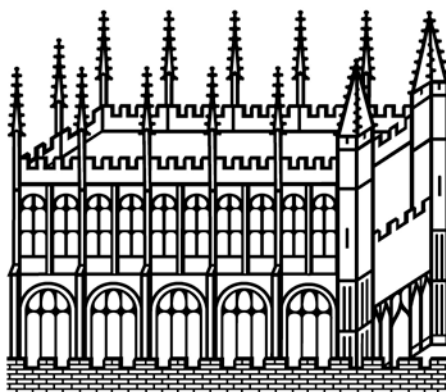




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Paris.
d. 152

Pero. d. 152.

An Ode of Hafiz

Fac Simile Engraving From an Oriental MS of His Works

یکدو جع شراب ناب پیار کانت در مان شیخ و شهاب در میان مه افق ناب پیار کردش راز می طرب ناب یعنی آن آتش چوب پیار باده ناب چون کلاب پیار نغمه بر ربط و رباب پیار داروی کوست اصل خواب پیار تا بجلی شوم خواب پیار	ساقیا ساغر شاد پیار داروی درد عشق یعنی می آفتابست ماه و باد و جام یکند عقل سرکش تمام بزن این آتش مرا ابی کل اگر رفت کوشادی رو غم بمل خور که رفت از باغ وصل او جز بنجواب نتوان دی گرچه ستم به سب جامد کر
یکدو رطل کران بحافظده کر عند البت ورتوب پیار	

Pis Gram,

J. Madden Sc,

Vide p. 57

A

NEW PERSIAN GRAMMAR,
CONTAINING,
IN A SERIES OF CONCISE AND PERSPICUOUS RULES,
A DISTINCT VIEW OF THE
ELEMENTARY PRINCIPLES
OF THAT

Useful and Elegant Language ;

ILLUSTRATED BY SELECTIONS FROM THE BEST WRITERS;
WITH TWO FAC-SIMILE ENGRAVINGS FROM
ORIENTAL MANUSCRIPTS;

BEING ORIGINALLY INTENDED AS PART OF A WORK LATELY
PUBLISHED, ENTITLED,

CLAVIS ORIENTALIS.

By DUNCAN FORBES, A. M.

AND

SANDFORD ARNOT,

MEMBER OF THE ASIATIC SOCIETY OF PARIS.

در طلب میکوشم ار یابم زهی بخت بلند
ور نیابم عذر من افتد بزرگان را پسند

LONDON:

PRINTED FOR THE LONDON ORIENTAL INSTITUTION,
BY W. NICOL, CLEVELAND ROW, ST. JAMES'S.

1828.



P R E F A C E.

IN the following sheets we have endeavoured to compress within moderate limits, the leading principles of the Persian Language; convinced, from experience, that a work of this nature is at present a desideratum. The only valuable Persian Grammar in our country, is that of Dr. Lumsden, in two folio volumes; a work of the highest utility for those who are tolerable proficient in the language; but, from its size and price, ill adapted for beginners. The elegant and attractive Grammar of Sir William Jones, does not, it must be confessed, contain so much solid information, as at first view we should be led to expect; a fact which does not in the least diminish the well-earned fame of that eminent Orientalist, whose memory will be revered by the Christian, the Moslem, and the Hindoo, while the Ganges shall continue to flow. But Sir William Jones wrote as a poet rather than a philologist, and the beautiful extracts scattered like flowers throughout his Grammar, are lost to the student till he has at least made himself acquainted with the principles of the language. To this we may add, that the last improved edition, by Professor Lee, of Cambridge, is now almost out of print.

*In our small work, we flatter ourselves that we have comprised all the information necessary, so far as grammar is concerned, for the perusal of the Persian authors. In the disposition of the whole, we have followed that arrangement which seemed to us most natural. We have given a comprehensive view of the vowels, which constitute, as it were, the soul of speech. We have exhibited the verb in the manner which appeared to us the least complex. The section on Syntax is as ample as the size of our work would admit; and in illustration of the whole, we have given a selection of easy passages, from the best writers of the language. The learner having studied these with attention, may advantageously commence the first book of Sâdee's *Gelistan*.*

We have employed European characters for the sake of illustrating the Persian Alphabet, p. 2, and the Arabic Nouns, p. 15. In so doing, we have endeavoured to preserve some consistency by

making the European alphabet correspond, letter for letter, with the Arabic; but we have introduced this orthography as sparingly as possible. Notwithstanding the various attempts that have been made to convey a knowledge of the Oriental languages by means of European characters, we must confess, that we see no ultimate advantage in following such a system. He who aims at any thing beyond the merest smattering of the Mussulman languages, must accomplish it through the medium of the Arabic Alphabet; therefore the sooner he acquires this indispensable key, the better.

*The principles here developed are illustrated by appropriate examples from the best authors, such as the *Gelistān* of Sādee, and the various works of Hssuen Vā-iż, compositions which claim the highest rank in Persian literature. That we might neither distract the attention of the learner, nor needlessly extend the number of our pages, we have not subjoined to each rule more examples than appeared absolutely necessary. For similar reasons we have avoided all definitions of the technical terms of grammar; and also contented ourselves by giving the conjugation of a single verb; ‘ab uno disce omnia.’ We have to acknowledge our obligations to the valuable Persian Grammar of Dr. Lumsden, a work which we conceive necessary for all who wish to excel in this elegant language.*

Notwithstanding all our care in superintending the press, a few errors (to be elsewhere noticed), have, it seems, escaped our observation. But perfection is not within the reach of man; and if our pages contain some deficiencies, we trust, in return, to the manly indulgence of the candid reader, and close our exordium in the words of Hssuen Vā-iż, from whom we have taken our motto.

“I labour strenuously in my pursuit; if I succeed, I shall be highly gratified; and if I succeed not, my excuse will be found acceptable among the intelligent.”

D. F.

*London Oriental Institution, 23, Leicester Square,
January, 1828.*

THE PRINCIPLES OF PERSIAN GRAMMAR.

SECTION I.

On the Letters and Symbols used in Writing.

1. The Persians have for several centuries used the alphabet of the Arabs, adapted, by a few slight modifications, to express such sounds as are peculiar to their own language. This character, we may observe, is written and read from right to left, and consequently the commencement of books written or printed in it, will be at the top of what we should consider as the *last* page. The letters assume different forms according to their situation in words, as will be seen in the following Table. In the column marked 1. (on the right) we have given a list of English or French words, of which the first letter indicates the power of the corresponding Persian letter. Opposite such Persian letters as have more sounds than one, or such as have no corresponding sound in our own language, we have of course given no illustration in col. 1. as they will be explained afterwards. No. 2. contains the names of the letters as pronounced by the Persians. 3. Their form, when beginning a word. 4. Their form, when joined to the preceding, and following letter (when practicable). Nos. 5. and 6. exhibit the final forms of the letters; 5. when joined to the letter preceding, and 6, when entirely detached, which happens when preceded by any of the letters (ا, د, ذ, ر, ز, ج, ح).

THE PERSIAN ALPHABET.

Exemplifications.			7. Representatives in the European Alphabets.	6. Unconnected	5. Final.	4. Medial.	3. Initial.	2. Names.	1. Powers.
10. Final.	9. Medial.	8. Initial.							
ذā	بار bar	اب ub	u	ا	ا	ا	ا	ulif	
شب f b	صبر σbr	بر br	b	ب	ب	ب	ب	be	but
چپ cp	سپر spr	پر pr	p	پ	پ	پ	پ	pe	put
دست dst	ستر str	تپ tp	t	ت	ت	ت	ت	te	ten
روث roθ	بشر bθr	ثور θor	θ	ث	ث	ث	ث	se	sun
کج kj	شجر fjr	جبر jbr	j	ج	ج	ج	ج	jeem	jug
هیچ hec	بچه bch	چپ cp	c	چ	چ	چ	چ	cheem	chin
صلح σbh	بحر bhr	حر hr	H	ح	ح	ح	ح	he	
یخ yx	تخم txm	خر xr	x	خ	خ	خ	خ	khe	
صد σd	فدا fda	در dr	d	د	د	د	د	dal	did
کاغذ kaγd	نذر nθr	دم δm	δ	ذ	ذ	ذ	ذ	zal	zeal
مر mr	مرد mrd	رم rm	r	ر	ر	ر	ر	re	run
گر gz	بزم bzm	زر zr	z	ز	ز	ز	ز	ze	zeal
کاژ kaz	غریب γzb	ژرف zrf	Z	ژ	ژ	ژ	ژ	zhe	jour
بس bs	فسق fsk	سر sr	s	س	س	س	س	seen	sun
پش Pf	نشد nfd	شد fd	f	ش	ش	ش	ش	sheen	shin
نص nσ	قصد κσd	صد σd	σ	ص	ص	ص	ص	zwad	sun
بعض bεγ	حضر hγr	ضد γd	γ	ض	ض	ض	ض	swad	zeal
خط xτ	بطن bτn	طی te	τ	ط	ط	ط	ط	toe	ten

THE PERSIAN ALPHABET—*continued.*

Exemplifications.			7. Representatives in the European Alphabets.	6. Unconnected	5. Final.	4. Medial.	3. Initial.	2. Names.	1. Powers.
10. Final.	9. Medial.	8. Initial.							
حفظ hfç	نظر nçr	ظفر çfr	ç	ظ	ظ	ظ	ظ	zoe	zeal
صنع σnç	بعد bçd	عسل çsl	ع	ع	ح	ع	ع	uen	
تیغ tery	بغی bye	غسل çsl	γ	غ	خ	غ	غ	ghuen	
کف kf	سفر sfr	فی fe	f	ف	ف	ف	ف	fe	fan
بق bk	سقر skr	قی çe	κ	ق	ق	ق	ق	κaf	
یک yk	بکن bkn	کن kn	h	ک	ک	ک	ک	kaf	kin
رنگ rng	جگر jgr	گر gr	g	گ	گ	گ	گ	gaf	gun
گل gl	علم çlm	لب lb	l	ل	ل	ل	ل	lam	lip
ستم stm	چمن çmn	من mn	m	م	م	م	م	meem	man
صحن σhn	چند çnd	نم nm	n	ن	ن	ن	ن	noon	not
بو bo	پور por	وجد wjd	w	و	و	و	و	wao	
نه nh	بها bha	هنر hnr	h	ه	ه	ه	ه	ha*	hut
بی be	حید hed	ید yd	y	ی	ی	ی	ی	ya	

N. B. In pronouncing the names of the letters (col. 2.) *a* has the sound of *a* in *war*; *e*, that of *é* in *flèche* (Fr.); *ee*, as in *feed*; *o*, as in *ore*; *oo*, as in *mood*; *u*, as in *sun*; *i*, as in *bid*; and *ue*, like our *i* in *fine*, *twine*, &c.; and the same rule is to be observed for these vowels, in all Oriental words throughout the book.

* This letter, at the end of a word, has frequently no sensible sound, as in *زاد*; *zadu*; in which case it is called *ha-e-məḵhtufee*, that is, *h obscure*, or *imperceptible*.

2. The student having carefully examined columns 3, 4, 5, and 6, may proceed to columns 8, 9, and 10, where he will find examples of the various forms of each letter. These he will be able to decipher by the aid of the European character, in col. 7; and it will be in his favour, if he practise these examples so as to be able to read them fluently, ere he go further.

Consonants.

3. Oriental grammarians consider the whole of the thirty-two letters as consonants. ا , as a consonant, that is, when beginning a syllable, is a very slight aspirate, like our *h* in *hour*. و , when similarly situated, has the sound of our *w* in *wish*, and occasionally that of our *v* in *van*. ي , beginning a syllable, is like our *y* in *year*. These three letters are also employed in the formation of long vowels, and are thence called *letters of prolongation*.

4. The letter ح , is a strong aspirate, pronounced in the middle of the throat: if the *h* in our word *haul* be thus uttered, we shall have the sound of the Arabic word حال . خ , is a guttural letter, sounded like *ch* in the Scotch word *loch*, or in the German word *macht*. ع , is a slight aspirate like ا , only it must be uttered in the middle of the throat, so as to distinguish it clearly from ا . غ , is a guttural *g*; it is common in the Celtic dialects, and represented by *gh*. The natives of Northumberland pronounce the letter *r* nearly like the غ of the Arabs and Persians. ق , is somewhat like our *c* hard in *cup*, only pronounced at the very root of the tongue, by which it is distinguished from ك .

5.† The rest of the consonants are pronounced so nearly similar to the corresponding initial English letters in col. 1. that a further description of them is unnecessary. Some of them are sounded differently in

the Arabic language ; but to treat of them here would exceed the limits of our work. We may observe, that the letters ط, ظ, ض, ص, ح, ث, ع and ق, occur only in Arabic words ; while گ, ز, چ, پ and ک, are peculiar to the Persian. The rest are common to both. The letters د, ا, و, ز, ر, ن, and و, are never joined to the letter which follows them in a word, hence the reason why we have two columns of final letters in the Table.

Vowels.

6. In Persian there are three short vowels, viz. 1. *zubur*, which corresponds in sound with our *u* in *but, sun, summer*. 2. *Zer*, like our *i* in *hid, hidden*. 3. *Pesh*, like our *oo* in *goodness, footing*. These short sounds are indicated in writing by means of small marks placed above or below the letter after which they are to be uttered ; thus, *zubur* is exhibited by the mark َ placed above a letter, as بُر *bur*. *Zer*, by a similar mark, ِ, but placed under the letter, as سِر *sir* ; and *pesh*, by the mark ُ placed above a letter, as گُل *gul*. To represent these vowels in the European character, we have employed *u* to denote *zubur* ; *i*, *zer*, and *u* *pesh*. When a letter has one of these vowels accompanying it, expressed or understood, it is said to be *moveable* by that vowel ; thus, in the word بُر, the letter *be* is moveable by *zubur* ; in سِر, the letter *seen* is moveable by *zer* ; in گُل, *gaf* is moveable by *pesh*. We have explained the term *moveable*, because we shall have occasion to use it often afterwards. A letter having no short vowel expressed or understood, is said to be quiescent, as دَسْت, where the two last letters are quiescent. The mark *juzm* ْ, placed above a letter indicates that it is quiescent, and terminates a syllable.

7. When **ا** quiescent, is preceded by a letter moveable by *zubur*, the sound of it is prolonged like that of our *a* in *war*, or *au* in *haul*. Now it so happens, that **ا** quiescent is invariably preceded by *zubur*; hence **ا** not beginning a word or syllable, has always the sound of our *a* in *war*.

8. When **ي** quiescent is preceded by a letter moveable by *zer*, it is sounded like our *ee* in *feel*, **فِيل**, and sometimes like the French *ê* in *tête*, as **بِيد**, *béd* or *baid*, 'a willow.' In Arabic it has the former sound only, and hence it is called *ya-e-mueroof*; that is, the *known* or *familiar* *ya*. The latter sound is called *mujhool*, because unknown to the Arabs. It may be naturally inferred that in words from the Arabic, **ي** will generally have the former sound; but in words purely Persian, no certain rule can be given. When **ي** quiescent is preceded by a letter moveable by *zubur*, it forms a sound like our *i* in *sire*, **سِير**, which in fact is a diphthong like the *ai* of the Greeks, as pronounced in Scotland, and on the continent.

9. When **و** quiescent is preceded by a letter moveable by *pesh*, it forms a long vowel like our *oo* in *mood*, **مُوْد**, and sometimes like our *o* in *more*, **مُوْر**; the former sound is called *mueroof*, and the latter *mujhool*, for reasons similar to those stated respecting **ي**. When **و** quiescent is preceded by a letter moveable by *zubur*, it forms a diphthong like our *ou* in *sound*, as **قُوْم** *koum*, 'a tribe.'

10. It appears from the preceding statement, that the Persian language has three short vowels; five long, and two diphthongs, all of which the following examples will illustrate.

قُوْم , مُوْر , سُوْد , سِير , بِيد , فِيل , حَال , گُل , سِر , بُر
būr, sūr, gūr, haul, feel, baid, sire, sood, more, koum

It appears further, that in the formation of all these vowels and diphthongs, we have required the aid of some letter or other to precede them; hence will arise a natural question; how are we to do when a word begins with a vowel or diphthong? In this case the letter | is invariably employed: if the word begin with a short vowel, it is expressed by | moveable by that vowel; thus, أَب *ub*, اب *ib*, اِب *zb*. If the word begin with a long vowel, it is formed by | moveable by the requisite short vowel, and followed by one or other of the letters of prolongation (ا, و, or ي), as the case may require; thus أَبَّ *āb* or *aub*, is formed by | moveable by *zubur*, then the | of prolongation (quiescent). In the formation of this initial long vowel, however, only one | is written with the mark $\sim$ *mudd*, which signifies extension, put over it as آَب. A word beginning with *ee* or *ya-e-muēroof*, is formed thus, اَيْن *een*, and so on for the rest, as follows:

اَو , اَوْرَا , اَوْد , اَيْن , اَيْد , اَيْن , اَب , اَب , اَب
ub, ib, zb, ân, een, ed, aîn or îne, ood, ora, ou or aw

11.+ Few languages can boast of a simpler vocal system than that of the Arabic and Persian; the three short sounds, *zubur*, *zer*, and *pesh*, form the basis of the whole. If the short vowels were never omitted in writing, the pronunciation of these languages would have been a very easy matter. In most of the works written in these languages however, if we except the *Ḳṣran*, with a few others, the symbols expressing the short vowels are seldom given. A beginner must therefore have recourse either to those who are acquainted with the language, or to his Dictionary, otherwise the chance is two to one that he will mispronounce not only every word, but almost every syllable which he utters.

12. The mark ـ *tushdeed*, or *corroboration*, placed over a letter, indicates that it is doubled, as شِدَّت *shiddut*, where the *d* is doubled. Whenever a doubled letter is thus indicated, one of them belongs to the preceding, and the other to the following syllable. They ought to be uttered deliberately, as in *mid-day*, and not rapidly and indistinctly, as in *mummy*.

13. The mark ـ *humzu*, in the middle of a word, supplies the place of a *moveable* ـ ; and after words ending with ـ (*ha-e-makhtufee*, of which we made a remark, p. 2.) it has the sound of ي .

14.† As words and phrases from the Arabic language enter so freely into Persian composition, we cannot well omit the following remark. Arabic nouns have frequently the definite article ال (*the*), of that language prefixed to them; and if the noun happens to begin with any of the fourteen letters, $\text{ن, د, ث, ت, ز, ر, ذ, د, ث, ت, س, ز, ر, ذ}$, which are called *solar*, the ل of the article assumes the sound of the initial letter of the noun, which is then marked with *tushdeed*; thus, النور *the light*, pronounced *un-noor*, not *ul-neor*. The initial ـ is sometimes superscribed by the mark ـ *wusla*, which implies *conjunction*, and denotes that the ـ unites with, or is moveable by the final short vowel of the preceding word, as $\text{أَمِيرُ الِ أَمْرًا}$, pronounced *umeer-ul-umra*, not *umeer-ul-umra*, 'Lord of the lords.'

15.† Arabic nouns occasionally occur in Persian, having their final letters marked with the symbol called *tunween*, which signifies the insertion of the letter ن . The *tunween*, which in Arabic grammar serves to mark the inflexions of a noun, is formed by doubling the vowel-point of the last letter, which indicates at once its presence and its sound;

thus, ^{بَابُ} *babuv*, ^{بَابِ} *babiv*, ^{بَابًا} *babuv*. The last form requires the letter *l*, which does not however prolong the sound of the final syllable. An exception to the last statement occurs when the noun ends with a *humzu*, or the letter *ṣ* (pronounced like *ت*, and by the Persians often changed into that letter), as ^{شَيْءٍ} *shue-uv*, ^{حِكْمَةٍ} *nikmut-uv*; or when the word ends in *ya*, surmounted by *l* (in which case the *l* only is pronounced), as ^{هَدْيٍ} *hxdzv*.

16.† Though Nos. 14 and 15, are apparently more connected with Arabic grammar, the Persian student will soon experience that they are not misplaced here. In the opinion of Sir William Jones, the most eminent and accomplished Orientalist of the last century, it is impossible to learn the Persian language accurately, without a moderate knowledge of the Arabic. Those which are considered the best grammars of the Arabic language, are M. de Sacy's, published in 2 vols. 8vo. Paris, 1810; and the very learned work of Dr. Lumsden, folio, Calcutta, 1813. Either or both of the editions of T. Erpenii Gram. Arab. by Golius, 1656; and by A. Schultens, 1748, will be found useful for beginners, on account of the Arabic extracts added to each of them.

17. The Oriental type which we have used in the course of this work is of the species called *Nuskhee*, being an imitation of that form of writing which is in general use among the Arabs, and is better adapted for printing than the *Tuṣṣee*, or sloping hand, used by the Persians. We shall now conclude this section with an extract from Hydes Prolegomena de Shahiludio, where we have inserted the short vowel-points, and other orthographical marks; after which we have given a transcript of the whole in the European character; but we request the student not to have recourse to the latter if he can do without it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

چُونِ فِیلسُوفِ هِنْدِ شَطْرَنَجِ را وَضَعِ کَرْدِ مَلِکِ هِنْدِ را خُوشِ آمَدِ گُفْتِ
 آنچِه مِیخِوَاهِی بِگُو تا بَدِهَم فِیلسُوفِ گُفْتِ بَتَضاعِیْفِ رُقْعَه شَطْرَنَجِ
 مَرا دَراهِمِ بَدِه یَعْنِی بَخانَه. اَوَّلِ یَکِی بَخانَه. دُومِ دُو وَبَخانَه. سِیومِ چَهار
 وَبَرِینِ نَسَقِ مَلِکِ گُفْتِ ظَنِّ مَن دَر حَقِّ خُودِ فاسِدِ کَرْدِی چِه مَحَلِّ
 دَارَدِ اِینِ قَدَرِ کِه خِواستِی اَز مَن

Bis-millā-hirruḥmā-nirruḥemi.

coon fuelsoof-i-hind futrunjra wuʔ kurd mulik-i-hind ra xʃ amud gʃft
 anci meexwahee bigo ta bidihum fuelsoof gʃft bu-tuʔa-eeʃi rʃkʃu-e
 futrunj mura durahim bidih yuʔnee bu-xanu-e-uwwul yuke bu-xanue
 dʒwum do wu bu xanu-e seewum cuhar wu bur-een nusuk mulik gʃft
 ʒunn-i-mun dur huk-i xʃd fasid kurdee ci muḥull darud een kudur
 ki xwastee uz mun. *The translation will be given afterwards.*

SECTION II.

On the Nouns, Adjectives, and Pronouns.

18. The grammarians of Arabia and Persia class the words of their languages under three heads ; viz. the verb, the noun, and the particle. We shall however adopt that arrangement of the parts of speech which is observed in the grammars of European languages.

On the Gender of Nouns.

19. In Persian, the names of males are naturally masculine, those of females feminine ; and nouns which come under neither of these classes,

are of no gender. In this language, the adjectives, participles, &c. have no distinct termination peculiar to either sex; therefore, in the grammatical acceptation of the term, we may say that Persian nouns have no gender. In Latin, we say that *sermo*, a speech, is masculine, and *oratio*, a speech, feminine, because the former takes that form of the adjectives, &c. peculiar to males, and the latter that which is applied to females; but if the adjectives, &c. were indeclinable, the generic distinction between *sermo* and *oratio* would have ceased. In Persian, the terms نَر (male), and مادَ (female), prefixed or added to names of animals ascertain the gender, as نَر گاو (nur gao), a bull; مادَ گاو (madu gao), a cow; so اَسب نَر a horse, اَسب مادَ (uspi madu) a mare. Arabic nouns are sometimes made feminine, according to the analogy of that language, by adding ة.

On the formation of the Plural number.

20. In Persian the plural of nouns is formed by adding the terminations -ان or -ها to the singular. Names applicable to persons, and epithets descriptive of rational beings, make the plural almost invariably in -ان, as مَرَد murd, man; plural, مَرَدان murdan, men; دِل فَرِيب dil-fureb, heart-alluring (an epithet applied to a beautiful damsel); pl. دِل فَرِيبان dil-fureban. Names of animals not rational, form the plural generally by adding -ان, but often by -ها, as اَسب uspi, a horse; pl. اَسبان; شَتَر shetar, a camel; pl. شَتَران, or شَتَرها camels. Names of inanimate objects add -ها generally, sometimes -ان, as قَلَم a pen; pl. قَلَمها pens; دَرَخْت a tree; pl. دَرَخْتها, and sometimes دَرَخْتان, trees.

21. If nouns ending in ة imperceptible, from their nature, require

ان- for the plural, they insert, for the sake of euphony, the letter گ along with that termination, as فرشته *furishtu*, an angel; pl. فرشتگان. If they be such as require ها, the final *s* of the sing. is rejected on adding ها, as نامه *namu*, a book; pl. نامه‌ها books. When nouns ending in و (long), have occasion to add ان, the letter ي is inserted thus, دانا, a sage; pl. دانایان. so خوب رو, fair-faced; pl. خوب رویان.

21. Many nouns in Persian form their plural in ات, as باغ a garden; pl. باغات; and those ending in *s* sometimes take جات, as نامه, pl. نامه‌جات. Arabic nouns frequently form their plural according to the analogy of that language; but on this subject the student must have recourse to the Arabic Grammar.

Of the Cases of Nouns.

22. Persian nouns undergo no change corresponding to the cases of the Greek and Latin, these relations being expressed, as in our own tongue, by particles, and by the position of one noun with regard to another. We have used the term *case* as being already known to the student, and we shall now explain what we deem most essential on that subject.

23. The *genitive case* is formed by the juxta-position of two nouns, where the governing noun is invariably put first, having its last letter *moveable* by the short vowel *zer*, which form of construction is called *iʔafut*; thus, اسب مرد *usp-i-murd* (equus viri), 'the man's horse,' or 'the horse of the man.' Practically speaking, the *zer* of the *iʔafut* corresponds with the particle *of* in the latter English expression; and if the student will resolve all genetives, however complex, into that

form, he will find no difficulty in turning the same into Persian; for example, 'the colour of the man's horse's head,' resolved by *of*; 'the colour of the head of the horse of the man.' Here we have the precise order in which the words will stand in Persian, and all we have to do is to put the mark of the *iʔafut* for the particle *of*, and drop the definite article, which in Persian, as in Latin, is involved in the noun, thus; رنگ سر اسپ مرد *rung-i-sur-i-usp-i-murd*. In manuscripts, the mark of the *iʔafut* is very seldom written, but it is absolutely necessary that the reader should supply it.

24. When the governing noun ends in the long vowels ا or و, the letter ي (*yae-mujhool*) supplies the place of the *iʔafut* mark, as پای مرد *pa-e-murd* 'the man's foot,' so روی زن *roo-e-zun*, 'the woman's face.' When the governing noun ends with *z* imperceptible, or with the long vowel ي, the symbol *humzu* (ء) supplies the place of the *iʔafut*, where it is sounded like the *ya-e-mujhool*, as زید خانه *zanu-e-zued*, 'Zaid's house;' العیچی شاه *elcee-e-fah*, 'the king's ambassador.' We may observe that the ي denoting the *iʔafut* is always written, and the *humzu* generally after *z*, but not after ي.

25. *Dative and accusative.* The syllable را is added to a noun when it stands in that relation to a verb which corresponds with the *dative* or *accusative* of the Latin, as مرد را دادم (*viro dedi*), 'I gave (to) the man;' اسپ را دیدم (*equum vidi*), 'I saw the horse;' but the dative is frequently formed by a preposition, instead of را; and the accusative is often the same as the nominative, as we shall shew in the syntax.

26. The *vocative* is formed as in English by placing some interjection before the nominative, and often, in poetry, by adding | to the latter, as دلا *dil-a*, 'O (my) heart.' The ablative is the same as with us, as دل از *uz dil*, 'from the heart.' To conform with the mode of other grammars, we shall add an example of a Persian noun.

	<i>Sing.</i>	<i>Plur.</i>
Nom.	مرد <i>vir</i> , man, the man.	مردان <i>virī</i> , men.
Gen.	مرد — <i>virī</i> , of man, &c.	مردان — <i>virorum</i> , of men.
Dat.	را مرد <i>viro</i> , to man.	را مردان <i>virīs</i> , to men.
Acc.	را مرد <i>virum</i> , man.	را مردان <i>viros</i> , men.
Voc.	ای مرد <i>vir</i> , O man.	ای مردان <i>virī</i> , O men.
Abl.	از مرد <i>viro</i> , from man.	از مردان <i>virīs</i> , from men.

The student may substitute any other noun he chooses, instead of *murd* in the above example, always keeping in view what we have stated regarding the formation of the plural number. In exhibiting the genitive case we have placed a blank with the sign of the *iẓafut* before the noun. The formation of the genitive is the most important part of the subject, on which account we have deemed it necessary to give it in the preceding form.

27. In Persian there is no word corresponding to our definite article *the*, so that common names, as مرد, may signify *man*, or *the man*, according to circumstances, as the context will generally indicate. A noun is restricted to unity, by adding the letter ی (*mujhool*) to it, as مردی, *one man*, or, *a certain man*, which so far compensates for the want of the definite article.

Arabic Nouns.

28. More than half the number of nouns in the Persian language are introduced from the Arabic, without any change in their pronunciation, save that the last letter is generally quiescent; the letter *z* being changed either into ت or z. Arabic nouns are either *primitive*, consisting of three letters (sometimes four), as قُرْبُ *kurbu*, vicinity; or *derivative*, as مُتَقَرِّبٌ *mutakurrib*, adjacent. By the addition, insertion, or prefixing of certain letters used for that purpose, and thence called *servile*, a great number of derivative nouns may be formed from the primitive triliteral noun, or root; hence the proverbial copiousness of this philosophic language. As we wish merely to draw the student's attention to this extensive but useful subject, we shall only treat of such forms as occur frequently in Persian, referring him for ample information to Dr. Lumsden's copious grammars, Persian and Arabic. The Arabs consider the verb as the source from which nouns originate; they say that قُرْبُ *vicinity*, is from the verb قَرَّبَ (*kurubu*) to approach, or literally, 'he approached;' for when speaking of a verb, they use the 3d person sing. masc. of the preterite as we do the infinitive. There are many nouns, however, which we should naturally consider as the source of the verb; from إِلَه *God*, is formed the verb أَلَّه *uluhu*, 'he worshipped,' and not the former from the latter. The fact is, that the radical letters of a noun generally furnish a verb at the same time; and in a philological sense, the verb is more conveniently assumed as the root, although in reality the noun may or must have been in use prior to the verb.

29. From the triliteral roots, whether they be really nouns or verbs, numerous derivatives may be formed. The letters used for this purpose

are the long vowels *ا*, *و*, and *ي*, and the letters *ت* (*ṭ* or *s*), *س*, *م*, and *ن*. To shew the method of forming the derivatives, we shall adopt the root *خَلَقَ* *χυλuku*, he created; the three radical letters will be kept in the Greek character, in order that the serviles *t*, *s*, *m*, *n*, *a*, *oo*, *ee*, may be the more readily distinguished. Such Arabic primitives as occur in Persian, are generally of one or other of the following eight forms or measures: *χυλκ*, *χιλκ*, *χελκ*; *χυλук*, *χυλικ*, *χιλук*, *χελук* and *χελυκ*. The plural of these is formed sometimes like that of Persian nouns, but often as in Arabic. The following forms are of frequent occurrence; *υχλακ*, *χιλακ*, *χελook*, and *υχλυκ*. The first plural form (*υχλακ*) is common to the whole of the eight preceding singular forms; the other three are not so general in their application.

30. If the letter *ت*, *t*, be added to the primitive, a more definite noun, of the same signification, will be formed, as *χυλκυт*, *χιλκυт*, *χελκυт*, &c. If the trilateral root be an active verb, the form *χαλικ* (*creator*) will denote the agent or active participle; and *муχlook* (*a thing created*), the object or passive participle, and if the root be an intransitive verb, these forms will be verbal adjectives, both of which are very common in Persian. If the root be an adjective, the form *υχλυк* denotes the comparative or superlative, as *افضل*, *good*, *افضل*, *better*, or *best*. The form *χυλλακ*, is also a kind of superlative, as *عالم*, *most learned*, from *عالم*. The form *муχλυк*, or *муχλικ*, denotes the time and place of action; as *muktub*, the place for writing, from *kutubu*, he wrote; hence also, *kitab*, a book. The form *χυλεκ* is generally a verbal adjective, though used substantively, as *حكيم* *hukeem*, possessed of wisdom. The plural of this form is generally of the measure *χελυка*, as *حكما* *wise men*.

31. The trilateral or primitive root (if it be a verb) furnishes twelve forms or conjugations, as they are, perhaps improperly, called. We shall here subjoin the infinitive or verbal noun of each, with their corresponding participles, active and passive, which, after the manner of M. de Sacy,* we shall denominate under the general term of verbal adjectives.

Conj.	Verbal Noun, or, Infinitive.	Verbal Adjectives, or,	
		Active participle.	Passive participle.
1	χυλκ, &c.	χαλικ	μυχlook
2	τυχλεοκ	μυχυλλικ	μυχυλλυκ
3	μυχαλυκυτ	μυχαλικ	μυχαλυκ
4	ιχλακ	μυχλικ	μυχλυκ
5	τυχυλλυκ	μετυχυλλικ	μετυχυλλυκ
6	τυχαλυκ	μετυχαλικ	μετυχαλυκ
7	ινχιλακ	μενχυλικ	μενχυλυκ
8	ιχτιλακ	μυχτυλικ	μυχτυλυκ
9	ιχλικακ	μυχλυκκ	not used.
10	ιστιχλακ	μεστιχλικ	μεστιχλυκ
11	ιχλεεκακ	μυχλακκ	not used.
12	ιχλεελακ	μυχλυολικ	μυχλυολυκ
13	ιχλιτωακ	μυχλυωτικ	μυχλυωτυκ

32. We regret that we have not had more room to afford, in order to treat of this subject at greater length. Many forms have been omitted ;

* Vide Grammaire Arab. tome 1. p. 230; also p. 102, &c. where the significations of the various forms of the verb are clearly explained.

but those that we have noticed are sufficient to convey to the student some idea of the admirable ingenuity displayed in the mechanism of this noble language. It is not to be expected that any one root will furnish all the above forms, but the student will meet with the greatest part of them, from some root or other, even in the first book of the *Gazlistan*. We have made use of the root *خلق*, as preferable to *فعل*, which is used in most grammars. We have also employed the European character (Greek and Roman), because we conceive that a clearer view of the various forms may be given by this means, than could have been done by the original character. The student may substitute instead of *خلق*, any other root, as *فرق*, *ضرب*, *لطف*, &c. and carry it through all the forms. In conclusion, if what we have here stated respecting the nature of Arabic nouns, be found sufficient to draw the attention of the student to that subject, our aim will be accomplished ; ‘ *cætera res expedit.*’

Of Persian Adjectives.

33. The only variation which Persian adjectives undergo, is that of comparison, in which respect, they very much resemble the same part of speech in English. The comparative degree is formed regularly, by adding to the positive the syllable *تر* *tur* ; and the superlative, by adding *ترین* *tureen*, thus, *خوب* *fair*, *خوبتر* *fairer*, *خوبترین* *fairest*. When an Arabic adjective occurs in Persian, it is compared frequently in the preceding manner, as *فضل* *excellent*, *فضلتر* *more excellent*, &c. and sometimes as in Arabic, as *افضل* *more* or *most excellent* ; and occasionally we meet with both forms united, as *افضلتر*. When an adjective is used as a noun, it forms the plural accordingly, as *نیکان* *the good*, *خوبان* *the fair*, &c.

Of Pronouns.

34. The personal pronouns are the following.

Singular.			Plural.		
Pers.	Nom.	Oblique.	Pers.	Nom.	Oblique.
1	مَنْ <i>mun</i> , I,	مَرَا <i>me</i> .		مَا <i>ma</i> , me,	مَارَا <i>us</i> .
2	تُو <i>to</i> , thou,	تُرَا <i>thee</i> .		شُمَا <i>shuma</i> , you,	شُمَارَا <i>you</i> .
3	أُو <i>o</i> , he, she, it.	أُورَا <i>him</i> , &c.		إِيشَان <i>eshan</i> , they,	إِيشَانَرَا <i>them</i> .

The personal pronouns, like the nouns, form their oblique case by the addition of *ra* to the nominative, *mura* and *tura* being contracted from *munra* and *tōra*. We may observe that the term *oblique case*, used here, is restricted to what in Latin are called the dative and accusative cases, the rest being formed in the manner which we have stated regarding nouns; thus, مَنْ أُسْـمِ *usp-i-mun*, 'my horse'; تُو بَا *ba to*, 'with thee,' &c. When a preposition precedes أُو, the ا is often omitted, as بُرُو *bur-ō*, 'on him;' the forms وَيْ, and أُوِي are likewise often used. In the plural, the 1st and 2d persons sometimes add يَان, as مَايَان, شُمَايَان; and in poetry, the 3d person sometimes drops the first syllable, as شَان, instead of إِيشَان.

35. We shall treat of the reciprocal and possessive, or affixed pronouns, when we come to the syntax, as we conceive that their nature will be more easily understood by the student after he has learned the verb.

The demonstrative, or adjective pronouns are اَيْن *een*, this, or these, and آن *an*, that, or those. As adjectives they are common to both

genders and numbers, thus, *این مرد*, this man; *این مردان*, these men; *آن کتاب*, that book; *آن کتابها*, those books. When used as the representatives of nouns, they form the plural in the same manner as the noun for which they stand; thus, *اینان* these, or they, if applicable to persons; and *اینها*, these or they, when referring to inanimate things; and in like manner *آنان*, and *آنها*. They also form their dative and accusative cases by adding *ra*, the same as nouns.

36. The interrogative pronouns are *که* (oblique *کِرا*), who? whom? and *چه* (oblique *چِرا*), what? which? They are applicable to both numbers, the former generally relating to persons, and the latter to things. When added to the word *هر*, or *هران*, they correspond to our who, what, whichever, as *هرکه*, or *هرانکه* whosoever, &c.

Of the relative pronouns we shall treat afterwards. The Persian language, like the Arabic, generally dispenses with, or rather does not possess a relative pronoun exactly similar to the *qui, quæ, quod*, of the Latin. For instance, 'the man whom I saw,' *vir quem vidi*, would be expressed in Persian 'an *murd ki ora deedum*;' or, 'an *murd ki deedumush*;' literally, 'the man that I saw him.' This remark, which may be considered premature, is sufficient to shew that the explanation of this idiom belongs more properly to the syntax.

SECTION III.

On the Verb.

37. The Persian verb is extremely simple in its formation, yet sufficiently expressive for the purposes of speech. There is only one form or conjugation, and it is applicable to every verb in the language. The

reader will conclude then that there are no irregular verbs, which, strictly speaking, is the case; but of this more hereafter. We shall here give the simple parts of the verb *بریدن* *bzreedun*, to cut or cleave, afterwards explain the manner in which these parts as well as the compound tenses are formed; and lastly, exhibit the verb at full length.

1st. Present of the infinitive *بریدن*, to cleave.

2d Preterite or Past Tense.

Pers.	Singular.	Plural.
1.	<i>بریدم</i> <i>bzreed-um</i> , I cleaved.	<i>بریدیم</i> <i>bzreed-em</i> , we cleaved.
2.	<i>بریدی</i> <i>bzreed-ee</i> , thou cleavedst.	<i>بریدید</i> <i>bzreed-ed</i> , you cleaved.
3.	<i>برید</i> <i>bzreed</i> , he, &c. cleaved.	<i>بریدند</i> <i>bzreed-und</i> , they cleaved

3d. Perfect Participle, *بریده* *bzreedu*, cleaved or cloven.

4th. Imperative, (second pers. sing.) *بر* *bzr*, cleave thou.

5th. Aorist, Present or Future.

1.	<i>برم</i> <i>bzr-um</i> , I cleave, or may cleave.	<i>بریم</i> <i>bzr-em</i> , we cleave.
2.	<i>بری</i> <i>bzr-ee</i> , thou cleavest, &c.	<i>برند</i> <i>bzr-ed</i> , you cleave.
3.	<i>برد</i> <i>bzr-ud</i> , he cleaves.	<i>برند</i> <i>bzr-und</i> , they cleave:

6th. Pres. Participle or agent, *برنده* *bzrindu*, one who cleaves.

38. If the student has made himself well acquainted with the preceding paragraph, he will meet with no further difficulty in learning the Persian verb. We conceive that a little knowledge of the verb is necessary for him before he can reap any advantage from rules laid down for its formation; and by perusing the preceding example, he will be enabled, not only to perceive clearly, but even to anticipate what we are now to state on the subject.

General Rules.

1. Every infinitive ends in ن, preceded either by د or ت moveable by *zubur*. 2. By dropping the final ن of the infinitive, we have the 3d pers. sing. of the preterite, and by adding the terminations above given, the rest of the preterite is invariably formed. 3. The perf. participle is formed by changing the final ن of the infinitive into *s* imperceptible. 4. The aorist is formed by adding to the 2d pers. sing. of the imperative, the terminations employed in the preterite; here, the 3d pers. sing. also, has always the termination ـ ud. 5. The present participle is formed by adding the terminations ـ ند *indu*, and sometimes ان or ا *an* or *a* to the imperative.

The preceding rules are applicable, without exception, to every verb in the language; it follows then, that if the infinitive and imperative be known, the remaining parts of the verb are easily formed.

39. The infinitive is the part generally given in dictionaries; and the imperative may be found by the rules which we are about to state. Every infinitive ends (as we already observed) either in دَن or تَن. Infinitives in دَن are preceded by one or other of the seven letters, د, ر, ز, ي, و, ن, م, and those in تَن, by خ, س, ش, or ف, making altogether eleven classes, from each of which the imperative is formed, according to the following

Special Rules.

1. Verbs in اَدَن *adun*, reject that termination in forming the imperative, as اِستادن *to stand*, imperative اِست *stand thou*. Except دادن *to give*, makes د *give thou*.

2. Verbs in *rdun*, reject the last syllable *دن*, in forming the imperative, as *پروردن* to cherish; *پرور* cherish thou. Excep. *آوردن* to bring, makes *آر* bring thou; and often *آوردن* to bear, *بر* bear thou.—*کردن* to do, makes *کن* do thou.—*مردن* to die; imperat. *میر* die thou.

3. *زدن* to strike, makes *زن* strike thou; and *آمدن* to come, makes *آی* come thou. These two are the only infinitives in which *ز* or *م* precede *دن*.

4. Verbs in *ndun*, reject *دن* in forming the imperative, as *کندن* to dig, *کن* dig thou. There is no exception.

5. Verbs in *oodun*, reject that termination, and substitute *آی* for the imperatives, as *سودن* to wear, *سای* wear thou. Excep. *بودن* to be, or remain; *بو*, or *باش* be thou; *درودن* to reap, *درو* reap thou; *شنودن* to hear, *شنو* hear thou; *غنودن* to slumber, *غنو* slumber thou.

6. Verbs in *eedun*, reject that termination in forming the imperative, as *بریدن* to cleave, *بر* cleave thou. Excep. *آفریدن* to create, *آفرین* create thou; *چیدن* to gather; *چین* to see; *بین* to hear; *شنو* to hear; *شنو* to hear; *گزیدن* to choose; *گیرین* choose thou.

7. Verbs in *xtun*, reject that termination, and substitute *ز* in forming the imperative, as *آنداختن* to throw, *انداز* throw thou.

Excep. *دوختن* to milk, *دوش*; *سختن* to weigh, *سُخ*; *شناختن* to know, *شناس*; *فروختن* to sell, *فروش*; *گسیختن* to break, *گسل*.

8. Verbs in *stun*, reject that termination in forming the imperative, as *زیستن* to live; *زی* live thou.

To this rule the following verbs are exceptions.

Infinitive.	Imperative.	Infinitive.	Imperative.
آراستن <i>to adorn.</i>	آرای	رستن <i>to escape.</i>	ره
بستن <i>to bind.</i>	بند	رستن <i>to grow.</i>	روی
پیراستن <i>to adorn.</i>	پیرای	شستن <i>to wash.</i>	شوی
پیوستن <i>to mix.</i>	پیوند	شکستن <i>to break.</i>	شکن
جستن <i>to leap.</i>	جه	کاستن <i>to lessen.</i>	کار
جستن <i>to seek.</i>	جوي	گستن <i>to break.</i>	گسل
خاستن <i>to rise.</i>	خیر	نشستن <i>to sit.</i>	نشین
خواستن <i>to wish.</i>	خواه		

9. Verbs in *shun*, reject that termination, and substitute *ر* for the imperative, as *کاشتن to sew*; *کار sew thou*.

Excep. *افراشتن to exalt*, *افراز*; *گشتن to revolve*, *گرد*; *نوشتن to write*, *نویس*; *هشتن to quit*, *هل*.

10. Verbs in *ftun*, reject that termination, and substitute *ب* for the imperative, as *کوفتن to beat*, *کوب beat thou*.

Excep. *پذیرفتن to accept*, *پذیر*; *خفتن to sleep*; *خسب*; *رفتن to go*, *روی*; *گفتن to say*, *گوی*; *گرفتن to take*, *گیر*; *سنب*; *سفتن to bore*, *رو*.

40. From the preceding rules the student will be enabled to form the simple parts of every verb in the Persian language; by adding to the proper source the terminations already given (page 21); for which reason, we conceive that the Persian has *no irregular verbs*. In Latin, for instance, the verb *do, dedi, datum, dare, to give*, is not styled irregular.

for, it forms its various tenses, &c. by adding to the proper source the terminations peculiar to the first conjugation of that language; now, every verb in Persian forms its tenses, &c. by adding to one or other of its two sources (the infinitive or imperative) the same invariable terminations; we would ask then, can any of them be called irregular?

41. The aorist is restricted to present time by prefixing to it the particle *mee* (sometimes *hume*), as *mee-bærum*, I cleave, or, I am cleaving. The aorist is also restricted to future time by prefixing to it the syllable *bi*, as *bi-bærum*, I shall cleave. The syllable *mi*, prefixed to the preterite, gives it a signification corresponding to the imperfect of the Latin, as *mee-bæreedum*, I was cleaving; which denotes a continuation of the action. The second pers. sing. of the imperative frequently takes the syllable *bi*, before it; as, *bi-bær*, or *bær*, cleave thou; the other persons are the same as the aorist. The formation of the rest of the tenses will be seen as we proceed, in the subjoined table.

Active Voice.

The following parts of the active verb are formed from the 2d pers. sing. of the imperative, *bær*, cleave thou.

1. Conjunctive, or aorist.

Sing.	Plur.
<i>bær-um</i> , I may cleave.	<i>bær-em</i> , we may cleave.
<i>bær-ee</i> , thou mayest cleave.	<i>bær-ed</i> , you may cleave.
<i>bær-ud</i> , he may cleave.	<i>bær-und</i> , they may cleave.

2d Pres. indicative, by prefixing **مي** to the aorist.

مي برم <i>mee-bxr-um</i> , I cleave.	مي بریم <i>mee-bxr-em</i> , we cleave.
مي بري <i>mee-bxr-ee</i> , thou cleavest.	مي برید <i>mee-bxr-ed</i> , you cleave.
مي برد <i>mee-bxr-ud</i> , he cleaves.	مي برند <i>mee-bxr-und</i> , they cleave.

3. Future indicative by prefixing **ب** to the aorist.

ببرم I shall or will cleave.	ببریم we shall cleave.
ببري thou shalt cleave.	ببرید you shall cleave.
ببرد he shall cleave.	ببرند they shall cleave.

4. Imperative.

برم let me cleave.	بریم let us cleave.
بر or ببر , cleave thou.	برید cleave you.
برد let him cleave.	برند let them cleave.

5. The Present Participle, or Agent.

برنده and **بران** cleaving, one that cleaves.

The other parts of the verb are formed from the present of the infinitive, **بریدن**, to cleave.

1st. The Preterite Indicative.

بریدم I cleaved.	بریدیم we cleaved.
بریدی thou cleavedst.	بریدید you cleaved.
برید he cleaved.	بریدند they cleaved.

2. Imperfect Indicative, by prefixing **مي** to the Preterite.

مي بریدم I was cleaving.	مي بریدیم we were cleaving.
مي بریدی thou wast cleaving.	مي بریدید you were cleaving.
مي برید he was cleaving.	مي بریدند they were cleaving.

3. Past Potential, or subjunctive, by adding *ی* to the preterite.

بریدمی I might, &c. cleave.	بریدیم we might cleave.
بریدی thou mightest cleave.	بریدید you might cleave.
بریدی he might cleave.	بریدند they might cleave.

4. The second future by adding the infinitive (having dropped its final *ن*) to the aorist of the verb *خواستن* (imperat. *خواه*), to desire, wish, or require.

خواهم برید I will cleave.	خواهیم برید we will cleave.
خواهی برید thou wilt cleave.	خواهید برید you will cleave.
خواهد برید he will cleave.	خواهند برید they will cleave.

5. Perfect or preterite participle, *بریده* cleaved, or, having cleaved, which is used in forming the following compound tenses.

6. The Perfect Indicative.

بریده ام I have cleaved.	بریده ایم we have cleaved.
بریده ای } thou hast cleaved. or, بریده ای }	بریده اید you have cleaved.
بریده است } he has cleaved. or, بریده است }	بریده اند they have cleaved.

7. Pluperfect Indicative.

بریده بودم I had cleaved.	بریده بودیم we had cleaved.
بریده بودی thou hadst cleaved.	بریده بودید you had cleaved.
بریده بود he had cleaved.	بریده بودند they had cleaved.

* N. B. The letter *و* is not sounded when preceded by *خ* moveable by *zubur* (sometimes *zer* or *pesh*) and followed by *ا*, *د*, *ر*, *ز*, *س*, *ش*, *ن*, *ی*, quiescent; thus, *خواهم*, pron. *khâhum*, &c.

8. Compound Future.

بُریده باشم I shall have cleaved.	بُریده باشیم we shall have cleaved.
بُریده باشی thou shalt have cleaved.	بُریده باشید you shall have cleaved.
بُریده باشد he shall have cleaved.	بُریده باشند they shall have cleaved.

9. The Preterite of the Infinitive بُریده بودن to have cleaved.

According to Dr. Lumsden, whose authority we consider decisive, the sound of the letter *ی* in the terminations *یم* and *ید* (1st and 2d persons plur.) of all the tenses, is what is called *mujhool*. The final *ی* added to the preterite in forming the potential, or continuative past time, is *mujhool* in the 1st and 3d persons singular, and in the 3d person plural. In all the tenses the final *ی* (or *humzu* when substituted), in the 2d person singular, is *mueroof*. The letter *ن* prefixed to any of the tenses except the imperative, denotes negation, as *نبریدم* *nu-bæreedum*, I did not cleave: to the imperative, the letter *م* is prefixed to denote prohibition, as *مبّر* *mu-bær*, cleave not, or do thou not cleave. When the verb begins with *ا*, the letters *ن*, *م*, and *ب*, are changed into *می*, *می*, and *می*, as *بیارم* I shall bring, *نیاوردم* I brought not, *میار* bring not.

Passive Voice.

43. In Persian, the passive voice is formed by prefixing the preterite participle to the various tenses of the verb *شدن* (imper. *شو*) *to be*; and as this auxiliary verb is conjugated precisely like *بریدن*, it will be unnecessary for us to give more than a few tenses of it.

Present Infinitive *زده شدن* *to be struck*.

Present Indicative.

زده مي شوم I am struck.	زده مي شويم we are struck.
زده مي شوي thou art struck.	زده مي شويد you are struck.
زده مي شود he is struck.	زده مي شوند they are struck.

Preterite.

زده شدم I was struck.	زده شديم we were struck.
زده شدي thou wast struck.	زده شديد you were struck.
زده شد he was struck.	زده شدند they were struck.

It would be superfluous to add more of the passive voice, in the formation of which the Persian very much resembles our own language.

44. Causal verbs are formed by adding the terminations *-آندن*, or *-انيدن* to the 2d pers. sing. imperat. of the primitive; thus, *جستن*, imperat. *جه* to leap; from which *جهانيدن* to cause to leap; so *رسيدن* imp. *رس* to arrive, *رسانيدن*, or *رساندن* to cause to arrive, to send.

SECTION IV.

On Particles, Numerals, &c.

45. Under this head we shall include the remaining parts of speech, viz. Adverbs, Prepositions, Conjunctions, and Interjections, and give a list of the most useful of each.

Adverbs.

1. *Adverbs of time.* *اکنون* now, *سحرگاه* in the morning, *شامگاه* in the evening; *امروز* to day, *دي* yesterday, *فردا* to-morrow; *هماندم*

directly, آنگاه then, بعد از آن afterwards; باری once, بارها frequently, همیشه always; هنوز yet, هرگز ever, کی when? — 2. *Of place.* اینجا here, آنجا there, کجا where? از ایني hence, از آنجا thence, از کجا whence? بیرون without, اندرون within; فرو or فرود below, بالا above. 3. *Of quantity, &c.* بسیار much or many, اندک little or few, چند how many? چوَن how? چرا why? چگونه in what manner? هم also, نیز even.

Prepositions.

از from, by, بر on, به or ب to, in, or into, در in, با with, بی without (deprived of). پیش before, پس after, نزد near, میان between, سوی toward, زیر under, زبر above.

Conjunctions.

و or و and, یا or, که that, since, اگر or گر if, مگر unless, except, گرچه though, هرچند although, جز except, زیرا because, مباد lest, بلکه لیکن but, پس then.

Interjections.

آه ah! آيا oh! دريغا alas! اي ho! اينك behold! کاش would!

The preceding list of adverbs, &c. is brief, and may be easily committed to memory. The words which we have inserted are of frequent occurrence, and those that we have omitted may be learned from the dictionary, to which the invariable words of a language more properly belong.

Numerals.

46. The Persian, simple in the whole of its structure, of which we have hitherto treated, is equally so in the formation of its numerical adjectives. We shall here give the cardinal numbers, together with the corresponding figures, European and Oriental.

Cardinal Numbers.

۱	۱	یک	۱۱	یازده	۲۱	بیست و یک	۱۰۱	صد و یک
۲	۲	دو	۱۲	دوازده	۲۲	بیست و دو	۲۰۰	دو صد
۳	۳	سه	۱۳	سیزده	۳۰	سی	۳۰۰	سی صد
۴	۴	چهار	۱۴	چهارده	۴۰	چهل	۴۰۰	چهار صد
۵	۵	پنج	۱۵	پانزده	۵۰	پنجاه	۵۰۰	پانصد
۶	۶	شش	۱۶	شانزده	۶۰	شست	۶۰۰	ششصد
۷	۷	هفت	۱۷	هفده	۷۰	هفتاد	۷۰۰	هفتصد
۸	۸	هشت	۱۸	هشده	۸۰	هشتاد	۸۰۰	هشتصد
۹	۹	نه	۱۹	نوزده	۹۰	نود	۹۰۰	نهمصد
۱۰	۱۰	ده	۲۰	بیست	۱۰۰	صد	۱۰۰۰	هزار

We may observe that the above figures, or numeric cyphers now used by the Arabs and Persians, are read like ours, from left to right; thus, 1827. ۱۸۲۷. These figures from which our own are derived, the Arabs confess to have received from India; which is indeed evident from their being quite at variance with their method of reading and writing. The Arabs have assigned a numerical value to the letters of the alphabet, apparently borrowed from the Hebrew. The following string of words

includes all the letters, above each of which we have placed its numerical value.

1000	900	800	700	600	500	400	300	200	100	90	80	70	60	50	40	30	20	10	9	8	7	6	5	4	3	2	1
ضَطْعُ	تَخَذُ	قَرَشَتْ	سَعَفَصَ	كَلَمَنْ	حُطِّي	هَوَزُ	أَبَجَدُ																				

where ا denotes one, ب two, ج three, د four, &c.

Ordinal Numbers.

47. The ordinals are formed by adding مٌ to the cardinal numbers; thus, هَفْتُمُ the seventh. When more words than one are required to express the number, the مٌ is added to the last only, as بَيْسَبٌ وَهَفْتُمُ the twenty-seventh. The word expressing the first of the ordinals, نَحْسْتَيْنِ, is an exception; the Arabic word أَوَّل is also frequently used. The *second* and *third* may be دَوِيمٌ, سِيمٌ or دَوْمٌ, سِيَوْمٌ; the rest are regular.

SECTION V.

On the Composition and Derivation of Words.

1. Compound Adjectives.

48. A vast number of attributives, or verbal adjectives, is formed in Persian, by adding the root (or 2d person sing. imperat.) of a verb to a noun, as دِلَ بر heart-ravishing, compounded of دِل the heart, and بر the root or contracted participle of بُرَدَن to take away; so دَارِ زمین possessing land, from زمین land, and داشتَن (root, دَار) to possess.

A very numerous class of adjectives is formed by putting a noun or an adjective before another noun, as پَرِي رُوي with the face of an angel,

or fairy-faced; from روي face, and پري an angel, or fairy; so خُوبٌ روي with a beautiful face; compounded of خُوب fair, or beautiful, and روي, or روي.

Another class of adjectives is formed by prefixing to a noun the particles بي without, كَم little, نا not, and هَم together; thus, بِي عَدَلٌ un-just, literally without justice; كَم عَقْلٌ of little sense; نَاشاد cheerless, not glad; هَم عُمَر equal in age.

Adjectives denoting possession, &c. are formed by adding to nouns the terminations ا, سار, گين, مند, وار, or ور, and ین; as دانا learned, اُمیدوار bashful, غمگين sorrowful, دولتمند wealthy, زرين hopeful, زرين رنجور possessed of life, an animal; زرين رنجور sorrowful, زرين golden.

The terminations آسا, سا, and وش, added to nouns, form adjectives denoting similitude; فام and گُون denote colour; as, مَشْكُتْ آسا like musk, مَهوش like the moon, لعل فام ruby-coloured.

Relative adjectives are formed from nouns by adding ي (muğroof), as, فارسي Persian, of or belonging to Fars; شيرازي Sheerazian, or relating to Sheeraz, the birth-place of the celebrated poet and moralist, سعدي.

Derivative Nouns.

49. An abstract noun may be formed from any adjective, simple or compounded, by the addition of ي muğroof; as نيكِي goodness, from نيك good, جهان داري the possessing of the world, royalty; from جهان دار world-possession, an epithet applied to monarchs. Many

abstracts are formed from nouns in the same manner, as *مردی* *manhood*, from *مرد*.

Names of agents are formed by adding to the noun the terminations *بان*, *گار* and *گر*, as *دربان* *door-keeper*, or *porter*; *قلمگار* *a writer*, *quill-driver*, *زرگر* *a goldsmith*.

Nouns relating to the place of any thing are formed by adding *ستان*, *بار*, *زار*, *دان*, *سار*, *لاخ*, and *گاه* or *گه*, as *شیرستان* *a place abounding with lions*; *آرامگاه* *a resting place, sleeping room*. We may observe that *گاه* denotes time also, as *هرگاه* *every time, whenever*.

Diminutives are formed by adding *ک* for names of animals; *یوه* (sometimes *یوه*) for inanimate beings; and *چه*, or *یچه*, applicable to any nouns; thus, *مردک* *a little man*, *دانزده* *a small grain*, *دریچه* *a little door, or window*. The 3d pers. sing. of the preterite of verbs is sometimes used as a noun; thus, *آمد و رفت* *coming and going*. Sometimes *ار* is added, as *رفتار* *motion*. Another class of nouns is formed from the imperative of verbs, by adding *ی*, or *ش*, as *گویی* *conversation*, *آزمایش* *trial*. The infinitive is very often used as a verbal noun, (as it is in the Italian, and sometimes in the French,) thus, *رفتن رستم* *the going, or departure of Rostum*.

Compound Verbs.

50. The verbs, *کردن*, *فرمودن*, *ساختن*, *گرفتن*, and some others, are very frequently employed along with a noun or adjective, to express an action, which we generally do in English by a single term, as *آغاز کردن* *to begin*, *پاک کردن* *to purify, to make clean*.

Verbs are also compounded by means of prepositions and other particles placed before them, as *در آوردن* *to bring in*, *باز آمدن* *to return*, *باز می آمدن* *to come again*. When the negatives *ن*, *م*, and the particles *می*, *ب*, happen to be required with a compound verb, they are inserted between the two words of which it is composed, as *آغاز نکردم* *I did not begin*, *باز می آمدم* *I was returning*.

Adverbs.

51. The Persian does not indulge in adverbs so extensively as the English, and some other European languages. The termination *انه* added to some nouns, forms an adverb of similitude, as, *مردانه* *manfully, like man*. Arabic adverbs, which are merely nouns in the accusative case, are often introduced into Persian, as *قصداً* *purposely*. Adverbial expressions are sometimes formed by doubling a noun, and inserting the letter *ا*, thus, *سرآسر* *from end to end*: we have somewhere seen the letter *ب* also used, thus, *شهر بشهر* *from city to city*.

The component parts of a word are sometimes joined in writing, and sometimes placed separately. In this section, which embraces, in a short space, most of the compound forms, we have generally given the component words separately. The student should read it with attention, as the Persian language abounds with compound words; and a knowledge of the manner in which they are formed will considerably facilitate his progress.

SECTION VI.

Syntax.

52. In the preceding sections, we have endeavoured to treat of the letters and words of the Persian language with conciseness, and we

hope with perspicuity. An important task for discussion still remains; which is, the construction of the parts of speech in the formation of a sentence. We expect that the student is, ere now, thoroughly acquainted with the Persian alphabet, and we shall therefore entirely dispense with the European character (p. 2. col. 7.) in what follows, except in the spelling of proper names.

Syntax of the Nouns, Prepositions, and Adjectives.

53. As the adjectives in Persian are all indeclinable, the learner is not subject to commit those errors in *concord*, against which he is so apt to stumble when beginning to speak French or Hindoostanee. Persian adjectives invariably follow the noun which they qualify, and the noun takes the mark of the *iʿafut*, as explained in page 13; thus, وزیرِ ناصح *the sincere minister*; رُویِ خوب *a beautiful face*; طَرَّةٌ مُشکبوی *a ringlet with the scent of musk*.

54. In the last section we explained the nature of compound epithets; we may further observe here, that any noun with a particle prefixed to it may become an expressive epithet, as مردِ بامال *a man possessed of wealth*. Many epithets consist of three or more words, as مَلِكِ بَجَنگِ گِرِفْتَه *a country taken in war*; so حَلَقَه بگوشِ بَنده *a servant with a ring in his ear*. In fact there is no limit to the extent to which epithets may be carried in this language; and it is necessary that, in every instance, the student should be able to distinguish them, that he may add the *iʿafut* to the noun which they qualify.

55. Numeral adjectives precede the nouns to which they belong; and what is altogether at variance with our notions of concord, the noun

is generally put in the singular number, as *صد سال* *a hundred years*, instead of *صد سالها*.

56. We have already explained the manner in which one noun governs another in the genitive case. It frequently happens that two Arabic nouns in that state of concord, are introduced into Persian, like our 'jus gentium,' 'vis inertiae,' &c. from the Latin. The former of the two nouns has its last letter moveable by *pesh*, and the latter has the article *ال* prefixed to it, as *شَمْسُ الدِّينِ* *the sun of the faith*. An expression of this form is frequently an epithet, as *درویشِ مُسْتَجَابِ الدَّعَوَاتِ* *a dervise, whose prayers are answered*; so *مردِ صَادِقِ الْقَوْلِ* *a man sincere in speech*.

57. Our word *than*, after the comparative degree, is expressed in Persian by *از*, thus, *روشنتر از رخِ روز* *more splendid than the cheek of day*. The adjective *به* *good*, is often used in the positive form, when denoting comparison, as in the following maxim, from the *گلستان* of Sâdee, *دروغِ مصلحتِ آمیزِ بهِ ازِ راستِ فتنه انگیز* *falsehood fraught with good advice, is preferable to the truth, when tending to excite strife*: a sentence which shews at the same time the elegance and conciseness of expression which this language possesses in employing compound epithets. The superlative degree, when used, governs the genitive as in our own language; thus, *نیکترین مردمان* *the best of men*: the rule applies to superlative forms from the Arabic, as *اشرفِ انبیا* *the most illustrious of the prophets*.

58. In Persian, the particles called prepositions are, strictly speaking, very few in number, probably not more than seven; viz. *از* *from*, *بِ* *by*;

با *with* ; بر *on* ; به *in, into* ; بی *without* ; تا *till, as far as* ; and در *in* ; which invariably take the simple or nominative form of a noun or pronoun after them, as از بَغداد تا شیراز *from Burydad to Sheeraz* ; باتو خواهیم رفت *I will go with thee*. Such other words as are used like prepositions, are really nouns, and in construction require the *iʿlafut*, as نزد وزیر *near the minister* ; which is an elliptical form of expression for در نزد وزیر *in the vicinity of the minister* ; so زیر زمین *under the earth* ; سرش بالای *above his head* ; پیش من *before me*, that is, در پیش من *in my presence*. The student will do well in committing to memory the seven simple prepositions, and in recollecting that the rest require the *iʿlafut* when they govern a noun.

Pronouns.

59. We shall now treat of those classes of pronouns to which we alluded in Nos. 35, 36. The following may be denominated *affixed*, because, with the exception of the 3d plural, they are always joined to some word or other in the sentence in which they are employed.

Sing.	Plur.
1 مَ my, or me.	مان our, or us.
2 تَ thy, or thee.	تان your, or you.
3 شَ his, her, its, or him, her, it.	شان their, or them.

When these pronominal terminations are joined to nouns, they generally correspond with our possessives, *my, thy, &c.* as دِلَمَ *my heart* ; كِتَابَتَ *thy book* ; سرش *his, her, or its head* ; the plural terminations are very rarely used, their place being supplied by the nom. pl. of the

personal pronouns employed as nouns; thus, دلهاي ما *our hearts*, or *hearts of us*; اسبان شما *your horses*, or *horses of you*, حال ايشان *the condition of them*. When the noun ends in *s* imperceptible, the terminations م, ت, ش, become آم, آت, and آش; as, جامه ام *my robe*, &c.; and if the noun ends in *l* or *o* long, they become یم, یت, یش, as پايم *my foot*; مويت *thy hair*; رويش *his*, or *her face*.

60. When the terminations م, ت, ش, are joined to the persons of a verb, they generally correspond with the dative or accusative case of the personal pronouns, as دیدمت *I saw thee*; گفتمش *I said to him*. It appears then that these *affixes* may be employed to denote either the possessives *my, thy, his*, &c. or the dative and accusative, *me, thee*, &c. according to circumstances. When employed in the latter sense, they may be joined to any word in the sentence with the exception of the simple prepositions, already noticed, and a few of the conjunctions, as و *and*, یا *or*, &c.; thus, دربانم رها نکرد *the porter did not admit me*; or, verbatim, *the porter to me guidance not made*; so خاکش چونان بخورد *the earth has so far consumed it*; or, literally, *the dust it so far hath devoured*. In instances of this kind the student must be guided by the context, as دربانم in the above example may also mean *my porter*; but when Sâdee (from whom the expression is taken) states in the sentence immediately preceding 'that he went to wait on the *great man*,' the true meaning of the expression will be obvious.

61. The invariable word خود in Persian, corresponds with our reciprocal pronoun *self*, as من خود *I myself*; تو خود *thou, thyself*, &c. It may also be the nominative to any person of the verb, as خود رفتم *I myself*

went, *خود رفتند they themselves went*. The idiom of the Persian language requires the use of *خود* in certain cases as a substitute for a possessive pronoun; thus, *زرگر به خانه خود رفت the goldsmith went to his own house*; literally, *to the house of self*; *من از باغ خود می آمدم I was coming from my garden, or from garden of self*.

The following is a general rule for the use of *خود*. If in a simple sentence, a personal pronoun in the oblique case (as *me, thee, of, me, or my, &c.*) be required, and if it be of the same person with the nominative of the sentence, the place of such pronoun must be supplied in Persian by *خود*; thus, *I am writing my letter, من خط خود می نویسم* i. e. *I write the letter of (my) self*; so *زید غلام خود را زد Sued beat his (own) slave*; *مردمان بخانه خود رفتند the people went to their own houses*. It is almost unnecessary to state, that when the two pronouns are not of the same person, or rather when the latter pronoun does not belong to the nominative of the sentence, *خود* cannot be used, as, *Sued beat your slave زید غلام شما را زد*, so, *Sued beat his* (meaning another person's) *slave, زید غلام او را زد*. We may observe that instead of *خود*, the words *خویش*, *خویشتن*, and *خوی* are sometimes used; *خودش* also occurs, but only in the 3d pers. sing. as *زید را در خانه خودش دیدم I saw Sued in his own house*, literally, *I saw Sued in the house of his-self*. This sentence, by the way, would at first seem at variance with part of the preceding rule; but the expression amounts to this, *I saw that Sued was in his own house, or I saw Sued, who was in his own house*.

62. With regard to the demonstrative pronouns *این* and *آن*, we have

little further to add, *vide No. 35*. When the name of an irrational being has been mentioned, and reference is made to it afterwards, by a pronoun, as *he, she, it, they*, این and آن, with their plurals, are used, seldom او or ایشان; thus, شیر گفت مُصَوِّرِ اینِ انسانست, *the lion said, the painter of it* (alluding to a picture), *is (was) a man*; so حکما از آن عاجز ماندند *the wise men were at a loss in the explaining of it*. The phrases آن من, تو, آن, &c. are equivalent to our words, *mine, thine, &c.* as in the following line from Hafi, ماهِ کَنعانِ من, *O my moon of Canaan, the throne of Egypt is thine*.

63. The words که and چه, in Persian, correspond apparently with our relative pronouns *who* and *which*; but Dr. Lumsden* shews that they are merely *connectives*, and have the personal pronouns understood after them; thus, مَلِک زاده را دیدم که عقل داشت, *I saw a prince who possessed wisdom*; after که the pers. pron. او is understood, as, که او عقل داشت, *that he possessed wisdom*. As the pronoun, however, is generally left out, the particles که and چه have been considered by some grammarians as *relatives*. The following sentences from the *Gulistan*, confirm Dr. Lumsden's views; ابلهی کو روز روشن شمع, *the fool who burns (sets up) a camphor candle in a clear day*; where کو is a contraction of که او; literally, *the fool, that he burns, &c.* In this sentence; 'there has been many a hero of whose existence no traces remain,' the expression, 'of whose existence,' is که از هستیش

* Persian Grammar, vol. ii, page 93.

that of his existence. The compound word هر که *whosoever*, is generally applied to persons, and هر چه to inanimate objects ; thus, Sâdee, *whosoever washeth his hands of life, uttereth whatever is in his heart.* هر چه is sometimes applied to persons, as *whosoever are poor.* که is used as a relative or connective after any noun, as *every thing that, &c.* The letter ی *mijhool*, is frequently added to the noun, which renders it definite or emphatic, as *the or that heart which.*

64. چه and که, as we have already stated, are used as interrogatives, the former applicable to persons, and the latter to irrational beings; but if the noun be expressed, چه may be used in both instances, as *چه مرد what man?* The word کدام is also used as an interrogative; it is applicable to all nouns, but the noun must be expressed after it, as, *کدام مرد what man? کدام کار what business?* که is used in every respect as a noun; as, *آں اسب که باشد whose horse is that? کرامی گویند to whom are they speaking? ایشان کینند who are they?* The interrogative particle آیا corresponds with the Latin *an*, as *ایا بادشاه آمده است an rex venit? is the King arrived?*

Concord of Verbs.

65. If the nominative to a verb, in Persian, be expressive of rational beings, or of living creatures in general, the verb agrees with it in number and person, as in our own language; also two or more nouns (being names of animals) in the singular, require the verb to be put in the plural number, as *برادران برنجیدند the brothers were vexed;*

جانورانِ صبحِ آواز نمودند *the animals of the morning made a noise,*
 رزگر و بشار بتانرا گرفتند *the goldsmith and the carpenter seized the*
images.

66. When two or more inanimate nouns have a common verb, the latter is generally put in the singular, as in the following lines from Sâdee, گرچه سیم و زر ز سنگ آید همی در همه سنگی نباشد زر و سیم *although silver and gold be produced from stone, yet every stone will not yield gold and silver.* تاملِ سخن نگفته باشد عیب و هنرش نهفته باشد *until a man hath spoken, his defects and his skill are concealed.*

67. We have already mentioned, that when a numeral adjective precedes a noun, the latter does not require the plural termination ; but if the noun denote rational beings, and be the subject of a verb, the verb is put in the plural, as, ده درویش در گلیمی بخسپند *ten durweshes will sleep on one blanket.* Irrational animals, and especially inanimate things, generally take the verb in the singular, as, صد هزار اسب حاضر شد *a hundred thousand horses were ready ;* so, دو هزار غرفه و هزار ایوان بود *there were two thousand rooms and a thousand vestibules.*

68. Arabic plurals, if denoting animals, require the verb to be put in the plural ; but inanimate nouns generally take the singular, as از آمدنِ بهار از رفتنِ دی حکما گفته اند *the wise men have said ;* اوراقِ حیاتِ ما میگردِ طي *by the approach of spring, and the passing by of December, the leaves of our life are (continually) folding.*

In the preceding observations on the agreement of a verb with its nominative, it will be seen that the Persian idiom differs from ours, but corresponds with a peculiarity well known in the Greek language, where neuter nouns in the plural agree with a verb in the singular.

Government of Verbs.

69. The termination *را* is generally added to a noun, when it is the object of an active verb; as, *زید را دیدم* *I saw Zued*. This rule, however, admits of several restrictions; the insertion of *را* being in some cases necessary, and in others, either optional or entirely dispensed with. The following rules, for which we are indebted to Dr. Lumsden's Persian Grammar, will, in some measure, explain the use of this particle.

70. The insertion of *را* after the object of an active verb, is necessary when both the subject and object are of the same kind; or, in general, when the action described by the verb is such as may be performed by either the subject or object; as, *زید شیر را کُشت* *Zued slew the lion*; where, if the particle *را* were omitted, there would be an ambiguity. When a personal pronoun is the object of the verb, *را* is necessary; as *زید مرا زد* *Zued struck me*.

When the object is in a state of construction with another noun, or with an adjective, and from its nature requires *را*, that termination is added to the latter noun or adjective; as, *زید پسر وزیر را دیدم* *I saw Zued the son of the minister*; so, *در جنت نخواهی یافت گلگشت مصلّا* *in Paradise you will not find the rosy bowers of Mæsula*.

71. The adding of *را* to the object is optional, when the nature of the sentence is such as to enable the reader or hearer to discover the sense without it; as, *غلام دیگر دریا ندیده بود* *the slave had never before seen the sea*; so, *گرگ گوسپندی را بدرید* *the wolf tore a lamb*; where *را* might have been omitted.

72. The insertion of *را* is not necessary when the subject and object are

not of the same kind ; or in general, when no ambiguity takes place by its omission ; as, ساقيا شراب بيار *O cup-bearer, bring wine.* Nouns used in composition with a verb (no. 50.) never take را as آغاز کردن *to make a beginning ;* غم خوردن *to grieve.*

72. When a verb governs an accusative, and at the same time a dative case, the termination را is seldom if ever added to both cases ; thus, هريك ضعيفه را يكت نيمه دهند, *give me dirhums ;* so, مراد را هم بده *let them give a half to each woman.* If the accusative necessarily require را, the dative must be formed by a preposition, as به *to ;* thus, لعل را به آن زن دهند *let them give the ruby to that woman.* In this last example, we are inclined, after Sir Wm. Jones, to consider را as rendering the word لعل more *definite* than if that syllable were omitted. Sir William stated, as a general rule, (Pers. Gram. 1823, p. 20), that ‘when the accusative is used indefinitely, the syllable را is omitted ; but when the noun is definite or limited, that syllable is added to it :’ this remark, however, Dr. Lumsden,* who has had every means of information on the subject, considers as unfounded.

73. Conjunctions in Persian are applied as in English or Latin ; that is, when any thing contingent, doubtful, &c. is denoted, the conjunction is usually followed by the subjunctive mood (*aorist* and *past potential*), as به ناني بساز تانگني پشت به خدمت دوتا *be satisfied with a loaf (of bread) that you may not bend your back in servitude ;* so, اگر روزي بدانش درفزودي زنadan تنگروزتر نبودي *if the augmentation of wealth depended upon knowledge, none would be so distressed as the ignorant.*

* Persian Grammar, vol. ii. p. 145.

74. The verb توانستن *to be able*, is used as an auxiliary in forming the potential mood, like our *can, could*, as توانم رفت *I can go*; توانستم رفت *I could go*; where we may observe that the final ن of the infinitive of the principal verb, is generally rejected, as is the case after خواهم, &c. in the second future. The final termination of the infinitive is also omitted after some impersonal verbs, as باید *it is necessary or becoming*; شاید *it is proper*, &c. as, از حدّت پادشاهان پر حذر باید بود *it is necessary to guard against the wrath of kings*; where we have باید بود instead of باید بودن.

75. When a person has occasion to relate what he has heard from another, the phraseology of the Persian, like that of most Oriental languages, requires that it should be done in the dramatic style. This will be easily understood from the following examples: *Sued tells me that he will not come*, زید مرا میگوید که نخواهم آمد; literally, *Sued says to me that 'I will not come.'* In our translation of the Holy Scriptures, this style is scrupulously preserved, which, from its natural simplicity, stamps a degree of sublimity on these sacred compositions. We shall add from the Polyglott Bible the following verse, which is allowed to contain all that is sublime. 'And God said, Let there be light, and there was light,' وگفت خدا باشد روشنائی و بود روشنائی. If we were to throw the first part of the sentence into the narrative form, as, 'God commanded that the light should exist,' the sentence would have lost much of its grand effect.

76. From the employing of the dramatic, instead of the narrative style, it will often happen that the Persian will differ widely from the English in the use of the persons and tenses of the verb; thus, *Sued said that*

his brother was not in the house, زید گفت کہ برادر من در خانہ نیست, literally, Zued said 'my brother is not in the house.' So, a poet committed a crime (on which account) the king ordered the executioner to put him to death in his (the king's) presence, شاعری تقصیری کرد پادشاہ جلّاد را, i. e. the king ordered the executioner thus, 'put him to death in my presence.' It would be needless to add more examples of this kind; the learner has merely to recollect, as a general principle, that the person who relates a conversation that has occurred, commonly gives the *ipsa verba* of the party of whom he is speaking.

75. With regard to the position of words in a sentence, the following arrangement is the most common; first, the subject, or nominative of the sentence, then the object, or complement; and last of all, the verb. In prose, this arrangement generally obtains, but in poetry, a greater variety is allowed, as is the case in most languages. The noun precedes the adjective which qualifies it, as already observed (53), but (55) numeral and pronominal adjectives are excepted, as چند *several*, همه *all*, هیچ *any*, دیگر *other*, &c. which generally precede their nouns. When they thus precede, the *iʿafut* is not required, as دیگر مرد *another man*; but when they follow, the noun must have the connecting *iʿafut*, as مرد دیگر; this rule is applicable to all such adjectives as may precede or follow their substantives.

APPENDIX.

That we may the more effectually illustrate the preceding principles of Persian Grammar, we shall here subjoin a choice selection of easy extracts from the classic writers of the language, accompanied with a translation, as literal as possible, and numerical references to such paragraphs in the Grammar as apply to those words or passages above which the numbers are placed; and in order to present the student with every facility in our power, an explanation will be given of such words and phrases as cannot be literally translated.

Extract 1.

دَرِ خَبرِ آمَدَه است کِه دو ضعیفَه بِمَحکَمَه ۲۴ حَضَرَتِ سُلَیْمَان (عَلِیْهِ السَّلَام) ۱۹
 آمَدَنَد ۷۵ وَ خُصُوصَتِ بَرِیکِ ۷۲ طِفْلِ نِهَادَنَد ۷۵ وَ هَرِیکِ ۲۴ بِرَمَدَعایِ خُودِ گُوَاهانِ ۶۱ ۲۰
 گُذَرَانِیدَنَد ۴۴ ۷۵ فَرمود کِه آن طِفْل را بِشَمشیرِ دو نیمه کُنند ۷۵ وَ هَرِیکِ ضعیفَه را
 یَکِ نیمه دِهَنَد ۷۵ وَ چُونِ شَمشیرِ بَر کَشِید ۷۵ یَکِ از آن دو ضعیفَه بیقرار شد ۴۸ ۵۵ ۵۵ ۸۵
 وَ بَگَرِیست وَ کُفَت مَن از سَر حَقِ خُودِ گُذَشْتَم ۶۱ ۲۳ ۲۳ اَو را مَکَشِید ۴۲ وَ دَرِ آن
 ضعیفَه دِیگرِ هِیچِ اثرِ بَدیدِ نیامَد سُلَیْمَان فَرمود تا طِفْل را بَدان زَن داد ۷۲ ۷۲
 کِه بَکُشتَن اَو راضی نَشَد. ۴۲ ۴۹

Translation.

‘ It is related in history, that two women came before the tribunal of his eminence Solomon, (on whom be peace), and lodged a complaint concerning a child, and each (of them) for (supporting) her own claim brought forward witnesses.

He ordered that the child should be cut with a sword into two halves, and a half given to each woman ; and when he drew the sword, one of the women became uneasy, and wept, and said, ' I withdraw my claim, slay him not ; ' but upon the other woman no impression was manifested. Solomon decided that the child should be given to the woman who would not consent to the slaying of him.

Remarks.

The numbers placed above some of the words in the preceding extract, refer to the corresponding division of the Grammar ; thus, *ضعيفه* is the feminine form (vide No. 19,) of the Arabic word *ضعيف*, literally, *frail*, *weak*. The verb *آمدند* (as stated in No. 75,) concludes the sentence ; *دو ضعيفه* being the *subject*, and the intermediate words the *complement*. We may observe also that *ضعيفه* is in the singular form (55), though accompanied by the numeral *دو* *two* ; but the verb is, notwithstanding, put in the plural, as stated No. 67. It will be unnecessary for us to dwell longer on the numerical references, as we conceive that the learner may, himself, anticipate what we should have said. *خبر* means *information*, or *news* ; *در خبر آمده است*, literally, *there has come (to us) in (the way of) news*, &c. *عَلَيْهِ السَّلَام*, 'super eo pax ;' this Arabic phrase is often used by the Mussulmāns when they have occasion to mention the name of a deceased person whose memory they respect ; and the name of Solomon is as famous with them as it is with us, if not more so. *مَنْ اَز سرِّ حَقِّ خُود گُذَشْتَم*, literally, *I have passed away from the head (desire) of my own right* ; *سر* means the *head* or *extremity*, but in many instances it may be translated *desire*, *intention*, &c. A phrase similar to the preceding occurs in the first Tale of *Sádee's Gulistan*, *مَلِك از سرِ خون او درگذشت* *the King refrained from shedding his blood* ; that is, *the King passed over (away from) the intention of (shedding) his blood*.

دید, literally, *in(to) sight*; دید is frequently used, but in our manuscript the letters ب and پ have no distinction, each of them having only one diacritical point.

فرمود *commanded, decided, was pleased*, او بکشتن *at the slaying of him* (the child); the infinitive is here used as a verbal noun, and consequently requires the *iʔafut*. In English the word *slaying* may be a *noun* or *verb*, as, 'in the slaying of him,' or 'in slaying him,' the former expression is better adapted for the Persian form of construction.

II.

نوشیروان از بزرجمهر پرسید که شجاعت چیست گفت قوتِ دل گفت
چرا قوتِ دست نمیگویی گفت اگر دل قوی نیست قوتِ در دست
نمی ماند.

Translation.

Nousheerwan asked of Bzæzrmæhur thus, 'what is bravery?' He replied, 'strength, (presence) of mind,' The former said, 'why dost thou not mention strength of hand?' He answered, 'if the mind is not firm, strength remaineth not in the hand.'

Remarks.

The particle که, in the first line of the preceding extract, we have translated by the word *thus*, preparatory to the dialogue which follows.

چیست is a contraction for چه است, and نیست for نه است; so کیست for که است. The frequent repetition of the word گفت, like the *says he*, &c. of some of our own natives, may appear inelegant, but such is the usage of the language, and the reader must find out which of the *dramatis personæ* is understood as nominative.

III.

مشهور است که شخصی اسکندر را گفت تو بادشاهی بزرگ زنان بسیار را
بعقد در آر تا ترا فرزندان شوند و از تو یادگار مانند گفت یادگار من
عدل است و نیکنامی زشت باشد کسی که بر همه مردمان غالب
آمده باشد باخر زبون زنان گردد.

Translation.

It is related, that a certain person said to Iskundur (Alexander the Great), 'thou art a mighty monarch, take unto thyself many wives, that thou mayest have children, who may remain as memorials of thee.' He said, 'Justice and fame shall be my memorials. It would be improper that the conqueror of all mankind should at last become the captive of women.'

Remarks.

بادشاهی, the final ي (mu-roof) is the 2d pers. sing. of the auxiliary verb *to be*. بعقد در آر, literally, *bring into (thy) alliance*.

عدل است, the substantive verb است, is in the singular, as stated no. 66. We presume that the reader is aware how far the illustrious hero acted up to this *gallant* declaration.

IV.

روزي اسماعيل (علي نبينا وعليه السلام) با دوستي همراه افتاد آن دوست
او بدرخانه خود رسيد اسماعيل را گفت من همراهي ترا دوست ميدارم
وعده کن بامن که در اين موضع بنشيني تا من بخانه درون روم و مهمي
که دارم بسازم في الحال بيرون آيم اسماعيل وعده کرد و آنجا بنشست

آن مرد که بخانه در آمد مهمی کلی افتاد و از اسماعیل فراموش کرده
 بچاره کار خود مشغول شد و خانه او راه دیگر داشت از آنجا بیرون رفت
 بعد از سه روز بدان موضع باز آمده اسماعیل را دیده بر در خانه نشسته گفت
 ای ثمره شجره خلت اینجا چه نشسته فرمود از آن وقت باز که وعده
 مرا آنجا نشانده نشسته ام دیده انتظار براه معاودت تو نهاده گفت
 چون من نیامدم تو چرا نرفتی گفت وعده کرده بودم روانداشتم که خلاف
 وعده کنم.

Translation.

One day Ismae'el (on our prophet, and on him be peace) was travelling with a friend. His friend having arrived at the door of his own house, said to Ismae'el, 'I hold thy companionship dear to me; make an agreement with me that thou wilt sit in this place, until I enter into my house and settle an affair which I have; I shall come out immediately.' Ismae'el made the promise, and sat there. (As to) that man who entered into his house, his business turned out to be important, and having forgotten Ismae'el, he was occupied in the management of his own affairs; and as his house had another entrance, he thereby went out. After three days, having returned into that place, and observed Ismae'el seated at the door of his house, he said, 'O fruit of the tree of friendship, why sittest thou here?' He answered, 'I have sat since that time when my promise confined me to this place, and have fixed the eye of expectation on the road of thy returning.' He said, 'as I came not, why didst thou not depart?' He replied, 'I had made a promise, and I deemed it improper to act contrary to my engagement.'

Remarks.

راه افتادن happened to become fellow-traveller: the verb افتادن (*to fall*), frequently denotes the idea of chance, like the Greek τυγχάνειν, which would express the above phrase thus, συνοδοιπόρος (ὦν) ἔτυχε. آن مرد, &c. literally, *that man* who came into his house, *to him* an important affair turned out. روا داشتن to deem proper or right; the negative is inserted between the component words, as already stated (No. 50.) *I deemed it improper*, &c. Of such scrupulous fidelity to a promise we may well say 'O si sic omnes!'

The four preceding extracts have been selected from a work on morality, deservedly celebrated throughout the East, entitled, اخلاق محسنی by حسین بن علی آلواعظ the author of the Unwar-i-sghuelee. We have given the text as it stands in our manuscript (dated A. H. 1020), and if it should differ from others it is no fault of ours.

V.

روزي ابراهيم ادهم بر در سراي خویش نشسته بود و غلامان نزد او صف زده ناگاه درویشي در آمد با دلقی و انبایی و عصائی خواست که در سراي ابراهيم رود غلامان گفتند اي پير کجا مي روي پير گفت درين خان مي روم گفتند اين خانه پادشاه بلخست نه خان ابراهيم فرمود تا او را پيش آوردند گفت اي درویش اين سراي منست پير گفت اي ابراهيم اين خانه اول ازان که بوده است گفت ازان جدم گفت چون او در گذشت ازان که شد گفت ازان پدرم گفت چون پدرت بمرد ازان که شد گفت ازان من گفت چون تو بميري کرا باشد گفت پسر مرا گفت اي ابراهيم جاني که يکي در مي رود ويکي بيرون مي آيد خاني باشد نه سراي.

Translation.

One day Ibraheem, (the son of) Udhum, had sat down at the door of his palace, and had his slaves drawn up in ranks by him. Suddenly a durwesh approached in (his proper) attire, with his leathern bag and staff, and was about to enter into Ibraheem's palace. The slaves said, 'O father, whither art thou going?' The father replied, 'I am going into this inn.' They observed, 'this is the palace of the King of Bulkh (Balk), not an inn.' Ibrahim ordered them to bring him into his presence; (then) said to him, 'O durwesh, this is my palace.' The father asked, 'O Ibraheem, whose house was this originally?' He answered, 'my grandfather's.' D. 'When he departed (this life) whose (property) did it become?' I. 'My father's.' D. 'When thy father died, to whom did it pass?' I. 'To me.' D. 'At thy death, on whom will it devolve?' I. 'On my son.' D. 'O Ibraheem, a place from which one is wont to depart, and into which another (successively) enters, is an inn, and not a palace.'

Remarks.

دلتی the dress worn by durwishes. انبان, we shall give the explanation of this word from the 'Furhung-i-Muṭnuvee,' پوستِ غاله خشک کرده که قلندران در میان بندند و ذخیره را در آن دارند بتأزیش جراب خوانند, 'A goat's skin dressed, which *kulundurs* (calendars) tie about them, and in which they keep their provisions, &c. In Arabic they call it جراب.' In the translation, we have inserted the initials of Ibraheem and the Durwesh, instead of attempting to find English words for the everlasting گفت of the original.

VI. Translation of the Extract page 10.

In the name of God the merciful the compassionate. When the Indian philosopher presented the chess-board, the sovereign of India was delighted, and said, 'speak what thou wishest, that I may bestow it.' The philosopher replied, 'give me dirhums doubled in proportion to the squares on the chess-board; that is, for the first square (house) one; for the second, two; for the third, four; and so on, in that order.' The king said, 'thou hast lowered my opinion respecting thee; what can be the value of that (trifling) sum which thou demandest of me?'

Remarks.

امانت پیش کس according to the *Furhung-i-Muḍnuvee*, *to lay a deposit before one, that is, to present.* We think the sentence may be translated thus; '*When the Indian philosopher invented the game of chess.*' We have, in the sequel of the story, the following passage expressive of the king's admiration at the unlooked for amount of the apparently modest request of the sage, where وضع seems to denote invention, ملکت گفت طلب جایزه خوبتر از وضع شترنج بود. The king said, '*the asking of the reward is more ingenious than the invention of the game.*'

VII. An Epistle.

صاحبِ بسیارِ مهربان لطف فرماید و قدردان سلامت
بعد از عرضِ اشتیاقِ معروضِ آنکه نامه عنبرین شما رسید آتشِ شوق
و شغف را تیزتر گردانید مترصد آن است که بزلالِ وصال منظمی شود
امید که تا زمانِ ادراکِ مواصلتِ بر سحابتِ قلم مشک فام تسلینِ خاطر
مستهام بخشدنِ باین چند حرف اکتفا نموده زیاده چه تصدیع دهد.

Translation.

*May the possessor of extreme benignity, courtesy and worth, be
prosperous.*

After the expressing of (my) attachment, it is represented that your amber-scented letter arrived, (and) rendered the flame of my affection and extacy more violent. I hope it will be extinguished by the pure water of a visit. Until the time of obtaining a meeting, (my) expectation is, that you will bestow tranquillity on my distracted soul by the effusions of your musk-like pen. In these few words having said enough, why should I trouble you further.

Our next extract is a transcript of the engraved Frontispiece into the Nuskhee character. This species of poetical composition which the Persians call *غزل*, resembles in many respects, the Ode of the Greeks and Romans, or, still more nearly, the Sonnet of the Italians. The subject of the *غزل* is generally the beauty of a mistress, the torments of the poet, (who is a lover '*ex officio*,') and the praise of love, wine, friendship, &c. The average length of the *غزل* seems to be from six to twelve couplets; in the last of which the poet artfully introduces his own name. Each couplet in an ode must end with the same letter. When a collection of Odes of this description is arranged alphabetically (according to the final letter of each), the whole is called *ديوان*, a title peculiar to upwards of fifty works in the Persian language; among which those by Hafiz, Sadee, Anvaree, and Jamee are highly esteemed. The prince of Lyric poets however is Hafiz, whose compositions are viewed by his countrymen as the effect of inspiration, and inferior only to the Koran. Hafiz died A. D. 1394, and was buried in the neighbourhood of Sheeraz, his native city, where his tomb is still to be seen.

VIII. *An Ode of Hafiz, transcript of Plate 1.*

ی‌ک‌دو جرعه شرابِ ناب بیار	ساقیا ساغرِ شرابِ بیار
کانست درمانِ شیخ و شاب بیار	داروی دردِ عشق یعنی می
در میانِ مه آفتاب بیار	آفتابست و ماه و باده و جام
گردنش را زمی طناب بیار	می‌کنند عقل سرکشی تمام
یعنی آن آتش چو آب بیار	بزن این آتش مرا آبی
باده ناب چون گلاب بیار	گل اگر رفت گو بشادی رو
نغمهء بربط و رباب بیار	غم بلبلِ مخور که رفت از باغ
داروی کوست اصلِ خواب بیار	وصلِ او جز بخواب نتوان دید
تا بکُلی شوم خراب بیار	گرچه مستم بده سه جامِ دگر

ی‌ک‌دو رطل کران بحافظ ده
گر عذابست و رثواب بیار

Prose Translation.

O cup-bearer, bring a goblet of wine; bring one or two draughts of pure wine. Bring wine, the cure for the anguish of love; the solace of the aged and the young. The wine and the cup are (or resemble) the sun and the moon; bring the sun (i. e. the wine) into the bosom of the moon (i. e. the goblet). My wit is altogether unruly; make reins of wine for the neck of wit. Pour over me this liquid fire; that is, bring the fire which is like water. If the rose is gone, say (to it) go with a blessing; bring (instead) the pure wine which resembles essence of roses. Neither mourn for the nightingale's departure from the garden, bring (instead) the melody of the harp and the lute. I cannot obtain an interview with my beloved, except in sleep (dream); then bring me the medicine which is the source of sleep. Although I be merry, let

me have three cups more ; bring wine that I may be altogether lost in it. Let Hafiz have one or two goblets more ; bring wine, whether perdition or salvation be (the consequence.)

Remarks.

سرکشی, literally, *turning the head*, as a horse when unruly, for which the poet chooses as a remedy, a draught of wine. طناب, a rope by which a tent is fastened, hence used figuratively by Hafiz as a means of controlling the unruliness of his muse. We may here observe that, according to the Mussulmans, the poems of Hafiz are to be understood in a figurative or mystic sense, as we view the Songs of Solomon ; and that by his *beloved* is typified the *Deity himself* ; and by *wine*, *spiritual love*, or *devotion*. The Koran, cap. 2, prohibits, in the plainest terms, the use of *wine* ; can it then be supposed that Hafiz, who was considered as a devout man, would recommend the breaking of so salutary a precept ? For our own part, we are inclined to think that the poet really *meant* what *he wrote* ; and from the specimen which we have given of his sentiments, the reader can form his own opinion.

The couplet on which we commenced our remarks, coincides with the following lines from the works of the 'immortal bard' of Caledonia ; speaking of the *barley brie* of his own country, he says,

' It brightens wit, it waukens lair,

' It pangs us fou o' knowledge.'

We believe that Burns, at least, cannot be accused of mysticism in expressions of this kind, his predilection for conviviality being well-known ; and in his eulogium on *Scotch drink*, he affirms that it ' clears the head o' doited lair,' and that by its inspiration

' Ev'n godly meetings o' the saunts,

' Are doubly fired.'

ثواب, denotes, in general, the reward which awaits the virtuous in a future life: the Furhung-i-Muθnuvee defines it باداش و جزاي عمل نيك, *retribution and reward for one's righteous deeds*. عذاب, *torment, or punishment*. In the concluding stanza, we conceive, that it would be no easy matter, even for a Mussulman to discover any *mystical allusion*. If we take the poet at his word, and we have no reason to act otherwise, he seems aware of the denunciations of his religion against the drinking of wine, but is at the same time resolved to be *merry*, and 'Sages their solemn een may steek.'

In the engraved specimens the student will find that the diacritical points are often irregularly placed, and even sometimes altogether omitted. We have thought it best to give an exact copy of the original, a very fair manuscript, dated Agra A. H. 1050. The Plates will be found highly useful as an exercise for practice in the reading and writing of the Tuḡleek hand.

We feel a sincere pleasure in stating that our highest praises are due to Mr. J. Madden, for the fidelity with which he has transferred our manuscripts. As an Oriental Engraver, he bids fair to be the first in England, if not in Europe. From his having for sometime studied the language, he has acquired at least one advantage which, we venture to say is possessed by few or none in his profession.

Plate 2d. of which a transcript follows, is from a superb manuscript written in the hand called the Shafia, 'a hand very much admired by the modern Persians.*' It is our intention to have the whole of the Odes of Hafiz engraved from this elegant original, provided we meet with sufficient encouragement.

* Vide Original Persian Letters, by Professor Stewart, 1825.

IX. Transcript of Plate 2d. to front this page,

Being intended as a specimen of the works of Hafiz, proposed to be published in twenty parts, all in the same highly-finished style of engraving.

میدمد صبح و گله بسته سحاب	الصُّبُوح الصُّبُوح يَا احباب
در چنین موسمی عجب باشد	که ببستند میکرده به شتاب
لب و دندان را حقوق نمک	بردل ریش ماست و جان کباب
می چکد زاله بر رخ لاله	المدام المدام يَا احباب
میوزد از چمن نسیم بهشت	پس بنوشید دایماً می ناب
اشک ریزد در دست گل بچمن	راح لعل آتشین در یاب

بر رخ صافی پری پیکر
همچو حافظ بنوش باده ناب

The above Ode, with some variations in the text, has been translated by Sir William Jones; and also by the Revd. Mr. Hindly, in his 'Persian Lyrics.'

FINIS.

Note by Mr. ARNOT.

Having, in conjunction with my friend and coadjutor Mr. DUNCAN FORBES, with whom I have the honor to be associated in the enterprise of establishing a LONDON ORIENTAL INSTITUTION, projected the foregoing, among other literary works, which appeared to us necessary to promote the success of this undertaking, for the execution of which, when they shall have been completed by our united labours, we shall be jointly responsible, I considered it expedient that this *Persian Grammar*, as well as the rest of the series, should be issued under our joint names. I deem it just however, to state, that as my friend Mr. FORBES, kindly charged himself with the execution of this work while my attention was elsewhere occupied, to him is due whatever merit it may be found to possess, as a literary production.

S. A.

London Oriental Institution, 23, Leicester Square,
January, 1828.

Printed by W. Nicol,
Cleveland-row, St. James's.

ERRATA.

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
2		zwad	swad, and <i>vice versa</i> .
8	17	البرر	النور
6	21	فوم	قوم
19	5	me	we
23	2	آرزى	آوردن
—	13	شدو	شدن
—	18	گرين	گزين
34	23	گردن	کردن
35	12	قصداً	قصداً
37	9	الذعوات	الدّعوات
47	10	75	77 which last is the number referred to (as 75) in the Appendix.

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اصبوح اصبح يا احباب	سید صبح و کلبه تحت
که به بشند میکرده شتاب	در چنین سو سر عجب شتاب
بر دل ریش ما تو جان کباب	لب و دندان را حق و ملک
الم الم الم الم الم الم	می چکد زاله بر رخ لاله
پس بشوید دایما می نایاب	میوز و از چمن بهشت
راح خیزد لعلش درین یاب	اشک ریزد در کعبه محکم
بر رخ ساقی پر چکر	
همچو حافظ نوش ناده تاب	

J. Madden Sc.

