with me thou hast a matter of love.* بنال imperative of نالیدن *to grieve.* 2nd pers. sing. with ب prefixed. با *with.* prep. من *me.* ست inseparable pronoun 2nd pers. sing. (Art. 92). It may be construed here with یاری *love.* سر *head, principle, &c.* یاری *hāṣili maṣdar* of یار *friend, lover.* ست for است *is.*

ما دو عاشقی زاریم و کار ما زاریست *for we are two afflicted lovers, and our business is affliction.* ما *we.* دو *two.* عاشق *lover, part. pres.* Arab. form ناعل. Root عشق *he loved.* (Art. 263). زار *afflicted, &c.* یم *for we are.* (Art. 102). کار *work, business.* زاری *affliction.* *Hāṣili maṣdar* of زار *afflicted.* ست *for است is, as before.*

بلبل گفت ازین مقام در گذر و بر اندیش *the nightingale said, leave this standing (resolution) and consider.* ازین *for ازین from this.* مقام *place of standing, or resolution.* Arab. form مفعل, noun of place. Root قام *he stood.* در گذر *pass away.* Imper. of در گذشتن *to pass away, leave.* بر اندیش *Imp. 2nd pers. sing. of بر اندیشیدن to consider.*

که من بدین مقدار جریمه که گلی را پریشان کردم محبوس گشته ام *that I, with this quantity of crime, that I had torn a rose, have been im-*



*prisoned.* بدین for این (Art. 91). مقدار *quantity.* Form مفعال noun of instrument, &c. Root تدر *he determined by measure, &c.* جرمه *sin, crime.* Arab. form فعيله. Root جرم *he sinned, &c.* پریشان کردم *I tore.* comp. verb, 1st pers. sing. simp. pret. محبوس *imprisoned.* Part. pass. of حبس *he imprisoned.* گشته ام *I am become.* 1st pers. sing. comp. pret. from گشتن *to become.*

تو که دلی را پریشان می سازی حال تو چون خواهد بود (as to) *you, who continue to tear a heart, what shall your state be ?* (see Art. 227). پریشان می سازی comp. verb, 2nd pers. sing. pres. of ساختن with the continuative particle می. دلی را objective case of دلی indefinite form (having the تکیه of یای تنکیر) of دل *heart, governed by the above verb.* حال state, &c. چون *how ?* &c. خواهد بود 3rd pers. sing. fut. of بودن agreeing with the nominative حال.

گنبد گردنده ز روی قیاس  
هست به نیکی و بدی حق شناس

*He who turns round the vault (of heaven) by rule, knows the just retribution for both good and evil.*

گردنده part. pres. of گردیدن *to turn round.* ز روی for روی *from or by the face, aspect, mien, &c.* قیاس *analogy, rule.* Form فعال from

the root *قيس* *قاس* *he measured*, &c. *هست* 3rd pers. sing. pres. of *هست* *to be*. *هست* is the substantive verb, *است* the mere logical copula. *به* *in, for*, &c. *نيكي* *goodness*, *hāṣili maṣdar* of *نيك* *good*. *بدئي* *badness*. *حق شناس* *knowing the right, due*. Comp. of *شناس* contracted participle of *شناختن* *to know*, and *حق* *right, due*, &c. For the Scansion, see Art. 381.

هرکه نکوئی کند آتش رسيد  
 وهرکه بدئي کرد زيانش رسيد

*Whoever does good, that shall come to him : and whoever shall do evil, destruction shall overtake him.*

*هر* *every one*. *که* *who*. *نکوئی* *hāṣili maṣdar* of *نيکو* *good*. (Art. 78). *آتش* comp. of *آن* *that*, and *ش* pronoun. *رسيد* 3rd pers. sing. pret. of *رسيدن* *to arrive*. For the use of the tenses, see Art. 245. *بدئي کرد* *has done evil*. *بدئي* *hāṣili maṣdar* of *بد* *bad*. *زيانش* comp. of *زيان* *ruin, damage*, &c. and the pronoun *ش*, *رسيد* as before.

*اين سخن بردل دهقان کارگر آمده بلبل را آزاد کرد* *this discourse becoming operative upon the heart of the husbandman, he liberated the nightingale*. *سخن* or *سخن* *word, discourse*. *کارگر* comp. of *کار* *affair*, &c. and *گر* *effecting*, contract. part. of the verb *گشتن* *to become*, &c. *آمده* part. past. of *آمدن* *to come*. *آزاد کرد* 3rd pers. sing. simp. pret. of *آزاد*

آزاد کردن *to set at liberty*, comp. of آزاد *free*, کردن *to make*, &c. بلبل را objective case governed by the verb آزاد کرد.

بلبل زبانی آزادی گشاد و بگفت *the nightingale opened his mouth with freedom and said.* زبان *the tongue.* آزادی comp. of به *in*, &c. آزادی *freedom.* Hāṣili maṣdar of آزاد *free.* گشاد 3rd pers. sing. simp. pret. of گشادن *to open.*

چون با من نیکوئی کردی بحکم \* هل جزاء الإحسان إلا الإحسان \* مكافات آن *since you have dealt kindly with me, according to (the sentiment in the Koran) "Is there a requital of kindness, except kindness?" it is proper that retribution of that be made.* چون *since*, &c. بحکم *by means, according to, &c.* هل *whether.* جزاء *a reward, requital (Art. 309).* الإحسان *literally, of the doing good (Art. 308).* ال the Arabick article (Art. 357). أحسان maṣdar of the 4th conj. of the verb حسن *he was good, &c.* إلا *unless, except*, particle of exception, and as the sentence is negative requiring a nominative case after it. (Art. 353.) مكافات آن *retribution of that.* باید *it is proper*, impersonal verb. 3rd pers. sing. pres. of بایستن کرد. *contracted infinitive of کردن to do.*

بدان که در زیر همین درخت که ایستاده آفتابه ایست پر از زر *know, that, under the same tree (under) which you stood, is a vessel full of*

gold. بدان Imper. 2nd pers. sing. with ب prefixed. From the verb دانستن to know. زیر beneath, &c. prep. همین the same. درخت tree. ایستادن ایستاده you stood. 2nd pers. sing. comp. pret. of ایستادن to stand. آفتابه a vessel, the ی of unity is here supplied by (ء) (Art. 78-9). زر full. از of, from, prep. زر gold.

بردار و در حوائج خود صرف کن take up, and expend it in your necessities. بردار imper. 2nd pers. sing. of برداشتن to take up. حوائج necessities. Broken plural of حاجة necessity. Form فَوَاعِلُ. Root حَوَجَ, حَاجَ he was in want. صرف کردن صرف کن expend. Imper. 2nd pers. sing. of صرف کردن to expend, comp. verb.

محل را بکاوید و سخن بلبل درست یافت the husbandman dug the place, and found the nightingale's word true. محل place, station. Noun of place, form مَفْعَلٌ. Root حَلَّ he loosed. بکاوید 3rd pers. sing. pret. of کاویدن or کاften to search, dig, &c. درست true, right, &c. یافت 3rd pers. sing. simp. pret. of یافتن to find.

گفت ای بلبل عجب که آفتابه زر را در زیر زمین می بینی و دام در زیر خاک ندیدی he said, O nightingale, wonderful! that you see the vessel of gold under the ground, but did not see the trap under the dust. عجب Arab. form فَعْلٌ. Root عَجَبَ he wondered. زمین ground. Pers. می بینی you see. 2nd pers. sing. pres. of the verb دیدن to see,

making the aorist **بَدِيدٍ** (Art. 126). **خَاكٌ** *earth, dust, &c.* **نَدِيدِي** comp. of **نَدِينُ** *to see*. 2nd pers. sing. simp. pret. of **نَدِينُ** *to see*. **نَدِينُ** *not*, and **نَدِيدِي** 2nd pers. sing. simp. pret. of **نَدِينُ** *to see*.

**بَلْبَلٌ كُفَّتْ تَوَآئِرًا نَدَانِسْتَهُ كِه** *the nightingale said, have you not known that* (adage) *that . . .* **آئِرًا** oblique case of **آنَ** *that*. **نَدَانِسْتَهُ**, **نَدَانِسْتَهُ**, 2nd pers. sing. comp. pret. of **دَانِسْتَنُ** *to know*. **كِه** *that . . .*

**اِذَا نَزَلَ الْقَدْرُ بَطَلَ الْحَذَرُ** *when fate has descended, caution has become vain*. **اِذَا** *when*, adverb. **نَزَلَ** *has descended*. 3rd pers. sing. pret. Root **قَدَرَ** *he was powerful*. **ال** the definite article. **الْقَدْرُ** *fate*. **بَطَلَ** *it has become vain*. 3rd pers. sing. pret. root. **الْحَذَرُ** of **ال** the article, and **حَذَرَ** *caution*. Form **فَعَلَّ**. Root **حَذَرَ** *he was cautious*. Both **قَدَرَ** and **حَذَرَ** are nominatives to the verbs which precede them respectively. **ع** the abbreviation for **مِصْرَاعٌ** *hemistich*. In delivering opinions, or hypothetical sentences, the preterite is generally used in a future sense. (Art. 340).

**بَا قِصَا كَارْزَارِ نَتْرَانِ كَرْدُ** *it is impossible to contend with fate*. **بَا** prep. *with*. **قِصَا** *fate*. Form **فَعَلَّ**. Root **قَضَى** *he decreed, &c.* **كَارْزَارِ** *battle, engagement*. **نَتْرَانِ** of **نَهْ** *not*, and **تَوَانِ** *able*, contracted participle of **تَوَانِسْتَنُ** *to be able*. **كَرْدُ** contracted infinitive for **كَرْدَنُ**.

**چُونِ قِصَايِ اِلَهِي شَرْفِ نَزُولِ يَابَدِ نَهْ دِيدَهُ بَصِيرَتِ رَا رُوشِنِي مَانَدِ** *when*

*the divine decree receives the honour of descending, no light remains to the eye of perception.* *الْهَبِي* relative noun (Art. 299) of *إِلَهٌ* a God, divine. *يَأْبُدُ* *نُزُولِ شَرَفٍ* finds the honour of descending. 3rd pers. sing. pres. of *يَأْتِنُ* *نُزُولِ* finding descent, comp. of *نُزُولِ* descent. Form *فُعُولٌ*. Root *نَزَلَ*, as above, and *شَرَّفَ* *يَأْتِنُ* Arab. form *فَعَلٌ* honour, nobility. *دِيدِ* the eye, (also part. past of *دِيدَنَ* to see). *بَصِيرَتِ* perception. Form *فَعِيلَةٌ*. Root *بَصَرَ* he saw, perceived, &c. *رَا* the sign of the dative case. *رُشْنِي* light. Hāḡīli maṣḡdar of *رُشْنِ* light. *نَهْ* *مَانَدِ* negative particle. *مَانَدِ* 3rd pers. sing. pres. of *مَانَدَنَ* to remain.

*وَنَهْ تَدْبِيرُ وَخِرْدُ نَفْعِ رَسَانَدِ* nor does counsel or wisdom bring (any) advantage. *تَدْبِيرِ* counsel. Arab. form *تَفْعِيلٌ*, i. e. the maṣḡdar of the second conj. active voice. Root *دَبَرَ* he followed, &c. *خِرْدِ* understanding, &c. *نَفْعِ* utility, &c. Form *فَعَلٌ*. Root *نَفَعٌ* he was useful, &c. *رَسَانَدِ* causes to arrive. 3rd pers. sing. pres. of the causative verb *رَسَانَدَنَ* or *رَسَانَدِنَ* derived from *رَسِيدَنَ* to arrive, (Art. 141).

This fable has been taken from the *Anwārī* Suhailī of Husain Vāḡiḡ, and is to be found at p. ۵۲ of the first Calcutta edition of that work, and at p. ۱۰۱ of the last, which has here been generally followed.

END OF THE ANALYSIS.

## A PERSIAN SONG.

Sweet maid, if thou wouldst charm my sight,  
 And bid these arms thy neck infold ;  
 That rosy cheek, that lily hand  
 Would give thy poet more delight  
 Than all Bocára's vaunted gold,  
 Than all the gems of Samarcand.

Boy, let yon \* liquid ruby flow,  
 And bid thy pensive heart be glad,  
 Whate'er the frowning zealots say :  
 Tell them their Eden cannot show  
 A stream so clear as Rocnabad,  
 A bow'r so sweet as Moselláy.

Oh ! when these fair, perfidious maids,  
 Whose eyes our secret haunts infest,  
 Their dear destructive charms display,  
 Each glance my tender breast invades,  
 And robs my wounded soul of rest,  
 As Tartars seize their destin'd prey.

---

\* لعل مذاب *a melted ruby* is a common periphrasis for wine in the Persian poetry. See Hafiz, Ode 22. The Persian text is inserted in p. 18, &c.

## A PERSIAN SONG.

In vain with love our bosoms glow ;  
 Can all our tears, can all our sighs  
 New lustre to those charms impart?—  
 Can cheeks where living roses blow,  
 Where nature spreads her richest dyes,  
 Require the borrow'd gloss of art ?

Speak not of fate—ah ! change the theme,  
 And talk of odours, talk of wine ;  
 Talk of the flow'rs that round us bloom ;  
 'Tis all a cloud, 'tis all a dream ;  
 To love and joy thy thoughts confine,  
 Nor hope to pierce the sacred gloom.

Beauty has such resistless pow'r,  
 That e'en the chaste Egyptian dame\*  
 Sigh'd for the blooming Hebrew boy :  
 For her how fatal was the hour,  
 When to the banks of Nilus came  
 † A youth so lovely and so coy !

But ah ! sweet maid, my counsel hear  
 (Youth should attend when those advise  
 Whom long experience renders sage) ;  
 While music charms the ravish'd ear,  
 While sparkling cups delights our eyes,  
 Be gay ; and scorn the frowns of age.

---

\* Zulikha, Potiphar's wife.

† Joseph.



What cruel answer have I heard !  
 And yet by heav'n, I love thee still :  
 Can aught be cruel from thy lip ?  
 Yet say, how fell that bitter word  
 From lips which streams of sweetness fill,  
 Which nought but drops of honey sip ?

Go boldly forth, my simple lay,  
 Whose accents flow with artless ease,  
 Like orient pearls at random strung ;  
 Thy notes are sweet, the damsels say,  
 But oh, far sweeter, if they please  
 The nymph for whom these notes are sung.

---

*A Literal Translation of this Song, the text of which is cited at  
 page 18.*

If that (*Turk, marauding*) maid of Shīrāz would bear my heart in  
 (her) hand,  
 For her black mole I would give Samarkand and Bukhārā.  
 Give, cup-bearer, the remaining wine, for in Paradise you will not find,  
 The water-banks of Ruknābād, nor the rose-beds of Musallā.  
 Alas, that these tender, sprightly, delicate, city-disturbing (beauties)  
 Should so bear away patience from the heart, as the Turks (do) the  
 tray of plunder.  
 Of our imperfect love, the beauty of the beloved has no necessity ;  
 For, of wash, and paint, and patch, and line, what need to a beautiful  
 face ?

Tell the story of the musician and the wine, but the secret of time seek  
less,

For no one has opened, or shall open, by science this enigma.

I have known of that daily-increasing beauty which Joseph possessed,  
(And) that love, from (behind) the curtain of chastity, brings out Zulikhā.

Give the ear of counsel, (my) life! for more beloved than the soul, hold  
Happy young men, the advice of a learned old man.

Thou hast called me bad, and I am content: God forgive thee, thou  
hast well spoken;

(Yet) does the bitter answer become the ruby-sugar-eating lip?

Thou hast pronounced a ghazel, and hast pierced a pearl. Come and  
sweetly sing (it), O Hafiz!

For upon thy string (of pearls,) do the heavens diffuse the knot of the  
Pleiades.

END OF THE GRAMMAR.

## ADVERTISEMENT.

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*THE following Vocabulary will, it is hoped, be found of considerable use to learners, and to those in particular who are unprovided with dictionaries. It is not only intended as a literal alphabetical explanation and analysis of the extracts and authorities from the various writers interspersed through the Grammar, but also as a vocabulary which may be employed to advantage, by imprinting on the memory a number of useful words.*

*It may not be improper, however, to inform those who have made but little progress in this language, that in consulting any dictionary, there is a variety of inseparable particles prefixed and annexed to words, which must be analysed or separated before the meaning can be found: for example,*

*بکامست which literally signifies to desire is, must not be looked for under the letter ب, but under ک, the ب prefixed being the inseparable preposition, for, to, in, کام implying desire, &c. and ست (for است) the third person singular present of بودن to be.*

*It is unnecessary to multiply examples, but it will save the learner much trouble if he keep in mind, that the principal of those prefixed particles are,*

*ال the Arabick article the.*

ب (or بي before words beginning with \) the characteristic of the first future, and sometimes of the imperative.

به or ب the preposition to, for, &c.

ب prefixed sometimes by way of pleonasm, to which no translation can give any precise meaning.

با with.

بي without.

ز (for از) from, with, by, &c.

ک (for که) which, what.

می or همی characteristic of the present tense.—These characteristics of the present are frequently omitted by the Persian authors.

م (or می before words beginning with \) the negative prefixed to imperatives.

نه or ن (or نی before words beginning with \) the general negative prefixed to all other tenses.\*

The particles which are commonly annexed to words are as follow :

*The possessive pronouns.*

ام or می my, mine.

ما our.

ات or ت thy, thine.

شما your.

و or یش his, her, its.

شان their.

ان and گان the plural of nouns having reference to living creatures, &c.

---

\* Notwithstanding the above observations, which will save the learner some perplexity in consulting dictionaries, many of the compounded words, and such oblique tenses as differ most from their infinitives, are for his greater ease and satisfaction inserted in this Vocabulary.

ها *the plural of inanimate nouns.*

ا or يا *the poetic vocative.*

را *the termination of the oblique cases.*

ست *the third person singular present of بودن to be.*

ي is sometimes equivalent to our a or one; and, at other times after nouns ending with \ or و, it shows that the following noun is in the genitive case, and it is then equal to our of.

The Persian writers make frequent use of the contracted infinitive; when the learner therefore cannot find such words as برسيد or ترسيد in the Index, let him look for برسيدن, ترسيدن, &c.

\*\*\* The ا put after words, shows that they are of Arabick original. In this Vocabulary the tanwīn (°, °, °), with which Arabick nouns generally end, will, for the most part, be omitted.

## APPENDIX IV.

## VOCABULARY.

ا ث	آ ح
اب A. father.	اجازت A. permission.
آب water, fountain : lustre.	اجهاد A. religious warfare.
ابد A. always, for ever.	اجل A. limit, death.
ابر upon : a cloud.	احد A. one.
آبرنگ colour, paint, <i>comp.</i> of آب water, and رنگ colour.	احداق A. <i>pl.</i> of حدقة, the eyes.
ابن A. son, <i>pl.</i> بنون	احزان A. <i>pl.</i> cares, griefs.
ات ( <i>annexed to words</i> ) thy.	احسان A. present, favour, benefit.
آتش fire. آتشین fiery.	احوال A. <i>pl.</i> of حال affairs, conditions.
اتفاقاً A. concurrently, by chance.	اختيار A. choice, liberty, free will.
اتي A. he came.	أخذ A. he took.
اثر A. a mark, impression, <i>pl.</i> آثار	آخر A. end, finally ; another.
	آخرين A. moderns ; posterity.

اخلاق *a. (pl. of خُلُق) manners.*

اذا *a. when.*

آوردن *bringing, bring thou, from آوردن.*

آرای *or آرا adorning, from*

— آراستن *to adorn.*

آرام *rest.*

— آرزو *is worth, from آرزیدن.*

آرد *may bring, from آوردن.*

آریاب *a. persons, lords, pl. of رَبّ.*

آرشاد *a. directing, instructing.*

آرام *Iram, name of a fabulous garden in the East.*

از *from.*

آزاد کرد *he set at liberty.*

— آزادی *liberty.*

آزار *afflicting, from*

— آزاردن *to rebuke, afflict, wound.*

از آن *from that.*

از آنجا *thence.*

از این *from this.*

از اینجا *hence.*

از بهر *on account of.*

از بهر چه *wherefore? why?*

از جهت *on account of.*

آزرد *afflicted, from آزدن.*

از کجا *whence.*

آزمودن *experienced, from آزما.*

— آزمون *temptation, experience.*

— آزمون *to try, tempt.*

از میان *from amidst.*

— از یکدیگر *from one another.*

آسا *like, resembling: appeasing.*

آسودن *rest, both from آسایش.*

— اسب *or اَسب a horse.*

آستین *a. desiring information.*

آستماع *a. hearing, sound.*

— آستماع نمودند *they listened.*

آستمراری *a. permanency.*

آسرار *a. pl. of اسرار, secrets.*

اسم *a. name, noun, pl. اَسْمَاءُ.*

أَسْمَانُ heaven.

أَشْرَافُ or شِيش (annexed to words) his.

إِشَارَةٌ A. intimation, signal.

أَشْبَاعٌ A. filling up.

أَشْكُتُ a tear.

أَشْكَارٌ clear, evident.

أَشْنَائِي love, friendship, familiarity.

أَشْرَبٌ disturbing, from

أَشْرَفْتُ to disturb.

أَشْيَانُهُ a nest.

أَصْحَابٌ A. persons, pl. of صَاحِبٌ.

أَصْلٌ A. origin, foundation.

إِصْفَاتٌ A. relation.

إِضْطِرَابٌ confusion, disorder.

أَطْرَافٌ A. pl. of طَرَفٌ, parts, tracts.

أَعْدَادٌ A. numbers.

إِعْتِدَالٌ A. equality, temperance.

إِعْتِقَادٌ A. belief, faith.

إِعْرَابٌ A. speaking clearly, declension.

إِعْتِمَادٌ A. reliance.

أَعْطَى A. he gave.

أَعْظَمُ A. greater; greatest.

أَعْلَمُ A. most learned or wise.

أَنْبَازٌ the beginning.

أَغْصَانٌ A. pl. of غُصْنٌ, branches.

أَغْيَارٌ A. pl. of غَيْرٌ, rivals.

أَنْبَاقٌ A. regions, pl. of أَنْبَاقٌ.

أَنْتَابٌ the sun.

أَنْتَابَةٌ or أَنْتَابَةٌ a bottle; a coffer.

أَنْتَادُنٌ to fall.

أَنْرَاخْتُنٌ exalting, from أَنْرَاخْتُنٌ.

أَنْرُوخْتُنٌ to inflame.

أَنْرُوزٌ inflaming, from the above.

أَنْرِيدُنٌ to create.

أَنْرِينٌ creating, from the above.

أَنْزَا or أَنْزَايٌ increasing, from

أَنْزَادُنٌ to increase.

أَنْزُونٌ increasing.

أَنْصَحُ A. most eloquent.

أَنْسُوسُ alas!



- افشان sprinkling, shedding.  
 أنشأندن to sprinkle, shed.  
 أفكن throwing, *from*  
 أفكندن to throw.  
 أقداح A. *pl. of* قدح, cups.  
 أقرار A. affirmation, confirmation.  
 إقليم A. climate, region.  
 آگاه or آگه intelligent.  
 اگر if. اگرچه though.  
 اكرام A. doing honour, *maṣdar* of  
 كرم he honoured, 4th conj. of كرم he  
 was honourable.  
 اكنون now.  
 ال A. *the article* the.  
 ألا A. but, except.  
 آلة A. an instrument.  
 التناات A. esteem, respect.  
 التيام A. gentleness, lenity.  
 اللان A. musical notes.  
 الفصير A. the mind.

- الله for الاله A. God.  
 الف A. thousand.  
 الناس of ال and ناس A. men, mankind.  
 آلود sprinkled, stained, *from*  
 آلودن to stain, sprinkle.  
 الهي for الهي A. O God, divine.  
 الي A. to, towards.  
 اليد A. *the Arab. article prefixed to*  
 يد hand, strength, aid, &c.  
 ام م or يم (annexed to words) my.  
 امام A. Imām, prelate.  
 آمان A. security, safety; sincerity.  
 آمد he came; coming.  
 آمدن to come, approach: the coming,  
 approach.  
 آمد وشد coming and going.  
 امر A. command.  
 امرأة A. a woman.  
 امروز to-day.  
 امشب to-night.

آمَنَ A. he believed.

آمُوخْتَنَ to learn, teach.

آمُوز skilled, teaching.

آمِيخْتَنَ to mix.

آمِيدَ or اُمِيدَ hope. اُمِيدَوَارَ hopeful.

اُمِيرَ a prince, noble; emir.

اُمِيرَ آمِيخْتَنَ mixing, from آمِيخْتَنَ.

اَمِينِ A. faithful, confidential.

آنَ that: time: now. اَنَانِ those.

اَنَّ A. if. اَنَّ that, ut.

اِنَّ or اِنَّ A. surely, certainly.

اِنْتِظَارَ A. expectation.

اِنجَا there, in that place. اِنسُو thither.

اِنْدَاخْتَنَ to throw, dart.

اِنْدَازَ throwing, from the above.

اِنْدَامَ body.

اِنْدَرُونِ within.

اِنْدَكْ little.

اِنْدِيشَ thinking, considering.

اِنْكُشْتَ a finger; meat so called.

اَنِكِهَ that which; he who.

اَنِكِهَ or اَنِكَاهَ then, at that time.

اَنِكِيخْتَنَ to excite, raise.

اَنِكِيزَ raising, exciting.

اَنوَارَ A. Anwār, lights.

اَنهَا those.

اَنهَارَ A. pl. of نَهْرَ, rivers.

اَنهَزِمَ A. 7th conj. of هَزَمَ he put to flight, i. e. he was put to flight.

اَوْ A. or, or else.

اَوْيَ or اَوْ or اَوْ he, she, it: his, her its.

اَوْخُودَ or اَوْخُودَ himself, herself.

اَوْازَ or اَوْازَهَ a voice, sound: fame.

اَوْانَ A. pl. of اَنْ, times.

اَوْرَدَنَ bringing, from اَوْرَدَ.

اَوْرَا him, her, it: to him, &c.

اَوْرَاقَ A. pl. of رَاقَ, leaves.

اَوْرَدَنَ to bring.

اَوْضَاعَ A. pl. of وَضَعَ, affairs, actions.

اَوَّلَ A. first: the beginning.

أولین A. forefathers, the ancients.  
 آویختن to hang.  
 اهل A. people.  
 اهل حکمت wise, people of science.  
 آهو a fawn.  
 آمدن آئی coming; come thou, *from* آمدن آئی.  
 آیا or آئی O! *sign of the voc. case.*  
 آیام A. times, days, *pl. of* یوم.  
 ایستادن to stand.  
 ایشان خود ایشان they; their. ایشان خود themselves. ایشانرا them; to them.  
 آئی عزیز O Sir!  
 ایمن A. the right hand; safe.  
 این this. اینان these.  
 اینجا here.  
 اینچنین so, thus.  
 اینسو hither.  
 اینک behold.  
 اینجا A. wherever.  
 آینه a mirror.

اینها these.  
 ایوان hall, court.  
 ب  
 ب to, for.  
 با with, possessed of; since.  
 پا foot, paw.  
 باب A. a gate; a chapter.  
 باختن to play.  
 باد the wind, air; let it be.  
 باد صبا zephyr; a gentle gale; the east or morning wind.  
 بادبند wine.  
 بار a load, baggage.  
 پارچه cloth, clothing.  
 پارسی Persian.  
 باری once.  
 باختن باز playing, play thou, *from* باختن باز  
 باز again, anew.  
 بازداشتن to withhold, keep back.  
 بازنده a player, playing.

بودن being, be thou, *from* باش  
 بودن it may be, *from* باشد  
 باغبان a garden. باغبان a gardener.  
 باقی A. the remainder, permanent.  
 باک fear.  
 پاک pure, chaste, clean.  
 بالا above, upwards.  
 باهم together.  
 بایستن it is necessary, *from* بایستن.  
 بایستن to be necessary.  
 برد he took or bore up.  
 بت idol.  
 ترسیدن fear thou, *from* ترس.  
 بوسیدن he kissed, *from* بوسید *The*  
*first ب appears to be redundant.*  
 بچه (pl. بچگان) an infant.  
 بجهت for, on account of.  
 بحر A. metre: the sea.  
 بخارا Bukhārā, name of a place.  
 بختیار fortunate.

بخشم I would give, *from*  
 بخشیدن to give, forgive, &c.  
 بخیل A. avaricious, a miser.  
 بد bad. بدم bad of me. بدترین or  
 بدترین worst.  
 بدان to or for this or these.  
 بدان know thou. بدانستم I might  
 have known, *from* دانستن.  
 بدرود farewell.  
 بدل A. change.  
 بده give thou, *from* دادن.  
 پدید conspicuously, publicly.  
 پدید آمدن to become conspicuous.  
 پذیر accepting, *from*  
 پذیرفتن to accept.  
 پر full. بر the bosom, upon. برت thy  
 bosom. بر carrying, ravishing, *from* بردن  
 بر آسودمی I should rest.  
 بر آمدن to ascend.  
 برای for, because.

بر آمدن *arises, comes, from*

بربط *a harp, lute.*

برتر *higher.*

برخاستن *to rise, arise.*

پرداختن *to finish, compose.*

پرداز *composing, completing.*

پردازد *he finishes, performs.*

بردن *to bear, carry, lead.*

بردند *they carried off.*

برده *a veil, tapestry.*

پرس *ask thou, asking.*

برسد *it may or will arrive.*

بر سر *above, on the top or head.*

پرسیدن *to ask.*

پرسیده ایم *we have asked.*

برف *snow.*

برفت *he went away.*

برگ *a leaf; power; arms; ornament; a musical instrument.*

پر کردن *to fill.*

برگشتن *to return, recede.*

برنِشستن *to ascend, mount, sit on.*

پروانه *a butterfly, moth.*

پرور *a protector, nourisher.*

پروردن *to educate, nourish.*

پرورش *education; nourishment.*

برون *without, out of.*

برهم *together.*

پرهیز *abstinence, chastity.*

پری *an angel, fairy.*

پیشان *ruinous, disordered, scattered.*

بزرگ *great, personage.*

بزم *a. assembly, banqueting.*

بزیر *under, below.*

بسپارند *they will give up, from سپردن*

بستان *a garden. بستان a breast.*

بستن *to bind, shut.*

بسر بردن *to pass time, finish.*

پسر *a boy, child.*

بسیار *much, many.*

بَشَكَّتِي it blossomed.

بِشْكُنِيم let us break.

بَصِيرَت A. sight; prudence.

بُطْل A. vain, fruitless.

بِطِي A. slow.

بَعْد A. after. *بَعْدَ از آن* afterwards.

بَعِيد A. distant.

بِفْرَمَا *second person imperative, from*

فِرْمُودَن to command, &c.

بِقَا A. permanency.

بَقِيَ A. he remained.

بِكَامَسْت is to (my) desire.

بِكَوَيْدِ he did dig, *from* كَوَيْدَن or كَافْتَن.

بِكَذَار leave thou.

بِكَوِ say thou, *from* كُفْتَن.

بِكَذَرَن it shall pass, *from* كُذَرَن.

بَل but, but rather.

بَلَا A. misfortune.

بِلَاد A. countries, regions.

بِلْبَل a nightingale.

بَلَغَ A. he arrived.

بَلَكِه but, rather.

بَلَد high, tall.

بَلَنُگ a tiger.

بَلِي A. yes.

بِمِيرَد it shall perish, *from* مِرْدَن.

بِنَابِر therefore; building upon.

بِنَابِرِين on this account.

بِنَالِدِن mourn thou, *from* نَالِدِن.

بِنَاه asylum, refuge.

بِنَات A. a daughter, *pl.* بِنَات.

بِنُون A. sons, *pl. of* ابْن son.

بِنْد binding, compiling; bind thou.

بِنْد advice, counsel.

بِنْدَد can bind, *from* بَسْتَن.

بِنْدَه servant, slave.

بِنْمُودَن showed, *from* نْمُودَن.

بِنْيَاد foundation, basis.

بُودِن to be.

بُودِنْدِي they were, *from* بُودِن.

بوس a kiss.  
 بوستان a garden.  
 بوسید he kissed, *from* بوسیدن.  
 پوشیدن to hide, cover, conceal.  
 بوم an owl. بوم to the owl.  
 بوی fragrance, smell.  
 بوی گل rose-scented; scent of the rose.  
 به good. به in, into, to.  
 بہار the spring.  
 بہارستان the mansion of the spring.  
 بہجت cheerfulness.  
 بہر because, for, on account of; for all, or every one; fortune.  
 بہم together, one with another.  
 بی without.  
 بیا come thou, *from* آمدن.  
 بیابان a desert; uncultivated.  
 بیابم I shall find.  
 بیت house, distich.  
 بیاور bring thou, *from* آوردن.

بیاض A. white; brightness.  
 پیاله a cup.  
 بیباک fearless.  
 آموختن thou shalt learn, *from* آموختن.  
 بیتامل inconsiderate.  
 بیترتیب irregular.  
 بیچ twisting.  
 بیچارہ helpless.  
 بیحوالہ without assistance.  
 بیخ a root, origin.  
 بیخار without a thorn.  
 بیخبر ignorant.  
 پیدا openly; apparent.  
 بیداد injustice.  
 بیدل heartless, disconsolate.  
 پیر old; an old man.  
 بیرون without, out of doors.  
 بیختن shedding, sifting, *from* بیختن.  
 بیست twenty.  
 پیش before; the front.

پیشه art, trade.

بیشمار innumerable.

بیقرار inconstant; afflicted.

بیگانه new. بیگانگی novelty.

پیکار battle, engagement.

پیکر the face, form.

پیل an elephant.

پیمانه goblet. نوش پیمانه goblet-drinker, destroyer.

بیم fear, danger.

بیمثال unequalled.

بین seeing.

دیدن I may see, both from بینم.

بینوا helpless, unfortunate.

## ت

ت or ات (annexed to words) thy.

تا until, that, in order to.

تاختن rush upon, attack.

تار web, dark.

تاراج spoil, prey, ruin.

تاریخ A. a history, chronicle.

تاریک dark. تاریکتر darker.

تازه fresh, new, young.

تازه تر more fresh, &c.

تاکید A. corroborating.

تأمل A. consideration, speculation.

تجسس A. searching, watching.

تکفه A. present; rare, elegant.

تحقیر A. vilifying.

تخصیص A. particularizing.

تدبیر A. prudence, government; regulation.

تر moist, fresh.

ترا thee; to thee.

ترانه harmony, modulation.

تربت A. a tomb.

ترتیب A. order, regularity.

ترسمی thou fearest, from

ترسیدن to fear.

ترسیدی thou mayst fear.



تُرْكُ a beautiful man or woman ; a  
 Turk. تَرَكَ A. leaving, relinquishing.  
 تَسْلِيمٌ A. giving up, surrendering.  
 تَشْكِيكٌ A. doubting.  
 تَصْنِيفٌ A. composition, publication.  
 تَصْغِيرٌ A. diminution.  
 تَعَالَى اللَّهُ A. or تَعَالَى اللَّهُ may God be  
 exalted !  
 تَعْظِيمٌ A. magnifying.  
 تَعْلِيقٌ A. hanging, dependant ; the  
 most elegant kind of Persian hand-writing  
 تَفْرِجٌ A. relaxation, walking.  
 تَفْسِيرٌ A. explaining.  
 تَفْضِيلٌ A. superiority.  
 تَكْسِيرٌ A. fraction, breaking.  
 تَلْخٌ bitter, severely.  
 تَلْخَامٌ bitter in taste.  
 تَمَاشَا diversion ; a spectacle, seeing.  
 تَمَامٌ A. full, perfect ; completion,  
 end ; completely.

تَمَنِّيٌ A. wishing.  
 تَمْيِيزٌ A. discrimination.  
 تَن the body, person.  
 تَدْدٌ rough, fierce.  
 تَنْكِيْرٌ A. making vague, indefinite.  
 تَنْهَا alone, only ; solitary.  
 تَوْ تَوْ خُودٌ thyself.  
 تَوَارِيْحٌ A. (pl. of تَارِيْحٌ) histories.  
 تَوَاضَعٌ A. humility.  
 تَوَانٌ it is possible, from تَوَانِسْتَن.  
 تَوَانِگَرٌ powerful.  
 تَوْبَةٌ A. repentance ; conversion.  
 تَوْصِيْفٌ A. description.  
 تَهِي empty, void.  
 تَبِيْرٌ an arrow ; the river Tigris.  
 تَبِيْرٌ sharp ; violent, passionate.  
 تَبِيْخٌ a sword, dagger.  
 تَ ث  
 تَرِي A. moisture.  
 تَرِيَا A. the constellation Pleiades.  
 تَمِيْنٌ A. precious.

جاءَ A. he came.  
 جا a place.  
 جاه dignity.  
 چاره a remedy.  
 چاك a fissure, a breach.  
 چاك زدن to tear.  
 جام a cup, glass ; mirror.  
 جامه a mantle, robe.  
 جامد A. hard substance.  
 جان the soul ; a beautiful woman.  
 جانان souls ; friends, lovers.  
 جان فزاي delighting the soul.  
 جد A. study, endeavour.  
 جاع hungry, a hungry person.  
 جدا separate.  
 جر A. attraction, genitive case.  
 چرا wherefore, why ?  
 جراحت (pl. جراحات) a wound.  
 چرخ fortune ; the globe.

جریمه A. a crime.  
 جزا A. a reward, recompense.  
 جز unless, except.  
 جستن to leap. جستن to seek, examine.  
 چشم the eye.  
 چشمه a fountain.  
 چشیدن to taste, try.  
 چشیده ام I have tasted.  
 جعد A. a curling lock.  
 جعلی A. artificial.  
 چغانه a lyre, a lute.  
 چگر the liver. چگردوز liver-piercing.  
 چگونه how ; what ?  
 جلد A. a volume ; a skin.  
 جمال A. beauty, elegance.  
 جمیل A. beautiful.  
 جمشید Jamshid, proper name.  
 جمع A. collection, assembly, plural.  
 جمله the whole.  
 جموع A. multitudes, plurals.

چمن a garden, meadow.  
 چمترار a verdant plain, meadow.  
 چنان in like manner.  
 چنانچہ in the same manner.  
 چنانکہ in this manner, thus.  
 جنت A. or جَنَّة paradise.  
 چند how many?  
 چند بار how often?  
 چنگ a harp, lute.  
 جو when, like, as.  
 جو seek thou, *from* جستَن.  
 جواب an answer.  
 جوان young, a young man.  
 جوانی youth.  
 حواہر A. (pl. of جوہر) jewels.  
 جوع A. hungering, hunger.  
 چون how? when?  
 چونکہ when that.  
 جوئی thou mayst seek, *from* جستَن.  
 چہ what, which.

جہان the world.  
 جہانگشا conqueror of the world.  
 جہاندار possessing the world.  
 جہد A. diligence, solicitude.  
 چیست what is it?  
 چیدن he gathered, *from* چید.  
 چین China; a wrinkle.  
 چینم I may gather, *from* چیدن.  
 ح  
 حاتم ring, seal.  
 حاجت A. necessity.  
 حاصل A. obtaining; harvest, profit.  
 حاضر A. present, at hand.  
 حافظ A. Hāfiẓ (a man of great memory) *name of a poet*.  
 حال A. a condition, state; time present.  
 حالیہ relating to time present.  
 حالت motion, action; state.  
 حَب A. he was loved, passive of  
 حَب he loved.

حَبْسٌ A. imprisonment.  
 حَبِشِيٌّ A. an Abyssinian.  
 حُجَّةٌ A. a decision.  
 حَجْرٌ A. a stone, *pl.* حِجَارَةٌ.  
 حَدَائِقُ A. (*pl.* of حَدِيقَةٌ) gardens.  
 حَذْرٌ A. caution.  
 حِرَاسَةٌ A. guarding.  
 حِرْدَوْنٌ A. a lizard.  
 حُرُوفٌ A. a letter, *pl.* حُرُوفٌ.  
 حُرُوكَةٌ A. motion; a vowel.  
 حَسَدٌ A. envy.  
 حُسْنٌ A. beauty. حَسَنٌ beautiful.  
 حَشْمَةٌ A. pomp.  
 حَقٌّ A. true; true God.  
 حَقِيقَةٌ A. sincerity; truth.  
 حَقِيقِيٌّ A. true.  
 حِكَايَةٌ A. story, relation.  
 حَكَمَ A. he decreed.  
 حُكْمٌ A. a decree; means.  
 حِكْمَةٌ A. science; wisdom.

حَكِيمٌ A. wise; a philosopher, physi-  
 cian.

حَلَالٌ A. lawful.

حِلْمٌ A. mildness.

حَمْدٌ A. praise.

حَوَادِثٌ A. (*pl.* of حَادِثَةٌ) accidents.

حَوَالَهُ A. assistance, support.

حَوَائِجٌ A. (*pl.* of حَاجَةٌ) necessities,

necessities.

حَيَاتٌ A. life; an entrance.

حَيْلٌ A. (*pl.* of حَيْلَةٌ) frauds.

حَيَوَانٌ A. living, an animal.

## خ

خَارٌ a thorn.

خَارِسْتَانٌ place of thorns.

خَارِخَارِيٌّ anguish, resentment.

خَارِجٌ A. being without, going out.

خَاصٌّ A. pure, excellent, noble.

خَاطِرٌ A. mind, heart, disposition.

خَالِكٌ earth, dust.

خال  $\Delta$ . a mole on the face.  
 خالق  $\Delta$ . the Creator.  
 خالي void, empty.  
 خان a lord, grandee; an inn.  
 خانها (*pl. of خانه*) houses.  
 خبر  $\Delta$ . history, news, fame.  
 خبر ده relate thou, *from*  
 خبر دادن to inform, relate.  
 خبز  $\Delta$ . bread.  
 ختن Khotan, Tartary.  
 خجل  $\Delta$ . ashamed, blushing, envious.  
 خجلت  $\Delta$ . a blush, shame.  
 خدا God.  
 خداوند a prince, lord, patron.  
 خداوند! O God! O heaven!  
 خداوند یگانه the only Lord God.  
 خدایار friend of God, *proper name*.  
 خراب  $\Delta$ . ruined, desolate.  
 خرت  $\Delta$ . murmured; fell, *from* خر.  
 خرج  $\Delta$ . he went out.

خرد intellect. خرد small.  
 خردمند wise, intelligent.  
 خردیه minute, subtile; minutiae.  
 خرسندم I am contented. خرسند.  
 خرسندی contentment.  
 خرم charming, pleasant.  
 خروش rage, emotion; an attack.  
 خرید buying; he bought.  
 خزان the autumn.  
 خشي  $\Delta$ . he feared.  
 خضر  $\Delta$ . Khiz̄ar, *proper name*.  
 خط  $\Delta$ . mustacho; a line, rule.  
 خطا  $\Delta$ . crime, error.  
 خفقان palpitation of the heart.  
 خفي  $\Delta$ . concealed.  
 خلاصت  $\Delta$ . the best part of any thing,  
 the substance.  
 خلق  $\Delta$ . he created. خلقی people.  
 خلوص  $\Delta$ . sincerity, purity.  
 خندان smiling, pleasant.

خندیدن to smile.

خواب sleep; a dream.

آلود خواب drowned in sleep.

جا خواب the place of rest; a bed.

خوارا eating, devouring.

خواستن to desire, to want.

خوان a reader, singer, singing; a tray.

خواندن to read, sing.

خواه ask, wisher, wish for; whether.

خواهی you will, *from* خواستن.

خوب pleasant, fair, gentle, good.

خوبتر more beautiful, &c.

خوبترین most beautiful.

خوب روی fair-faced.

خود or خودش one's-self; his.

خوردن to eat, devour.

خورشید the sun.

خوش sweet; happy.

خوشا great joy.

خوشبوی sweet-scented.

خوشخوی sweet-tempered.

خون blood. خونریز blood-dropping.

خوی disposition, temper.

خیال imagination, phantasy.

خیر a. good, virtue.

خیز rising, *from* خاستن or

خیزیدن to rise, spring up.

خیزیدی thou hast risen.

د

داج darkness, night.

داد equity; a gift.

دادن to give.

دار having, *from* داشتن.

دار a. a family; house.

دارا Dārā, Darius.

دارم I have, enjoy, possess.

دارند they have or hold.

داشت he had.

داشتن to have, hold.

داغ a wound, scar, mark.

دام a net, snare, trap.

دام ا. it has remained.

دامن a fold, lappet, or hem, skirt,  
border of a garment.

دان knowing; a vessel; sheath.

دانا a wise or learned man.

دالایانه prudently, wisely.

دانستم I knew.

دانستن to know.

دانش learning.

دانشمند learned; a doctor.

دانشمندی learning, literature.

دانند they know, *from* دانستن.

دانه grain.

دانی thou knowest, dost thou know.

داوری ا. dominion, administration of  
justice.

دخل ا. he entered.

در in, above; around; a door.

درّ (pl. of درّه) ا. pearls.

در آمدن to enter.

در آوردن to carry in.

در آویختن to suspend; contend; pro-  
voke.

درخت a tree, a plant.

درخواستن to require, demand.

درد pain, torment. درّ dregs.

درست right, complete.

درکت ا. he took, seized.

درگاه court.

درنگ slowness, hesitation.

درنگرد he beholds, *from*

درنگریستن to view, behold.

درون within, the heart, entrails.

درویش a Darvesh.

دری the Persian language.

دریا the sea.

دریافتن to understand.

دریغا or دریغ alas!

دست the hand.

دستور manual.  
 دشمن an enemy.  
 دفتر a register, journal; index.  
 دقِقت ا. smallness; subtilty.  
 درگذر depart from, leave.  
 درگذشت it passes away.  
 دفع ا. resistance, driving back.  
 دگر again; another.  
 دل the heart.  
 دلآویز ravishing, delightful, *comp. of*  
 دل and آویز *participle of* آویختن to hang,  
 suspend.  
 دلجو agreeable, pleasant, *comp. of* دل  
 and جو *part. of* جستن to desire, ask,  
 seek.  
 دلدار a mistress; heart-possessing,  
*comp. of* دل and دار *particip. of* داشتن  
 to have, hold.  
 دلسوز heart-burning, *comp. of* دل  
 and سوز *part. of* سوختن to burn.

دل‌دلفریب heart-deceiving, *comp. of* دل  
 and فریب *part. of* فریفتن to deceive.  
 دل‌لکشی heart-drawing, *comp. of* دل  
 and کشی *from* کشیدن to draw.  
 دم breath; time; pleasure.  
 دماغ the brain, the palate.  
 دمساز a friend; harmonious, *comp. of*  
 دم breath, and ساز *from* ساختن to do,  
 make.  
 دنیا ا. the world, present state, op-  
 posed to آخرت hereafter.  
 دوآیندن to cause to run.  
 دوخت ا. a species of large trees; an  
 orchard.  
 دور ا. a circle, orbit, revolution; rol-  
 ling. دور P. far off, distant.  
 دوری distance, absence.  
 دوز sewing, piercing, (*from* دوختن).  
 دوزخ hell.  
 دوست a friend, mistress.



دوستدار friendly.

دوستتر dearer, more friendly.

دولت or دوله A. felicity; riches; a kingdom, state.

ده a village; a giver.

دهر fortune, fate, time, world.

دهقان a village-chief.

دې winter, first winter month, December. دې yesterday.

ديار (pl. of دار) friends, families, habitations; a country.

ديد he saw, from

ديدن to see.

ديدار sight.

ديروز yesterday.

ديگر another. ديگر بار again.

دينار A. a dinar.

ديوار a wall.

ذ

ذو A. possessed of, endowed with.

ذو جلال A. majestic.

ذهب gold.

ر

راحت A. tranquillity.

راز a secret, mystery.

راعت A. compassion, favour.

راكب A. riding, a rider.

راندن to drive, banish.

راه a way, path.

رجل A. a man, pl. رجال.

راه زدن to rob, steal, infest the highway.

راي A. opinion.

رجوع A. returning.

رحمت A. mercy.

رخ a cheek, face. رخ the sound of a musical instrument.

رخسار a cheek.

رزم combat, battle.

رساله A. a letter, a mandate.

رسالیدن to cause to arrive.

رستن to grow. رستن to be delivered.

رسل A. messengers, prophets, *pl. of*

رسول.

رسم A. manner, law, regulation.

رسید arrived, *from*

رسیدن to arrive.

رشته a line, thread.

رطل A. pound weight.

رعا A. tender, delicate, lovely.

رعیت A. people, farmers.

رفتار motion.

رفتم I went, *from*

رفتن to go; departure.

رفع A. elevation, nomination.

رقیب A. a rival.

رکناباد Ruknābād, *the name of a place.*

رموز A. (*pl. of رمز*) enigmas.

رمی A. he threw; throwing.

رنج sorrow, pain.

رنجیدن to be pained.

رند a wanton, dissolute, drunken, per-  
son.

رنگ colour, paint.

رنگارنگ many-coloured, various.

رنگین coloured.

روا A. right, competent, worthy.

روان proceeding, flowing.

روح A. the soul, life, spirit.

افزودن روح spirit-raising, *from*

ارادَ he willed, de-  
sired.

روز a day.

روز افزون increasing daily.

روزگار fortune, world, time, an age.

روزگار نامه a journal.

روزی one day; fortune.

روشن splendid, evident.

روشنتر more splendid.

رُشِينِي light, splendour.

رُوضَة a garden.

رُوتْنِي A. beauty, elegance.

رُوي or رُو face, top, surface.

رُوي thou dost go, from رُفْتَن.

رُوي thou dost grow, from رُسْتَن.

رُه or رُاه a road, way.

رُاهِزَن highway robber.

رُيحَان A. herbs (in general) properly  
sweet basil.

رُيْحَتَن to pour.

رُيْز pouring, dropping.

## ز

ز (for از) from : than.

زَار a complaint; a bed, a place.

زَارِيْدَن to complain.

زَاهِد A. a religious.

زَايْد A. increase.

زَبَان the tongue; language.

زَبَر above, high, superior.

زَحْم a wound, blow, stroke.

زَدَن to strike, hurt, impel.

زَر gold.

زَرْد pale, yellow.

زَرِنْكَار ornamented with gold.

زَرِيْن golden.

زِكْ from whom?

زُقْ a lock of hair, ringlet.

زُليْخَا Zulikhā, Potiphar's wife.

زَمَان A. time.

زَمْرُدْءَام emerald-coloured.

زَمْرُدِيْن made of emeralds.

زَمِيْن ground, earth.

زَن striking, disturbing, from زَدَن to  
strike; a woman.

زَنَانَه belonging to women.

زَنْدَان a prison.

زَنْدْكَانِي life.

زَوَال A. decay, misery.

زُود quick. زُودي quickness.

زهر poison, venom.  
 زهرناك poisonous.  
 زوج A. a husband, *pl.* أزواج.  
 زهرة Venus. زهرة courage; gall.  
 زيان loss, damage.  
 زيب an ornament; beauty.  
 زيبا beautiful.  
 زيباتر more beautiful.  
 زيبد agrees, suits, *from*  
 زيبیدن to suit, agree with.  
 زية A. oil-olive.  
 زیر under, below.  
 زیرا because, for.  
 س  
 سا like, resembling.  
 ساحل A. a shore, coast, bank.  
 ساختن to prepare, make.  
 سار full of.  
 ساز preparing.  
 سازد he makes, *both from* ساختن.

ساغر a cup.  
 ساق A. the leg.  
 ساقی A. a cup-bearer, water-carrier.  
 ساکن A. resting, residing.  
 سکون A. rest.  
 سالک A. a traveller; going.  
 سالم A. sound, sane.  
 ساله belonging to a year, age.  
 سایه a shade.  
 سبب A. a cause, motive.  
 سپردن to resign, give up.  
 سبز fresh, green.  
 سبک light of weight.  
 سبکباران bearers of light burthens.  
 ستایش praise, *from* ستودن.  
 ستدن to take.  
 ستم injury, oppression.  
 ستمدیدگان the injured, afflicted.  
 ستمگار or ستمگر a tyrant.  
 ستمگیش a tyrannical.

ستودن to praise.  
 سجاده A. a sacred carpet.  
 سجع A. rhyme, melody; the cooing  
 of doves.  
 سجدون A. adoration.  
 سحر A. the morning, crepuscle. سحر  
 enchantment.  
 سحرگاه or سحرگه the morning.  
 سحری A. belonging to the morning.  
 سختی adversity, danger, poverty.  
 سخن or سخن speech; a word.  
 سر head, end, extremity.  
 سرا inn, lodging.  
 سراج A. lamp, lantern; the sun.  
 سراسر from beginning to end.  
 سرافراز lofty, tall; glorious.  
 سرد cold.  
 سرگذشت an occurrence, accident.  
 سرگشته wanton; astonished, confused;  
 a vagabond.

سرو a cypress-tree; a horn.  
 سرور A. joy. سرور a prince, chief.  
 سزا convenient, proper.  
 سزاوار proper, due.  
 سعادت مند happy-disposition, happy.  
 سعی A. an endeavour, diligence.  
 سبیر A. barley.  
 سفتی thou piercest, from  
 سفتن to pierce, bore.  
 سفها A. fools, pl. of سفیه.  
 سکون A. quiet, resignation.  
 سلسال A. pure water; a chain.  
 سلسله A. a chain, series, lineage.  
 سلطان A. power, Sultan.  
 سمرقندی a native of Samarcand.  
 سمع A. he heard.  
 سمن jessamine.  
 سمنبر jessamine-bosomed.  
 سن A. a tooth. سنه a year.  
 سنبل a hyacinth.

سُنَيْلِسْتَان a garden of hyacinths.

سُنْكَ a stone.

سُنْكَيْنِ stony.

سُو A. bad, wicked.

سَوَاد A. blackness; melancholy.

سَوْد profit. سَوْدَا A. black.

سُوخْتَن to burn, inflame.

سُوخْتَنِ inflaming, from سُوخْتَنِ.

سُوِي towards; a place, part, side.

سُوِيَا Soḥā, name of a star.

سُوِيِي tall, erect.

سُوِيِيَلِ the star Canopus.

سُوِيَاَسْت A. government.

سُوِيَا or سُوِيَا black.

سُوِيَاِي blackness.

سُوِيَرَاب bathed, full of water.

سُوِيَم silver.

سُوِيَمَا the face, colour.

سُوِيَمِيْن silvered.

سُوِيْنَه the bosom, breast.

شَا or شَا (annexed to words) his,

her; to him, to her.

شَاخ a branch, twig, horn.

شَادَمَانِي mirth.

شَان (for ايشان) they; their.

شَانْدَن to comb.

شَا a king, emperor.

شَاهَبَاZ the hawk.

شَاهُوْش royal, princely.

شَب night.

شَبَاب A. youth.

شَبِيْسْتَان night, place of night.

شَبِي one night.

شَتَاب haste.

شَتَابِ كُن or شَتَابِي make haste.

شَتَانْتَن to make haste.

شَجَر A. a tree.

شُد he was; going, from

شُدَن to be, go, &c.

شراب wine.

شرمسار bashful.

شرمساری bashfulness.

شعار A. mark, symbol.

شعرا A. poets, *pl. of* شاعر.

شعله A. light, flame, splendour.

شكایت A. a complaint.

شكار hunting.

شكر sugar.

شكر A. he was thankful.

شكرخوارا eating sugar.

شكردان }  
شكرستان } a chest of sugar.

شكرلب sugar-lipped.

شكستن to break, defeat.

شكسته Shikestah (broken) *the current*

*Persian hand-writing.*

شگفتن to blossom, to admire.

شگوفه a flower.

شكيبا patient.

شكيبائي patience, toleration.

شما you, your. شما خود yourselves.

شمار number; numerous.

شمارا ye, you; to you.

شمامه A. odour, fragrance.

شمردن or شماریدن to number, enu-

merate.

شمس the sun.

شمشير a scymitar.

شمع A. a candle, wax taper.

شمه A. odour; nature, custom; an

atom.

شناختن to understand.

شناس knowing, *from the above.*

شنفتن or شنودن to hear.

شنوده ام I have heard.

شنیدند they heard, *from* شنیدن.

شوخ jovial, gay, wanton, bold, inso-

lent. شون impurity.

شوكت A. glory, splendor.

شَهْدٌ A. honey, honey-comb.  
 شَهْرٌ A. a city; the moon; a knave,  
 a month, *pl.* أَشْهُرٌ.  
 شَيْدًا insane; enamoured.  
 شَيْرٌ a lion.  
 شِرَازَةٌ the top band of a book.  
 شِيرَازِيّ Shīrāzī, a native of Shīrāz.  
 شِيرِيسْتَانٌ the habitation of lions.  
 شِيرِمَادَةٌ a lioness.  
 شِيرِنٌ a lion.  
 شِيرِينٌ Shīrīn (sweet, gentle) *proper name*.  
 شِيرِينْكَارٌ of gentle manners.  
 شَيْطَانٌ A. Satan.

ص

صَاحِبٌ A. lord, master, possessor,  
 friend; endowed with.  
 صَاحِبٌ جَمَالٌ beautiful.  
 صَادِقٌ A. speaking truth, true man.  
 صَبَاٌ A. the zephyr

صَبْحٌ or صَبَاحٌ A. morning, aurora.  
 صَبْحٌ نَهْمٌ morning-time.  
 صَبْحَةٌ one morning.  
 صَبْرٌ A. patience.  
 صُحْبَةٌ company, society.  
 صَحِيحٌ A. true, sound.  
 صَحِيفَةٌ A. a leaf, book, page.  
 صَرَفٌ كَرْدَنٌ to expend, employ.  
 صَعْبٌ A. difficult, severe.  
 صِفَةٌ A. attribute, *pl.* صِفَاتٌ.  
 صَعَّعَ A. he did, performed.  
 صَوَابٌ A. truth, rectitude.  
 صَوْتٌ A. voice, sound, in gram. inter-  
 jection, *pl.* أَصْوَاتٌ.  
 صُورَةٌ A. fancy, image, form.  
 صُورَتٌ كَرْدَنٌ to feign, fancy.  
 صِيَامٌ A. fasting.  
 صَاحَ صَبْحٌ A. he cried out.  
 صَيْدٌ A. hunting; prey.



صِيدَ كَرْدِنَ to take prisoner.

صِيغَه A. inflection, conjugation.

## ض

ضَارِبَ A. striking, striker.

ضَرَبَ A. he struck.

ضُرَّ A. injury.

ضَعِيفَ A. weak, infirm.

ضَمِيرَ A. mind, conscience, pronoun.

ضِيَا A. light, splendour.

## ط

طَابَ A. he was happy.

طَاعَتَ A. obedience.

طَاقَتَ A. power.

طَامِعَ A. avaricious, lustful.

طَالِبَ A. enquirer, seeker.

طَبَقِي A. a dish.

طَرِبَ A. joy, mirth, festivity.

طَرِيحَانَه the house of mirth.

طَرَفَ A. a border, margin, part.

طَّرَهَ A. a lock of hair.

طَرِيقِي A. custom, way, manner.

طَعِمَ A. he tasted.

طَلِبِي thou askest, *from* طَلِبِيدِنَ.

طَلَّوَعَ A. rising, *as the sun*.

طَمَحَ A. desire, avarice.

طُوسَ name of a place.

طُورِطِي a parrot.

طَوَّعَا A. obediently.

طَوَّفَانَ the deluge; a storm.

طَوِيلَ A. long.

طَيَّيَّ A. a fold, ply; folding.

طَيْرَ A. a bird.

## ظ

ظَالِمَ A. oppressing, oppressor.

ظَرْفَ A. container, *pl.* ظُرُوفَ.

ظَفَرَ A. victory.

ظَلَّ A. shadow.

ظَلَمَتَ A. darkness.

ظَنَّ A. opinion, surmise.

ظَهْرَ A. the back.

ع

- عابد A. a religious.  
 عادت A. custom, usage.  
 عارض A. a cheek; an accident.  
 عاشق A. a lover.  
 عاشقين A two lovers.  
 عاقبه A. the end, issue, event.  
 عاقل A. intelligent.  
 عالم A. the world. عالم learned.  
 عالم سوزي world-inflaming.  
 عام A. universal, plebeian, public.  
 عبد A. a slave, *pl.* عباد.  
 عجب A. wonder, admiration.  
 عجم foreign; Persian.  
 عدالت A. justice.  
 عدد A. number.  
 عدو A. an enemy.  
 عدم non-existence.  
 عذار A. a cheek, face, temples.  
 عرصه A. field, court, area; an empty space; a dice-table.

- عرضه داشت representation, petition.  
 عزل A. he spun.  
 عزيز A. magnificent, incomparable.  
 عشرت A. mirth, conversation; the pleasures of the table.  
 عشق A. love.  
 عشق بازي fondness.  
 عسره A. a fruit so called.  
 عصمت A. chastity, integrity; defence, safeguard.  
 عطار A. perfumer.  
 عطر A. perfume, ottar of roses.  
 عطر سا perfume-like, fragrant.  
 عطف A. conjunction.  
 عفاك الله A. God preserve thee.  
 عقب A. he followed, 3rd conj. عاقب.  
 عقد A. string of pearls. عقد a knot.  
 عقده A. a knot.  
 عقل A. prudence, intelligence, knowledge.

عُقُوبَتٌ A. punishment, torment.  
 عِلْمٌ A. knowledge, science, art.  
 عِلْمٌ *pl.* sciences.  
 عُلَمَاءُ A. (*pl. of* عَالِمٌ) learned men.  
 عَلَيَّ A. upon, against.  
 عَمْرٌ A. life. عَمْرٌ my life.  
 عَمَلٌ A. action, operation.  
 عَنَبْرٌ A. amber, ambergris.  
 عِنْدَ A. at, with, near.  
 عِنْدَلِيْبٌ A. a nightingale.  
 عَوَائِبٌ A. (*pl. of* عَيْبٌ) vices.  
 عَهْدٌ A. age, time; compact, promise.  
 عِيَارٌ A. a touchstone, proof.  
 عَيْبٌ A. vice, crime, stain.  
 عَيْدٌ A. festival, solemnity; joy.  
 عَيْشٌ A. mirth, delight; life.  
 عَيْنٌ A. a fountain; an eye, look;  
 essence.

## غ

غَائِبٌ A. absent, invisible, concealed.  
 غُبَارٌ A. dust; a thick vapour.

غَرَّ A. he has deceived.  
 غَرِيْبٌ A. a stranger, foreigner; a  
 poor man; extraordinary.

غَزَالٌ A. fawn.  
 غَزَلٌ A. an ode.  
 غَزَلِيَّاتٌ A. (*pl. of the above*) odes.  
 غَضَبٌ A. vexation, anger.  
 غُلَامٌ A. a boy, servant, slave.  
 غَمٌ A. care, grief, terror.  
 غَمِيْكِيْنٌ sorrowful.  
 غَمْنَاكٌ afflicted.  
 غُنْجَةٌ a rose-bud; a bud.  
 غُنَّةٌ A. sounding through the nose;  
 nasal.  
 غَوْرٌ A. depth.

## ف

فَارَسٌ Fars, a province of Persia so  
 called.

فَاعِلٌ A. agent, doer.  
 فَاضٌ A. overflowed, *from* فَاضَتْ.

فال A. an omen, presage.  
 فام coloured.  
 فتنه A. a tumult, faction, discord,  
 mischief, scandal.  
 فخر A. glory, ornament.  
 فدا A. ransom, redemption.  
 فراق A. absence, separation.  
 فراموش oblivion, *from*  
 فراموشیدن to forget.  
 فرد A. individual, *pl.* افراد.  
 فردا to-morrow.  
 فَرْدَوِسی Firdausi, *proper name*.  
 فرس A. he tore. فرس a horse, *pl.*  
 افراس.  
 فرستادن to send.  
 فرسخ A. a parasang, *pl.* فراسخ.  
 فرش A. a carpet.  
 فرشته an angel, messenger; fairy.  
 فرق A. difference.

فرقت A. absence; فرقه a troop; a  
 sect.  
 فرمودن to command.  
 فرود below; dejected.  
 فروخت selling; he sold, *from*  
 فروختن to sell.  
 فرود آمدن to descend.  
 فروزی (for آفروزی) inflamed, *from*  
 آفروختن.  
 فروش selling, *both from* فروختن.  
 فروغ A. splendour.  
 فروماندن to be dejected.  
 فریب or فریبی deceit, *from* فریفتن.  
 فریفتن to deceive.  
 فریتی A. a part, tribe.  
 افشان scattering, *from* افشاندن.  
 فصیح A. eloquent. فصیح ترین most  
 eloquent.  
 فضل excellence.  
 فعل A. action, verb.

فِنَان complaint; alas!  
 فَعَلَ A. he did, performed.  
 فِكْرٌ A. consideration, care.  
 فَكَّرَ بِفَرْمَا consider; بِفَرْمَا is the imperative of فَرَمَدَن.  
 فُلَانٌ A. some one, any one.  
 فَلَكَ A. heaven; the world; fortune.  
 فِي A. in, into.  
 فَيْضٌ A. abundance; bounty.  
 فَيْلٌ an elephant.

ق

قَاضِيٌ A. a judge.  
 قَالٌ A. he said.  
 قَامٌ A. he stood.  
 قَائِمٌ A. standing.  
 قِبْلَةٌ place towards which one prays:  
 Father.  
 قَتَلَ A. he slew.  
 قَدٌ A. a form, figure, shape, stature.  
 قَدَحٌ A. a cup, goblet.

قَدْرٌ A. fate, predestination; quantity;  
 value; dignity, power.  
 قَرَارٌ A. constancy, consistency, confirmation; quiet.

قَرِيبٌ A. near.  
 قَسِيٌّ A. it was hard.  
 قَصْرٌ A. a palace.  
 قِصَّةٌ A. a tale; an action.  
 قِضَاٌ A. fate, death, judgment.  
 قَطَعَ A. cut, passing over.  
 قَفْسٌ a cage.  
 قِلَّةٌ A. paucity.  
 قُلُوبٌ (pl. of قَلْبٌ) hearts.  
 قِيَاسٌ A. measure, analogy, advice, argument; a syllogism.  
 قِيَامٌ A. station, standing; resurrection; confusion, tumult.  
 قَيْصَرٌ A. Cesar, an emperor.

ك

كَ A. as, like, in the same manner.

کاذب lying, a liar.  
کار business, necessity. کار a maker.  
کارخانه a work-shop, place of business ;  
the world.  
کارزار a battle, contest.  
کارگر expert ; one who labours.  
کارگر آمدن to penetrate, labour, &c.  
کاروان a caravan.  
کاش would !  
کاشانه a house, hall, gallery, chamber.  
کافتن to dig.  
کاکل a curling lock.  
گالبد the body ; a form, model.  
کام desire, wish.  
کامران desire ; obtaining one's wish.  
کان a. he was.  
کان for که آن ; also a mine.  
گاه a place. گاه a straw, lessening.  
کبر a. pride, magnificence.  
کبوتر a dove.

کتاب a. a book, letter, writing.  
کتف a. the shoulder.  
کثرت a. abundance.  
کجا where ? whither ? how ?  
گداختن to melt, dispel.  
گداز melting, from the above.  
کدام which ? کدامست who is there ?  
گذاشتن to leave, neglect.  
کذب a. he lied.  
گذرانیدن to cause to pass.  
گذشتن to pass ; to leave.  
گر if ; a performer, maker.  
کرا whom ; to whom ? a. hire, rent.  
گران heavy.  
گرچه though.  
کرد he made.  
گرداب a whirlpool, gulf.  
کردار action, labour, profession ; life.  
گردانیدن to cause to become  
کردم I made, from

کردن to do, make.  
 گردن the neck.  
 گرز a battle-axe, mace.  
 گرفتن to take.  
 گرگ a wolf.  
 کرم A. generosity.  
 گرم warm. گرما warmth.  
 کرها A. abhorring, detesting.  
 کر a measure so called, used for  
 measuring cloth, land, &c. a cubit.  
 گزیدن to choose. گزیدن to bite.  
 گزیده select, most excellent.  
 کس a person, any one.  
 کسب acquisition.  
 گسترانیدن to cause to spread.  
 گسیختن to break, tear.  
 گسیل breaking, *from the above*.  
 گشا conquering, opening, &c. *from*  
 گشادن to open, discover, conquer, to  
 rejoice.

گشاید he discovers, *from the above*.  
 گشتن to become. کشتن to kill.  
 کشتی a boat.  
 کشتن numerous.  
 گشود he has discovered, &c. *from*  
 گشودن to discover, open, conquer.  
 گشور a region, climate, country.  
 کشیده I have drawn out.  
 کعبه A. temple at Mecca, temple.  
 کف the hand, the palm.  
 گفت he said. گفتار speech.  
 گفتم I said,  
 گفتن to speak, say; speaking.  
 گفتی thou hast said. گفتی he said.  
 کلام A. speech.  
 گل (gul) a rose.  
 گل (gil) clay.  
 گلاندām Gulandām (rose-resembling,  
*from گل a rose, and اندām form, figure,*  
*&c.) a proper name.*

کُلْبین a rose-bush.

کُلْبُوبِي rose-scented.

کُلْبِه a closet, cottage, hut.

کُلْبِه a fisherman's boat.

کُلْزَار a bed of roses.

کُلِسْتَان Gulīstān (a rose-garden, bower of roses) *title of a celebrated book.*

کُلْعِدَار rose-cheeked.

کُلْفَشَان strewing flowers.

کُلْکَشْت a rose-walk ; bower.

کُلْکُون rose-coloured.

کُلُوخ اَنْدَاز brick-caster, the apertures in a fortification, through which they throw down bricks, stones, &c. upon the head of an enemy.

کَم little ; defective.

کَمَاشْتَن place, charge, commission.

کَمَال A. perfection, accomplishment, finishing.

کَمْتَر less.

کَمَر a girdle, belt.

کَرْن do thou ; doing, *from* کَرْن.

کُنَان doing.

کَنَار a boundary, margin, side, part, shore ; an embrace.

کُنْبَذ a vault, arch, tower, cupola.

کُو where ?

کُو say thou, *from* کُفْتَن.

کُوْتَاه short, dwarf.

کُوچک small. کُوچکْتَر smaller.

کُوْش an ear.

کُوْش کُن listen thou, *from*

کُوْش کَرْدَن to listen.

کُوْشِه a corner.

کُوْفْتَم I smote, *from*

کُوْفْتَن to smite.

کُوکَب A. a star.

کُوْنَاکُوْن various, many-coloured.

کُوْه a mountain.

کُوْهَر a jewel, pearl ; lustre, essence.



که who, which; since.

کیتی the universe.

گیر taking.

گیردن might take, both from گرفتن.

کیست who is it? comp. of که who,

بودن third person present of بودن.

کینه or کین hatred, revenge, rancour.

کین See Art. 151, Gram.

این that, these, comp. of که and این.

ل

ل A. to, for. ل certainly.

لا A. no, not.

لازم A. necessary, in Gram. intransitive.

لاله a tulip.

لاله‌زار a border or bed of tulips.

لب A. (pl. لبان) a lip; margin.

لُبّ A. the heart, pith, marrow.

لبال up to the brim.

لرزو trembling.

لشکر an army.

لطف A. benignity, gentleness, grace.

لعل a ruby, ruby lip.

لَقِيَ A. he met.

لَمْ A. not.

لَمَّا A. not yet.

لَنْ A. not, by no means.

لَوْ A. were it so, perhaps.

لؤلؤیان A. beautiful women, prostitutes.

لِ of لِ to, for, and ي affix. 1st pers.

Arab. to or for, one.

لیاقت A. fitness.

لیکن but.

لَیْل A. or لَیْلَه night.

م

م (annexed to words) my.

ماء A. water.

ما A. that which, also, no, not.

ما we; our. ما خود we, ourselves.

مَاتَ A. he died.  
 مَادَةٌ female.  
 مَارٌ a serpent.  
 مَارَا us; to us.  
 مَاضِي A. preterite.  
 مَالٌ A. property.  
 مَالِكٌ A. possessor, proprietor.  
 مَالِيَدٌ to rub, grind, polish.  
 مَانَدٌ to remain.  
 مَانِسْتِنٌ to resemble.  
 مَانَدٌ they remain, *from* مَانَدٌ.  
 مَاءٌ the moon; a month.  
 مَاءَرُخٌ with cheeks like the moon.  
 مَاءَرُويٌ with a face like the moon.  
 مَاهِيٌ lunar, monthly; a fish.  
 مَائِلٌ A. inclining, having a propensity.  
 مِبَالِغَةٌ A. excess.  
 مِبَادَا lest, by chance.  
 مِبْسُوطٌ A. extended, dilated, spread.  
 مِبْسُودٌ do not ask, *from* مِبْسُودٌ.

مُتَصَرِّفَةٌ A. varied, declined.  
 مُتَعَدِّيٌ A. passing, transitive.  
 مُتَكَلِّمٌ A. the speaker, 1st person.  
 مِثَالٌ A. similitude, resemblance.  
 مَجْرَدٌ A. stripped, naked.  
 مَجْلِسٌ A. an assembly, banquet.  
 مَجْمَعٌ A. a place where people as-  
 semble; a collection, junction.  
 مَجْهُولٌ A. unknown.  
 مِجَارِيَةٌ A. making war.  
 مَحْبُوبٌ A. friend; beloved.  
 مَحْبُوسٌ A. confined, imprisoned.  
 مَحْرَمٌ A. a friend, counsellor.  
 مَحَلٌّ A. place, time, opportunity.  
 مِحْنَةٌ A. affliction, disgrace.  
 مِخْتَصِرٌ A. contracted, an epitome.  
 مُخْتَلَفٌ A. discordant, confused.  
 مُخْتَفِيٌ A. concealing.  
 مُخَفَّفٌ A. made light.  
 مُدَبِّرٌ A. governing, a governor.

مَدُّ A. a measure, *so called*.

مُدَّتْ A. a space of time.

مرا me; to me.

مَرَاحِمُ A. (*pl. of* مَرْحَمَةٌ) favours, graces.

مُرَادٌ A. desire, will, affection.

مَرَاهِمُ A. (*pl. of* مَرْهَمَةٌ) remedies, plasters.

مَرْحَمَةٌ A. mercy, favour.

مَرْدٌ *or* مَرْدَمٌ a man.

مُرْدَانَةٌ courageously, manfully.

مُرْدِنٌ to die; to be extinguished.

مَرَّ A. he passed by.

مَرُوثٌ A. manhood, generosity.

مُرُودَةٌ joyful tidings.

مَسَّ A. he touched.

مَسْتٌ intoxicated.

مُسْتَقْبَلٌ A. future.

مَسْجِدٌ A. mosque.

— مُسْتَغْنِيٌّ A. disdainful; rich; content.

مَسْجِدٌ A. place of worship; mosque.

مَسْكِينٌ A. poor.

مُسْمُومٌ A. poisoned.

مَسْنَدٌ A. throne.

مَشَامٌ A. perfumed; the palate.

مُشَاهَدَةٌ A. witnessing.

مُشَاهِدَةٌ نَمُودِنٌ to witness.

مَشْرِقٌ A. the east.

مُسْتَفِيٌّ A. friend.

مُشْغُولٌ A. attentive, attention.

مُسْكٌ musk. مُسْكُبُوبِيٌّ smelling of

musk. مُسْكِينٌ musky.

مُشْكِلٌ A. difficult.

مَشِيَ A. he walked.

ع *or* مِصْرَاعٌ A. an hemistich.

مُصْفَرٌّ A. diminished.

مُصَدِّرٌ A. a source; infinitive.

مُصَلًّا Muṣalla, *name of a place*.

مُضَارِعٌ A. term for the aorist.

مُضَرَّتٌ A. damage, disadvantage.

مُضْمَرٌ A. included, concealed.

— مُطْرِبٌ A. a singer, musician.

مُطْلَقٌ A. absolute.

مَظُنُونٌ A. thought, surmised.  
 مَظْهَرٌ A. made apparent.  
 مَعْدُورٌ A. excused.  
 مَعْرِفَةٌ A. knowledge, definite article.  
 مَعْرِكَةٌ A. a battle, field of battle.  
 مَعْرُوفٌ A. known.  
 مَعشُوقٌ A. a friend, beloved.  
 مَعشُوقَةٌ A. a mistress.  
 مَعطَّرٌ A. scented, perfumed.  
 مَعْتُولٌ A. reasonable, rational, probable, pertinent.  
 مَعْمَاٌ A. an enigma, mystery.  
 مَعْنِيٌ A. sense, meaning, signification.  
 مَعْنَوِيٌ A. belonging to sense, &c.  
 مَعْمُودٌ A. established, appointed.  
 مَعٌ A. a priest of the Parsees, Guebres or worshippers of fire, one of the Magi.  
 مَعْبُوجَانٌ infant-magi.  
 مَعزٌ the brain.  
 مَفَارِقَةٌ A. separation, alienation.

مَفْعُولٌ A. done, acted upon.  
 مَقَامٌ A. condition, station.  
 مَقَاوِمَةٌ A. resistance.  
 مَقْدَارٌ A. quantity, space, number.  
 مَقْصُودٌ A. intention, object.  
 مَقْلَبٌ A. a conductor, revolver.  
 مَكَارِمٌ A. *pl. of* مَكْرَمٌ laudable.  
 مَكَانٌ A. place.  
 مَكَانَاتٌ A. a recompense, reward.  
 مَكْتُوبٌ A. written, letter, book.  
 مَكْرٌ perhaps, by chance; unless.  
 مَكْسٌ a fly.  
 مَلَاتَاةٌ A. a meeting.  
 مَلْحَقٌ A. inserted, adhesive.  
 مَكْسَرٌ A. broken.  
 مَلِكٌ A. a kingdom.  
 مَلِكٌ A. a king, *pl.* مَلُوكٌ.  
 مَلَكٌ an angel, *pl.* مَلَائِكَةٌ.  
 مَمْلُوكٌ A. kingdom, *pl.* مَمَالِكٌ.  
 مِنْ I; my. مِنْ خُودٍ I, myself.

من A. of, out of.  
 مناسب A. proper.  
 منتہا A. finished, concluded.  
 مند endowed with.  
 منزل A. an inn; a stage.  
 منصرفہ A. variable, declinable.  
 منصوب A. related.  
 منغص A. agitated.  
 منفعت A. advantage.  
 منقار A. a bird's bill.  
 موت A. death.  
 موج A. a wave.  
 موجب A. a cause; an acceptor.  
 موزون A. adjusted, arranged, weighed.  
 موسم A. time, season.  
 موصل A. Mauşil, name of a place.  
 موصول A. person or thing connected.  
 موقوف A. dependent, stayed.  
 موی hair.  
 مؤید A. assisted, confirmed.

منجور A. separated, repudiated.  
 مہر the sun; love. مہر a seal-ring;  
 a gold coin about 17. 16s.  
 مہوش like the moon.  
 می wine.  
 می characteristick of the present tense.  
 میار do not bring, the negative im-  
 perative of آوردن.  
 میان between, among; middle.  
 میامیز do not mix or sprinkle, the  
 negative imperative of آمیختن.  
 می بینی thou seest, second person  
 present of دیدن.  
 میخوارہ a wine drinker; an earthen  
 drinking vessel.  
 میدان A. an area, plain, square.  
 میدانی thou knowest.  
 میر dying, from مردن.  
 میروئی thou dost grow, from رستن.  
 میزنی thou strikest.

میزید is it becoming?

میسر A. easy to be had, obtained.

میخ a cloud, a fog.

میفروش a seller of wine, *comp. of*  
فروختن *of* می wine, and *contr. part. of*

میکشی thou drawest, bearest.

مینالم I complain, *from* نالیدن.

میوه fruit, *pl.* میوها.

## ن

نا not. نا امید hopeless.

ناب pure, sincere, like.

ناتمام imperfect.

ناچیز worthless, despicable.

نادان ignorant.

نادره A. memorable event; rare.

نار A. fire.

ناز blandishments; wantonness.

نازک gentle, tender, delicate.

نازنین elegant, delicate, amiable.

ناسزا improper, unbecoming.

ناشگفته unblown, unblemished.

ناشناس ignorant.

ناصر A. a conqueror, defender.

ناعیه A. the forehead.

ناظر A. spectator, superintendant.

نانه a bag (of musk); the navel.

نالک Art. 151, Gram.

ناگه or ناگاه suddenly.

ناگهان unexpectedly.

نالان plaintive, complaining.

نالیدن to complain.

نام a name. نامتراً thy name.

نامدار illustrious, name-possessing.

نامه a book, history.

نان bread.

نائب A. a viceroy, deputy.

نبود was not. نبودم I would not have

been.

نپی A. a prophet.

نترسی do you not fear?

نَتَوَان impossible.  
 نِثَار A. scattering, dispersing.  
 نَثْر A. prose; to diffuse, strew.  
 نَجَسْتَمِي I would not have sought.  
 نَجْم A. a star, planet: fortune.  
 نَحْو A. syntax.  
 نَحْسْت first.  
 نَخْشَبِي Nakhshabī, *proper name*.  
 نَدَا A. calling.  
 نَر male.  
 نَرَكِس a narcissus.  
 نَرْم gentle, tame; light; soft.  
 نَرْد near.  
 نَزَل A. descending: hospitality.  
 نَزُول A. descent, happening.  
 نَزَاد family, extraction.  
 نِسَاء A. women.  
 نِسْبَت A. relation.  
 نِسْخِي Nis̄khi, *the character in which Arabick manuscripts are generally written*.

نِسْوَةٌ A. women, *pl. irr. of* نِسْوَةٌ.  
 نَسِيَ A. he forgot, 4th conj. نَسِيَ he caused to forget.  
 نَسِيم A. a gale.  
 نَشَاط A. alacrity, pleasure.  
 نَشَانْدَن to fix, plant.  
 نَشَانْدَه planter.  
 نَشِسْتَن to sit down.  
 نَشْنُوِي you do not hear.  
 نَشِسْتَن sitting, *from* نَشِسْتَن.  
 نَصَب A. relation, accusative case.  
 نَصِيحَت A. a counsel, exhortation.  
 نَظَر or نَظْر A. the sight, the eye.  
 نَظْرَبَاز opening the eyes, ogling.  
 نَظْم A. verse; a string of pearls.  
 نَعْرَه زَن to call or sing aloud.  
 نَعْمَت A. a benefit; favour.  
 نَعَز beautiful, good; swift.  
 نَعْمَت A. music, harmony.  
 نَفْس A. soul, self. نَفْس breath.

نَفْعٌ A. gain, utility.

نِقَابٌ A. a veil.

نَقْدٌ A. ready money.

نَقْشٌ A. painting, embroidery.

نَقْلٌ A. narration, report.

نِگارٌ a picture, ornament; a beautiful woman.

نَكْتَةٌ subtlety, mystery.

نِگَرِستَنَ to view.

نِگَوِي or نِگُو good.

نِگَه or نِگَاه custody, care; observation.

نِگَه دَار preserve thou, *imperat.* of نِگَه دَاشْتَن.

نِما showing. نِمُودَن they show.

نِمودَن to show.

نِوَا melody, voice; wealth.

نِوَاخْتَن to soothe.

نِوَاز soothing, *from the above.*

نِوَازِش (pl. نِوَازِشَات) a favour.

نِوَازَنده soothing, warbling, *from* نِوَاخْتَن

نِوَالَه a benefit.

نِوَابَتٌ A. a turn, change, watch, cen-  
tinel. نِوَابَتِ زَدَن to relieve guard.

نِوَابَهَارٌ the early spring.

نِوَحٌ A. the prophet Noah.

نِوَحٌ A. a complaint.

نِوَرٌ A. light, brightness.

نِوَرُوزٌ the first day of spring.

نِوَش drinking, a drinker; any thing  
drinkable, *from* نِوَشِيدَن.

نِوِشْتَن or نِوِشْتَن to write.

نِوِيس write thou, *from the above.*

نِه placing, *from*

نِهَادَن to place.

نِهَادِه ايم we have placed.

نِهَال a tree, shrub.

نِهَان hidden, *from* نِهَيْفْتَن.

نِهَرٌ A. a river; flowing.

نِهَيْفْتَن to hide, lie hid.

نِی a pipe, flute; reed.



نیز even, also; again.

نیست there is not.

نیکت good, excellent.

نیکبخت well-fortuned, lucky.

نیکو bright, beautiful, elegant.

نیکوئی reputation, goodness.

نیل the river Nile.

و

و and; he, she, it.

واحد A. one, *singular fem.* واحده.

وحدت A. unity.

واضح A. evident.

واقعات A. actions, occurrences, events.

وجود A. substance, existence.

وجود گرفتن to become, to assume being.

وار or ور like, possessing.

وام loan.

وجه A. the face.

ورق A. a leaf of a tree or paper.

وزید it blows, from وزیدن.

وزیر A. Vizier.

وش like, resembling.

وصال A. enjoyment; arrival; meeting.

وصل obtaining, enjoyment.

وضع A. placing, action; gesture.

وفا A. good faith.

ولی A. but.

وی he, she, it.

ویران desert, deranged.

ویرانه a desert; depopulated.

س

هازل A. dreadful, terrible.

هجر or هجران A. separation, absence.

هجوم A. an assault; impetuosity.

هدی A. he hath led.

هر or هران every; soever.

هرجاکه wherever.

هرچه or هرآنچه whatsoever.

هرچند or هرچندکه although.

هرجا wherever.

هر كجايه wheresoever.  
 هرگز ever.  
 نه ..... نه never.  
 هر كه or هر انكه whosoever.  
 هزار a thousand ; a nightingale.  
 هستن to be, exist.  
 هل A. whether, but.  
 هلاك A. destruction.  
 هم and, also ; together ; both.  
 هُم A. (annexed to words) their.  
 همایشان of the same nest.  
 همان the same.  
 هماندم directly, same time.  
 هماهنگ of the same inclination.  
 همبزم of the same banquet.  
 همبستر of the same pillow.  
 همچنين even so.  
 همچون or همچو like, as.  
 همدم breathing together.  
 همراز of the same secret.

همسر equal. همسري equality.  
 همنشين sitting together ; a companion.  
 همه all, universal.  
 هميرسيد it arrived, came.  
 هميرفتم I went, from رفتن.  
 هميشه always.  
 هندو black ; an Indian.  
 هندي or هندی Indian.  
 همگام time, season.  
 هنوز yet.  
 هوا A. air, wind ; sound.  
 هيچ no, never.  
 هيچ ميداني dost thou not know? from  
 هيچ دانستن.  
 هيكل A. a temple.  
 ي  
 يا or : Arab. O!  
 ياب or يابان finding.  
 يابم I may find, both from يافتن.

ياد memory, recollection.

يار a friend, mistress.

رب يا رب O Lord! of يا O! and رب  
a lord, master.

ياسمين jessamine.

يأفت he found, from يافتن to find.

ياقوت a ruby.

يد A. the hand; aid, power, strength.

يعني that is to say, viz.

— يغما prey, spoil, booty.

يكت one.

يگانه singular, unique.

يگناي precious, valuable, rare.

يگدانه inestimable, rare.

يگدم one moment.

يگدو one or two, a few.

يگديگر one another.

يگروز one day.

يمن Yemen, *Arabia the happy*

يهود A. a Jew, Jews.

يوسف Joseph.

THE END.

The letter *ē*, wherever occurring, is to be pronounced like *ay* in *day*, or *a* in *same*.

The last line in the Persian couplet in page 26, will be better pointed and translated thus :

در میان این تن ویران شده دیوار نبود

*In the interval this distracted body was not a wall.*

Page 35, to میان and شمایان add ایشانان, all of which appear to occur only in the writers of Hindustan.

To Art. 377, apply the measure مَفْعُولُ فَاعِلَاتُ مَفَاعِيلُ فَاعِلَاتُ, which is the proper one.

Page 210, line 3, read هر صبح بر وی *every morning upon it*. وی *it*, instead of روی, &c.

## ERRATA.

Page.	Line.	Read.	Page.	Line.	Read.
5,	12,	ṭārāj.	23,	16,	بهارِ پیار
5,	14,	اخشیم	23,	21,	بشکنیم
8,	5,	ayāk.	24,	21,	بگوش
11,	21,	مجهول	28,	7, 18,	Art. 35.
15,	20,	بفارسی	29,	11,	Art. 61.
16,	17,	بفلك	29,	15,	بدی
17,	7,	ترخیم	30,	2,	گاهی
19,	11,	الله	37,	12,	خداونداندا
20,	12,	conjunctive.	39,	4,	عام

## ERRATA.

283

Page.	Line.	Read.	Page.	Line.	Read.
40,	3,	آيام	128,	15,	<i>hundred.</i>
40,	10,	کنعان	128,	18,	شمع
41,	2,	گوهر	130,	7,	بخانده
45,	17,	بودي	164,	12,	بقاع
57,	15,	پذيرفتن	167,	20,	فاعلي
61,	3,	عطر	181,	17,	بجبي
81,	16,	چرده † ;	190, &c. 2, &c.		آنها
82,	10,	الملك	203,	20,	خارخاري
102,	19,	بخنديد — برادران	217,	8,	حبس
126,	10,	گويد			









سایست سچ شد سرش شش شصت سفت  
 سق سگ سئل سئم شون سه سلا سی سه

صا صت صج صد صر صس شش شصت صفت  
 صق صک صن صم صن صو صه صلا صهی

طا طت طج طه طر طس شش شصت طفت  
 طق طک ظل ظم ظن طو طه طلا طی



عاعت عج عد عرس عش عسط عع  
 عت عك عل عم عو عھ عہ علا عی

عافت عج عد فر عس عش عسط عع  
 عت عك فل فم فو فھ فہ فلا فی

کاکت کج کد کس کش کض کط کع  
 کق کک کل کم کن کھ کہ کلا کی



ماستیج مد مرسیش منضط مع  
 متق ماک بل مم من مو مح ملامی

ماستیج مد مرسیش منضط مع  
 متق ماک بل مم من مو مح ملامی

اجد دنو رطی کلین کسغص قششت شخضطع لا  
 البعد المذنب القبر عبد الله حسینی شریف غفر ذنبه



وَأَكْفُرُوا

وَأَكْفُرُوا

طَرْفًا

حَلِيبًا

مِنْ حَسْبِ تِلْكَ

بِرَدِّكَ

وَجِبَّ لَهُ بِالْإِسْمَةِ

نَحْ تِلْكَ





وَأَمَّا بَعْدُ

فَوَيْلٌ لِلَّذِينَ

ظَنُّوا أَنَّهُمْ

كَلِمَاتِ

مِنْ حَسْبِ تِلْكَ

بِئْسَ مَا كَانُوا يَكْسِبُونَ

وَجِبَّ لَهُ بِالْآيَةِ

نَحْصٌ ثَلَاثٌ





